

Chimes

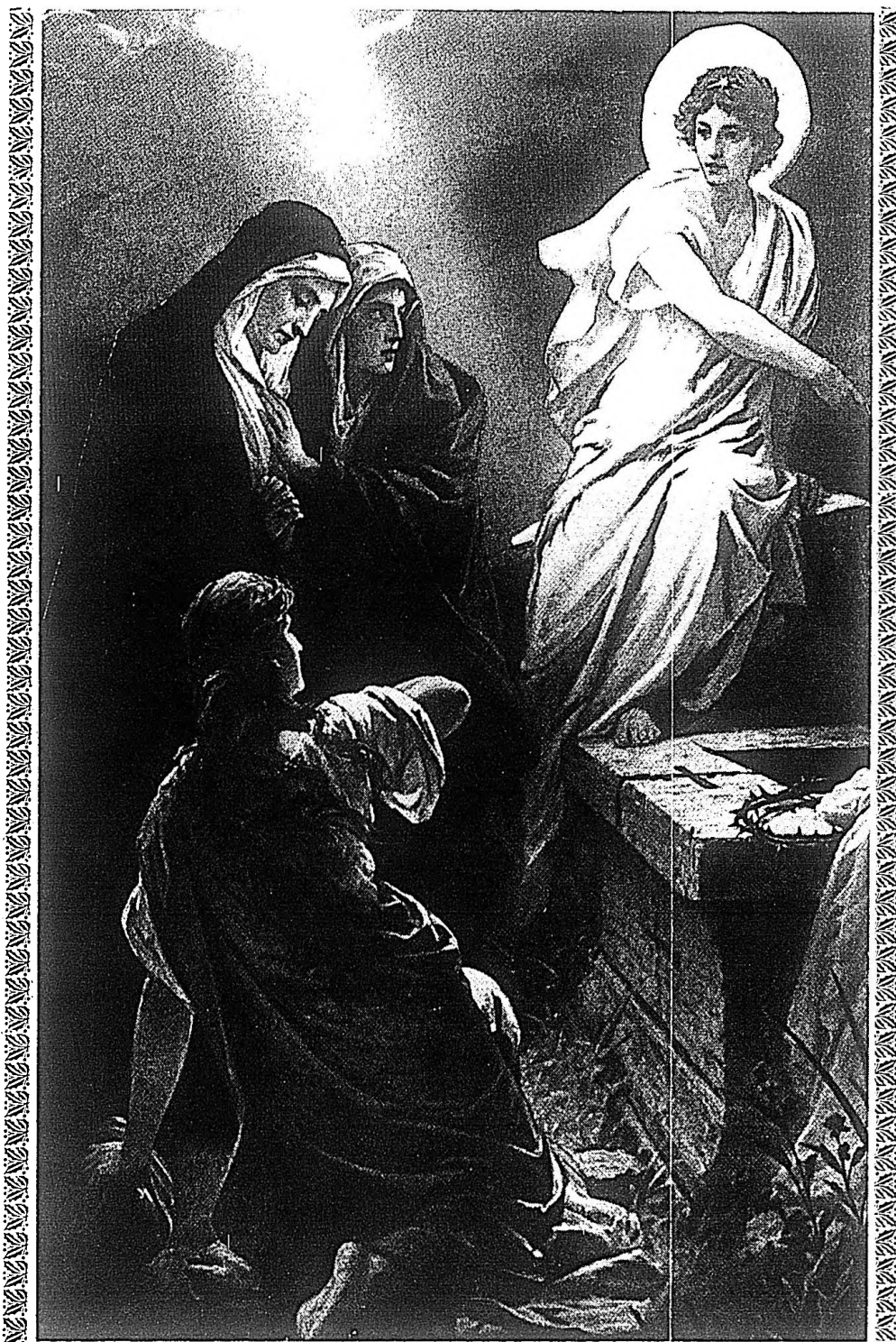


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BREA, CALIF., APRIL, 1961

VOL. 20, NO. 4 PRICE 20c



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April, 1961

The EDITOR'S PAGE

Again we come to an Easter number of *Chimes*, a name and date which, to us, has always been of much more importance than any other day of the entire year, particularly as it has to do with things of a spiritual nature.

There is a definite effort on the part of certain groups, lead naturally by certain individuals, to remove Spiritualism from the status of a Religion. Fortunately or unfortunately, according to one's view point, at least ninety percent of the membership of Spiritualism is made up of individuals who, at one time or another, were members of one of the many Denominations or Religious Sects of the world.

Spiritualism, often referred to as "Modern Spiritualism," has as its basis the rappings of Hydesville and the experiments of the Fox Sisters, and quite naturally has adapted and combined into its tenets many of the features of the so-called Orthodox Religions and their practices.

In reality, Spiritualism, or at least its paramount tenets, is as old as man, and his placement on earth. In the beginning, "God" is accepted as a personality who talked with Adam in the Garden of Eden. The experiences of all the characters who appear in the early chapters of the Bible are all closely tied in with this acceptance of a Supreme Being, who talked with, advised, warned, and rewarded those with whom He held conversations.

Whether Spiritualism is a religion or not is purely a matter of opinion. If its first demonstrations were part and parcel of the instructions, with warnings and advice coming from the very Fountain Head of Divinity, then naturally it is a Religion, in the sense that religion is defined in Webster's Approved Dictionary. *Religion* (re-lij-un), n, any system of faith or worship; the outward manifestation of belief in a Supreme or Superior Being; love and obedience toward God; piety.

Man was made in the image of God, and as such he was close to God in both his spiritual and material existence. When he began to take to himself the attributes and prerogatives of the Creator, trouble was in the making. He became farther and farther separated in consciousness from the Giver of Life, and grew more arrogant and self sufficient until, according to the Biblical record, the destruction of all but a few was found to be necessary.

He again multiplied and waxed strong in numbers, still refusing to follow the instructions of those who were seeking to lead him into the paths of Spiritual love and understanding. He allowed a dissolute and evil priesthood to dominate his religion and make his worship

of God a thing of material and commercial travesty.

When this breakdown by the Priest-craft reached its lowest ebb, a long time promised leader and teacher appeared. He taught a new form of law, a religion of love, selflessness, and service. But, most important of all his teachings: he gave man an answer to one of his most often asked questions, and one to which he had as yet found no answer: "If a man die, will he live again?"

Jesus spent His life in preparation for a ministry, which culminated in His crucifixion, but more important than any other phase of His life, was His resurrection, after three days in the tomb. A resurrection whereby He was manifest (or materialized) in the exact replica of His former physical body, so perfectly duplicated that His followers, friends and others were able to talk with Him, even to the breaking of bread after His walk to Emmaus with two of His close friends.

This is why we made the opening statement, that this day of Easter remembrance was the most important day of all the year, even of more import than the date of His birth, because He made the statement, not once, but several times. "The things that I do ye shall do also."

The story of the resurrection, of the return of His spiritual body was so perfectly portrayed that He was instantly recognized. The warning He gave to Martha in the garden, "touch me not," was further evidence that while the body, in which He appeared, was an exact replica of the physical, it undoubtedly was made up of the ethers and would have shocked Martha, had she touched it, by its lack of solidity. What sort of etheric elements composed the body is of no moment at this time. The important thing is that He had died, been buried, and had now appeared in their presence as physical proof that the old enemy death had been mastered once and for all.

The great teachings which He gave, while on earth, and the huge mass of evidence which has accumulated during the intervening centuries, all point to the fundamental truths of Spiritualism, showing that there is no death, that the so-

called dead can and do return with comfort, love and advice. And thus, in the opinion of this writer, Spiritualism is a religion. Talking to our loved ones, from spirit, is not necessarily a religious rite, though it is physical and mental proof of the basic tenets of survival.

There is a tremendous upswing of interest in the things of a psychic nature, and the more perfectly the teachings and tenets of Spiritualism can be spread and fostered, the better the entire world will be, for one of its basic laws is the law of the Golden Rule. "Whatsoever ye would that others do unto you do ye also unto them." Again, we have the statement of the Master, that the whole of the law, in fact, its one and only tenet was, "To love the Lord thy God with all thy heart and mind, and thy neighbor as thyself."

We listened to the interview of a psychic (or sensitive) on television recently. The one who was being questioned was asked by a listener whether they believed in the Bible and God. They answered that they certainly did, and that much of that which they taught and practiced was part of Holy Writ.

The questioner then launched into one of the most abusive tirades we have heard over the air in a long time, claiming that the one being interviewed was evil, a devil, and altogether to be despised, basing their entire tirade on the fact that they were Christians and were the only ones capable of judging or knowing.

Unfortunately, the world has degenerated in recent years. In particular, this is so in the field of religion. There has been a tremendous falling away from the church, and fanatical intolerance grows by leaps and bounds; fostered, undoubtedly, by those factions who seek to destroy and enslave our nation.

As the radio interview mentioned before drew to a close, another listener called in to apologize for the unkind attack, stating that they felt that all religion has been belittled and injured by such biased and intolerant remarks, and that true Christians tried to exemplify the tenets of love as given by the Master. Who then was the better Christian? The intolerant one — or



When the disciples asked how many times we were to forgive our enemies, Jesus said, "unto 70 times 7". Did you ever stop to figure out just how many times that is? 490 times! If we have not realized by then a definite lesson about human nature, we never will. What we are actually asking and expecting, is that the other person will change! We must learn that it is we who must change — thru understanding and forgiveness.

M. Kapp



CHIMES, 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.

Entered as second class matter, July 16, 1946, at the P.O. in Brea, Calif., under the act of March 3, 1879.

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the one able and willing to see good in all things?

Spiritualism proves the continuity of life. It proves the continued consciousness of the soul after death. Spiritualists then should hold the fundamentals of Easter as their most precious evidence!

DAY BY DAY

The sharp separation of our lives into days is a benign arrangement of the Creator. It gives to our finite capacity as much burden and opportunity as we can grasp at one time. Were there no such demarkations within our experience, we should be lost amid the confusion of our unfinished past and distracted by our apprehensions of the unescapable future. But God sends us one little day at a time, fresh each morning. In the twilight, He takes it back to Himself, graciously and justly to judge it for what it is. And whatever it is, He sends us another day, fresh and sweet, wherein, rested by sleep and fortified by prayer, our soul may give a better account of itself.

"Out of eternity this new day is born;
Into eternity at night will return."

—Thomas Carlyle

The happiest people in the world are those who each day put forth an honest effort through service to spread sunshine of happiness into the lives of others.

—Friendly Cheer



A NOCTURNAL VISIT



by Peter Ballbusch

Psychic research starts usually at a simple level, such as table rapping. So it was with us when we began to investigate communication with the spirit world. We were a group of six people from various walks of life. Corynne was a ballet teacher, Rudy Steinbeck worked in the Censorship Dept., Marchen Jorgensen was a wonderful pianist, Willy Tuntke functioned as a studio architect, Alyce Taylor was a little actress, and I was, at that time in 1932, the assistant of Josef von Sternberg, the Hollywood Film Director, who discovered Marlene Dietrich and brought her to America.

We met every Saturday evening in my garage apartment on Normandie, just a little below Hollywood Blvd. We usually had dinner together and then we used a raw wood kitchen table for our communication sessions. The contacts usually came as soon as we sat around the table with our hands spread lightly and without touching each other. A quiver would run through the table top. It felt as if the wood had become a malleable substance, then it began to tip and tap out messages.

While Rudy recited the alphabet, the tipping table kept pace until it stopped suddenly on a letter. Corynne strung the letters together, and in this fashion, words, sentences and entire paragraphs were obtained. True, it was a cumbersome method, but it worked.

That Saturday evening, a spirit being introduced itself as "Johnny," and chided the girls about their make-up, perfume and other feminine allurements. He compared women with colorful birds of prey hiding behind a cloud to pounce quickly upon the unsuspecting male. Of course, the girls did not like this comparison, and when it turned out that Johnny had been an old bachelor, Corynne said, "I thought so. No one in his right mind would marry such a sarcastic sourpuss."

After Johnny, a long line of spirit beings took over, each one trying to bring a message through. Some of them were silly, others interesting, and the last one was very moving. A girl spirit identified herself as Veronica Howard and confessed that she had committed suicide after a lover's spat. She told us that she realized now what a terrible mistake she had made. Her fiance's self-accusation had brought him into a mental hospital, her mother had lost all faith in life, and her younger sister was running wild with the slogan, "Let's

live now because tomorrow we may be dead."

It was after two a.m. when we ended the session and discussed the pros and cons of the messages over several cups of coffee. Around two-thirty, Willie took Marchen and Alyce home, but Rudy and Corynne, a married couple, hated the long night drive to their home. I offered them the bedroom, and settled down on the living room couch.

I was tired and so weak from the seance that I soon fell into an exhausted sleep and lost awareness of time, place and self.

I have never been able to explain how it actually happened, but when I became aware of myself again, I was standing in the middle of the living room, wondering why I had no recollection of rising from the couch. The street lamp threw an elongated pattern on the floor; a breeze played with the bouganvillia encircling the window; it was cold and I decided to go back to bed.

But, as I moved to the couch, I saw someone lying there. I figured that my friends had quarreled and that Rudy had moved to the couch; but as I looked down on the sleeper, I was shocked: *It was I who lay on the couch.*

For a moment, I was stunned and unable to comprehend what had happened. How could I lie on that couch and still stand beside it at the same time? It was crazy! Maybe it was all some fantastic dream. But, as I studied the sleeping face, I found it strangely waxy and lifeless. Had I died, and was I looking down on my corpse? It would be an unpleasant thing for my friends, finding me thus in the morning. I bent close and perceived a faint trace of breathing. That puzzled me even more. How could my body breathe when my spirit moved around outside of it?

My spirit? That was the clue. I suddenly remembered a psychic friend, John G. Patis, telling me, "Peter, the spirit can be projected

at will from the body, and moving through walls like through water. It can visit anywhere it chooses, even across the ocean; time and space cannot hinder the spirit." I seemed to hear my friend's voice again as I stood musing beside my sleeping body and I said to myself, "Now is the time to prove the pudding and find out if it works."

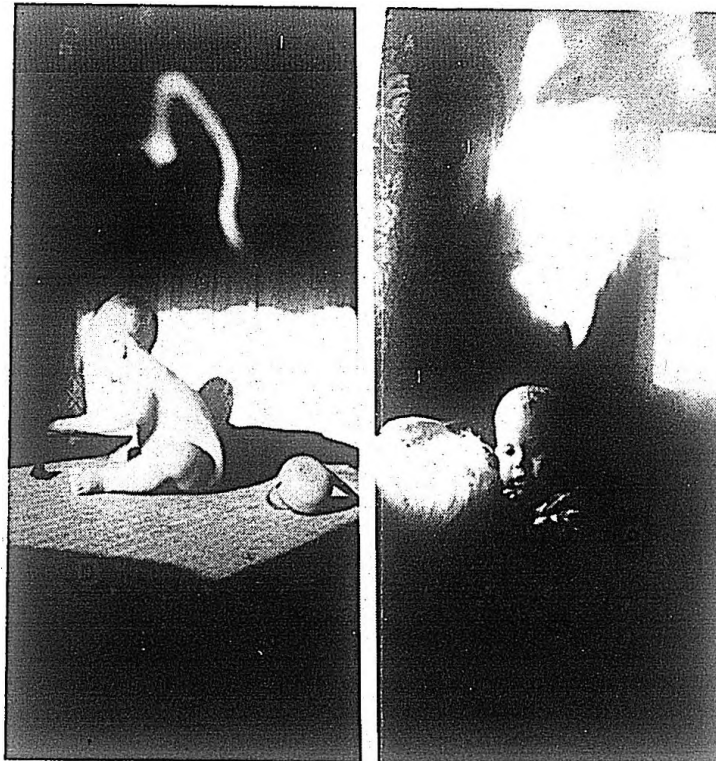
I looked around the room and found all the doors and the windows closed. I would really have to move through a wall if I planned to visit someone outside. But, where would I go? And, how did a spirit move through a solid wall? Again, I remembered John G. Patis telling me, "Spirit is propelled by thought. It thinks of a place it desires to be and finds itself there, no matter how great the distance. Nothing hinders spirit. It can move through a mountain, if the place it wants to visit is on the other side."

Well, if spirit could move through a mountain, then my spirit ought to be able to move through a ten inch wall. And, if thought was really the propelling force, then all I had to do was to think of the place I wished to visit and my desire would get me there. But, whom could one visit at three o'clock in the morning?

After some deliberation, I decided to fly up Hollywood Blvd., and watch for any incident which could bring me proof that I was actually experiencing this and not merely dreaming it.

As I thought of the corner of Vine Street and Hollywood Blvd., I found myself suddenly in motion and moving as easily through the wall of my apartment as one might move through a fog bank. A little later, I found myself floating up Hollywood Blvd., barely clearing the electrically charged wires above the streetcar tracks. I remember vividly the fear which swept through me as I watched my feet almost touching the highly

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IS IT ——— OR ISN'T IT????

The above interesting pictures were sent to *Chimes* by Sara Posey Millar, of Santa Monica, California. Of them, she wrote: "Enclosed are pictures I took of my grandson. I wonder if the "rod" and "face" might not be spirit manifestations. If something is placed just under the nose of the "extra" that looks like a face, it shows up better, for what looks like teeth is, in reality, but a part of a material lamp shade."

Whether the manifestations are of spirit origin or not, everyone loves to look at baby pictures, and we felt the readers would enjoy these pictures as much as we did.

What do you think? Is this a spirit manifestation or not?

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GREAT MEDIUMS of the RECENT PAST

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

ANNA WICKLAND and OBSESSION

Chapter 10

The invisible world which surrounds us is the source of the visible. The objective world is only a combination of invisible substances and forces. Nobody in our sophisticated day, except a few who live with their feet on the earth and their brains in the moon, can deny the reality of the Spirit World and its influence on our physical life.

The spiritual and the physical worlds are constantly intermingling. The spiritual plane is not a vague intangibility, but is real and natural, a vast zone of refined substance, activity and progress. Life there is a continuation of the physical world. While on earth, the soul obtains knowledge through experience and contact with objective things, and intelligence finds itself while manifesting through physical organs. When we go to the etheric world, the individual continues his progression; the mind unfolding along lines of reason through spontaneity of service, through the attainment and appreciation of higher ideals, and an ever broadening conception of life's purpose. People usually progress by serving those on the earth plane.

Since "dying" does not change the personality, people tend to continue being as good or as bad as they were on earth, with their same desires, habits, dogmas, faulty teachings, indifference or even unbelief in a future life — many not knowing that they have passed from the physical world to the spiritual; hence the obsessions that cause so much sorrow, suffering, and tragedy. Earth-bound spirits are the by-products of human self-

ishness, false teachings and ignorance, and have been thrust blindly into spirit existence to wander in the Biblical "outer darkness," until perhaps they see the light of some weak soul on earth who is indulging in bad habits and vices, to which they themselves were subject. Thus, they find a way of vicariously satisfying these habits, by becoming enmeshed in the aura



Dr. Enid Smith

of such a person and use him to satisfy their desires. The influence of these discarnate entities have caused a large part of the misery of the world, and many of the inexplicable and obscure events of earth's history. The majority of the murders and hold-ups are committed by this influence from spirits, also much of the immorality, suicides, and invalidism. These ignorant, evil spirits scheme to use mortals as tools until the mortal wakes up and realizes the wrong he has been doing. But, in spite of this dark picture, those of the higher spirit planes tell us that "honesty and truth will convert the earth, that we are to have more wisdom and human kindness, more of the spirit of the Christ, living as He taught, doing as He did, so that happiness may reign."

Anna Wilhelmina Anderson, later known as Mrs. Carl Wickland, is considered to be the only great medium who devoted her life freely to the obsessed, working for the so-called insane, for forty years. Allowing the obsessing entities to enter her entranced body, after they had been dislodged from their victims, by static electricity, they could then converse and re-educate them thru her husband physician. Dr. Carl Wickland, after which they were turned over to advanced spirit people, whose work it was to take them in custody for further

training. Exciting were the experiences of the Wicklands, through the years, and valuable indeed were the truths they learned in the field of normal and abnormal psychology.

In the time of Anna's mediumship, largely in the first quarter of our present century, obsession or insanity was greatly on the increase, and medical science showed a widespread interest in its cause and treatment. Statistics then, as now, showed insanity increasing with alarming rapidity everywhere. A few years ago, Dr. Winslow, of England, declared, "The whole world will go mad before long" and as far back as 1934, Professor C. E. Turner, of Mass. Institute of Technology, affirmed that, according to the present rate of increase, more public school children would go to insane asylums than to college. In the hospitals of the U.S., there are more patients suffering from insanity than from all the other diseases combined. Mental unsoundness heads the list of the causes that bring unhappiness to the general public.

The Wicklands found obsession to be a tragic fact, as before them. Dr. William James and James H. Hyslop had found it to be. In more recent times, Professor Herbert L. Stetson, of Kalamazoo College, Michigan, in a lecture at the University of Chicago, stated, using Biblical terms, "Demon obsession is no myth; illness is often due to demoniacal possession. Belief in demons is widespread." And, Dr. E. N. Webster, of the mental section of the American Medical Association, declared, "I often see the spirits that cause insanity. At times, I can hear their voices — those spoken of as 'insane' are frequently under the overwhelming control of a spirit or a crowd of spirits. We frequently find, by post-mortem examination, that no *physical disorder* exists in the brain or nervous system of such persons."

Earthbound spirits can harm those that have a depleted nervous system, those having a sudden shock, or those having a natural and predisposed susceptibility. Also, other physical derangements are conducive to obsession, for when the vital forces are lowered, less resistance is offered, and intruding spirits are allowed easy access. Often, neither the mortal or the discarnate spirit is conscious of the presence of the other. The obsessions alter the character of the individual, sometimes simulating multiple or dissociated personalities, and often causing insanity, including all types of dementia, hysteria, epilepsy, melancholia, shell shock,

kleptomania, idiocy, religious and suicidal mania, bestial atrocities, and other forms of criminality. Because of the influence of millions of discarnate beings surrounding the people of earth, we have a great proportion of unbidden thoughts, emotions, strange forebodings, gloomy moods, irritabilities, unreasonable impulses, irritable outbursts, uncontrollable infatuations, and countless other mental vagaries.

It is true that unlightened spirits often wander aimlessly for many years in the earth sphere, where the lack of knowledge of a higher spirit world, attained through understanding, keeps them in a dreary condition of confusion, monotony, and suffering. Many remain at the scenes of their earth lives, continuing their former activities. For example, a Mr. H., coming through the entranced Anna Wickland, explained, "For a whole year after I passed out, I attended to my business as I did when on earth, only I did not feel that I was sick any more. I took sick in the store, was sent to the hospital, and there, it seems, I passed out. The Bible says, 'Where your treasure is, there will your heart be also.' When I woke from death, I thought of my store, and there I found myself. I saw that everything was going on all right, but it seemed strange that I could not talk to any of my customers. I thought that, during my sickness, I had lost my power of speech. I tended to my business and impressed my clerk to do things I wanted done. I was running the store and he was managing it for me. I did not realize I was 'dead' until I came to the Wickland's circle. When burglars got into my house, I went to get my revolver in the drawer, but my hand went through everything." He went on to say that something must be the matter with him, since he now can see his parents. He thought he was a bit out of his head. Then he decided he had better go to see his friend, E. — whom he always thought was a bit off, because he believed in Spiritualism. He wanted to ask him if ghosts could come back. Then, he realized that he was a ghost himself! When he came to the circle and found he could talk, the way was opened for him.

Anna Anderson, born in Sweden, was prepared from childhood for her great work among the obsessed. Her grandmother was a seer, and said, "If I don't come to America while I am living, I will come afterwards." And, true to her word, after passing to spirit, she actually came and presented herself in a seance in Minnesota, reappearing

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TRUMPET SEANCE!

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Your Neighbor And You

by Alberta Hilands

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"I will start anew this morning
With a higher, fairer creed;
I will cease to stand complaining
Of my ruthless neighbor's greed.
I will try to see the beauty
Spread before me, rain or shine
I will cease to preach your duty
And be more concerned with
mine."

-Unknown

Who is your neighbor? Is it just the people in your immediate vicinity? Your real neighbor is anyone who needs you and whom you can help in any way, whether he lives next-door, or many miles away. If we would consider, seriously, that wise admonition, "Love thy neighbor as thyself," we would soon discover that life is much more interesting and satisfying, for your neighbor has as much to give you as you have to give him.

A few years ago, when money was more plentiful or, perhaps, it was that needs were not so numerous and expensive, neighbors were scarce and one seldom even heard the word. Even in small towns, one could live next-door to people indefinitely, and not be on friendly terms with them. But, recent world conditions have had a leveling effect, and many neighbors have discovered each other, and found something that money could not buy. As Edgar Guest so beautifully expressed it in "The Kindly Neighbor" - "Wars and strife shall end, when man has made the man next-door his friend."

Nels came to this country from Sweden. He had been apprenticed to a baker in his own country and knew how to do little else, but the secret desire that caused him to leave his own country was to reach the "boundless West," and become a cowboy - the swashbuckling kind he had seen in the movies. The allure became so great that he could not resist it.

Arriving in Wyoming, he secured a place on a ranch. Owing to short seasons and the probability of late and early frost in that altitude, it had never been considered possible to raise much of a garden, in that vicinity, but the mistress of the ranch was an artist and an ardent lover of flowers and all growing things, and she was not to be dissuaded by stories of former failures. Enthusiasm is contagious, and her's soon communicated itself to Nels. This was not the colorful life he had pictured, but his initiative and creative powers were called upon as he was a flower lover, too.

"We'll have a garden, Missus, - such a garden that it will make

these natives, around here, open their eyes, even if we have to make smudges every night and take turns chasing gophers every day. We may have to trade our beds for lanterns, but we'll show them that it isn't all talk with us," he assured her.

They secured catalogues and Government bulletins on the subject, and every evening while the winter winds whistled around the house, and the flames from the pitch-pine knots roared up the chimney, they studied them and made elaborate plans.

When Spring came, they worked side by side, often from the break of day until starlight, and while they planted and cultivated, they constantly discussed what they had read. She was well educated and cultured and she taught Nels the manners and customs of the new country. Although business often took her away from the ranch for weeks at a time, Nels showed his appreciation of her interest in him by the care and attention he gave everything during her absence.

Their garden was a marvel to the whole countryside as it produced abundantly, not only of the more common vegetables, but other things that were considered an impossibility in that altitude.

For three years, Nels remained in her service and when business called her elsewhere, permanently, and it became known that he would be leaving the ranch, many offers came to him - all at a much higher wage than he had been receiving - and this at a time when the country was full of idle men.

Before accepting anything, he made a trip to visit his relatives in the East and, as he was ready to return to the West, his aunt said to him, "Tell me Nels, how it is that you, who left us three years ago to go to a part of this country that we have always considered rough and wild, have returned with better

manners than our own children, who have been surrounded by every advantage? We have always considered a ranch in Wyoming one of the most primitive of places, and we wondered why you never complained."

Nels looked thoughtful for a moment and then with a smile, replied, "It was the Missus who did it. She's the finest woman I ever knew. She took an interest in me and told me I had latent ability to do all the things I really desired to do, if I would make the necessary effort to bring it out."

"She said if I neglected my work, or slighted it in any way, I was robbing myself more than I was robbing her - her loss would only be temporary, but I would be forming habits that would eventually master me. I have proven, by observation, that what she said was right, and now I can see in almost every circumstance, an opportunity to learn something."

"It was never too much trouble for her to correct, or advise me, and she never even smiled, no matter how amusing my mistakes were. Even when we were alone and our busiest, our food was always served nicely, and I learned how to use many things I had never seen before. One time we were snowed in for two months, but we had flowers on the table at every meal. She had prepared ahead for that and insisted that I use things just the same, when she was away. That is the kind of a woman my Missus is, so you know why I never complained. She was always courteous and kind and I never felt like a 'hired man' no matter who her guests were, she never ordered, she always requested."

"She taught me how and why to select my associates, and after one experience on the 'round-up', I lost all desire to be a cow-puncher. I am very grateful to her for her kindness to me and I feel I can

never repay her, for I have formed habits that have become natural and I seldom need to ask myself how to act. I told her I could never repay her and she said I could do so by passing it on to whoever I knew that needed it."

Nels married a fine, well-educated girl and is raising a family that is a credit to any community - all because someone recognized her "neighbor" in the ignorant immigrant boy, and helped him to find himself.

Are you interested in your neighbor's best interests, or only in what he can do for you? I hope you are not too interested in your own petty aims to realize that you owe anything to anyone else. After all, helping your neighbor is not strictly unselfish, for you cannot help him without helping yourself.

When you realize that the Law of Compensation is a Universal Law and takes cognizance of the slightest details, you will know that it must eventually balance everything, and you will also know that, in order to receive the things you desire, you must give freely of what you already have, for the consciousness that is closed against giving is also closed against receiving. This Law works unerringly and unceasingly, whether you are aware of it or not, and if lack or inharmony is manifesting in your affairs, it is because you have either, ignorantly, or willfully ignored this inexorable Law; you have pressed the button that set it into operation and pinched off your supply.

Giving does not necessarily mean money, or any material thing. We

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GLEANINGS
by V. May Cottrell

Adverse criticism of another, however kindly intentioned, never yet helped that other to rise above his faults or to rectify his mistakes. It but serves to bind him more firmly than he is already bound by wrong thoughts and old habits of mind.

Millions of children are kept in a chronic state of ill-health, and many become seriously ill, as a direct result of the unhealthy mental atmosphere that surrounds them.

Genius consists mainly in the ability to grasp new thoughts and ideas, and convert them into something real and tangible in this material world. Though more fully developed in some than in others, this faculty is latent in us all.


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NATURE'S STOREHOUSE



by Mattie S. Miller

Remarkable powers lie dormant in the soul of every normal individual and these become developed as man begins to express a finer and nobler life. To simply believe that there is a solution to one's problem, somewhere, somehow, is not enough; one must have knowledge and put the knowledge into operation. The story of the Bible, from Genesis to Revelation, is the story of human development, and every incident described is symbolic of man's divinity to be made manifest. The six days of creation are vast geologic periods of 25,800 years each.

As we study past history, we discover that there is always a particular cycle of time which stands out in the history of each nation — a time when its people entered upon a new evolutionary phase; when it ceased to abide by its old traditions, disregarding all the old wisdom, which had been handed down to them through many generations, by means of racial blood and ties. This old wisdom then became preserved, however, in their legends. In past civilizations, this breaking away from the old wisdom seems to be the result of the inoculation of foreign blood into the tribe or race. Invariably, their old clairvoyant consciousness became replaced with a new *kind* of consciousness, namely the birth of the intellect.

It is well known that if the blood of one animal is mixed with that of another, not akin to it, then the blood of one is fatal to that of the other. The same law applies to aboriginal peoples who are unable to assimilate the blood of a more highly civilized person. We have seen this happen with the American Indian — they are gradually dying out. The physical organism of man may survive when strange blood comes in contact with strange blood, but *clairvoyant power perishes* under the mixing of blood.

The blood absorbs the mind images which the brain has formed, and transforms these mind images into living constructive forces,

building them into the physical structure. Blood builds up the entire human body. Blood extracts, through the breath, the highest substance from its cosmic environment, namely oxygen, and thus experiences its inner life as its own form — that is according to the mind images of the inner life. Our ancestry places us where we stand, in accordance with the law of blood-relationship. In the blood is gathered together all the material that the past has brought through experience, and in the blood is also being formed all that is being prepared for the future, according to the mind images or ideals that man is out-picturing in his brain.

Today, man may reach spiritual consciousness in two ways; he may immerse himself into his own soul by penetrating deeper and deeper within his own soul — shutting off the outer world. In this way, he deepens all his inner impulses so that the powers of his soul become more powerful — tapping the powers of his own immortal Divine Self. Or, he may reach spiritual consciousness by penetrating behind the forms surrounding him — coming into a realization of the *Causal World back of all form*. All attainment of Mastership is along one or the other of these two paths. Today, these two currents have mingled more and more — actually becoming one current of culture. (No matter whether we take the mystic way through the inner self, or the occult way through the outer world, the path is, in reality, but *one*, for the ultimate aim is to unite the personality with Spirit.) Since God is Spirit, man also is spiritual, and, ultimately, man must attain spiritual consciousness.

Animals and savage people seem to understand, instinctively, the healing properties of Nature's storehouse. Civilized man is beginning to investigate this field of research which, in the past, he possessed, but, for some reason, has lost.

Each organ in the body has a vibration in common with some leading element in Nature. Mind, the builder, is however, always positive to matter — the form side of life. Regarding Nature's storehouse, carbonates are the heat makers, nitrates are the muscle builders and phosphates are the nerve foods. Wheat, potatoes and all starches come under carbonates. Cheese, corn, beans, peas, etc., come under nitrates. Dandelion, cherries, apples, peaches, apricots, grapes, etc., come under phosphates.

Just as flesh, bone and muscle each receives its own special food

from the same blood, so does man's finer bodies receive their food from his thought and feelings. Man's physical body may be well fed, *yet his soul be starved*. Rain, sunshine and the natural things of life come alike to all, but the intelligence which enables one to gain substance out of the natural things of life is the gift of Divinity *within* man, according to his development and attainment of soul-consciousness, namely, his oneness with God.

There is no such thing as blind chance in the Cosmos, for everything operates in accordance with law, and this law is the law of two forces — positive and negative; acid and alkaline, color and tone. Some of the experiments made by scientists are most interesting to the occult student. Not so long ago, a group of scientists rescued an orchid from a pile of debris. The flower was completely withered — dead. One of the scientists added a teaspoonful of an amber tinted liquid — a solution of colloid copper to the water which held the dead flower. The petals of the orchid became fresh and crisp, the colors vivid. The flower came alive with new life and remained so for many, many days. This has opened an entire new field of research, namely colloidal chemistry. Here is another interesting experiment that was conducted. Nitro-glycerine was placed in close proximity to human cell-life, with the result that the latter, at once, ran away, as though conscious of danger. Cayenne pepper was placed before them, they ate and thrived upon same. When morphine was placed before them, they were soon overcome and quickly perished.

Mother Nature is the great Colloid Chemist, for she provides mineral-rich and vitamin-rich foods in their Colloidal Form. Copper is present in many foods that contain iron and, as a companion to iron, is necessary in the prevention of anemia. Iron distributes the oxygen breathed into the lungs, to all the cells. It is found in practically all green vegetables and all fruits that have a dark color.

Chlorophyll is the green coloring matter in vegetation. It is in reality bottled sunlight. However, it takes iron to produce the chlorophyll of the plant, and it also takes iron for the hemoglobin of the red blood corpuscles. In initiation, we are told that we must transmute the base metals into gold. In other words, Mars or iron is the symbol of the solar plexus of man. Unless man purifies his blood stream — *his etheric body*, the consciousness of the Christ Self cannot enter the

physical nature, in order to free the astral body and the mental body from the domination of the personality. When man, through divine love and pure aspirations, *does* come into a realization that he is immortal spirit, he transcends the limitations of finite mind with its imperfections, and is also above Time, Space and all the limited conditions of the outer world. Thus the trained initiate learns to understand Nature's storehouse, in order to free himself from physical handicaps, as well as loosening the cellular substance of his physical self from the fixity of matter.

If one asks the average person what it is he is seeking in life, the answer invariably is that of Health, Happiness and Success. Mankind cannot obtain any of these blessings intelligently, until he understands the Spiritual Law back of all creation. Were it not for that mighty Power, which is at the same time, absolute immutable law, everything that is manifested, would not be here — mankind included. Neither could anything stay in manifestation one instant of time. The fact that there is a Creation proves that there is also a Creator, whose mighty law and power is in control every second of time.

Now, let us try to understand this Creative Life Principle a little better. The building of your physical body was started when two tiny germs united, because your parents complied with the law governing the birth of a child — and, in due time, came forth *You*. This building of the physical body was accomplished by a higher Power and Intelligence than that of the human parents. Now, if the Creative Life Principle can supervise, with unerring precision, the building of a human body from two tiny germ cells, *it most certainly can sustain the body it has built*.

What is more, the same God Power that has called you forth from the invisible into the visible plane, has provided, in Nature's Storehouse, everything that is essential for your health, your happiness and success in life. It is the Power of this Life Spirit which brought you here to accomplish gloriously, and has placed every good thing in Nature's storehouse to sustain you and everything in manifestation. *Then, what are the requirements? To comply with the law underlying all life*. Truth is very simple and, because of this fact, those who possessed it, surrounded it with mystery and false ideas, which have beclouded the hearts and minds of humanity in general. The teaching that every soul born on earth is born in sin

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RON ORMOND REPORTS

"One of the greatest boons to the world of psychic phenomena," the minister stated with solemnity, "is the Alcoa show, 'One Step Beyond.'" And, just as purposefully as he had intoned the words, the congregation gravely acknowledged them to be true.

Now in its third year, the *One Step Beyond* program has garnered one of the finest television ratings ever amassed in TV history.

"And, every story has been based on a true incident," the associate producer and creator of the series, Merwin Gerard exclaimed proudly.

When Ruth Welch asked one day, during a conference, "Can you get an interview with John Newland?" I answered unhesitatingly, "yes." I did so not because I am a member of the same Screen Directors' Guild that Newland belongs to, but my "hunch" had psychic inclinations. It seemed natural that if a person had made the innumerable episodes as both director and actor that he had, he must be — if not a psychic, certainly psychically inclined.

I placed the call in to the Guild, got Newland's phone number and called. The voice on the other end of the wire was a familiar one — he would love to give me an interview for *Chimes*, but he was leaving to make the last thirteen episodes in England, and time would hardly allow it. But, he would leave certain information with Merwin Gerard, the creator of the program, and he felt sure we would have much to discuss.

When I arrived at Metro Goldwin Mayer (MGM) Studios, I went through the necessary formalities. Gate passes, auto passes, et al. Momentarily, I relived a portion of my life as I casually roamed the huge lot on my way to the executive suite of *One Step Beyond*.

A pert but polite secretary ushered me into John Newland's office. Around the room were pictures of Newland, the cast of the popular program, and others, including some of his more famous guests.

I had hardly gotten into the room when a pleasant voice brought me back to reality.

"I'm Merwin Gerard."

I whirled around, but the smiling face of the young creator of America's most popular show put me completely at ease.

"Ron Ormond here, of *Chimes*," I countered.

We both shook hands and in a very few moments the interview was underway.

"I'm sorry Johnny (John Newland) couldn't make the appointment, but I believe he told you that they were going to England to shoot the last thirteen."

"Last thirteen?" I inquired, somewhat dismayed. "Don't tell me we're seeing the last of 'One Step Beyond'."

"The show closes the end of October." The statement had a ring of finality to it.

"I'm sure a few million of your psychic fans are going to regret hearing this news."

"You're right — unless a miracle happens —"

"What do you mean?"

"Well, we're hopeful that something will happen to keep the show going. You see, speaking for myself and for Johnny and for our producer, Collier Young, we've never been so attached to a single project in all our years."

"But, I understood the ratings to be excellent —" I ventured.

"They are, but agencies and sponsors feel that audiences may tire of the show if it continues."

"It seems to me that they're wrong and the ratings would go higher."

"We can only hope you're right —" Gerard added, then; "well, now enough of my crying, what kind of information would the readers of *Chimes* like to hear?"

"Well, since this interview is

with you, will you tell me first, how you came to develop 'One Step Beyond'?"

There was a long, thoughtful moment of hesitation as Merwin Gerard paced the room slowly.

"It all started with a personal psychic experience of my own — at the time, I couldn't have been over ten, and I was making my first trip to Panama. I remember the crossing to be rather rough and I was somewhat ill from the experience. When we arrived, my uncle met me at the pier and we started to drive to his residence. As we drove along, I closed my eyes when, suddenly, I got a flash vision of a locality I had never seen before. Moments later, we turned the corner and there, before me, was the very same scene I had visualized."

I listened attentively and clung tenaciously to his every word.

"I decided to close my eyes again," Gerard continued, "when, suddenly, I got another impression." He looked at me sheepishly, wondering whether to continue.

"Go ahead," I counseled.

"When we turned the next corner, I was both shocked and transfixed to note the same scene I had witnessed moments before



Merwin Gerard, left, creator of *One Step Beyond*, with producer Collier Young

was again right before my eyes. You can guess the rest," he added, "when I arrived at my uncle's house, a house which I had never been in before, it too turned out to be as familiar as the streets we had just been over."

"Since that time, Merwin," I pressed, "have there been further experiences?"

"Since that time, I have busied myself in a rather materialistic world, that of screenplays, and have never tried to develop this pre-vision or para-sight into the future."

I sat silently, waiting for him to continue. Then:

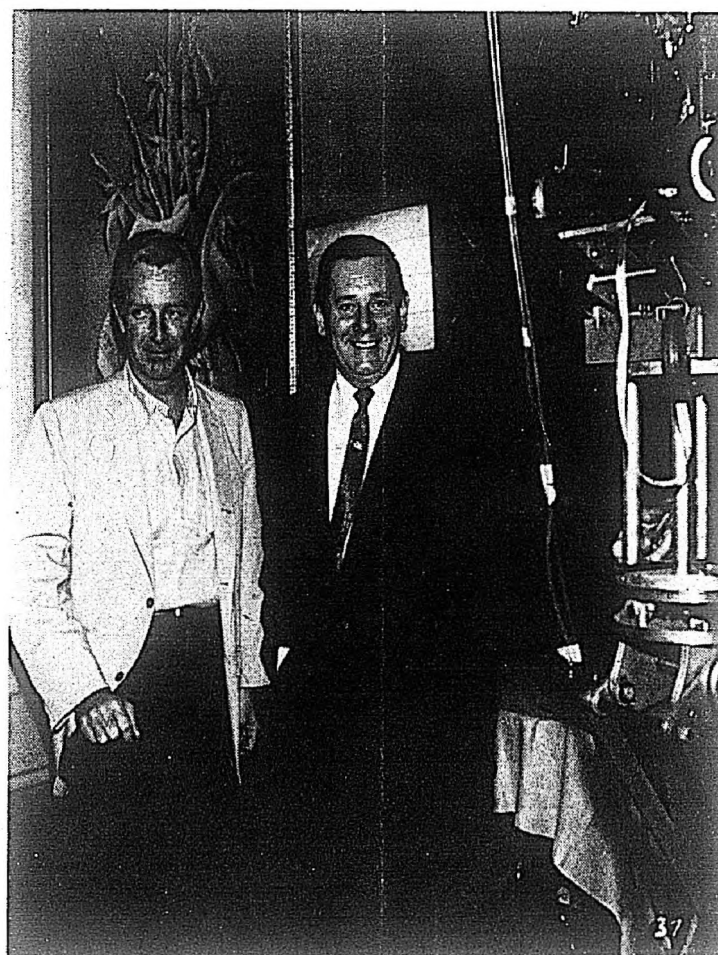
"One day, I was doing a western script, when I got another *flash vision*. Perhaps it was due to my frame of mind, and my desire to do something entirely different for television. As before, I closed my eyes and just as before, I caught a glimpse of 'One Step Beyond'."

Gerard looked at me speculatively, and I smiled an understanding. "Don't think the screenplay wrote itself — it didn't. I worked hard on the first script. The rest, I believe you know —"

"What about John Newland? Is he psychically inclined?"

"Johnny is a believer, and is a mystic, in terms of believing there

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John Newland and Peter Hurkos on the set of *One Step Beyond*.

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Spirit Guides and Their Messages

by Rev. John K. Chaney

The passenger train was entering the outskirts of Columbus, Ohio, and would soon be pulling into the Union Station. In one of the coaches, an eleven year old boy rode alone. He was bewildered and frightened as he looked out the coach window at the rows and rows of buildings and houses of Ohio's capital city. Furthermore, the lad was feeling the responsibility of his errand to the big city, which was to find and bring home his father, who had gone there several days before on a drinking spree. His mother was tied down by four small children. The family was almost without food, and the livestock on their little farm was nearly out of grain and hay. The Mother could not carry on longer alone. After much prayer, she decided to send John into Columbus, 20 miles away, to find Father and bring him home.

"God will help you, John," the Mother told John as she sent him off that morning. "I don't know where you will find Papa, but God knows where he is, and I will be praying at home while you look for him in the city." Columbus was, at that time, a city of 150,000 with several hundred saloons, and the job of locating a drinking man would have challenged the entire police department.

The words of his Mother, "God knows where he is," kept repeating themselves in John's mind as he watched from the train window. A few tears rolled down his cheeks as he began to realize what a big place Columbus really was. Then, suddenly, John felt that he was not in the coach seat alone. Someone was sitting beside him, and a comforting Presence it was. He heard a soft voice saying,

"We are going to Eight, East Broad Street. Don't be scared, John. I am here to help you."

This soft voice and the Presence were no strangers to John. Since childhood, John had been aware of a spirit playmate, as real as any boyfriend on the school grounds. John often talked with his Mother about his spirit playmate, whom he called George. Mother never laughed at John's conversation about George, but, rather, she encouraged him to talk to her about him. Nor did she, like some mothers, dismiss it as mere childish imagination, because she had been assisted *many times* by Spirit Helpers, during her life as the wife of a hard drinking husband.

John followed the other passengers out of the train, up the stairs to the station, and then along the walk to High Street. Here, he was bewildered by the rush of carriages, cabs, wagons and street cars. But, again he felt that friendly touch on his arm, and again, came the voice.

"We turn left."

Walking south on High Street, John read the street signs . . . Chestnut, Spring, Long, *Broad!* There it was . . . *Broad Street!* And, right along side of the beautiful capitol building.

"We turn left again," came the instruction.

John turned the corner of High and Broad, puzzled and attentive. Eight, East Broad was near that corner. In that day, it was considered a skyscraper, because it was Columbus's tallest building, 16 stories high.

"George, I think you are wrong this time, because Pop would never hang around here. He's likely stretched out in the back of a saloon somewhere."

"Just wait in the lobby awhile. Stand close to the elevator," the voice responded.

There was not much to do but follow the instructions of the little Spirit Helper. John watched wide-eyed every man passing through the lobby, and scanned every face, hoping to see his father. After a hundred or more well dressed businessmen had passed by, John began to think that his little Spirit Guide was leading him astray. Again, he began to feel that fear of the big city, and, again, some tears ran

down his cheeks.

Just then, coming in from the street, he saw the swaying figure of a man, a man unsteady in his walk, an intoxicated man, his father! Pop was the most surprised man in Columbus, and the shock of seeing his son there, in that big building, helped to sober him considerably. As you may have guessed — I, the writer, was the boy, John.

If you think this personal account of guidance by a Spirit Helper is unusual or fantastic, I want to assure you that, as the son of a drinking father, and the oldest child, it was frequently my task to "Hunt for Father", and I can give you a dozen or more stories just as remarkable as this one, and just as true.

Why should any believer in God and His spiritual kingdom think such Spirit Guidance incredible? Paul, in his letter to the Hebrews, 1:14, states:

"Are not the angels all ministering spirits, whom He sends on errands for the good of those who are to possess salvation?"

Look at the Greek words Paul used to express this truth. *Pneumata* is the Greek translated *Spirits*, and it means an intelligent human spirit, or the intelligent human beings separate from the physical body. The word, *ministering*, is a translation of the Greek word *Leitourgikos*, which means one employed in service or ministering, in short, a servant. Paul spoke then of Spirit Servants, or Spirit Helpers, whom God uses to send on errands for our good.

A striking example is given us in Acts 8:26, when one of these Spirit Guides or Helpers appeared to the Disciple Philip, and told him to:

"Get up and go south, by the road that runs from Jerusalem to Gaza."

Philip obeyed, and there he saw a chariot in which was riding an official of the Ethiopian government, the Treasurer under their Queen Candace.

Again, the Spirit Guide spoke to Philip,

"Go up, and stay by that car!"

That meeting resulted in the conversion of that official to Christianity, and Philip baptised him along the way. Saint Philip believed in and obeyed Spirit Guides. The New Testament is filled with stories of men and women who performed mighty deeds for God, because they put themselves in harmony with Spirit Guides.

How much we suffer, how much we lose in life, because we blunder ahead blindly; refusing to listen to

Spirit Voices, and follow Spirit Guidance!

I had a very sick woman in my prayer room. She had suffered much, and had made the rounds of many doctors. She still had all her afflictions when she came to visit me in Tiffin.

I closed the prayer room door, dimmed the lights, and holding her hands in mine, I prayed with her. As we prayed, she became calm and her face reflected restfulness and peace. She began to speak:

"Do you know, Rev. Chaney, that we have two doctors in this room with us?"

I remained silent, because I wanted her to report, and not be influenced by any information I might give her.

"Yes," she continued, "there are two doctors standing by this couch. They look alike. Isn't that strange? They look like brothers, only one is much older than the other. They are fairly tall, about the same height. The older is slightly bald, but the younger has a lot of wavy hair."

For sometime, we talked of these two doctors in spirit, and she gave me more details in describing them. I am not certain that this woman was aware that she had clairvoyant power, but she described two medical men who had passed on several years before.

The two doctors are father and son, and had their offices together in a southern Ohio city. The son died in middle age, in the midst of a brilliant career. This sick woman could never have known about these two men, because she had lived, all her life, in another state. The older doctor, she described, was my uncle, the husband of a sister of my father. The younger man was his son, my cousin, and his family often visited our family. When they did, the young doctor and I played together, as children.

After such close association in this earthly life, it is not unreasonable to believe that both of them would desire to assist me now, in my ministry of spiritual therapy.

Others, who have come here for spiritual healing, have mentioned the presence of two doctors in our prayer room, but none have given such detailed description as did this woman. I am thankful to report that she received much help and healing.

Many people are reluctant to report on help they receive from Spiritual sources. I consider this a serious mistake, even sin. Two women came from Toledo, Ohio, to

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THE GLOWING PLATE

by Pauline Bagby

This odd event took place last December 18th, 1960, following a Church supper, which I had attended. On reaching home, I found I was not at all sleepy, so I switched on the radio, turning it down so as to play softly. The night was clear, even at 3 a.m., and one could see everything outside clearly.

All at once, there was a man standing beside my bed. He seemed to be listening intently, as his head was cocked to one side in a listening attitude. On his chest, just below the heart, was a small plate which glowed brightly, and seemed to vibrate. I watched him for several moments. This man was extremely tall and had what one might refer to as a squarish figure. His hair was cut short, something like the crew cuts boys wear. His clean, well fitting suit and overcoat were tan in color. He wore no hat.

Finally, he turned and walked away, and as he did so, the glow and vibration in the plate ceased and his body seemed to settle down and become that of a very old man. Where he came from, and where he went or what his purpose in coming might have been, I do not know. I do know that this experience left me with a persistent wish to see him again, as he was not like any one I had ever seen before. To this date he has not re-appeared. This experience stands out more clearly in my mind than any of the numerous other things that have happened along psychic lines.

THE FIVE RAPS

by Mrs. Isobel Campsie

A few days before Christmas of 1959, I was called from my home in San Francisco, California to Toronto, Ont., Canada. My father had suffered a stroke, and was in Veteran's Hospital in Toronto.

Prior to his stroke, there had been five raps on the front door of his home. When he opened the door, no one was there. A few minutes later, five more raps came on the back door. Again, no one was there. My parents lived a hundred miles from Toronto, on a country road.

After his stroke, I stayed at a friend's home in Toronto, so as to be near the hospital. On Jan. 4th, mother and I were alone in the friend's home, when the five raps sounded again. Mother went to the door, and as before, no one was there. It had snowed the night before, and no footsteps were to be seen anywhere in the snow. The snow was completely undisturbed.

The next day, Jan. 5th, dad passed on. Were those five knocks, which came on three different oc-

casions, a warning of his impending transition? We like to think so, as Dad, Mother and I are all good Spiritualists.

PETS WHO CAME BACK

by Flossie G. Cain

I hope this short account will bring comfort to those who may have lost a beloved pet, and who are uncertain about the pets continued existence after what we term death.

I had a small dog, named Mitzie, that I dearly loved, and she slept on my arm almost every night during her twelve years upon earth. She died one spring, and that summer I went to the hospital. My regular doctor went on vacation, and there was some confusion about my release, in consequence of which, I remained longer in the hospital than was usual. At that time, I was practically well, which should rule out any theory of hallucination, because of illness, regarding what happened.

One early morning, I was awakened by what I thought was someone touching me, but to my surprise, there was no one in the room, except myself and the woman in the bed next to mine and she was peacefully sleeping.

While I was laying there wondering about this, I felt the familiar pressure of little Mitzie's feet as she walked up and down the coverlets, just as she had been used to doing when she was alive.

All of which goes to prove that the "Many Mansions" prepared for our on going souls, have a place also for our beloved pets, and that the Heavenly Father is aware of the needs of all of His many creations, be they man, animal, plant or mineral.

UNSEEN GUIDANCE

by O. W. Blanchard

During the big depression of the '30s, Social Security and Unemployment Insurance had never been heard of and many an executive found himself out of work and in desperate circumstances.

Roland Davis, of Cleveland, Ohio, was such a person. Seeking employment day after day developed nothing. He sold his car and personal belongings. He and his wife moved into a cheap house-keeping room and, for many months, lived on as little as possible.

One day, while washing dishes, after a meager lunch, Mrs. Davis suddenly stopped. Turning to her husband, she said, "Go up the street to the ----- Hotel and you will get a job." "Oh yeah!" laughed Roland, "and who told you?" "I don't know," she replied.

"but, just go ahead." "Well, what have I got to lose," said Roland.

He dressed, went to the hotel and applied for a job (any kind), was hired on the spot as a night auditor at \$110.00 per month (a mere fraction of his former salary), and went to work that same night.

This led to a career in the hotel business as manager, owner and operator of hotels and clubs. Mrs. Davis never could explain how she came to make the suggestion. "Just a hunch," she said.

Surely the angels have watch over thee.

THE SPOOL OF THREAD

by Harold Clingerman

A friend and I rented a large house and were doing some painting in the kitchen, meanwhile discussing what we each had in the way of furnishings for the house. The friend mentioned that he had enough green drapes for the living room, but added that one pair would have to be shortened, and that he had no green thread with which to make the alteration. I said that I was certain that I had no green thread either.

Just at that moment, we heard a noise in the dining room, which sounded like something falling, and a spool of green thread rolled across the floor, through the archway and into the kitchen. It was the exact shade we needed!

There was no furniture in the house, other than the stool we were using to stand on, while painting, for we had not yet moved our furnishings in. Where that spool of green thread came from is still a mystery, but I still have some of it left. It must have been apported by spirit!

THE CIGARETTE LIGHTER

by Ruth Buehrer

A friend of ours was named Carl, but some people called him Baron; he had promised me a cigarette lighter for some time. Suddenly, he became very ill. Once, during his illness, he said, "Don't worry, Jean, you will still get your lighter!" A short while later, he passed on.

Six months later, I started working for a friend of his. One day, this woman said to me, "I have so many cigarette lighters, maybe you would like this one?" Imagine my surprise when I looked at it closely, and found engraved on it, the name of Baron. Carl had really kept his promise!

WE GOT HOME SAFE!

by Helen Morgan Gombosh

My sister and her husband and myself and two children went on a vacation to Hamilton, Ont., Canada

to visit relatives there. After spending two weeks visiting various kin-folk, and revisiting the scenes of our childhood, where we had gone to school, we started on the trip toward home.

About five miles outside of London, Ont., our car broke down. A repair man told us that we had a cracked crankshaft, and that the car would have to be placed in the garage for repair. It was necessary that we get home at an appointed time, and while we were discussing this quandry, my spirit guide told me he would fix the car sufficiently so that we might proceed on our way.

It took us five hours to make the trip, travelling no faster than twenty-five miles per hour, and just as we drove into the drive way at home, the connecting rod broke in two. But, the spirit guide had promised us a safe trip home, and the promise had been fulfilled! We all thank God for the spirit help that was given.

REST IN PEACE, MOTHER

by Betty Jane Cisco

In 1936, our family lived in Chicago, where I had my first Psychic experience, and though it happened nearly twenty-five years ago, it seems as though it were only yesterday, for the details remain vivid in my mind.

It was July, 1936, and the weather was unbearably hot and humid. We lived in a house that was probably 40 years old at that time, though it still stands and is in good condition. The previous owner was the mother of our next door neighbor, a Mr. L., who was a devout Catholic and a wonderful man,

Concluded on page 24

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Life In Other Worlds



from "The Spirit's Book" by Allan Kardec

Ed Note: Recently we received a copy of the Spiritualist Review, issued by the Spiritualist Union, P.O. Box 3821, Johannesburg, South Africa, in which the following questions and answers were printed. Because many of them seem to be answers to questions often asked by readers, we print a few of them here. Allan Kardec was a much respected authority on things spiritual, and his name is highly revered in many countries.

Q. Can spirits live corporeally in a world relatively inferior to the one in which they have already lived?

A. Yes, when they have a mission to fulfill as an aid to progress. In this case, they joyfully accept the tribulations of such an existence, because these will furnish them with a means of advancement.

Q. May this not occur as an expiation? And, may not rebellious spirits be sent by God into worlds of lower degree?

A. Spirits may remain stationary, but they never retrograde. Those who are rebellious are punished by not advancing, and by having to recommence their misused existences under conditions suited to their nature.

Q. Have all the human beings who inhabit any given world arrived at the same degree of perfection?

A. No. In other worlds, it is the same as upon earth. There are some who are more advanced, and others who are less so.

Q. In passing from this world into another one, does a spirit retain the intelligence which he possessed in this one?

A. Undoubtedly he does. Intelligence is never lost; but he may not have the same means of manifesting it, for that depends both on his degree of advancement and on the quality of the body he will take.

Q. Have the human beings who inhabit the other worlds bodies like ours?

A. They undoubtedly have bod-

ies, because it is necessary for the spirit to be clothed with matter, in order for it to act upon matter. But this envelope is more or less material, according to the degree of purity at which each spirit has arrived. It is these graduations of purity that decide the different worlds through which we have to pass.

Q. In passing from one world to another, does the spirit pass through a new infancy?

A. Infancy is, in all worlds, a necessary transition, but it is not, in all of them, so stupid as it is in earth.

Q. Has a spirit the choice of the new world which he is to inhabit?

A. Not always. But he may make his request, and it may be granted, but only if he has deserved it, for the various worlds are only accessible to spirits according to the degree of their elevation.

Q. If a spirit makes no such request, what is it that determines the world in which he will reside?

A. The degree of his elevation.

Q. Are there worlds in which the spirit, ceasing to inhabit a material body, has no longer any other envelope than the spirit?

A. Yes, and the envelope itself becomes so etherealized that, for you, it is as though it did not exist. This is the state of the fully purified spirit.

Q. Is the substance of the spirit body the same in all globes?

A. No, it is either more or less ethereal. On passing from one world to another, the spirit clothes himself with the matter proper to each.

Q. Do the fully purified spirits inhabit special worlds, or are they in universal space without being attached to any particular globe?

A. The pure spirits inhabit certain worlds, but they are not confined to them as men are confined to the earth. They possess, in a higher degree than any others, the power of instantaneous locomotion, which is equivalent to Ubiquity.

With what seeming finality the great stone was hauled and pushed into place at the door of a sepulchre long ago! The Man was dead and the door was blocked and sealed. But Easter came and changed everything, for the stone was rolled away and the living Christ came forth!

And so at Easter our hopes are renewed. We know that Life is greater than Death and that all the stones of sorrow and difficulty that sometimes seem so great and so impassible can be rolled away if we will but believe.

—Esther Baldwin York
 from Food for Thought

PLANTS RESPOND TO LOVE

by Ferne Jackson

The article, "Hidden Life of Nature", appearing in the January 1961 issue of *Chimes* interested me very much, for I too have had just such experiences. Everything in the "seen" has its prototype in *mind*, perhaps long before it appears in the seen, as the story of my peach tree proves.

In my father's orchard, during my girlhood, there was an early Crawford peach tree, which bore such wonderful fruit that I determined that the first thing I would do when I had a home of my own was to plant one just like it. Time went on, and after marriage, I found that there was a place in my yard for such a tree.

A kindly florist took pains to obtain a tree that was healthy, and one evening when I stepped into the yard, the tree was there to greet me. It seemed almost to say, "You sent for me, and here I am!" Such is the power of a mental image steadfastly maintained.

The tree flourished in its new home, and seemed to welcome me each time I stepped into the yard. The very first year, it presented us with four beautiful peaches. The next year there were more, and each year the crop was larger, until finally there was an abundance of fruit for ourselves and our neighbors, many times the amount of fruit our neighbors harvest from their peach tree.

Of late years, we have much frost about the first of March, and when the tree was small I covered it, but it has grown until, now, this is impossible. The tree blooms about the first of February, and I have discovered a strange thing about these blossoms, for it seems that the tree knows how to protect itself from frost. *The blossoms turn sidewise on the stem*, thus the outside of the blossom takes the extreme cold, leaving the fruit bud unharmed!

The tree resembles a weeping willow, and is unlike any other peach tree in the neighborhood in that respect. It is a tree that seems to send out a tangible feeling of love to all who come into the yard, and many have remarked upon this, who did not know the story back of it. This is only one of my many experiences with Nature. Plants do feel and respond to love. This has been proven beyond a shadow of a doubt, for I too, have tanned the hose on wilted plants, and with the spiritual ear, have heard their grateful "thank you!"

We, on this continent, should never forget that men first crossed the Atlantic not to find soil for their ploughs but to secure liberty for their souls.

—Robert J. McCracken

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Ed Bodin's Page



WAS CHRIST'S RESURRECTED BODY HIS FORMER FLESH BODY OR A MATERIALIZED FLESH-LIKE SPIRIT BODY?

by Ed Bodin

Although millions of Christians believe in the Resurrection of Jesus the Christ on the first Easter morning, and that Christ remained on Earth for forty days before ascending — there is a difference of opinion as to the substance of Christ's risen body.

Most of the orthodox Christians consider His revitalized body to have been the same flesh and bone body as before the Crucifixion, as was the body of Lazarus after he was brought back to life by Christ. Others, however, feel that the resurrected body of Christ was an immaculate flesh-like *materialization* of His spirit body; as this spirit body had left His flesh body at death, according to Luke 23:46 . . . "And when Jesus had cried with a loud voice, he said: 'Father, into thy hands I commend my spirit'. And having said this, he gave up the ghost."

Another indication that the resurrected body of Christ was a *spirit body materialization*, which could dematerialize at will, and which later ascended unto God, is the statement by St. Paul, First Corinthians 15:50: "Flesh and blood cannot inherit the kingdom of God."

A stumbling block to the belief in the spirit-body materialization, is the statement by Christ in Luke 24:36-39. . . "Jesus himself stood in the midst of them and said unto them: 'Peace be unto you'. But they were terrified and affrighted and supposed they had seen a spirit. And he said unto them: 'Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet. Handle me and see; for a spirit hath not flesh and bones as ye see me have'."

But, experienced researchers in the phenomena of physical mediumship, have seen a flesh-like materialization of a spirit body as a replica of the original body before death, even to scars, voice and activity. And, researchers have seen substance of the materialized body, dematerialize right before them, after a few moments.

The usual conception of a spirit, in the minds of most people not acquainted with physical mediumship, is the etherialization of the spirit-body, which is more or less mist-like, almost transparent, with a dull glow, resembling radium substance. And, therefore, it may

have been such an etherialization of Christ's spirit body, which Mary Magdalene saw near the Tomb, and was warned not to touch, as reported by John, Chapter 20, verse 17: "Jesus saith unto her: 'Touch me not — for I am not yet ascended.'"

This etherialization was the usual manifestation of a spirit, as understood by the people, and could not be considered a flesh and bone materialization, which Christ later performed for St. Thomas to touch, and which Christ purposely stated was not the *usual* spirit manifestation. For an etherialization is not solid to the touch, as flesh and bone would be in a true materialization.

The flesh and bone materialization of a spirit body of low enough frequency to allow touching by a mortal hand, without danger of radiation, is the rarest form of physical mediumship, and evidently the most difficult for spirit to perform in lowering its high vibration to earth-bound frequency. When Christ manifested to St. Paul on the Road to Damascus, His radiation was so high, that Paul was blinded for three days. And, if Mary Magdalene had touched the etherialized body of Christ, near the Tomb, she might have suffered radiation damage. That was why Christ warned her in time.

The question asked: "What became of Christ's mortal body of dead flesh?" Before presenting a supposition, one thing is certain. No one reported seeing Christ's *old body* after it was placed in the Tomb, but only a replica of it. It was not His former body, which Mary saw near the Tomb, but His manifested spirit body, which did not remain with her long, as would be the case of a flesh body. And, since the dead body had left the burial clothes in the Tomb, just what raiment did the body use in going forth from the Tomb? Where did He stay? There is no such report given by the four apostles, who recorded the Resurrection in Matthew 28:1 to 6; Mark 16:2 to 7; Luke 24:1 to 6; or John 20:1 to 8. These merely reported that Christ had risen and left the Tomb after some great force had removed the stone, allowing Christ to wander, but no mention of His existence was given, except an occasional supernatural appearance and disappearance. St. John tells it in Chapter 20, verses 5 to 7: "He (John) stooping down and looking in (the Tomb), saw the linen clothes lying . . . then Peter went into the sepulchre and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in

a place by itself."

John then went on to tell in verses 10 to 16: "Then the disciples went away . . . but Mary stood without at the sepulchre weeping; and as she wept, she stooped down and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet where the body of Jesus had lain. And they say unto her: 'Woman, why weepest thou?' She saith unto them, 'Because they have taken away my Lord, and I know not where they have laid him.' And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus. Jesus said unto her: 'Woman, why weepest thou?' She, supposing him to be the gardener, saith unto him, 'Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.' Jesus saith unto her: 'Mary.' She turned herself and saith unto him, 'Master'."

If Christ had risen in the flesh and was still nearby, why had not John and Peter seen him? The indication is (and evidently, John knew it) that the spirit of Jesus manifested *momentarily* to Mary Magdalene, the first allowed to see Him, for she represented the sin of Eve, redeemed by the virtue of Christ, which was His mission to Earth.

There are many psychic researchers who believe some high frequency radiation (yet to be discovered by science) disintegrated Christ's mortal body within the Tomb, *leaving behind just the wrapping*, such as the famous Shroud of Turin, indicating a dematerialization of the body, leaving no marks of removal by mortal hands. The Holy Ghost, under orders of God, evidently was instrumental at the death and Resurrection of Christ as well as at the birth of the Master, who accomplished so much in half a span of life. It was the end of that span, in the year 70, that Jerusalem was destroyed as retribution for the city which saw the Crucifixion.

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● NEWS FROM HERE AND THERE ●



Mrs. Hortense C. Wainwright, shown above, was ordained on Feb. 12, 1961, at the First Association of Spiritualists Church, Philadelphia, Pennsylvania. The ordaining officer was the Rev. Anna K. Rose, President of the Pennsylvania State Spiritualists Association, who was also the principle speaker, using as her topic the qualifications required by the National Spiritualist Association for ordination, the responsibilities and duties entrusted to its candidates, and their great need to serve God and the angel world in a dedicated manner.

Following the address, the Rev. Reba Fasnacht read the authorization for the ordination of the candidate, who was then presented at the altar by her husband, Mr. William Wainwright. Following the charge to the Candidate, Mr. Charles McElwee escorted Mrs. Wainwright to the rostrum, where the ceremony of ordination was conducted by the Rev. Anna K. Rose.

In her response, Rev. Wainwright expressed her appreciation for the encouragement given her by the State President during her studies, and pledged herself to serve in the fullest measure, whenever and wherever called.

Musical selections were given by Miss Phyllis Norman, church organist, and Mr. John McGrady, son-in-law of the Rev. Wainwright.

Congratulations and many gifts were presented to the new Minister following the service, and refreshments were served in the recreation hall, where a social hour was enjoyed by all present.

The First Roseland Spiritualist Church of Chicago, Illinois, is located on the far South Side of Chicago, serving the South Side and the South Suburbs as well as nearby Indiana. The Church was Chartered by the Illinois State Spiritualist Association in 1927, and is still working under that Charter. A number of persons have served the Church. The Oldest member living is Mrs. Anna Nielson of 25 East 118th Place, who celebrated her 89th birthday. She has been a member approximately thirty years. The Church, at present, is under the direction of Deon Fry, Pastor, and Elsie N. Traver, Secretary.

The Rev. Enid Brady, Pastor of the First Christian Church, Spiritual, of Holly Hill, Florida, had as guest speakers the Rev. June Holloway and Dr. Gilbert Holloway, from Jan. 22nd thru 26th. The Church was filled to capacity with those who came to hear the man who had demonstrated his extra-sensory powers over radio stations WNDB and WESH in Florida.

Rev. June Holloway gave inspirational talks preceding her demonstrations of healing power, and many later testified to benefits received during the services. During the period devoted to the laying on of hands, Rev. June invoked the Healing Christ Consciousness in behalf of those who were sick, and people afflicted with several ailments testified to being healed, according to the Church Pastor, Rev. Enid Brady.

On Feb. 12, 1961, the first anniversary service was held at the Spiritual Science Church of San Bernardino, California, of which the Rev. Anna Cannara is Pastor. The address of the evening was given by the Rev. Wm. C. Donovan, of Huntington Park, President of the C.S.S.A., after which Rev. Donovan presented Spiritual Healing papers to Mr. C. A. Cannara, 2nd Vice-President of the C.S.S.A.

Spirit greetings were also given by Rev. Donovan, as well as Mrs. Beatrice Goatcher and Mrs. Anne Carter, both workers of the Church.

After the services, refreshments were served, the tables in the Social Hall having been nicely decorated by Mrs. Tula Halm. The large Torte was baked and decorated by Mr. Arthur Halm. Mrs. LaHoma Pettinger presided at the punch bowl.

The First Spiritualist Church of San Diego, California, of which the Rev. Emily Davis is Pastor, had as guest worker and speaker the well known and talented Rev. Pierrette Austin, authority on color analysis, and Pastor of The New York Center Church of New York City.

Rev. Austin served the Church Feb. 3rd thru 17th, giving three most interesting Sunday lectures on The Aura, The Great Man of Egypt, and Arabic Sand Writing. During this time, she also gave private assistance to those who availed themselves of her services in over 108 appointments.

Rev. Austin is internationally known for her deep knowledge of, and work in, the field of color.

The Rev. Betty F. Gardena officially opened services at her home, 4834 Theo Ave., Torrance, California, on Jan. 19th, 1961, and will hold services there each Thursday evening at the same hour. Rev. Gardena was recently chartered by the U.C.M. of Oakland, California, after having been ordained on Dec. 11, 1960, by the Rev. Frances Bond, Pastor of St. Paul's Spiritual Church, in Gardena.

Together with Rev. Bond, who was guest speaker at the opening services, were Rev. Norwin Davis and Rev. Violet Davis, who assisted Rev. Bond in the healing service.

Rev. Gardena, who for many years has been a pupil of Rev. Bond, will continue class work with her, in order to more fully develop her own spiritual powers. She will open classes for beginners at her Torrance address, later in the summer.

The history of the First Spiritualist Church of Salem, Oregon dates back to 1912, when meetings were conducted in the homes of the Stoddards and the Irelands. Rev. Mary A. Mann has been connected with the church since 1920, and has continually been a loyal worker. In 1937, the Rev. Lula Mittelsteadt started the "Progressive Psychic Divine Healing Church, and in 1942, this building and the Church charter were turned over to Myrtle Hudson, and the Church name was then changed to the First Spiritualist Church of Salem. Thirty-one charter members worked diligently to erect a building, in which the first service was held on Jan. 3rd, 1954. Rev. Rachel Nunnemaker of Portland, officiated, and has held the services each year on this anniversary as well as the first Sunday of each month. The mortgage on the building was burned Feb. 5th, 1961, and the next order of improvements will include interior decorating, enlarged kitchen and dining room facilities, and the blacktopping of the parking lot.



Picture taken at KLAC Studios, Los Angeles, California, during a "Listen Los Angeles," broadcast. Left to right, Bob Reagan, James McNamara, Rev. Robert Galen Chaney, Gilbert Kay, and Norman Ross.

The case of "ESP — Its Use in the Theatrical World," was discussed on Radio Station KLAC, Los Angeles, Sunday evening, February 19th, 1961, by James McNamara's weekly panel known as "Listen, Los Angeles."

Although ESP is not strange to readers of *Chimes*, it is a relatively new field of science for most radio listeners.

Mr. McNamara's timely presentation coincided closely with the first of a series of articles appearing in "This Week" magazine, as a supplement to many Sunday newspapers.

The panel consisted of Mr. McNamara, KLAC's news editor, as moderator; Dr. Robert Galen Chaney, Director of Astara Foundation, Inc., a modern school of Ancient Mystery and Esoteric Philosophy; Robert Reagan, Hollywood columnist and publicist; Gilbert Kay, writer and director of the television series "Adventures in Paradise," (now being filmed at 20th Century-Fox) and Norman Ross, steel company executive, author, former Naval officer, now producing historical films for the U. S. Navy.

Dr. Chaney, an outstanding authority on Extra Sensory Perception, guided the discussion masterfully, thus greatly assisting the others in presenting the evidence of their varied experiences.

The conclusions of the 40 minute discourse gave convincing evidence of the existence of this ability in man, although it is more greatly developed in some than in others. An interesting disclosure was that many act upon this impulse as a hunch or intuition, not realizing its true nature.

Spiritualists in and around the area of Atlanta, Georgia, are very desirous of having a qualified spiritual worker in their area, where there now is no white Spiritualist Church. Those who are interested in helping with this work are asked to write Rev. L. M. Dean, 1116 No. Highland Ave. N.E., Atlanta 6, Georgia.

The Rev. William H. Du Bois, of New York City, is planning an itinerary which he expects will take him across the country to Oregon, Washington, and points north, then south to California. A contract has been concluded with the New Era Camp, Canby, Oregon, from August 1-14, arrangements for which were made thru the invitation of Ruby Vigelius, Camp Secretary.

The tour is expected to get under way on Easter Sunday, April 2, and those interested in the services of the Rev. Du Bois, Speaker, Healer and Mental Medium, may contact Anna Stefano, Sec'y., 158 E. 22nd St., New York City.

Rev. Du Bois believes that the good of the Cause is the great issue, and is dedicated to the correct theory and practice of ESP and Spiritual Therapy, for the extension of man's power of creative action, and his greater usefulness in all righteous departments of human endeavor.

Mr. Le Roy Roberts of Hollywood, California, formerly of Portland, Oregon, was Ordained into the Ministry of Cosmic Love, Light and Truth, on Feb. 26th, 1961, at the Playhouse Theatre, in Los Angeles, California. The Rev. Elenoah Astrola, officiated at the service and administered the vows of dedication. The Rev. Winogene Savage, Minister of the Clarion Truth Church, Lynwood, California, assisted. Hostesses were Mrs. Faye Nieman and her daughter, Darreyl. Miss Dale Bebee was soloist for the occasion.

Following the ordination, the Rev. Le Roy Roberts was presented in an inspirational piano concert of vibrasonic harmonics, otherwise known as "music from the spheres." Mr. Roberts is well known to Southern California circles, where he has appeared in public concerts before various Churches and organizations. His most recent appearance was at the Williams College in Berkeley and in San Mateo, California. He is known, to many, as "the modern Beethoven of our day."

A new Spiritualist Church was officially opened last Christmas Eve., at 721 W. Belmont Ave., in Chicago, Illinois, at which time a beautiful candlelight service dedicated the new Temple of Light, the Rev. Clifford M. Royse, Jr., Pastor.

Services are held Sat. 8 p.m., and Sun. 4 p.m., with open classes Wed. at 1 & 8 p.m. A special invitation is extended to all in the Chicago area to attend a special showing of exclusive slides of the Holy Land, on April 1st, 8 p.m., at the Church.

On Jan. 5th, the First Spiritualist Church of Lynn, Mass., celebrated their 68th anniversary with a birthday party. The entertainment took the form of a Yankee Swap. A large birthday cake was cut, and refreshments were served. On Jan. 8th, at the anniversary service on Sunday, Mrs. Lucy Cutter, of Waltham, was speaker. She presented the Pastor, the Rev. Della Davis, with a lovely blooming plant. The Church was founded on Jan. 3rd, 1893, and chartered on May 9th, 1893.

The Annual Mass Meeting of the State Spiritualist Association of Minnesota, will be held April 21-23 in the Kings Room at the Lowry Hotel, St. Paul, Minnesota. There will be four meetings, one each evening at 7:30 p.m., and on Sunday afternoon at 3:00 o'clock. The speaker will be the Reverend F.W. Hutchinson, from Duluth, Minnesota. The public is cordially invited to attend.

On Feb. 5, 1961, the regular services of Spiritual Science Church No. 171, of El Monte, California, included a special service, at which time, Mrs. Louisa La Belle was presented with Psychic Communion papers. Mrs. La Belle has been a loyal worker for many years, and was justly deserving of her papers. In addition to the many friends and relatives in attendance, were Edna Owens, Sec'y., and Durward Fairfield, President of the National Federation.

On February 11, 1961, a mass meeting was held by the National Federation of Spiritual Science Churches at the Mother Church, 2502 Clarendon, Huntington Park, California. In addition to the Board members, a goodly portion of the General Membership of Church No. 171 were in attendance. Many out of town visitors were present, and there was an extremely large turnout for the all message service.

See page 14 for more pictures and news



A lovely ordination was held at the First Spiritualist Church of Tampa, Florida, on Jan. 22, 1961. Those participating in the ceremony were; above: left to right, Rev. Hazel Fleckner, ordaining Minister; Rev. Dorothy Bragg; Rev. H. L. Bragg; Rev. (M.G.) O. H. Bossert, who was ordained; Rev. B. H. McNerney; and Rev. J. McNerney.

The Rev. O. H. Bossert is affiliated with the Universal Church Of The Master in Los Angeles, California, and is now holding a temporary Pastorate in the state of Florida.



Above are some of the children at the Christmas party given by the United Missionary, N.S.A.C., at their temporary meeting place in Wichita, Kansas. Fifty-six children and twenty-one adults participated. The party was given by members of the Children's Missionary group, with whom both Margaret Bratton and the Rev. Nina Bowles work closely, endeavoring to promote greater participation among young people of the neighborhood.

A Valentine and Children's party was given on Sunday, Feb. 12th, and was enthusiastically received. In this way the Spiritualists of Kansas are seeking to promote good will and the wider acceptance of Spiritualistic truths.

The building in which these parties were held was erected and furnished by the Rev. Nina Bowles and her husband and co-worker, Earl C. Bowles.

PASSED

Gleason, Rev. Albert Ernest, 82, Grand Rapids, Michigan, Feb. 5th, 1961. Pastor of the Spiritual Lighthouse of Truth for many years. Rev. Bryne Stevenson, and Rev. T. Randall, officiants.

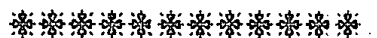
Fitzherbert, William Thomas, Feb. 22, 1961, Long Beach, Calif. Well known spiritualist writer. Services Feb. 24th, the Rev. Bert L. Welch, officiant.

Gibson, Rev. Charles, Feb. 15, 1961, Decatur, Illinois. Former Pastor of the J. T. & E. J. Crumbaugh Spiritualist Church of Le Roy, Illinois. Services Feb. 18th, Macon Lodge No. 8, AF & AM in charge.

Walsh, Daniel, 19, Feb. 6, 1961, San Bernardino, Calif. Grandson of Mrs. Beatrice Goatcher, and member of the Spiritual Science Church, N.S.A.C., San Bernardino. Services Feb. 10, 1961, the Rev. Ann Cannara, officiant.

Fuller, Mrs. Helen, 43, Feb. 10, 1961, Chicago, Illinois. Ordained into the Spiritualist Episcopal Church, 1955, Chicago S.E.C. Conference. Also member of Astara Foundation, Los Angeles, Calif. Burial at Beckley, W. Va.

Jefferys, Silas A., Jan. 18, 1961. Husband of Rev. Amy L. Jefferys, Pastor of Truth Seekers Foundation, Richmond, Virginia. Rev. O. Ed Kemp, Officiant.



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OCCULT STUDY AND ITS REWARD

by Philip A. Hastings

The rewards of the study of Spiritualism, and of occult study in general are many, both on the physical and mental planes. At least, that has been my experience in the two short years that I have been engaged in occult study under the guidance of the Reverend Richard Zenor, pastor and founder of the Agasha Temple of Wisdom, Los Angeles, California.

Aside from the development of psychic faculties and mediumistic powers, the rich and satisfying rewards I have reaped from this comparatively short period of study could be gained by any truth-seeker who embraced the study of occult philosophy, as I did, with a desire to know the truth. For, happy is the occult student! He is not required to accept masses of doctrine on faith alone, but is permitted to *prove* every new concept to his own satisfaction. Nor is he faced with the paradox of having to believe other religions or philosophies false, in order to accept his own as true, since he can see *all* philosophies in their true proportions.

One of the first and richest rewards reaped by the student of spiritualism, or occultism, is the complete absence of any fear of physical death. We know that death must come to all persons, but we know that we exist in spirit today as much as we ever have or ever will, and that spirit is not subject to physical destruction, but will go on existing after our so-

Concluded on page 25

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Go Thou And Do Likewise

by Alice M. Brady



Spiritual healing, as commonly understood, means healing through religion, both of the body and of the mind. Since man is a person possessing not only a physical body, but also a spiritual body, to heal one and not the other would be but a partial healing, and since God alone is the source of all energy and life, He only can heal. No doctor of medicine ever heals, neither does any minister of religion heal of himself. The infinite power of God working *through them* is the healing force.

Spiritual healing can and does come through many different channels. It can be instantly effective or it can take time. It can be by the prayer of a person while sick, by intercession, by special acts of the Clergy, such as the laying on of hands or by anointing, by prayer groups or by a minister and doctor working together in the sick room. No matter what method is employed, with faith in the power of God to heal, results are often phenomenal.

While religion and the power to heal often go together, Jesus never healed through mass hysteria, nor with the blare of trumpets from the sawdust trail. The people brought the sick and maimed, and laid them by the roadside to be healed and blessed, as the Master quietly walked by. Knowing that, to these people, their bodies were more important than their souls, Jesus began, not by exhorting or by teaching and preaching, but by

healing them, and it was because of this seeming miracle of healing, that they stayed to listen while He taught them.

Jesus did not heal because He was sorry for these people, but because He had to obey the Divine command. The Father never intended that the bodies that He created should be maimed and deformed by disease. When Jesus spoke of sin as the cause of disease, He was not talking of sin as "crime," but as wrong thinking and wrong living. He never denied their ailments, for they were there for all to see, but neither did He say, "I am so sorry for you," or "it is God's will that you must suffer," *it is never God's will that His people must suffer.*

Suffering is the result of something gone wrong, whether the sick person knows of it or not. Jesus said to the sick, "Go and sin no more," or "thy faith hath made thee whole," or "take up thy bed and walk". No doubt He used what admonition best applied to the sufferer, but "sin" or wrong thinking and wrong habits He declared, must be cast away and forsaken before true healing could take place. Jesus cured the man sick of the palsy by first making him conscious of his guilt and courageous enough to confess it. Refusal to admit or confess any wrong doing prevents many a person from being healed just as it must have done in Jesus' day!

Concluded on page 17



The Rev. Zene Van Houten, President of the Haven of Peace Church, Sunfield, Michigan, recently sponsored the ordination of Thelma French, and on Dec. 18th, 1960, she was also made Co-Pastor of the Church. The Rev. W. Myers of Howell, Michigan, assisted by his wife, Rev. Gertrude Myers, were the ordinating Ministers. A solo was sung by Mrs. Dorosene Whalen, and a duet by Rev. W. Jones, and his wife, Edna, who wrote the hymn, "Let Us Pray."

Guests were present from many surrounding areas, and seven Ministers from other Churches attended the beautiful candlelight services.

Preceding the afternoon services a dinner was held at the country home of Rev. and Mrs. Van Houten. Many gifts, wires and letters were received by Rev. French, among them being communications from Rev. Walter Honey and Mrs. Kay Haven, of Henderson, Nevada, and the Rev. Stella Thornton, of Long Beach, Calif.

The Law of Love

by Emery C. Van Hise

All Life is regulated by Laws: Political, Physical, and Spiritual Laws. And, the Spiritual Law of Love is the basis of all Life, whether political, physical, or spiritual, because it says in the Scriptures (1st John 4:1-21) that God is Love, and that He that dwelleth in Love, dwelleth in God and God in him.

It has been said that Love is the Central Flame of the Universe, the very Fire of Life. It has also been said that Love makes the World go round. Both statements are true, because Love is of God and God's Love is a Law of Love, which is the Law of Life. God's Love being the Central Force of the Universe, is a Law of Action, which operates in and thru us as the Creative Basis of our entire Life, from the beginning to the end. This being true, it may be well for us to consider what the Law of Love is, and how it effects us.

First of all, Law is the Invisible Mechanics of the Universe, impersonal in its action, like the Laws of Gravity, Electronics, Mathematics, Cause and Effect. And so, the Law of God is impersonal, because it is the Mechanical part of His Spirit Power that we activate through our prayer, meditation, or mental statements or affirmations. The Divine Law is the Creative Spirit of God in action! Every word of conviction we speak puts this Creative Law of the Universe into action, because each one of us is *the Creative Principle of God's Power individualized as us!* Consequently, within our own domain, we are a Creative Law unto ourselves, and we exercise free choice as to what form our spoken work takes! It is immaterial to Creative Law as to whether our Directive Word is for our good or for bad! Law as such, is impersonal, but we, by our spoken word of conviction, personalize it! It does what we say or direct it to do by our heartfelt thoughts, expressed in the words of prayer, meditation or conversation. Why conversation? Because, conversation is made up of words; words with feeling have power to fulfill themselves; and we are the controlling force as to how this Power is to be used! The Law takes effect immediately when we speak the word!

The Law of God is the Love of God in action, manifesting throughout the whole of Creation. Love is the Motive Power of Living; the Motive Power of Life in all its forms. Love is the Essence of Life, it is that which cannot be explained. It is common to all people, to all animal life, and is evident in the responses of plants to those who

love them. Some call it having a "Green Thumb". However, it is the Law of Love in action. Love reigns supreme over all, because the Love is God in action! And, God is Supreme over all Creation! The Essence of Love, while elusive, pervades everything. It fires the heart, stimulates the emotions, renews the Soul, and proclaims the Spirit. Words cannot express its depths, or its meaning, because Love is the Law of Action, the Law of Givingness in action. In John 3:16, it says that "God so loved the World that He gave!" What did He give? He gave of Himself, of His Spirit, in the form of man. The Love of God made manifest in the Form of Givingness!

Love is the Divine Force or Law that overcame all forces or appearances of evil. Love is of God and the Love of God purifies and makes Whole that which appears to be unholy. The Love of God flows in and through us to that which we desire; into the object of our affection! Where the Love of God is, there can be no imperfection! This applies to physical, material matters as well as Spiritual matters! However, there is a Love of God and there is a Love of Self, depending upon the concept of Love that we have. And so, the Law of Love manifests for us according to our *concept of it*. Whether it be a Love of God, perfect in all Its Givingness, or whether we conceive of it as being a Love of ourselves and so take whatever we can get!

The Law of Love, being a mechanical Force of the Universe, is Impersonal in its Action in that it manifests in the manner that we direct it. It thinks no Evil - sees no Evil - does no Evil, and yet Love is not blind! Love never condemns! Love is free from condemnation even as it is free from Fear. The Law of Love is a Cosmic Force whose sweep is irresistible. Love is a Quality of Being. The difference between Divine Love and human Love is that: Divine Love, as a Law of God, is broad and unlimited, a Universal Harmonizing Power; while human love is based on Personality and is basically Self-Centered and fickle. The Love of Self is sometimes so powerful that we become suffocated in our own Self-importance!

You see, in reality, no matter how we use it, there is only *One Love*; and when we express Divine Love in limited ways, we make a division of Love or a limitation in Consciousness and our expression of Love is personal, instead of Universal. The Law of Love is activated according to our determination as to whether it be a personal

expression or a Divine expression. The way we use the Law of Love reflects the fundamental thinking of our mind. Medical Science has proven that the "Things", the thinking of our Mind does affect our body. It also has proven that the Law of Love will remove emotional tensions that come from frustration, fear, and hate. If our Mind is filled with the Love of God, all conditions give way to Perfection!

God is Love and the Law of Love is God in Action. Because, with Love in our hearts, we bless every person we know, or come in contact with. With our Love Blessing, we have cleared our Minds of every wrong we have felt done against us. With Love in our Hearts, we can see that each one that we look at is created of God and is the Center of His Love in them! That is why we should say, at the beginning of each day, "Divine Love in me blesses each one of my contacts today with Peace and Prosperity." As we do this, the Law of Love goes into Action, expressing their Good which, believe it or not, reflects back to us as our Good!

The Law of Love is articulate in that It speaks through our every thought, word and action and particularly through the tone qualities of our voice!

The Love of God is my Strength and my Salvation;

The Love of God is my Help in time of need.

The Love of God is my Light to lighten my way;

The Love of God is my Love, showing the Way!

The Law of Love is the Love of God in Action!

"God is Love and he that dwelleth in Love dwelleth in God and God in him." (1st John 4:16)

It's a pity so many of us persist in regarding politeness as being merely a superficial social grace instead of what it really is, namely, one of the necessities of life. Quite apart from politeness for its own sake, and as a matter of plain justice, it is invaluable as a sort of cushion or buffer to hold off the jolt that would otherwise disrupt the harmony of things.

—Zealandia, in *Thought Starters*



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* **The Unimportance of Suffering** *

by Carole Colby

*"Be not deceived: God is not
mocked: for whatsoever a man sow-
eth, that shall he also reap.*

*"For he that soweth to his flesh
shall of the flesh reap corruption;
but he that soweth to the Spirit
shall of the Spirit reap life ever-
lasting.*

*"And let us not be weary in well
doing; for in due season we shall
reap, if we faint not."*

Galatians 6:7-9

Time and again I have heard
complacent occultists readily de-
clare: "There is nothing I can do
about the adversities in my life; it
is my karma."

For those who do not under-
stand the meaning of the term
karma, the Merriam-Webster Dic-
tionary defines it: "In Hinduism and
Buddhism, the whole ethical conse-
quence of one's acts considered
as fixing one's lot in the future
existence. Hence, loosely, destiny;
fate." Occultists use the word *karma*
when referring to the result of their
past deeds, or misdeeds!

Because there has been so much
written and discussed about the
power of positive thinking, the
writer usually only briefly touches
upon the subject. However, in con-
sidering the limitations we fre-
quently impose upon ourselves by
accepting oft-times *imaginary* *karma*,
it is necessary to review the
powers of the mind more thorough-
ly.

We may argue that it is impera-
tive to experience a degree of de-
gradation and humiliation to fully
comprehend the depth of the
world's problems and conflicts, but
this assertion is apparently fallible
as we witness numerous individuals
who have stumbled and fallen on
the path, and have never been able
to summon the courage and faith
to pick themselves up again.

There is strong evidence to indi-
cate a soul can degenerate so far

that its life force is withdrawn by
the Will of God. ("For there shall
be no reward to the evil man; the
candle of the wicked shall be put
out." Proverbs 24:20.) Those who
have not had the advantage of be-
ing born into a peaceful home en-
vironment, who have had to strug-
gle without any assistance in order
to stand upon their own two feet,
who have been forced to helplessly
stand aside while their loved ones
destroyed themselves, because of
the satanic web of intrigue and cor-
ruption they were caught into, are
not content to consistently assume
that it was all due to karma, or to
some condition that they, them-
selves, were instrumental in creat-
ing.

If anguish and suffering is to be
avoided in future generations,
people must awaken to conditions
around and about them today, and
work toward a more constructive
tomorrow, instead of rationalizing
about the past. History and knowl-
edge is valuable if it serves to
*teach us a lesson of what to avoid
in the future*. Because a thing was
judged to be true centuries ago,
when man was still in his infancy,
is no reason for him to refrain from
pursuing further enlightenment
which, once obtained, refutes former
beliefs.

If only we could be more cog-
nizant of the fact that although our
life is incased in a body of flesh —
it originates in the Spirit! *The Spir-
it is limitless and eternal*. If we are
hindered or prevented from free-
dom of expression it is because,
knowingly or unknowingly, we have
allowed limitation to be placed in
our pathway. We have accepted
conditions that may carry on to
our afterlife, unless we endeavor
to mentally release them from our
consciousness, thus lifting it above
restriction.

Instead of repeatedly theorizing
about the unpleasantness in your
life, using comforting excuses as a
habitual crutch, *learn to face real-
ity*. Live for *today*, while visualiz-
ing the conditions you desire to
build for tomorrow. *May God Bless
You*.

**WE SAW TWO SPIRITS
IN BROAD DAYLIGHT**
by Rev. Elvina Colburn

In 1948, my husband and I had
the following unusual experience.

We were on a vacation and
were driving in Idaho. It was a
hot July day, one of those lazy
afternoons when one feels they
would rather sleep than drive.
Every so often, I looked back at
the trailer and suggested it would
be a good idea to pull off by the

side of the road and take a nap.

The country we were passing
through was uninteresting, miles
and miles of sagebrush reaching
out ahead on both sides of the
road. It had been a long time since
we had seen any habitation, and
the traffic was practically nil.

We were only driving twenty
miles an hour, when, about seventy
five feet in front of us we saw two
women. One was tall and thin,
dressed in an old fashioned Mother
Hubbard that reached just above
her ankles. Her hair was light
brown, stringy, and hung in a loose
coil on her neck. An old sunbonnet
hung down her back, kept in place
by the strings tied around her neck.
Her dress was a faded pink and her
shoes were laced and had low
heels and flat toes. The other wo-
man was slight, and much shorter
than her companion, but she too
wore a Mother Hubbard, which
was white. Her hair was a faded
blonde and her sunbonnet hung
between her shoulders.

"What on earth are those two
women doing walking out in this
awful heat?" I asked my husband.

"They must live somewhere
around and certainly are out of
date," he replied.

Then we suddenly realized that
they were keeping the same dis-
tance in front of us. They seemed
just as solid as we were, but, al-
though they went through all the
motions of walking, they seemed
to glide along about a foot above
the ground. This went on for at
least ten minutes, and it was hard
for us to realize they actually were
apparitions. We just kept driving
on at twenty miles an hour!

Then, in the distance, we saw
an old shack, and as we drew near-
er, we noticed that it was a ruin.
The door was swinging on the
hinges, the windows had been
without glass for many years, and
the roof was full of holes. The two
women were still gliding ahead,
but as we drew near to the shack,
the woman in white suddenly
turned off the road and went to-
wards the ruin, then faded into
thin air. The taller woman kept
ahead of us for a few minutes,
then she too dematerialized.

Had there been anything filmy
about these two women, any foggy
appearance, we might have dis-
missed them from our minds. When
we first saw them, we were positive
they were in the flesh, since they
appeared so solid, and every de-
tail was clear, even to the style of
their black shoes.

We came to the conclusion that
the woman who went to the shack
must have lived there many years
before. Perhaps the other was her
friend. These things we can only
imagine. However, imagination
played no part in their appearing
to us, for we both saw them at the
same time, and every detail was
exactly as I have described it here.



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"A happy mind is a healthy mind,
and it puts drive behind a man's activities . . ."

The Conscious Use of The Subconscious Mind

by R. Updegraff

Nearly all of us have had the experience of riding on a train with no one to talk to, or of sitting through a concert of lecture to which we were not really listening, and having ideas tumble over themselves in our minds. This is the subconscious mind at work, taking advantage of the relaxed state of the conscious mind. It is capable of doing much of our best thinking and of helping us solve our most perplexing problems. It can bring to bear on all our affairs for more wisdom and experience than our conscious minds command.

There is, of course, a time for concentrated application to our problems. But, there is also a time to stop and smoke and whittle and let the subconscious mind do its part of the work. For, after all, it is accomplishment that we are all after, not activity. Fohm, the French scientist, who made a study of the working habits of his contemporaries, says that seventy-five per cent of the scientists stated that their important discoveries came to them when they were not actively engaged in research.

Most of us use our conscious minds entirely too hard, and as a result our thinking and our decisions are not as good as they should be. The trouble is, we are working with only half our minds, and with less than half of our accumulated experience and judgment. As a consequence, we cheat ourselves of many hours of recreation which, in themselves, add to the effectiveness of our thinking. For relaxation is the key to the door of the subconscious mind. The subconscious mind works best when we are doing what we like best to do. A happy mind is a healthy mind, and it puts drive behind a man's activities. As Henry David Thoreau put it: "A really efficient labourer will be found not to crowd his day with work."

How then may we consciously plan to use the subconscious mind, to take advantage of its power to improve our judgments and decisions, or to furnish us with bold new ideas or creative conceptions?

The process of thinking is strangely akin to the process of cooking. Although direct heat is ordinarily used, many dishes are better after long, slow cooking. To permit this, some ranges have fireless ovens in which the cooking is completed with retained heat. The subconscious mind is a fireless cooker, into which we can put our problems to finish the cooking on what might be called "retained thought." To do all our mental

cooking with our conscious minds is to burn mental energy wastefully, and at high cost to our nervous systems.

One rule always holds good: *You must give your problems to your subconscious mind in the form of definite assignments*, after assembling all the essential facts, figures and arguments. The cooking process must first be started by focusing your minds on this material long and intently enough to get it thoroughly heated with your best conscious thinking.

To start this focusing process, one method is to write on a sheet of paper the problems facing you, jotting down all important aspects. If there are pro and con sides, enumerate all the factors you can think of in two columns. Then tear up the sheet and forget all about it. Do something you want to do, something that will rest your mind. Another way is to talk over the problem or situation with friends, exploring every angle in detail. Get right down to cases — *but don't attempt to come to a decision*. End your discussion abruptly and set the whole matter aside to "cook."

Still a third method is to work consciously on the problem until you are just plumb fagged out mentally. *At that point put it entirely out of your mind*. Go fishing, golfing or motoring, or if it's night, go peacefully to bed.

A man of my acquaintance has acquired the habit of dropping into an easy chair in his office for twenty or thirty minutes each day, picking up a book and forgetting all his business concerns.

"I have never sat in that chair," he told me, "with any thought of developing an idea, but the minute my mind relaxes, ideas begin to develop of themselves."

The renowned German physicist, Von Helmholtz, said that after thoroughly investigating a problem "in all directions," he found that "happy ideas come unexpectedly without effort like an inspiration. But, they have never come to me when my mind was fatigued or when I was at my working table."

Thornton Wilder, author of the Pulitzer prize novel, "The Bridge of San Luis Rey," recently confessed that his best story ideas come to him "on hikes and in the shower and places." Any place, it seems, other than at his desk!

If you have not been consciously using your subconscious mind it may be a bit rusty, and you may have to make several tries before it will begin to function. *Subconscious cerebration requires time, relaxation, a sense of leisure*. Per-

haps that is what the late Andrew Mallon had in mind when he said, "In leisure, there is luck."

Reprinted from "The Spiritual Healer, London, England."

GO THOU . . .

Continued from page 14

"Cast out devils." He commanded. To heal and to cast out devils was a Christian duty to be performed without obligation, or hope for reward or payment. Any payment received was a thank offering. The usual method of healing by Jesus' disciples was by the laying on of hands, or by anointing with oil, or by both, and many recognized healing Churches still adhere to this Biblical method with excellent results.

Any religious leader who does not include Spiritual healing in his Church doctrine, disobeys the explicit command of Jesus and misrepresents the very purpose of His life. The healer lays his hands on the sick person, not concentrating on him and his sickness, *but on the Spiritual presence of God, which he visualizes passing into the body and revitalizing it into perfection*. There should be no stroking — no slapping or manipulating. These should be left to the masseur or therapist.

Spiritual healing has introduced many people to the doctrine of Spiritualism — They came with doubt and find healing, so remain to listen and be comforted.

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SPIRIT GUIDES . . .

Continued from page 8

Tiffin to see me, and we ate dinner in our public dining room. I was talking about spiritual phenomena all the time, and I saw the women were rather uncomfortable. Finally, one of them said,

"Do you always talk like this, about spiritual things, right in public, Rev. Chaney? Why, in Toledo, we keep it hush-hush!"

I assured her that I always do talk that way, and I never lower my voice, which has considerable carrying power.

A family living in Clermont county, Ohio, had this experience when the father made a business trip to Cincinnati. There was nothing unusual about the father going to Cincinnati for a day or two on business, but on this occasion, the first night he was away from home, a strange phenomenon occurred. Sometime during the night, the wife and mother was aware of a visitor in a white robe, in appearance, like a nurse, who told her that her husband had met with an accident. The mother said nothing to the children next morning, because she did not want to alarm them until the story was confirmed. However, when the older son, 18, came downstairs, he began to tell his mother of a vision he had during the night, when he was led by a figure in white, down a long row of beds, and shown his father lying on one of those beds. A few minutes later, the daughter, age 16, and the younger son, age 14, came downstairs, and both began to tell of similar visions and the appearance, to them, of a woman dressed in white, leading them along rows of beds in a hospital.

Two hours later, a neighbor drove into the barnyard and told them he had received a telephone call from a hospital in Cincinnati, asking him to notify the man's family that he had met with an accident and was in a certain hospital, with a broken leg.

Thus, in innumerable ways, spirit guides and helpers are continually demonstrating their presence and their great desire to help and guide humanity.

THREE-WAY PHENOMENA

by Roy Brandon

Recently, at the well-appointed Heathcote Spiritualist Church, Chingford, Essex, England, George Daisley gave a remarkable triple demonstration of billet-reading, mirror-writing and clairaudience.

George Daisley is a healing medium of renown. There are thousands who testify to the accuracy of his distant diagnosis and to his remote-contact healing powers. But Daisley is also one of the world's greatest clairaudients.

At Chingford, the Church was packed long before the service was due to commence.

It was arranged, in advance, that each person attending this meeting would bring a question written on paper, folded and signed with a nom de plume. It was claimed that the spirit communicators would answer the questions.

Many of these billets were received, and all placed in a bowl. Twenty-seven different messages, together with answers, flowed without pause before the meeting closed.

At no time did Daisley open the papers to read the questions. He merely announced the initials on the outside of the papers at the end of each message.

Holding aloft one of the papers selected from the bowl, the medium replied to the question, many of which were of too personal a nature to print, and the details were, at once, accepted by a member of the audience. Daisley asked the person to step forward to receive the mirror writing. This confirmatory message was flashed on paper:

"Phyllis, dear, we are glad to come and tell you that all is well for you now. Carry on. Jack Webber."

Daisley is normally right-handed, but this writing and all the others was done with his left hand, moving at the speed of an expert typist.

This particular message happened to be for Mrs. Harry Edwards, wife of the well-known healing medium.

I had a word with Mrs. Edwards after the meeting. "I am delighted with the message," she told me. "It linked up with all that Mr. Daisley gave clairaudiently, and was a complete reply to my question on the paper."

Jack Webber, of course, was the famous physical medium. I asked Mrs. Edwards whether she knew him.

"He was a lifelong friend," was the reply. "Although he would have known of the difficulties which were the subject of my question, the reply from him was totally unexpected. I can only repeat that I am delighted."

Opening the meeting, Mr. H. J. Edwards — no relation to the sitter mentioned above — said that billet

reading and mirror writing was a form of mediumship known in America, but so far as he knew, it was unique in Britain. This was the first time George Daisley had attempted a public demonstration of this particular kind of mediumship, but the guides had given an assurance of co-operation.

It certainly *was* a success. A man who came forward to receive his mirror-writing message recognized all details. He was given evidence, told the name of his guide and a number of other details to all of which he agreed. Then came the astounding revelation.

"Do you recognize the name given in this mirror writing?" Daisley asked. "It is William Shaw."

The man, a total stranger to the medium, literally gasped. "Why, that is my name!" he said.

Yet another man, a potential healing medium, was told of difficulties in his circle, all of which he acknowledged as evidential. After receiving advice in this matter, he was profuse in his thanks. "That answers my question!" he declared.

A woman, who received mirror writing, was told that there was present a Mrs. May. She accepted this immediately, and agreed with all the details which ensued. "You know Elizabeth and John May?" the medium asked.

"Oh, yes!" she responded. "Well, they are the signatures on your mirror writing," Daisley stated. "Read it for yourself."

A message for another woman came from her brother in spirit. Among the details were: "Mum is with me. Don't forget that anniversary on the 23rd. December. And, get that clock in the sitting-room mended!"

Once more, the evidence was gratefully accepted.

Trivial! The skeptics may say. Maybe, but how evidential are these "trivialities" to the recipients!

One of the last messages was for a woman, and it came from her father in spirit. It was insisted that the name Clarke should have an "E" on the end. This small idiosyncrasy was fully understood and declared to be typical of the communicator.

One other came from George Rogers in the spirit world. He was the "spokesman" for Mr. Riches, who had just passed on.

Only two out of the twenty-seven given were not recognized, and this, possibly, because of a mix-up of the pseudonyms used.

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THE MIRACLE AT BETHANY

by Mrs. G. Iris Clark

Outside the partially restored house of Mary and Martha, the town of Bethany still slept quietly and unperturbed in its ruins. The Judean hills in the background, fringed with scrub trees in an otherwise desert appearing countryside, blown bare by the winds, hid scant evidence that it was the lasting scene of the world's most superlative example of one man's love for another.

In the immediate vicinity, along the piles of brick and rubble, we trod the short, narrow path leading to the *cave*. Descending the three or four rock-hewn steps, we solemnly and reverently viewed the Tomb where the lifeless body of a man had lain for four days.

Reflecting on the Biblical narrative, the scene moved before us more as if it were a dream than a past reality. Even the present moment, relinquished — stood still, as it were, while the inner-ear re-echoed through the corridors of time the ultra-dramatic words of Jesus: "said I not unto thee that, if thou wouldst believe, thou shouldst see the glory of God?"

Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by, I said it, that they may believe that thou hast sent me."

And when He thus had spoken, He cried with a loud voice, "Lazarus, come forth."

And He that was dead came forth, bound head and foot with grave clothes. Jesus saith unto them, "Loose him and let him go." John 11:40-44.

Heretofore, no other act by Jesus had stirred up the Pharisees to fear His power and popularity as this miracle had done: "If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation, they conjectured — And not our nation only, but that also he should gather together the children of God that were scattered abroad." John 48-John 52.

Here again, one ponders on the impact of this Almighty Act — even speculates as to how the course of history has been affected thereby. Would Jesus have suffered crucifixion without having raised Lazarus from the dead? And, if not, would there have been the birth of the Christian sect? And, if not; bereft of His holy example, would mankind be more bestial — more unheeding of eternal consequences, as the Marxists, for instance, who believe that lies, ingratitude and duplicity is the expedient means to achieve world domination?

Let each reader form his own conclusion to the foregoing ques-

tions. But, this writer believes that all things *had to be fulfilled* of which the Prophets wrote, and that even the act of "betrayal" was a foregone conclusion. Even as the "denial" of Peter was known by Jesus aforetime. Jesus, at all times, was identified with the Father. Our spirit, likewise, is identified with Him at all times on the *spiritual* plane; our problem is to bring that relationship to our mundane lives.

The concluding chapters of St. John cover the entire formula for making that connection. Not only communion with saints, but first hand communication with the Lord Himself, without whom there would be no Law, no Power, no heaven or earth — no Life itself!

Leaving the solemn environs, one lonely little creature crossed our path and was out of sight before we could recall him, a ragged Arab urchin, smiling and talking to himself in his blindness, totally unaware that the *one* who could have restored his sight had, on that very spot, performed His *greatest* miracle.

It is not necessary for everyone to visit the Holy Land in person to benefit from Bible study, any more than it is necessary to get your religious training from church membership. But, having a familiarity with the Biblical characters, the scenes and occasions in which they partook, surely enhances your enjoyment and understanding when you are actually on the spot of their origin. For, despite the fulfillment of Christ's prediction that, "not one stone shall be left upon another," Matt: 4:2, and that only the owls and jackals would inhabit the sites of their temples, and that a curse remains upon the land, there still is a retainment of the vibratory record of all that took place. This marvellous thing is better known as the Akashic Record.

Ed Note: After spending the winter in Western Florida, the Clarks will again return to California for their summer activities. For information on lectures and showing of colored slides taken on recent world tours, write: G. Iris Clark, P.O. Box 1182, San Diego 12, Calif.

RON ORMOND REPORTS . . .

Continued from page 7

is more to the world of psychic phenomena than meets the eye."

If it never occurred to me before, I knew now *why* the Alcoa presentation was such a tremendous success on television — The only puzzlement about the whole situation was why they would cancel the show's contract in view of the prevailing rating throughout the country. I also wondered why they would go to England to complete the last thirteen episodes. When I

asked the question, Gerard retorted quickly.

"England has plenty of mediums, and, as you, they are steeped deeply in the world of psychic phenomena. For instance, when an Englishman tells of a haunted castle, or speaks of a relative who communicates with spirit entities, there is an immediate acceptance. But many times, over here, if a person so much as mentions spiritualism in the course of conversation, there is a tendency to immediately catalogue the individual as a 'wack' or a 'psycho'."

"May I add to your statement," I put forth, "that the *One Step Beyond* program has added a great deal to the prestige of the world of psychic phenomena?"

"You've been very kind, Merwin," I concluded, "now, is there anything we of Chimes can do for you?"

"You might ask your readers to say a silent prayer for the continuance of our program."

"I'll do that," I concluded, "and I'll ask them to write letters to the American Broadcasting Company in New York and to their local stations, asking for its extension."

Thus, an interesting interview came to a conclusion — In another issue of *Chimes*, we will do more about the program, but it would help if you would address a letter to your local ABC station, marking it *Please Forward*, and stating that you love the show.

And, by the way — say that silent prayer also, won't you?

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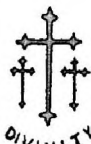
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GREAT MEDIUMS . . .
Continued from page 4

with the same words. From the notes of Celia L. Goerz and Nelle Watts, who worked for years with the Wicklands, the present writer has gleaned interesting incidents in Anna's life. For example, when six years old, going to a candlelight Christmas service at church, the little girl had difficulty getting into the church through the door, because a large white astral pig stood blocking the way. She touched the pig and, finally, walked around it into the church. The same form had been seen by her mother and grandfather, sometimes coming dripping from the river. This astral pig lived under the ash tree in front of the church. When Anna was eight years of age and was having a pair of shoes fitted, that her mother was buying for her, she told the clerk, "Sir, your mother is standing beside you and says to tell you that she still loves you very much." She described the mother accurately and the clerk was greatly impressed.

Anna's cousin, who passed to spirit before the medium was born, saved Anna's life, and also saved her from the White Slave Traffic of that era in Minnesota. She was sewing in a questionable establishment, its character unknown to her as a fitter. One evening, she was sent with a colored girl to deliver a parcel to a certain home. Suddenly, in the street, Anna was stopped by an invisible force — her legs felt as if they had been paralyzed and she was turned forcibly around and told, "Run, you are in danger!" She ran for eleven blocks!

When she was 22 years of age, she had her first trance experience, when she was controlled by an Indian Chief, who said, "How, young squaw?" She was terrified as she listened to him. Then, two of her brothers in the spirit world spoke to her and, among other things, told her, "You are a medium; you will do spirit work." Sitting later in a circle, phenomena was demonstrated through her, as she began to develop. Once, when entranced, she spoke French for ten to fifteen minutes, not knowing French in her normal state. The spirit people experimented with her to find the right band of collaborators for her, while in trance twice a week. Each time she had a different control.

Anna's first case, in which she dealt with an obsession, was that of little Helen, two and a half years old, who had one convulsion after another, and that resulted in the child losing her speech and becoming an imbecile. The mother, a Mrs. L., convinced her little daughter was obsessed, wanted to investigate the subject with a medium. Helen found her way to Anna's house and grew very fond of her.

When Mrs. L. passed to spirit, she returned in gratitude to her medium to give her a message concerning her husband and her future work for the obsessed. Later, this all came true; she met Dr. Carl Wickland at a bazaar in Sweden. They married, and soon came to America.

Anna held circles and development classes in towns near where they were living in Minnesota, in Minneapolis, Spring Valley, Claire, and Baldwin. These were largely attended by farmers, some of whom were Catholics. On one occasion, a farmer came to the medium's door and asked where the "lady was that told the truth — I mean the one who doesn't know what she says, but she knows everything." After that, a Baptist minister, in one of the places she served, forbade anyone going to the woman controlled by the devil, but after looking her over and staring at her, he said, "Why, you don't look so bad, after all."

Still later, the Wicklands worked at the National Psychological Institute, Los Angeles, California, carrying on their experiments in normal and abnormal psychology, assisting the obsessed, until the passing of Anna Wickland in 1937. Then the good doctor retired, and in 1945, passed to spirit. The Wicklands encountered many trying experiences in all the years they served Spirit, even before the work was fully organized and while Dr. Wickland was still a medical student dissecting cadavers. He was working on the lateral half of a body of a man 60 years of age, and was cutting on the lower limb when it came five o'clock and he went home. He had scarcely entered the door when Anna was apparently seized with a sudden illness, staggered and was about to fall. As the doctor took her arm to support her, she drew herself up, and became entranced by a strange intelligence, who, with a threatening gesture, said, "What do you mean by cutting me?" When the physician replied that he was not aware of cutting anybody, the spirit angrily retorted, "Of course you are — you are cutting on my leg."

Dr. Wickland realized that the spirit owner of the body on which he was working had followed him home. He placed his wife in a chair and began talking to the spirit, but the entity vigorously objected, forbidding the doctor to touch him. He told him it was his wife he was touching. "Your wife! What are you talking about? I'm no woman; I'm a man," came the angry answer, thinking Anna's body was his own. The doctor explained that he had passed out of his physical body and was controlling Anna's body, that his spirit was here, but his physical body was at the medical college. After much heated conversation, the man real-

ized he had "died", and said, "Oh well, if I'm dead, I don't have any more use for my old body, so if you can learn anything from it, go ahead and cut away." Then he left.


As the work continued, Anna proved to be an excellent intermediary medium and was easily controlled by discarnate intelligences. All types of obsession cases were brought to them. Earthbound spirits with evil habits of smoke, drink, dope, immorality have always found partial satisfaction in forcing others on earth to serve them as a means to their ungodly ends. People think that when they die, all their troubles are ended. They forget that all their desires and cravings are still with them, because they belong to their soul and not the body — the body is only the dress. For example, spirits of former drunkards or drug addicts, no longer able to satisfy their cravings in the spirit world, often attach themselves to susceptible mortals and through suggestive influence, force them to partake of liquor or drugs, from which the earthbound spirit gains some relief and satisfaction. In Dr. Carl Wickland's books, *Thirty Years Among The Dead* and *The Gateway Of Understanding*, now unobtainable, many actual cases of obsession are given.

In one of Anna's circles, spirit friends brought a man by the name of Wally, who had passed out under the influence of narcotics. He had been what they call "dead" for a long time and in a stupified condition. He was bewildered and had been wandering around in the "outer darkness", trying to find his home and family, thinking he was lost. The first time he was brought, he was too weak and miserable to talk or to get much help. The second time, controlling Anna Wickland, he was made to understand his real condition and was grateful. He said, "I am in the darkness, having now to overcome


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GREAT MEDIUMS . . .

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my terrible habit, which is attached to my soul. I thank you for helping me. Please give me strength to overcome the habit of using drugs. I lived the life of the world and did not understand what it would mean on the other side. I had to one to help me conquer the soul cravings, so died with it. I have suffered, oh, how I have suffered! (He writhed painfully) I wish I could warn many I knew and tell them not to play with drugs. They think it is fun in the beginning, but how they will have to suffer at the last! *Even the soul burns from the craving — it is on fire!* (His hands and fingers worked nervously, and his face had an agonized expression.) "Yes, many come back and try to get the drug, try to get even a little, and they ruin others against their will, as I was ruined. I know, many times, I myself did not want it, but there was such a strong power back of me (obsession). If the world could only know — there are so many taking to the deadly drugs. The world will go mad if the narcotic evil is not stopped soon. Oh, if I could only come back and warn them — if only they would believe me! I would tell them that if they were burning in hell it could not be worse than having every nerve in one's body on fire. It drives one mad. Thank you. My soul's eyes are now open and, in time, there will be relief for me."

The Wicklands found that many mental derangements, even obsessions, came from ignorant psychic experimenters, those working for automatic writing and those using the Ouija Board. Some of these people were committed to insane asylums. They tell us of the case of Mrs. B., whose automatic writing led to obsession. Normally, she was amiable, religious, quiet and

refined, but suddenly her personality was changed, and she became boisterous, noisy, romped about and danced, used vile language, claiming she was an actress, and had to be at the theatre at a certain time or lose her position. She was committed to an asylum. Likewise, Mrs. B., who, through her practice of automatic writing, changed from an artist and a lady of refinement to an altogether different and violent personality, screaming at the top of her voice, running into the street and kneeling in the mud, declaring that if she ate food before six o'clock, she would go to hell. Many disastrous results also followed from using the Ouija Board in a light mood, with insincere company, forgetting that one should always, when entering into psychic experiments, prayerfully put a white light of protection around themselves, calling upon their inner band to care for and protect them, and also be cautious as to whom they sit with or have about them at such times. Psychic phenomena is nothing for any one to play with or to treat lightly.

Every human being generates a nerve force and magnetism which surrounds him with an atmosphere of vital emanations and psychic light, known as the magnetic aura. This aura is visible as a light to earthbound spirits in their condition of darkness, and they may thus be attracted to a person peculiarly susceptible to their encroachment. Such spirits are often unable to leave this psychic atmosphere — they find themselves in confusion, living the life of the psychic with him, resenting his presence and bewildered by a sense of dual personality.

Often a form of obsession creates the delusion that one has serious bodily illness. Such was the case of Mrs. I., who was obsessed by the spirit of another woman who, for more than 40 years, had been in "the outer darkness." After Dr. Wickland had dislodged this entity with static electricity and allowed her to enter Anna's body, the spirit moaned and held her arm pressed tightly against her body, saying, "My arm, my arm! I'm very sick. I want to lie down in that nice bed, and have that good nurse care for me." The doctor told her that he was going to cure her arm. He asked if she had not been in bed long enough, and how long was it since she died.

"Died? I'm sick, not dead. I want that nice comfortable bed I had." Then recognizing Dr. Wickland, and addressing the woman she had obsessed, she cried, "Oh, he's the one that gave me the sparks! Take him away from me! I don't want to stay here. No, no, no!" and she stamped her foot furiously.

"You have lost your physical body and are using the body of

my wife," explained the doctor. "Do you want to hover around this other woman and keep her in bed all the time?" But, after a long conversation, the woman still declared that she was not "dead" or that her physical body was in the grave, because if that were so, she would have seen God and Jesus, the white throne and winged angels — and this had not occurred. Though still bound by her orthodox training, she was willing to go with some relatives who appeared to her, and with the Indian missionary spirit who had brought her to the doctor. So, Mrs. I., released from this obsessing spirit, had her strength renewed and was soon walking and driving about, leading a normal life, thanks to Anna and her doctor husband.

For a time, after her passing, Anna told the writer in a direct voice private meeting, she worked in the lower astral planes, helping those who suffered there, but she has now discontinued that work. The obsessed are not always free when they get on the other side. She helps them to begin a normal life. A great part of her work now is coming to earth, treating those in hospitals and institutions, and assisting physicians. As she goes through the hospitals, she sees evil, ignorant spirits clinging to the sufferers from obsession, and she "shoo" them out of the wards, and they leave for awhile. Also, she is trying to protect the sensitives on the earth plane who, like herself, dealt with low, selfish, obsessing spirits that shock and drain the strength from the mediums in that type of work.

She and Carl now enter the hospitals for the insane, she told me, and give demonstrations of how to help the obsessed, sometimes the physician is a medium and can see what the obsessed are suffering from. There has to be a medium present for the demonstration. Besides this, Anna has her own groups, apart from her husband; there are four of them with specially selected people that she is training. She also helps in the circles on earth, to which the obsessed are brought.

The reason for much of the present day obsession or so-called insanity is that people cannot cope with the great speed of the times. Many fear lack of security, and enter into a world of escape or fantasy, a make-believe world. Our economic and social conditions are largely responsible for much of this, our wars, bombings, poisonous radiations, unemployment and the rest; also the low living of the people, bad habits, vulgar thinking, and the lack of spirituality open the way for earthbound spirits.

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NOCTURNAL VISIT . . .

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charged wires. I was afraid that I would be electrocuted if my naked toes should touch the wires. But, nothing happened, and after a while, I lost the fear and began to look out for anything which would prove to me, later on, that I had actually experienced this spirit excursion.

I witnessed a brawl on a street corner below me. Two men were fighting over a woman. One of them hauled off to hit the other hard, but his companion ducked and the blow landed in the woman's face. Her eye began to discolor and she used language which was so explosive that it would have done a truckdriver honor. I chuckled, but realized that this could not be used as proof, as no one else was around to witness it, so I moved on and floated serenely up the Boulevard as if this had always been my normal way of locomotion.

When the Highland Tower came into view on the North-East corner of Highland Ave. and Hollywood Blvd., I suddenly remembered a friend telling me about the magnificent view one had from the top room, with its complete circle of high windows. What a wonderful artist's studio such a room would make. I decided to visit it.

Rising along the outer wall, as a bird would rise on an air current, I reached the top windows and looked in. The room was in a horrible condition; shelving had been roughly torn from the walls, the floor was littered with papers and crushed cardboard boxes, and a long zig-zag crack in the window had been covered with paper tape. I decided to take a closer look and oozed again easily through the solid wall.

The room had obviously served a photographer as a studio, since I found some over-exposed prints still floating in the half filled sink. Acid had dripped from a rusted pan and eaten a large hole in the rug cluttered with photographic papers. I looked at that mess and said to myself, "This is proof. If I come back with Rudy and Corynne and we find this room in this horrible disorder, then I'll know for sure that I have actually been here while my physical body lay sleeping on the couch." I looked around to impress myself with every detail, then I moved out of the room in search of more evidence which would prove my spirit projection. I finally decided to visit my boss, Mr. von Sternberg, who, at that time, lived in an apartment on North Hayworth, and had a Japanese servant called, "Talkie."

No sooner thought, than done. I found myself suddenly standing

on the lower level of Mr. von Sternberg's living room. Also, this room was cluttered with wooden crates and boxes. Being an art collector, von Sternberg had evidently received a consignment of art goods from Germany. Only one of the boxes had been opened, and the picture it had contained stood leaning against the box. It was a modern painting of a figure in motion, and reminded me of photographic overlaps on the same piece of film. I studied the painting carefully and said to myself, "This can be a proof too, I'm going to ask von Sternberg about it Monday."

Suddenly, I was swept by a feeling of great alarm, as if some unknown danger threatened me. My vision blurred and I had the impression of being sucked out of the room as if someone had turned on a giant vacuum cleaner and was using it to suck me in. I seemed to flit through space with lightning speed, and suddenly caught a glimpse of my body, which seemed to rush towards me. It bent up in an unearthly moan and I was aware of a shadowy shape being sucked into the groaning mouth. A tremor shot through my body and my head kept ringing as if a strong current was humming through my brain. Sitting up, I stared bewildered at my friends, who came rushing out of the bedroom and cried, "For heaven's sake, what happened to you?"

It took a moment before I could answer, "I must have been out of my body, and if it is true, then we'll get the proof in checking on what I saw."

After I had told them the story of my nocturnal visit, my friends looked at each other and said, "So that's what it was," and they related the following. Corynne had wakened and gone into the living room and caught a glimpse of my sleeping face. It looked so wierdly-lifeless and waxen that she rushed back into the bedroom to awaken her husband and cry: "Peter is dead. What are we going to do?" Rudy tip-toed into the living room and was also shaken by the deadly pallor of my face. For a while, they debated if they should call a doctor or try to revive me by themselves. Corynne grew very excited and declared, "I can't bear not finding out if he is dead or alive. I'm going in there and shake him real hard."

At this moment, they heard my agonized moan and came running into the living room to find out what had happened to me.

Even though the experience had left me shaken, I was exhilarated over the possibility of getting the proof of my out of the body visit. We discussed this possibility in detail, and decided to go to the Highland Tower and ask the janitor to show us the top room. However, it was Sunday, and since the

janitor did not live in the building, it took us some time to locate him and more time to convince him that it was important for us to see the room that very morning. A sizeable tip convinced him, and as he ascended with us in the elevator, he explained that a pair of photographers were working there and would hate to be disturbed.

But, as he rang the apartment bell several times and no one answered, he finally opened the door with a pass key and gasped, "What a mess!" and looking around, he added, "They've beat it without paying the rent." We stepped in behind him and looked the room over and found it exactly as I had seen it the night before. Shelving had been ripped from the walls, the floor was covered with crushed boxes and photographic papers, acid had eaten into the rug and a zig-zag crack in one of the windows had been covered with paper tape. Corynne gasped, "My God, it looks like you said." Rudy, pulling a print out of the sink, added, "Yes, even to the over exposed prints in the sink."

The janitor grew suspicious and said, "So, you know those people? Where have they gone? If they don't pay for all this, we'll sue them. Now, tell me where they are."

We had a hard time trying to convince him that we did not know the photographers, and that I had seen this room in a strange experience. The janitor stared at me and said, "You flew up here? Why, that's the damndest nonsense I've ever heard," but quickwitted Corynne explained helpfully, "He dreamed all this, and since his dream was so vivid we decided to come and check it." The janitor was still suspicious as he descended with us in the elevator, and he asked Corynne, "Why should anyone dream about a room in a mess?" She smiled at him and replied, "Maybe it was to tip you off that these people had left, so you could catch up with them." That was a

Continued on page 31

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WE THE PEOPLE . . .

Continued from page 9

as were all his brothers and sisters
except one, who was often in
trouble with the police and who
was considered more or less a
gangster. His name was Leo and
though I rarely saw the man visit-
ing his brother and his family,
whenever I did see him he always
spoke and seemed friendly. In
short, I considered him a nice man,
and not until after my experience
did I find out the truth about him.

During this hot spell, my young-
er sister and I slept on an enclosed
back porch, where it was a little
cooler. About two a.m., I woke
up and decided I wanted a drink
of water and walked to the kitchen.
There, I saw a very bright, lum-
inous light, sitting beside the sink
was an old lady, whom I had never
seen before. She had long white
hair, which was braided. On her
head, she wore a lace cap or hair
net. Her gown was a white, long
sleeved nightgown with a very
high neck, which looked like a
band trimmed with lace around
the throat, the sleeves, at the wrist,
were also trimmed with lace.

I stood there, unable to move.
The poor old lady was wringing
her hands. Then, she looked up at
me with tears streaming down her
face, and I have never seen anyone
so pitiful. She seemed to try to
tell me something, but being just
a child, I became terrified and

started screaming, and my parents
came running from their room.
They were up the rest of the night,
trying to calm me down and ex-
plain that the old lady would never
hurt me.

As soon as our neighbors were
up that morning, Mrs. L. was in-
formed of what had happened in
our home, during the night. Mrs.
L. asked to talk to me. I described,
in detail, the old lady I had seen
and how she was crying and wring-
ing her hands. Mrs. L. seemed very
upset and told me if I ever saw the
lady again, I should cross myself
and say, "Rest in Peace, Mother."
She told me, I had seen Mr. L's
mother, who had died before I was
born.

I later learned, from my parents,
that many masses were said in the
nearby Catholic Church for grand-
ma L., and that the night I had
seen her in our kitchen crying, her
son Leo was hiding from the police
in the basement of his brother's
home next door. Leo was put out
of his brother's home the morning
after my experience, and I never
saw him again.

Both my parents, in later years,
told me that this poor, worried
woman could be heard walking up
and down the stairs and all through
the house, whenever her son was in
trouble, but neither of them ever
had seen her.

NATURE'S STOREHOUSE . . .

Continued from page 6

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and that when he dies and stands
before the Judgment Throne of
God, he will know whether he is
doomed to eternal death or found
worthy of everlasting life, is out-
moded in this modern age of sci-
entific discovery.

It is true that humanity is in
different stages of unfoldment,
some having far outstripped others
in expansion of consciousness, but
all manifested life is marching for-
ward and onward according to a
mighty Plan of God, which is ulti-
mate perfection.

The Creative Life Spirit, called,
by some, the Christ within, by oth-
ers, the Higher Self — the God
Self, etc., manifests in the life of
everyone, not only as their physical
creator, but as their sustainer and
the provider of all things necessary
for their unfoldment and progress.
The spiritual part of man and of
all creation is, by far, the most
important part. We see its mani-
festation all around us, but the
Power itself is invisible. The Bible
states that no man has ever seen
God, at any time. Whatever inspir-
ation or revelation Buddha, or
Moses or any of the Great Ones re-
ceived, was in no wise different
from the inspiration or revelation
that is being received by the il-
luminated souls today. Truth never
changes, but forever is the same.

In the story of Creation we are
told that, "In the beginning God
created the Heavens and the
Earth." The statement is in the
past tense and speaks of something
that has been actually accomplish-
ed; and the next statement is, "and
the earth was without form and
void." If you and I were already
created and were without form and
void, then surely we must have
been a spiritual creation — an in-
visible creation — Likewise the
earth must have been a spiritual
creation — not in its present
physical form. Science tells us that
the actual materialization of this
spiritual, invisible creation did not
take place for millions of years
after the original invisible creation
was an accomplished fact. Then,
we are told that it was at a later
date that the herbs, trees, and ve-
getable life came into being. Here,
we also find that an entirely dif-
ferent method of operation was
used by God — in His creation of
the earth — which, originally, was
a spiritual creation, and the actual
materialization of this spiritual cre-
ation.

That same mighty creative Life
Principle which went to work on
those two tiny little germs, building
this physical vehicle of ours, is
still at work in our life today, trying
to bring us into eternal joy, happi-
ness, peace and expansion of con-
sciousness. All it asks of the person-
ality is that it will cooperate with
the creative intelligence behind the
created universe. There are no lim-
itations to this mighty spiritual
God-Law.

Whatever limitations we find in
our lives are of our own making.
The thought life of the individual
is, by far, the most important part
of him, for all that we are is the
result of our thoughts. It is not the
one who sees limitations and places
these limitations around himself,
who ever gets anywhere; rather the
person who rises above all limita-
tions.

One cannot possibly continue
thinking failure thoughts without
manifesting failure; neither can we
continually think success thoughts
without manifesting success, for the
law of God is immutable. It never
fails. It never changes. If one's
mind is filled with thoughts of un-
happiness and discord, then it fol-
lows that negative conditions be-
come manifest. This law works the
same for all, for the thought or
mental realm is the realm of mani-
festation. Begin now to create the
thing you desire to see manifested
in your life.

Here is an exercise that will help.
Breathe slowly, filling the lungs to
the full with fresh air. Exhale slow-
ly. Keep the eyes closed, carry the
affirmation that you are working
on into the inner light, to the exclu-
sion of every other thought.

Affirmation! "My life is a part
of the Living God."

OCCULT STUDY . . .

Continued from page 14

called death. And, having spoken frequently and on a sensible matter-of-fact basis with many spirit entities, who once lived on earth and now inhabit the astral plane, we learn what to expect, and, rather pleasantly than otherwise, anticipate an after-life, which will have attached to it neither any ridiculous fear or horror of eternal damnation nor any fairy-tale nonsense about exaltation and golden streets, but will be, in many respects, surprisingly like the life we now live.

Taken all together, the knowledge of Occult principles brings one much more nearly "in tune with the infinite", than he has ever been before, and gives him a sense of the larger rhythms and patterns of existence, that he could gain in no other way. At the same time, he gains a peace of mind and an inner calmness that is beyond price.

To re-phrase a statement from the Bible (one, by the way, whose translation is open to question), "Seek ye first the Kingdom of God and all other things shall be added unto you." I would offer as an alternate wording: "Seek ye first the true understanding of God, and all other things shall be understood by you."

YOUR NEIGHBOR . . .

Continued from page 5

all know that a certain amount of money is indispensable to everyone, but the world needs many things that money cannot buy. Your neighbor may have a well-stocked larder and a comfortable bank account and yet be starving for the things that you can so easily give.

It is said that it only takes thirteen muscles to smile and sixty-five to frown. It would be bad enough if it stopped at this waste of energy, but it does not, for every time you register a frown, or think an unkind thought, you place another fagot on the fires of destruction that are already smoldering within the recesses of your own private domain — your subconsciousness.

Like Nels, we form habits and nurture them every day of our lives. If they are constructive habits, they bless our "neighbor" as well as ourselves, and we become a power for good in our community and, as time takes its toll, we are loved for the kindly nature that overlooks unimportant things and refuses to be hidden under the irascibility of "old age."

You cannot know your neighbor's secret needs, but as you withhold condemnation and give praise and encouragement generously, you will find that the thoughts and words that you send forth will be blessed by the Law of Compensation, and

return to you in the form most needed for your *own* development.

Is it not plain to you that thought is the supreme ruler in your life? Perhaps you are blessed with a congenial neighbor with whom you spend many happy hours. As long as you think of his good qualities, all goes well, and your friendship grows stronger and stronger with each passing day.

What happens if you begin to notice his faults and dwell upon them? Soon a mole-hill becomes a mountain, and the things he says that once gave you pleasure become irritating and you begin to avoid him and all the pleasant associations of the past are lost in a fog of negation.

Suppose, when the first little seed of criticism and distrust attracted your attention, you had dismissed it from your mind by saying to yourself, "This is all nonsense. Brown is a good fellow, but he's just like the rest of us and has his faults as well as his virtues and I am not going to allow anything to affect our friendship in the slightest degree," and then either noted the amusing side of his shortcomings, or refused resolutely to notice them at all, Brown and you would have continued to be friends, *for it is not the thing, itself, but our reactions toward that thing, that determine what it will mean to us.*

If we could see ourselves as we appear to others, we might be surprised at how many friends we do have, for they cannot know what prompts our actions and could very easily misjudge us.

Every moment of our existence we are using, or misusing, these wonderful Laws. Ignorance of their existence cannot free us from corresponding results. The ignorant man who plants thistles in the fond hope of raising a fine forage crop can cultivate his field in the best possible manner and pray unceasingly for the results he desires, *but each seed follows its nature*, regardless of the intent back of the sowing, and the harvest must be in accord — he must reap what he has sown, unless he realizes his mistake and prepares for the desired harvest.

I had a little experience of my own along this line at the beginning of my career as a gardener, so I have learned to be more careful and be sure of what I am planting. We lived on a ranch where almost any fresh vegetable was at a premium, and I planted what I supposed was cauliflower seed. In fact, the label on the package said it was, but when it was too late in the season to procure and sow other seed, I discovered that my carefully tended plants were rutabagas. As I already had several long rows of rutabagas, they were no treat for they would grow anywhere, if given even half a chance.

Never in the history of the human race has there been a time when the opportunities for gaining knowledge, *along any line*, were so great as they are at the present time, and almost anyone who remains ignorant does so through carelessness, or willfulness.

Do not try to shut yourself up in your own little shell. It can not be done successfully, unless you are trying to see how miserable you can be. Those who have tried it, report life as a failure — they do not want to stay in their own company and are afraid to embark on the sea of the Great Unknown. When you get the right perspective, you will discover that it is hard work to become a failure — it is much *easier* to go along with the ones who are really *living*.

If you have been living by the "hit and miss" plan, try forgetting self for a little while, in loving your "neighbor," for you never know when you may need him, nor how valuable he may prove to be. If you never need him yourself, you may rest assured he will pass along to someone who *does* need it, all that he has learned from you.

Human lives are never all sunshine nor all shadow — Neither all ebb nor all flow, and in both we need the companionship of our "neighbors." Even the most ignorant person can teach the most learned something, and your neighbor may be just the one to furnish the key that solves the problem that has baffled you persistently.

Since there is no such thing as chance, there is a reason why he has *become* your "neighbor," and the loss may be more yours than his, if you fail to cultivate him. We pass this way but once, and *right now* is the time to learn how to "Love thy neighbor as thyself," for this opportunity will never come again.

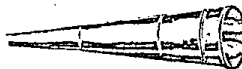
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SPIRITUAL UNITY CENTER, 1528 Santa Clara Ave. Church Class Services, on the Oahspe. Mon. 7:30 p.m. Dr. & Rev. E. L. Archer, Co-Pastors. Consult. daily. Phone Lakehurst 2-6327.

ALHAMBRA

CHAPEL OF DEVOTION AND NEW AGE TEACHINGS, 1512 Ramona Road. Services Sun. 7:30 p.m. on'y. Rev. Gladys Campbell, Pastor. Phone AT 4-7101.

ANAHEIM

GOLDEN HOUR CHURCH, 3302 Keys Lane. Circle Wed. 8 p.m. Consultations by App'l. Only. Rev. Nina J. Bacon, Pastor. Phone Jackson 7-8420.

BAYSIDE

EXTRASENSORY PERCEPTION CHURCH, U.C.M., Pastors, Rev. Grace Conrad, Rev. Melvin Drew, Services Sun. 2 p.m. Wed. 7 p.m. Indian & Development, Walker Point Rd. off Indianapolis Cut-off of 101 Hwy. Conrad property House 4; Mail Box 478-A. Phone HI 2-6819.

BELL GARDENS

OPEN DOOR OF LOVE, 7017 Watcher St. Candle Lite Service Mon. 8 p.m. Meditation, Message-healing. Consult. by app'l. Rev. Amy Phone TOpaz 2-0651.

BURLINGAME

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

COMPTON

CHAPEL OF FAITH, 5612 Lavina Ave. Services Thur. & Sun. 7:30 p.m. Messages to all. Rev. Florence Gannon, Pastor. Phone NE 8-6917.

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 PL 6-9164.

EL MONTE

GOLDEN LIGHT SPIRITUALIST CHURCH, 2406 N. Linn Ave. Services Sun. 8 p.m. Rev. Harry Feight, Pastor, Kathy Wood, Sec'y. Phone GI 8-7953.

NATIONAL FEDERATION SPIRITUAL SCIENCE CHURCH, 517 Stewart. Services Sun. 9:45 a.m. Sunday School 11 a.m. Devotional Thur. 8 p.m. Midweek Services. Phone OWens 7-1176.

AQUARIAN COSMIC SCIENCE FELLOWSHIP, 303 E. Montecito Dr. Lectures during March by Dr. Lee Linson. Color Science class Wed. 8 p.m.; Unfoldment class Thur. 8 p.m. Open discussion Hypno-therapeutics and related subjects Sat. evening. Rev. Lucille Wynniger and Dr. Emmet Richardson, Co-Pastors.

ENCINO

VALLEY SPIRITUALIST CHURCH, Sun. 2 p.m.,

17965 Collins St., Thur. 2 & 8 p.m. Lecture, healing and spirit greetings. Rev. Letna Mahoney, Pastor. Phone DI 3-5308.

ESCONDIDO

HARMONY GROVE HEALING TEMPLE, Harmony Grove Spiritualist Camp Ass'n., Route 3, Box 179. Service Sun. 2 p.m. Lecture and messages.

FRESNO

CHAPEL OF LIGHT, Home of the Holy Grail Foundation, 2120 San Benito Street. Services Sun. 7:30 p.m. Classes and Consult. by app'l. Rev. Leona Richards, Pastor.

GARDENA

ST. PAUL'S CHURCH OF SPIRIT COMMUNION, 813 W. 165th Place, off Vermont. Services: Sun. 1 p.m. Wed. 7:30 p.m. Blindfold Billet Service. Classes. Rev. Frances Bond, Pastor. Phone Davis 9-1858. Consult. by app'l. Spiritualist Reading Room.

CHRIST CHURCH OF DIVINE GUIDANCE, 1552 W. 166th Street. Sun. 7:30 p.m. & Thur. 2 & 7:30 p.m. Service, healing, messages. Rev. Elsie G. 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, 1135 W. 166th St. Rev. Helen Brown, Pastor; Rev. Gloria-Jean Piazza, co-Pastor. Services: Sun. 7:30 p.m. lecture and messages, followed by classes; 1st and 3rd Fridays, all message service. Private by app'l. DA 3-2704.

SPIRITUAL CHURCH OF THE MASTERS NO. 232, 813 W. 165th Place. Services Sun. 7:30 p.m. Private Consult. by app'l. Rev. Paul C. Henry, Rev. Jack C. Stevenson, Pastors.

GLENDALE

THE CHURCH OF IMMUTABLE FAITH, U.H.F., 2241 1/2 S. Brand Blvd. Services Sun. 7:30 p.m. Wed. 8 p.m. Message service. Seminary study class Sat. 4-6 p.m. & 8-10 p.m. Dr. J. R. May, S.S. Pastor. Mrs. Juanita May, Sec'y-Treas. Phone Citrus 3-4103.

GROVER CITY

TEMPLE OF TRUTH AND LIGHT, 858 Manhattan Ave. Services Sun. and Thur., 7:30 p.m. Rev. Eugene Parrish, Pastor. Phone Arroyo Grande Hunter 9-3190.

HANFORD

CHURCH OF REVELATION, INC., 216 E. 11th St. Classes: Tues. 8 p.m. Healing and message Circle: Thurs. 8 p.m. Rev. Winifred Ruth Mike-sell, Pastor.

HOLLYWOOD

SPIRITUAL SCIENCE CHURCH, 5230 Hollywood Blvd. Services: Wed. 2 and 8 p.m., Fri. 7 p.m., Sun. 7:30 p.m. Minister, Rev. Mae M. Taylor. Phone NORmandie 2-8544, Sec'y., Ann Boddy, 1844 N. Berendo.

NORTH HOLLYWOOD

THE VALENTINO MEMORIAL CHURCH OF PSYCHIC FELLOWSHIP, 11307 Weddington St. Services Sun. 7:30 p.m. Informal message meeting Thur. 8 p.m. at 7726 Gentry Ave. Phone PO 5-5745. Rev. Carol E. McKinsty, Pastor.

HUNTINGTON PARK

SPIRITUAL SCIENCE CHURCH NO. 48, Home Chapel, 2564 Live Oak St. Services Sun. & Wed. 7:45 p.m. Devotional services, Divine Healing and Spiritual Greetings at all services. Rev. Victoria M. Freutal, Minister. LU 5-7555.

SPIRITUAL SCIENCE CHURCH NO. 1, Ebell Club, 2502 Clarendon Ave. Services Sun. 2 p.m. Different speakers each Sun. Healing and Messages. Rev. Cevilla Stevens, Pastor.

CHURCH OF THE HEALING SHRINE, Odd Fellows Hall, 3167 Gage Ave. Services Sun. 7:30 p.m. Devotional, healing and message service. Rev. Hazel and Dewey Wear, Pastors. Dr. Rhodes, Healing Ministry.

JOSHUA TREE

TEMPLE OF THE MASTERS, 29 Palms Highway, at Roberts Rd. & David Ave., Paradise Valley, between Joshua Tree and Yucca Valley. Sun. 7:30 p.m., Fri. 7p.m., Healing 8 p.m. Messages. Rev. Eda A. Roberts, Pastor. Rev. Doris N. Troxel, Assoc. Pastor. Ph. FO 5-2378 or 5-2373. Soc. Sec'y. L. Hartman, Joshua Tree FO 6-1262. Mo. dinners 3rd Sun. 5 p.m.

LANCASTER

THE STAR OF JESUS UNIVERSAL CHURCH, 95th St. W. & Rosamond Blvd. Services Tue. 7:30 p.m. Priv't. Consult. Pastors, Rev. Paul C. Henry & Rev. Frances A. Bond.

LAWDALE

AMERICAN SPIRITUALIST CHURCH, 14511 Larch Ave. Services and messages, Sun. 1:30 p.m. Thur. 2 p.m. Messages. Healing at all meetings. Class Fri. 7:30 p.m. Consult. daily. Agnes M. Rice, Pastor. Phone OSborne 6-8047. Jess M. Wilson, Co-Pastor. OSborne 9-4140. Rev. Lee, Ass't. FR 9-5333.

LOS ANGELES

SPIRITUAL CHURCH OF REVELATION, Embassy Auditorium, 839 S. Grand Ave. Services: Sun. and Thur. 2 p.m. Lecture, class instruction, spirit communion and healing. Rev. Stephanie Jean Sebree, Minister. Phone NO 2-5551. Irene

Faust, Sec'y., phone CL 5-1060.

GOD'S TEMPLE OF TRUTH, U.C.M. NO. 172, 3406 N. Figueroa St., Services: Sun. 7:30 p.m. Rev. Dortha Gee Parker, Pastor. Rev. Betty Thon, Fri. 7:30 p.m. Phone CL 6-1436.

AGASHA TEMPLE OF WISDOM, INC., 460 N. Western Ave. Rev. Richard Zenor, Pastor-Founder. Sunday 8 p.m.

SPIRITUAL CHURCH OF JESUS CHRIST, 1719 W. 50th. Services: Healing Sun. 10 a.m. Church 11 a.m. Fri. Healing 6:30 p.m., Church 7:30 p.m. Wed. 7:30 Trance Instruction. Rev. C. Franklin Davis, Pastor. Rev. Mary A. Davis and Naomi Moore, Ass't. Pastors. Res. Phone AXminster 1-4570.

CHURCH OF PSYCHIC LIGHT, I.G.A.S., 3522 W. 8th St. Sun. service 2:15 p.m., Mid week, Tue. 8 p.m. Messages at both services. Rev. Katie Whittemore, Founder. Rev. James C. Mitchell, Pastor. Mrs. Brinkman, Sec'y. DU 7-4033.

SPIRITUAL CHURCH OF ATARAXIA, 801 S. Wilton Place. Services Sun. 2:00 p.m. Classes for unfoldment. Rev. Pearl I. Barnes, Pastor.

REV. MILLIE SIGLAR, 6200 South Vermont Ave. Unfoldment class for psychic development, Mon. 1 p.m. only. Wed. 1 & 8 p.m., private consultation & healing. Classes by app'l. Phone Pleasant 3-7260.

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'l. Rev. Evelyn Allinger and Rev. L. M. Chambers, Ass't. Pastors. Res. phone PL 8-7072. Church phone PL 9-0354.

WESTLAKE SPIRITUALIST CHURCH, 1722 W. Santa Barbara Avenue. Services Sun., Wed. and Fri. 8 p.m. Party 4th Sat. of month. Irene Wood, Minister.

ASTARA FOUNDATION, Dr. Robert and Dr. Farlyne Chaney, 261 S. Mariposa Ave. Sunday Services 11 a.m. & 2:30 p.m. For information concerning classes and other services, phone DUnkirk 7-7187.

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. Consult. by App'l. Luncheon 2nd Wed. 12 noon. Rev. Anna F. Crosby, Pastor. Phone PL 8-4012.

TEMPLE OF THE HELPING HAND, 5017 Monte Vista St. Nr. Ave. 50 (Highland Park Dist.) No. 6 Bus on So. Broadway. Sun. 2:30 p.m. Devotional and Messages; Tue. 2 p.m. All Message; Thur. 7:30 p.m., All Message, Healing at all services. Rev. Regina Weisz, Pastor.

CHRISTIAN CHURCH OF FELLOWSHIP, 4505 S. Vermont Ave. Sun. 6:30 p.m. Absent Healing, 7:30 p.m. Healing. Worship; 2nd Fri. of the month; Message Circles. 8 p.m. Rev. Mabel Behymer, Pastor. PL 3-7022. Co-Pastors: Rev. F. Gates, Rev. C. Shields and Rev. R. Berry.

UNIVERSAL CHAPEL, 1001 W. 69th St. 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. Tue. 2 p.m. Thur. 7:45 p.m. Rev. Violet Charles, Pastor. Phone ANgeles 9-8655 or ANgeles 1-9598.

CHURCH OF THE GALILEAN & SCHOOL OF ESOTERIC SCIENCE. "Science of Thought," 11970 Wilshire Blvd. Sun. Services 2:30 & 8:00 p.m. Healing 7:30. Esoteric discussions in Open Forum Class Thur. 8-9 p.m. Rev. Warren B. Newton, Pastor. Private Consultations by app'l. Phone GRanite 9-0126 or Hollywood 6-5089 Closed Mondays.

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'y. AN 9-3381.

FOUNDATION OF UNIVERSAL TRUTH, 1015 S. Manhattan 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.

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 Eslick, 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. Edgemont (Chapel in Rear). Services: Sun. Devotional 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 E. Vernon Ave. Services Tue., Fri., Sun. 7:30 p.m. Messages. Rev. Lena Wallace, Pastor. Phone AD 1-3214.

THE ROSE CHAPEL PSYCHIC CENTER OF THE 1ST CHRISTIAN EPISCOPAL CHURCH, INC., 257 So. Occidental Blvd. Services Sun. 8 p.m. De-

volotional and messages; Fri. 8 p.m. Round Table discussion and messages. For information regarding Classes Tuesday and Saturday, phone NC 3-0196 or HO 3-6637. Rev. Thomas E. Badger, Presiding Clergyman.

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 11 a.m. & 1:30 p.m. Rev. Corrine Nickles, Pastor. Phone RE 2-1941.

CHURCH OF DIVINE WISDOM, 3104 W. Olympic Blvd. Sun. 11 a.m. Dr. Geo. Gowman, Sun. 8 p.m. Lecture, Healing, Messages. Class Mon. 2 p.m. & Tue. 8 p.m. All Message Thur. 8 p.m. Priv't. Consult. by App'l. Phone RE 3-7179. Rev. Bertie Lily Candler, Pastor.

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 app'l. 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 App'l. 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 7-8971.

TEMPLE OF HIGHER TRUTH, 1868 W. Jefferson 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. O. C. Pierson, Pastor.

BLESSED CHAPEL, INC., 1564 W. 36 Place. Services Sun. 11 a.m. & 8 p.m. Wed. 2-4 p.m. Problem Clinic Thur. 8 p.m. Messages at all services. Private Interviews by app'l. Rev. Odis Slovall, Pastor. Phone AX 1-9831.

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

TEMPLE OF RADIANT REFLECTION, Aquarian Cosmic Colour Fellowship, 315 So. Oxford. Services Sun. 2:30 p.m. only. Classes. Consult. by App'l. Mon. thru Sat. DU 4-3625 or OR 8-3216. Rev. Mary Wyninger, Pastor. Rev. Florence Isenberg, Rev. Frances Houtaling, Co-Pastors.

THE TEMPLE OF SOUL TRUTH, 801 So. Wilton Place. Services Sun. 7:45 p.m. Rev. Danny Hari, Minister. Phone DUnkirk 6-9462.

CENTRAL SPIRITUALIST CHURCH, 1707 So. Vermont Ave. Services Sun. 2:30 p.m. Rev. Paul D. Wilson, Pres. and Pastor. Rev. Katherine F. Tobey, Sec'y.

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

CHURCH CHARTER GRANTED, but classes only at present time, on Fri. 7:30 p.m. Color therapy and healing methods. 526 So. Serrano Ave. Rev. Richard Lee Reed, Pastor.

THE PALACE OF BRMHAYATI, Temple of Wisdom (Yoga), 8535 1/2 Melrose Ave. Services Thur. and Sun. 8 p.m. Consult. by App'l. Abn Donahji, Chancellor. Phone CR 4-8855 or OL 3-9334.

UNIVERSAL CHURCH OF TRUTH, 3626 Motor Ave., Apt. 1, (Palms) Consultation & Healing by App'l. Rev. George & Elizabeth Gowman, Pastors. Phone VERmont 7-9570.

EAST LOS ANGELES

LITE OF LIFE CHAPEL, Psychic and inspirational consult. Message Circle: Tue. 8:30 p.m. at 6200 Northside Dr. Consult. Mon., Tue., Wed., Fri., 10 a.m.-2:30 p.m. Rev. Dorothy Schultz, Pastor. Mail add., P. O. Box 115, Montebello.

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, Hemlock 2-4558.

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

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. Chloe Burch, Pastor. HE 2-8196.

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

SOUL SCIENCE CENTER (U.C.M.), 1129 Locust. Lesson and message circle Mon., Wed. & Fri. 7:30 p.m. Rev. Alfred Sanders, Pastor. Priv'l. Interviews HE 5-8548.

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.

NAPA

THE SPIRITUAL TEMPLE OF PEACE AND LOVE, Chamber of Commerce Bldg., 1120 Clay St. Services Sun. 7:30 p.m. Private Consult't. by App't. Pastor, Rev. Rose H. Fliester Strongin, CA 1-7500; Sec'y., Clara L. Pregger, BA 4-1937.

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, Milzie Monroe. Phone Templebar 4-9285

KOSMON CENTRE CHURCH, U.C.M., 1419 Harrison St. Services: Thur. only, 7:30 p.m. Lecture, 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 SPIRITUAL CHURCH OF CHRIST, INC., 1442 Alice St. Services Sat. 7:30 p.m., 1st Sat. month. Social & Circles. Rev. Regina Coppage, Pastor. Home address, 980 Aileen St. Phone OL 8-1732.

SPIRITUAL SCIENCE CHURCH, NO. 38, 1918 Grove St. Services Sun. 2:30 & 7:30 p.m. Leader, Anna H. Christiansen. Phone Olympic 3-6892.

CHURCH OF SPIRITUAL FAITH, 1419 Harrison Street. Services Sun. 2:00 p.m. Revs. Ruth and James Barnes, Pastors. Home address, 2338 Waverly 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. 6:30 p.m. Nels F. Johnson, Helen McConnel, Pastors. Phone FR 6-8150.

PALMDALE

CHAPEL OF PRAYER, 40723 12th St. West. Services Sun. 2:30 p.m. Devotional, Healing, Messages. Rev. Willard Reber, Pastor.

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. Consult'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., Healing Thur. 8 p.m. Rev. W. W. Crank, Pastor.

REDDONDO BEACH

FELLOWSHIP OF DIVINE TRUTH AND BROTHERLY LOVE, 2109 Voorhees Ave. Tue. 12:30 p.m. Astrology class; 7:30 p.m. Metaphysical Bible class, Development and Messages; Consult't. by App't. Rev. Shelah R. Benjamin, Pastor. Rev. Josephine M. Marks, Co-Pastor. Phone FR 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, 18206 Victory Blvd. Healing services Sun. 11 a.m. & 7:45 p.m. Class Thur. 7:30 p.m. Astral healing by app't. Dr. Hal Styles, Pastor. Sec'y. Lenore Cordial. Phone Dickens 2-8712.

RIALTO

AMERICAN LEGION HALL, Lilac & Bloomington Avenues. Sunday School 1 p.m. Services 2:30 p.m. Private consultations by appointment. Residence 149 North Acacia Ave. Tel.

Triangle 5-7795. Rev. William G. Dickensen, Pastor.

RICHMOND

ST. JUDE TEMPLE OF MERCY TRUTH CENTER, 257-5th Street, 3rd Floor. Sun. School 9:30 a.m. Blessed Service 11:00 a.m. Special Service 3:00 p.m. Healing and prophecy, 7:30 p.m. Sun. and Thur. Bishop Divine Ruth Turner, Pastor. Prayer line BE 2-1625. Consult't. BE 2-1624. Co-Pastors: Rev. Julius Thurston, Ass't. Pastor, Rev. Willie Walker, Rev. Allean Dollar, Rev. Charles Turner, Rev. Albert Wheeler, and Rev. Alfred Holley.

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. Billeets. 4th Sun. Photo Readings. Private Consultation daily. Phone Gilbert 2-8786. Rev. Ruth Booker, Pastor.

UNIVERSAL SPIRITUALIST CHURCH, 3340 M. Street. Services Sun. 7:30 p.m. Minnie T. Mobley and Robert C. Mobley, Pastors.

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

THE AQUARIAN HALL OF TRUTH, U.C.M., 1614 21st St. Services Sun. 7:45 p.m.; Healing Wed. 7:30 p.m. Rev. Alice Cook, Pastor. Revs. Flora Hara & Irene Cobler, Co-Pastors. Phone HI 7-5774.

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. Eugene Feather, Assoc. Pastor.

CHURCH OF DIVINE POWER, Northwest Room, Municipal Auditorium, 6th and E. St. Service Sun. 11 a.m. Consult'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.

SAN DIEGO

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 C. Davis, Pastor. Phone AT 4-4980.

HARMONY TEMPLE OF SPIRITUAL BROTHERHOOD, 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 Herbert Street. Services Sun. 7:30 p.m. 4th Sun. month—3 & 7:30 p.m. Carrie B. Kelley, Minister.

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.

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. Ruth C. Short, Pastor.

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 Laidley 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 Street. Services Sun. 11:00 a.m. Lyceum, 7:30, Devotional, Wed. 7:30 Rev. 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. Hilda S. Thornton, Pastor. Phone MI 8-2412.

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

THE SPIRITUALIST CHURCH, N.S.A., 414 Mason St. 5th Floor Native Son's Bldg. 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 Lullieiro, class for unfoldment. 1801 Ohio St., Vallejo, Calif. Tues. 7:45. Midway 2-6050 for App't.

SPIRITUAL LIGHT CHURCH, 450 Geary St. Studio 102, Services Sun. 2:00 p.m.; Thurs. 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. Consult't. by App't. only. Phone VA 4-8963.

THE LITTLE CHURCH OF ST. ANDREW'S, 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. (Near Mission & 20th Sts.) Sun. Services: 7:30 p.m. Healing, Lecture, Messages; App't. necessary to join Development Class, Tues: 7:45 p.m. and Phenomena Class, Thurs: 7:45 p.m. Phone MI 7-4724 for Private App'ts: Spirit Contact, Astrology, and Healing. Rev. Mary Zelinda Worth, Founder and Pastor.

RIGHTEOUS SPIRITUAL TABERNACLE, 2721 1/2 Pine St. Services Wed. & Sun. 7:30 p.m. Church School Sun. 11:45 a.m. Rev. Rose L. Byrd & Rev. Edith Gaines, Pastors. Rev. W. H. Byrd, Ass't. Pastor.

SAN GABRIEL

PYRAMID CHURCH OF TRUTH AND LIGHT, NO. 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. 496 N. 17th St. Services Wed. 7:45 p.m. Sermon, Healing, Messages. For class, phone Pastor, Rev. O'Dell Brown, CL 8-2194.

SAINT JOHN'S U.C.M. SPIRITUAL, 496 N. 17th Street. Sun. 7:30 p.m. Lecture, healing, messages. Pot luck 3rd Sun. month 6 p.m. All message service Tue. & Fri. 7:30 p.m. Rev. Percy and Pearl Wilkinson, Pastors.

SANTA ANA

SPIRITUALIST CHURCH OF THE PROPHETS, 323 E. Bishop. Services Sun. 7:30 p.m. Consult't. By App't. Rev. J. C. Coughenour. Phone KI 2-3497.

SANTA CRUZ

FIRST SPIRITUAL SCIENCE CHURCH, 513 Center St. Message service Sun. 7 p.m. Healing, Holy Communion 1st Sun. Month. Rev. Evan Shea, Pastor. Phone Garden 3-1195.

SANTA BARBARA

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

SUMMERLAND SPIRITUALIST ASS'N., CHURCH OF THE COMFORTER, 1028 Garden St. Devotional services Sun. 10:30 a.m. Harvey Neeley, Pres. Myrtle Green, Sec'y. 220 N. Soledad St.

SANTA MONICA

SPIRITUAL PRAYER HOME, Meditation and Concentration. Consultation by appointment. Rev. Mary H. Bringaze, Ph.D., Pastor. 1801 Centinella Blvd. Melody Lane-Space 21. Phone Gladstone 1-2439.

STOCKTON

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 HO 4-6009.

SUNLAND

TEMPLE OF SPIRITUAL WISDOM, 10418 Scoville Ave. Services Thur. 8 p.m. Rev. Jennie C. Uldricks, Pastor. Phone Florida 3-3797.

SYLMAR

THE LODGE OF LIGHT, NO. 10, 12532 Bradley Ave. Services Tue. 8 p.m. Rev. Pearl B. Wilson, Pastor.

TOPANGA

THE CHURCH IN THE WILDWOOD, Box 164, Valdez Road, Topanga, DI 7-4189 (3 miles from Calabasas-Mulholland cut off.) Open class Wed. 7:30 p.m. Services Tue. & Sun. 7:30 p.m. Wed. 2-4 p.m. Healing, Candlelight, Lect. Messages. Rev. Gloria Wilson, Pastor; Rev. Gertrude Bahr & Rev. Wynn Snyder, Ass't. Pastors.

TORRANCE

SPIRITUAL CHURCH OF FRIENDSHIP, Services: Sun. 11 a.m. at rear of Pastor's home, 2433 W. Del Amo Blvd. (off of Crenshaw Blvd.). Metaphysical classes Tues. 7:30 p.m. Wed. 1 p.m. Rev. Hazel Sladek, Pastor. Rev. Ida Hill, Co-Pastor. Phone 8-2008.

UNIVERSAL CHURCH OF THE MASTERS, NO. 506, 4834 Theo Ave. Service Thur. 7:30 p.m. Healing and messages. Priv't. Consult't. by App't. Rev. Betty L. Gardena. Frontier 8-2770.

VAN NUYS

GOLDEN LIGHT CHAPEL, 6424 Dempsey Ave. Rev. Charles Backus. Divine Healing, Absent Healing, Private Consultations by App't. Phone State O-0442.

VENICE

UNIVERSAL CHURCH OF THE MASTERS NO. 503, 1099 Nowita Place. Rev. Lila Bortel. Private Consult't. & Divine Healing by App't. Phone EXbrook 9-6689.

VISTA

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

WHITTIER

THE SPIRITUAL ASSEMBLY OF ESOTERIC LIGHT, 5030 So. Workman Mill Rd. Services Sun. 2 p.m. Lecture and E.S.P. questions, open forum. Wed. 2 p.m. Ladies Auxiliary, 8 p.m. Lecture and E.S.P. questions. Rev. Bertie Lilly Candler, Pastor; Rev. George Gowman, Assistant. Phone OX 9-5107.

CONNECTICUT

NEW LONDON

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 Gibson 2-8933.

NORWICH

THE NATIONAL SPIRITUALIST CHURCH OF NORWICH, 507 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.

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

STAMFORD

ALBERTSON MEMORIAL CHURCH, 485 Sumner Street. Services Sun. 11 a.m. Rev. Raymond Burns, Pastor.

COLORADO

DENVER

TEMPLE OF HARMONY SPIRITUALIST CHURCH N.S.A., 333 W. Ellsworth. Sunday Services, 10:30 a.m. Healing 6:30 p.m. Evening Service 7:30 p.m. Message service 7:30 p.m. Rev. Ida Fleming, Pastor.

SPIRITUAL SCIENCE ASS'N. Mining Exchange Bldg. Suite 603-4-5. 1030 15th St. Sun. 7:30 p.m., Tues. and Thur. 1:30 p.m. Fri. 8 p.m. Rev. Mary Pearson, Pastor.

FIRST SPIRITUAL SCIENCE CHURCH, 238 Broadway, Townsend Bldg. Services: Sun. 7:30 p.m.; Wed. 7:30 p.m. circles; Medium's Day, 2nd Sun. Month 3:30 & 7:30 p.m., Dinner 5 p.m.. Pastor. Rev. C. DeVere Lenl. Phone RACE 2-3494.

DELAWARE

WILMINGTON

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

DISTRICT OF COLUMBIA

WASHINGTON, D.C.

THE CHURCH OF TWO WORLDS, 3038 Q. St. N. W. Georgetown. Services Sun. 3 p.m., Wed. 7:30 p.m. Rev. H. Gordon Burroughs, Minister. Phone 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. Alice Wellstood Tindall, Minister. Phones: ME 8-0973. CO 5-1149.

CHRISTIAN LIGHT CHURCH OF DIVINE HEALING, 915 20th St., N. W. Services Sun. 8 p.m. Circle Fri. 8 p.m. at 915 20th St. N. W. Consult't. by App't. Rev. Otto Penzer, Pastor. Phone JO 8-5172.

FLORIDA

BRADENTON

UNIVERSAL SPIRITUALIST CHURCH, 947 W. 13th Street. Services: Sun. & Wed. 7:30 p.m. Rev. Lillian De Johnson, Pastor. Phone Bradenton 4-4265. Rev. Penny Umbach, Assoc. Pastor. 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,

Write CHIMES for details about Listing

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

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 8 p.m. Rev. Pearl Fernandez, D.D., Pastor.

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. Williams, Pastor. Phone JA 2-3160.

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 messages Wed. 8 p.m. Master Class. Sat. 8 p.m. Trance Class. Enid Brady, Minister. Hal Williams, Healer.

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. Id. Pierce, Pastor.

LAKE WORTH

GRACE MEMORIAL SPIRITUAL SCIENCE CHURCH, I.G.A.S. Service Sun. 7:30 p.m., Woman's Club, 20 So. Federal. Rev. Harry A. Tuffs, Pastor. Phone JU 5-5627. Rev. Geo. C. Certz, Co-Pastor.

MIAMI

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.

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.

METAPHYSICAL SCIENCE CHURCH, (N.S.A.C.), 601 S.W. 7th St. Services Sun. 8 p.m. healing Wed. 7 p.m. Message, Wed. 2:30 & 8 p.m. Rev. Frances Stevenson, Pastor.

PUNTA GORDO

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

SARASOTA

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

THE FIRST CHURCH OF DIVINE LAW, W. Ent. Woman's Club, 1237 Palm Ave. Services Sun. 3 p.m. Worship, healing, messages. Circles Tue. 8 p.m., \$1.00, song, prayer, messages. Development class Fri. 8 p.m. at 1269 First St. Counseling at Church. Rev. Nina Hughes, Pastor. Phone RI 6-5078. Rev. Edward Jennings, Ass't.

ST. PETERSBURG

TRINITY CHAPEL, U.C.M., 1301—9th Ave. No. Services: Sun. 2:30; & Wed. 2 p.m. Circle & Refreshments, Thur. 7:30 p.m. Mildred Deis, Pastor. Phone 78-3745 for healing and counsel.

CHURCH OF THE GOOD SHEPHERD, 3539 5th Ave. So. Services Sun. 7 p.m. Healing; 7:30 p.m. Regular service. Rev. Olga Ruth Carpenter, Pastor. Rev. G. N. Carpenter, 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. & 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 for Materializing and trumpet. Sat. 7:30 p.m. Message circles. Rev. Arthur H. De Laruelle, Pastor. Hazel Mae, physical medium, Mary Gregg, organist.

PEOPLE'S SPIRITUALIST CHURCH, 1011 9th Ave. North. Services Sun. & Wed. 7:30 p.m. Golden Heart Women's Organiz. 1st and 3rd Tues. 12 noon. Rev. Mammie Schulz Brown, Pastor.

TEMPLE OF THE LIVING GOD, 2201 1st Ave. No. (Masonic Temple) Services Sun. 7:30 p.m. Classes and private Consult. by App'l. Rev. Raymond P. Noegel, Mr. Lamar M. Keene, Rev. Laurine J. C. Stroud, Ministers. Telephone DI 5-4603.

UNIVERSAL HARMONY FOUNDATION, Ministerial Association and Seminary, 216 — 23rd Ave. N.E., St. Petersburg 4, Fla. Free literature Services, "Mother Church", Sun. 7:30 p.m. Rev. Helene Gerling, Pastor. 79 — 2241.

TAMPA

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 12th St. Rev. Hazel Fleckner, Pastor. Phone WE 5-6087, Rev. Dorothy Bragg, 1st 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 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-Pastor. Phone Tampa 8-3505.

NORTHGATE SPIRITUALIST CHURCH, 8701 1/2 Tampa Street. Special meetings thru the week, and classes. Dr. Nellie Cherry, Pastor and Teacher. Phone WE 4-7111 or write Gladys Simone, Sec'y.

GOOD SHEPHERD, UNIVERSAL SPIRITUALIST CHURCH, 3505 Central Ave. Ministers: Rev. Raymond P. Noegel, Mr. Lamar M. Keene. Services, Sun. 7:30 p.m.; Healing service, Tue. 7 p.m. by Mr. Adolph Kranston. Special music by Miss Hilda Marc Aurele.

HOUSE OF PRAYER, U.C.M., 1311-A Bermuda Blvd. Services Sun. 7:30 p.m. Healing and message circle Tue. 7:30 p.m. Class Thur. 8 p.m. Private Consult. by app'l. Rev. June Venus Raymond, Pastor. Phone 41-6353.

CHURCH OF ETERNAL LIGHT, N.S.A.C., 1505 East Osborne Street. Services: Sun. 7:00 p.m. Healing; 7:30 Lecture and messages; Thurs. 8:00 p.m. Circle. Pastor: Mary P. Stephens. Phone WE 8-1544; Ass't. Pastor: Rev. C. V. Eibertson. Phone Lakeland MU 3-2474.

HAWAII

HONOLULU

UNIVERSAL CHURCH OF THE MASTER, 1939 Neion Street. Services Sun. 10 to 11:30 a.m. Healing Service and Development class. Rev. Eddie Kung, Pastor. Phone 88-176.

ILLINOIS

AURORA

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

FIRST CHURCH OF THE SPIRITUALIST, 219 So. Water Street. Services Sun. 2:30 p.m. Fellowship supper following. Guest workers welcome. Mrs. Myrtle Grant, Leader. Phone 2-9543.

CHICAGO

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

FIRST FRATERNAL SPIRITUAL CHURCH, 4039 West Madison, McHenry Hall. Rev. Emma Binz. Services Sunday afternoon at 2:30.

SILENT PRAYER SANCTUARY, 3602 W. S. 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.

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

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

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

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

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

FLOWER CANDLELIGHT GUIDE SPIRITUAL SCIENCE CHURCH, 4042 N. Western Ave. Services Sun. 3 & 8 p.m. Healing, Lecture, Messages. Dev. Class, Thur. 8 p.m. Tillie Segal, 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.

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.

Circle Sat. 8 p.m. Open House 2nd & last Thur. of month. Rev. Harry Erickson, Pastor. Phone MU 5-1262. Rev. Anna Schmid, Ass't. Pastor. Phone HE 4-9370.

THE FIRST TEMPLE OF UNIVERSAL LAW, 4740 N. Western Avenue, 5th Floor. Sunday School - 10:30 a.m., Bible Forum - 6:00 p.m. Sun. Services: Sun. 10:30 a.m. and 7:00 p.m. Healing, Lectures and Messages. Helping Hand Circle - 2nd Tue. of each month - 1:00 to 9:00 p.m. Classes: Mon. & Fri. - 7:30 p.m. at 5132 N. Troy St., Phone: Irving 8-5603, Rev. C. Bright, Pastor.

APOSTOLIC INSTITUTE OF METAPHYSICS. 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, Pastor.

FIRST ROSELAND SPIRITUALIST CHURCH, 10957 S. Park Ave. Services Sun. 3:30 p.m. Deon Fry, Pastor & Pres. Phone HI 5-2915. Elsie N. Traver, Sec'y. 8028 S. Green St. Chicago 20, Illinois. TR 4-9862.

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 LIBERAL 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. Candlelight service night of full moon of each month. Rev. Anthony Camardo, Pastor. Phone: Capital 7-6333.

FRIENDLY CHURCH OF CHRIST, 1551 N. Milwaukee Ave. Services Sun. & Tue. 8 p.m. Healing Sun. 3 p.m. Bishop Harold Kingemair.

OUR FATHER'S TEMPLE, 207 So. Wabash, 2nd Floor. Services every Fri. night. Rev. J. A. Counter, Jr., Pastor.

SPIRITUAL SCIENCE CHURCH NO. 4, 6855 So. Emerald Ave., Hall No. 2. Services Sun. 3 p.m. Rev. Louise Lewis, Pastor.

TEMPLE OF LIGHT, 721 W. Belmont Ave. Services Sat. 8 p.m.; Sun. 4 p.m. Rev. Clifford M. Royse, Jr., Pastor.

DANVILLE

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

DECATUR

FIRST SPIRITUALIST CHURCH 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. Brookfield and L. Edward Brookfield. Phone VI. 1-0512.

ELGIN

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

FIRST SPIRITUALIST CHURCH OF JOLIET, Glenwood Pl. & Jasper St. Services Sunday 2:30 p.m. Social alternate Fridays 8:00 p.m. Rev. Myrtle M. Sperry, Pastor, 244 Nebraska Street, Frankfort. Phone Frankfort 5157.

LE ROY

J. T. & E. J. CRUMBAUGH SPIRITUALIST CHURCH, 102 S. Pearl. Services: Sun. 2 p.m. Motion Pictures; Potluck Dinner; Mediumship Class. Thurs. Mediumship Class, 7:30 p.m. Mr. Daryl N. Winters, Pastor. Ph. 962-2066.

PEORIA

FIRST UNIVERSAL SPIRITUALIST CHURCH, (USA), G.A.R. Hall, 416 Hamilton Blvd. Services Sun. 7:30 p.m. Rev. Virgil Kieth, Pastor; Lillie Smeltzer. Sec'y. Phone Peoria 6-2054.

STREATOR

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

URBANA

FIRST UNIVERSAL SPIRITUALIST CHURCH, 120 W. Elm St. Services Sun. 2:30 p.m. Rev. Martha C. Smith, Pastor. Phone FL 2-0627, Mr. George Strode, Ass't. Pastor.

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 Riffle. Pres.

ELKHART

CLARK MEMORIAL PSYCHIC CHURCH, 316 Division St. Healing service 7:15, worship 7:30 p.m., Sun. and Thur.; 1st and 3rd Sunday of month Service 3 p.m.; Consult. 4-5:30 p.m. Dinner 5:30 p.m., Healing service 7:15, worship 7:30 p.m. Psychic demonst. at all services. Rev. Ruth Sutterby, Pres. & Pastor. 116 1/2 So. Main. Phone JACKSON 4-0053, Harold Stone, 321 Division St., Sec'y. Phone JA 2-7811.

GARY

FIRST SPIRITUALIST CHURCH OF GARY, INC., N.S.A.C., 2430 W. 11th Ave. Services Sun. 2:30 p.m.; Wed. 8 p.m. John Klardner, Ass't. Pastor; F. F. McGinnes, Pres.

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 Oden St. Services, 2 hours each Sunday. Rev. Myrtle Wright, Pastor. Effie Duncan, Sec'y.

INDIANAPOLIS

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

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

PSYCHIC SCIENCE SPIRITUALIST CHURCH, 1415 Central Ave. Services Tue. 2 to 4 p.m. Message service Thur. 7:30 p.m. Regular service Sun. 7:30 p.m. (Lyceum 10 a.m. Sun.) Glenna Clark, President.

SOUTH BEND

THE CHURCH OF SPIRITUAL TRUTH, U.C.M. No. 209, 519 South St. Joseph St. Lyceum and church school, Sun. 6 p.m.; Healing 7 p.m.; Worship and messages 7:30 p.m.; every third Sunday, worship 3 p.m.; message-circles 4 p.m.; carry-in-supper 5 p.m. Rev. C. Ruth Helm, Pastor and President; Mrs. Mary Joyce Schenck, Sec'y; Paul G. Helm, Sr., Treas.

FELLOWSHIP SPIRITUAL HAVEN, 1305 E. Sorin St. Pastor, Rev. Alice Century, 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, Sec'y-Treas. All day meeting last Sun. of month.

TERRE HAUTE

GOLDEN HOUR SPIRITUALIST CHURCH, INC., 1101 So. 4th Street. Services Sun. and Tue. 7:30 p.m. Rev. Irene Murphy and Rev. Robert D. Dudley, Pastors.

PSYCHIC SCIENCE CHURCH, Y.M.C.A., McFall Room 6th and Poplar. Services Sun. 7:30 p.m.; 2nd Sun. Month, Services 2:30 & 7:30 p.m. Pot luck dinner, 12 noon & 5:30 p.m. Rev. Nellie Rodgers, Pastor.

KANSAS

WICHITA

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

LOUISIANA

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. Song Service, Messages, Healing. Rt. Rev. Fred O. Pfankuchen, Pastor; Rev. M. Wellbat, Ass't. L. P. Hatch, Sec'y.

FIRST CHURCH OF DIVINE FELLOWSHIP OF SPIRITUALISM, 823 Spain 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. Nobleff, Assoc. Pastor. Fairview 0391.

MARYLAND

BALTIMORE

TEMPLE OF WISDOM SPIRITUAL SCIENCE CHURCH, 500 E. 39th Street. Services Wed. and Sun. 8 p.m. Adele Snedeker, message bearer at all services. Bible Study Sun. 10:30 a.m. Basil W. Dennis, Pastor. CH 3-4604.

MASSACHUSETTS

AMESBURY

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

BOSTON

ST. AIDAN'S SPIRITUALIST CHURCH U.C.M., 329 Massachusetts Ave. Services Sun. 3 & 8 p.m. Tue. & Fri. 8 p.m. Rev. Dora Todd, Pas-

tor. 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: Sun. 3:30 p.m. Healing Service 5 p.m. Thur. midweek 7:30 p.m. Mrs. Gertrude L. Weir, President.

LYNN

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

WEST GLOUCESTER

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 Cook, Sec'y. Phone Glou. 3294.

MICHIGAN

ADRIAN

CHURCH OF UNIVERSAL TRUTH, 412 E. Maple. Services 7:30, 1st and 3rd Sun. of month. 2nd and 4th Sun. 28 7:30 p.m. Rev. Bernice Case. Pres. Victor Bode, Sec'y.

BATTLE CREEK

THE SPIRITUALIST CHURCH OF DIVINITY, I.O.O.F. Temple, 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.

BAY CITY

CONGREGATION OF SPIRITUAL UNITY CHURCH, 215 So. Linn St., I.O.O.F. Hall. Services Sun. 7 p.m. Healing, Worship 7:30 p.m. Rev. J. A. Hunt, Pastor. Jessie L. Hertel, Sec'y.

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

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. Celton, Sec'y.

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

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. Constance Neaby, Minister. Phone UN 1-3346.

SPIRITUAL HELPERS CHURCH, 9109 Harper Ave. Services Sun. 7:15 p.m. Messages Mon., Wed. 7 p.m. Interview by App't. Rev. Harriet Rae-Smiley, Pastor. Phone Walnut 3-6236.

DIAMOND LAKE

THE 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

JOHN W. BUNKER MEMORIAL S.E.C., 101 E. Hamlin St. Rev. Ruth L. Walling, Pastor. 10 a.m. Sunday School; 11 a.m. Morning Worship Service; 7:30 p.m. Healing, Sermon & Communication Service.

FERNDALE

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. Irene Livermore, 7127 Farnum, Inkster, Mich. Phone PA 1-1050.

FLINT

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

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

UNIVERSAL SPIRITUALIST CHURCH, 1502 Jane Street. Rev. Edna Yaru, Pastor. Rev. Rhoda Kibler, Co-Pastor.

GRAND RAPIDS

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

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.

JACKSON

UNIVERSAL SPIRITUALIST CHAPEL, 1014 LeRoy St. Sun. Services 3 & 7:30 p.m. Phone State 2-1933. Rev. James Tingley, Pastor. Mrs. Ella Gulick, Sec'y., 115 Ellery St. Phone State 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. Detwilyer, 549 Woodward Ave., Ph. ST 2-5545.

KALAMAZOO

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

LANSING

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. Unfoldment Class Mon. 7:30 p.m. Rev. Ella J. Sutton, Pastor. Phone IVanhoa 5-2358.

MUSKOGON

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.

THE TEMPLE OF SPIRITUAL LIGHT, 1404 8th St. Services Sun. 7:15 p.m. John Harmon, President.

MUSKOGON 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. 8 p.m. Rev. Horace J. Drake, Pastor. Phone FE 2-7657 or FE 4-7932.

CHURCH OF SPIRITUAL FELLOWSHIP, Malta Hall, 82 Perkins St. Services Sun. 7:30 p.m.; Silver tea 2nd and last Thur. of month; G. Vincent Myers, Pres.; Dorothy J. Boomer, Sec'y.

CHURCH OF SPIRITUAL FELLOWSHIP, Malta Hall, 82 Perkins Street. Services Sun. 7:30 p.m. Open Forum each Thur. (except first) 7:30 p.m. Vila Wings, Pastor.

ROSEVILLE

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

SUNFIELD

HAVEN OF PEACE SPIRITUAL CHURCH, 5684 W. St. Joe Highway. Services Sun. 2 p.m. Rev. Thelma French, Pastor. Edna Van Houten, Treas.

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.

OUR SPIRITUAL SHRINE CHURCH, 2409 Chicago Ave., Chartered under the National Federation of Spiritual Science Churches. Sunday evening service 7:30 p.m. Rev. Lourenda Cotter, Pastor.

ST. PAUL

SPIRITUAL SCIENCE SPIRITUALIST CHURCH, 496 Edicott 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 7:30 p.m. Study group Wed. 8 p.m. Rev. Ethel Colby Holzman, Pastor.

MISSOURI

KANSAS CITY

ETHELAINÉ CHAPEL, 4317 State Line, Science if Progressive Life Assn. No. 2. Services Sun. 7:30 p.m. Rev. Dorothy Montaleone, Pastor. Phone, Fleming 6-4797.

SCIENCE OF PROGRESSIVE LIFE ASSN. NO. 64, (United Christians), 500 W. 13th. Services Sun. & Wed. 7:30 p.m. Rev. Leta Goff, Pastor. WE 1-2983.

ST. LOUIS

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.

PSYCHIC SCIENCE Church of Light and Truth, 2604-A Cherokee St. Room 5. Services Sun. 2:30 & 8 p.m. Thur. 1-4 p.m. & 8 p.m. Rev. L. Kube & Rev. M. Hackman, Pastors. Healing and Consul't. Prospect 2-3536.

SOUL SCIENCE SPIRITUALIST CHURCH, Coronado Hotel, Pine Room, (1st floor, west), Lindell Blvd. at Spring. Services Sun. 10:30 a.m. Iona Brandt, Pastor. Residence, 3683 Dover Place. Phone Vernon 2-1116.

NEBRASKA

LINCOLN

FIRST TEMPLE OF SPIRITUAL TRUTH (I.G.A.S.) Services Sun. 7:30 p.m. I.O.O.F. Hall, 1108 L. Street. 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. Rev. Elizabeth Giberson, Pastor. Phone Belmont 5-4668.

EDISON

SPIRITUAL GUIDANCE CHAPEL, 43 Parker Rd. Phone LI 8-6219. Services Tue. 8 p.m. Rev. William Lemkul, Pastor.

ELIZABETH

7TH 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.

JEFFERSON

CHURCH OF SPIRITUAL TRUTH, Clarksboro Road. P.O. Box 161, Sewell, N.J. Rev. Eva V. Berry. Phone GR 8-2244.

LONG BRANCH

TRINITY CHURCH OF PSYCHIC SCIENCE, 111 Washington St. Healing service Thur. 8 p.m. Services Sun. 8 p.m. Rev. Mary R. Wood & Associate Minister. Sec'y. Betty P. Johnson.

NEWARK

PSYCHIC SCIENCE TEMPLE, 532 Springfield Ave. Rev. Dorthea C. Dencer, Pastor. Sun. 3-7 p.m. open; Tue. 1 & 7 p.m., Fri. 7 p.m. Rev. D. C. Dencer; Wed. 7 p.m. Rev. Morris Mackin and Neil Mackin; Thur. 7 p.m. Rev. L. Brennan, Wed. Thur. Fri. 1 p.m. Rev. R. Barlett.

MOTHER TEMPLE OF PSYCHIC SCIENCE, 532 Springfield Ave. Services: Tue. 1 & 7 p.m. Rev. Dorthea C. Dencer, Mediator. Phone 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.

TRENTON

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

UNION CITY

SPIRITUAL CHURCH OF DIVINE GUIDANCE, 3703 New York Ave., above Insurance office, near 37th St. Services: Sun. 7:30 p.m.; Tue. 1:30 & 8 p.m.; Thur. 1:30 p.m.; Fri. 8 p.m. Rev. Ann P. Rugar, Pastor. Rev. C. Kellenberger, Assoc.

SPIRITUAL CHURCH OF DIVINE HEALING, 1000 New York Ave. Rev. Elsie E. Richter, Pastor. Services: Sun. 7:30 p.m. Pastor in charge. Tues. 1:30 & 8 p.m.; Fri. at 8 p.m. Rev. Fred Boeck. Thurs. 1:30 & 8 p.m. Rev. Sophie E. Busch in charge. Healing at all services. Social every 3rd. Sat. of the month, 8 p.m.

WEST ENGLEWOOD

JOHN'S FIRST MEMORIAL SPIRITUAL CHURCH, 27 W. Forest Ave. Message service Sun., Wed. 8 p.m., Tue. 2 p.m. Rev. Louise Gallo, Pastor. Phone TEanek 7-6335.

NEW YORK

ALBANY

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

BATAVIA

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. 7:30 p.m. Rev. Mae M. York, Pres. and Pastor. Phone RA 4-1197 or RA 2-1051.

BROOKLYN

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.

ST. JOHN'S SPIRITUALIST CHURCH, 8025 3rd Ave. Services and messages Sun. & Fri. 7:45 p.m. Wed. 1:45 p.m. Take B.M.T. 4th Ave. Local to 77th St. Station. Rev. Lillian Johnson, Pastor. Cecelia Clay, Licent. Minister.

BUFFALO

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. Ho: dinner at 5:30 p.m. Rev. Margaret Hault, 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 HARMONY TEMPLE, 178 Olympic Ave. Services Sun. 7:45 p.m., with healing. Thur. 2 & 8 p.m. All message service. Rev. Rosaline K. Glasser, Minister. Rev. Haze' Ossman, Ass't. Minister. Phone FI 6223.

CENTER OF PSYCHIC SCIENCE CHURCH, 695 Elmwood Ave. Services Sun. 2:30 p.m. William Graham Turner, Pastor.

NAZARENE UNITY SCIENCE CHURCH, 343 E. North St. Sun. Services 7:30 p.m.; 2nd Sun. Mediums Day, 3 and 7:30 p.m.; dinner 5 p.m. Message circle each Wed. 1 p.m. & 7 p.m. Dr. Rowland A. Henry, Pres. and Pastor. Rev. Edward S. Krzos, Vice-Pres. & Ass't. Pastor; Dr. John G. Devine, Treas. & Fin. Sec'y.; Stella Krzos, Sec'y. Tel. TT 3-4307.

CORNING

UNIVERSAL SPIRITUALIST CHURCH, Odd Fellows Temple. Services Sun. 7:30 p.m. Medium'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. Melissa Miller, Lecture-Healer. Mable Smith, Healer. Ailene Badman, Music and Healer.

JAMESTOWN

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

JEFFERSON

CHURCH OF SPIRITUAL TRUTH, Clarksboro Road, P.O. Sewell, New Jersey. Services; Thurs. & Sat. 8 p.m. Sunday Jr. Church, 10:00 a.m., Sr. Church, 11:00 a.m. Pastor. Rev. Eva V. Berry. Phone GRidley 8-2244.

JASPER

GOLDEN 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.

LOCKPORT

LOCK CITY SPIRITUALIST TEMPLE, 11 Cottage 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

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, Co Pastor.

PLYMOUTH SPIRITUALIST CHURCH, Plymouth and Flint Street. Services Sun. 3:30 p.m. and 7:30 p.m. Guest Mediums 2nd and 4th Sun. of month. Hot dinner served every Sunday, 5:30 p.m. Rev. Eleanor Gutzmer, Pastor, Dorothy Callahan, Secretary.

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.

FIRST SPIRITUALIST CHURCH, 535 Oakwood Avenue. Services - Sun. and Wed. 7:30 p.m. Margare' H. Tice, Pastor and President. Phone HO 8-5638. M. Frances Morse, Sec'y.

UTICA

CHRISTIAN SPIRITUALIST CHURCH, Maner 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 Farie, Sec'y

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

EAST ROCKAWAY GOLDEN RULE SPIRITUALIST CHURCH, INC., 22 Barnstable Road. Services: Classes by written appt. only, at East Rockaway, Bethpage, L.I., New York City, Shelton, Conn. Pastor, William J. Donnelly, Co-Pastor, Elinor Bond Donnelly.

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 IVanho 1-3404. Rev. Marion G. Miller, Pastor

NEW YORK CITY

CATHEDRAL OF FAITH, 41 West 73rd St. Phone TRafalgar 3-0994. Bishop Richard Renard, 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 conditioned Chapel

TEMPLE OF LIGHT, 152 W. 42nd St. Suite 708. Rev. Varior Owens, Minister. Sunday 11 a.m. Worship & Healing; Holy Communion 1st Sun. month; Study Unfoldment Class Monday 7 p.m. Message Services daily 2 & 7 p.m. Rev. Marnie Corb, Tue. & Thur. 2 & 7 p.m.; Rev. Allan Lynd, Fri. 6:30, Sat. 2 & 7 p.m. Sec'y. Phone: EX 2-1037.

UNITED SPIRITUALISTS' CHURCH, 213 W. 53rd St., Room 402. Healing Demonstrations & Messages Sun. 2:30 p.m. Evenings - Sun. Tues. Wed. Fri. 7:30-9:00 p.m. Afternoons-Wed. & Sat. 1:00-3:00 p.m. Ministers, Sylvia Brooke & Martha Feldstein, Phone Circle 5-4566.

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 Argon, 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 FRANCISCAN 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.

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 Herreion, Minister.

THE NATIONAL CONGRESS OF HEALERS AND SPIRITUAL CONSULTANTS, INC., 353 West 57th St. (Henry Hudson Hotel). Fri. 8 p.m. Devotional Services, Lectures, Healing with Prayer, Music and Color Therapy. Founders-Pastors: Rev. George H. Clark, Pres.; Rev. Elsa Strassburger, Sec'y. (Also local and visiting Pastors.) Address mail: 983 Ogden Ave., N.Y. 52, N.Y. (JE 6-2457).

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 p.m. 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.

THE TEMPLE OF THE NEW DAWN, INC., 211 West 57th St. Sun., 3 p.m., Universal Service, timely talk, meditation, healing service, cosmic message, music. Rev. Nesta Kerin Crain, Dorris Herzog, John J. Besante, Ann Kozak.

FIRST UNIVERSAL SPIRITUALIST CHURCH, 111 W. 56th St. Services Sun. 8 p.m. Rev. Clifford Bias, Minister, Rev. Aneta Lonergan, 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.

SPIRITUAL AND ETHICAL SOCIETY, Sun. 3 p.m. at 111 W. 57th St., Room 503-On Fri. 8 p.m.-at Fred Schneider Memorial Center, 608 W. 140 St., Apt. 15-Discussion, Mediumship & Social. Mrs. June Schneider, Pres.

UNIVERSAL TEMPLE OF SPIRITUAL TRUTH, INC., 2415 Morris Ave., Bronx, Apt. 3G (St. fl.). Services Wed. 7:15 p.m. Afternoons Wed. 2 p.m. Class Monday 8 p.m. Minister. Rev. Zara Lakes. Phone CY 5-8776 or CY 8-8287.

DIVINE CHURCH OF METAPHYSICS, Room

No. 309, 1674 Broadway (near 52nd St.) 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.

NEW YORK CENTER, S.P.S., INC., Suite 1209-09, Hotel Great Northern, 118 W. 57th Street. Rev. Pierrette S. Austin, Director. Miss Grace Emerson, Sec'y.

OHIO

AKRON ST. PAUL'S SPIRITUALIST CHURCH, 60 N. Arlington St. Services Sunday 7:30 Wed. Message Service 7-9 p.m. Lecturer & Medium, Ciara Stull. Phone SH 5-3555. Pres. Wm. Irwin.

ASHTABULA 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-Pastor, Rev. Jane Higley. Mrs. Gertrude Sheppard, 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, Pastor; Rev. Clara Todten, Ass't Pastor.

THE WHITE TEMPLE OF SPIRITUAL FAITH, 1885 Fulton Road. Services Sun. 3 & 7:45 p.m. Fri. 8 p.m. Rev. L. L. Peterson, Rev. Shirley May Grampa, Co-Pastors. Phone WOodbine 1-6180.

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. Rev. Emil J. Schmidt, leader. Phone WO 1-0506 or MO 1-8597.

TOWER OF LIGHT CHURCH OF SPIRITUAL SCIENCE (U.S.A. Memb.), 2420 Copeland St. Half Square W. Peebles Cor. Services Sun. 2:30 p.m. Day and evening classes. Message service Wed. 7:30 p.m. Rev. Paul N. Straky. Ch. Phone AV 1-2497.

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.

COLUMBUS SPIRITUALIST CHURCH OF SPIRIT REVELATION, 241 W. Hubbard Ave., Sun. and Wed. 7:30 p.m.; message service, fourth Fri. 8 p.m. Mrs. Chas. Mitchell, Pres., phone AX 9-2775; Rev. 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. Nancy 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 Dreibelin, CA 8-3945

THE FIRST SPIRITUALIST CATHEDRAL, Sixth and State Streets. Services Sunday and Thursday 7:30 p.m. Rev. Ralph A. Whitney, Pastor. Bernice Whitney, Secretary. Church Phone CA 8-1112. Pastor's Phone 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 FOUNDATION, 2nd & Ludlow, Miami Hotel, Aviation Room. Services Sun. 4 p.m. Rev. Gladys Nell, Steffen Sharp, Pastor.

CENTRAL SPIRITUALIST CHURCH, Haynes and Hulbart Sts. Services: Sun. 7:30 p.m. Acting Pastor, Laverne Kuhn, Columbus, O. Franklin Holland, Pres. CL 6-2202-Dayton.

EAST LIVERPOOL FIRST 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.

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.

MARIION 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'y. Phone Canton Hyacinth 9-5542.

STUBENVILLE FIRST SPIRITUALIST CHURCH, 207 N. 6th St. Services Sun. 7:45 p.m. Rev. Cora Yocum, Pastor. Isabella Harding, Sec'y.

TOLEDO CHRISTIAN SPIRITUALIST CHURCH, 1222 Erie St. Cecil Engle, Pastor.

FIRST SPIRITUALIST CHURCH OF TOLEDO, 636 Western Ave. (at Field). Services Sun. 4 & Tues. 7:30 p.m. Rev. Fred L. Felix, Pastor; Sylvia Haynes, Sec'y. Church phone CH 9-5389.

WARREN CHRST UNIVERSAL SPIRITUAL CHAPEL, 403 Atlantic, N.W. Services Sun. 2:30 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, 2320 Volney Road. Gilbert Foster, Pastor. Phone ST 8-9298.

SPIRITUAL UNITY CHAPEL, 1135 Lloyd Ave. Sunday School and worship, Sun. 11 a.m. Lecture, healing and messages, 7 p.m. Prayer and healing Fri. 7 p.m. Rev. Pearl Thomas, Pastor. 3022 Castalia Ave. Phone Riverside 3-9538.

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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 p.m. Sun.

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. Cheyenne. Services Sun. and Wed. 8 p.m. Healing at both services. Rev. Orpha C. Beaulieu, Minister, Phone Fillmore 5-3394. Rev. Fay Alexander, Ass't., Phone TEmple 5-2133. Lena Williams, Box 71, Sapulpa, Okla., Sec'y.

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EUGENE CHAPEL OF FAITH, 909 W. 5th, Services Wed. 7:30 p.m. Rev. Lorena Milice, Pastor.

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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 SPIRITUALISTS, Mastert 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, 165 E. Albanus St. Service Wed. & Fri. 8 p.m. Sun. 2:30 & 8 p.m. Rev. Harry R. Brunning, Pastor.

THIRD SPIRITUALIST CHURCH, 3226 N. Front Street. Services Sun. & Wed. 8 p.m. Thurs. 8 p.m. Dark Seance. Elmer S. Hollowell, Pres. Church Phone RE 9-3941.

SECOND ASS'N. OF SPIRITUALISTS, 1418 Walnut St., in the Chapel of Truth Bellevue Court Bldg. Services Sun. 7:45 p.m. Rev. Alida Neige, Pastor.

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WILKES-BARRE 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, Pastor.

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HAVEN SPIRITUALIST CHURCH 741 Westminister St. Services Sun. 2:30 & 7 p.m. Mrs. Martha Crossley. Pres. Mrs. Estelle Haven, Treas. Phone HOpkins 1-4715.

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SEQUIN, LAKE PLACID CHAPEL BY THE LAKE, Spiritual Science Ass'n. Rt. 4, Lake Placid. Services Sun. 7:30 p.m. Lecture and healing. Thur. 7:30 p.m. Messages. Rev. T. E. Bittle, Pastor, and Hilda Bittle. Phone FR 9-3407.

VIRGINIA

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TRUTH SEEKERS FOUNDATION CENTER, 1603 W. Grace St. Services Last Sun. of month, 3:15 p.m. Healing at 2:45 p.m. Classes by Appt. Rev. Amy L. Jefferys, Pastor. Rev. Merle B. Hovey, Sec'y.

WASHINGTON

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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.

EVERETT THE NEW AGE SAMARITAN CHURCH, 1811 & Baker. Sun. Worship 2 p.m. Guest Workers,

Development classes Tues. & Fri. 7:30 p.m. Healing, E.S.P. & Message work. Ruth K. McWilliams, Pres. Guest Speakers Invited. Phone PROspect 6-4385.

PUYALLUP

FIRST SPIRITUALIST CHURCH, 343 Second Street S.E. Services: Sun. Lyceum 10 a.m.; evening service 7:30 p.m. Message service 6:30 p.m. Ruth circle 1st Wed. 12 p.m. Pres. Clarence Byrd, P.O. Box 616, Puyallup; Sec'y. Rachel Baars, P.O. Box 395, Sumner. Phone UN 3-7080.

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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, 3013 Arcade Bldg. Services: Sun. 3 p.m., preceded by Lyceum at 1:45 p.m. Rev. Bertha D. Raudabaugh, Pastor; LaVerne E. Weber, Pres.; Marie Lechner, Sec'y.

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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 Rhinehart, Pastor.

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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.

NATIONAL SPIRITUALIST CHURCH, 606 Fawcett Ave. Services Sun. 11 a.m. Kenneth Dawson, 1019 0th Ave., S.W., Puyallup.

5585 Monkland Ave. Services Sun. 7:30 p.m. Pastor, Rev. James C. Snook. Phone RE 807233. Sec'y. E. N. Snook, 6370 Coolbrook St., Snowden, Montreal.

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NAZARETH CHAPEL, CHRISTIAN SPIRITUALIST, 136 Glebe Mount Ave. Services Sun. 2:30 p.m., Healing-clairvoyance. 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 ASSOCIATION, head office, 2360 E. 38th Ave. Wendy Douglas, Pres.; Rev. Elizabeth Charlton, Gen. Sec'y.

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WINNIPEG, MAN.

WINNIPEG SPIRITUALIST CHURCH, I.O.O.F. Temple, Kennedy St. Services Sun. 11 a.m. & 7 p.m. Rev. Evan Clarke, President.

NOCTURNAL VISIT. . .

Continued from page 23

point which seemed to make sense and it at least satisfied the janitor.

A little later, when we had breakfast in a coffee shop, Rudy exalted, "Now we have undeniable proof that the spirit *can* leave the body and function independently," and Corynne added, "We must contact the newspapers right away and get that story published, with pictures." But, knowing my boss, I declared, "Nothing doing, von Sternberg would fire me for launching the wrong kind of publicity, and he's not fond of psychic phenomena." We debated the pros and cons of the issue and, since my job *did* depend on the good will of my boss, the newspaper idea was dropped. Corynne was very disappointed and said, "At least you should tell Mr. von Sternberg what happened. You can always say that you had a very vivid dream." I felt that this approach was a safe one and decided to try it.

Monday morning, as Mr. von Sternberg called me into his office to assign me my work, I told him that I had visited his apartment in a dream, and had found it cluttered up with crates and boxes. He smiled indulgently, but when I described the modern painting which stood in front of one of the boxes, he exclaimed, "Peter, that's going too far. Talkie must have

shown you the room."

When I denied this, he picked up the phone and called his Japanese servant, but no matter how he questioned him, Talkie insisted that no one had entered the apartment in Mr. von Sternberg's absence, and that he had not seen me for weeks. Von Sternberg dropped the phone back in its cradle and said, "That's the weirdest thing I ever heard. How do you explain it?"

I was wise enough not to try, but later on I called my friends and told them the incident in von Sternberg's apartment also checked. That ended the line of proof of my nocturnal visit in spirit form.

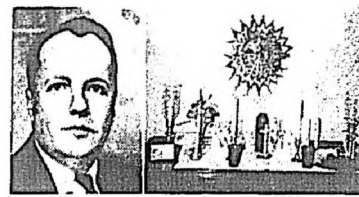
Up to this day, I have never been able to explain to myself how it was possible for an untrained person to achieve a feat which takes a psychic years of practise to perform. The only logical explanation is the one which my psychic friend, John G. Patis, gave me. When I told him of the experience and asked him to explain it, he said, "Your exhaustion turned the trick. After that lengthy seance, you were so terribly tired that it loosened the bonds of the body and allowed the spirit to slip out and roam around and investigate." I mused about it and replied, "Yes, that's how it must have happened, but why was I sucked back so suddenly when my friends decided to shake me awake?" John G. smiled and said, "The Lord in His infinite wisdom has given us guards and guides, they warned you and rushed you back before that sensitive cord could be broken, which ties the spirit to the body. If your friends had shaken you, that cord could have snapped and they would have had a corpse on that couch."

I pondered this and said, "In a way I wouldn't have minded, because the spirit seems to function in a much freer and easier fashion. It goes where it wants with the speed of thought and there is no physical and material barrier which can hinder it in its travels. Now I know that death is actually a liberation from physical limitations and that we are much more alive and aware in our spirit form. No one should fear death."

John G. Patis nodded and said, "That is right, death is really birth into another realm of expression, and those who have had a foretaste of it, like you, welcome the hour of that great liberation which gives them access to vaster and much more beautiful realms. You should consider yourself very lucky to have had this experience." And, this I do.

Where words are scarce, they are seldom spent in vain.

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Pastor and Founder of

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Rev. Irene A. Irwin, Associate Pastor

"Special Easter Sunday Services, followed on April 9th by one more service by RAMA KHUFU DAHL, who is to be followed by the lady Master TRIL-O-LA, who will remain with us throughout the rest of April. This lady Master is a Universal Spirit, and tells of her many activities on this planet and on many others. She also advises the ladies with regard to beauty helps and the men with chivalry and strength, and is very well liked by those who have heard her. We, at the Temple, are looking forward with eager anticipation for her return."

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