

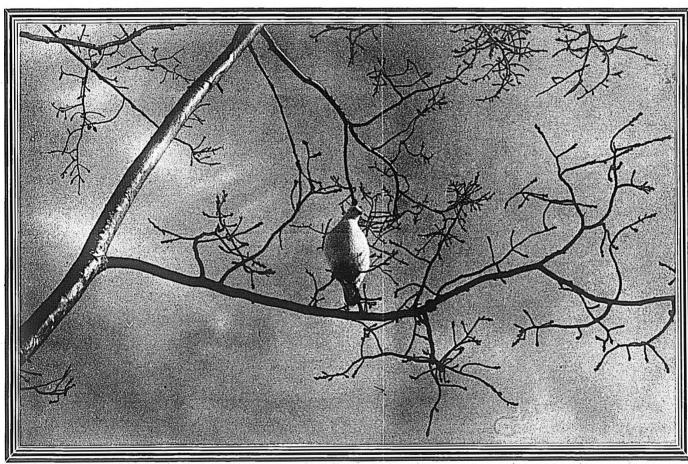
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BOOKS — BOOKS

BREA, CALIF., MARCH, 1962

VOL. 21, NO. 3 PRICE 20c



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The EDITOR'S PAGE



Because the "heart" of Chimes has so often been found to be in the columns of its Editorial Page, its words have had a special way of reaching out to touch the deeper recesses of one's being.

In so doing, they have had the effect of causing much wonder at the beauties and mysteries of life. of inspiring one to see the good in all experiences and situations, and exhorting one to explore many thrilling new avenues of thought. It has been many things to many people.

At this moment, with deep feelings of appreciation difficult to put into words, as each day arrives with its own share of letters, calls, and handelasps, truly it has been brought home what it means to be the Editors and Publishers of Chimes, Subscribers like Mrs. George F. Brinkman, who say, "Oh, how I love this wonderful magazine and wish I could have found it sooner." . . . Mrs. Alta Simpson, when she said, "I've been borrowing Chimes, but now would like to get it direct. I've read it for about fifteen years and do think you put out a wonderful magazine for those who are interested in the Truth. ... Lorinda Gale, "It is useless to say I miss Chimes, as I look forward to its arrival each month with keen anticipation. Chimes is like a true and trusted friend to me. It is clean, inspiring, and comforting. I don't like to miss a single number."...or Apollonia Ottensmeyer, "I like Chimes very much. In fact, I literally 'eat it up' as soon as I receive it."

And the wonderful churches and groups like that of Mrs. Ruth Wil-"We are finding Chimes so valuable, as it is a splendid way to introduce skeptics to well written truths that will set them thinking. After reading it they want to know more, and talk more readily. Friends sending in gift subscriptions, some by the dozens, claim. like Mrs. Florence Ferretti. would not want to miss any of my magazines, so feel that my friend who has moved away from us recently would be glad to have one of her own.

Even booklovers write letters of thanks for the goldmines they have found in their catalogues, and comments are volunteered by people like Mrs. Carol Smoker, who said, "I lost my husband recently, and we both were spiritual followers of Chimes, so it made it easier for me to accept the loss of my dear

The sincere and lovely letters of congratulations, the understanding assistance of the Chimes churches and advertisers, the wonderful photographs and material readers are being impressed to send to Chimes, as well as the many warm letters of love and appreciation that are being received by Mr. and Mrs. Welch in their retirement - - - all comprise blessings beyond count.

Certainly many prayers are being answered that *Chimes* would be sustained and guided by the love and cooperation by all that made it what it has become today.

LETTER TO THE EDITOR Open Letter To A Son

Dear Friends:

For years I have read and enjoved Chimes. Also agree with you in many of your beliefs in Spiritnalism, having been a lecturer and healer for the past ten years, and told to "write" by my spirit guides for almost that same length of time.

A recent editorial struck an unusually responsive note with me. It has been my feeling that it would be well for many psychic demonstrators in Spiritualism to study and practice spiritual truths in their daily lives. If we make our goal the highest spiritual understanding we ean attain, psychie powers will fol-

My son is in New York City doing psychiatric research in connection with his medical studies. He is a third year medical student at the University of Kansas. In replying to his questions about Jesus Christ, I wrote him the enclosed letter. Perhaps you could use it in your magazine.

Sincerely, Ruth K. Cronmiller Lee's Summit, Mo.

Dear Son:

You ask if it is possible to live The Good Life without believing in the divinity of Jesus Christ? If we are able to reach God directly through prayer, why is a belief in Christ necessary?

It is wonderful for a mother to know her son is sincerely seeking for the inner meaning of life, but it is only normal and natural that no matter what answers I give, you will achieve belief only through your own conviction and realization by personal experience. Some of the results, however, of my own study, meditation and inspiration may open up some avenues of thought for you.

Believing in the "divinity" of Christ is a recognition of the need to achieve the Christ consciousness which is a level of spirituality of the mind that is one with God. Usually we feel that we look outward toward God, but God is the center of All, expressing outwardly in concentric circles, encompassing the whole Universe, being the whole Universe. We are on one of the outer rings of these circles, as it were, in our level of consciousness. As we aspire to God, our thoughts must pass through the innermost circle, which is the Christ-consciousness. No matter who or what we are, consciously or unconsciously, Christian or so-called pagan, we can only reach God through Christ. who was and is a perfected being in the inner circle. At that place, all minds are One with the Divine Mind, or God, Christ, therefore, is the Way, the Truth and the Life.

There have been many spiritual leaders in the past bringing to the world the truths of God, but remember - - - Christ was the One for our times and was talking to the individuals of our era. Even as we use the new super-highways of our day when traveling, so we can progress spiritually much faster when using the "Way" as taught by Christ. The earlier teachings were to withdraw from the world and seek spirituality, but ours is a more difficult and more rewarding way of living in the world, overcoming the difficulties of daily living, and reaping the joys of spiritual attainment while in the world.

This way of living is a matter of balance which is not easy to attain, but well worth the seeking. As our friend, Mary Merta Parkinson pointed out, gravity is of the grave, death not life, and the conscious seeking of The Good Life, or God, is joy, love and laughter, resulting in a peace within which, as Christ said, is not of this world, but His peace.

Of necessity, this is over-simplification of great Truths, and will undoubtedly raise other questions to some of which I hope I may try to answer, and to which many others you will find the answers vourself.

> 1 John 4: 22, 23, 24 Mother

... A U T H O R S ... PLEASE NOTE

When submitting material for publication, it will be appreciated if a black and white glossy photograph, or a snapshot of the writer could be attached thereto (do not fold or staple). It is felt that reader interest would be enhanced in identifving an article with the author.

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Material should be typewritten, double spaced, on one side of paper only. CHIMES will not be responsible for the rèturn of unused articles unless a stamped, self-addressed envelope is included at the time addressed envelope of submission.

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OUR COVER



The simple beauty of a white Ptmarigan glimpsed in the goldfields of Sask., Canada by Chimes reader G. C. Cooke.

. . . KEEP THEM COMING . . .

Response to a recent request for black and white photographs or snapshots of scenic views suitable for use on covers of Chimes has been most encouraging.

This month's cover is presented as the first of many lovely scenes that have been selected. To add to the variety of these selections, many more pictures would be welcome. Sea and or sky views seem to be quite scarce. Please note, however, that magazine or newspaper cutouts and postcards cannot be reproduced.

A one year's subscription is being given to the donor for each picture accepted. All pictures will be returned as quickly as possible.

MY LIFE AMONG THE HEADHUNTERS

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

IV
"JUNGLE EXCITEMENTS"

Again and again, in the Orient one comes to realize that nothing is impossible. Likewise, one realizes the truth of the words of one of the forty-nine etheric teachers of Rev. Stainton Moses, who said, "He will learn least who thinks he knows most." In the same breath, one might add that the peacock of today is often the feather duster of tomorrow.

The wonders and the unusual surprises of the East really cause one to be humble, to think, search, and study . . . never disregarding the wise words of Herbert Spencer who said. "A principle guaranteed to keep a man in perfect ignorance is condemnation before investigation."

All this is seen to be true as the good and the lovely, along with the evil and unlovely, unfold before one's eves in these isolated jungles. Though often veritable Edens, they are not without their hypnotic serpents and voodoo practices of controlling or injuring others even at long distances, often bringing about their deaths. Some have learned how to project their doubles into animals, as a means of removing their enemies from earth life. Burial alive of a person for months or even vears, then resuscitation, is frequently demonstrated; slaying a wild beast by a word; controlling the vital organs of a human being; starting and stopping the heart: stepping up or down body temperature - - even creating a fever. All these, and many others, the writer had seen demonstrated previously in America.

Little did I realize what would happen to me when I started out one morning a little after dawn. In the Far East, we made our calls early . . usually before seven . . because of the day's excessive heat. Into my saddle bag went the camera, Bible pictures, a few ornaments for presents, a small box lunch, the usual pain killer, castor oil, and a few bandages and disinfectant. I had ridden several miles out beyond the great war drum on the outskirts of the village. This was an immense hollowed out log housed under a bamboo shelter. At the time of a raid, it is beaten with huge clubs, booming forth its warning voice to a distance of some ten miles. Suddenly, from the direction of the path I had intended taking, I heard the trumpet of an elephant. The pony began to rear in panic, so it became necessary to turn into the jungle temporarily. The going was not too difficult, and we were still able to keep heading in the general

direction of our destination. After a few miles of travel, unexpectedly, through an opening in the bushes, I caught a glimpse of an unusual garden . . . one that looked to be extensive, with most unusual looking flowers and vegetables. After the pony broke down a few branches in the undergrowth, I found I had been led to a paradise of life and growth. Here were petals, hearts, and wings that fluttered and rustled in a perfumed

I dismounted and walked a short distance amid the blossoms of this mystic beauty spot, tenderly touching them and inhaling their fragrance. One could truly feel the invisible presences. Sometimes they seemed to fade away as when I turned aside and walked to a pile of rocks to examine an unusually large violet-tailed lizard sunning itself. Then, something attracted my attention . . . a very beautiful small, ruby-colored serpent, with a cream-

Village War Drug

A long, immense log, when beated with huge clubs carries sound ten miles or more. Most often used in headhunting raids.

spell of incense that rose imperceptibly amid the silence.

Soft chants of ancient haunting melodies came through the scented warmth of the mysterious air as if this beauty spot itself had been psychometrized. As far as one could see grew in luxuriant abundance vegetables, corn, tomatoes, melons, pumpkins, and cucumbers, together with some of the loveliest flowers of the Western world . . such as the gigantic angel-faced lillies, Martha Washington geraniums, petunias, phlox, delphinium, sweet peas and nasturtium. There in the sunlight also gleamed the white-starred jasmine, surrounded by the dignified tulips, daffodils with their golden smile, and buttercups and meadow clover. In the shadow of the banana fronds grew a group of white flowers, while others nearby flamed forth in hues of fire, framed against a turquoise sky.

colored stomach. It was standing on its tail, moving its head back and forth, its eves riveted on mine. As it glistened in the sunlight, I found I was utterly fascinated by it and stood fixed to the spot, with no ambition to move. There was something so relaxing, soothing, and calm about it all . . . who could wish to be elsewhere? A dreamy, languid feeling came over my whole being as the eves of the serpent seemed to hold me spellbound, its head edging nearer and nearer to me. I felt no fear whatever. It was irrestibly captivating to watch the piercing eves and rhythm of the head as it swaved to and fro with its radiant ruby body. I was growing more sleepy by the moment. Yet why should I move when it was so comfortable there! Then suddenly, from somewhere, a voice spoke to me. "Go quickly to the village. A woman is sick there who needs

you!" I looked around to see where the voice had originated. No one was visible. I realized at once, of course, that I should no longer delay my errand. I ran back, mounted my pony, and soon was out of this dangerous Eden that almost had caused my death.

As I headed in the direction of the village for which I was destined. I recalled what one of the school

boys had told me earlier about the serpents of these wild hills . . . how they fascinate their prey, gradually drawing them into their lairs to kill them later. Later on, I learned that I was the only woman ever to have entered that isolated area. Many years later, I was to learn how that mysterious garden of luxuriant flowers and vegetables had been planted. Elephants, traveling hundreds of miles from one area to another, eating from people's gardens along the way, deposited the undigested seeds they ate on the ground, fertilized these areas, and created gardens a delight only in the eyes of the Creator.

However, some of these plants could have been apported . . as some of my garden plants had been. While living in Florida, for a long time I had been trying to locate the Mexican Love Vine, a beautiful climber with an abundance of small pink blossoms. However, none of the nurseries knew of this vine. One fall, after having closed the house all summer, I returned to find growing by my side door a lovely Mexican Love Vine. Much surprised. and knowing nobody would just come along and plant the vine there for me - or even know that I wanted one - I asked my little apport spirit helper, Penelope, how the vine came to be there. She told me she had located it and planted it there for me. It grew heartily for several years and each blossoming was always a new delight.

After many hours of riding, and after a short rest and lunch under a wayside palm tree, I came to my destination. I found the woman I was seeking . . Imala . . very ill with dysentery . . in one of the huts, lying on a bamboo mat on the floor. I administered the medication I thought was suitable, and told her what she must eat to get well. I rested a bit while she lay quiet. Then when she felt better, I talked to her, showed her my little colored Bible pictures, and told her stories of the life of the Wayshower and of His healing power. Then I prayed for her. My cool hands on her head. hot with fever, seemed to give her some comfort and she forgot her

COMING NEXT MONTH!

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

(continued on page 18)



IN YEARS TO COME

by Rev. "Y" Crouch, Whittier, Calif.

Editorial Note: The author, channel for Isaac Newton and his band of worthy followers, submitted the following article to Chimes in the hope that many small groups, especially teachers and leaders of small groups, be encouraged and know how much small groups are needed. They may be small in numbers, but their consciousness can be great.

In the near future many changes are to be made. You have heard this on all sides.

Many are stirring up fears and confusion. Many others are exciting such great expectancies that students are becoming too high strung. Hearts fail: breathing ceases in the physical bodies of people in all walks of life. This should not be. As Moses led the Children of Israel out of darkness and bondage, so shall many be led out of the present day confusion and turmoil.

But note: Moses led the "Children" - - a group - - not a few independent individuals, and not the masses. Today small groups are forming all over the world, especially in the United States.

The larger church organizations look at the small groups saying. "They can't be right. Look how small they are!" "We are grown large in numbers; our buildings are spread out in grand array. Ours must be the right way."

Every large group was started as a small group, led by an individual who was led by an inner teacher, or teachers, desiring to bring a lesson for the progression of humanity.

In the beginning there is a listening on the part of the followers. All are in close touch with the spiritual teachers who are leading the way. At this point, harmony and love

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reign supreme. As the group grows, human ego begins to expand, human thinking begins to take the place of spiritual guidance. The intellect supersedes love and wisdom; human reasoning finally takes over. The group continues to grow because a law of expansion has been set in motion. It is now pushed by strong human wills. It will therefore continue to hold together and expand as long as enough humans push strong enough.

We ask you to ponder on these thoughts. What will happen when the collective wills begin to weaken? The foundation has been forgotten. The superstructure cannot

stand alone.

The little will of man will weaken. We should say it is weakening now. Man alone will not be able to stand up to the incoming accelerated vibrations of the New Age. Many great organizations will crumble as inharmony, like dry rot, shall eat away the inner organizational structures. But man does not need to be alone. In fact, he is never alone except in his own way of thinking.

Where did humanity make its mistake? How did it get away from its previous guidance? We take you again to the lesson of Moses and the Israelites. Moses was led by Jehovah, a great Race Spirit, and many inner plane helpers. Moses taught Law as he was guided to do. The people whom he taught were called Hebrews, because the word Hebrew means "to cross over," so those who followed Moses and crossed over were Hebrews. They had come from many places with many teachings. They came together to learn to work together under the Law that harmonizes as long as that Law is observed and used properly.

This was a step forward for all those who could and would follow the New Way of Life. Some stopped at this new level. A few were flexible enough to look forward to

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AQUARIAN COSMIC COLOUR FELLOWSHIP P.O. Box 2869, Hollywood 28, Calif. a still higher level of life. They looked with happy expectancy to the coming of a new teacher who would add something to their present understanding of life, and thereby increase their illumination. To such a people, life is a beautiful unfoldment. bringing forth new lessons through new experiences in perfect sequence. When the Law and Order of the Universe is adhered to by groups, large or small, development does not cause emotional upheavals. Law used from the level of intellect is functioning at the mental level. Law used from the level of pure love, as Jesus the Christ taught, is still Universal Law, but stepped up to a higher, more harmonious use. It therefore means progress for the soul of the individual who can so use it.



Rev. Y. Crouch

Man has been divided between Law and Love about nineteen hundred and sixty-one years. They did not blend the two teachings; they separated them, except for the few who are and have been helping to prepare the way for the great teacher to come again. Both teachings must be carried forward. In connection with this, the vibratory rates of life are being stepped up. This can cause a strain on the physical bodies of those who refuse to learn and progress.

In the day of Moses, the Law was set forth as many "Thou Shalt Nots." With the coming of Jesus, the Law was explained to be, "As Ye sow, so shall Ye reap." This can easily be blended with love. This blending must and will be a part of the New Age.

Each of you who reads this article can analyze the "self" and its deeds. You can soon decide for yourself whether or not you belong in the New Age. "By their fruits ye shall know them," also, by your fruits shall you know yourself. Your deeds will judge you, just as the examination papers in school decide

whether a student shall or shall not advance to the next class or grade.

We tell you the future is bright and good. Yes - - changes must come, for progress demands change, and change demands adjustments. It is time to be flexible that you may be swayed in the way of the great Love and Law of life.

The best work today is being done through small groups, especially when the leader of such a group does not become too egotistical through intellectual vanity. Do not be ashamed to belong to a small group. Learn to unify your thoughts and listen.

In simple faith, follow the Light of lesus the Christ. His disciples have multiplied many times. He works through departments and channels - - the Angels and Archangels, the Masters and Teachers, and all of the White Brotherhood. Watch for their help, but demand that all the help be in the Light as taught and practised by Jesus the Christ. Then don't be too surprised if a high teacher comes to help you. You can tell if you are receiving from a high one if the teachings are always constructive and for the good of all.

Not one of the higher teachers will choose a leader in the flesh just to increase the egotistical nature of a person. Leaders are chosen to serve. "Let he who is greatest among you first be a servant."

Always look for the Light. Always listen for constructive teachings. "Lo, we are with you always."

Moon beams on the river, Casting their lights of silver; 'Tis artistry beautiful beyond

Wonders for all to share.

-Julia Joy

Let him that would move the world, first move himself.

THE HEART'S GARDEN
by Katherine Merrill

The heart is a garden
Where thought flowers grow;
The thoughts that we think
Are seeds that we sow.

Every kind, loving thought Bears a kind, loving deed; While a thought that is selfish Is just like a weed.

We must watch what we think,
Each minute, all day;
And pull out the weed thoughts
And throw them away;
And plant loving seed thoughts
So thick in a row

That there will not be room For weed thoughts to grow.

Sent to Chimes by Rev. Walters



FOUND: A CLUE TO THE FOURTH **DIMENSION'S MISSING** LINK



by S. de S. Calkins, Vista, Calif.

The time is coming when a machine will be built which will enable us to contact the vibrations of the Fourth Dimension, one that will show us our future home in spirit and our loved ones who have gone on before. To know absolutely that we shall continue to exist in such a Fourth Dimension will be most worthwhile, for seeing is believing.

William P. Lear, General Chairman of Lee, Inc., Grand Rapids, Michigan, who operates aviation and precision transportation, has this to say: "If I were alive one hundred years from now, it would not surprise me to be able to televise my entire body through the air by electronic waves. This may be accomplished by reducing people to a basic vibration, then reassembling them into their original conditions at the journey's end.

This sounds crazy at first, but it is not quite so insane as it would appear. When one notes the accelerated pace of science in the fields of electronics, it is easy to believe that such new techniques of travel by teleported vibrations will be discovered and used.

Scientists now know that matter is composed of vibrations, and it is not too fantastic to suppose that at some future time these vibrations may be sent over wires, like sound waves or images, such as is used in Television. Perhaps even before space travel with rockets is per-fected, someone will come up with a way to devibrate the human body, relay it, then revibrate the waves back into man at the point of destination. This mode of travel would be instantaneous

Mr. Lear has stated also that plants with which he has been experimenting will participate in the construction of a space satellite which will travel for an indefinite period about the earth.

How many of us understand the meaning of the Fourth Dimension? Apparently there are only a few . . . and this is not a wonder, for as one begins to investigate the subject, it becomes a deeper and deeper puzzle. I came to the conclusion that the name Fourth Dimension was a misleading one. There are three dimensions of which we know - - - length, width, and thickness - - - all of which can be seen and measured.

I wrote to Dr. Robert Andrews Millikan, an active founder of the California Institute of Technology and Dean of the world's physicists, stating that I felt the reason people were unable to understand the invisible Fourth Dimension was because of its name. Dr. Millikan an-

swered my letter, saying he also did not understand why it had been given that name.

We have a Fourth Dimensional body which can be seen at times when the vibrations are lowered to a point where they can be picked up by physical sight. This body is known by different names, such as: kar, spirit, double or ghost. The Bible refers to it as spirit. Its existence has been known since the earliest times. It is proof that we continue to exist, for this body is as indestructible as the very ethers. Anything that is real never passes away, for the atoms of which it is composed continue to exist.

The human mind is Fourth Dimensional, of high vibrations, and indestructible. We cannot see the mind's activity, only the human brain - - - the physical mechanism through which it functions. You might just as well say that the phonograph makes the music, whereas it is only the conveyor of sound. The brain does not make the mind's activity, it is merely the vehicle through which mind functions. Ordinarily we do not see people who have passed on, for their vibrations are too high for the human eye to discern. At times these vibrations can be lowered, then it is possible to see them as what are often termed "ghosts". Animals can hear sounds of a higher vibration than man, thus often are quicker to detect the presence of Fourth Dimensional bodies. Animals, too, however, have their Fourth Dimensional bodies.

L. Lord says: "It is not the eye, but the brain that sees an object. Man must learn to see with his chin, taste with his fingers, and hear with the surface of his body.

The Fourth Dimensional world is the real world. This physical world is not, because it does not continue to exist and is composed of destructible matter. Color and music are both vibrations. These things are really simple, though we look at them from an intricate, complicated standpoint. Unfortunately, as Schopenhauer says, " do not understand the language of nature, because it is too simple.' We must learn to follow the laws of nature, then we shall come to understand them, and such things will not be looked upon as being supernatural - - - for there is no such thing. When we truly realize this, we shall know how and why we continue to exist in the Fourth Dimensional world.

Edward G. Collinge says: "If our eyes were tuned to a part of the scale which includes the X rays and Gamma rays, or if they were able to range over the whole of the scale, we should see a new world, and many colors at present unknown to us would be visible. Who knows but what we should also see forms which at present are invisible to us? Similarly, with our sense of hearing, there is a vast scale of sound in waves beyond the limited range of the physical ear.

Additional details relating to Cosmic rays are being sought constantly. No orthodox physicist has the slightest idea of the nature and purpose of these rays, and recent experiments and research to discover more about the Meson and Mesatron, a constituent part of the Cosmic rays, tends to show that something constantly is being born out of the confines of space, and that the rays emanate from all directions equally.

It is, therefore, not unreasonable to conclude that the five senses of man can present only a very limited aspect of that to which they are applied, and without the assistance of reason, logic and the consideration of new-old teachings and knowledge, we would proceed no further. It is possible, in fact probable, that the human species in the near future, in physical life, will develop an extended consciousness with additional senses to those presently in use, and those we now possess will be extended considerably. In the course of the next few thousand years, the extra senses are likely to take the form of normal physical organs for clairvoyance and possibly, telepathy.

The limitation imposed by the normal restricted five senses results in a narrow distorted conception. We will find things are not quite what they seem to be!

To be concluded next issue.

All freedoms spring from freedom of the mind.

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HEALING ON THE TRAIN by Phenomonist

This is the concluding article in a series by "Phenomonist" written exclusively for Chimes.

While traveling by train in England one time I had an unusual experience which involved both spiritual healing and mental telepathy. I am certain of the spiritual healing, but the telepathic implications still remain a puzzle to me. Upon boarding the train, I entered a compartment along with another passenger. a woman. Already in the compartment were two women, one a very old lady huddled up in the corner who looked to be very ill. Sitting across from her was her daughter who appeared to be about 40 years old. We were all complete strangers. The woman who had entered with me soon was in conversation with the daughter.

'Is the old lady not well?" asked "No". said the the newcomer. daughter. "She is my mother." It appeared from the conversation which followed that the old lady was returning from a fortnight's holiday with another daughter. She had been quite well until reaching tht station, then collapsed while waiting for the train. Losing the use of her legs, she couldn't stand. After being carried into the compartment, she sat there almost motionless. She was fully conscious, however. Arrangements had been made for a car to meet the train in London and take her to a hospital. Thus ran the conversation between the two women. I listened to all this, but did not

speak. Running through my mind was the possibility of spiritual healing. I realized that it would be what is

known as absent healing. Distance is of no importance. Absent healing can be effective in the next room, the next town, even when oceans separate the healer from the pa-

(continued on page 21)

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The following experiences may be of interest to those who are sitting for various phases of medium-

It is a recognized fact that when we sit for unfoldment in a dark seance room that many unexpected things may happen. Some months ago, when our class was discussing the phenomena we had received. we decided to experiment to see if we could get any spirit pictures.

We did not use a camera or an infra-red light, instead we used sensitive paper. Towards the end of our sitting, the paper was passed around to each one in the dark and at a given signal we placed the paper in front of our foreheads. about an inch away. When these were developed we found clouds of ectoplasm in various forms on

The next time we tried this experiment, on my paper there was the face of a woman I had known several years ago who had passed into spirit. The face was quite large and very plain. In the right-hand

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they cannot be reproduced. A few weeks ago we tried an-

corner there was also the face of a

child. As these were not on a film

other experiment. One of our class. Mr. Sidney Jones, brought his tape recorder to several classes. We have instruction and study for one hour. then go into the scance room for another hour to sit for unfoldment. On this occasion, we decided to take the recorder into the seance room, putting the machine in an adjacent bedroom and running the cord under the door, we placed the mike in the seance room. We did this in order that the lights from the machine would not disturb the vibrations during the class.

My guide, Geoffrey Coffin, gave a trance lecture through me. After this, we gave out as usual anything we felt, saw, or heard.

After class was over, Mr. Jones turned on the recorder. We heard Geoffrey's lecture, then we heard our own voices giving out and describing the various manifestations we had received. It was during one of these times that we heard, distinctly, the sound of an organ playing while the talk was going on. I might as well say here that we have no near neighbors from whose house sounds from a radio or a television could be heard.

Then, the most startling phenomena occurred. I was giving a message to Mrs. Doremus when, loud and clear, a child's voice broke in. The message I was giving pertained to the spirit of a woman, a relation of Mrs. Doremus, who had had a sad love affair. This was, of course. only for the purpose of identification, but apparently I was "telling tales out of school," for it was here that the voice broke in. It sounded like the voice of a little girl about six or seven years old. Loud and clear, the naughty little voice broke

in, saying, "Blabber Mouth!"

It really was most unspiritlike and very funny, proving they still have their funny little ways.

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There were no children present. In fact, it has been many months since any children have been in our home. The tape had never been used before, and there are no children in Mr. Iones' home.

There can only be one explanation: the recorder tape is sensitive to vibrations in the seance room to which we were unable to be attuned.



Rev. Elvina Colburn

Here, too, is another interesting item. The spirit people I was describing to Mrs. Doremus at the time the organ chimed in, had. during their lifetime, been very musical and owned a large organ. They loved to play and sing as people did in their homes before the advent of radio and television.

There is something else very interesting about this phenomena. Years ago I had trumpet mediumship which was accompanied by a very heavy pressure on the top of my head. I call it pressure, but in reality it was like a drawing sensation. So heavy it was at times that I would describe it as having a twenty pound weight on the top of my head. We were sitting for trumpet that night, in class, and, of course, for anything that might develop. The pressure on my head became very heavy again, with the drawing sensations on each ear. I noticed that when the recorder was used in our seances, this pressure kept lifting, then coming down like a weight on my head. Up and down, up and down - - - this I had not experienced before.

The conclusion I have been able to draw is that the voices are ready to come through the trumpet, or independently, but that I, or we, are not vet developed sufficiently for them to be heard, for the tape is very sensitive and able to record these voices, as well as other

We have also received other phenomena demonstrating that our unfoldment goes on continually. About two months ago, my husband had the following experience.

We have a cocker spaniel who sleeps in the clothes closet in our bedroom. The door is always kept partly closed so that she cannot get out and wander around at night to disturb us. About five-thirty every morning, my husband gets up and lets her out. Opposite our bedroom is a large square hall in which we always keep a light on all night. This makes it quite bright in our bedroom as the door is left open.

On the morning in question, my husband woke up and, looking over toward the clothes closet, saw what he thought was me. He wondered why I would get up to let the dog out when he always performed this duty, so he lay in bed and watched me. The form was about my size. dressed in a white gown such as I wear. Then the form, which was solid, walked toward the door. Our bedroom is very large, so this was quite a distance. At that moment. he looked at the bed beside him and saw me lying there fast asleep. It was then he realized he had seen a materialization. Who this was we do not know.

Members of our class receive many wonderful proofs of survival. If we cooperate with our spirit friends, we would find they are always close by, ready and eager to help us.

Footnote: The spirit picture referred to above by Rev. Colburn was received by Chimes in verification of statements in her article. Distinct as the contours and details of the picture were, because of being recorded on sensitive paper rather than film, reproduction would have been somewhat difficult to accomplish. It is most interesting, however, to see what CAN be done.

MAGAZINE MOVES TO CASSADAGA

Ed Bodin writes from Florida of receiving word that "The National Spiritualist" magazine is moving its publishing and editorial offices to Cassadaga, Florida, A building which will house the publishing offices and home of Robert J. Macdonald, Editor, is being built there.

Present offices of the magazine are in Niagra Falls, N. Y. Officials have stated that Cassadaga was chosen as the site of its new home as it is the largest winter colony for Spiritualists. Account of the Florida founding is said to be scheduled for next month's issue.

Our congratulations to Florida in attracting such a fine organization.

Harmony Begins At Home

by Mildred Smith, Hollis, New York

I do not have any great or profound ideas, but I de have some simple thoughts I would like to express.

What is meant by harmony? Webster tells us that harmony is agreement and co-operation. He also says that to be harmonious means to be adapted one to another, to be peaceful.

When a spot of syrup is dropped on the ground, often we find that spot covered with ants or flies in a short while. Is this harmony of action on the part of the insects? ... Or shall we just say the syrup caused inharmony?

When an oyster finds an irritation within his shell, the system reacts to cover that spot and reduce the irritation. The result may be a beautiful pearl. Is this to be called inharmony because of the foreign body that irritated the ovster? Or shall we think of it as harmony of action within the oyster in reacting to protect itself?

In the Gospel, according to Saint John 14:27, Jesus said: "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

"Peace and Harmony" - This is what the teachers in our schools are trying to develop daily. In a classroom where this is not so, there can be very little progress.

Occasionally we find a child who seems to have unusual insight. Recently, the teacher of a third grade was trying to develop with her eight year old children the idea that their families and the people who live under the same roof are their best friends. She asked:

"Who would you say is your best friend?'

One little boy raised his hand and, with a lovely expression on his face, said, "My best friend is the one who lives inside of me.'

The teacher thought to herself, "Out of the mouths of babes." "And what do you want your best friend to think of you?" she pur-

"I want him to feel good about what I am doing," was the ready response.

Does he always feel good about

you?" the teacher asked.

"No, I'm afraid not," said the boy. "You see, sometimes I forget about him for a few minutes, but not for very long.'

"What happens then?" he was

'Well, then my best friend seems to look at the other boys who don't seem to be thinking of their friend inside. He makes me feel good all over, and sorry for the other boys

who get angry and have fights."
"Here is a child," prayed the teacher silently, "who, with the help of God, can develop harmony among men. May his best friend become a strong, potent force in this chaotic world! Here is a child whose soul seems to be striving for

Life is a constant endeavor of organisms to harmonize with existing conditions. There is a harmony and unity between the individual and the universal. The same energy that vibrates and passes into the endless forms on the earth, manifests within all of us. It remains for most of us to become conscious of the vital link between each individual and the infinite. We must know with absolute certainty that we are spirit.

There is natural order in all things. The first step is to understand the law, the next is to obey it, and then discard preconceived ideas. Life is constant progression, and man's only limiting factor is his own consciousness. Consciousness of the material limits his spiritual and creative functions. When we obey the natural laws, we are rewarded with health, happiness and success. When we violate these laws, the result is pain, disease, discontent, lack of harmony and natural failure.

Inharmony is an outgrowth of a diversity of values in the same areas of interest by different nations, groups, or individuals.

These are a few examples:

Two children reach for the same building block. One aims to build with it, and the other to hammer or to throw it in a destructive manner. Two neighbors differ over the kind of fence that should separate their land.

Nations, or groups of nations, envision world progress in different ways. Some seem to aim at crushing all others into a form of acquiesence, others idealistically hope that "good will" toward all men will be infectious. Unfortunately, both have weaknesses, for, like a chain, the union is only as strong as its weakest link. Thus the strength and effectiveness of any group can only be measured by its percentage of dissenters. Yet these very dissenters and these same disagreements spur men on toward many co-operative ventures. Were it not for the inharmonies during war times, many scientific achievements might still be awaiting development.

It is paradoxical that within each nation there is a desire for peace, yet a fear that their existing plan of life may be upset. This fear is so great that the people can be excited to the point of battle, thus upsetting the harmony they are willing to fight for.

At birth, each individual begins to adjust to the environment into which he is born. Later, groups of families adjust in a community within a state, a nation and a group of nations, until it becomes worldwide in scope. Thus, it is important that we foster agreement and cooperation at home.

How wonderful it would be for all of us if the collective spirit of a nation could be in harmony with that expressed by this one little boy, and the souls of all nations conscious of their "best friend" . . . the Divine Spirit within!

I'm sure we all want our best friend "inside" to approve of us.

"THE SIGNIFICANCE OF TREES"

"Poems are made by fools like me, But only God can make a tree.

These lines of a soldier-poet have become a household word, familiar the country over. Like many accustomed sights and sounds, repetition has dulled the inner significance. "Familiarity breeds contempt." It is only the far-distant on the other side of the hill that attracts wandering fancies. We follow the wild geese in a phantom flight and miss the bluebird at our very door.

Trees, like cathedrals, raise graceful spires to the sky. Their roots are sunk deep in our common earth, hidden in the mysterious foundation of a material world. In the Spring, when the sap begins to flow, the buds of another year open in leaf and blossom for a new resurrection. As the days pass, the birds return and build their nests. Life unfolds in beauty.

The cycle follows its accustomed round. Through leafy days of summer and glorious pageantry of fall, the year marches on to bare boughs and wintry blasts. Now the stars no longer hide behind the topmost branches. The whole expanse of heaven stands revealed, as frosty nights give the atmosphere their own peculiar radiance.

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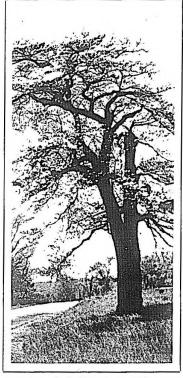
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(concluded on page 25)

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Chapter IV

SUBCONSCIOUS MIND AND AUTO-SUGGESTION

(continued)

Mrs. F., a patient who had been declared incurably insane by several physicians, was a refined lady of gentle disposition, who had become very wild and unmanageable, swearing constantly, and fighting with such violence that several persons were required to restrain her.

She was also subject to coma states, again to fainting spells, would refuse food, announce that she "had been married above by celestial powers," and used extraordinarily vile language; these various phases alternated constantly, but no full proof of obsession was evidenced until one day when Mrs. F. lost all power of speech, and, numbling idiotically, simulated perfectly a deaf and dumb person.

At this time a gentleman from an adjoining state came to the house to visit a patient and, shortly after his arrival, the nurse who attended Mrs. F. reported that the patient had again changed and was talking like a child. So striking was this alteration that the gentleman was asked to step into the room to observe the patient. He was a total stranger to her, but as he entered the room she pointed to him and said, in a high, childish voice:

"I know that man! He used to put bows on my shoulders. And he pulled my toofics! He took me to a gypsy camp too! He lived right across the street from me, and he used to call me Rosebud. I'm four years old."

The astonished gentleman corroborated every statement, saying that he had known such a child in his home town in Iowa, but that she had died the year before. He explained that he was very fond of children and had on several occasions taken the child to a gypsy

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Thirty Years Among The Dead

by Dr. Carl A. Wickland, M.D. reprinted by permission of copyright owner

camp, and that whenever he bought taffy-on-a-stick for the little girl, he would tug at the stick while she was cating the candy and playfully threaten to pull her teeth.

It was evident that affection had attracted the spirit child to her friend, and that she found in Mrs. F. a vehicle through which she could make her presence known to the gentleman.

The patient was relieved of this spirit and gradually of other obsessing influences, and several months later was pronounced entirely competent to sign legal papers, being declared normal and sane by a judge and jury.

Another case in point was that of Mrs. O., who was a cook in a restaurant. She had observed a waitress acting queerly, laboring under delusions and hallucinations, and brought her to my office. After an electrical treatment, the patient declared she felt greatly relieved and returned to her home.

But that night Mrs. O. herself became disturbed by an unaccountable condition which prevented her from sleeping, and her restlessness continued until ten o'clock the following morning, when, in the midst of her preparations for dinner, she suddenly became wild, tore her hair, and threatened to harm herself.

I was sent for, and arriving, found Mrs. O. raving in a demented condition, complaining of being chased here and there and being unable to find a resting place. Suspecting the presence of an invisible entity, I placed Mrs. O. in a chair, pinioned her arms to prevent a struggle; after several remarks, the entity declared it was a man, but denied being dead, or obsessing a woman.

The spirit said his name was Jack, that he was an uncle of the troubled waitress, and that he had been a vagabond in life. After reasoning with the intelligence, he began to realize his situation, and, promising to cause no further annoyance, left. Mrs. O. then immediately became her normal self and returned to her work without any further disturbance.

It was later ascertained from the waitress that she had an uncle named Jack, who had been a vagabond, and that he was dead. In this experience, Mrs. O. had acted as the psychic intermediary to whom the spirit obsessing the waitress had been transferred.

A number of years ago, Dr. Lydston wrote in the Chicago papers of a patient who, although having no knowledge of French or music, sang well the "Marseillaise" in French, when placed under the influence of an anesthetic. Dr. Lydston, denying the continuing existence of the ego, explained this phenomenon as one of subliminal consciousness, or unconscious memory, comparing it with the case of the uneducated domestic, who, in delirium, recited classic Latin as perfectly as her former employer, a professor of Latin, had done during his life.

I replied, in a newspaper article, that such phenomena were frequently met with in psychic research, and stated that, despite the classification of materialistic scientists, these cases clearly proved the posthumous existence of spirits and their ability to communicate through mortals. I added that if the truth were known about these two cases, we would find that the man who sang French was a psychic sensitive and had at the time been controlled by some outside intelligence, while, in all probability, the domestic who recited Latin was obsessed by the spirit of the former professor.

Shortly after this, the gentleman alluded to by Dr. Lydston called on me, having read my article, and said: "I don't know anything about French, but I do know that I am bothered to death by spirits."

In the study of cases of "Multiple Personalities", "Dissociated Personalities", or "Disintegrated States of Consciousness", modern psychologists disclaim the possibility of foreign intelligences on the ground that these personalities give neither evidence of supernormal knowledge, nor as being of spiritistic origin.

Our experience, to the contrary, has proven that the majority of these intelligences are oblivious of their transition, and hence it does not enter their minds that they are spirits, and they are loath to recognize the fact.

In the case of Miss Beauchamp, as recorded by Dr. Morton Prince, in the "The Dissociation of a Personality," reporting four alternating personalities, no claim was made that any outside intelligences were responsible for the various personalities, and yet "Sally" (personality 3) insisted that she herself was not the same as Miss Beauchamp, (Christine), that her own consciousness was distinct from that of Miss Beauchamp, and told of Miss Beauchamp's learning to walk and talk. "When she was a very little

(continued on page 11)



Ed Bodin's Pag



QUESTIONS AND ANSWERS

Question: My Catholic neighbor says that spirits which manifest at seances are lost souls from hell or purgatory. What can I tell her?

Answer: From what I can gather from intelligent spirit friends - the two main divisions of spirits are: visiting spirits from higher planes of consciousness (above earth vibrations) - and secondly, earthbound spirits still emotionalized by worldly desires and who try to possess mortals, in order to obtain some psychic sensation, or just the pleasure of manifestation.

The highest visitors are the universal spirits which the Bible calls ministering angels who can manifest when the vibration of a seance is high enough. But low scances, bordering on voodoo and witchcraft, attract the lower earth-bound spirits; and in that connection your Catholic neighbor is correct. This condition could be called a hell for such earth-bound entities. Hence the importance of righteous spirit protection in Spiritualistic seances in order to keep out the "lost souls". Purgatory might be the highway from earth to spirit bounds.

The value of a searce is determined by the intelligence and reliability of the contacting spirits, which in turn is determined by the righteousness of the medium and the sitters. Hence, St. John's advice to test the spirits for godliness, implying that some are ungodly. The Catholic Church maintains the sweeping charge that unless a spirit is a proven angel such as the Virgin Mary, it is not of God. Catholics who study the New Testament will, in time, understand the Spiritualistic consciousness of communication.

Question: Is Christian Spiritualism a new church creed?

Answer: Christian Spiritualism is not a creed as I understand it, but a universal religion of God which can be called creedless "church-hood" of Peace and Good Will as proclaimed by Jesus Christ to all mankind, for clean living and contact with the righteous forces of the spirit world, that man might have health and peace while on Earth - and spiritual life after death. People of any church or creed can respect Christian Spiritualism, just as the multitudes heard Iesus Christ of the First Century. who reflected the healing Light of God to all who believed and behaved. There is no ritual other than respect to spirit forces that would

guide and protect us from evil and misfortune.

Question: An evangelist neighbor of mine claims that man finds salvation only through Jesus the Christ. What is your reply?

Answer: The Christ Light is a powerful help on the dark highway to God, and many who carry its trade-mark are saved. But I am sure there are righteous souls in Heaven who have found their way by a Jewish lantern, a Mohammedan torch, a Hindu candle or even the flame of mother love or the spark of human kindness. Didn't Christ say . . "not every one who cries Lord, shall enter the kingdom of heaven, but he that doeth the will of the Father?" He also said ... "he who is not against us is for us." Therefore, no one who walks in the Light of God, no matter what his trade-mark, is ever lost. Such is my feeling.

Question: I noted an article in the June Reader's Digest, reprinted from McCall's Magazine, by Louise E. Rhine, wife of Dr. J. B. Rhine of E.S.P. fame - it states: "Experiences reported to us at Duke University seem to suggest that many apparently ordinary persons can at times look into the future"; but she has little to say of credit to Spiritualist mediums, or those as St. Paul says, "have the gift of discernment of spirits." Why so unfair?

Answer: I do not think it is unfairness as much as academic fear and caution. Any scientist who bends too far toward spirit truth, may lose his job. That is why college professors can never be crusaders for truth. They lack the courage of a St. Paul or Joan of Arc. I feel that Mrs. Rhine and many others who, in their hearts, have become aware of survival and communication, would speak out if they dared. Be thankful for the crumbs of truth they leave for hungry truth seekers in the world of materialistic science and lack of faith in the spirit phenomena of Jesus Christ. They feel that this belongs to religion rather than science. Too bad scientists do not have the courage to consider the creedless Christ from the scientific angle. They would feel a strange reinforcement . . . "oh ye of little faith". . . for "greater things ye can do."

Question: How can a conscientious American pick up a Christian creed when the Bible has so many interpretations? Does Spiritualism have strong Bible assurance?

Answer: Here is a statement made years ago, which orthodoxy has never been able to disprove: "Non-dogmatic Spiritualism fits the teachings of Jesus Christ in the New Testament of the First Century before church doctrines were developed by the clergy.

The Bible is a book of history and philosophy. History can be verified but philosophy cannot be proved. but only believed to be true according to one's interpretation. Hence, the great number of Christian denominations and different opinions.

Faith is the forerunner of truth but opinion is not truth. Argument and propaganda of philosophy might cause brain-washing of denominational belief - but it cannot alter an American's belief in religious freedom.

Consequently, the best creed for a man is that which, in his own mind, brings him closer to his God and those he loves, and plants good will in his heart, and peace in his soul. A denomination which falls short on any of these factors, is not spiritual truth as Christ revealed it in the Bible.

Only you, yourself, can determine your own creed - but mere affiliation is not soul satisfying without complete conviction of the truth as you see it. He who belongs in name only, is not a true citizen of spiritual truth. "My creed - may it be true; but true or not, I will be true to its truth because I feel it is

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Psychic Experiences of "We, The People"

NEVER TOO LATE FOR A MESSAGE by Berdetta Smith

Sixty-two years ago, my mother was a girl twelve years old, and Spiritualism was just becoming known in the small Northern New York state town where she lived.

The progressive pastor of the Universalist Church opened the church's basement to a visiting medium. Mama went to the meeting with her mother and a friend.

She has often told of this experi-

The room was dimly lighted by several lamps. The medium was an attractive, dark-eyed woman who welcomed them warmly. She discussed the work for some minutes with my grandmother, who was genninely interested in the subject.

Then, she sat calmly and brought through messages. After several had been acknowledged, she said suddenly

"Claude Thompson - - - does anyone here know Claude Thompson?

No one answered. She continued, "I see a river. It is not the Racquette River here in Potsdam. It is the Grasse River in Canton, I see a boat; a young man is alone in this boat. It tips over, he is thrown out and is drowned. Does anyone recognize him?

There was still no answer. Then she said, "I will bring this message through anyway. He says, 'Everyone thought I committed suicide, because I was a good swimmer. But, I was taken with cramps and couldn't swim. Tell my family and friends that I did not kill myself!'

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About two years later, my mother moved with her family to Canton. a little town nine miles from Potsdam, and began going with a boy named Howard Thompson. She always called him Claude. One day

"Inex, why do you keep calling me Claude? I had a cousin by that name. He drowned himself in the Grasse River several years ago."
She said, quickly: "No, he didn't.

He was taken with cramps and a good swimmer."

He laughed, "How do you know?" couldn't swim, even though he was

Then, she gave him Claude Thompson's message, and told him about the seauce. They talked about the wonder of it for quite a while.

Some time later, they broke up their friendship, and drifted apart.

This experience is not unique, of course. But, I feel we can never repeat too often proofs of that life beyond the grave. It is so easy for us to forget that life is eternal, and that God looks after His earthchildren, both here in the body and in the world we enter after we leave the body.

MY FAULTS WERE LEGION by Alice L. Mears

I seemed to be talking to a man about my faults just after retiring for the night and before going into a sound sleep. I was told my faults were legion, then someone started to recite them to me in glorious poetry form. It was for me alone, inspirational, educational and instructive. Some verses were even ludicrous, but all were good, clean and healthy - - without the slightest trace of vulgarity - - and none were the dull rubbish type. I was thrilled with every word and listened attentively.

At the close of this beautiful, never-to-be-forgotten experience, a soft strain of music floated to me as though borne upon some passing breeze, and I saw a man fingering the strings of a harp-like instrument. The tones seemed to come and go in waves, slow and subdued, soft and caressing. I listened in wonder and amazement to the faultless execution and felt the performer was a highly accomplished master musician.

At times it was so weird and dirge-like, yet full of pathos, but of such surpassing quality that I

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told him never had I heard such a strange, vet beautiful, selection. asked him if it was being played for some special occasion or event. "Yes," he said, "it was a funeral march, or dirge, and was being played because one of your faults had died and was being buried."

THE LOST GLASSES by Rev. Ivy B. A. Draper Webb

My friend, Averial Maynard, came to visit me in Granby, Quebec, when I was on a mission down East, Upon arrival, she discovered that she had lost her glasses. As part of the journey was by bus, she had stayed overnight with another friend in Richford, Naturally, she thought she had left her glasses on the bus. In the evening she went with me to visit my mother, who is now in her 89th year. Mother got out her ancient violin and played for us . . . Rev. Maynard, who had not played for over thirty years, was asked to try the violin. She did . . . with excellent success, and even read music, which she had never seen before. I asked her how she could see without her glasses, and she replied, "Spirit made me see." So I then said, "Why don't they do it for me?" She replied, "They will il you ask them." The next night I put her theory to work, and was given spiritual sight to enable me to see. I had not lost my glasses, but had broken them, and could not see to read without them.

Rev. Maynard had to go back home earlier than expected because her husband was ill, so I had no way of knowing how she found her glasses till some time later. She had returned to the friend at Richford and looked diligently all over the house for the glasses. In the morning, however, they were on the bedside table where they had not ever been before . . . no one knows how they got there.

If readers enjoy learning of the psychic experiences of others, such as appear on this page, contributions would be most welcome.

治療療療療療療療療療療療療療

WORKING TOGETHER

We all have a share in the beauty, We all have a part in the plan; What does it matter what duty Falls to the lot of man? Someone has blended the plaster, And someone has carried the

Neither the man nor the Master Ever has builded alone. Making a roof for the weather, Or building a house for the king: Only by working together

Have men accomplished a thing.

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* If We Only "Understood" by Alberta Hilands

"Ah, we judge each other harshly. Knowing not life's hidden force; Knowing not the fount of action Is less turbid at the source. Seeing not amid the evil

All the golden grains of good. Oh, we'd love each other better If we only understood.

How much pleasanter the journey through life would be if we would remember that our friends and associates are just human. If we would remember to judge them as leniently as we would like to have them judge us. It is appalling how many characters have been blasted and how many homes have been broken - - all because we fail to remember that humanity is . . just human.

If we were perfect we would not be here, for we cannot attain perfection and remain human. When the stage of perfection is reached, we will find ourselves among our own kind - - perfect beings who do not judge each other. Life, as we now know it, is one long series of experiences and lessons. Waking or sleeping, we are learning. During the waking state, more or less consciously we grasp the meaning of our experiences, but the real work goes on in our periods of repose when there is no interference from the conscious mind. The wisdom within each soul sorts and classifies the impressions our experiences have made upon us; later they come forth in the form of other experiences. Finally the time comes when we are compelled to realize that back of it all is the immutable Law of Cause and Effect.

As something greater than our human nature begins to dawn for us, we become less harsh in our judgment of our fellow man. We cease to form opinions from effects, seeking rather to understand the motives back of actions. When we become aware that judgment passed upon another only means that if placed in a similar situation we would be guilty of the same conduct, we would not be so willing to pass judgment. We can judge another only from our own state of consciousness. No two people are any more alike mentally than they are physically, thus our judgment, when applied to another, is usually quite faulty.

Humanity, as a whole, takes itself too seriously. In every life, to be sure, there are serious moments and experiences, but not nearly as many as the average person "thinks" there are. Too much thought and energy are wasted on

things that would straighten themselves out if given an opportunity to do so. Many times when we enter into a condition to change it, it is retarded or distorted, causing it to assume alarming proportions. Life would be so much simpler and more rewarding if we would just allow it to be so.

Recognition is Creation. One person will see a mountain, where another will recognize only a slight elevation. If we recognize anything as good or ill; it becomes real to us: if we ignore a thing, it soon loses its power to disturb us and dies from inattention. Even pain disappears if attention is attracted to something of greater importance!

People in every walk of life are beginning to comprehend what immense power is wielded by the power of thought. They are being brought to see the necessity of weeding out the useless and vicious thoughts that clutter up their minds. They are awakening to the realization that the conditions they recognize in the lives of others will, if dwelt upon, have a most decided influence on their own affairs. For one is held just as responsible for an adopted child - whether it be one in the physical body or a child of the brain - as one of our own origination.

Some of the old savings that at one time were considered too "bewhiskered" for use in modern times are being viewed now as utterances far "ahead" of their time. Many of these sayings were only partially understood at the time they were uttered. Many were thought to refer to the material world only - which is not true - - for they referred to the world of the subtle and intangible. "Birds of a feather flock together" was never more true at any time than it is today when we are forced to concede how like quality of thoughts are attracted to each other. As it has been foretold. the time is dawning when "nothing will be hidden, and all will be revealed.'

Those who give these vital savings their serious attention, often are able to discern the mental cause that precedes the physical effect. Secret thoughts bear fruit of their own kind and stand revealed, so

(continued on page 20)

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30 YEARS . . .

(continued from page 8)

girl just learning to walk . . I remember her thoughts distinctly as separate from mine.

Similarly in the case of Bernice Redick of Ohio, the young school girl who constantly changed from her normal self to the personality of "Polly," an unruly child, every indication is given of the influence of a discarnate spirit, probably ignorant of being dead, controlling Miss

That such "personalities" are independent entities could easily be proved, under proper conditions, by transference of the same to a psychie intermediary, as similar experiments have so abundantly demonstrated.

Any attempt to explain our experiences on the theory of the Subconscious Mind and Auto-Suggestion, or Multiple Personalities, would be untenable, since it is manifestly impossible that Mrs. Wickland should have a thousand personalities, and since it is so readily possible to cause transference of psychosis from a supposedly insane person to Mrs. Wickland, relieving the victim, and in this way discovering that the disturbance was due to a discarnate entity, whose identity can often be verified.

Individuals who are clairaudient suffer greatly from the constant annovance of hearing the voices of obsessing entities, (the "auditory hallucinations" frequently observed by alienists) and when such a person is present in a psychic circle where the spirits are dislodged and

(concluded on page 14)

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Truth Tabernacle of Columbus, Ohio had as its guests on Sunday evening, January 7th, the Elective and Appointive Divan of Aladdin Temple of Shrinedom. It has always been the tradition of Aladdin Temple that these officers visit the church of their Appointive Chaplain during the year of office. Rev Curtis V. Morris is Pastor of Truth Tabernacle, as well as Chaplain of Aladdin Temple. The sermon given by Rev. Morris was "A More Excellent Way", followed by a closing prayer for the Shrine in the work they are doing to restore crippled children to normal, useful lives.

This would seem to be an outstanding church service insofar as it is probably the only time the Elective and Appointive Officers and their wives attended a Spiritualist Church in a body in the United States. Aladdin Temple has 13,000 members in the Ohio District.

Rev. Clara Williams, Pastor of the Universal Soul Science Temple of San Antonio, Texas writes of having started the New Year in a wonderful way. Ron Ormond and his wife were their guests, showing pictures of his travels, followed by a traditional southern Christmas party.

Rev. Clifford M. Royse. Jr., Pastor, reports that 1961 brought many changes to the Temple of Light in Chicago. Illinois. The church expanded until the original quarters could no longer fill the need of the many ideas coming from Rev. Royse's mind and his spirit teachers.

A new location was obtained at 5440 W. Windsor Ave. in Chicago and a new Hammond organ was the gift of an anonymous giver. Christmas Eve was celebrated with a peaceful, joyous service, followed by a festive get-together, a buffet table filled with wonderful foods, and beautiful carols sung as the people gathered around the new organ. Looks like 1962 promises even greater things to come!

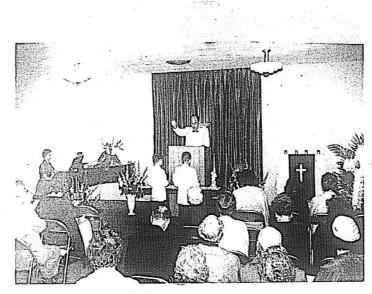
Rev. Luania Caley, 85 years old this last January, is making a splendid recovery from a recent accident. She has relinquished her post as Pastor of the Wayside Spiritualist Church of Syracuse, New York to Rev. Earl Young. Rev. Caley has expressed her gratitude many times for the prayers that have been sent her way and for the healing from the spirit she has received.

GREETINGS To The DENTONS New Editors of Chimes and Happy Retirement to THE WONDERFUL WELCHES

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Livamid Light Society & Rev. Ruth Smith 309 Ida Wichita 11, Kansas

NEWS FROM HERE AND THERE



THE RIFFLE MEMORIAL

Impressive Memorial Candlelight Services were conducted at the Good Shepherd Universal Spiritualist Church of Tampa, Florida in tribute to Rev. Mabel A. Riffle. These services were held under the direction of Revs. Ramon Noegel and Lamar Keene; Miss Alice Mac Timm, Minister of Music, providing a lovely musical setting, and Masters Charles Martin and Mickey Johnson serving as ushers.

Mabel Riffle, secretary to Camp Chesterfield for over half a century, passed on to the higher life December 19, 1961. Thousands who knew and loved her remember her as the guiding light whose efforts were evidenced not only in terms of expansion and development of stone and steel, terminating in greater facilities for the increasing number of visitors to Chesterfield, but as a wonderful friend.

She took upon herself, willingly and voluntarily, the yoke of servitude to the cause of Spiritualism, and gave of herself unsparingly that others might know that "they do not walk alone." She will be remembered for her indefatigable

courage that remained undimmed even when weakened of the vital elements necessary for physical survival. She will also be remembered for the good she did, principally directed to her beloved Camp. It is said by some that the beating of her heart was synchronized with the pulse of Chesterfield.

She has left behind a monumental record of personal achievement - one that speaks for itself more eloquently than word or pen ever can do. The impact of her labors have spanned seas and continents wherever there are hearts and minds still grappling with that ageold question, "If a man die, shall he live again?"

Ordination of Mrs. Jessie Sample and Willis Howard, Massasoit Spiritualist Church and Camp, W. Gloucester, Mass., Rev. Vivian L. Harvey presiding.

Lotus Ranch Spiritualist Camp, Lyons Valley Road, Jamul, Calif., was opened January 21st, Sunday, with the services of Rev. Stanley Matrunick of White Lily Chapel, Ashley, Ohio, lecturing and giving demonstrations of psychic art at morning, afternoon, and special evening services. Despite downpours of rain, capacity crowds attended all services.

San Diego churches cooperating with the opening of the Camp were: First Spiritualist Church of San Diego, Rev. Emily G. Davis, Pastor; Inspirational Church of the Master, Dr. Virginia Walker, Pastor; Christian Spiritualist Church of National City, Rev. Georgie Hunter, Pastor; as well as Revs. Helen Greene, Anna Wisener, Ethel Hitson, Marguerite Gunzinger Smith, and Corrine Pleasant of Riverside, Calif., representing the Calif. State Spiritualists Association.

Lotus Ranch is open for all workers of Truth, regardless of affiliation. Anyone interested in serving may contact Camp Manager, Rev. William G. Dickensen, P.O. Box 61, Jamul, Calif.

樂學學學學學學學學 3 BIG CHURCH RALLIES

B. J. Fitzgerald, President of the Universal Church of the Master, announces that three big church rallies are scheduled to convene as follows: (all occur on Saturday evening at 7:30 p.m.)

March 10th — Ü. S. Grant Hotel, Crystal Hall, San Diego, Calif.

March 24th — Morgan Hall, Star Rm., 835 Locust Ave., Long Beach, Calif.

March 31st — Embassy Auditorium, Assembly Hall, 839 So. Grand Ave., Los Angeles, Calif.

The general public, as well as members, is invited to all meetings, where there will be music and song, inspiring expressions from ministers in cities throughout Southern California, as well as many talent surprises. All churches are invited to participate in these gala events.

PASSED

Cornell; John E. Oakland, Calif, Pres: of the Spiritual Church of Christ, Inc., 72 years of age, passed December 11, 1961.

De Haven, Claude L. Logan, W. Va., 51 yrs. a medium, worker at Camp Chesterfield & Silver Belle, 67 yrs. of age, passed December 27, 1961. Survived by wife, Katherine, 3 daughters, 2 sons, 11 grandchildren, and 2 great grandchildren.

Gebhard, Gertrude A. Shelton, Conn., member Golden Rule Spiritualist Church (Conn. Branch), passed January 16, 1962, Rev. William J. Donnelly, officiating.

Morse, Rev. Myrtle E. Paterson, New Jersey, Secretary and Co-Pastor of the Church of Spiritual Faith, Inc., 64 yrs. of age, passed January 15, 1962, Rev. Rufus A. Pratt, uncle, officiating.

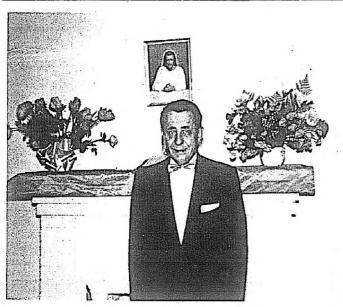
Rose, Rev. Anna K. Philadelphia, Pa., Pres. of the Pennsylvania I.G.A.S. and Pastor of the Universal Spiritualist Brotherhood Church of Philadelphia, passed January 3, 1962.

Siracusa, Rose. San Diego, Calif., passed January 26, 1962, Rev. William G. Dickensen, officiating.

MORE NEWS ...

Revs. Mary and Walter Bahnmaier of Kansas City, Mo., on concluding their first trip on the road working for the advancement of Spiritualism, return home with a feeling of much accomplishment. Many admirers and friends have expressed appreciation of their diversified work and the sincerity of their efforts. Most outspoken on their behalf recently has been Dr. Randolph A. Matthews, President of the Order of Divine Science in Phoenix, Arizona, whose group the Bahnmaiers served for about four

Ordained into the ministry of the Universal Church of the Master the evening of January 14, Mrs. Grace Anderson assumed her new duties and obligations under Rev. Nels F. Johnson, Pastor, and Rev. Albert Smith, Co-Pastor, of the Temple of Friendship and Truth Church, Ocean Park, Calif. Many friends, members, and ministers from other churches filled the chapel to capacity. Refreshments were served following the services, giving all an opportunity to congratulate Rev. Anderson.



Rev. J. C. Coughenour, Pastor,

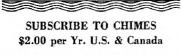
The Spiritualist Church of the Prophets, Santa Ana, Calif.

Forthcoming convention of "Spirit Guided Friends, Inc." of Christian Spiritualist, Rev. Jean Krause, is scheduled for Portland, Oregon. Rev. Coughenour advises that Marie Hulsmeyer has been selected to represent his church as delegate to the convention.



Ordination: "Liberal Spiritual Church"

Revs. Ralph Templer, Joanna Owens, Wm. Booker, Ruth Booker, and Hazel Marburger ordained.



Rev. Dora Rubottom, Founder and Pastor of the Ozark Rock Spiritualist Camp of St. Clair, Mo., wishes to express appreciation of the work of the many fine mediums who participated at the Camp this last season - - - Revs. Nellie S. Tharp and Iona Brandt demonstrating gifts of materialization and trumpet, Rev. Warren Youtsey, spirit paintings; as well as many other message bearers, lecturers, and singers. Many healings were also witnessed at the Healing Waters Pool.

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Ordination of Rev. Frances Farrelly and Rev. Russell Tingley.

The joint ordination service of Rev. Frances Farrelly and Rev. Russell Tingley was held January 21, 1962 in the Good Shepherd Church (UCM), St. Petersburg, Florida, Rev. G. N. Carpenter, officiating. Special music was ren-dered by John Miller and soloist Mary Purcel Burnet. A capacity crowd of well wishers was on hand for the service to congratulate these two popular workers.

More Church News on page 14

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WORKERS FOR THE MONTH

March 4th—Nevada DeVore, Trinity Spiritualist Church, San Diego March 11th—Dr. Virginia Walker, Inspirational Church of the Master, San Diego

March 18th—Rev. Carrie Kelly, Progressive Spiritualist Church, San Diego

March 25th-Rev. W. G. Dickensen, Lotus Ranch Spiritualist Camp

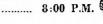
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1	Wednesday Evening Service	8:00	P.M.	6



God is Spirit, and they that worship Him must worship Him in Spirit and Truth. John 4-24

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The United Fellowship Chapel of Tueson, Arizona gave a Christmas party on December 22nd for members and friends. The party was well attended, everyone enjoying the wonderful potluck dinner. exchange of gifts, and Christmas carols. A beautiful planter donated by Mr. Max Condy of Bisbee, Arizona was raffled off, the lucky ticket being held by Mrs. Emilie Fritz.

Each year, the group decides on some charity project in which all can participate, working together in harmony to reach a goal they set for themselves. This year, Miss Henry, Principal of Richey School, selected a family of six from the Pascua Indian village to which the group provided the dinner, toys. wearing apparel and a Christmas tree. Two beautiful boxes were trimmed in Christmas colors and bows by Miss Doyle and Mrs. Sooy. one with food and the other with tovs.

As Tueson is a resort city, many visitors are away from family and friends. It is the goal of the church. therefore, to make these visitors feel at home and with friends.

On New Year's Eve, after the regular church service, everyone was invited to the home of Mrs. Soov for a buffet dinner, as well as to the home of Mary Jackson, later. for a Watch Night service, Rev. Lila La Londe, Pastor, feels that the close of 1961 brought many blessings to her group.

The First Christian Spiritualist Church of National City, California celebrated its 74th birthday Sunday at the church January 28th, Rev. Georgie L. Hunter, Pastor, presiding. At the afternoon services, Mr. Paul Mizany was featured speaker at the dedication of the new church organ. Dinner followed, as well as healing services and an open forum with many ministers participating.

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MORE NEWS (continued from page 13)



Dr. Camille Gaute, Joan J. A. Posty, and Rev. Clifford Bias

Joan J. A. Posty was ordained into the ministry of Spiritualism by Rev. Clifford Bias, President of the Universal Spiritualist Assn., November, 1961, during services of the First Universal Spiritualist Church of New York City. Dr. Camille Gaute sponsored Mrs. Posty.

Camp Wonewac, Wisconsin is presently undergoing the first preparations to beautify it for its annual summer opening. Sharing in many long months of work that go into this preparation are Mrs. Rose Kress, President, Dr. Lorenz Kress, and Vice President Walter Schunectk. Being so close to nature, visitors to the Camp and its many wonderful workers partake of the high spiritual vibrations that emanate from it. This is a treat to which many people look forward each

Rev. Lionel P. Everman, Pastor of The First Temple of Spiritual Truth, Lincoln, Nebraska, is happy to report he is now on the road to recovery after an extended hospitalization. He will appreciate the prayers of his friends, and would be happy to hear from those who may wish to contact him.

During his absence, the church was under the capable direction of his wife, Mrs. Marie Everman, and Rev. Emma Overman, President of Sunset Camp, Wells, Kansas.

Unique trumpet seances and materializations have been held in Syracuse, New York, at the home of Mr. and Mrs. Richard Butler by Rev. William R. Aldred of Muskegon, Michigan. The unusual ability and accuracy of the demonstrations were immensely appreciated by the sitters, writes Eva H. Smith.

Rev. and Mrs. Ralph A. Whitney, of the First Spiritualist Cathedral of Columbus, Ohio, sent greetings while flying off to serve churches in Florida for the next two months. Dr. William B. Owens is in charge of services during Rev. Whitney's absence. Undoubtedly Florida must be a wonderful place to visit.

30 YEARS . . .

(continued from page 11)

transferred to the psychic intermediary, interesting developments occur.

A companion feature, More About The Wicklands, appearing in the February issue of Chimes, illustrated the Static Machine with which the above mentioned electrical treatment was given, together with Dr. Wickland and Mrs. Nelle M. Watts, his secretary and as-

Next month, several interesting spirit conversations will be presented with some extraordinary disclosures.

Be swift to hear, slow to speak, slow to wrath.

Enter a forest green, Find a little stream;

Sit down to rest. Then know God's best.

-Julia Joy

The Mission of Jesus and Moses by Lucy Marie Lent, Peekskill, New York

To understand Jesus' mission correctly, it is essential to differentiate between His humanity, as the son of man, and His divinity, as the son of God. Unfortunately, many churches fail to discern the difference between the two, worshipping the human instead of the divine. Even His disciples had not grasped the fact of His duality, which He overcame at His Ascension, reuniting Him with the Father. He warned them of His necessary departure, knowing they depended too much on His personality. However, He tenderly promised to send them the "Comforter or Spirit of Truth, which would clarify His teachings. The worship of a supreme being has been variously interpreted by man according to his degree of spiritual development. This accounts for the many creeds, cults and divisions, resulting in endless wars in the past.

Under such circumstances, it is obvious peace cannot be realized until the majority paves the way for it by living in true unity and brotherhood. Alas, this much desired peace is yet far from being attained. Nevertheless, let us be patient until Isaiah's great promise of the future comes to pass: "Nations shall not lift swords against nations, nor learn war any more." Current world conditions indicate the complete failure of the world in general to comprehend Jesus' message, which was defi-nitely intended to end those very conditions caused by ignorance of. God's liberating Love.

He was the son of Mary, pertaining to the flesh (as Jesus) and the son of God, pertaining to Spirit (as Christ). He was both human and divine, and so are we. However, it is well to remember. His greatness was not determined so much by His physical birth, as His revelation of Christ within man. His Resurrection is our Resurrection also. The Key-note of His message was Love, and was unique in that He was the first teacher to remove all barriers between man and his Maker. Knowing God to be the only power working through Him, He declared: "The son can do nothing of himself, except what he seeth the Father do." He likewise taught individual Christ Consciousness in man to be the line kept open for contact with God universal Consciousness, demonstrating Oneness. For example, a submerged iceberg is not separate from the one above water, nor the air in a closed room from the air outside. It is the same iceberg, the same air, though unseen by human eye. "They without vision perish." Prov. 29:18. Jesus abolished separation from God forever. He located a portion of Deity and kingdom of heaven (or state of perfection) within the Soul, which can only be regained gradually through self-discipline and character building. Our eventual redemption depends entirely upon identifying ourselves with our divine state, though still living in the human.

Jesus knew the time was at hand for a certain few to progress into accepting the revelation of a peaceloving, instead of a war-like God. replacing the temporary teaching of an "eye for an eye," even going so far as advocating loving and forgiving one's enemies, entirely foreign and revolutionary. Had humanity, as a whole, obeyed this mandate, we would not be confronted with such an abnormal world conflict.

At that time, wars seemed to be inevitable as a means of defense. as Jesus had not yet appeared bringing the good news and novel idea of a God of Love, Solomon's vision of wars ending in the future is very hopeful: "He maketh wars to cease upon the ends of the carth." Jesus' own people could only conceive of a God far-off, capable of wrath and vengeance, to be placated with various sacrifices, whereas Jesus presented a more intimate sense of Jehovah, a personal access to a loving Father. One is apt to forget the Old Testament was the background of Jesus' thoughts and precepts, yet he said frequently: "What saith the Scriptures." After the Resurrection, He made this remarkable statement: These are the words I spake unto vou, that all things be fulfilled which were written in the law of Moses, and in the Psalms concerning me." He explained the Ten Commandments as practical and demonstrable laws to be obeyed. He carried on the work of the prophets saying: "I am not come to destroy the law or the prophets, but to fulfill them." Prophecy of His coming is given in Acts 23:13-"Of this man's seed (David) hath God raised to Israel a Savior, Jesus. Rightly understood, Jesus unveiled the Saviour to be Christ, the Spirit of God in man. Who but God can save? Sages and prophets only point the way. In order to save man from himself, God lovingly intervened by sending His beloved son as an emissary of Peace and Good Will. Many refuse to accept Him, thus chaos reigns today. Let it be noted here that the Bible seems obscure and contradictory, unless understood

correctly. Certain passages have to be interpreted according to their true meaning, that is historically, symbolically, allegorically, then again psychically, literally, but most of all, spiritually. In John, we read: "He that hath the son hath life, he that hath not the son hath not life." This verse has been taken to mean the person of Jesus, but refers to Christ only.

Jesus taught no new doctrine. He was opposed to empty formalism, outer worship, and false piety which ignore the Spirit. He gave scathing rebuke to hypocrisy, and the holier-than-thou attitude.

As the prophets affirmed, He was to be a "Light to the Gentiles." His main concern was to reconcile man to his Maker, giving credit to God only, saying: "None is good, save one, that is GOD," claiming nothing for himself. The reason His own people did not accept Him as the Messiah, was their firm belief He was to appear as a great king to reign over an earthly kingdom, whereas. Jesus presented a heavenly kingdom within, accessible to all. Long before His birth, the Druids spoke of the coming Messiah as "Yesu." Isaiah wrote: "He was wounded for our transgressions, rejected and despised of men, and with his stripes, we are healed."

Jesus recognized the important part Moses played in the emancipation of his own people. To Moses, therefore, must be given credit for the concept of a Monotheistic God supreme over all. He was a great Leader, Law-giver and Judge. He revealed the Name of Jehovah to be "I am," the Divine Presence in man.

He received the "Mosaic Covenant" which was subsequently broken through disobedience, thereby postponing God's promises. L. Gresty says in his book: "The only

(concluded on page 20)

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Guillermo E. Tolentino Famed Philippine Sculptor and Spiritualist

Editorial Note: Because of the many letters received from Chimes readers requesting more details relating to the work of the group of healers in the Philippines described in previous articles in Chimes, as well as the worldwide stir discussion of this subject has elicited in other reputable publications, this article by Brother Tolentino is presented as a direct response to reader demand.

From the days of our Lord Jesus Christ, 2.000 years ago, up to the present atomic age, the wisdom of men as to things material has advanced tremendously, but on things spiritual, it not only has remained stagnant, but *seems* to retrograde. Our modern wise men will not admit this, for they assume to believe the Bible, or they might be like the Pharisees of old.



by Guillermo E. Tolentino, Manila, P. I.

The elders, or the wise men of old, among the Jews were the scribes or interpreters of the Mosaic Law, as well as the prophets and high priests, who at the same time, were instructors, comforters, and medicine men or physicians. The Pharisecs were the diehard dogmatists and hypocrites, and the Sadducees were unbelievers of life beyond the grave and of angels and spirits.

They would not believe the new doctrine of Jesus, for it was contrary to their own beliefs and, besides. He was so young, unlike themselves, so inexperienced, and was nothing but a carpenter. They were so scandalized that they sought to destroy Him, but they teared Him because the multitude listened to Him attentively and counted Him a prophet. When they heard that He healed a sick man on the Sabbath, they sought all the more to kill Him, because not only had He broken the Sabbath, but said that God was His Father, thus making Himself equal with God.

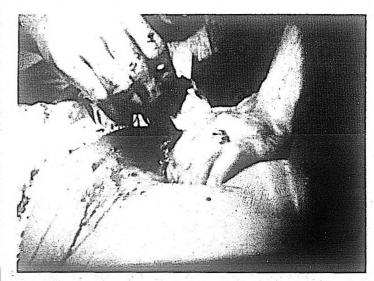
They also laid their hands on His unlearned and ignorant disciples because they too preached the gospel and healed the sick, putting them into a common prison.

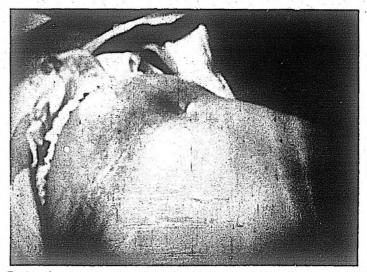
Those disciples of Christ have their counterparts in the persons of our mediums who can do absolutely nothing unless they are in trance, or controlled by the Holy Spirit. As the apostles of old were, they too are being persecuted by the modern elders, or wisemen, in the person of those self-appointed critics, prosecutors and judges, such as churchmen, reporters, and radio commentators and the like.

Long before our Fraternity, the Union Espiristista Cristiana de Filipinas, was officially and legally incorporated in 1905, our mediums had been preaching the gospel of Christ and healing the sick. Since then it has become a member of the World Federation of Spiritualists. At that time, we had only about seventy centers in Luzon. When our now world-famous medium, Brother Eleuterio Terte, started his God-given power in spiritual healings and operations in 1948, many younger mediums with similar mediumships followed suit. We now have 385 centers all over the Philippines, with 4,000 members, and possibly a million believers. This has taken place, not only because they have been healed spiritually, but have listened, and still continue to listen to the sacred teachings direct from the Holy Spirit through our mediums.

Naturally the modern wise men were scandalized, as were those of old, but they could not take the action they would like to have taken for there was no law concerning this. So, they formulated a law... one without loopholes... handed it to Congress, and it is now known as the Medical Act of 1959. The penalty for breaking this Act is a fine of from \$1,000 to \$10,000, or imprisonment from five to ten years.

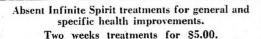
(concluded on page 19)





During the operation (top picture)—After the operation (bottom picture) Through the lips of the medium in trance, before operating, the Holy Spirit repeats Deut. 32:39,

"See that I, even I, am He: I wound, and I heal."



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"Go Into Thy House"



by J. Jerome Delaney, San Diego, Calif.

Editorial Note: Because of the deep impact of the moving experiences described herein on his life, that of his family, and others dear to him, the following excerpts from a letter by the author, as well as an account of these experiences, reveal why previous articles appearing in Chimes describing the work of the Philippine healing group meant so much to him, and why it is his wish to share these experiences with Chimes readers.

"Dear Friends:

Both Mrs. Delaney and I have read and reread the subject matter of *Chimes*, and find the articles in the January issue interesting to an extreme . . . We are so happy that someone else appreciates Brother Tolentino as we do. He is a man in a million. I feel it would be impossible to tilt the balance beyond his just dues." "It is hoped that my experiences of healing accomplished through the workers of this Fraternity will be of interest to you.

J. Jerome Delaney."

"Go into thy house to thy friends and tell them how great things the Lord hast done for thee, and hath had mercy on thee," Mark 5:19

This admonition resounds in my consciousness whenever I recall my experiences with the mediums of the Union Espiritista Cristiana de Filipinas.

My first interest in this unusual group began after reading a story about it in Fate Magazine by Ron Ormond and Ormond McGill. The story was such that, had it not been for the high regard I have for the integrity of Ormond McGill, I would have put the whole affair into the classification of the works of a ghost writer gone mad. Even so, I corresponded with Ormond McGill to confirm his part in this adventure. A week or two later, I was privileged to view colored moving pictures of the actual work of one of these mediums. After seeing Eleuterio Terte perform on people fourth dimensional surgery of a most astonishing nature, I was convinced that, in my own day and time, there is in existence in the Philippines a group of spiritual healers and mediums who are most singularly blessed with healing powers.

Correspondence with Brother Guillermo Tolentino, Secretary of the Union Espiritista Cristiana de Filipinas, assured me that the organization was not a closed group, interested only in their immediate members. It was but a short time later that I had occasion to confirm this myself when I 'airmailed Brother Tolentino a request for

help through these wonderful mediums.

The occasion to which I refer occurred when I leaned against the unlatched door of our car, and fell or tumbled out of the car, striking my back on a stone. This gave me a painful bruise and serious sprain, resulting in my being laid up for some time. Because both the bruise and sprain grew more painful with each passing day, I wrote Brother Tolentino of my accident and asked for the assistance of the mediums in effecting a healing. It takes four days for an airmail letter to reach Manila. On the fourth day after mailing the letter, the healing took place. Another five days were to clapse before I was to hear from Brother Tolentino assuring me that he had consulted with one of the mediums. Before telling her the nature of my trouble, she spoke out to say that my back would heal promptly, and that I would have no occasion to feel further concern in the matter. How true her statement and assurance were! This medium was Nellie Purganan, a young lady about sixteen years old at the time the consultation took place. It seems most certain to me that the gift these mediums possess is a gift of God, bestowed without regard to position, education, or wealth.

On many occasions I had the privilege of seeing healing powers demonstrated through these mediums. Particularly when a healing was needed for someone near and dear to me, and I found I was unable to attain an objective attitude. did I appreciate the efforts of the members of this organization. When my grand-daughter suffered severe attacks of asthma, seriously undermining her health, and when my brother-in-law was hospitalized for a serious chronic kidney condition; relief, healing, and wonderfully complete healings were effected quickly in both cases.

There is no doubt in my mind as to the efficacy of the intervention of spirit guides on our behalf. The sincerity of the mediums of this organization, their willingness to give freely of their time to this work of mercy, without any material reward, has convinced me that this group follows most nearly the healing practices of Christ, because "they labor in the vineyard" for no other reason than their charity and love of mankind. To them all men are brothers. They recognize no barrier of color, creed, or race. It is enough for them that somewhere a brother looks up to his Creator for help and guidance.

Because of the rapid population

growth in Southern California, and after a long and persistent cycle of dry years, the water supply all over this part of California, Lower California, and across the international border in Mexico has been so low that supplying water for domestic needs has become a serious problem. Among the cities hardest hit has been Tijuana in Baja California. In the early summer of 1960, it was evident that this town had almost completely exhausted its potable water supply. It was existing on the dregs pumped from ground water under the dry Tijuana river bed. This water supply had become fouled with sewage and had become unfit to drink. The pressure in the water mains dropped to a point where many sections of the city were without water. For a city of this size to have such a problem was dangerous to the health of its people, as well as being a hazard to any nearby community.

I watched the situation, then wrote to Brother Tolentino for the help and guidance of spirit, that a method of securing water would be shown to the officials of these communities, thus avoiding disaster. A few days later, the local press accentuated the situation by bringing it to the notice of the officials and the population of Southern California. A pipeline was constructed to convey a supply of water to Tijuana from north of the border. This, in a measure, relieved the water shortage. A local



Nellie Purganan Young Philippine Healer

building contractor even put into use one of his large tanker trucks, paying the drivers' wages out of his own pocket to haul water into the sections of Tijuana where the need was most desperate. Civie organizations paid for the water at the water meter and donated it to the people of Tijuana. The water was put into tanks where it could be drawn off by the long lines of people, who carried it to their homes. No charge to the user was made for this water. Hauling water by truck in this manner did dramatize the occurrence, and it was only a matter of weeks before the Mexican government started planning a pipeline from the Colorado River, over a hundred miles away, to supply the entire needs of Tijuana.

It is evident to me that situations, things, as well as persons, can be influenced by the good offices of spirit guides. The only requirement is that the petitioner have faith, and be willing to accept the (concluded on page 25)

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BRITAIN LOSES A GREAT MEDIUM

by Roy Brandon, London, England

The departure of George Daisley from England to take up permanent residence in California is viewed with the greatest regret by his many patients and friends in this country.

Daisley's remarkable healing power is beyond dispute. His whole life and being is devoted to this work. As an author and journalist, who for thirty years has investigated the ghenomena of Spiritualism, I have been immudated with letters from a host of admirers inquiring about this great medium.

A typical example of the type of letter received is one from Mr. George Hunt of Plaistow, London, "What are we to do now that Daisley has gone?" he laments, "His loss is an awful blow to spiritual healing in this country."

Twenty-six years ago. I first met Daisley, when as a youth he was electrifying spiritualist congregations in all parts of England with his astounding clairvoyance and clairandience. To date, thousands of mourners have been comforted by the accurate evidence of his messages of spirit return.

At a later date his guides stated they were preparing him for an even greater work . . . that of spiritual healing. From that moment on. Daisley set his heart on establishing himself eventually in California, a land he dearly loves. His desire is now fulfilled in The Hallowed Grounds Fellowship of Spiritual Healing and Prayer in Sauta Barbara.

Daisley will not mind my saying that I tried to dissuade him from leaving these shores. Largued again and again, but to no purpose. So now, Britain's loss is California's gain.

Bey, George Daisley, the Godfearing man, the modest gentleman who lives so near to the spirit world, sacrificing for many years that he might be given the power to aid suffering humanity, now works with added zest in his new headquarters in Santa Barbara. This is the George Daisley that I miss that thousands of people miss in England, Lucky Santa Barbara!

Roy Brandon, former journalist, is considered to be one of the outstanding writers on psychical phenomena in Britain.

What care thee for woe, What care thee for strife; God is subline in life,

God's care is here you know. —Julia Joy HEADHUNTERS . .

illness as I began to talk with her. I told her of my experience in the mysterious garden, and she was greatly awed that I had ventured into it for she knew that no woman had ever been there before. She said it was an unwholesome place and that it would have been better to have risked meeting up with the elephant or to have scrambled up a tree to some platform or shelter. She told of families living near the village having nests on these rough platforms among the branches some thirty feet up in air. Mothers with babies on their backs, and even little children, climb up to these shelters without any ladders. Although there are no railings on the platforms, the little ones never seem to fall off. These platforms are placed high enough to be away from the tigers, leopards, and elephants. We talked for a little while longer, then I found it was time to

(continued from page 3)

There waiting for us on the verandah was a former student. Imtilepton, who had been working among the lepers on the plains. He knew of my interest in research work and my desire to learn, and to increase my knowledge and understanding. He wanted to talk about "samadhi", burial alive, and resuscitation. He could hardly wait to tell me of a yogi friend of his from Tibet who expected to do such an experiment in the near future, and wondered if I could arrange to see it. We had many discussions along these lines when he had been our student. He asked if we knew of such burials in America, and how they were done, for his yogi friend had been asking him about other countries.

start back to the mission.

I told him that since childhood I had heard and read about "samadhi", and that it was one of the first things that interested me about India. An account of burial alive and resuscitation had appeared in a copy of the Boston Transcript and at the time made a deep impression on me. I tried to recall other similar cases that had occurred in our country in the latter part of the present century. Among these were Hamed Bey, who startled the Western world with his demonstrations of burial alive in numerous American cities in the presence of newspaper men, doctors, and scientists. Also was the mention of Upton Sinclair, novelist, of his friend who was put into an air-tight coffin and buried underground at Ventura, California . . . the coffin and various tests having been arranged for and supervised in every detail by several physicians. In various books by Sylvan Muldoon[°], 580 cases of burial alive . . or suspended animation . . were reported. Some of

these were cases of astral projection or deep trance mistaken for death, others being self-induced catalepsy. The nine cases of suspended animation mentioned in Yates-Brown's book, "A Lancer at Large" (out of print), would have greatly interested Intilepton, all of which were closely observed by government officials and scientists.

Intilepton was most interested in learning of the embalming methods used in our country, and the large number of those who had been known to have been buried alive, but had been brought back to physical life. I told him of the case of Gen. Robert E. Lee's mother, who, before the birth of the great General in 1807, had been buried alive, but revived after seven days burial in the family mausoleum. The sexton, bringing the usual flowers to the tomb, heard a voice calling out from the tomb. and was able to free her from the grave. If I had been able to tell Intilepton of other more recent studies that have been made and many demonstrations of this that have been given, he would have been even more surprised.

Intilepton seemed most grateful to receive this information. He then went on to tell me that he knew of someone who had been buried for more than a year, not far from us. After a three day fast, he had been placed in a rubber sack with his knees bent up under his chin. He swallowed his tongue so that it fell backwards, blocking the throat passage. The gravediggers and he then decided how long he would remain buried. Following this, various suggestions were made to his subconscious mind to the effect that his body would fare very well without food or water, would not wither or the blood clot. He was then buried in high ground. At the end of the specified burial time he was dug up and the resuscitation process commenced. He was removed from the rubber sack, his tongue pulled forward, and his body massaged to start circulation. After he was able to walk around the grave several times, he then commenced his journey of walking home.

At the conclusion of his story, Imtilepton decided it was time to leave. It was at about the same time that Temjen appeared on the scene, home on school vacation. He had now grown to be quite a large, husky lad, having long ago outgrown the shirts and trousers I once made for him. He was in quite a hurry to tell me something, and ask

me a question.

Excitedly he commenced: "Memsahib, you know something? I started a little school in my village for the children during my vacation. I told them the stories on the picture cards you gave me. I also took

(continued on page 24)

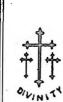
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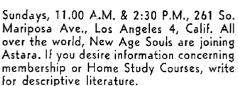
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Often we see men who cannot go on in their profession because they seem to have reached a deadend, as it were. They do not know which way to turn, even though they may be very talented and energetic. It is then spirit is so glad to come in and give the necessary encouragement which will give a new life to their efforts and lead them onward to new and greater successes. If such men know about their guides and will listen to them. they cannot but be helped and be led on to more and more successes. But the men who know nothing of what spirit can offer often give up their work or follow its monotonous course to the end of their days.

So you see again that spiritualism is a great aid to those who know about it. It is a great source of help and encouragement which can be of much aid to those in need. We of spirit have the experiences of ourselves and of others, covering many centuries and in all fields of knowledge. No library on earth could hold all we know and, certainly, what is wanted could not be found as quickly as we can find it. We have so much we can give, and are so anxious to give it, that it could be sad and discouraging to us that most of the doors are closed to those who need our help. But, more and more people are learning of this vast storehouse of information we can reach into for them without stint and without any cost.

If only people would realize that our world over here is so much richer in everything than what the earth contains, they would be glad to tap it and use what it has to offer. This is the real life - - you live in but a shut-off room - - and how it is shut off from the spiritual world for so many! We try to reach everyone, but man has built up so many barriers against us that often we fail. It is the duty of Spiritualists that they should tell others how they may gain help, realizing, of course, that they may be ridiculed. We are living in the true reality - - while you live only in a shadowed world. Yet you fight us off at every turn! If only this barrier could be broken . . . how wonderful it would be for men. It will be broken, for the time is near when all men will know of the wonderful world beyond. They will know it is as real as the one they live in now - - and more so.

When spirit is acknowledged and understood, then your world will become a part of ours - - and we will be one in the Kingdom of Heaven.

Let discouragement harden your determination, not your heart.

WISDOM OF MEN . . .

(continued from page 16)

The Mosaic Law was handed by God to Moses on Mt. Sinai 3,452 years ago. The penalty for the infraction of that law, particularly the Sabbath, was death. The wise men of old persecuted and crucified Jesus, imprisoned His disciples, in the belief that they could eradicate once and for all the enemies of their ancient creed. They never thought that some day Christianity would enlighten the world. It does not seem to occur to the minds of our wise men that they could be committing the same grave error. Their harsh and unchristian accusations published in most of the local papers, their damaging voices over the radios, are boomerangs that recoil the very confessions of their uttered ignorance of the sacred workings of the Holy Spirit. Their attacks incite all the more those indigents and patients whose ailments have been given up as hopeless cases by medical science to seek the sacred healing power of our mediums. Because of those attacks, they only help to propagate and spread like wildfire all over the world, word of the teachings and healings of the Holy Spirit through our mediums.

I am afraid that even the most ultra-modern surgical instruments, or the latest medical discoveries and scientific advances, could not duplicate these surgical operations by the Holy Spirit through our mediums as shown in the illustrations herein.

If our modern wise men would only come a little closer to us, investigate more closely, not once but several times, with open minds and without prejudice - - together

with unsullied belief in the Divine healing power of the Holy Spirit. they would surely find that this method of healing is 100% safer and definitely not quackery. They could also consult the Holy Spirit through our mediums as to whether the operation they were to perform would be a success, and as to the proper remedies to prescribe for ailments of their patients. If they did, there would be fewer casualties under their care.

Unfortunately, our wise men. who are supposed to be as much Christians as we spiritists, abhor Spiritism. They could be compared with the wise owl, the symbol of wisdom, that sees only the dark side of the world and will not look at the blinding brightness of Truth.

May I cite, therefore, what the gospel says in 1st Corinthians . . . and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and power: that your faith should not stand in the wisdom of men, but in the power of God." Also. . . . "but the natural man receiveth not the things of the spirit of God: for they are foolishness unto Him" . . . "for the wisdom of the world is foolishness with God" - - because it says. "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

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THE MISSION . . .

(continued from page 15)

people who were under the Old Covenant (the new came through Abraham) were the Israel people. They are to be released from their punishment before there can be any fulfillment of the promises.

Jesus' sacrifice on Calvary, giving His life as the redemption price, removed forever the barrier from God. Unfortunately, His people did not grasp His message to be the recognition of Christ as the divine spark within the soul. Had they understood this, they would have accepted Him as the Messiah. The Jews were not to return to Jerusalem until after 2,500 years, the seven prophetic times, which was the end of their occupation of that city. the restoration of which occurred through General Allenby in Dec. 1917. God's choice of Israel stands as a positive fact, yet without favoritism, that they were specifically chosen for world service and blessing

Of the Twelve Tribes, two were scattered throughout the world, losing their identity to be recovered later at God's appointed time. They were lost for a special purpose, but not to history or to God.

Who are these people, and where are they to be found? Students of research, spending time and effort in checking with Bible and secular history, give us the answer. Amazed beyond belief, they discovered the Ten Tribes are actually the Englishspeaking peoples. Let me add here, it is important for the descendants of Ephraim and Manasseh (living in England and America, respectively) to become aware of their true identity as Israelites, the name "Israel" having been conferred on

Jacob at Mt. Horeb. In that Name was to be established the true lineage of the birthright transferred to Jacob and his heirs. The Anglo-Saxons were commonly called "Sons of Isaac." In Rom. 9:12 - we read: "In Isaac, shall thy seed be called." Saxon is derived from "Isaac's son."

Clear evidence of their trek to Britain (B'rith) was discovered by the peculiarity in marking their trail by heaping stones in a pyramidal pile, a part of their ancient tradition. The names of Abraham, Ieroboam and Israel were found in a Crimean cemetery. After a time, they migrated from England to America. The Scriptures inform us of the link between the two countries, calling it the "Western passage to the Isles far-off." Who but America fulfills the prophecy to live by the Covenant Law for the benefit of mankind. It is one of few nations which has successfully absorbed other nations, having them peacefully adopt the customs and their way of life.

Passing lately through Plymouth, Mass., I was gratified immensely to read the following inscription on the portal of an old church: "Here on this site, the Pilgrims worshipped according to "Covenant Law in the tradition of their Fathers, truly confirming prophecv. It is worthy of note that they were the first to practice separation of church and State and first in the free publication and recognition of women's rights. Among many others, Emerson, Longfellow, Whitman and Ulysses Grant were their descendants.

Isaiah located the promised land in the "Isles of the West" to be the final gathering place of the Twelve Tribes, where America would blossom into a multitude of peoples. Washington, himself, referred to America as the second promised

However, the Jews fulfilled prophecy in rejecting Jesus, thereby being persecuted and scattered until the Ten Tribes became the mighty nations they were to be, thus saving Judah and redeeming the land of Israel back to them- - accomplished in our time. True, all Jews are Israelites, but all Israelites are not Jews. According to prophecy, a Gentile may become an Israelite by adoption, once he accepts Christ, the God-spark within him, fully exemplified by Jesus. He is then considered of "Abraham's seed."

There is ample Biblical proof God intends to re-unite the Twelve Tribes. Both Jeremiah and Hosea declare emphatically: "He shall assemble the outcasts of Israel, and gather together the dispersed of Judah," and also: "the House of Judah shall walk with the House of Israel." It is evident, therefore, the true church represents the spiritual aspect of humanity, and whatever a person belongs to externally matters not if he accepts and recognizes his divine birthright.

Ye must be born again" is the command. The Day of Reconciliation is dawning. God will not abandon His people who serve Him. We should, therefore, strive to find a point of agreement on fundamental issues, by-passing unimportant differences which only antagonize and divide. For instance, one could adopt the "Golden Rule" advocated by Iesus, Confucius and others, accept the Fatherhood of God taught by Moses, and the Brotherhood of Man emphasized by Jesus.

To have the Light of Spirit within oneself brings untold Joy m being able to rouse the Lamp of Understanding in one's fellow men. May God speed the day when more shall earn the gracious promise: "Blessed are the Peace-makers, for they shall be called the Children of God.

IF WE ONLY . . .

(continued from page 11)

that "he who runs may read." If we could see ourselves as we appear to others, in many instances it would be almost like meeting a

How can we ever know enough about our associates and acquaintances to pass judgment on them, or give advice, when we know So Little about "ourselves"? We are not even certain how we would act on the "spur of the moment" or in the case of an emergency. This proves how little we are aware of the hidden motives that lie buried within each of us.

"When I become fully acquainted with myself, I will turn my attention to my neighbor," remarked a woman who had begun to realize the vast, unexplored country within herself. By the time she has done a good job at home, she will have found so much of interest that, unless her neighbor appeals to her for aid, she would not think of spending her precious time on things that are none of her business.

For so long humanity has spent most of its energy chasing after the dollar, allowing its finer, nobler instincts and talents to lie dormant, with such unsatisfactory results that it is beginning to seek elsewhere for happiness. Overdevelopment of the accumulative faculty cannot produce an all-around development. Rather, it results in developing the coarser, baser instincts in man, placing him little higher than his four-footed brothers. Indeed, at

(concluded on page 21)

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IF WE ONLY . . .

(continued from page 20)

times, we feel almost like making apologies to the latter, when we realize the extent to which some of the human family will go in their greed, for even a dog will step back and give first place at the food dish to a female of his species. That is more than some of his masters will do when they become too selfcentered. We develop only through experience, and somewhere along the Path of Life we will meet and have to overcome all the undesirable traits that go to make up human character. It rests with us as to whether our experiences continue to occur as a series of unpleasant incidents, or whether we face them honestly and see the lessons they contain. We all have a choice. Eventually these decisions must be made, and they will be made on the side of right and justice. Pavday often can be deferred, but it is none-the-less certain. Until we are willing to square the accounts of life, it will continue to be unpredictable in its payments.

Every human experience is an effect. You weep, you laugh, you suffer, or you are happy - - each is the effect of some thought. It is not always easy to trace the effect back to ascertain the cause; but, hidden though the cause may be, it can be done. We are so careless in our thinking and talking, sowing seed thoughts so recklessly that seldom do we acknowledge our own blame when payday for them arrives. To say we did not know the gun was "loaded" does not excuse us from that which may result.

The world is a mirror and in it we see the reflection of our own thoughts." The Law of Compensation is always at work. "Man is not a caprice of fate, but is master of his own fate". . . "As a man thinketh in his heart, so is he," . . . and "It is done unto you as you believe," . . . attest to our individual responsibility. Outwardly we express our past thoughts by the things these thoughts attract to us. The successful man has no time to think of failure, and when his success becomes apparent, his envious associates unconsciously add to his accumulative ability by recognizing it and discussing it, thereby giving to it more power.

All about us is electronic energy, exactly the same energy that comprises all solid objects; the only difference is that this is loose energy which has not been appropriated. It is "virgin gold" - - undiscovered and unclaimed. It is Yours, if you will just appropriate it. You can think it into success or failure, health or disease . . . Anything of your own choosing. You can choose

to start the day half awake, and probably stay that way, or . . . you can choose to start each morning full of life and enthusiasm, alert to the many opportunities that formerly passed by without notice. They abound everywhere, and no matter how small they might seem, there is no telling to what they might lead. A pleasant "good morning" might not immediately bring the job you have wanted, but it does help you to feel better and more able to cope with whatever the day brings.

No one can instill disease, attract poverty, or create a sense of inadequacy in your efforts but uou. For a time, it may scem otherwise, but by the measure of your persistent efforts, your quiet, powerful resistance to that which you do not want, the freedom and harmony you desire will be attained. Of course, there will always be some one to tell you this is mere nonsense . . . the ideas of dreamers . . . but you can test these ideas for yourself. Eventually this is what everyone must do. Soon you will know for yourself how tangible. how real, the results of your thought-control have become, and how substantial the gains you have made.

Try your very best to keep your own counsel when it comes to formulating plans and projecting ideas. Do not discuss them with others. There is a deep psychological reason for this that bears out the time-honored observation, "Silence is golden." For to reveal one's plans before the ground work has been laid almost invariably destroys the delicate framework on which they have been erected, and may even bring more serious setbacks. Evil plans usually are successful because they are nurtured in silence; good plans would be even more so if treated in the same way.

If we only knew how many desirable projects, excellent plans, and needed improvements have fallen by the wayside before plans were completed because too much talk invited negative, doubtful thoughts, bringing harmful, mental influence upon what could have been a magnificent success.

Every day is a new beginning with many different ideas and experiences coming to us. Some seem unimportant, but all enter into the storehouse of the subconscious mind and combine with other ideas already entrenched there to be presented to the conscious mind in some new guise. Let us make sure we "recognize" only those ideas and experiences that will be welcome upon returning to us.

Indeed, how true it is, If We Only "Understood" life's hidden force, we would see those "golden grains of good, and love each other better."

HEALING ON THE TRAIN...

(continued from page 5)

tient. It can also be just as effective when only inches apart. I recalled the words of one of Great Britain's most prominent healers when he Never limit the power of spiritual healing in your own mind. This statement repeatedly rang through my mind. Could healing be given to this old lady, only two or three feet away, now when it was most required? I decided to find out, for I had great confidence that my spirit helpers would help. One learns to sense their presence. Often I receive clairaudient messages using my Christian name, just saving, "I am here." I knew I was receiving such a message and felt certain that now the old lady was in "good hands". Closing my eves. I simply let a healing intercession and mental request go out on the ethers on behalf of this lady who needed healing. I remained silent for a few minutes, then opening my eyes, looked in her direction. I was totally unknown to all present, and had not spoken a word to anyone. As I looked over toward the corner, the old lady moved, slowly lowering her feet from the seat, and turned to her daughter smiling. "Oh, I do feel better; my pain has all gone," she said. After a pause, during which all looked surprised, she continued, "It's as if I have gotten better again. I must

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HEALING ON THE TRAIN . . .

(continued from page 21)

have been ill." A few seconds later she was on her feet looking quite well. I gave a silent thanksgiving; just saying. "Thank you, one and all" to my spirit friends. I had not limited the power of spiritual healing in my own mind, and my spirit friends had made their healing contact with prompt and amazing re-

My greatest surprise was yet to come. The daughter, now for the first time, looked across at me. With a thankful smile, she asked. "Are you a healer?" In all my years of psychic experience I had never been so surprised. "Yes," I said. "but how did you know?" "I just had a feeling that you were helping," she replied. "It's wonderful, isn't it?" I did not reply, except to say. "I think your mother will be alright now.

The end of my journey was nearing and the compartment had been transformed to one of joy and laughter. It was an inspiring moment for all. The train drew into the station and I stood up to leave. As I did so, the old lady turned to me and said. "Thank you so much, and God bless you."

Healing experiences never cease to seem strange, but only because the "gift of the spirit" is beyond the comprehension of man's present knowledge. How did the daughter know I was a healer? Was it a case of mental telepathy between the daughter and myself, or

was it spiritual harmony between the human beings present and the several spirit friends present? We all have spirit friends around us most of the time. Unfortunately, so few realize this fact. More than once have I had evidence that my own spirit guides work in conjunction with spirit guides of other nations. What a wonderful lesson for us all! It represents the brotherhood of man at work in the world

It is worthy of reflection that there are many thousands of spiritual healers in all parts of the world, most of whom are giving both contact and absent healing daily. How many hundreds of



The "Phenomonist" of England

thousands receive benefit from spiritual healing we may never know, but the work goes on continuously with great confidence.

Did my spirit friends quickly become acquainted with the spirit friends of the others present? Did they all cooperate to produce a mental contact of understanding between the daughter and myself? I just don't know. Who can tell? I was certain of the healing source, and I will never forget the words of my friend when he said, "Never limit the power of spirit in your own mind."

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"Leave all and come follow Me," saith Jesus Christ, our very own Wayshower. - -

"How are we to leave all this and still remain here?" we ask, "I have to work and make my living; I have to live in a society that imposes certain things; what shall I do?

The answer, "Return to the Almighty and you shall be built up." How to return? "Be still and Know 'I am God," and beside Me there is none else!'

Beloved, take your mind off the world with all its offers - - riches, poverty, sickness, sorrow, death, or all the in-betweens. You can do this. There is within you that which is greater than the world. Find it! Release everything - - I mean everything. Let go your mental hold and grasping. Ask God to take over your life, mind, heart, soul and all affairs, to give you guidance and strength to abide in His Presence. Be not afraid of what may happen. It can be only good. Look for and expect Good. It may not be what you thought (in a worldly sense), but if you are in earnest, God will see you through every trial and heartache, or the bitter waters of Mara. So take courage, my beloved, God cannot and will not be defeated. We are made for God. This I believe. Until we have accomplished that which we came here to do, nothing can prevent our doing this. We only prolong the ultimate in our forgetfulness. Let us, like the Prodigal Son, arise and go to Our Father!

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Tyrrell was born in 1879. He was "hard-headed" scientist, taking a degree in physics and mathematies at London University. He was an expert in the field of wireless telegraphy and one of the early students of Marconi, Gradually, psychical research became his main interest and he became what may be regarded as the pioneer of a form of research which has since become of primary importance. Tyrrell became a first-class experimentalist, as readers of his book will see, but they will also see that he became more and more deeply concerned with the philosophical implications of paranormal phenomena and their bearing upon the nature and destiny of human personality. H. H. Price, Professor at the University of Oxford, writes: "Apparitions is probably the best of all Tyrrell's works. One may venture the guess that it will have a place some day among the classics of psychical research. . .

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HEADHUNTERS . . .

(continued from page 18)

my paints home and showed them some pictures I had painted. All of them wanted to paint something, so I let them take turns painting a little while with my paints. Some painted bananas and flowers like we did, then showed them to their families. Their parents said they would send their children to the Sahib's school when they can get enough rice. And, Memsahib," continued - racing on without a word of comment, " I went to see my consin and learned they have made a new war drum for their village. They hollowed out the largest tree you ever saw. It takes about 200 men to drag it out of the jungle and put it under the thatchroof shelter. The clubs they beat it with are immense, and you could hear it all the way up here, nearly ten miles away. And another thing, Memsahib . . . my cousin and I were down by the river when a pack of jackals came running out of the jungle, and my little cousin became so frightened he jumped into the river. He couldn't swim, but I was going to jump in and try to help. Suddenly I saw a bright. shining light and a large angelfairy lift him up and float beside him until he reached the bank, then pulled him out, and faded away. The child said the river god came

from the far off bank of the river with a shining light and helped him float, so that he did not drown. Memsahib, I told the children about the Great White God of the Sahibs, that he is bigger and more powerful than our Tsungrem or Leesaba gods, but . . . What is he. Memsahib?"

I was brief in answering the youth's question for he was out of breath and in a hurry; I told him our God is Spirit, is everywhere, all-wise, all-powerful, the cause of all things, a good, just, kind Great Father Spirit that writes His laws in everything so that everybody and everything gets what it deserves, what it earns . . . and, that there were no favorites

He was thinking hard as I finished talking and reached for a guava on a nearby table, "Temjen," I said, "we have studied about gravitation," and with this I dropped the guava on the floor to illustrate my point. "You didn't see the force that pulled it; and you don't see the power that causes day and night, or the dry and wet season every year, or the waxing

or waning of the moon every month, do you?"

But, Memsahib, was it wrong to say as I did to the children that the Sahib's God is much like my friend's father who died, that sometimes one could see him and other times not see him, and sometimes just see the spot where he was - like Leesaba, our spirit god?"

"I would say it this way, Tem-jen," I replied, impressed by his carnestness and clear thinking, "our God is always everywhere with us, He is - - - not off on the plains as Leesaba is sometimes. Our God knows everything and can do anything that is good and right to do. He is here in this place now, but we can't see Him." I awaited his

"Oh, that's right then!" he exclaimed with a sigh of relief. "I have often wondered if it could be that way. Thanks to you, good Memsahib, and a salaam to you as I go." With that he was off running to the dormitory to see if he could be of help with the younger boys.

More and more, as time flew by, I marveled at the innate ability of these unlettered, primitive people - - how they excelled the majority of those I had taught in my homeland. How true it is that God is no respecter of persons, that intelligence is distributed to all parts of the world, that some of the most neglected and under-privileged people have an abundance of it.

As I was thinking about this, one of my companions returned from a pony ride to an adjacent village, saying that he had met a group of Tibetans there that later on might drop over our way. He described their tunic-like robes and turquiose

studded silver earrings, and how they grinned as he welcomed them in Ao-Naga. They had come from Lhasa, having been led to come up our way, so they said. The rumor had reached them of a tiger causing much trouble in our district. They wondered if it might be the same one that had clawed down the bamboo door of the boys' dormitory and taken little Tsutuba off last year. The leader of the group was going to get some of the boys to help him set our tiger trap, for in this manner a tiger could be confined and killed without marring its skin - - and he was most anxious to take a tiger skin home with him. A small goat is used for this purpose. placing it in a partition where neither the tiger or the goat know the goat cannot be reached; the plan works as wonderful tiger bait.

Before nightfall, some dozen vards from the boys' dormitory. the trap was set. Early the next morning, several of the boys got up to see what had been caught. It was a tiger alright, but a small one. He had been unable to reach the goat and was trying to find an exit. Temjen had run up to the bungalow to find the Sahib, for if he would shoot the tiger right away, it could be skinned before school time. Knowing that the Sahib wanted to take a tiger skin back to America with him, it would have to be preserved in saltpeter immediately thereafter.

The Sahib arrived shortly, took aim, and fired a shot that went right through the tiger's skull. "Take him out and skin him, Sahib" were the cries of the school boys gathered 'round that filled the air. With the help of two older boys, it was easy to drag the tiger out of the trap. However, to the great surprise of everyone, as soon as the animal was out of the trap it stood up on all fours and looked around. It had only been stunned. Shrieks of terror resounded, and in a matter of seconds, everyone had bolted back to the dormitories, up the trees, . . anywhere . . just to get away. Only Temjen and the Sahib remained with the tiger. "Push him back in the cage, Sahib, I'll help," whispered Temjen. They tugged, pushed, lifted, and finally were able to get the tiger back in, tucking his tail in behind as they closed the door. With trembling hands, the Sahib again shot the animal, and this time he was really dead.

Surprised at the bravery and faithfulness of Temjen when many of the older ones fled the scene, the Sahib asked Temjen why he had not fled with the others. His answer was simple and frank. "Sahib, you and the Memsahib have left your homes a long ways off to come and help us. You have taught us to

(concluded on page 25)

TWENTY-SECOND ANNUAL CONFERENCE

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HEADHUNTERS...

(continued from page 24)

think of others, to follow the Golden Rule of the Master Jesus. If I were left alone with a tiger, I would want help. Therefore, Sahib, I could not leave you.

Later, the white Sahib said to a group of his brown friends, "Never have I seen such loyalty, not even among my own people.

But to Temjen at this moment, he said, "Temjen, come up to the bungalow with me. I want to give you something by which you may remember this day . . that you will never forget to remember others before you think of yourself.

The Sahib then presented to Temjou a small, shrill, fife-like musical instrument. He told him that this little fife had been tested for its effect on the wild beasts in the zoos. It had been discovered that animals' ears were more sensitive than those of humans, and that this little instrument greatly distressed wild animals. They tried in every way to escape it, pushing their backs against the cages, terrorized. He said that it probably would hurt the ears of cats and dogs, so it would be best not to play it around the bungalows. He showed Temien how it worked, and how to play the wild headhunter tunes on it with a little practice. Temien, of course, was fascinated by it, and promised he wouldn't play it around the bungalows.

Many months passed in which Temjen learned to play several tunes on his fife. He carried it with him wherever he went. Even on a trip to a mission in Sibsauger with the Sahib and his family, he took his little fife with him. It being a very busy mission station, there was plenty for everyone to do. Temien did his part, and in his spare moments, listened to the stories of the Indian "ayah", or nurse, who took care of a little baby in the Sahib's family, and helped take care of it. He soon became very fond of the baby, making it little toys of bamboo and rattan. One day a chance came to show his real love for this little white child, and to prove the effectiveness of the mission teachings.

Early one morning when the nurse was out on the verandah of the mission bungalow with the baby, Temjen went down the hill to practice on his fife near a large water storage tank. He sat down not far from the forking of two paths that led to the bungalow. As he sat there silently and thoughtfully fingering the stops of the fife, he heard some sort of huge animal plunge into the tank. Soon it jumped out again, heading for the thickets, but he could see that it was a tiger heading for the bungalow. Knowing that usually only man-cating tigers are abroad at that time of day, he concluded that it must be after the nurse or baby. What was he to do? He must act quickly. He must get into the back of the house and reach the verandah to warn the nurse. With this idea uppermost in his mind, gripping his little fife in his hand, he ran up the path uttering a cry for help to the Ever Present God of the white Sahib. Fast as he ran, the tiger was still ahead of him, but suddenly he remembered what the Sahib had said about the sensitive ears of wild beasts. He would try the fife when he got nearer to the bungalow, for to do so now would drive the tiger nearer to its prey.

Just as the tiger reached the verandah steps, crouching for a spring at the baby, Temjen had been able to reach the back of the house and get to the verandah where he found the "avah" frozen with fright, unable to move. He immediately struck up the wildest air of all his tunes, attracting the attention of the ferocious beast to himself. He pressed forward toward the tiger, creating the shrillest, most distressing noises possible. As the vouth boldly and bravely advanced, the tiger twisted its head from side to side as though its ears were tortured, then backed off the steps and leaped into the dark ravine at the edge of the mission, and was

By this time everyone in the neighborhood had been aroused. His own Sahib was about to reprimand him for the stir he had created, when the nurse cried out that this boy had saved her life and that of the baby by playing his noisy music in the very jaws of the tiger. Finally when the situation was understood, praises for bravery and self-denial were heaped upon the youth. When the father of the baby understood what Temjen, son of a former headhunter had done, he promised him a trip to America that he might show the boys of that land the bravest and most intelligent youth he had ever known, and one certainly worthy of all the mission work undertaken on his behalf and that of his people.

To Be Continued

*Ed Note: The books referred to by Rev. Enid S. Smith in the above article may be purchased from Chimes:

"The Case of Astral Projection," by Sylvan Muldoon, \$2.60, plus 10c

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TREES . . .

(continued from page 7)

essentials of stark simplicity, we have a clearer vision of the heavens.

Why not lose ourselves occasionally among the trees? If we could tune only for a moment into the rhythmic life of Nature, we might penetrate the veil between the unseen and the seen, and catch glimpses of an enchanted world, a world which, paradoxically enough, is the only world of reality.

from "The Voice Of The Spirit" by An Unknown Minstrel, Order from Chimes, \$2.10, plus 8c sales fax in California.

GO INTO ...

(continued from page 17)

manner in which the petition is answered. The things I have related here are but a small part of my experience with the mediums of this great organization.

I realize that these demonstrations can be classified as the "Strong Meat" of which Paul spoke in Hebrews 5:12,14. A short time from now, Mrs. Delaney and I will make a trip to the Philippines to associate with the members of this group of gifted ones, for it is our wish to learn more of their mediumship and to bring back first-hand accounts of these experiences and. perhaps, a few movies for the benefit of those who are interested.

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naty. Phone Alpine 3-7227.

THE ORDER OF DIVINE SCIENCE CHAPEL, formerly Southside Spiritual Chapel, 5453 So. 3rd St. Service Sun. 11 a.m. Class, Dr. Glen C. Hazen; 3 p.m. regular service; 4:15 p.m. Spiritual Council Circle; Thur. 7 p.m. Healing; Thur. 9 p.m. class, Rev. Dorothy Simon, Pastor. Phone BR 6-6483.

UNIVERSITY OF LIFE, N.S.A. of C., 1403 N. th Ave. Services Sun. 10:30 a.m. & 8 p.m., ded. 8 p.m. Rev. Richard Ireland, Pastor. Home hone BR 6-5774.

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UNITED FELLOWSHIP CHAPEL, 721 N. Second Ave. Services Sun. 2:00 p.m. Church service. Rev. Lila La Londe, Pastor. Phone 294-9707.

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CHURCH OF SPIRIT AND TRUTH, 120 Garland Ave. Services Sun. 7:45 p.m. Rev. Julia Martin Miller, Pastor. Phone 4-1615.

CALIFORNIA

BROTHERHOOD SPIRITUALIST, 1407 Ninth Street. Services Sun. 7:30 p.m. Thur. 2 and 7:30 p.m. Rev. Pearl E. H. Manning, Pastor. Phone Lakehurst 2:2316.

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. Consul't. daily. Phone LAkehurst 2-6327. ALHAMBRA

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

ANAHEIM

GOLDEN HOUR CHURCH, 3302 Keys Lane. Circle Wed. 8 p.m. Consultations by App't. Only. Rev. Nina J. Bacon, Pastor. Phone JAckson Rev. N 7-8420.

BALDWIN PARK

ABUNDANT LIFE CHURCH OF THE ABUNDANI LIFE CHURCH OF JESUS CHRIST, INC., 14002 E. Ohio St. Sun. 7 p.m. Healing, 7:30 p.m. Worship. Circles every week, also healing, Bible and Unfoldment classes. Prvt. Consul't. by App't. Rev. Katherine M. Sweet, Pastor. Ph. ED 7-8805.

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

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Ave. Services Sun. 8 p.m. Rev. Cathy Wood,
Pastor. Rev. Harold Lynch 8 Rev. Harry Feight,
Ass'ts. Private Consul't, by App't. Phone GL 8-7953

NATIONAL FEDERATION OF SPIRITUAL SCI-ENCE CHURCH, No. 171, 517 Stewart. Sunday School 9:45 a.m., Sun. 11 a.m. Devotional; Thur. 7:30 p.m. Healing 8 p.m. services: Rev. Eva R. Taylor, Pastor. Phone Oxford 8-4658. Consul't. by App't.

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303 E. Montecito Dr. Mon. eve. lessons in self hypnosis. Discussion clinic Tue. & Thur. 8 p.m. For information, chone GI 4-4430, Rev. L. Wiyninger and Dr. Emmet Richardson, Co-Pastors

VALLEY SPIRITUALIST CHURCH, Sun. 2 p.m., 17965 Collins St., Thur. 2 & 8 p.m. Lecture, healing and spirit greetings. Rev. Letha 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.

ST. PAUL'S CHURCH OF SPIRIT COMMUNION, 813 W. 165th Place, off Vermont, Children's Sunday School, Sun. 1:30 p.m. Services Sunday 1 p.m. Wed 7:30 p.m. Blindfold Billet Service. Classes & Healing, Message Circles Sun. 3:5 p.m. Rev. Frances Bond, Pastor. Phone DAvis 9-1858. Consul't. by App't. Spiritualist Reading Room.

CHRIST CHURCH OF DIVINE GUIDANCE, 1552 W. 1661h Sr. Sun. & Thur. 7:30 p.m. Service, healing, messages. Rev. Elsie G. Gibson, Pastor. Associate Pastor, Rev. Wesley Meeker.

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SPIRITUAL CHURCH OF THE MASTERS NO. 232. 813 W. 165th Place. Services Sun. 7:30 p.m. Private Consult. by appt 1. Rev. Paul C. Henry, Rev. Jack C. Steverson, Pastors.

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TEMPLE OF RADIANT REFLECTION, 1836 N. Taft Ave. Sunday services 2:30 p.m. For con-sultations & classes, Ph. HO 7-6557, Rev. Mary Wiyninger - Rev. Frances Houghtaling, Co-Pastors.

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. McKinstry, Pastor.

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TEMPLE OF SPIRITUAL LIFE, 8556 S. Broadway, Services: Sun. 7:30 p.m.; Wed. 7:30 Tue. 2 p.m. Private interviews Thur. p.m. psychology app'1. Phone PLeasent 3-7260.

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WESTLAKE SPIRITUALIST CHURCH, 1722 W. anta Barbara Ave. Services Sun., Wed., and Santa Barbara Ave. Services Su Fri. 8 p.m. Irene Wood, Minister.

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

TEMPLE OF THE HELPING HAND, 5017 Monte TEMPLE OF THE HELPING HAND, JOLI MONIE Vista S1. Nr. Ave. 50 (Highland Park Dist.) No. 6 Bus on So. Broadway. Sun. 2:30 p.m. Devot-ional and Messages; Tue. 2 p.m. All Message; Thur. 7:30 p.m., All Message, Healing at all services. Rev. Regina Weisz, Pastor. Phone CL 7-9408.

UNIVERSAL CHAPEL, 1001 W. 69th St. Cor. 69th & Vermont, Services Sun. & Wed. 2:30 & 7:30 p.m. Private Consul't. by App't. only, Rev, Walter and Eula Goff, Co-Pastors. Phone PLeasant 8-2200.

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 ANgeler 1 9508. Tue. Charles, Pass 1-9598

CENTER OF INNER VISION, 1838 W. 80th St. Classes, circle, priv. consult. by appt. Rev. Dorothy R. Johnson, Pastor. PL 3-1821.

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

MT. SINAI CHIRCH 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. 8 Fri. 2-4 p.m. (offerings \$1.00) Bible class Tue. 8 p.m. Rev. Inell Eastick, Pastor. phone PLeasant 3-7290.

TEMPLE OF THE MASTERS, 1921 N. Edge-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.

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THE ROSE CHAPEL PSYCHIC CENTER OF THE IST CHRISTIAN EPISCOPAL CHURCH, INC., 257
So. Occidental Blvd. Services Sun. 8 p.m. Devotional and messages; Fri. 8 p.m. Round Table discussion and messages. For information regarding Classes Tuesday and Saturday, phone NO 3-0196 or HO 3-6637. Rev. Thomas E. Badger, Presiding Clergyman.

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CHURCH OF DIVINE WISDOM, 3104 W. Olympic Blvd. Sun. 8 p.m. Lecture, Healing, Messages. Class Tue. 8 p.m. All message service Thur. 8 p.m. Private Consul't. by App't. Rev. Bertie Lily Candler, Pastor. Phone OX 9-5107.

CHRISTIAN PSYCHICAL INSTITUTE, 5018 S. Western Ave. Services Sun. Wed. 2 and 7:30 p.m. MESSAGES to all. Class in trumpet Wed. 7:30 p.m. Private consultations and healing daily by appt. Rev. Estella Barnes, Pastor. AX 22449 3-2668

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

TEMPLE OF HIGHER TRUTH, 1868 W. 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.

THE TEMPLE OF SOUL TRUTH, 801 So. Wilton Place. Services Sunday 2 & 8 p.m. Monday open class 8 p.m. Rev. Danny Hart, 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. Katharine 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 Consl't. Phone DU 9-6227.

INTERDENOMINATIONAL CHRISTIAN CHURCH, U.C.M. No. 327. 4488 Whittier Blvd. Services Sun. 2 & 7:30 p.m. Wed. Pot luck at noon, service 1:30 p.m. & 7:30 p.m., followed by Psychometry. Rev. M. J. Thomas, Pastor, Charlotte Thomas, Co-Pastor. Phone Angeles 2-4397.

FAITH TEMPLE OF LOVE AND PRAYER (Spiritual), 1745 W. 551h Street. Services: Fri. 8 p.m., Help service; Sunday School, Sun, 10:30 a.m., worship 11:30 a.m. & 8 p.m. Rev. V. Buller, Founder, Rev. C. D. Butler, Pastor. Phone AD 3-6381.

CHRISTIAN CHURCH OF FELLOWSHIP, 4505 So. Vermont Ave. Sunday 6:30 p.m., Absent Healing; 7:30 p.m. Healing & Worship. Revs. Floyd Gates & Richard Berry, Co-Pastors. AT 8:1014 or AX

SECOND CHURCH OF ETERNAL LOVE, 2550 W. 7th St., Corner of Coronado. Services Sun. 3 p.m. Rev. Billy R. Hill, Pastor.

PALACE OF BRMHAYATI, 8535V₂ Melrose. Services every day by App't. 10 a.m. & 8 p.m. Lectures will start later. Dr. Abn Donahji,

MT. ZION SPIRITUAL TEMPLE NO. 3, 246 E. Santa Barbara Ave. Sun. School, 10 a.m.; Services Sun. 12 noon & 8 p.m.; Wed. & Fri. 8 p.m. Consul't. and Healing by App'1. Rev. Ora Cannon. Pl 9.3841 RI 8-3841.

BLESSED CHAPEL, INC., 4515 So. Western Ave. Sun. & Thurs., 8 p.m., Wed. 2-4 p.m. Priv. consult. by appt. Rev. Otis Stovall, Pastor. AX 1-9831 or AX 2-9941.

WAYFARERS SPIRITUALIST CHAPEL, 10116 So. Vermont Ave. Services Sun. 2:30 p.m., Messages, circles, priv. readings, Tues, & Th. 2:30 p.m., Rev. Sadie Silber, Pastor. PL 5-1517.

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 Jun-pero Ave. Services Sun. 7:45 p.m. Luncheon Wed. noon followed by Lect. & Messages. Rev. Edith Niles, Pastor. Home address 841 Jun-inero Ave. Phone GF 4-2920 Niles, Pasi. Pastor. Home a

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.

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, 401 E.
6th St. Services Sun. 7:30 p.m. Lecture,
messages. All welcome. Consult. by App'l.
Rev. Chloe Burch, Pastor. Phone HE 2-8196.

SOUL SCIENCE CENTER (U.C.M.), 1129 Locust. Lesson and message circle Mon., Wed. & Fri. 7:30 p.m. Rev. Alfred Sanders, Pastor. Priv't. Interviews HE 5-8548.

UNIVERSAL TEMPLE OF WISDOM, 2141 Gale Ave. Spiritual Circle. Fri. 7:30 p.m. Private Readings and classes by App'1. Rev. James G. Carson, Pastor. Phone HE 7:2665.

SPIRITUAL CHURCH OF LOVE, 720 Temple Ave. Priv. readings by appt. Rev. Grace Hehnly, Pastor. GE 3-4873.

CHURCH OF THE ILLUMINATI, 2424 Via Lucia. Services Sun. 10:30 a.m. Psychometric Readings Thur. 7:30 p.m. Rev. Y. Crouch, Pastor. Phone 0x 5-0219.

MORONGA VALLEY

THE UNIVERSAL CHURCH OF SPIRITUAL ILLUMINATION, U.C.M. 49473 Mojave Drive. Services Sun. 2 p.m. Rev. Lucille H. Cauch, Pastor.
Phone FO 5-2567.

NAPA

THE SPIRITUAL TEMPLE OF PEACE AND LOVE. Chamber of Commerce Bldg., 1120 Clay St. Services Sunday 7:30 p.m. Rev. Wm. Neumeister, Pastor; Clara L. Pregger, Sec'y. 8A 4-1937.

NATIONAL CITY

FIRST CHRISTIAN SPIRITUALIST CHURCH U.C.M., 1206 Coolidge Ave. Services Sun. 7:30 p.m. Rev. Georgie L. Hunter, Pastor. Phone GA 4-9535. Rev. Mouzon Speer, Assoc. Pastor. Phone AT 4-1528.

FIRST TEMPLE OF SPIRITUALISM, 1428 Alice St., Green Room, Moose Club. Services Sun. 7:30 p. m. Tue. All Message 7:30 p. m. Minister, Mitzie Monroe. Phone Templebar 4-0285

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

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

THE SPIRITUALIST CHURCH OF CHRIST, INC 142 Alice St. Services Sat. 7:30 p.m. 18ts 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. Lead-er, Anna H. Christiansen. Phone Olympic 3-

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.

SPIRITUAL TEMPLE OF GOD, 1419 Harrison St. Services Sun. 7:30 p.m. Revs. La Vaughn & Herbert Divine, Pastors.

OCEAN PARK

TEMPLE OF FRIENDSHIP AND TRUTH, U.C.M. 187, 2621 Washington Blvd., nr. Ocean Park Blvd. Services Sun. 6:30 p.m. Revs. Nels F. Johnson & Albert Smith, Pastors. Rev. Grace Anderson, Co-Pastor. FR 6-8150 or VE 7-8650.

PASADENA

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

PASADENA SCIENCE OF MIND CHURCH, 1164

N. Lake Ave. Services Sun. 11 a.m., I Wed. 8 p.m. Rev. W. W. Crank, Pastor.

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HITE CHAPEL SPIRITUALIST EPISCOPAL
CHURCH, 27045 W. Citrus, Services 1st and 3rd
Sun. of month, 10:45 a.m. Rev. Martin Wagner,
Pastor. Phone PY 2-6104. Healing Sanctuary.

REDONDO BEACH

FELLOWSHIP OF DIVINE TRUTH, 2109 Voorhees Ave. Services Tues. & Th. 7:00 .m., Rev. Shelah Benjamin, Pastor, Asst., Barbara W. Bushey, FR 4-8884 or FR 6-0662.

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. Worship & Healing Service, Sun. 11 a.m. & 8 p.m. Wed. 7:30 p.m. Adult Bible Class, Thur. 7:30 p.m. Astral healing by app't. Dr. Hal Styles, Pastor. Sec'y. Lenore Cordial. Phone Dickens 2-8712.

ROSAMOND

THE STAR OF JESUS UNIVERSAL CHURCH, Rosamond Blvd., 9 mi. west off Hwy. 6, Willow Springs Dist. Services Tue. 7:30 p.m. Consul't.

by App't. Write Star Rt. No. 1, Box 280, Rosamond Blvd. Rev. Paul C. Henry, Pastor.

LIBERAL SPIRITUAL CHURCH, U.C.M. NO. 85, 400 Alhambra Blvd. Sun. 2:30 p.m. 1st Sun. Questions & Answers. 2nd Sun. Article Reading, 3rd Sun, Billets. 4th Sun. Photo Readings. Private Consultation daily. Phone Gilbert 2:8786, Rev. Ruth Booker, Pastor.

UNIVERSAL SPIRITUALIST CHURCH, 3340 M. Street. Services — Sun. Healing 7 p.m. Worship 7:30 p.m. Minnie T. Mobley & Robert C. Mobley, Pastors, Phone HI 7-2123.

CHURCH OF DIVINE WISDOM

CHURCH OF DIVINE WISDOM NO. 204, 3441 Stockton Blvd. Services Sunday 7:45 p.m. Messages, healing, meditation. (Tuesday 7:45 p.m. School). Consul'1, daily. Rev. Irma A. Brink, Pastor-Teacher. Phone GL 7-3088.

THE AQUARIAN HALL OF TRUTH, U.C.M., 1614
21 Street. Services Sun. 7:30 p.m. Healing and
Messages. Rev. Alice Cook, Pastor, Teacher.
Rev's. Flora Hara & Irene Cobler, Co-Pastors.
Phone HI 7-5774

THE CHURCH OF THE OPEN DOOR, a Universal Liberal Church, U.C.M. No. 430, Odd Fellows Bldg., 9th & K Sts. Services Sun. 2 p.m. Healing and messages at all services. Rev. S. Mansfield Baker, Pastor.

CHURCH OF INFINITE TRUTH, INC., American Legion Hall, 194 E. 40th St. Healing, Sun. 10:15 a.m. Morning Worship, 11 a.m. Rev. Beatrice Cook, Pastor and Rev. Paul Cook, Co-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 TAIbob 5-3366.

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

or. Phone TUXECO 86-3422.

THE UNIVERSAL CHURCH OF SPIRITUAL ILLUMINATION, U.C.M. 793 W. 41s1 St. Services
Wed. 8 p.m. Rev. Lucile H. Couch, Pastor. Ph. TU 321-80.

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. Pres., James Bradford. Sec'y., Ruth Hanna.

FIRST SPIRITUALIST CHURCH, 3777—42nd St. Services Sun. 8 p.m. Rev. Emily G. Davis, Pastor. Phone AT 4-4980.

HARMONY TEMPLE OF SPIRITUAL BROTHER-HOOD, 722 Broadway. Son. 11 a.m. Worship service, 6:30 p.m. Divine healing, 7:45 p.m. Lecture, spirit greetings. Message Circles Tue. & Thur. 8 p.m. Rev. Florence A. Greenleaf, Pastor

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

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. Virginia Walker, Pastor.

SAN FRANCISCO

CHRISTIAN SPIRITUALIST CHURCH OF SAN FRANCISCO, 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: Sunday & Thursday 7:45 p.m. Developing Class, Wednesday 7:45 p.m. Rev. Frances Link, Pastor.

GOLDEN GATE SPIRITUALIST CHURCH, 1901 ranklin Straeet. Services Sun. 11:00 a.m. yceum, 7:30, Devotional, Wed. 7:30 Rev. lorence S. Becker, Pastor.

Florence S. Becker, Pastor.

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

THE SPIRITUALIST CHURCH, N.S.A., 41
Mason St. 5th Floor Native Son's Bidg. Services Sun. 7:30 p.m. Rev. Mary E. Taylor,
Minister. Phone JU 7-1232. Sec'y. Eli Goodreau.

ST. REPNANDFTIE'S SPIRITUALI TEMPLE OF

ST. BERNADETTE'S SPIRITUAL TEMPLE OF THE WHITE LADY, 1264 Valencia St. Circles Fri. 2:00 and 7:00 p.m. Rev. Leontine J. Chase, Pastor. Class for unfoldment. 1801 Chio St., Vallejo, Calif. Consul't. by Appt. Only. MIdway 2-6050

2-6050.

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. Services: Sat. 7:45 p.m. Healing, Lecture, Messages; Mon. 1:30 p.m. Class & 7:45 Space Class. Thur. 7:45 Unfoldment Class. Pr. by App'l. only. Rev. Helen Bercu, Pastor. 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.

Ing 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 -45
p.m. and Phenomena Class, Thurs: 7:45 p.m.
Phone MI 7-4724 for Private App'ts: Spirit
Contact, Astroiogy, and Healing, Rev. Mary
Zelinda Worth, Founder and Pastor.

RIGHTEOUS SPIRITUAL TABERNACLE, 557
Haight St. Services Wed. & Sun. 7:30 p.m.
Church School Sun. 11:45 a.m. Rev. Edith Gaines,
Pastor, Rev. Rose L. Byrd, Founder. FI 6-7489.

TEMPLE OF INSPIRATIONS, 450 Geary St.,
St. FRANCIS SPIRITUAL CENTER (Temple of Light), 1264 Valencia Street. Services Thur.
2 p.m. Circles, Sun. 11 a.m. Devotion, Unfoldment class Tue. 8 p.m. at 3340-A 24th St.
Rev. Harriett G. Davis, Pastor.

TEMPLE OF UNIVERSAL LIGHT, 450 Geary St.,

TEMPLE OF UNIVERSAL LIGHT, 450 Geary St.,

TEMPLE OF UNIVERSAL LIGHT, 450 Geary St., Rm. 102. Services Mon. 7:30 p.m., lecture, heal-ing & messages. Rev. Rose H. Fliesler Strongin, Rev. Louis W. Lusardi, Pastors. MI 8-8909 or GA 1-7500, Ext. 237.

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

REV. BEDA E. KVISLER, 8734 E. Las Tunas Dr. Meetings Thur. 7:30 p.m. Consul't. by App'l. Phone AT 6-3068.

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. 390 N. 13th 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, 390 N. 13th. Services 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.

THE SPIRITUAL SCIENCE CHURCH, 390 N. 13th St. Services: Sat. 7:30 p.m. Healing, Messages, Lecture. Rev. Evan Shea, Pastor.

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

SPIRITUAL CHURCH OF THE GOOD SHEPHERD, 520 So. Main St. Service Sun. 7:30 p.m. Healing; 8 p.m. Lecture. Rev. Larry McIntosh, Pastor. 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

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

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

CHURCH OF THE HEALING HANDS, BIBLE SCHOOL, '(Non-Academic), P.O. Box 104, Classes by app't. Drs. Jerry & Bill Haley, D.D., Para-sychologists, Phone GR 5-0787.

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.

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

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.

STAR OF KNOWLEDGE SPIRITUAL CHURCH, U.C.M. No. 506, 4834 Theo Ave. Services Sun. & Thurs. 7:30 p.m., Healing & messages. Develop.

classes. Priv't. Consul't. by App't. Rev. Betty F. 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 0-0442.

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

CONNECTICUT

NEW LONDON

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

NORWICH

THE NATIONAL SPIRITUALIST CHURCH OF NORWICH, 307 Main St. Services: Sun. 3 p.m.; Healing 5:30 p.m. Mrs. Teckta 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 State & Mr. Royal 1. Slate, Ministers of Healing.

STAMFORD

ALBERTSON MEMORIAL CHURCH, 485 Sum-ner Street. Services Sun. 11 a.m. Rev. Ray-mond Burns, Pastor.

COLORADO

DENVER

TEMPLE OF HARMONY SPIRITUALIST CHURCH

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. Allen J. Miller, 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 Lent, Phone RAce 2:3494. RAce 2-3494.

THE 1.H.S. CHAPEL OF SPIRITUAL SCIENCE, ASSN. 114 E. 8th Ave. Services Sunday 7:30 p.m.; Tuesday & Thursday 1:30 p.m.; Friday 7:30 p.m. Rev. Mary B. Pearson, Pastor. Phone BElmont 3-3272. Sara Calabrese, Sec'y. Phone 024 936-2148.

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.

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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.

THE FIRST SPIRITUALIST CHURCH, 131 C St., N.E. Services Sun. 8 p.m.; Class Tue. 8 p.m.; Seance Fri. 8 p.m. Rev. Alfred H. Terry, Pastor.

FLORIDA

UNIVERSAL SPIRITUALIST CHURCH, 947 W.
13th Street. Services: Sun. & Wed. 7:30 p.m.
Rev. Lillian Dee 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, Mon. 7:30 pm. Wed. & Sun. services 7:30 pm. Wed. 2:30 pm. Rev. Margaret Hays Springstead, Minister-Practitioner. Phone CL 2:2422

DEERFIELD

CHRISTIAN CHURCH OF SPIRITUAL SCIENCE, 601 S.E. 13 Court, North Federal Hwy., Masonic Temple No. 325. Mr. C. L. Lachtrup, Treas.

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

Write CHIMES for details about Listing

Fri. 7:30 p.m. at 200 N.E. 4th Street. Rev. Jewell E. Williams, Pastor. Phone JA 2:3160.
UNIVERSAL TEMPLE OF TRUTH FOUNDATION, CHURCH-SEMINARY, 1628 N.E. 16th Terr. Semi-ars, readings, healing, & message work. Rev. Wm. C. Chakford, Pastor & Dean. 10 4:3701.

SPIRITUAL LIGHTHOUSE CHURCH, 1049 Crest-wood Ave. Sunday School 11 a.m. Sunday Eve 8 p.m. Class Tue. 8:30 p.m. Message circli-Wed. 8 p.m. Bible class Thur. 8 p.m. Rev. Ida 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. Gertz, 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. Poilter, Pastor. METAPHYSICAL SCIENCE CHURCH, (N.S.A.C.),
601 S.W. 7th St. Services Sun. 8 p.m. Thur. 2:30
& 8 p.m. Rev Sophie Busch, Pastor.

SPIRITUALIST MEMORIAL CHURCH, 1621 S.W.

6th St., Services Sun. 8 p.m., Classes Iues. C Thurs. 8 p.m., Madge Hart, Pastor, Corrine Cop-

THE LIGHT OF THE WORLD CHURCH, 1776 N.W. 20 St. Services Sun. 8 p.m., Develop. Class Fri. 8 p.m., Revs. Robert Bond & Edward White, Pastors. Ph. NE 5-3338.

PUNTA GORDO

CHRISTIAN THINKERS OF AMERICA, R.R. 2, Box 725, Acline Rd. Services Sun. 11 a.m. Rev. Oma M. Purdy, Pastor.

SARASOTA

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

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. Rev. Mildred Deis, Pastor. Phone 78:3745 for healing and counsel

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

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

TEMPLE OF THE LIVING GOD, 2201 1st Ave. No. (Masonic Temple) Services Sun. 7:30 p.m. Classes and private Consul't. by App't. Rev. Laurine J. C. Stroud, Minister; Rev. LeRoy Zemke, Co-worker. Telephone DI 5-4603.

UNIVERSAL HARMONY MOTHER CHURCH, 23rd Ave., N.E. Rev. Helene Gerling, Pastor: Religious Service, Sunday 7:30 p.m., Study Seminar, Wednesday, 7:30 p.m. Free literature. 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. Wed. Message Circles 7:30 p.m. Circles Thur. 1-4 p.m. at 9301 12th St. Rev. Hage 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. 7:30 p.m. Wednes-day 7:30. Healing period, half hour before above services. Rev. Dr. Lillian Frey, Pastor., Rev. Mary R. Dowling, Co-Pastor. Phone TAmpa 8:2505 R-3505

GOOD SHEPHERD, UNIVERSAL SPIRITUALIST CHURCH, 3505 Central Ave. Services: Sun. 7:30

p.m. Wed. 7:00 p.m. Ministers: Rev. Raymon Noegel and Rev. Lamar M. Keene.

CHURCH OF ETERNAL LIGHT, N.S.A.C., 209
Magnolia. Services Sun. 7 p.m. Healing 7:30
p.m. Lecture & messages. Thurs. 7:30 p.m. All
message circle. Rev. Mary P. Stephens, Pastor.
Ph. 877-7394.

ILLINOIS

CHRISTABELLE SPIRITUALIST CHURCH, Rm.
"C", Y.M.C.A. Services Sun. 7 p.m. Ben D. Jones
Jr., Pres. Mrs. Jeanie H. Jones, Sec'y.

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

CHICAGO

CHICAGO

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

FIRST FRATERNAL SPIRITUAL CHURCH, 1643
N. Cicero Ave. Rev. Erman Binz. Services Sunday afternoon at 2:30.

SILENT PRAYER SANCTUARY, 3602 W. McLean Ave. Services Sunday afternoon. Albany 2:6417.

30 a.m. Wed. 8 p.m. Rev. Sophia Schaffer, Pastor. Albany 2:6417.

THE SPIRITUALIST CHURCH OF TRUTH. 3349

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

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

SPIRITUAL SCIENCE CHURCH No. 3, 1715 W. 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.

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 CANDLEL: GHT 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.

Pastor, Phone LV 7-9700.

CHURCH OF DIVINE REVELATION, 207 S.

Wabash Ave., 2nd floor, Hall C. Sun. services
3 p.m. Lesson Lecture on Soul Growth. Group
Meditation, Divine Healing and communication
service. Rev. W. W. Mueller, Pastor, Rev. E.

BOYER, LO-PASTOR.

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

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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. 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 8-5605, Rev. C. Bright, Pastor.

APOSTOLIC INSTITUTE OF METAPHYSICS, 5619

APOSTOLIC INSTITUTE OF METAPHYSICS, 5619
Broadway. Services Sunday 3 p.m.; Wednesday
class for metaphysical and spiritual unfoldment,
8 p.m.; Message and healing, Saturday 8 p.m.
Rev. Paul A. Danielson, Pastor. Phone ED 4-1833.
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. Readings Tue. noon to
8 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. Candleight service night of full moon of each month. Rev. Anthony Camardo, Pastor. Phone: CApital 7-4333

7-6333.

FRIENDLY CHURCH OF CHRIST, 1551 N. Milwaukee Ave. Services Sun. 3 & 7:30 p.m. Tue. 7:30 p.m. Bishop Harold Kingenmair.

SO p.m. Bishop Harold Kingenmair.

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

TEMPLE OF LIGHT, 5440 W. Windsor Ave. Services Sun. 4 p.m. Healing, lecture & messages. Social evening 1st Sat. ea. mo. Priv. consult. by

appt. Develop. & Astrol. classes. Rev. Clifford M. Royse, Jr., Pastor. AV 2-3488.

LOUIS UHER MEMORIAL CHURCH, 2614 No. Austin Ave. Services Sun. 11 a.m. Rev's, Fred & Emily Ludmann.

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.

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, ood Pl. & Jasper St. Services Sunday p.m. Social atternate Fridays 8.00 p.m. Myrtle M. Sperry, Pastor, 244 Nebraska Frankfort. Phone Frankfort 5157. Glenwood P 2:30 p.m. S Rev. Myrtle

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. Ser-vices Sun, 7:30 p.m. Rev. Virgil Kieth, Pastor; Lillie Smeltzer. Sec'y. Phone Peoria 6-2054.

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

WESTMONT

UNITY SPIRITUALIST CHURCH, 21 E. Quincy 51. Services Sun. 7:00 p.m., lecture, healing, spiril greetings. E. A. Backlund, Pres., Sylvia Kostopoulos, Sec'y.

IOWA

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

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.; Consul't. 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. 116½ 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 Kladarin, Ass't. Pastor; F. F. McGinnes, Pres.

HAMMOND

HAMMOND

UNITED SPIRITUAL TEMPLE OF TRUTH, 469471 E. State Street. Odd Fellows Hall. Services Sun. 7 p.m. healing. 7:30 p.m. service. Erma M. Paul, President.

FIRST PROGRESSIVE SPIRITUAL CHURCH, 229

Ogden St. Services, 7-9 p.m. 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 P. Heald, Pres., 3550 Station. LI 6-8937. Ethel Blackburn, Sec'y., 1141 N. Park.

PSYCHIC SCIENCE SPIRITUALIST CHURCH, 1415 Central Ave. Services Tue. 2 to 4 p.m. Message service Thur. 7:30 p.m. Regular service Sun. 3 p.m. (Lyceum 10 a.m. Sun.) Glenna Clark, President.

MIDDLETOWN

SCHOOL OF DIVINE LAW, S. 8th St. Rd. Limited classes. Wed. Services to be announced. Phone 354-2427 for information. Counselling by App't. Rev. Neenah, Pastor. PERU

FIRST SPIRITUALIST CHURCH, 62 So. Miami Street. Services Sun. 7 p.m. Rev. Russell Copp,

SOUTH BEND

FELLOWSHIP SPIRITUAL HAVEN, 1305 E. FELLOWSHIP SPIRITUAL HAVEN, 1305 E. Sor-in St. Pastor, Rev. Alice Gentry, L.U.S.A. Midweek services, Thur. 7 p.m. Healing before 6:30 p.m. Sunday School, Sun. 6:30 p.m. Ser-vice 7 p.m. Bunco and message circle last Sat. month. Supper 4:30 p.m. each 2nd Sun. month. Healing conducted by Rev. Dewey Gentry, Sec'y-Treas. Phone CEntral 3-5610.

TERRE HAUTE

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

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 Hodgers, 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. 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

FIRST CHORCH 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. Noblett, 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. Half. Water Street. Services Sun. 3:30 p.m. Edward Jacks, Pastor. Zelma Dickens, Sec'y.

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, Pastor. Phone KI 7-0513.

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

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

BROCKTON

FIRST SPIRITUALIST CHURCH, Cor. Green and Glenwood Sts. Services Sun. 4 p.m. & 7 p.m., Healing 5:30 p.m., Thurs. 7:30 p.m. Gustavus P. Karlson, Pastor & Lic. Min. FITCHBURG

FIRST SPIRITUAL ALLIANCE CHURCH, 22 Knowlton Terrace. Services: Sun. 3 and 7 p.m. Sec'y. and Treas.: Marion Pelletier, R.F.D., Keene, N. H. President, Emily Sanborn, 73 Cedar

FIRST SPIRITUALIST CHURCH OF LYNN, E. Lyon, 100F Hall, 206 Cheatnut St. Services Sun. 3 & 7 p.m., 1st & 3rd Thurs. 7:30 p.m. July to Nov. no afternoon service. Della Davis, Pastor. Ethel Eldridge, Sec'y.

WEST GLOUCHESTER MASSASOIT SPIRITUALIST CAMP, U.C.M. 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 Sun. 7:30 p.m. 2nd & 4th Sun. 2 p.m. also. Message circle following. Supper 5 p.m. Pastor & Pres., Ass't. Treas., Rev. Bernice Case. 423 N. Locust. Rev. Lillian Cadoo, Sec'y.

BATTLE CREEK

THE SPIRITUALIST CHURCH OF DIVINITY, 1,0,0,F. Temple, 36 South Ave. Services: Sun. 7 p.m. Birthday Supper 3rd and 5th Sun. Glenn R. Brenner, Pres. Rudy Maiers, Vice-

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. Fount-ain 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., 1.0.0.F. Hall. Services Sun, 7 p.m. Healing, Worship 7:30 p.m. Rev. J. A. Hunt, Pastor. Jessie L. Hertel, Sec'y.

DETROIT

FIRST PSYCHIC CHURCH OF BRIGHTMOOR, 17129 Fenkell. Developing class Tue. 8 p.m. Juday service 7:30 p.m. Rev. Carroll Ware, astor. Rev. Katherine K. Cation, Sec'y.

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

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 Newby, Minister. Phone UN 1-3346.

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, lakster, Mich. Phone PA 1-1050.

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 pm. Rev. Pearl V Reinhardt, Pastor. 412 McCreery St., Flint, Mich. Phone CE 9-1022.

FIRST UNIVERSAL SPIRITUALIST CHURCH OF LINT, 1502 Jane Street. Services Sun. 2:30 7:30 p.m. Rev. Edna Humphrey Yaru, Pastor. FLINT, 1502 & 7:30 p.m. GRAND RAPIDS

UNIVERSALIST CHURCH OF GOOD WILL, 802
Wealthy, S.E. Sunday Services 7 p.m.; Wed.
8 p.m. Rev. Emma Farrington, Pastor, Phone
GL 1-0128. Rev. Mable Buck, Ass't. Pastor,
Phone CH 5-2769.

SPIRITUAL LIGHTHOUSE OF TRUTH, Maccabee Bldg., 126 Sheldon Ave., S.E. Services Sun. 3:30 & 7 p.m. Rev. E. B. Stephenson, Pastor. Phone 90763.

JACKSON

UNIVERSAL SPIRITUALIST CHAPEL, 1014 Le-roy 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

KALAMAZOO

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

LANSING

LANSING SPIRITUALIST EPISCOPAL CHURCH. LANSING STRITUALIST EPISCOPAL CHURCH, 700 S. Holmes \$1. Services: Sunday School Sun. 10 a.m. Worship Sun. 7:30 p.m. Healing & Worship Wed. 7:30 p.m. Uufoldment Class Mon. 7:30 p.m. Rev. Ella J. Sutton, Pastor. Phone IVanhoe 5-2358.

SPIRITUALIST CHURCH OF DIVINE TRUTH, Temple of The Market 2007 Leaves \$2. Deep 1.

SPIRITUALIST CHURCH OF DIVINE TRUTH, Temple of The Masters, 807 Jerome St. Phone IVanhoe 2-9520. Rev. Arthur Sebring, Minister, D.D. Divine worship Sunday 7:45 p.m. Messages; Wed. message service 8 p.m. with trumpet in the light

MUSKEGON

THE TEMPLE OF SPIRITUAL LIGHT, 1404 8th St. Services Sun. 2:30; 3:15 Sunday School & Readings; 5 p.m. Supper; 7:30 Eve. Service; Thur. 7:30 Social, Rev. James Sabin. Pastor.

FIRST UNIVERSAL SPIRITUALIST, Blue Room, Occidental Hotel. Services Sun. Healing 7 p.m., Devotional 7:30 p.m. Phenomena Seances by App¹t. Rev. Wm. R. Aldred, Pastor.

MUSKEGON HEIGHTS

FIRST NATIONAL SPIRITUALIST CHURCH, 2101 Jefferson St. Sun. 7:00 p.m. Healing; 7:30 p.m. Devotional service and messages. Pastors, Rev. Thelma Sidock & Rev. Wm. Norris.

PONTIAC

CHRISTIAN PSYCHIC SCIENCE CHURCH, 30 Whitemore St. Services Sun. and Wed. 8 p.m. Rev. Horace J. Drake, Pastor. Phone FE 2-7657 or FE 4-7932.

ROSEVILLE

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

CHURCH OF SPIRITUAL TRUTH, 720 Brewster. Services Sun. Healing 7-7:30 p.m. Rev. Alma Eastman, Pastor, 1833 No. Charles St. SUNFIELD

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

VICKSBURG

THE LIGHT OF GOD SPIRITUALIST CHURCH, Townsend Bldg., So. Kalamazoo St. Services Sun. 11 a.m.; 3rd Sun. of Month 11:30 a.m. & 7:30 p.m. with supper at 5:30 p.m. Rev. Virne J. Williams, Pastor.

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, Chicago Ave., Chartered under the National Federation of Spiritual Science Churches. Sun-day evening service 7:30 p.m. Rev. Lourenda Cotter, Pastor.

ST. PAUL

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

SPIRITUALIST EPISCOPAL CHURCH OF DIVINE TRUTH, 496 Holly St. Services Sun. 11 a.m.; All message service 1st Sun. of month :730 p.m. Study group Wed. 8 p.m. Rev. Ethel Colby Holzman, Pastor.

MISSOURI

KANSAS CITY

ETHELAINE CHAPEL, S.P.L. No. 2, 4317 State Line, WEstport 1-9651. Services Sun. 7:30 p.m. Pastor, Rev. Wm. Robt. Yerian.

SCIENCE OF PROGRESSIVE LIFE ASS'N. NO. 63, (United Christians), 506 W. 16th St. Services Sun. & Wed 7:30 p.m. Rev. Leta Goff, Pastor. WE 1-2983.

CHURCH OF THE THREE ROSES, 3754 South Spring Ave. Services Sun. 1:30 & 7:30 p.m., Thur. 1:30 & 7:30 p.m. Healing by Appt. Un-foldment 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 Pastor. Healing and Consul'1. PRospect 2-3536.

SOUL SCIENCE SPIRITUALIST CHURCH, 3683 Dover Place. Services Sunday 10:30 a.m. Iona Brandt, Pastor. 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.

NEVADA

CARSON CITY

CAPITOL CHAPEL, (UCM No. 259); 110 E. Musser St. Sunday 10 a.m., Sunday School, 7:30 p.m. Services; Wednesday 7:30 p.m. Prayer meetings. Rev. Mary Louise Casteel, Pastor.

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

ELIZABETH

7TH CHURCH OF PSYCHIC Science, 415
Madison Avenue. Services Wed. 2 & 8 p.m.
Sun. 8 p.m. Rev. V. Fleischman, Pastor.
CHURCH OF THE TRUE GOSPEL, 31 Rahway
Ave., Back of Ct. House, Apt. 4. Message meeting Sun. 2:30 p.m., Tues. & Thurs. 8 p.m. Every
other Wed. france circle 8 p.m. Call for priv.
consult., Rev. Allan Lynd, Pastor. EL 3-0298.

GUIDING STAR SPIRITUALIST CHURCH, 348 o. Maple Ave. Rev. M. McHugh Balbirski, So. Maple Ave. mental and physical medium. Phone 652-4073. 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.

PSYCHIC SCIENCE TEMPLE, 532 Springfield Ave. Rev. Dorlinea 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.

MOTHER TEMPLE OF PSYCHIC SCIENCE, 532 Springfield Ave. Services: Tue. 1 & 7 p.m. Rev. Dorothea 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 Crew, Pastor. Telephone 3-0234.

SPIRITUAL CHURCH OF DIVINE GUIDANCE, 3703 New York Ave., above Insurance office. Services: Sun. 7:30 p.m. Tue. & Thur. 1:30 p.m. Healing, Tue. & Fri. 8 p.m. Social 4th Fri. of month, 8 p.m. Guest Speakers Assisting Rev. Ann P. Rugar, Minister.

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

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 TEaneck 7-6335.

WEST NEW YORK

ETHEL'S MEMORIAL CHAPEL, 448 63rd St. Services Sun. 7:30 p.m. Tues, 1:30 p.m. Thur. 1:30 p.m. Social every 2nd Friday of each month. Pastor, Rev. C. Kellenberger.

NEW YORK

ALBANY

FIRST SPIRITUALIST CHURCH, 460 Western ive. Services Wed & Sun., 7:30 p.m. Rev.

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

BINGHAMTON

TEMPLE OF TRUTH CHURCH, 65 Standish Ave., Hillcrest. Sun. 2 p.m. Worship, public healing, spirit greetings; Sunshine Auxilliary, Wed. 1 p.m.; Unfoldment class, Fri. 7:30 p.m. Rev. Mae Merrit York, Pastor, Rev. Clarence Lamb, Assistant Pastor, Bertha Japhet, Licentiate Min-

IGLESIA CRISTIANA ESPIRITUALISTA SAN RAFAEL, 795 E. 158 St. Servicios: Martes 8:30 p.m. A. 11:00 p.m. Viernes 8:30 p.m. A. 11:00 p.m. Domingo 2:30 p.m. A. 5:00 p.m. Rev. Padre Cecilio Rodriguez, Pastor. KI 2:0673.

BROOKLYN

TEMPLE OF DIVINE GUIDANCE, 332 E. 54th St., Apt. 10. Services Sat. 7:30 p.m. Rev. Bertha Fischer, Pastor. Phone HY 8-5507 7-9 p.m.

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

ST. JOHN'S SPIRITUALIST CHURCH, 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

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

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

Hauth, Pastor.

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

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.

JOHN CARLSON MEMORIAL SPIRITUAL CHURCH, 1045 Elmwood Ave. Services: Sun. 7 p.m. Medium's Day, 3rd Sun. 3:00 p.m. & 7 p.m. Rev. Edith S. Wendling, Pastor. Rev. M. Luther, Sec'y. Classes Tues. 1 p.m. & 8 p.m. Phone TF 6-0750.

Phone TF 6-0750.

UNIVERSAL HARMONY TEMPLE, 178 Olympic Ave. Services Sun. 7:45 p.m. with Healing, Fellowship Day every 2nd Sun. 3 and 7:45 p.m. Midweek Service, Thur. 2 and 8 p.m., all message with Healing, Private Consult. Phone TX 5-6223. Minister, Rev. Rosaline K. Glasser; Ass't. Minister, Rev. Hazel B. Ossman.

CORNING

UNIVERSAL SPIRITUALIST CHURCH, 22 Earl St. (Northside) Services Sun. 7:30 p.m. Mediums Day, 3rd Sun. Month. Message service Tue. 7:30 p.m. Rev. Jaroslav Tuma, Pastor. Phone XN

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. Howard Sampson, Ass't. Rev. Melessa Miller & Mabel Smith, Healers. Arlene Badman & Aver Niles, music. JASPER

GOLDEN ERA WIGWAM SPIRITUALIST CAMP. GA.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.

FIRST SPIRITUAL SCIENCE CHURCH, 834 W. Main SI. Services Sunday & Wednesday 7:45 p.m. Healing and Message service. LO 2-9266 Rev. Bernard G. Weinberg, Pastor; Rev. Mayme Rosenaum, Co-Pastor.

SYRACUSE

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

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

CHRISTIAN SPIRITUALIST CHURCH, Maher Bldg., Seneca St. Entrance. Services Sun. 3 & 7:30 p.m. 2nd Sun. month, supper 5 p.m. Rev. Mabel R. Hammel, Minister. Mrs. Rena

LONG ISLAND, N. Y.

HOLLIS, L. I.

CHAPEL OF SPIRITUAL TRUTH. Services 1st, 3rd & 5th Sundays of month, 7:45 p.m. Rev. Henrietta L. Cox, Pastor. Phone Olympia 7-9497.

SOUTH OZONE PARK

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

EAST ROCKAWAY

GOLDEN RULE SPIRITUALIST CHURCH, INC., 22 Barnstable Road. Services: Classes by written app't. 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 IVanhoe 1-3404. Rev. Marion G. Miller, Pastor.

NEW YORK CITY

CATHREDRAL OF FAITH, 41 West 73rd St. Phone TRafalgar 3-0994. Bishop Richard Renardo, Pastor. Sun. Worship & Healing 6:15 p.m. Messages 7:30 p.m. Wed. & Sat. 1 p.m. messages nad Wed. & Fri. 6:30 p.m. Air conditioned Chapel.

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

Sec y. Phone: EX 2-1037.
UNITED SPIRITUALISTS' CHURCH, 213 W. 53rd
S. Room 402. Healing Demonstrations & Messages Sun. 2:30 p.m. Evenings Sun. Tues. Wed.
Fr. 7:30-9:00 p.m. Affordons Wed. & Sat.
1:00-3:00 p.m. Minsters, Sylvia Brooke, Martha
Feldstein & Margaret Hinds. 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 Argoe, Minister. Message Services: Tues. 5:30 to 7:30: Wed. 2 p.m.: Fri. 5:30 to 7:30. Phone Columbus 5: 2952 for Special Events.

THE FRANCESCAN ORDER OF 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. Sessa.

Thur. 8 p.m. Rev. Angela J. Sessa, Pastor, L. Sessa. Pres. Phone TRemont 8-9134.

HELEN BRAND MEMORIAL (1.A.G.S.) Studio No. 36, 1425 Broadway Studios, near 40th Street, Services each Sun. 2:30 p.m. Rev. Hazel Brand Herreion, Minister.

CENTER OF DIVINE GUIDANCE, 118 W. 57th St., Studio 229, Great Northern Hotel. Services: Message Services Sun. 7 p.m. Thurs. 10 a.m. & 7 p.m. Fri 2 pm. Classes Wed. 2 p.m. Fri. 8 p.m. Rev. Martha K. Seidler, Pastor. Phone Circle 5-4915 or GEdney 9-5368.

FIRST CHURCH OF SPIRITUAL VISION, 100 W. 77nd 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. Angera V. Caii 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.

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

FIRST UNIVERSAL SPIRITUALIST CHURCH, Rev. Cofford Bias, Minister. Services Sunday 8:00 p.m., Laurelton Room of the Hotel Wellington, 55th St. at 7th Ave.

55th St. at 7th Ave.

CATHEDRAL OF GOD, INC. 53 W. 82nd SI., up stoop, front. Message services: Tues. & Thur. 7:30 p.m. Sat. 3:30 p.m.; Rev. V. Barbara Lesnowich, Minister. AP 7:0338.

DIVINE CHURCH OF METAPHYSICS, Room No. 309, 1674 Broadway (near 52nd 51.) Message Services: Sat. Sun., Tues., Thurs., Fit. 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 1208-09, Hotel Great Northern, 118 W. 57th Street. Rev. Pierrette S. Austin, Director. Miss Grace Emerson, Sec'y.

FLYING SAUCER NEWS, 119 E. 96th St. 9 a.m. to noon, daily. Phone TE 1-4271. James S. Rigberg, MsD., D.D.

NEW YORK PSYCHOLOGY FORUM, Laurelton Hotel, 147 W. 55th St. Each Tuesday, starting Oct. 10th, 7 p.m. Ann Koernig, Director. Phone GRamercy 7-8650.

ST. MARY'S SPIRITUAL TEMPLE ASSN., 306 Lenox Ave. Services Mon., Wed., Fri., 6-9 p.m. Tue. eve. class. Thur. Business meetings. Rev. Walter Guyther, Pastor.

Walter Guyther, Pastor.

UNIVERSAL TEMPLE OF SPIRITUAL TRUTH, INC., 2415 Morris Ave., Bronx, Apt. 3G (st. fl.), Services Tue. 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.

TEMPLE OF THE SUN, Carnegie Hall Bldg., 154 W. 571h St., Studio 853, New York 19, N.Y. Sun. services 2:5 p.m. Rev. M. Gladys Brown, Pastor., CI 7-5918.

OHIO

AKRON

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

FRIENDS TEMPLE OF SPIRITUAL TRUTH, 1555 Laird Drives. Services every Sunday and Wednes-day Evening, 77:30 Healing. 7:45-9:30, Lect-ure and Spirit Greetings. Rev. E. A. Higley, Pastor. Co-Pastors, Rev. Jane Higley & Rev. Robert White. Mrs. Gertrude Shepphard, 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. My10. Sizer, Pas-tor; Rev. Clara Todten, Ass't Pastor.

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

CINCINNATI

UNIVERSAL BROTHERHOOD OF THE COSMIC AGE, NEW AGE TEMPLE, 3756 Reading Rd. Ser-

vices Sun. 10:00 a.m. Master teach., 2:45 p.m. Healing & Messages, Thurs., 7:45 p.m. Rev. Emil J. Schmidt, leader. Ph. WO 1-0506 or MO 1-8597. BEACON SCHOOL OF LIGHT, INC., 628 Forest Ave. Phone 281-9826. Meeting Wed, at 8:00 p.m. Every Third Sunday of month at 4:00 p.m. Visitors welcome.

Visitors welcome.

TEMPLE OF THE OPEN DOOR, 1268 Coolidge
St., Mt. Washington, Cincinnati. Leaving Govt.
Square, Bus 24 to Coolidge St. Services: 2nd,
3rd, and 4th Sun. of every month, 2:30 p.m.,
Healing. Phone Be 1-7195, Rev. G. E. Mills. COLUMBUS

SPIRITUALIST CHURCH OF SPIRIT REVELATION, 241 W. Hubbard Ave., Sun. and Wed. 7:30 p.m., mesage service, fourth Fri. 8 p.m. Mrs. Chas. Mitchell, Pres., phone AX 9-2775; Rev. Elizabeth M. Lannon, Pastor and Sec'y.

TEMPLE OF PSYCHIC PROPHECY, 2495 N. 4th St. Services: Sun. & Wed. 7:45 p.m. Ladies Aid, Wed. 1 p.m. Rev. Nancy A. Robinson, Paster. Phone AM 8:9125.

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 St. & E. Oakland Ave. Services: Sun. & Wed. 7:30 p.m. Worship, healing, messages. Mary Walpole. Sec'y. Church Ph. 267-5171, Rev. Inez Dreibelbis, Pastor, Ph. 262-3918.

THE FIRST SPIRITUALIST CATHEDRAL, Sixth and State Streets, Services Sunday and Thursday 7:30 p.m. Rev. Ralph A. Whitney, Pastor. Bernece Whitney, Secretary, Church Phone CA 8-1112. Pastor's Phone CL 2-1843.

DAYTON THE UNIVERSAL TEMPLE OF TRUTH FOUN-DATION, 1419 Deerland St. Services Sun. 2:30 8 7:30 p.m. Wed. 2:30 p.m. Classes Thur. 1:30 p.m. and Fri. 8 p.m. Seminar Class. Dr. Gladys Neil Steffen Tharp, Pastor. Phone CL 4-2033.

CENTRAL SPIRITUALIST CHURCH, Haynes & Hulbert Sts. Services Sun., Lyceum 9:30 a.m., Devotional Service, 7:45 p.m. Pastor: Mrs. Echo Steinke, Ph. AX 8:4523; Mr. Franklin Holland, Steinke, Ph. AX 8-4523 Ph. 256-2810, Dayton.

EAST LIVERPOOL

FIRST SPIRITUALIST CHURCH, 245 W. 6th St. Services Sun. and Mon. 7:30 p.m. Sara H. Bow-ersock, Pres., Doris Tucker, Sec. 812 Dresden

FREMONT

FIRST SPIRITUALIST EPISCOPAL CHURCH, Taff al Charles Sts., near Napoleon St. Ser-vices each Sun. 3 p.m. Rev. Luella M. Morri-son, Pastor. Phone FEderal 2-7534.

MARION MEMORIAL SPIRITUAL CHURCH, 122 W. Church Street. Services Sun. 7:30 p.m. MANSFIELD

PHILADELPHIA SPIRITUALIST TEMPLE OF THE GOLDEN DAWN, 230 Park Ave., East. Services Sun. 7:45 p.m., Classes Wed. 7:45 p.m., Rev. Ida B. Bates, Pastor. PI 7-3936.

MASSILON MASSILUN
THE FIRST SPIRITUALIST CHURCH, 224 North
Ave. N.E. Services: Sun. 7:45 p.m. Lecture
and messages Mary Church, Peu. Sec'. Phone
Canton Hyacinth 9-5542.

STUBENVILLE

FIRST SPIRITUALIST CHURCH, 207 N. 6th t. Services Sun. 7:45 p.m. Rev. Cora Yocum, astor. Isabella Harding, Sec'y.

SAYBROOK

SHRINE OF THE HEALING MASTER, Ridge West, (I.N.G.A.) Between Route 5 & Depot Rd. Services Sun. 2:30 & 7:30 p.m. Healing, Lecture, Messages. Rev. Helena Bowers, Pastor. Ph. 96-9165.

TOLEDO

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

sr. Lecii Engle, Pastor.

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

CHRIST UNIVERSAL SPIRITUAL CHAPEL, 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.

FIRST SPIRITUALIST TEMPLE, 323 W. La Clede Ave. Church phone, ST 8-9134. Gilbert Foster, Pastor. Residence, 2320 Volney Rd. Phone ST 8-9298.

OKLAHOMA

OKLAHOMA CITY

SPIRITUAL LIFE SCIENCE CHURCH, 316 S.W. 22nd St. Florence Heistand, Minister. Vernon Hendry, Co. Sec'y. Phone MEIrose 2-3488. Sunday School 10:30 a.m. Evening services 8 p.m. Sun.

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. Hewelt, Pastor. Lester C. Scoles,

UNIVERSAL SPIRITUALIST CENTER, 2240 Northwest 18th St. Sun Church Services and Healing, 8 p.m. Message service Wed. 8 p.m. Rev. Myrtle Harnish, Pastor. TULSA

FIRST UNITY SPIRITUAL SCIENCE, 711 South FIRST UNITY SPIRITUAL SCIENCE, 711 South Cheyenne, Services Sun, and Wed, 8 p.m. Heal-ing at both services. Rev. Orpha C. Beaulieu, Minister. Phone LUther 4-7725. Rev. Lena Will-iams, Assistant Minister & Secretary. Phone CHestnut 7-2871, Kelleyville.

OREGON

CANBY

FIRST SPIRITUAL RELIGIOUS ASS'N. OF CLACKAMUS CO., INC., Rt. 1, Box 575. New Era Camp Services every Sunday 11 a.m. Rev. Lloyd Hufiman, Pres.; Rev. Beatrice Gainer, Treas. Phone Canby 3915. Ruby Vigelius, Sec'y. Rt. 1—Box 575. Canby.

MEDFORD LITTLE WHITE CHURCH IN THE GARDEN, 819 No. Central. Services Sun. 8:00 p.m. Roy G. Miller, Pastor. SP 2-5577.

PORTI AND

THE FIRST SPIRITUALIST CHURCH, N.S.A., Redmans Hall, 1510 S.E. 9th Avenue and Hawthorne Blvd. Services: Sun. 7:00 Healing. 7:30 p.m. Service

7:30 p.m. Service

SPIRIT GUIDED FRIENDS, INC., "Christion
Spiritualists." Temple at 5729 S.E. Boise. Services Sun. & Wed. 8 p.m. Healing at all services. Minster, Rev. Jean Krause, Phone PRospect 1-8986; Sec'y, Dutcle Jackson.

THE FIRST SPIRITUALIST CHURCH, 5123 N.E. 21st Ave. Services Sun. 7:15 p.m. Rev. Alma Gudhart, Pastor. Phone ATlantic 1-4541.

PENNSYLVANIA

HARRISBURG

THE FIRST SPIRITUALIST CHURCH of Harris-burg, 607 N. 2nd St., Knights of Malta Hall. Serv. Sun. 2:00 p.m. Rev. John F. Kreisa, Pastor. CE 4:2936.

PHILADELPHIA

UNIVERSAL SPIRITUALIST BROTHERHOOD
CHURCH, Rising Sun & Park Aves. Services
Sun. 3:30 p.m. Lecture & Healing 7:30 p.m.
Healing 7:45, Lecture and Messages Wed. 8
p.m. Healing & Messages. Rev. Anna K. Rose,

FIRST ASSOCIATION OF SPIRITUALISTS, Master FIRST ASSOCIATION OF SPIRITUALISTS, Master St, West of Broad. Lyceum Sun. 2:30 p.m. Lec-ture and message, 3 p.m. Dinner 5 p.m. Heal-ing, 7 p.m. Lecture and messages, 7:30 p.m. Rev's. Melvin and 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. Hallowell, Pres. Church Phone RE 9-3941.

Church Phone RE 9-3941.

SECOND SPIRITUALIST CHURCH, 423 So. Broad St. Sun. 7 p.m. Healing; Lecture and messages 7:30 p.m. Wed. 8 p.m. Message service. Pastor, Rev. Alida Neige, Co-Pastor, Rev. Augusta Taylor. FIRST CHURCH OF SPIRITUAL SCIENCE, 2819 N. 21st Street. Closed seances by appointment only. Rev. Veronica dela Torre, Pastor.

DOROTHEA PSYCHIC CENTER, 5307 Walnut St. Services Tues. & Thurs. 7:30 p.m., Ladies circle Wed. 1:30 p.m., Rev. Ruth B. Gallagher, Pastor. PITTSBURGH

FIRST SPIRITUALIST CHURCH, 256 Boquet St. Services Sun. & Thur. 8 p.m. Phone MU 2-3878. Marian Clark, Sec'y.

MOTHERS LITTLE CHAPEL, Tuesday, Thursday, Sunday 7:30 p.m. 114 Federal St.
FIRST SPIRITUALIST CHURCH, 256 Boquet St.
Services Sun. 7:30 p.m. Thur. 2 & 8 p.m. Mrs.
Sarah Taylor, Pres. Phone HI 1-0131. Church phone MU 2-3878.

READING

FIRST SPIRITUALIST CHURCH OF READING, 1047 Penn. St. Services Sun. 7:30 p.m. Wed. 7:45 p.m. Mrs. Hazel Peterson, Pres.; Rev. Clara Senior, Pastor. R.D. 4, Litiz, Pa. 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,

RHODE ISLAND

PROVIDENCE

THE W. T. STEAD SPIRITUALIST CHURCH,

INC., 32 Haskins St. Services: Sun. 3 p.m. Mrs. Amelia K. Thornley, Sec'y. 77 Bucklin Ave. Warnick, R.I. Phone STuart 1-5306.

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

TEXAS

BEAUMONT

THE HOUSE OF PRAYER CHURCH, 812 North St. Services Tues. & Fri. 7:30 p.m. Rev. Pearl M. Davis, Pastor. Phone TE 2-0369.

OPEN DOOR TRUTH CENTER, 2821 Idalia ervices Sunday 7:15 p.m. Friday 7:30 p.m. lessages. Rev. Kathryn Baker, Pastor. Phone

THIRD SPIRITUAL CHRISTIAN CHURCH, 1126 5th Ave. Services Sun. 8 p.m. Open Developing class, Thur. 8 p.m. Rev. Blanche Hanley, Pastor. Phone EDison 6-0975.

HOUSTON

HOUSTON

DIVINE LIGHT, U.C.M., 3505 Graustark, Sun. 2:30 p.m. Mon. & Thur. 7:30 p.m. Rev. Grace Fisher, Pastor. Phone UN 2-3447.

FIRST SPIRITUALIST CHURCH, 3523 Beauchamp Street. Lyceum, Sun. 6 p.m. Lecture, Sun. & Wed. 7:45 p.m. Pastor, Rev. Myrtle Lonuon Rogers; Earl J. Bowater, Ass't. Pastor and Director. Harry H. Adams, Healer.

MISSION PEDRO JARAMILLO SPIRITUAL HEALING PEDRO JAKAMILLO SPIRITUAL HEALING CHURCH, (U.C.M.) Rie. 1, Box 102, 2 mi. N. Taylor. Healing, Mon., Wed., Fri., Sun. 10 a.m. - 6 p.m. Messages Sun. 6 p.m. Seances Mon. & Wed. 8 p.m. Rev. Raymond C. Cavazos, Pastor. Phone MU 6-7745.

SAN ANTONIO UNIVERSAL SOUL SCIENCE TEMPLE, 421 Brooklyn Ave. Services Fri. and Sun. 8 p.m. Healing and Resident Seminary. Rev. C. A. Williams, Pastor and Teacher. Phone CApitol 7-8048

7-8048.

BETHLEHEM SPIRITUAL CHRISTIAN, 1004
South St. Mary's Street. Services Sun. 7:45
p.m., Wed. 8:00 p.m. Rev. V. R. Cummins,
Acting Pastor; Mr. Charles Valenta, President. p.m., Wed. o.... Acting Pastor; M Phone LE 2-8954

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

NORFOLK

MEMORIAL SPIRITUALIST CHURCH, 307 W. 37th Street. Services: Sun. and Wed. 7:30 p.m. Miss Florence Siebert, Sec'y.

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

SOCIETY OF TRUTH SEEKERS, P.O. Box 485, Mechanicsville, Va. Services Sun. 3:30 p.m. at Central Y.M.C.A., Foushee and Franklin St., Richmond: Rev. Amy L. Jefferys, Pasior; Sidney

WASHINGTON

RELLINGHAM

EVERETT

FIRST SPIRITUALIST CHURCH, Girard & D Sts. Services Sun. 11:00 a.m., Healing 10:30 a.m., Wed. 7:30 p.m., Ruth Poole, Pres., 2014 D St. Della Carlson, Sec'y. 2715 Alabama St. 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, bath of Remorton both of Bremerton.

THE NEW AGE SAMARITAN CHURCH, 18th & Baker, Bible class Sun. 10:30 a.m. Worship 11 a.m. Guest Workers, Development classes Tues. & Fri. 7:30 p.m. Healing, ESP & Message work. Ruth K. McWilliams, Pres. Guest Speakers Invited. Phone Alpine 9-4419. PUYALLUP

FIRST SPIRITUALIST CHURCH, 343 Second St. S.E. Services: Sun. Lyceum 10 a.m.; evening service 7:30 p.m. Message service 6:30 p.m. Ruth circle 2nd & 4th Wed. 12 p.m., Merle Van Doran, Pres., 3220 N. Meridian, Rachel Baars, Sec'y. P.O. Box 395, Sumner, Wash. UN 3-7080.

MARY A. TOWER MEMORIAL SPIRITUALIST CHURCH, 916 E. James St. Devotion and Child-ren's Lyceum, Sun. 11 a.m. Devotion, Sun. and Wed. 7:30 p.m. Message Circle, Sun. 6:30 p.m.

Wed, 7:30 p.m. Message Lircle, Sun. 0:30 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. Rauda-

baugh, Pastor: LaVerne E. Weher Pres - Marie

echner, Sec'y.
UNIVERSAL SPIRITUALIST LIBRARY, 3009 Ar-UNIVERSAL SPIRITUALIST LIBRARY, 3009 Arcade Bldg. Books for rent and periodicals for sale. Mediums in attendance. All welcome. Ada B. Johnson, Pres., Phone SU 3-0449. Genevieve Siedler, Sec'y. Phone LA 3-9220. Emma English. Librarian.

THE LHURCH OF THE ASCENDED MASTERS, 523 Summit Ave. N. Services Sun. 3 & 7-45. p.m. Wed. 1 p.m. Meditation. Debate 3 p.m. Reg. Services 7:45 p.m. Rey. Elise Hargesheimer, Pastor. Phone WE 6345.

THE AQUARIAN FOUNDATION, 315 15th Ave. N. Services Sun. 11-12 a.m. & 7:30-8:30 p.m. Wed. 7:30-8:30 p.m. Rev. Keith Milton Rhinehart, Pastor.

PROGRESSIVE SPIRITUAL CHURCH, 1114 5.
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 Faw-cett Ave. Services Sun. 11 a.m. Kenneth Daw-son, 1019 oth Ave., S.W., Puyallup.

WEST VIRGINIA

CLARA PRITCHARD MEMORIAL CHURCH (N.S.A.C.), 510 Fourth St. Sun. services 7:30 p.m. Rev. Marie E. Doyle, Pastor. Phone JA 5-9884.

THE FIRST SPIRITUALIST ASSOCIATION, Way Memorial Temple, Broadway & Maryland Sts. Services Sun. Lyceum, 9:30 a.m.; Devotional 10:45-a.m.; Message service Wed. 8 p.m. Rev. William Hubbard, Pastor.

WISCONSIN

BEAVER DAM

CHRIST UNITY SCIENCE CHURCH, Inc., 925 S. Spring Street. Services: Sun. 10 a.m. Child-ren's class 9:30 a.m. Thur. 7:30 p.m. Service & Messages, Healing and Consultation daily. Rev. Hattie Hoppa, Pastor.

KENOSHA

KENDSHA
CHRIST'S HEALING SHRINE, 6333 Sheridan
Road. Rev. Marnie Koski, Pastor. Services:
Wed. 2 p.m. Thur. 7:30 p.m. Sun. 3 p.m. Phone
OLympic 7-6863. MADISON

CHURCH OF DIVINE SPIRIT, G.A.R. Hall, 118 Monona Ave. Services Sun. 7:30 p.m. Rev. Adele Walker, D.D., Pastor.

MILWAUKEE

CHRISTIAN UNITY SPIRITUAL SCIENCE CHURCH, 2603 W. Atkinson Ave. Divine Service Sun. 9:30 a.m.; Divine Healing by appointment. Rev. Walter F. Krahn, pastor. Phone Hilltop

TEMPLE OF SPIRITUAL VISION. Woodmen Club House, 734 N. 26 St. Rev. Anita M. Kuchler, Pastor. Church Center, 1416 N. 14th St. THE PILGRIM PSYCHIC SCIENCES CHURCH, 1239 S. 15th Street. Services: Sun. 10 a.m., Wed, 7:30 p.m. Frieda Baumann, Sec'y. Phone UP 3-1083.

Phone UP 3-1083.

CHRISTIAN SPIRITUAL TEMPLE, 2544 North 27th Street. Services Sun. 10:30 a.m. & 8 p.m. Rev. Otto Fredricks, Pastor. Phone HI 4-6054.

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