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LEONARDO OUR FIRST MODERN PROPHET?

By

G. D. KAYE

Nostradamus.

"Beneath the water men shall walk, Shall ride, shall sleep, and even talk" Mother Shipton.

It is hardly possible to conceive of two more diametri-cally opposed characters than Nostradamus and Mo-ther Shipton. One was a highly educated man of God, the other an illiterate woman the other an illiterate woman often referred to as the Devil's child. Both were prognosticators in a contemporary era, and yet there is a certain amount of agreement between their prophecies. And both of them chose to make their predictions in rhyme.

Nostradamus, the assumed name of Michel de' Notradame was born at St. Remi

rhyme

ents with great success during the plague years which were to follow later.

Although of Jewish extraction, Nostradamus was a devout Catholic and an ardent astrologist. He regarded his astral findings as subject to Divine interpretation and in 1555 published many of his conclusions in a series of conclusions in a series of rhymed quatriains called *The Centuries*. This publication was so well received that it brought him to the attention of Catherine de' Medici, who encouraged him to publish an enlarged edition of his prophecies. This appeared in 1558 and was dedicated to the King. Notradamus died in 1566, highly respected as a physician and prophet.

The data on Mother Shipton is not so well defined.
The best information indi-

The best information indi-

"When in an iron fish, a letter shall be shut up, the shall go out, that afterwards makes war" in 1529, and applied his talcates that she was born Ursula Southhill (Sowthiel or Southiel) in 1486-1488, near Dropping Well, Knaresborough, Yorkshire, England. Being exceedingly ugly and given to incantations and prophecies she soon came to be regarded as a witch. In those days the legal definition of a witch was, "a person who has conference with the Devil, to consult with him, or do some act at his behest."

Nevertheless, in spite of these handicaps, at the age of 24, she married one Tobias Shipton and apparently here. lived with him until her death in 1561. She died in Clifton, Yorkshire and is said to have been buried said to have been buried there. Somewhat over one hundred years later (1684) Richard Head published "The Life and Death of Mo-ther Shipton," in which were included many of her proph-(Continued on Page 2)

COSMIC RADIATION

PROF. HILTON HOTEMA

We sent our publisher a knowns almost nothing wonderful manuscript titled about the sustentation of as above, dealing with body sustentation, and showing that EATING is not naturally but functions fundamentally. that EATING is not natural for man, but an acquired habit like drinking and smoking, supporting the contention with evidence showing that some people now live without eating. One lady of 68 has eaten nothing since she was 12, and looks and acts like a girl of 20. That life we all crave and its attainment is possible. Chapter of the content of the co me we an crave and its attainment is possible. Chapter 18 of this work is titled RADIOSYNTHESIS, and is presented here.

"If man consumed only "If man consumed only Radiation via his lungs as he did in the Golden Age when he lived a thousand years according to ancient tradition, if that Radiation were never polluted, and if the procerative function remained dormant sickness mained dormant, sickness would be unknown, decreptude would be unthinkable, and longevity would be unlimited" (Dr. Herman Schneden) rader).

rader).

In Chapter 17 we presented in full from the Encyclopedia Americana the data on Photosynthesis in order to show how little science knows about the sustentation of plants. We could fill pages analyzing the statements, but the only noticeable alteration that would appear, would be that of using the better term RADIO-SYNTHESIS for PHOTO-SYNTHESIS. SYNTHESIS.

So far as we know, the functions of plants are the same now as in the beginning. Science knows little about their sustentation. that science

more complex than plants, yet functions fundamentally the same, except as modified by adjustment to meet conditions forced upon it by man's constantly changing babits habits.

habits.
It is important to notice that scientific consideration of sustentation of plants is not directed to soil in which they grow, but to light by which they are surrounded, and in which they live, and thrive, and have their being.
This would not be the case if plant sustentation depend-

This would not be the case if plant sustentation depended upon soil. Hence, it is evident that sustentation of plants depends not upon soil, but upon Light. And that Light is Cosmic Radiation.

It is not soil but Radiation that plants elsewheard

that plants absorb and change into elements necessary for their sustentation. The process is not called digestion and assimilation, but PHOTOSYNTHESIS. The better term is RADIOSNTHESIS.

The same law and same The same law and same process apply to sustentation of man's body. Unless we see things whole, our observations are misleading and our conclusions are erroneous. On this point Coulson Turnbull said, "The Law is One, the Source is One, the Substance is One, and from that Universal One and from that Universal One proceeds variety, each a world, impelled into motion by the One Divine Breath—the World Breath" (Celestial Correspondence, p. 9).

Some functions of man's body are not the same now as in the beginning. This as(Continued on Page 4)

TERGEIS

By RAYMOND BAYLESS

One of the more fascinatas its meaning, a noisy ghost, implies specifically a spiritistic origin. The diffi-culty arises from the fact culty arises from the fact that there are many different, and possibly unrelated, varietics of phenomena all lumped together under the classification of poltergeist phenomena.

We have "haunted houses," paranormal rappings

warietics of phenomena all lumped together under the classification of pottergeist tales have at least phenomena.

We have "haunted houses," paranermal rappings and movement of objects, mysterious lights, sounds including music and voices, fires, showers of rocks and other missiles, and many other numerous effects, all included in one name. Most of these phenomena, I might add, show no evidence for a spiritistic origin-intervention by spirit—but on the other hand certain types and cases are best explained by a spiritistic explanation.

Some varieties are so very increased and it must be admitted that boltergeist tales have at least two cannot be admitted that boltergeist tales have at least poltergeist tales have at least two cannot be admitted that poltergeist tales have at least two cannot be admitted that poltergeist tales have at least two cannot be admitted that poltergeist tales have at least two cannot be admitted that poltergeist tales have at least two cannot be admitted that poltergeist tales have at least two cannot be admitted that poltergeist tales have at least two cannot be admitted that poltergeist tales have at least two cannot be admitted that poltergeist tales have at least two cannot be admitted that poltergeist tales have at least two cannot be admitted that poltergeist tales have at least two cannot be admitted that poltergeist tales have at least two cannot be a fad. As with all cher physical phenomena, and plate there physical phenomena, and plate there physical phenomena, and plate talest two can be taken in the least two cannot be admitted that the plenomena tale and it must be admitted that the poltergeist tales have at least two cannot be admitted that the plenomena, and ended puncture. Los Angeles Times - South-land - South land -

strange and truly fantastic The very fact alone that a

of widespread information ity.
given to the public concerning these mysterious cases, undoubtedly a good percentage of the stories now seeing print are merely invented cases copied from the real tick and it must be admitted that Loss polteries tales have at least Loss

one of the more rascinational strange and truly fantastic. The very fact alone that a ing and baffling types of that no theory advanced is plury trial was held with the physical activity is that general group of paranormal effects termed the "Poltergeist." Actually, this name pearing and that is—the invented case. With the advent unique position and legal rareas its meaning a noisy of widespread information.

My attention was first drawn to this case when reading the Saturday morning edition of the Sept. 10th, Los Angeles Times. This article I include.

who, why or how." STILL A MYSTERY

All available officers were dispatched to the scene, the though they day lot he scene, the Hairy W. Moore auto lot. Although they patroled with binoculars and walkie talkies, they didn't have any luck. They began a house-to-house search for the stone thrower. Into today. thrower late today.

hitting within a radius of 50 ft."

Officers theorized the rock bomber must be using a sling, a slingshot, or a catapult of some sort. One policeman said he thought the rocks were coming from at

Naturally interested to read of this rock fall of the previous day I quickly picked up Mr. Attila von Sealay, a researcher of many years, and drove to Lynwood, a small town on the fringe of Los Angeles. We arrived at the car lot on Long Beach Blvd. at three o'clock and met the manager of the lot, Mr. Claude H. Mock, who said that he was present during the rock fall.

Mr. Mock informed us Naturally interested

thrower late today.

One employee of the autolot was hit by one of the stones and at least two cars were damaged, police said.

The barrage started at 9:30 a. m. and ended punctually at 4:30 — just when the house-to-house hunt started.

"The man can sure shoot," said a policeman who spent almost all day trying to solve the mystery. "Those rocks are coming from at least a block away and they are all hitting within a radius of 50 the Lynwood police took Giacomo in custody at one o'clock and the rocks ceased falling at the same time. He was charged with obstructing officers in the course of doing their duty, and was (Continued on Page 3)

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LEONARDO

(Continued from Page 1)

ecies, and still constitutes the best record we have of the activities. A new version there of her life with additional prophecies published in 1862 was later found to be a forgery.

1

As was to be expected in that troubled era most of the prophecies of both Nostradamus and Mother Shipton were made with relation to Shipton future wars, political upheavals, plagues, possible fam-ine and anticipated disas-ters. And there was a wealth of material with which to work, ecclesiastic, politic and

geographic. Columbus had already discovered the Americas and in 1513 Juan Ponce De Leon located and named Florida. Four years later Martin Luther refused Papal authority. And only two years after that Cortez began his conquest of Cortez began his conquest of Mexico. Within the next ten years 1531-1541, Pizarro conquered Peru for Spain, John Calvin instituted the forerunner of the Christian Church and Henry VIII was made head of the Church of Expland. Miles Courada. England; Miles Coverdale published the first complete Bible in the English language and Hernando de Soto had crossed the Mississippi River. It was truly an era of enic and far reaching events. And the general confusion of that period, probably the most dominant personality since Biblical times was enthat most

By this time, 1541, Nostra-damus and Mother Shipton were 38 and 55 years of age respectively, and might be said to be at the height of their productive capacity. As for written records embodying their productions these were not to follow until years Nostradamus did not publish his quatrains until 1555. And there is no indica-tion that they were publishchronological order. But his accuracy in predicting events at court had helpunmeasurably in establishing his position with the

tirely overlooked.

The collected works of Mother Shipton however did not appear until 129 years later, when they were combined and published by Robert Head in 1684. In them Head gave her credit for predicting the Great Plague of London in 1665, with the loss of 68,000 lives, and the Great Fire of London in 1666 which destroyed 13,200 homes and 89 churches. She was also accredited with sensationally accuracy in predicting the affairs of Cardinal Wolsey, the Duke of Suffolk, Lord Percy and others in the court of Henry VIII.

Although Nostradamus dated his quatrains by centuries, their content was not only allegorical but usually subject to several different interpretations. Thus, different versions of the interpretation could easily confuse the date implied. Mother Shipton on the other hand, was content to make her long range prophecies simp-ly as future occurrences, for the most part without a spe-cific date being mentioned or implied.

But oddly enough both Nostradamus and Mother Shipton were remiss in one respect. In their far reaching prophecies they failed to even suggest the effect the new innovation or invention would have upon future generations. Naturally in those embattled times the chief topics were war and gold. But there was no tie-in as to how the one could be obtained nor how the new innovations could be applied to advantage. In most cases it appeared as though they had merely passed on a rumor af-

ter turning it into rhyme.

Certainly their predictions of finding gold in unknown lands cannot be regarded as prophecies.

"When new mines of gold and silver will be found." Nostradamus.

"And gold found at the

Number 1 root of tree.

Mother Shipton Both Cortez and Pizarro had already confirmed finding vast quantities of gold in the New World before either of these prophecies were formulated.

And while both Nostradamus and Mother Shipton pre-dicted many of the modern inventions and mechanical devices they were in complete agreement on only two of them: submarines and airplanes.

The contraption of flying fire-

Battles in the sky shall be perceived."

Nostradamus 'And in the air men shall be seen,

In black, in white, as well as green."

Mother Shipton

Both however suggested other closely allied subjects. Those of Nostradamus include Transmutation of Metals and The Death Ray

"Leave, leave go out of Geneva all,

Saturn of gold shall be changed to iron

The contrary of the positive ray shall eliminate all, But before it happens the Heavens shall show

signs"

This was a natural enough prophecy as the alchemists had been working along these lines for hundreds of Atomic Power

'The Great Motor reneweth

the ages, In the heavens shall be seen a running fire with long sparks." Incendiary Mines

"A fleet shall come into the Garrone at Blois, "Of wine and salt, fire shall be hidden in barrels."

Discovery of Oil
"A deep white clay a rock

supports, Which shall break out in deep like milk.

Mother Shipton contributed an even more interesting list. Radio

"Around the world men's thoughts will fly.

Quicker than a twinkling of

the eye. Automobiles

Through towering hills, proud men shall ride, for horse, or ass, move by his side."

Steamships 'In water iron ren shall float. As easy as a wooden boat."

Customs 'For in those wondrous far off days

The women shall adopt a craze. To dress like men and trous-

ers wear, And cut off all their locks of hair."

Housing, War and Rebirth of the Earth

'In nineteen hundred and twenty six. Build houses like of straw and sticks

For then shall mighty wars be planned, nd fire and sword sweep o'er the land.

And those who live the century through,
In fear and trembling this will do."

will do."
Both Nostradamus and
Mother Shipton seem to have
been blessed with precognition to a high degree, particularly with regard to political affairs and local occurrences. However one, near to the court, had an inside view from close contact with it. The other, had access to the

back stairs gossip frequently from beneath the ground unknown in the higher plac- that which by its terrific reunknown in the higher places. It was then only natural that they could anticipate future political events, the procedure of the clergy, fi-nancial affairs and the pos-sible shortage of food with a fair degree of accuracy.

But for their other predictions it is often forgotten that they were preceded by a well of concrete information entirely suited for their purposes. And much of this must have come to their attention by word of mouth, as then the chief means of communication was through the oral grapevine.

Leonardo born in Vinci, a village near Empoli, Italy, on April 15, 1452. He thus preceded Nostradamus by 51 years and Mother Shipton by 34 years.
Most of his early life was spent among the arts, for which he is best known, and it was not until 1502 that he entered the services of Cesare Borgia as a military engineer. After numerous ventures he accepted the invitation of Francis I of France, in 1515, to settle in the cas-tle of Clorix, near Amboise. Here the old master was left to pursue his own researches until his death in 1519. However, the voluminous nature of the note books and drawings left behind him precludes any thought that they were compiled in four short years.

A perusal of the Note Books of Leonardo da Vinci will be a revelation to those who have not read them. He did not confine himself to prognostication. In most instances, the suggestion was accompanied by explicit descriptions as to its construction and useage.

His drawings and description of the wing structure, and assembly of air planes, are even today regarded as scientifically correct. With-out question he would have flown had the motive power been available.

His knowledge of submarines, their construction and useage was such that he did not put them on paper. realized that as war machines they were deadly to all lanes of shipping.

He was fully conversant with under water explosives and incendiary bombs. He even left a working formula for a mixture which would burn under water.

And peering into the fu-ture he predicted that the transmutation of metals was largely dependent upon ma-thematical calculations. This was confirmed years later by Albert Einstein.

A few of Leonardo's other inventions not mentioned by prior prophets involve war tanks, (1941 variety, less motor.) magnifying eyeglasses, paddle boats, poison gas formulae, life saving equipment, and a vast majority of hydraulic appliances far beyond his time. Leonardo da

Vinci was more of a realist than a phophet. Yet several of his prophecies unaccompanied by descriptive material are worthy of note.

Radio "Men from the most remote countries shall speak to one another and shall replv.

He had an excellent knowledge of accoustics and the transmission of sound transmission of through metal. Ballistic Missiles

"There shall come forth

port shall stun all who are near it, and cause men to drop dead at its breath, and it shall devestate cities and castles."

Leonardo was well versed on the charge of gun powder required to hurl a missile of given weight a certain distance. He could even calculate its trajectory. Osmosis

"We shall see the food of animals pass through their skins in every way except through the mouth, and penetrate through the opposite side until it reaches higher ground."

This would seem to be a prematurely advanced. almost modern observation. But Leonardo possessed a fantastic amount of knowledge on the human body through his anatomical researches.

Witchcraft had its official demise in Scotland in 1722, though it has survived surreptitiously in other liwith bizarre variations. lands

Alchemy has long since been replaced by a combination of Chemistry and physics. And astrology has been superceded by astronomy.
Only pure science and its application has stood the test of time.

But now, parasychology may be the bridge between psychic phenomena and pure science. It is vet to be seen. But the transition points be-tween parapsychology, sci-ence fiction and pure science are now definitely, obscure. Possibly Leonardo da Vinci

was the first of our modern prophets. Certainly many so called prognostications by others were based on his actual findings. And he was already conversant with much of the work later attributed to Galileo (1564-1662), Bacon, (1561-1662), Newton (1642-1727) and even Harvey (1864-1928). In fact it could be sand that he laid the ground work for all of them. Like Nostradamus, Leon-

ardo da Vinci was deeply religious in an unostentatious manner. And he also believed his work was subject to Di-Guidance. On servance of Good Friday he

"In all parts of Europe there shall be lamentations by great nations for the death of one man."

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POLTERGEIST

(Continued from Page 1)

taken to the Lynwood Police Station.

After discussing the entire affair with Mr. Mock we then went to the Lynwood Police Station and there interviewed Capt. Mervil M. Miller who had directed the investigation of the strange rock fall. He reviewed the case in detail telling us how eighteen policemen had searched the surrounding neighbor-hood as well as the car lot in nood as well as the car lot in an attempt to apprehend a theoretical marksman using a catapult to bombard the lot. No such suspect was found or even remotely sus-picioned!

Capt. Miller emphatically insisted that Giacomo was definitely not responsible for the shower of stones and that the snower of stones and that this was completely demonstrated by the fact that he was under strict police surveilance while the rocks were actually falling. Capt. Miller also described how he had the handy-man under observation while the rocks were dropping by means of glass. dropping by means of glass-es from across the street and was so enabled to see that the stones fell apart from any action of Giacomo.

The Captain stated that no evidence was forthcoming linking Giacomo to the bombardment other than one minor incident that he observed through the glasses. The handy-man was observed leaving the lot office and to pick up a small stone, strik-ing a car with it, claiming that it had just fallen. Capt. Miller placed little import-ance to this act inasmuch as Giacomo previously had been proven totally in when other rocks fell. innocent

Further, it was stated that no other evidence other than "circumstantial evidence" was to be found and this evidence was that in view of the obvious fact that Giacomo was not responsible for the falling rocks, then a con-ference in the neighborhood using a catapult must exist. In other words, it was admitted that the theorized confederate with a catapult was merely supposed due to the fact that Giacomo was innocent, and the fact that rocks do not fly through the innocent, and the fact that rocks do not fly through the air unaided. Obviously, the Lynwood police were not familiar with psychial research, or the lore of the poltergeist! In spite of the intensive police search no confederate was discovered and Capt. Miller called attention to this.

I asked if Giacomo had any previous police record, and if any abnormal events had ever been recorded in connection with him, and was informed that neither

had taken place. I again asked--with considerable emphasis — if the case was considered "baffling" and Capt. Miller replied that it definitely was

not solved. still Giacomo strongly

maintained his innocence and was released on bond Sept. 11, 1960, pending trial.
Mr. von Sealey managed to question Giacomo's mother by telephone, but little information was actually gain. formation was actually gained. Any previous paranormal events were denied, but one interesting remark was noted. This was the observation that her son had expressed a certain degree of resent-

and pay. Here, we have an important point similar to certain other poltergeist cases. She also remarked that Giacomo admitted hitting a car with a rock, but that he maintained his innocence otherwise.

otherwise.

This fact of genuine phenomena occurring with a "fraudulent" effect intermingled actually presents little significance to the experienced psychial researcher, for such is a very common event in many cases. At the worst it merely complicates event in many cases. At the worst it merely complicates investigation. Dr. Richet's comment referring to a par-ticular case, "There is no incongruity in admitting the genuiness of the earlier phegenumess of the earlier phe-nomena and also young March's trickery, made pos-sible when his movements were not watched," is quite applicable to the case under

consideration.
On Sept. 12, I questioned
Mr. Harry W. Moore, the
owner of the used car lot owher of the used car fully and he proved very informative. He remarked about the "terrific speed" that the rocks manifested a number of times, and was plainly impressed by this feature. He said there were periods when no stones were projected inno stones were projected into the lot, some lasting as
long as fifteen minutes. I also was informed that Giacomo had been working for
two days before the stone
throwing began, the fall beginning on Friday.

Upon inquiry I was told

that no temperature oddities of the rocks were noted due of the rocks were noted due to the rush of events and excitement that prevailed. Mr. Moore stated that near the end of the fall various types of objects were being thrown.

Mr. Moore told me in some detail boars Gragome was in

Mr. Moore told he in some detail how Giacomo was in the car lot office with him under complete observation at the same time that rocks at the same time that rocks were hitting outside the office and also remarked that the "suspect" was under strict surveilance by the police many times as the rocks were falling. He said that Giacomo was most certainly at very surveilable for the strong not responsible for the stones falling in the main in spite of the one time that he left the office, picking up a small stone, to throw it at a car. The police, who were watching with glasses then swooped down upon Giacomo and took him into custody. Mr. Moore, as did Capt. Merril, consider that the handyman was definitely not responsible for the rock bombard-ment and was, to be exact, proven absolutely innocent on many occasions when rocks were pelting the lot.

I think it well at this point

to quote from the Sept. 11, Los Angeles Times edition an cos Angeles Times edition an observation of Capt. Merril's which states concisely his opinion as expressed to the reporters and therefore in print. This opinion completely coincides with that of Mr.

Moore. ... "Some fell Friday and this morning that Giacomo couldn't have been responsible for. He was standing next to officers when the rocks landed."...
On Nov. 22, 1960, Louis

Giacomo was brought to trial at the Compton Municipal Court and Judge Sidney W. Kaufman presided. Giacomo was, as menuoned, charged the direction from whence with obstructing officers in doing their duty and after a very interesting trial was declared by the jury to be not guilty.

The entire proceedings the direction from whence the stones were thrown."

I do believe that this rock fall case is most certainly mysterious in origin, as proven in court, cannot be attributed to normal causes, was, as mentioned, charged with obstructing officers in guilty.

ment concerning his work | can be well summed up by can be well summed up by the prosecutor's final argu-ment which, I must admit, was so very vague as to be near ridiculous . . . "Rocks fell on a car lot. The defend-ant has not ben charged with throwing rocks per se, but he has been charged with obstructing officers in with obstructing officers in doing their duty." A general resume of the rock case fol-lowed and one of the prose-cution's last remarks was that having found reporters and photographers on the lot, Giacomo then created a disturbance for publicity. In other words, he found an entire crowd watching the rock fall so therefore he proceeded to cause the bombard-ment for publicity. As ridi-culous as this remark was, it nevertheless was actually

The final argument of the The final argument of the defense is quite worth while to repeat . . . "Absurd, ridiculous attempt to prosecute a man for God knows what." Thirty policemen in all called to investigate the case and testified that rocks were and testified that rocks were falling, but Giacomo was not responsible. He is on trial for obstructing the police, but no evidence has been heard that he resisted arrest. The public defender then made reference to the fact that a search by up to thirty policemen was unable thirty policemen was unable to find any source, or cause, for the rock throwing. One of the defender's last remarks I found most significant. Due to the mysterious nature of the case there must be a "supernatural cause, a cosmic disturb-

must be a "supernatural cause, a cosmic disturbance," etc., responsible.
Today, information concerning poltergeist phenomena is common knowledge and quite a sizeable group of scientists in various fields recognize the reality of such paranormal effects. For purposes of comparison I give poses of comparison I give below two rock fall cases of a very similar nature that I believe the reader will find of interest even though they are well known.

one of the most fascinating cases on record occurred in the town of Chico, California during the early part of 1922. Numerous newspapers reported this amazing event including the San Francisco
Chronicle, the San Francisco
Examiner, the San Francisco
Call, etc. For a period of a-Call, etc. For a period of about three months stones had been falling intermittently, almost always upon two warehouses. The police investigated, searching the surrounding neighborhood while stones fell, but were unable to find any normal cause. The only theory they were able to offer was that somebody was using a cataput. This someone was never found.

found. This case was reported in the London Times, April 27, 1872. "From four o'clock, Thursday afternoon, until half-past eleven, Thursday night, the houses 56 and 58 Reverdy Road, Bermondsey, were assailed with stones and other missiles coming from an unseen quarter. Two from an unseen quarter. I wo children were injured, every window broken, and several articles of furniture were de-stroyed. Although there was a strong body of policemen scattered in the neighborhood, they could not trace the direction from whence

of the phenomena and was a "poltergeist medium." The very fact that the rocks fall ceased when he was taken into custody demonstrates

and is paranormal in nature. that. The case is of great It seems obvious that Louis scientific value and can be Giacomo was the focal point added to the long list of just such cases that have happened before, and will happen again and again, and presents an extraordinary legal rarity.

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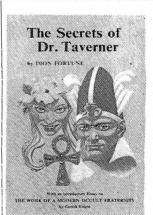
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the occult schools.

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COSMIC RADIATION

(Continued from Page 1)

sertion is based on evidence and experience. In fact, we may know almost nothing may know almost nothing about the body's function in the beginning. Human habits have changed from age to age, forcing the body to adjust its structures and functions to meet these changes. or perish. This phase of Human Life was wisely considered by Dr. George R. Clements in his great course of lessons written thirty years ago, titled Science of Regeneration.

Changes in the body have caused certain organs, once developed and functional, to become rudimentary and cormant from non-use, Anatomists assert that at least 100 organs in the body are now dormant. No one knows what functions they performed when they were developed and active..

Creation is the Master Economist. It makes one process serve several purposes. It is not so extravagant as to create an organism and endow it with useless and superfluous organs. Dormant organs now appearing in the body are evidence to prove that, due to man's evil habits, the body has suffered many changes for the worse since its Primeval Days of Perfection.

The body's Aura, which some people can see, represents electric emanation emitted by the organism, due to internal Radionic Activity. That a c t i v i ty science stupidly calls Physiciology. Another erroneous term that evolved from the crude materialism of science, and is misleading. The proand is misleading. The per terms is Radiology. The pro-

Physiology refers to Physics; and the world of Physics was exploded by the splitting of the atom. It will take years of pressure to make science acknowledge this fact.

The world of Physics is the world of Materialism, as to which the great astronomer, J. S. Haldane, said:

"Materialism, once a plausible theory, is now the fatalistic creed of thousands (of scientists): but materialis nothing better than a susperstition, on the same level as a belief in witches and devils, the materialistic theory if bankrupt."

Of course this means that the scientific postulate of Phygiology, based on materialisms, and books on that subject, are not only observed but when a broaders. solete. but were always erroneous.

PHYSIOLOGY science that brings together, in a systematic form, the phenomean that normally present themselves during the existence of living beings, and classifies and compares them in such manner as to deduce from them those general laws of principles that express the condition of their occurrence, and investigates the causes to which they are attributeable the they are attributeable; the science of vital power and phenomena. It is divided into human, animal, and vege-table physiology. — Dictiontable physiology. -

ing their coordinations and their correlations in the gen-eral chain of causes and ef-fects, and traces out their dependence upon the physical state of the organisms by which these functions are exercised.

Let us compare facts with fallacies. The facts show that 'those (scientists) who investigate the phenomena of Life are as if lost in an inof Life are as it lost in an in-extricabtle jungle. . . In fact, our ignorance (of the body's processes) is pro-found. . . Man is composed of a procession of phantoms, in the midst of which (there) strides an unknowable reality" (Dr. Alexis Carrel, in Man The Unknown).

All data on the functions of living organisms that are recognized and considered by science, are based on the unreliable supposition that everything has a physical basis, and "All is Matter and

basis, and "All is Matter and mechanical energy".

Science sees only and lives in the Physical World. It denies the existence of a Metaphysical World. It scorns the suggestion of a Life Principle. It cannot describe Vital Force. It attempts to define from a physical tempts to define from a physical basis, the Radionical, Electrical, Magnetical, Astral, Vital, Spiritual Processes of living organisms.
Science shows that it is

groping in darkness by de-claring that "Man is com-posed of a procession of phantoms, in the midst of

phantoms, in the midst of which (there) strides an unknowable reality."

On the basis of a "procession of phantoms" and "an unknowable Reality," science very unscientifically proceeds to formulate a system of Phipiology that is totally assumptive and speculative, such as process of digestion and assimilaes of digestion and assimilation. These processes which have no existence are presented as "those general laws or principles that express the condition of the occurence,"

Says the dictionary.

Late discoveries regarding Radiation reval that 80 percent or more of the data in books and taught in schools and colleges, relative to sustentation and functions of living organisms, are errone-oue. And there will be no change as long as science

can prevent it.

The term Photosynthesis should be changed to the more correct term Radiosynthesis; and the products of Radiosynthetic activity are the substances of the body that constitute its fluids and solids, its flesh and blood.

Science contends these are the product of food, changed into flesh and blood by the physiological processes called digestion and assi-milation. Of course science is wrong. For there are no such processes. Flesh and blood are constituted of condensed Radiation.

In the statements in Chapter 17 relative to Photo-

synthesis, copied from the encyclopedia, is this one: "When light penetrates a substance that is capable of h a v i n g photochemical changes induced in it, energy is absorbed by the mole-cules of atoms of the subcutes of atoms of the sub-stance in a presumably simi-lar way, and it is this ab-sorbed energy that brings about the change. This much appears fairly evident, though we know not the pre-cise mechanism by which ary.

Thomas H. Huxley — Physiology is the science that treats of the functions of the result is accomplished."

Late discoveries show that

statement should read: "When Radiation pene-trates a substance that is capable of having Radionical changes induced in it, Radiation penetrates the mole-cules; and it is this Radionic molepenetration that produces the change. This much appears evident, and the pre-cise process by which the re-sult is accomplished is RA-DIOSYNTHESIS."

Dictionaries and encyclopedias require revision to eliminate scientific fallacies and bring these publications up to date.

We should understand that, basically, the sustentation of the human body is essentially the same as that of plants. The substance of that sustentation rises from Radiation by which the body is surrounded and penetratas in the case of plants.

We repeat for emphasis that the Light of the Universe is Radiation. That Radiation is absorbed by the body, as it is by plants, in the process of respiration, and changed by the body, as it is by plants into elements. it is by plants, into elements required for the body's sus-tentation. That process is called Photosynthesis, not digestion and assimilation. gestion and assimilation. Now we know the better term is Radiosynthesis.

We are unfolding and presenting the facts why WE EAT TO LIVE AND EAT TO DIE. We are showing why man can live for weeks, months, and years without eating — and why he stops living when he stops breath living when he stops breath-ing. This fact is sufficient to show and prove that RADIA-TION is the Universal Element that sustains living organisms.

As stated above, human habits have changed with the ages, and the body has been forced to adjust its structures and functions to meet these changes. This is the reason why certain orthe reason why certain organs in the body, which were developed and functional at some time, are now dormant from non-use. Had man's bo-dy lacked the ability to a-dapt itself to these various changes, it had perished and

changes, it had perished and vanished long ago, as did the prehistoric animals.

Instead, the human body still exists and goes on. But it has paid a dear price. It has reaped as its god has sown. He has sown the wind, and reaped the whirlwind. But he never learns. He has seen his precious days decrease from a life-span of a thousand years or more, to thousand years or more, to a short, miserable existence of aches and pains. And he stupidly hopes to improve conditions by suppressing the symptoms of his distress, rising from his evil work, without removing the cause. Millions of dollars are

wasted annually in so-called research to discover ways and means to transgress Creation's laws without suffering the penalty. Man thinks he will eventually outwit Creation and be able to immunize his body so his evil work will not damage it. The empty dream of a stupid dunce.

The evidence indicates that eating and drinking are responsible for most of the changes that have occurred in the body in its long course of degeneration. These changes that have referred to the change of the cha ges have affected so extensively the organs which were primarily involved in the Raise mechanism by which diosynthetic processes, that ne result is accomplished." they lapsed into dormancy Late discoveries show that

time finally arrived when be the case if eating were eating and drinking for natural. eating and drinking for pleasure, came to be a case of eating and drinking for the sustentation of the body. Most of the eating and drink-ing now are just for pleas-

And thus, by his habits and practices, man alters and practices, man alters the structures and functions of his body. Thirty years ago Clements showed in his Science of Regeneration how certain alterations have oc-curred in the creative cen-ters of the body.

From its first cell, the or-From its first cell, the orgardinam in its development,
is a materialization of Radiaition. By the creative process
of condensation, Radiation
is changed into electrons, atoms, molecules, cells, structures, organs and organisms,
and, inversely, back to Radiation iation.

All created bodies appear as material formations. material is condensed Radiation. The blood of the body appears as a fluidal stream. It is composed of linear composed of liquefied Radiation the same as water

The moment that Radiation, called air and atmosphere, enters the lungs, it is liquefied and changed to blood by a process termed Radiosynthesis. If that pro-cess should fail, in less than three minutes the entire economy of the living organism would collapse like a house of cards, and the body would become as dead as a clod of

This is a Radiant Universe. Man is the product of Radiation. He lives, and moves, and has his being in a Sea of Radiation. His body is constituted of Radiation, is sustained by Radiation, and the process of sustentation is Radiosynthesis.

In spite of all the ages that source. Surely, this could not and remove all doubt.

Think what would happen to commercialism and the economic system of civiliza-tion, based on the artificial wants and needs of man, if he returned to his original Primeval Perfection, when he needed nothing that was not supplied by Creation. Such a state he must have enjoyed in the beginning, when he lived in health for thousands of years, according to ancient tradition.

A superficial consideration A superficial constant of commercialism and civilstantly increased.

Under the Law of Creation, the less man needs the more he moves toward perfection and becomes like gods, who use nothing and are immortal.

That exalted state is the theme of the philosophers and the dream of the masses. Its attainment by the multi-tude is impossible because it is opposed by the world at large, and to teach it is a waste of time and toil. That we know and for that purpose we do not write. We are not that dumb or optimistic. We write to explain these things, with no hope of improvement.

The few persons who think, who possess strong will-power, follow our teach-ing, and strive to live the higher life, are regarded by the orthodox as crazy nuts.

We have been branded as such ever since we were nine years old. We were called that by our comrades in the of eating, man's body is so army in the Philippines more poorly constituted to face than sixty years ago. We've condition, that the learned how to avoid that world is filled with folks who embarrassment by keeping are suffering from stomach our mouth shut and letting and bowel troubles, and ail- people think we are a fool. ments that stem from this That is better than to speak

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MY DREAM OF HELL

CHAS. E. KRUEGER

EDITOR'S note: In the last issue we did "MY DREAM OF HEAVEN." It was received with so much enthusiasm, that we now print Mr. Krueger's MY DREAM OF HELL. We hope you like this one too.

The night of my dream adventure, I had lain awake pondering the peculiarity of temperment of those persons who make up the audiences of prize-fights, where one pugilist batters another pugilist into bloody insensibility; of wrestling matches, where one wrestler kicks another wrestler in the face, twists his arms or legs in an apparant effort to break them; of evangelistic meetings, where an exhorting preacher de-scribes a "hell" wherein human souls suffer for eternity in a fire of sulpher and brimstone, while he sadistically drools over the tortures he says a "just god" inflicts upon sinners.

Of course, at a prize-fight or wrestling-match there is no audience participation, except that one can verbally urge one or the other partici-pant to "break his neck" or "kill him!"

At an evangelistic meeting one can become a participant by walking-the-saw-dust-trail, and thereby becoming "saved". Then the coming "saved". Then the saved-one can resume his us-ual activities of life, enjoyual activities of life, enjoying not only the sense of superiority of the un-saved, but the anticipation of being rewarded for becoming saved by going to heaven when they die. There in heaven, it is promised them, they can look down at the un-saved huming for all eternity in burning for all eternity in the fire-pits of hell, and en-joy their shrieks of anguish and moans of despair.

"Verily, man is a strange animal," I thought, as I set-tled myself comfortably for the night. "From within him can be brought forth self-sacrificing, almost divine, love; as also can be brought forth from within him bestiality beyond credence.

It was about at this point that I fell asleep

I found myself standing before wide-open gates, star-ing back upon a winding, twisting path that led up hill and down dale until it met the dim horizon. There was something vaguely familiar about it.

I turned to scan the open gates. Beyond lay stygian darkness. From what seemed illimitable distance there appeared a flickering light, such as one might see on a vast prairie. There was no sign of life, no human habitation, just an empty darkness.

Then slowly, very slowly, an area of dim light appearan area of dim light appeared just within the open gateway. Slowly it brightened, until a large area glowed with irridescent light. Into this area of light walked a man. He was tall, dressed in "Does he catch anything?" to ask what Ares, war, thought of conversion, but I do await further develout smiling. "It isn't the stiffing, so much as the loafing, that he really enjoys." had seen only war. man. He was tall, dressed in

Insomnia has never been a business suit, wearing a one of my afflictions, although I have often, after retiring, remained awake pondering the idiosyncrasies of that life-form named "Man". He smiled friendily, and I shade his eyes. He had a small sheaf of papers. He smiled friendily, and I could not resist smiling in return.

"Welcome!" His voice and manner attested to his sin-cerity. "We have been await-ing your coming."

I stared at him stupidly. Thoughts of "Where am I," and "How did I get here," bubbled up in my mind. He

bubbled up in my smiled broadly, seemingly amused by my confusement.
Then ... in that seeming illimitable distance, great illimitable distance, great tongues of flames burst forth, leaping high in the darkness there. With startling impact came the thought that I had died while asleep, and that I now stood just within the gates are the evangelists namof what the evangelists named "Hell". Those flames in the distance . . . seemed to verify the thought.

I turned to the man who stood watching me. He continued smiling his friendly smile, and I felt somewhat assured. The area of light was expanding, and I could see now that, a few yards

see now that, a few yards away, a river flowed smoothly, its waters shining darkly.
"Might I inquire who you are?" I summoned my most pleasant tone of voice, determining to follow the advice of Dale Carnegie and make friends and influence

people.

"My Name is Charon," he replied, still smiling.

"No kidding!" I ejaculated. "In books of Greek mythology, the pictures of Charon I have seen show him in a scanty robe, paddling a ca-noe on the River Styx."

Charon chuckled softly. He pointed to the river, and said, "There is the River Styx....and my boat."

I looked to where he pointed, and now I could see a well-built concrete pier on the bank of the river. Moored to the pier—I could hardly believe my eyes—was a trim motor-boat. Also on the pier sat a man, fish-pole in hand, line dangling in the water, a lunch-basket with the neck of a bottle protruding from it baside him. beside him.

"As you must know," Chaon said, "the Greeks were a progressive people. We here are progressive. We have all modern transportation."

"Who's the fisherman?" "He is an Egyptian named "He is an Egyptian named Set," Charon told me. "Since Abd-El-Nassar took Egypt away from the British, and has raised hell there, Set has nothing to do. So he spends his time fishing."

"Does he catch anything?"

here?" was my next question.

"I will take you across the "I will take you across the river in my motor-boat. The procedure hasn't changed, merely the mode of transportation."

Charon led the way and we boarded the boat. Its seats were of foam rubber, comfortable. Charon pressed a button, and the motor startbutton, and the motor started and purred smoothly. Set left his fishing and cast off the mooring line, for which Charon thanked him polite-

When the boat was leaving the pier, I said to Charon, "By the way; this river has also been known as the River Lethe, the river of forgetfulness. Does that mean that, when we cross it. I will forget all I have known?"

Charon laughed softly. Oh, no! That is merely a on, hor that is merely a symbol of the veil between life and death. You would be unable to enjoy your resi-

dence here, had you nothing with which to compare it."

"Enjoy?" I raised my eyebrows quizzically. Charon smiled cryptically.

On our arrival at the opform of the compare it."

Bellerophon eyed me for a few moments, then chuckled

posite shore, we were met by a handsome young man who swiftly tied the mooring line to the pier. Charon introduced him, naming him Bellerophon.

Quickly I glanced about, expecting to see the winged horse, Pagasus. Instead I saw a twin engined airplane, its props idling, blocks beneath the wheels, the attendents standing nearby.

Charon handed Bellero-phon the sheaf of papers he had been carrying, saying, "Here is the agenda. "Turning to me, he said, "Bellerophon will be your conductor." He extended his hand friendily.

I shook hands with Char-

on, followed Bellerophon to the plane, and we climbed aboard. The attendents re-moved the blocks from the wheels, and we taxied across the field. Soon we were in the air, Bellerophon at the controls. Evidently there was a muffler on the plane, for there was no roar of ex-hausts. Bellerophon proved to be a real flyer, whose experience, no doubt, stretched over many years. We gained altitude swiftly, and soon were on our way to.... where???. I wondered???

Just to make conversation, I said, "This is better than riding a flying horse, isn't

You said it!" Bellerophon replied enthusiastically "Now Vulcan is building a jet plane for me. When he and his Golden Handmaidens complete it, I'll show you some real flying. Olympus will not be out of bounds then!"

"Vulcan?" I

"Vulcan?" I querried.
"Building jet planes?"
"Why not?" he retorted.
"We Greeks knew him as
Hephaestus, And the Romans named him Vulcan. He
has ever been the god of
fire and forge, patron of the
handicrafts. After observing
the race of man for many
millen, be no longer makes millen, he no longer makes armaments. He has evolved into a kindly, peace-loving god."

god."
This I pondered. I wanted to ask what Ares, God of War, thought of Vulcan's conversion, but I decided to await further developments. I remembered that General Sherman had said, "War is "Sherman had said, "Sherman had said I remembered that Sherman had said, "War is Obviously Sherman

The plane circled and landed on a runway of a large airport. We alighted and stood watching the activity about us. A woman was climbing the ramp of a waiting plane carrying a was climbing the ramp of a waiting plane, carrying a brass-bound chest on her shoulder. Bellerophon hastened to her side, placed a hand on her arm, but did not offer to carry the chest. He bowed to her, then returned to where I stood waiting. "Pandora," he said, nodding to the plane she had entered.

tered

"Is that the same chest. .

"The very same," he interrupted. "But now, when greed, envy, hate, and the evils and sorrows of mankind enter our society here, Pan-dora seeks them out and confines them in her chest. Then she flies to where she Then she flies to where one can dump them on earth... where they came from. I can assure you that, because of un-restricted immigration here, she is kept quite busy."

few moments, then chuckled softly. "Yes, in each chestful she places a measure of Hope. We have a surplus of that here, and we give it freely to all mortals."

We entered the plane and continued our journey to . . . where? I again wondered. We next landed beside what We next landed beside what appeared to be a factory. We climbed from the plane, and I followed my guide inside. A man, evidently the director of activities, came limpting toward us. Wy company tor of activities, came limping toward us. My companion introduced him as Vulcan.

This man, whose name comes into our modern life in such words as "Vulcanits" and "Vulcanization", in rubber processes where sulpher and high heat is used, was not as I had expected him to be. I had pictured Vulcan as a blacksmith, big and brawny, with the soot of the forge, mixed with sweat, on his face. Instead, he was dressed in a clean suit of cover-alls, his face and hands unstained by the labor of a blacksmith shop.

He bowed politely waved a hand toward waved a hand toward the workshop, saying, "Take a look over the place, while I convince this young eagerbeaver that a jet plane isn't built in a few days."

Thanking him, I walked to where I could watch a group of men and women who, ap-

(Continued on Page 6)

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DREAM

(Continued from Page 5)

parently, were putting the finishing touches on an almost completed jet plane. The women were singing an air I did not recognize, but seemed to express joy and contentment. The men join-ed the singing now and then, always softly

Standing there, watching and listening, I was impressed by the quiet happiness of these people. Vulcan and these people. Vulcan and Bellerophon joined me, and I turned to them inquiringly. Vulcan and

"They are happy," said Vulcan, "because they are doing the things they enjoy are happy," said because they are doing, exercising their me-chanical arts. They are content to fabricate artifacts of utility, and have no desire to construct implements of destruction.

Happy in doing the things they wanted to do! How sim was this explanation. I remembered many persons I had known on earth, unhappy and discontented, working at jobs that held no interest for them, but were necessary to earn the necessities of life. Never had I heard in any factory on heard, in any factory on earth, men and women singing happily at their work.

My thoughts buzzed like a hive of bees. Charon ferrying me over the river styx indicated that I was now in what the Greeks named "the Underworld". The modern world named it "Hell". But I had seen no torment, such as was supposed to prevail in

Oh, oh, I thought. This is, of course, the Hades of the ancient Greeks, modernized. When I arrived at where those flames are, then no doubt I will see the real flaming hell of the Christians, such as the evangelists described. I shuddered at the thought of seeing human souls writhing in agony, and to hear their moans.

We left Vulcan's happy workers, and soon were flying in the direction where I had seen those flames rising. I turned to Bellerophon, and said hesitantly, "Those said hesitantly, "Those flames I saw over in that direction?" I pointed a finest I pointed a finger. "Perhaps they created a false impression, but I thoughtI thought

Bellerophon laughed eartily. "Yes, I know what ou thought." "Well," I said impatiently, heartily.

I said impatiently, "are they what I think they

"Be patient," he told me seriously. "This tour on which I am taking you serves a purpose. All you will see and hear will have a mean-

ing. You will, when you have completed your journey, gain an understanding of gain an understanding of many things that puzzled you on earth."

With that I had to be con-

tent. I remained silent, pon-dering. I could not believe the preachings of the hell-fire evangelists. I found it impossible to believe that a god of infinite intelligence could possess emotional qualities that would induce petty revenge upon a lifeform of his own creation, for weaknesses inherent in that creature

The plane circled for landing, and soon we were again on solid ground. On alighting, I saw that we were at the edge of a deep chasm. producing a

| Peering over the rim of this, | which I lighted it. I saw hundreds of men busily building some sort of mounds on the chasm floor. There were pathways cut inthe sides of the chasm, and soon a man came up one

of them and joined us.

With a flourish of his hand, Bellerophon said, "Allow me to present Beelzebub,

the greatest pyrotechnician known to man or gods."

Beelzebub bowed politely. He spoke to Bellerophon, then went to the rim of the chasm, cupped his hands chasm, cupped his hands about his mouth, and shouted, "Bell says that the sulpher will be along soon."

"How about the brimstone?" I said, attempting a

weak joke.

we've got lots "Oh, we've got lots of that," he said matter-of-fact-

ly.
That sat me back on my heels, as it were. There were altogether too many damned contradictions here! I looked over the rim of the chasm. and saw that hundreds of men swarmed like busy ants Bulldozers were ing together huge piles of some material that came out of what appeared to be cemixers. Huge trucks were hauling loads to the mixers, then speeding away to bring more. One man stood on a high platform, directing operations. Turning to Beelzebub, I asked who he was ed who he was.

"That's Moloch. He's combustion engineer. You've probably heard of him."

I nodded. "Is Belial there too?" My mind reverted to

too?" My mind reverted to the Old Testament. "No," he answered. "He is

supervising a road-building job. He is the inventor of a paving material. He and Mammon worked out the details. They mix some good intentions with asphalt, then add some greed and averice and sanctimonious hypocand it makes a fine, lasting pavement to, and through, this place. You've probably heard of our pav-

ing materials."
"What! No sin in the mixture?" I tried to inject a lit-

tle sarcasm. Beezebub smiled tolerant-

. "We don't sin here." Now from the chasm came the sound of hundreds of voices raised in song. It rose from the crater as if it were a loud-speaker of high fidelity, each voice clear and distinct from one another.

"What in hell are they ilding down there?" I building down there?" I shouted, my mind reeling with bewilderment.

"That is what we are building," Beelzebub told me

"What?" "What?" I head, trying to shook my clear the clear of confusion from cobwebs

my brain.
"You said 'hell', Didn't you?" Beelzebub seemed amused. "Well, that's what

The thought this produced my mind was startling. When ever Hell was spoken of, by shouting fundamenta-lists, evangelists, and others on earth, I doubt if any one ever gives thought to what organization and labor would be necessary to maintain such institution.

man now came up out of the chasm, and Beelzebub introduced him to me as Robert Ingersoll. He drew a cigarets from his

pleading urgent business. "Explain the pit, Bob," he said, and went down into the chasm.

that chasm "In that chasm we are building a synthetic Hell," Ingersoll began. "It is, in reality, a pyrotechnic display. The sulpher and brimstone give it an orthodox stench."

He paused, as from the chasm came a clear voice, saying, "Flame, minus ten Seconds! 9-8-7-6-5-4-3-2-1saying, "Flame, minus ten Seconds! 9-8-7-6-5-4-3-2-1-Fire!" Flames shot up from the chasm, seemingly thous-ands of feet into the sky. The stench of sulpher and brimstone permeated the atmosbut no heat came phere. from the glowing fire.
"What is the ob

"What is the object of such display?" I askekd. "Be patient," advised In-gersoll.

Now from the depths of the chasm came the horrific sound of wailing, shrieking, and moaning, of innumerable human souls suffering unbearable anguish. I placed my hands over my ears, endeavoring to shut out the horrible sounds

coming from the pit.

Then it all stopped as suddenly as it had begun, and I could feel the silence that followed that heart-rending, horrible wailing. I turned to Ingersoll questioningly. "That is our special corps

our special corps ers, wailing and outting on their of shriekers. moaners, putting on

act."
"But why?" I insisted "What purpose can it serve?"

"The faiths and religions of man, from primitive animism to the so-called religions", have always the so-called 'great', have always thrived on Miracle, magic, and the Devil of the Christians. mystery. The three M's. The Bellerophon handed ove various gods man has created for himself have always been as brutal and savage as the minds that created

ward the chasm.

Ingersoll chuckled. "On earth, I am credited with the statement, 'An honest god is the greatest work of man'. To demonstrate his honesty, a god must meet the require ments of the precepts of his religious institution. A god must ever be what he is taught of as being."

"I must be dreaming," I told Ingersoll. "Surely this cannot be hell!"
"Why not?" he challenged.

Well . . . I . . . er "]
was at a loss for words.
"You have studied the re

ligions of man, trying to find some of the answers to questions that have invaded your mind. Also, you studied a bit of cosmography, which tended to enlarge your concept of deity. You accepted the concept of an evolving continuity of life after death of the body. This, you found, was similar to the philoso-phy of Spiritualism. But you were disappointed to find that Spiritualism was suf-

fering from a hang-over of Christian theology." "I still don't understand this synthetic hell-pit," I complained.
"You will," he promised.

He rose from the bench on pocket and extended it to which we had been sitting, me. I took one, and Beelzehub snapped his fingers, thus "Time to go, Bell." The three producing a flame from of us entered the plane and

rious places of interest.

"There," he said, pointing to a forest, "is the Garden of Eden. Fundamentalists visit there, and find a naked man and woman wandering aimlessly about in the very the ressiy about in the very scratchy underbrush of the forest, followed by a serpent trying to sell Eve an apple. Just beyond there, you can just see the top from here, is the Tower of Babel."

Now we were circling over what appeared to be the campus of a large university, thousands of acres in area. surrounded by wall, in which were many gateways. Through these gateways extended long lines of people, entering and leav-

"Is that a school?" I inquired.

"That is a place of learning," Ingersoll assured me. "That is where those who fail to pass their tests here are sent for further education. There they attain knowl-edge."

"All Hell is a school," said ellerophon, "The loss of Bellerophon. "The loss of long cherished concepts is Hell."

Now the plane gained altitude, flying toward a distant range of mountains. Built at the foot of the mountains stood a city, its buildings a medly of Egyptian, Chaldean, Indian, Grecian, Byzantine, Victorian, and modern architecture.

At the airport we were met by Ahyman celestian both

by Ahriman, celestian brother of the Almighty Ormuzd. "One of the Lords of Hell," Ingersoll told me, the is Secretary to Lord Luc.fer-Satan

Bellerophon handed over the sheaf of papers Charon had given him, saying, are the agenda, the passport, and the visa."

as the minds that created them. God, as the Father of Man, must ever hold forth the promise of reward... and punishment."

"All very human," I agreed. "Where does the christian god enter into all this?" I waved a hand to-Ahriman nodded, placing the papers in an inner pocket of his smartly tailored et of his smartly tailored suit. Bellerophon then introduced me, and I shook hands with Ahriman, as is our cus-

conduct you on the last lap of your tour here," Bellerophon told me. "This is the capital city of Hell. Here, as on earth, one must respect the ished. Satan pitied her and proprieties." proprieties.

"On earth, one may

soon were in the air, Inger-with propriety what wouldn't soll pointing out to me va- be tolerated in Hell," said Ingersoll. Bellerophon and Ahriman laughed softly.

Bidding farewell to my new-found friends, I follow-ed Ahriman into a waiting, chaufeur - driven limousine. When the car entered the streets of the city, its speed slowed, and Ahriman pointed out to me many of the residences of noted characters of history.

"That is the residence of That is the residence of the Pharoah Ikhnton," he said. "He abides here of his own choosing. Not for him can there be a Heaven of many gods and religions. He is, at least, consistant."

Pointing to a house of Roman architecture, he said, "There abide Nero and his mother, Agrippina. Nero could not bear to remain in Heaven, where there were better harpists than he. Besides, he has an oedipus complex, and Agrippina will abide no place but here."

I glanced at Ahriman out of the corner of my eye, but found his face un-smiling, serious. Pointing to another, he said, "Augustine abides there. Lord Lucifer-Satan has begun deportation proceedings, requesting his admittance into Heaven. But Augustine refuses to leave here, on the grounds that he cannot be happy in Heaven. He haunts the synthetic hellpits, ever peering into them, endeavoring to see there 'un-born babes' crawling about on the flags of the pit floors. All the technicians here refuse to synthesize such scenes for him, and he remains un-happy."

Of a house of Greek architecture, he said, "Prometheus abides there. He fled from Heaven, unable to longer bear the sight of Torquema. da and the Holy Inquisitionists there, knowing that it was he who first brought fire to man."

Of a house, part mansion, part hovel, he said, "Mother Grundy abides there. Her house is symbolic of the high and the low. On earth she pervaded all classes and castes. Even in Heaven her rumors were believed and caused strife, and she was banallows her to abide here.

AN ILLUSTRATED GUIDE TO GHOSTS AND MYSTERIOUS OCCURRENCES IN THE OLD NORTH STATE

Nancy Roberts

tunate that Bruce and Nancy Roberts came along. They conducted interviews and took photographs at the sites of sixteen of North Carolina's most unearthly phenom-

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DREAM

(Continued from Page 6)

Knowing her, none here pay

her any attention."
Pointing out another house, he said, "There abides one whose philosophy is now raising hell on earth, Karl Marx. As no one can amass wealth here—there being no wealth to amass—he is a reformer with nothing to reform. He is not as happy as he might be."

He was silent for a few moments, then said, "Marx gave his books to Savonarola, who is extending his own happiness by burning them one page at a time."
"Lord Ahriman," I said, re-

membering the proprieties and also remembering the "Indian Guides" of the Spiritualists—"I have seen no American Indians here. Did

they all go to Heaven?"
"Reverend sir," said Ahriman, also conforming, "No red Indian could be happy in Heaven. They abide here where none of the white race may go. Thus none of the white race can take from them their lands, sell them liquor to debase them, nor make treaties with them only to break them. Thus, they remain happy."
"Would you say that they

"Would you say that they abide on a reservation?"
"Perish the thought!" exclaimed Ahriman. "The area is known as "The Happy

is known as "The Happy Hunting Ground'.,, Hesitantly I approached my next question. "Lord Ah-riman, are there any...er

... any of earth's great evan-gelists here?"

"Oh, yes," he replied read-"On. ves," he reblied read-ilv. "They abide in a place set apart for displaced per-sons: in a refuge for an un-wanted class of peculiar in-

dividuals." "Unwanted?"

"Always, when the great equalizer, death, calls them from life on earth, they go direct to Heaven. There they become Heaven's most vex-ing problem."

"A problem?" I questioned. "I should think they would be very happy there. knowing 'saved'." that they are

"On the contrary," Ahriman explained. "They become very un-happy there. They arrive with the expectation of being rewarded with the assignment with the assignment of a Throne close to The-Lord-of-Heaven. They bring with them records of the souls they have saved, showing the exact number. This record, they assent, proves that they are 'Partners-with-God,' and they demand that He share with them the administra-tion of Heaven."

"They don't get away with that, do they?" I asked, reverting to the vernacular.

"That is why they become a problem," Ahriman con-tinued to explain. "They constantly invade the presence of The-Lord-Of-Heaven, de-manding that Moslem, Buddhist, Brahmin, and all of what they name to be the 'heathenish' religions, be 'heathenish' religions, be cast from Heaven. They have attempted to cast suspicion of heresy upon the Salvation Army, for having extended charity to degraded sinners."

"Man, oh, Man!" I exclaimed. "I thought we had problems on earth!"

"That is why they become

displaced persons," Ahriman continued. "Michael, the continued. "Michael, the Commanding General of Celestial Forces, acting on orders from above, when they become too obnoxious even for the Lord Of Heaven, details a squad to cast them

out."
"What becomes of them?"

I was curious to know.
"Well," drawled Ahriman,
"mercifully, they cannot return to earth. Lord Lucifer-Satan pities them, and they are allowed to settle here. But only on condition that they abide apart from other inhabitants of Hell. To foist them upon those resident them upon those resident here would be a greater pun-ishment than the concept of hell-fire Each takes his turn in preaching to the others of false gods, evil demons, and telling of the souls he has saved from the horrors of hell-fire."

The limousine now drew

up before an immense building. It resembled one of the great office buildings of New York City. We alighted, en-tered, and an elevator car ried us up to the uppermost floor of the structure. We ried us up to the uppermost floor of the structure. We proceeded along a wide corri-dor until we came to a large double doorway. The doors were closed, and two sen-tries, in the uniform of The U. S. Marine Corps, guarded this portal.

Over this doorway was a sign, reading, YE WHO EN-TER HERE, LEAVE ALL THEOLOGICAL DISPUTES BEHIND. The sentries saluted Ahriman, and opened the doors. Just inside, I turned another look "Holy Smoke! I ejaculated. "The Marines have landed here, too!" A man standing just within the doorway, wearing a turban, whispered, "We were glad to get them off the Shores of Tripoli!" I now saw that we had en-

tered what appeared to be a large anteroom, where many persons were busy typwhere ing, reading documents, and making entries in ledger-like books Ahriman conferred with a man at one of the desks, who nodded toward a in the far wall marked Private, I followed Ahriman through this doorway.

Just within this doorway I stopped and looked about me. On one wall was what appeared to be a ten-foot square television screen. On another wall were several oil another wall were several oil paintings. One was The Cloth Hall, Ypres: erected 1201-1304. Beside it was another. The Cloth Hall, Ypres, 1918. After the German artillar that blank it was another the common artillar and the several oil painting that the several oil painting th tillery had blown it to rub-ble. Another, artist un-known, was Modern Indus-The Steel Mills ry: The Steel Mills — at might — Pittsburg. A painting of the Venetian School, by Titian: Sacred and Profane Love. And just beyond Massacre of The Huguenots.

Beside the door by which we had entered was a paint-ing by Giulio Romano; Constantine's Victory Over Max-entius; wherein celestial be-ings, angels with wings grown from their shoulders, swords in hand, fought the soldiers of Maxentius, winning victory for Constantine making him Emperor of Rome.

I turned to a man sitting at a large desk, who nodded, and said, "How do you like that one?" It is reminiscent of the bloody bargains man is supposed to have made with his god."

was not necessary for me to a command of God. Yet man against attempting to imrecognize Lucifer-Satan, executes those he names prove the handwork of God. Lord of Hell. His hair was jet 'criminals' for the 'good' of Yet it is good business for black and neatly combed. eyes could best be described as piercing. His black mustache was waxed to points, as was his imperial beard. There were no cloven hoofs, no spiked tail, no horns. He was a man who would stand was a man who would stand out in any group. He wore a blue suit with double-breast-ed coat, shirt with soft col-lar, and black oxford shoes. When he shook hands with me, I noted that his hands were soft and cool. When he spoke, his voice, though well modulated, was vibrant.

spoke, his voice, though well but I am beginning to see modulated, was vibrant.

"Welcome among us," he said, and I sensed that he ture of infinite conceit, he meant it. "Make yourselt often deceives himself into comfortable." He motioned believing his own imagintoward a soft-padded chair. ings," Satan continued. "Be-I noted that his gestures ing of small wit myself, he was account of the control of the cont meant it. "Make yourself comfortable." He motioned toward a soft-padded chair. I noted that his gestures were easy and graceful.

I seated myself on the chair and relaxed with a deep sign. The tension that

me subsided. Satan smiled.
"You have reached the end of the first lap of your journey," he informed me. "Here won will decide what you "In the beginning all life." of the first hap of yardiney," he informed me. "Here you will decide what you wish to do, and where you wish to go."
"The choice, the decision is mine?" I asked in amazement.

ment.

"Certainly," he assured me. "Hasn't man always de-cided what kind of god he wanted, what kind of Devil he wanted, what kind of heaven he wanted, for himself? He smiled, and added, "And what kind of Hell he wanted

for the other fellow?"
"Lord Lucifer-Satan, am a confused man. All of my life I have been plagued by an inquisitive mind. There is so much I do not know, and so little I do know I have conned the books of scholars and philosophers, have listened to lectures and nave instened to lectures and sermons, seeking answers to the questions that ever arise in my mind. I have pondered, I have meditated, I have used every faculty I I have used every faculty I possess, in efforts to analyse, possess, in errors to analyse, logicise, reason and philosphize. I believe that I have some few answers to some few questions. But there is one question which has long puzzled me. Although I have been given many answers, the answers usually contridict one another. May I ask you one question?"

"Ask, and ye shall receive," he quoted. Then he hedged a bit by adding, "If, during the seven thousand years of my existence, I have learned the answer, I will freely give it to you."

It took me but a few moments to form my question.
"I have been told that the opposite of 'good' is 'evil'. I have been told that the oposite of 'Evil' is 'good'. When a heretic was burned alive by the Holy Inquisition, those who did it said that it was 'for the good of his Sul'. was 'for the good of his soul'. The victim, no doubt, considered the deed to be EVIL. Can you explain good and evil to me?"

"The answer is necessarily complicated," Satan began. "For, as man has degan. "For, as man has de-iighted in making his theol-ogy complicated, so also has he delighted in making his ethical code complicated. In so doing, man can make that which he names 'The Laws of God' complicated, and

executes those he names 'criminals' for the 'good' of his society. Thus, evil becomes good."

I nodded my understand

ing After a pause, Satan continued, "To psychologically compensate for killing in wars, each combatant people declare the other to be evil'; often naming them to be 'enemies of God'. Thus, the evil of killing becomes the good of destroying evil. Do I make myself clear?" I make myself clear

"Go ahead," I told him.
"It's a muddy sort of logic, but I am beginning to

imagines that he can deceive his god. Though he could, if he would, hear the music and song of the universe itself, had been building up inside he composes songs of praise me subsided. Satan smiled. and, naming them Psalms,

was one, and there was nei-ther good nor evil. Nor was it contradictory in its parts of the whole. But the developing mentality of man, coming into knowledge of self, and becoming aware of his limitations, divided the whole into good and evil, insofar as it affected self.

"Good and evil have never remained constant. Goodness, being vague and uncertain, man set it as a part of the price of entrance to whatever vague heaven he conceived. Not recognizing in himself the effect of cause, he named all that affected him adversely to be evil him adversely to be evil. When confused between good and evil, as it affected self, he named both to be 'the will of god? His conceit has never been too great that he blame himself.

'Man measures good and evil according to his own desires and his dislikes. Good is the sum of all that man desires for himself, individually and collectively. Evil...is all that is contrary to mans desires. And so it is that good becomes evil, and evil becomes good, in accordance with man's desires. desires."

"Why is it," I inquired, "that man conceives good and evil to be the will of god, yet declares god to be good?"

"Countless theologians have tried to answer that question," Satan told me. "The answers are always very human. Man refuses to the Divine Nature of the iverse. Therefore he de-Universe. clares earth to be the center of the universe, and he, as its highest life-form and general superintendent, he declares to be the most impor-tant thing in the universe. All else in the universe he declares to be wasted mat-

"Man measures all things including his god, by the measure of himself. Yet he is measure of nimself. Yet he is ever uncertain of himself. He creates a Devil, to justify not only his own acts, but the acts of his god that are not in accord with his own desires.

"Despite the knowledge of a few, gained by scientific study, the race of man breeds indiscriminately. When that one?" It is reminiscent serve his own conceits. As study, the race of man breeds of the bloody bargains man is supposed to have made with his god."

Ahriman's introduction of serve his own conceits. As study, the race of man breeds indiscriminately. When n god has commanded Thou these few protest against this god."

Shalt Not Kill'. Thus, to kill this, the Priests of the Tember of the ple sternly warn them

the agronomists to improve the growths of the fields, and the geneticists to improve the breeding of hogs."

Satan laugned, and said, "Man on earth demands an eight-hour day of labor, setting aside the remaining sixteen for rest and recreation, which includes amusement. Yet he demands that his God remain on duty the entire twenty-four hours, that He may ever be ready to receive man's complaints, hear his prayers, and grant his requests

Lord Lucifer-Satan stopped speaking, and I gave thought to his words. "I once had a dream," I told Satan, "of a dream," I told Satan, "of a Heaven filled with bewildering confusion. Can you interpret the dreams?" "Lucifer - S meaning of

Satan's black eyes twinkled. "What is a dream?" he countered. "How do you differentiate a dream from reality?'

I shrugged my shoulders.
"I don't know," I admitted.
"There have been those who have advanced the theory that earth and all life upon it is but a dream of a super-being, or god. At the present stage of man's mental development, it is impossible for him to prove, or disprove, this.

"In the presence of mystery, man has always played the fool. To bolster his conceit, he created a god in his own image, having all of the qualities ities of homo sapiens. (Continued on Page 8)

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DREAM

(Continued from Page 7)

To these he added the power of miracle and magic, hoping to profit therefrom.

I thought I detected a note of sadness in Satan's voice, as he continued, "All his life on earth man has remained a child, amused with his toys, playing his childish games. He idealizes a brotherhood of man, because of the yearning within him. Yet he plays a game named 'Follow the leader' in which he certains plays a game named Follow the leader', in which he car-ries on wars and kills his brothers. He over-feeds his physical body with rich foods, and feeds his spiritual being an adulterated hash he calls religion. Then he weeps when he has a physical or spiritual belly-ache.

"The Priests of the Temple join with the Patriots in prayers to their god, asking his help in the killing of their fellowmen; naming their's to be "A just war". Those who cry out for peace are condemned as subversives. Pacificts, whose god ives Pacifists, whose god is The Prince of Peace."

"Will this go on forever?"
A sense of sadness overflowed me.

"The life-span of all of the race of man who have lived on earth is but a short dura-tion of that which man names time. During each millennia man gains a small spark of knowledge. Of the universe, time, measured by man's yardstick of years, be-comes unnumbered trillions. Man on earth is a comparatively young life-form, evolving in time. The infinite universe, duration eternal, is the university-school of man." university-school of man.'

university-school of man."

Lord Lucifer-Satan glanced at the chronometer he wore on his wrist, and continued: "The meaning of your dreams you must learn for yourself. In each you receive a lesson. The interpretation of them will denote the stage of your intelligence. Application of your mental powers to your environment is the measure of your ability to differentiate between truth and fallacy. On that ability depends your progress in the universe."

The voice of Lucifer-Satan

The voice of Lucifer-Satan was solemn when he said, "Now you may choose your destination. Remember ... the imaginings of man are not as man would have them be. You, and you alone, can make the choice and tread the path."

A silence of vast intensity enveloped me. A silence that I could feel, closing in around me. No sound came from the vast building beneath. It seemed that the very universe was hushed.

Then it came! Softly at first, gradually rising in tone until it seemed to permeate all of universal matter, all of infinite space and time! The music and song of the universe, of billions and bil-lions of suns and planets, and cosmic matter yet unknown to man! The song of the universe... beside which the Psalms of man become as mere whispering of in-sects. The music of the universe...beside which the musical compositions of man are as mere drumbeats of savages. It rose to decibels beyond man's measuring, and softened to gentleness

beyond man's comprehen-

it soothed all yearnings within me, and I felt myself to truly be a part of the vast mystery of the cosmos. In it's higher decibels, it incited higher decibels, it incited within me a great desire to increase my knowledge and my understanding of that Universal Intelligence that is the divine nature of the universe. *Not* as man has imagined an anthropomor-phis god, but Universal Spi-rit; Universal Principle, ul-timate source of all things; Natural fundamental truth, law, and motivating force of

the cosmic universe.

In its soft gentleness, it brought to me a sense of brought to me a sense of peace beyond human understanding. It evoked from within me an unmeasurable love of all in the universe, animate and inanimate. I felt myself to be in harmony with time and space of the universe. In harmony with all that is of color, size, and shape in the harmonic universe.

Slowly, slowly, the song and music faded, and I became aware of my surroundings. I realized that something too vast for words had been shown me, filling me with a sense of harmonic peace; that never again could cause turmoil within me.

I heard the voice of Lord Lucifer-Satan speaking to me. "What is your choice of destination?" he asked.

No time was necessary in which to decide. There could be but one decision, for that decision had been made for me before I had ever been

born on earth.

"I am a part of the universe," I said with perfect verse," I said with perfect confidence, "a part of the Universal Intelligence, a part of Universal Spirit. What of Universal Spirit. What purpose the part is that I shall serve, I do not know. There is but one decision I can make, one path that I can tread. I choose to fulfill my destiny, whatever it may be, wherever it may lead."
"So shall it be!" said Lord

Lucifer-Satan. "And so has it ever been since time began. There are paths of many names, but all lead to the same destination. It mat-ters not what name is given to that destination. Heaven, Hell, or Spirit World. The path of life can lead but to one destination, in an evolving universe. The destiny of all life is to be an evolving part of the evolving universe."

The room was becoming The room was becoming dim and misty, filled with all the colors of the spectrum. I seemed to be floating in a sea of colors. Then I awoke... opened my eyes slowly...and saw again the familiar objects in my the familiar objects in my bed-room.

Memory of the dream flooded my conscious mind, each detail deeply imprinted on my mental arena, unfogetable. A lesson to study. unfor-

Do dreams occur in a dimension of which we as yet have no knowledge? The mystery of life! The mysterious universe! How very lit-tle we really know!

ED. NOTE: We Welcome Any Comment on Mr. Krueger's Dreams.

The Mechanics Of Spiritual Healing

By CARL LEHMANN

Not since Christ walked the earth plane has there been such an interest in spiritual healing as there is spintual healing as there is today. All the world over ordinary people are discovering that they have the gift of healing through the laying of the hands. In England spiritual healers are now accorded into the heaviled to cepted into the hospitals to help those who need it. In Brazil spiritual healers work in hospitals side by side with doctors, an example of the lion and the lamb working in harmony. As more and more people seek the help of spiritual healers throughout the world, just how much has been discovered about the mechanics of this great work?

Everything in this world follows some natural law, and, as the law was created perfect in the first place, it follows that there is no such thing as a miracle. A miracle would have to be something cutside the natural laws, and as this is not possible, it is apparent that there must be a natural, or 'scientific', answer to what takes place answer to what takes place when a healer lays his hands upon a patient. The Bible says, 'seek and ye shall find', and 'knock and the door shall be opened'. Since I first discovered that I had the gift

covered that I had the gift of healing some years ago I have sought to unravel the mystery of spiritual healing. Countless hours of heal-ing and many, many hours of meditation plus much reading and research has convinced me that the simplicity of the answer has led medical science to overlook that which should have been

apparent for the outset.

The basis of the human form is the living cell, and in a world that is governed by cause and effect, we must look for the cause of the sickmess and not the effect. If we turn to the cell we find that is consists of a tiny coil immersed in a saline fluid, which in turn is insulated from the rest of the cell— in short, our bodies consist of countless minature oscillating batteries, each of which has its own frequency each of according to the work required of it. As each organ must be in harmony with all other organs of the body so must each series of oscil-lations be in harmony with the other

When all the organs of the body are in harmony the effect is that of a symphonic orchestra playing in perfect tune, but should one instru-ment go off key then the whole orchestra is affected. Thus we find how an organ of the body can effect the of the body can effect the whole of the body by becoming inharmonious.

It is well known that the brain is electrical in func-tion for its emanations can be measured on the enchephaleograph. The nerves are merely electrical con-ductors from the brain to the ductors from the brain to the muscles and organs. So it is therefore easy to regard the rest of the body as being motivated by electrical or magnetic currents. In fact, it is not very difficult to train the eyes to see the magnetic aura around the body, which aura is the total emanations of the cells oscillations.

Sickness is the introducsickness is the introduc-tion of a foreign body into the living cell, bringing with it an entirely new frequency of oscillations, and upsetting the natural frequency of the cell. As the surrounding cells raise their frequency to com-bat the intruder the body bat the intrider the body temperature of the patient is raised, and, if the struggle is fierce enough, results in a high fever. Healing is brought about when the natural frequency of the cell is restored. is restored.

The great killer, cancer, need have no fears for its victims if only the natutre of the sickness is understood. the sickness is understood. Whereas modern medicine is treating this scourge with chemicals and radiation it should be placed in its right category, a failure of the living cell to cast off old cells as is normal in healthy conditions. The division of healthy cells and the casting healthy cells and the casting off of old, devitalised, cells takes place many thousands of times per day. The failure to cast off old cells results in tumor.

Professor Georges Lakhova French scientist, spent sky, a French scientist, spent a lifetime investigating the living cell and the results of his research was the building of a multiwave oscillator which restored the cell to its which restored the cell to its normal, healthy frequency. His oscillator was instrumental in saving many a cancer sufferer, before his own death during World War. II. What Lakhovsky attained by the use of an electronic device is possible through the use of spiritual healing, for spiritual healing is simply the restoratons of a cell, or a number of cells, to their rightful oscillations and the function of a healer is that of a channel through which the magnetic power flows. The healer is usually a person of strong magnetic power it must not be over-looked that he is merely an instrument through a greater power flows. It is incumbent upon the healer to develop welop an at-one-ness with the Infinite before he can do his greatest work.

All power, whether light, heat, magnetism, electricity, gravity, radio and cosmic waves, has an Infinite source and this power is inherent within everyone from birth, in greater or lesser degree.
All have healing power, but like other gifts such as music or art, some have it in greater quantities — the degree or quality depending upon the instruments ability to tune into this Infinite power and concentrate it on any paricular subject. I have found that cancer responds particularly well to spiritual healing.

Medical science has de-clared that 95 per cent of all sickness is psychosomatic in origin, and as it is with or-thodox medicine so it is with spiritual healing. The mind of the patient must be attuned to his body and the wish to have his healed must be foremost. As the Nazarene had failures in healing through lack of faith by the sufferer, so spiritual healers have their failures. Whereas the patient is inclined to health the constant has no least t

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the patient, but as healers need to have a vast under-standing of the mental and psychological outlook of hu-manity, they do not blame anyone but endeavour to give the patient the neces-sary understanding to adjust his mental processes to co-ordinate with the efforts of the healer.

Whatever medical science may discover in the way of new drugs to alleviate effects spiritual healing will continue to treat the cause, and the cause off sickness lies within the living cell. The Creator in his wisdom gave man the power to heal himself by natural means, and a better understanding of the creator's power will bring Whatever medical science the creator's power will bring mankind to a better understanding of the Creator Him-self as the source of Infinite blame the operator the reverse should be the case and Power, Infinite Love, and Inthe operator should blame finite Wisdom.

BY

AETHROBACY is Greek name for walking or being lifted in the air.

Leviation, so called, among modern spiritualists. It may be either conscious or unconscious; in the one case, it is magic; in the other, either disease or a power which requires a few words of elucidation.

The earth is a magnetic body; in fact, as some scientists have found, it is one vast magnet, as Paracelsus affirmed some 400 years ago. It is charged with one form of electricity—let us call it positive — which it evolves continuously by spontaneous action, in its interior or center of motion. Human bodies, in common with all other forms of matter, are charged with the opposite form of electricity — negative. That is to say, organic or inorganic bodies, if left to themselves will constantly and involved the property of the constantly and involved the constantly of th and involuntarily charge themselves with, and evolve the form of electricity opposed to the earth itself:

Now, what is weight? Simply the attraction of the earth "Without the attracearth "Without the attraction of the earth you would have no weight", says Professor Stewart ("The Sun and the Earth) and if you had an earth twice as heavy as this, you would have double the attraction." How, them, can we get rid of this attraction? According to the electrical law above stated, there is an attraction between our planet and the organism upon it which holds them upon the surface of the ground. But the law of gravitation has counteracted in many instances, by levitation of persons and inanimate objects; how account for this?

The condition of our physical systems, say theurgic philosophers, is largely de-pendent upon the action of our will. If well-regulated, it can produce "miracles;" can produce "miracles;" among others a change of this electrical polarity from negative to positive; the man's relations with the earth-magnet would then become repellent, and "Gra-vity" for him would have ceased to exist. It would then be as natural for him to rush into the air until the repellent force had exhausted itself, as, before, it had been for him to remain upon the ground. The altitude of his levitation would be measured by his ability greater. levitation would be measured by his ability, greater or less, to charge his body with positive electricity. This control over the physical forces once obtained, altreation of his levity or gravity would be as easy as preathing. vity would breathing.

REINCARNATION DIVINE HOPE OF THE AGES G. B. CHANDLER

Love is eternal. And somewhere in God's Great Plan you will meet and love once more those you know and love today.

Birth and death are only milestones along the path of eternal life. Our individual incarnations are like the waltzing rainbows in a beautiful opal, first here and then there, on and on then there, on through the ages.

Advanced souls have always known that death may hide, though it will never divide. That undying devotion you feel today for those you hold most dear will not end at the grave. Like all beautiful things it will continue on through will continue, on through the centuries.

Harry Houdini, the most popular magician this world has ever known, believed deeply in Reincarnation. In an interview in "The Free Press" he once said:

Press" he once said:
"I firmly believe and this belief is based on investigation, observation, and in a measure, personal experience — that somehow, somewhere and sometime, we return in another form, to carry on, as it were through another lifetime.
"I, myself, have entered some Old World city for the first time in my life so far

first time in my life, so far as I was aware, and found the streets familiar, known just where to go to locate a

just where to go to locate a certain house, for instance. "Things have come to me that it seemed could only have been results of some former experience. I seemed from earliest childhood to have a grasp upon certain faculties and a knowledge not according to my years—as if the understanding were from past education and from past education and that I entered the world with certain fixed principles and ideas that could not have been at that time the result of any present education."

All of us have lived before, according incomprising the countries in the certain the c

countless incarnations lie behind each one of us and there are many thousands more to come. All of us are more to come. All of us are working out our individual destinies in divine accord. Here on earth we are attracted to and love most deeply those we have known and loved before. Every deep hatred and every deep love is based on the experiences we have had in our previous we have had in our previous

Everyone has, at one time or another, met people to whom they were instantly attracted. At other times we have met those, who, for no valid reason whatever, have received us instantly.

repelled us instantly.

In each case our reactions were based on some previous experience in some other life. Every great love had its beginning centuries ago, in some other age, in some other century. Whether it is mother love or sweetheart mother love or sweetheart love, friendship love or love, friendship love or father love, all our loves are linked together with the peo-

When two dear friends who have known each other who have known each other in a previous life meet for the first time in this life a deep bond of affection springs up between them almostly immediately.

In these deep Reincar-nation loves there is always seems to possess a perfect understanding of the other from the very beginning of their friendship and the un-failing kindness that follows is beautiful to behold.

Henry Ford, Sr., said in an article appearing in "The San Francisco Examiner" on August 26th 1928:

"I adopted the theory of

"I adopted the theory of Reincarnation when I was twenty-six. Religion offered nothing to the point. Even work could not give me com-plete satisfaction. Work is futile if we cannot utilize the experience we collect in the experience we collect in one life in the next. When I discovered Reincaration it was as if I had found a universal plan. I realized that there was a chance to work out my ideas. Time was no longer limited. I was no longer a slave to the hands

of the clock.
"The discovery of Reincarnation put my mind at ease.

"Genius is experience Some seem to think it is a gift or a talent, but it is the fruit of long experiences in many lives. Some are older souis than others, and so they know more."

Reincarnation shows us allowly that what what we think

clearly that what we think and say and do today determines what we shall have and be and know tomorrow

the sea in Across ancient land of temple bells and fragrant incense venerable wise men have known for centuries that every though, every act, every though, every act, every event of our lives is recorded forever in the invisible archives of our souls. Our modern motion pictures, radio and television demon-

when we pass out of this life we take with us in the invisible recesses of our individual souls all the wisdom we have gained in this life plus all the wisdom we have acquired through all our previous incarnations.

Added together this be-

Added together this be-comes the sum total of what we will have at our disposal in our next life. In our next life we become whatever we have best prepared ourselves to be in this life.

As Rudolph Valentino told his wife, Natacha Rambova, in a private seance in Paris: "It turns out that the un-

usual magnetism I possessed when appearing on the screen was due to the fact that I have been an actor in previous lives."

love, friendship love or father love, all our loves are linked together with the people we have known and loved before.

Deep enduring love in this life is always based on the foundation of previous loves that have existed before.

Nothing so beautiful or previous lives."

Many people have found it difficult to reconcile the beautiful philosophy of Rein carnation with the teaching of Spiritualism. At first the two ideals do seem to be very far apart. Actually however they are not.

Sir Arthur Conan Doyle,

worthwhile develops com-pletely in one single life-time. It couldn't.

one of the foremost leaders and places. I have been of modern Spiritualism says aware of other persons in me in "A History of Spiritual- . . . I, whose lips have never of modern Spiritualism says in "A History of Spiritual-ism:"

"When the question is asked, 'Where were we before we were born?' we have a dfinite answer in the system of slow development by Reincarnation, with long intervals of spirit rest between, while otherwise we have no answer, though we must admit it is inconceivable that we have been born in time for eternity. Existence afterwards seems to postulate existence before."

"As to the natural question, 'Why then, do we not remember such existences?' we may point out that such rememberance would enormously complicate our present life, and that such existences may well form a cycle which is all clear to us when we come to the end of it, when perhaps we may see a whole rosary of lives threaded upon

rosary of lives threaded upon one personality."

Jack London, famous author of some of the world's most popular books, believed deeply in Reincarnation. Few modern writers have presented so clearly their own inner thinking on this subject. In writing of his own beliefs, Jack London says:

is a water of the persons in in the control of the of a slave, and had worn an iron collar round my neck.

"I like any man, am a growth. I did not begin when I was horn nor when growth. I did not begin when I was born nor when I was conceived. I have been growing, developing through incalculable myriads of milleniums. All these experiences of all these lives have gone to the making of the soul-stuff or the spirit-stuff that is I."

Advanced souls in all ages Advanced souls in an ages have recognized that death is not the end. And it is divinely true! As certainly as the sun sinks in the west. ern sky tenight your life and the life of those you love will rise once more, in some New Tomorrow.

It was Wordsworth who once said:

Our birth is but a sleep and a forgetting,

The soul that rises with us, our life's star

Hath had elsewhere its setting."
(EDITOR'S NOTE:

says: Chandler's article on "Re"All my life I have had an awareness of other times tinued.)

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By DR. JOHN H. MANAS

President Pythagorean Society

Is this phenomenon a mental illusion or a fact? In many parts of the world at certain days of the year the certain days of the year the members of some religious sect, after a preparation and following the traditional procedure of ritual, as practiced by their predecessors for many generations, prepare a path of charcoal fire and the initiates of this mystical rite walk on the red hot coals, bare foot, without any ill effects of fire on their feet!

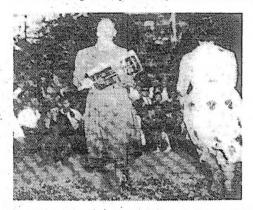
One of these fire walking rituals is being practiced in Greece every year on the 21st day of May, the day of the annual celebration of the saints of the Greek Orthodox Church. Constantine and Helen. The place is the village Langada in the province of Macedonia. The fire walking ritual is called "Anastenaria" and their initiates "Anastenarides."

The following is the description of this year's performance as it was reported in the Greek Press. The small in the Greek Press. The small village square was filled with persons of all walks of life, who were seating around tables or on the ground on blankets, waiting the arrival of the fire walkers. In the house of the leader all the members of this ancient cult were busy with their preparations. were busy with their prepar-ations with prayers and med-itation. In the yard were tied three "sacred" rams itation. In the yard were tied three "sacred" rams which were to be sacrificed at the ritual. Among the prominent visitors was the professor of history of the University of Salonika, who gave the following information to the reporters. This fire walking is an ancient ritualistic tradition which for many years puzzle scientists, psychologists, theologians and psychiatrists. In modern times its revival took place in Eastern Thrace and in Bulgaria by Greeks. After the First World War its revival started in Greece in this village in 1941. The same of the old Dionysian ritual is followed as it is described by Strabo.

In the morning the mem-



Former king of Italy Umberto, Prince Victor Emmanuel and Princess Maria-Gabriella, watched the Fire-walking.



5. Two women, Fire-walkers walk and dance on the red hot coals before a crowd of over 4,000 persons. These are authen-tic pictures taken at the Fire-walking ritual. Atlantis, Greek Newspaper, N.Y.C. June 10, 1962



The centenarian Greek Priest says Mass and holding the Icon of St. Constantine and St. Helen, blesses the water and the sacrificial Rams.

cult with the villagers gath- | They dance and they pray er and they all attend the ritual of the blessing of he water by the centenarian priest of the Church who blessed the icons of Saint Constantine and of Saint Helen and the three sacrificial rams.

The initiates dance a rit-ualistic dance for hours a-round their sacred icons and

ered at the house of the lead- and sing. The sun is being and sing. The sun is being now setting on the horizon as the cultists came to the village square and they started to dance around the red hot coal patch with the accompaniment of music by Lyre. The crowd that witnessed the ritual was around four the ritual was around four thousand, among which were the former king of Italy, Um-berto, prince Victor Emman-uel and princess Maria Gab-riella and other prominent



2. The Fire-walker Emmanuel enters the fire patch first bare foot holding an icon.



The Fire-walkers sacrifice the 3 sacred Rams.

bed of the red hot coals bare natural law is by-passed by foot walking and dancing on the operation of a higher law them until the red coals

that of the spirit. Science The initiates dance a ritter the First World War its revival started in Greece in this village in 1941. The same of the old Dionysian ritual is followed as it is described by Strabo.

The initiates dance a ritter to the first World War its revival started in Greece in this village in 1941. The same of the victims of the sacrifice. Under the shade of a big tree they burn incense and with "sacred" knives make the sign of the cross and they sacrifice the three rams.

The initiates dance a ritter thang of ricely, prince Victor Emmanuel and princess Maria Gabriella and other prominent persons.

The initiates dance a ritter thang of the spirit. Science them until the red coals that of the spirit. Science them until the red coals that of the spirit. Science them until the red coals that of the spirit. Science them until the red coals that of the spirit. Science them until the red coals that of the spirit. Science them until the red coals that of the spirit. Science them until the red coals that of the spirit. Science them until the red coals that of the spirit. Science them until the red coals that of the spirit. Science them until the red coals that of the spirit. Science them until the red coals that of the spirit. Science them until the red coals that of the spirit. Science them until the red coals that of the spirit. Science them until the red coals that of the spirit. Science them until the red coals the transport to the sacrifice that of the spirit. Science the sacrification and the victims of the sacrification and the victims of the sacrification and the victims of the spirit. Science the tild and princess Maria Gabriel and other prominent the spirit. Science the spirit. Science the spirit and the victims of the spirit. Science the spirit and the victims of the spirit. Science the spirit and the victims of the spirit. Science the spirit and the victims of the spir

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THE HOME OF PRAYER UCM 572 4616 West 172nd St. Service and Messages Wed. 7:30 p.m. 2½ blocks North of South Bay Shopping Center. Pastor: Rev. R. S. Young, PH. 371-4126.

LOS ANGELES

SPIRITUAL CHURCH OF REVE-LATION. Embassy Auditorium, 839 S. Grand Ave. Services: Sun. and Thur. 2 p.m. Lecture, class instruction, spirit communion and healing. Rev. Stepha-531. Rebete. Minister. Floor. 531. Hene Faust, Secy., phone CL 5-1060.

ST. PAUL'S CHURCH OF SPIRIT COMMUNION, 9410 S. Vermont Ave. Services Sun. 1 p.m., Wed. 7:30 p.m., conducted by Rev. Bond. Sun. 7:30 p.m., conducted by Rev. Bond. Sun. 7:30 p.m., conducted by Rev. Paul C. Henry, Healing & spirit communion at all services. Medium's Day 4th Sun. ea. month 1-10 p.m. Classes conducted by Cff Vermont, Gardena. DA 9.1858. Consultations by appt.

AGASHA TEMPLE OF WISDOM ac., 460 North Western Ave. Phone Inc., 460 North Western Ave. Phone HO 4-6252. Services: Sun. evening 8 p.m. Rev. Richard S. Zenor, Res. phone Dickens 3-5371.

AMERICAN PSYCHIC RESEARCH SOCIETY, P. O. Box 7, Ambassador Station, Los Angeles 5, California. P. 5/3

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

SPIRITUAL CHURCH OF JESUS CHRIST, 1719 W. 50th. Services: Healing Sun. 10 a.m. Church 11 a.m. Fri. Healing 6:30 p.m., Church 7:30 p.m. Wed. 7:30 Trance Instruction. Rev. C. Franklin Davis, Pastor. Rev. Mary A. Davis and Naomi Moore, Asst. Pastors. Res. Phone AXminister 1-4570.

CHURCH OF PSYCHIC LIGHT, I.G.-A.S. Affil. 1011 So. Magonila. Services Sun. 2:15 & 7:30 p.m. Tues. 8 p.m., Thurs. 7:30 p.m. Rev. Japars; Messages at all services. Rev. Katie Whitten-more, Founder. Rev. James C. Mitchell, Pastor. DU 8-0992.

SPIRITUAL CHURCH OF ATARAXIA, 201 S. Wilton Place. Services Sun. 11 a.m. Classes for unfoldment. Rev. Pearl I. Barnes, Pastor.

REV. MILLER SIGLAR, 6200 South Vermont Ave. Unfoldment classes for psychic development, Mon. 1 p.m. only, Wed. 1 & 8 p.m., private consultation & healing. Classes by app't. Phone PL-easant 3-7260.

TEMPLE OF SPIRITUAL LIFE, Closed for the Summer. Rev. Evelyn Allinger. 142 W. 85th Pl. 8-7072 or PL 1-6359.

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

ASTARA FOUNDATION, Dr. Robert and Dr. Earlyne Chaney, 261 S. Mari-posa Ave. Sunday services 11 a.m. & 2:30 p.m. For information concerning classes and other services, phone Du-nkirk 7-7187.

THE SPIRITUALIST TEMPLE OF THE ALL SEEING EYE, Inc. Mother Church No. 1, 841 W. 85th St. Services Sun. 7 p.m., Wed. 2 p.m. 8 p.m. Billets. Consult. by Appt. Luncheon 2nd Wed. 12 noon. Rev. Anna F. Crosby, Pastor. Fhone PL 8-4612.

UNIVERSAL CHAPEL, 1001 W. 69th St. Cor. 69th & Vermont. Services Sun 7:30 p.m. & Wed. 2:30 & 7:30 p.m. Pri-vate Consul't by App't only. Revs. Wal-ter & Eula Goff, Co-Pastors. PL 8-2200

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

CENTER OF INNER VISION, 8219 S. Western Ave. Services & Messages Sun. 7:30 p.m. Classes. Priv. consult. by appt. Rev. Dorothy Russell Johnson. Pastor. PL 3-1821.

ETERNAL LIFE M EM O R I A L CHURCH, 675 S. Crenshaw Blvd., So. of Wilshire. Services Sun. 2:30 p.m. De-voational, healing & messages. Revs. Babst & Ruedy. CI 3-9424 or AT 9-2614.

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

MT. SINAI CHURCH OF CHRIST 7402 S. Main St. Sunday School, 9:36 a.m. Worship 11 a.m. Services and nessages Sun. 3 p.m. Circle Tue. & Fri 2-4 p.m. (offerings \$1.00) Bible class Tue. 3 p.m. Rev. Inell Easlick, Pastor phone PLeasant 3-7290.

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.

METAPHYSICAL AND PSYCHICAL RESEARCH GROUP OF THE 1ST CHRISTIAN EPISCOPAL CHURCH, INC., 3031 W. 7th St. Services Sun. 8 p.m. Devotional & messages. For information regarding classes phone HO 3-6637, Rev. Thomas E. Badger, Presiding Clergyman.

STAR OF BETHLEHEM SPIRITUAL CHURCH, INC., 1250 W, 35 Place. Sunday School, Sun. 945 am., Morning services 11 am., Wed. & Fri. 8 p.m.; Class, Rev. Corrine Nickles, Pastor. Phone RE 2-1941.

CHURCH OF DIVINE WISDOM, 675
S. Crenshaw Blvd., So. of Wilshire.
Services Sun. 11 a.m., 745 p.m., &
Thurs. 745 p.m. Classes Tues. & Wed.
8 p.m., Messages Thurs. 8 p.m. E.S.P.
Study Classes & priv. consultations by
appl. feev. Bertle Lilly Candler, Pastor.
393-9750.

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. Pri-vate consultations and healing daily by appt. Rev. Estella Barnes, Pastor. A 3-2668.

FIRST CHURCH OF ETERNAL LOVE, Figueroa Hotel, Figueroa at Olympic Blvd. Services Sat. 8 p.m. Circle & Healing 6:30 p.m. Revs. Billy P. Hill & Jean Burkhardt, Co-Pastors

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.
Plerson, Pastor.

CENTRAL SPIRITUALIST CHURCH, 1707 SO. Vermont Ave. Services Sun. 2:30 p.m. Rev. Paul D. Wilson, Pres. and Pastor. Rev. Katharine F. Tobey,

CHURCH OF DIVINE HEALING, Suite 201 at 159 S. Western Ave. Serv-tees: Sun. 7:30 p.m. Development Class, Thurs. 8 p.m. Healing. Priv. Consuit. by appt. Revs. Pearl E. Kerwin & John A. Morgan, Co-Pastors. DU 9-6227.

UNIVERSAL LIGHT TEMPLE U.C.M. No 327, 4488 Whittler Bivd. Services Sun. 2 & 7.30 p.m. Wed. Pot Luck at noon. service 1.30 p.m. & 7.30 p.m. followed by Psychometry Fri. 7.30 p.m. Healing & messages. Rev. M. J. Thomas, Pastor, Charlotte Thomas, Co-Pastor, MA 8-4075 & AN 2-4397.

THE TEMPLE OF SOUL TRUTH, 601 So. Wilton Place. Worship service, heal-ing, messages Sun. 8 p.m. Rev. Danny Hart. Minister. DU 5-8581.

FAITH TEMPLE OF LOVE AND PRAYER (Spiritual) 1745 W. 55 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. Butler, Founder, Rev. O. D. Butler, Fastor. Fhone AD 3-5381

CHRISTIAN CHURCH OF FELLOW SHIP,4505 So. Vermont Ave. Sundat 6:30 n.m. Absent Healing: 7:30 p.m SHIP,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 2-5312.

SECOND CHURCH OF ETERNAL LOVE, 2550 W. 7th St., Corner of Coro-nado. Aud No. 1. Services: Sun. Healting 2 p.m. Worship 2:30 p.m., Rev. Billy R. Hill, Pastor, Revs Jean Burkhardt & Marle Roth. Co-Pastors.

TEMPLE OF BRMHAYTI, 433 S Western Ave. Services every day b App't. 10 a.m. & 8 p.m. Dr. Abn Dona hji, Pastor. Ph: 389-0390.

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

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

CHURCH OF SPIRITUAL REVE-LATION, 1107 S. Western Ave. Services Sun. 11 a.m. & 8 p.m. Tues. 2:30 p.m., & Th. 8 p.m. Rev. Samuel S. Heyllager, Pastor.

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

NEW THOUGHT SCIENCE, 675 So. Crenshaw Blvd., So. of Wilshire, Serv-ice Sun. 11 a.m. Rev. Virginia Zamello, Minister. Ph.: 933-2832.

LONG BEACH

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

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

UNIVERSAL MEMORIAL SPIRITUAL CHURCH Sun. Service 7:30 p.m. at Linden Hall. 206 Linden Ave. Circles Wed. 1:30 & 7:30 p.m. at 411 E. 6th 2458.

JUSHUA TEMPLE, 426 Rose Ave Services Wed. & Sun. 7:30 p.m. Rev Stephan Paul Douglas, Pastor. Rev Nona Moore, Assoc. Pastor. MILLS CHAPEL, Spiritual Science, 401 E. 6th St. Services Sun. 7:30 p.m. Lecture, messages. All welcome. Con-sul't. by App't. Rev. Chioe Burch, Pastor. Phone HE 2-8196.

UNIVERSAL TEMPLE OF WISDOM 2141 Gale Ave. Spiritual Circle. Fri. 7:30 p.m. Private Readings and classes by App't. Rev. James G. Carson, Pastor Ph. 437-7634.

MONTEBELLO

CHURCH OF THE ILLUMINATI, 2424 Via Lucia. Services Sun. 10:30 a.m. Rev. Y. Crouch, Pastor. OX 5-0219.

MORONGA VALLEY

THE UNIVERSAL CHURCH OF SFIRITUAL ILLUMINATION, U.C.M. 49473 Mojave Drive Services Sun. 2 p.m. Dr. Lucille H. Couch, Pastor Fhone FO 5-2567.

NAPA

THE SPIRITUAL TEMPLE OF FFACE AND LOVE, Charber of Con-nerce Big., 1120 Clay St. Services Sun. 7:30 p.m. Rev. Wm. Neumeister. Pastor; Mrs. Clara L. Pregger, Sec'y., 1728-A 3rd St. EA 6-7553.

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 4-5555. Rev. Mouzon Speer, Assoc. Pastor. Phone AT 4.1528.

NORTH LONG BEACH

SPIRITUAL SCIENCE CHURCH, IG.A.S., 1202 E. Plymouth St. Services: Sunday School 9:45 a.m. Chur. 7:30 p.m. healing & Messages. Rev. Betty Hawkey. Pastor, Rose Keller, Secty.

NORTH REDONDO BEACH

THE AGABEG SANCTUARY, U.C.:
No. 469, 1734 Dixon St. Services Su
Devotional 7:30 p.m., Frl. All messa,
7:30 p.m., Consult's by appt. Re
Helen Sasso, Pastor. Ph.: FR 9-6323
SP 2-1808.

OAKLAND

FIRST TEMPLE OF SPIRITUALISM, 1420 Alice St. Services Sun. 7.30 p.m. Tue. All Message 7.30 p.m. Rev. Mitzie Monroe, Pastor. TE 4-9285.

KOSMON CENTRE CHURCH, U.C.M., 1419 Harrison St. Services: Thur. only, 7:30 p.m. Lecture, healing and mes-sages. Phone Olympic 5-8782.

UNIVERSAL CHURCH OF THE MAS-TER, INC., National Headquarters. B J. Fitzgerald, President. P. O. 457, Oak-land 4

THE SPIRITUALIST CHURCH OF CHRIST, INC., 1442 Alice St. Services Sat. 7:30 p.m. 1st Sat. month. Social & Circles. Rev. Regina Coppage, Pastor Home address. 980 Alleen St. Phone OL 8-1732.

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

CHURCH OF SPIRITUAL FAITH, 1419 Harrison Street. Services Sun. 2:00 p.m. Revs. Ruth and James Barnes, Pastors. Home address, 2338 Waverly

THE SUNFLOWER SPIRITUALISTIO 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

GOD WITHIN CENTER. 900 61st St. Services Sun. 11 a.m., Thurs. 8 p.m. Healing — messages at all services. Rev. Georgia Wills, Pastor.

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.

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., Healing Wed. 8 p.m. Rev. W. W. Crank, Pastor.

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

REDWOOD CITY

THE TEMPLE OF INSPIRATIONS NO. 2, U.C.M., 103 E. St. Services Sun. 2 p.m., healing, lectures, spirit greetings & organ music. Rev. Helen Davis, Pastor.

RESEDA

CHURCH OF THE GOOD NEIGHBOR. 18206 Victory Blvd. Worship & Healing Service. Sun. 11 a.m. & 8 p.m. Adult Bible Class. Thur. 8 p.m. Spiritual Psych. Class. Fri. 7:30 Adult Bible Class. Astral healing by appt. Or. Hal Styles. Pastor. Sec'y, Leonore Cordial. Ph.: Dickens 2-8712.

RIVERSIDE

CHURCH OF REVELATION No. 27, 8249 40th St. Services: Sun. 2:30 p.m.; Class Wed. 7:30 p.m. Pastor: Rev. Irene M. Littler. Sec'y: Rev. Woodrow W. Littler. PH: 685-7095.

ROSAMOND

THE STAR OF JESUS UNIVERSAL CHURCH, Rosamond Blvd., 9 ml. west off Hwy. 6, Willow Springs Dist. Services Wed. 7:30 p.m. Consult, by App't. Write Star Rt. No. 1, Box 280, Rosamond Blvd. Rev. Paul C. Henry, Pastor.

SACRAMENTO

UNIVERSAL SPIR'TUALIST 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 NO. 204, U.C.M. 3441 Stockton Blvd. Serv-ices Sun. 7:45 p.m. Messages, healing, meditation. Private lessons Consul't. daily. Rev. Irma A. Brink, Pastor GL daily. 7-3088

THE CHURCH OF THE OPEN DOOR, U.C.M. No. 430, a Universal Liberal Church, 9th & K Sts. Downtown. Services Sun. 1:30 p.m. Old Fashlohed Circle Message last Sun. of mo. Rev. S. Mansfield Baker, Pastor. Home addi 517½ 13th St., Ph. 442-6841.

CHURCH OF INFINITE TRUTH, INC., 24681 E. 6th St. Healing Sun. 10:15 a.m. Morning Worship, 11 a.m. Rev. Beatrice Cook, Pastor; 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. Devo-tional. Rev. Ann M. Canarra, Pastor. Phone TAIbot 5-3366.

COMMUNITY U.S.A. CHURCH, 132 East 5th St. Services Sun. 2 p.m. Rev. Lula Taber, Pastor. TU 5-3612.

THE UNIVERSAL CHURCH , OF SPIRITUAL ILLUMINATION, U.C.M. Amer. Legion Hall, 194 N. 40th St. & Sierra Way. Services Sun. 2:30 p.m., Prl. 3 p.m. Circle at Pastor's home, Dr. Lucille H. Couch, TU 3-2180.

UNIVERSAL CHURCH OF THE MASTER, 793 West 41st St. Services: Wed. 7 p.m.; Sun. 2 p.m. Pres: Rev. Elsie Haggard; Sec'y. Rev. Geneva Stovall.

SAN DIEGO

FRATERNAL SPIRITUALIST CHURCH, 1502 Second Avenue. Serv-tees: Sun. 11 a.m. and 7:45 p.m. Dilyine Healing Sun. 7 p.m. Rev. Ronald Nichols, Pestor; Fres. James Bradford; Sec'y Elizabeth Boddy.

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

PROGRESSIVE SPIRITUA-LIST CHURCH. 3843 Herbert Street. Services Sun. 7:30 p.m. 4th Sun. month -3 & 7:30 p.m. Carrie B. Kelley, Minister

CHURCH OF THE MASTER, 3680 6th Ave. (Dartlee Hall). Service Sun. 2:30 p.m. Rev. Laurence Hales & Rev. Helen Hales. Pastors. Phone AC 2-3121.

INSPIRATIONAL CHURCH OF THE MASTER. 2730 A St. Services: Sun. 7:45 p.m. Healing. Lecture. Messages. Wed. 7:30 p.m., message circle. Rev. Ann Wisener. Pastor. CO 4-3337.

SAN FRANCISCO

CHRISTIAN SPIRITUALIST CHURCH OF SAN FRANCISCO, LTD., 414 Mason St. Services Sum. 2:00 p.m. and 7:30 p.m. Healing. Lecture and Mess-ages 8:00 p.m. Leah Bauer, Pres.

RADIANT LIGHT SPIRITUALIST CHURCH, 1085 Valencia St. Dev. Serv. 157-158 pm. Circle in Pastor's home. 1132 Cupp St. Mon. 7-45 pm. Class Wed. Fft. 7-45 pm. Rev. Hilda S. Thornton, Pastor. Phone MI 5-2412.

FIRST SPIRITUALIST TEMPLE, 33-4 - 17th St., nr. Mission Services Sun. p.m., All Messake Service Wed. 2 p.m., diltion Monroe, Pros. & Minister, Elizacia T. Segur, Minister & Secy. MA-6421.

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

SPIRITUAL LIGHT CHURCH, 430 Geary St. Studio 102, Services Sun. 2:00 p.m.: Thurs. 7:50 p.m.; Rev. Ruby Lee Thompson. Pastor.

TEMPLE OF UNDERSTANDING, 1264 Valencia St. Services; Sat. 7:45 p.m. Heating, Lecture, Messages; Mon. 1:30 p.m. Class & 7:46 Space Class. Thur. 7.45 Unfoldment Class. Pr. by App't. Only, Rev. Helen Bercu, Pastor Phone

LITTLE CHURCH OF ST. ANDREWS, 3324 - 17th St., (Nr. Mission St.) Serv-ices Sun. 7:30 p.m., Fri. 2 p.m. Heal-in. & Spirit greetings at all services. Rev. Helen M. Ashley, Pastor. GR 4-1009

AZENDA'S TEMPLE OF LIVING FRUTH. (Christian Spiritualist) 262 San Carlos St. (Near Mission & 20th Sts. Sun. Services: 2:30 p.m. Healing, Lecture, Messages; App't necessary to oin Development Class, Tues. 7:45 p.m. and Phenomena Class, Thurs. 7:45 p.m. Phone MI 7-4724 for Private App'ts: Spirit Contact, Astrology and Heating, Rev. Mary Zelinda Worth, Founder and Pastor.

TEMPLE OF INSPIRATIONS, 450 eary St. Studio 102. Services Sun p.m. Lecture, Messages, Healing. Revelen Davis, Pastor.

ST. FRANCIS SPIRITUAL CENTER
ST. FRANCIS SPIRITUAL CENTER
(Temple of Light). 1085 Valencia St.
Services Sun. 2 p.m. Class Tues 2 p.m.,
Thurs. 2 p.m., Frl. Spanish Circle 2
p.m., Sat. 7:45 p.m. Healing, lecture &
p.m., Sat. 7:45 p.m. Healing, lecture &
m. Sat. 7:45 p.m. Healing, lecture &
p.m., Sat. 7:45 p.m. Healing, lecture
G. Davis, Pastor, VA 6-2273.

SAN GABRIEL

PYRAMID CHURCH OF TRUTH AND LIGHT, No. 2 402 E. Las Tunas Drive. Services Sun. 7:30 p.m. Rev. Marian L Collier. Pastor. Phone AT 6-8758.

REV. BEDA E. KVISLER, 8734 E. Las Tunas Dr. Meetings Thur. 2:00 & 7:30 p.m. Consul't. by App't. Ph: AT 6-3068.

SAN JOSE

FIRST SPIRITUAL SCIENCE CHURCH. 65 S. 7th Street. Service Sun. 7:30 p.m. Healing, Lecture, Messages. Rev. Gladys S. Koll, Fastor.

FIRST SPIRITUALIST CHURCH OF SAN JOSE, INC. 390 N. 13th St. Serv-ices Wed. 7:45 p.m. Sermon, Healing Messages. For class, phone Pastor, Rev. Mary Jane Brown. CL 8-3243.

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 pm. Rev. Fercy and Pearl Wilkinson, Pastors.

THE SPIRITUAL SCIENCE CHURCH, 00 N. 13th St. Services: Sat. 7:30 p.m. ealing, Messages, Lecture. Rev. Evan

SANTA ANA

CHURCH OF THE GUIDING LIGHT, U.L.S.A., 309 So. Oak St., Services Wed. 8 pm. Sarmon, healing & mess-ages. Consultations by appt. Revs. Richard & hazel Martin, Co-Pastors. EI 2-0112.

SPIRITUALIST CHURCH OF THE PROPHETS, 323 E. Bishop. Services Sun. 7:30 p.m. Consul't. By App't. 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.

FIRST SPIRITUAL S C I E N C E CHURCH, 513 Center St. Message serv-tee Sun. 7 p.m. Healing, Holy Com-munion 1st Sun. Month. Rev. Evan Shea, Pastor. Phone GArden 3-1195.

SANTA BARBARA

UNIVERSAL CHAPEL OF LIGHT.

11 De La Vina St. in rear. Services
Sun. 2:30 p.m. Rev. Johanna Ruhnau.
Pastor. Message circle Frl. 8 p.m. in
Pastor's home 2305 De La Vina St.
Phone Woodland 2-6344.

SANTA ROSA

FELLOWSHIP OF RADIANT LIFE HARMONY, 350 - 2nd St., Service: Sun. 7:20 p.m., Wed. 8 p.m. Rev Della Myers, Pastor. L 5-2500.

STOCKTON

SPIRITUAL SCIENCE CHURCH NO. 204, 230 E. Fremont St., Fidelity Hall. Healing Sun. 7:00 p.m. Worship 7:30 p.m. Rev. Glennelle Hyde, Fastor. Home address 1545 Faye St. Dorris Foster,

CHURCH OF DIVINE HARMONY 10064 Stonehurst Ave. Services Sun. 1. A.m., Tues 8 p.m. Revs. George & Marian Jones, Co-Pastors, RO 7-4937.

TOPANGA

THE CHURCH IN THE WILDWOOD Box 164, Valdez Rd., Topanga. DI. 44189 (3 miles from Clabasas. T. 44189 (3 miles from Clabasas. Mulholland cut off.) Open class Wed. 7:33 p.m. Shervices Tue. & Sun. 7:39 p.m. Candlelight, Lect. Messages. Rev. Gloria Wilson, Pastor; Rev. Gertrude Eahr & Rev. Wynn Snyder, Ass't. Pastors.

TEMPLE OF RONTHOMID SPIRIT-UAL SCIENCE CENTRE, U.C.M., NO. 506, 23633 Park St., Services Sun. & Th. 7:30 p.m., healing & messages, Develop. classes. Priv. consult's by app't. Rev. Betty F. Gardena, Pastor. FR 8-2770. app't. Rev. FR 8-2770.

SPIRITUAL CHURCH OF FRIEND-SHIP. 4405 Sepulveda Bird, Torrance, Services: Thurs. 7.30 p.m. Lecture Healing, Messages, For info. re: class-es & priv. consuit, phone 370-1234. Rev. Hazel Sladek, Pastor.

ST. BERNADETTE'S SPIRITUAL TEMPLE OF THE WHITE LADY, 1800 Ohlo St. Circles Fr. 2:00 and 7:00 p.m Rev. Leontine J. Chase, Pastor. Class for unfoldment. Consul't. by app't. only. MI 2-6050.

WHITTIER

N A T I O N A L FEDERATION OF SPIRITAL SCIENCE CHURCH NO. 193. 5030 Workman Mill Rd., Cal Baden Mineral Springs. Services Sun II a.m. & 7:30 p.m. Thurs. Healing 7:30 p.m., Services 8 p.m. Rev. Eva Taylor, Pastor. OX \$2-4505.

YUCCA VALLEY

TEMPLE OF THE MASTERS, 29
Palms Highway, at Roberts Rd. &
David Ave. Paradise Valley, between
Joshua Tree and Yucca Valley. Services Sun. 7:30 p.m., Healing Fri. 7 p.m.
Messages 8 p.m., Rev. Doris N. Troxel,
Messages 8 p.m. Rev. Doris N. Troxel,
Louise Hartman, 366-2162. Monthly
Social meetings.

CONNECTICUT

HARTFORD SPIRITUALIST TEM-PLE, Inc., 788 Asylum Ave. Services Sun. 7 p.m. Pres: Arthur K. Francis Secy: Rev. Louise Hagan.

NEW LONDON

NEW LONDON SPIRITUALIST TEMPLE 60 Blackhall St. Services Sun 3 p.m. Sepecial Music & Healing Serv-ice. Pres., Mrs. Vera Dickens; Secy., Stephen G. Dickens, GI 2-9933.

NORWICH

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

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

STAMFORD

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

COLORADO

DENVER

TEMPLE OF HARMONY SPIRITUAL-IST CHURCH N.S.A., 333 W. Ellsworth Sunday Services, 10:30 a.m. Healing 6:30 p.m. Evening Service 7:30 p.m Messages service 7:30 p.m. Rev. Allen J. Miller, Pastor.

FIRST S P I R I T U A L 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.

STAR OF THE EAST SPIRITUAL SCIENCE CHURCH, 3440 Zuni. Serices Sun. 7:30 p.m., messages, healing & lecture. Communion 1st Sun. or month. Potluck 2nd Sun. Priv. consult. by app't. Rev. Freida Nicklis, Pastor. Gl. 5-7344.

DELAWARE

CHURCH OF SPIRITUAL TRUTH, Orange Hall, 706 Delaware Ave. Serv-lees Sun. 7:30 pm. Rev. Bertha Ford. Pastor & Founder.

DISTRICT of COLUMBIA

WASHINGTON, D. C.
THE CHURCH OF TWO WORLDS
3038 Q. St. N. W. Georgetown. Service
Sun. 3 pm. Rev. H. Gordon Burroughs
Minister. EM 3-0010.

FIRST SPIRITUAL S CI E N C E CHURCH, Suite 227-1404 New York A ve. N. W. Services: Sun. Tue. Thur. 8 p.m., Tue. 2.30 p.m. Rev. Alice Wellstood Thichil, Minister. Phones: ME 3-0973. CO 5-1149.

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

FLORIDA

BRADENTON

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

CASSADAGA SPIRITUALIST CAMP Services in Auditorium Sunday 2:30 p.m. Lecture, healing, messages. Alfred B. Hunt Ser'y

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

DEERFIELD BEACH

CHRISTIAN CHURCH OF SPIRIT-UAL, SCIENCE, 601 S.E. 13 Court, N. Federal Hwy., Masonic Temple No. 325 Rev. Pearl Fernandez, Pustor.

FORT LAUDERDALE

HOLY TRINITY CHURCH OF ISY-CHIC SCIENCE, 4005 N. Federal dwy., Oakland Park. Services Sun. & Th. 7:50 p.m. Rm. 101, Rev. Heien Paul, Pastor. LO 6-6333.

JACKSONVILLE

SPIRITUAL LIGHTHOUSE CHURCH 10-49 Crestwood Ave, Sunday School 11 a.m. Sunday Eve. 8 p.m. Class Tuc. 8:50 p.m. Message circle Wed. 8 p.m. Bible, class Thur. 8 p.m. Rev. 1018 Pierce, Fastor.

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. Postor. Rev. Ruby J. Schmidt, Ass't. Pastor. Rev. Luchle L. Wedge.

NATIONAL TRUTH OF LIFE AND LIGHT SPIRITUALIST CHURCH, 1756 LIGHT SPIRITUALIST CHURCH, 136 N.W. 1st Place Service Sun. & Thur 8 p.m. Class Mon., Wed., & Fri. 8 p.m Rev. James A. Poitier, Pastor.

METAPHYSICAL SCIENCE CHURCH, (N.S.A.C.), 601 S.W. 7th St. Services Sun. 8 p.m. Thur 2:30 & 8 p.m. Rev. Sophie Busch, Pastor.

SPIRITUALIST M E M O R I A L CHURCH, 1621 S.W. 6th St., Services Sun. 8 p.m., Classes Tues. & Thurs. 8 p.m., Madge Hart, Pastor.

PUNTA GORDO

CHRISTIAN 1HINKERS OF AMERI-ZA, R.R. 2, Box 725, Acline Rd. Serv-ces 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 Flex-er and Rev. Russell Flexer, Ministers.

ST. PETERSBURG

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

TEMPLE OF TRUTH CHURCH, 5678 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 CHURCHI OF TRUTH, S.S. NO. 214, 309 15th Ave N. Personal Problem Clinic Mon 1:30 pm Unfold Class Mon. 7:30 pm. Wed. & Sun. 7:30 pm. Lecture, Message and Healting, Fri. 7:30 pm. Class for Materializing and trumpet. Sat. 7:30 pm. Message circles. Rev. Arthur H. De Laruelle, Pastor. Hazel Mae, physical medium, Mary Gregg, organist.

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

TEMPLE OF THE LIVING GOD. 2201 lst 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, 216 23rd Ave. N.E. Rev. Helen Gerling. Pastor: Religious Serv-ice. Sun 7:30 p.m., Study Seminar, Wed. 7:30 p.m. Free Literature. 79-2241.

TAMPA

FIRST SPIRITUALIST CHURCH OF TAMPA, U.C.M., 512 East Parls 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. Haze! Fleckner, Fastor. Phone WE 5-6087, Rev. Dorothy Bragg, 1st. Asst. 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 Haruelle, Pastor. Doris Hensel and Joseph Chaput, Assistants. Hazel Mae organist and medium.

SHRINE OF THE MASTER. Metaphy sical Christianity, 3416 Grand Centre Ave. Service Sun 7:30 p.m. Rev. Do othy Graff Flexer and Rev Russe Flexer, Ministers.

THE C H R I S T SPIRITUALIST
CHURCH OF TAMPA, 303 S. Breurd,
Services Sun. 7:30 p.m. Thursday 7:30
Healing period, half hour before above
services. Rev. Dr. Lillian Frey, Pastor,
Rev. Mary R. Dowling, Co-Pastor.
Phone TA lev. Mary R. Dowli Phone TAmpa 257-8142.

HARMONY METAPHYSICAL CHURCH, 2906 San Carlos. Services Thur. 7:30 p.m. messages & healing. Classes & consult's. by appt. Rev. Isla Lippincott, Pastor.

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 circl. Rev. Mary P. Stephens, Pastor. Ph. 877-7394.

ILLINOIS

CHAMPAIGN

FIRST CHURCH OF THE SPIRIT UALIST, LO.O.F. Hall, 109 N. Neil St Services Sun. 2:30 p.m. Fellowship sup-per following. Guest workers welcome Mrs. Myrtle Grant, Leader. Phone 352 9543.

CHICAGO

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

FIRST FRATERNAL SPIRITUAL CHURCH, 1643 N. Cicero Ave. Rev. Emma Binz, Pastor. Services Sun. 2:30

SILENT PRAYER SANCTUARY, 3602 W. McLean Ave. Services Sun. 10 a.m.; Divine Healing Tues. 9:30 a.m. Wed. 8 p.m. Rev. Sophia Schaffer, Pastor. AL-bany 2-8417.

ST. PAUL'S SPIRITUAL CHURCH. 24 N Cleero Ave. Sevices Sun. 7:30 nn. Heiling Wed. & Fri. 7:30-8:30 p.m. etc. Louise Quinn, Pastor, Phone ES 6434.

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

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

SPIRITUAL SCIENCE CHURCH No. 3039 E. 91st Services Sun. 7:30 p.m. calling & Messages at all services. Rev. ndred Pekul Pastor.

FLOWER CANDLELIGHT GUIDE SPIRITUAL SCIENCE CHURCH, 4042 N. Western Ave. Services Sun. 3 & 8 p.m. Henling, Lecture, Messages, Dev. Class, Thur. 8 p.m. Tillie Segal, Postor, Phone CO 7-9760.

CHURCH OF DIVINE REVELATION, 207 S. Wabash Ave., 2nd floor, Hail C. Sun. services 3 p.m. Lesson Lecture on Soul Growth Group Meditation, Divine feating and communication service. Rev. W. W. Mueller, Pastor, Rev. E. Loyer, Co-Pastor.

THE TEMPLE OF METAPHYSICAL AND SPIRITUAL TEACHINGS INC. 6814 St. Lawrence Ave. 1st Fl. Class, Mon. 8:30 p.m. Every 4th Sun. Services 2:30 p.m. Rev. Rose J. Anderson, Pastor. Phone MUseum 4-6914.

SPIRITUALIST TEMPLE OF IM-MORTALITY, 1700 West 51st Street. Services Sun. 8 p.m. Circle Sat. 8 p.m. Open House 2nd & last Thur. of Open House 2nd & last Thur. of Phone MU 5-1262 Rev. Anna Schmid, Ass't. Pastor. Phone HE 4-5370.

ASS I. FASIOI. FIGURE RE 1-3-5/10.

THE FIRST TEMPLE OF UNIVERSAL LAW, 4740 N. Western Avenue, 5th Floor. Sunday 80 10.30 am. 30 Feb. 10.30 feb. 10.

APOSTOLIC INSTITUTE OF META-PHYSICS, 5619 Broadway. Services Wed class for metaphysical & Spiritual un-foldment. 8 p.m.; Message & healing Sat. 8 p.m. Rev. Paul A. Danielson Pastor. Ph. 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. Pione E8 9-3349.

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

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

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

TEMPLE OF THE COSMIC RAYS, 944
N. Damen Ave., Services Sun. 3 & 8
N. Damen Ave., Services Sun. 3 & 8
N. Damen Ave., Services Sun. 3 of mo., astrology 5 p.m., Tues. 8 p.m., wed. 8 p.m., Movies 2nd Mon. of mo., a
p.m., Rev. H. Swanson, Pastor.

CHANTOA OF ZAYA CHURCH. 116 S Michigan Ave. Rm. 308. Services Sat. 8 p.m. Philosophy of the Mystles Livine Healing, Messages. Rev. Maria S. Carlyae, Leader. Ph. 726-4415. Every-one welcome.

FIRST SPIRITUALIST CHURCH, 5033 West 25th Place, Cicero 50, Ill. Service: Sunday 2:30 p.m. Lecture, Healing, Messages. Rev. Lena Crane, Pastor — Phone Townhall 3-6542.

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

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

ELGIN

THE FIRST SPIRITUALIST CHRUCH 263 Dupagepage St., Unity Hall. Serv-ices Sun. 7:30 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. Rev. Ottlile S. Dyr-off, 633 N. 87th St.

FIRST SPIRITUALIST CHURCH OF JOLIET, Glenwood Pl. & Jasper St. Services Sun 2:30 p.m. Social alter-nate Fri's. 8:00 p.m. Rev. Myrtle M. Sperry, Pastor, 244 Nebraska St., Frank-fort. Ph. Frankfort 5157.

J. T. & E. J. CRUMBAUGH SPIRIT-UALIST CHURCHÍ, 102 S. Pearl. Serv-ices Sun. 2 pm. Potiuck Dinner; Motion pictures, Tape Recording; Mediumship Class. Mr. Daryl N. Win-ters, Pastor. Ph. 962-2066.

PEORIA

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

STREATOR

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

IOWA

CLINTON

PIRST SPIRITUALIST CHURCH OF CLINTON 400 - 411 South Third Street. Service Sun. 2:30 pm. followed by Spirit Greetings, Rev. H. Louise Miller, Pastor: Elmer L. Oxley, Fres., Grace L. Struve. Sec y.

INDIANA

CHESTERFIELD S P I R I T U A L-IST CAMP. Chesterfield. Book Shop, Marian Nevison. Edith Etillwell, Pres., Helen Riffle, Sec'y.

CLARK MEMORIAL P.S. Y.C. H.I.C. CHURCH, 316 Division St. Healing severe 7:15, worship 7:30 p.m., Sun. and Thur: 1st and 3rd Sunday of month Service 3 p.m.: Consult, 4-5:30 p.m. Dinner 5:30 p.m. Healing service 7:13, worship 7:30 p.m. Psychic demonst, at all services. Rev. Ruth Sutterby Pres. Jackson 4-003, Harold Stone, 321 Division St., Sec'y. Phone JA 2-7811.

FIRST EPIRITUALIST 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

FIRST SPIRITUALIST CHURCH INC., 471 E. State St. Odd Fellows Hall. Services Sun. 7 p.m. healing. 7:30 p.m. service. Emma M. Paul. Pres. & Pastor, TE 6-5564; Anne Kocur. Sec'y.

FIRST PROGRESSIVE SPIRITUAL CHURCH 229 Orden St. Service, 7-to p.m. Sunday. Rev. Myrtle Wright. Pastor. Effic 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.

PSYCHIC SCIENCE SPIRITUALIST CHURCH, 1415 Central Ave. Services Tuber 12 to 4 pain. Message service Tuber 7.30 pm. Regular service Sun. 7.30 pm. (Lyccum 10 a.m. Sun.) Gienna 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. Russell Copp. Pastor.

FIRST PSYCHIC SCIENCE CHURCH, 62 So. Miami St. Services Sun. 7 p.m. Rev. Russell Copp, Pastor.

PETERSBURG

ERADFORD SPIRITUALIST CHURCH, Rt. 1, co Herbert Bradfield. Services Sun. 2 p.m. Healing service euch Sun. Tues. 7:30 pm.. Class. Her-bert Bradfield, Pres.

SOUTH BEND

WELLOWSHIP SPIRITUAL HAVEN, 1350 E. Sorin St. Pastor Rev. Altoe Gentry, LUSA. Midweek services, Thur. 7 p.m. Healing before 6:30 p.m. Sunday School, Sun. 6:30 p.m. Service 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 CEnral 3-5610.

GOLDEN HOUR UNIVERSAL SPIRITUALIST CHURCH, INC., 820 Lafayette St. & 8th St. Services Sun. 7:30 p.m., Tues. 8 p.m. Message Circle, Last Sat. of mo. consuit's, given; din-ner served 4-7:30 p.m. Open message circle 8 p.m. Rev. Irene Murphy, Pastor. HA 8306.

PSYCHIC SCIENCE CHURCH, Y.M.-C.A., McFall Room 6th and Poplar. Sciences Sun. 7:33 p.m.: 2nd Sun. Month, Services 2:33 p.m. 2nd Sun. Month, Services 2:33 p.m. Popluck dinner, 12 noon & 5:30 p.m. Rey, Nelle Hodgers, Pastor.

KANSAS

WICHITA

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

PEOPLE'S SPIRITUALIST CHURCH, 417 E. English St., Labor Temple. Serv-ices Sun. 7:30 p.m., Messages Fri. 7:30 p.m. Rev. Marie Brew Pastor. Ph. AM 7-1666.

LOUISIANA

NEW ORLEANS

CHRIST CHURCH OF FAITH, HOPE & LOVE, 4428 Constance St. Services Wednesday 7:30 p.m. Saturday 2 p.m. Song Service, Messages, Healing Rt. Rev. Fred O. Pfankuchen, Pastor; Rev. M. Wellbat, Ass't. L. P. Hatch, Sec'y.

FIRST CHURCH OF DIVINE FELLOWSHIP OF SPIRITUALISM. 823 Spain Street. Services Sun. 7:30 p.m. Healing Wed. 11 a.m. to Noon. Rev. Estella Dell, Pastor – Phone Whitehalt 7-4107 — Rev. Harry L. Noblett, Assoc. Pastor. Fairview (391).

MARYLAND

BALTIMORE

TEMPLE OF WISDOM SPIRITUAL SCIENCE CHURCH, 500 E. 39th St. Services Wed. & Sun. 8 p.m. Adele Snedeker, message bearer at all services. Bible Study Sun. 10.30 a.m. Basil W. Dennis, Pastor. CH 3-4640.

MASSACHUSETTS

AMESBURY

FIRST SPIRITUALIST CHURCH, IO.O.F. Hall Water St. Services Sun. 3:30 p.m. Mrs. Martha Dorr, Pres.; Mrs. Ethel Grant, Sec'y

BOSTON

ST. A I D A N 'S SPIRITUALIST CHURCH U.C.M. 329 Massachusetts Ave Services Sun 3 & 8 p.m. Tue & Frl. 8 pm. 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 nd 7:36 p.m. Mr. Finley, Pastor.

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. Karison, Pastor & Lic. Min.

LYNN

FIRST SPIRITUALIST CHURCH OF LYNN, E. Lynn, 100F Hall, 210 Chesthutt 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. 16 Brookline.

WEST GLOUCESTER

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

MICHIAGAN

CHURCH OF UNIVERSAL TRUTH, 412 E. Maple. Services Sun. 7:39 p.m. 2nd & 4th Sun. 2 p.m. also. Message circle following. Supper 5 p.m. Pastor & Pres. Ass't. Treas.. Rev. Berniec Case. 423 N. Locust. Rev. Lillian Cadoo, Sec'y.

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

L I G H T OF UNDERSTANDING
SPIRITUAL CHURCH, 526 Hubbard
Street. Services 2nd & 4th Sin 1330
& 7:00 p.m. Co-operative super 5:30 p.m.
p.m. Other Sundays, Services 7:30 p.m.
p.m. Other Sundays, Services 7:30 p.m.
p.m. Cother Sundays, Services 7:30 p.m.
p.m. Rev. Drusilla Shelton Pastor. Rev.
Robert Shelton. Co-Pastor. Mrs.
Gladys Shaeffer, Secy, All of 504 Hubbard 5t. Phore WO 2-2444.

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

MEMORIAL SPIRITUALIST CHURCH 85 W. Bidwell St. Services Sun. 11 a.m., Birthday 3rd Sun. Mrs. Myrna Baird, Sec'y. Ph. WO 2-7802.

BAY CITY

CONGREGATION OF SPIRITUAL UNITY CHURCH 215 So. Linn St. I.O.O.F. Hall Services Sun. 7 p.m. Heating, Worship 7:30 p.m. Rev. J. A. Hunt. Pustor. Jessie L. Hertel, Secy. DETROIT

FIRST PSYCHIC CHURCH OF BRIGHTMOOR, 21729 Fenkell, Devel-oping class Tue. 8 p.m. Sunday serv-tee 7:30 p.m. Rev. Carroll Ware, Pastor Rev. Katherine K. Cation, Sec'y.

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

ALL SOULS MEMORIAL CHURCH (I.G.A.S.), Priscilla Inn. 2619 Cass Ave. Services Sun. Healing 7 p.m. Worship, 7:15 p.m. Rev Constance Newby, Min-lster Ph.: UN 1-2346.

METROPOLITAN SPIRITUALIST CHURCH OF GREATER DETROIT. MSSAC. Ferndale Wonen's Club Bidg., 1256 W. Nine Mile Rd. Services: Sun. 7:30 p.m., 2:30 and 7:30 on 2nd Sun. of mouth, Oct. thru June, with din-off mouth, Oct. thru June, with din-person Pastor-Pres. Margaret Mo-neral Language Services, Margaret Mo-bies of the Margaret Mo-lary of the Ma ivermore. A 1-1050.

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

THE FIRST SPIRITUAL CHURCH
118 E. Belvidere Ave. Services Sun. 130
p.m. Rev. Pearl V. Reinhardt, Pastor
412 McCreery St., Flint, Mich. Physic
CE 9-1022.

GRAND RAPIDS

UNIVERSAL CHURCH OF GOOD WILL, 802 Wealthy, S.E. Sunday Serv-ices 7 p.m.; Wed. 8 p.m. Rev. Emma Farrington, Pastor, Phone GL 1-0128. Rev. Mable Buck, Ass't. Pastor, Phone CH 5-2768

JACKSON

UNITED CHURCH OF PSYCHIC SCIENCE, 1014 LeRoy St. Services Sun. 7 p.m. Potluck Supper 5:30 p.m. Rev. Howard H. Dillis, Pastor; Clayton Kent, Pres. Ph. ST 2-1933.

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

LANSING

LANSING SPIRITUALIST EPIS-COPAL CHURCH, 700 S. Holmes S. Services: Sunday School Sun. 10 a.m. Worship Sun. 7:30 p.m. Healing & Worship Wed. 7:39 p.m. Unfolment Class Mon. 7:30 p.m. Rev. Elia J. Sut-ton, Fastor: Phone I'vanhoe 5-2358.

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.

MT. MORRIS

FIRST UNIVERSAL SPIRITUALIST CHURCH OF FLINT, G-6490 Lewis Rd., 1 Blk, from US-10 at Stanley Rd. Services Sun. 7:30 p.m., Message circle Thurs. 7:30 p.m., Rev. Edna H. Yaru, Pastor, Rev. Jack Teeters, Co-Pastor, eneva McDaniel, Scc'y.

MUSKECON
THE TEMPLE OF SPIRITUAL
LIGHT, 1404 8th 8t. Services Sun. 2:30:
3:15 Sunday School & Rendings; 5 pm.
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 App't. Rev. Wm. R. Aldred, Pastor.

MUSKEGON HEIGHTS

FIRST NATIONAL SPIRITUALIST CHURCH, 2101 Jefferson St. Sun. 10:00 a.m. Devotional service & messages. Co-Pastors, Revs. Thelma Sidock & Lewis Webb.

CHURCH OF SPIRITUAL FELLOW-SHIP, 570 Cakland Ave. Services Sun. 7:30 p.m. Open forum & message serv-ice 2nd Th; Silver tea 4th Sun. Mrs. Helen Tolfree, Pres., Vita Winges, Sec'v.

ROSEVILLE

CHURCH OF HARMONY, 17395 Rose-ville Blvd.. Services: Sun. 7:30 p.m. Rev. Shirleia De Brezon, Pastor. 18429 Meier Rd., Roseville.

SAGINAW

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

HAVEN OF PEACE SPIRITUAL CHURCH, 5884 W. St. Joe Hwy. Serv-ices Sun. I1 a.m. Lectures, healing & messages. Cooperative dinners. Rev. Thelma F. Trudgeon, Pastor; Rev. Z. Van Houten, Pres.; Laurel Mathews, Sec'y.

MINNESOTA

MINNEAPOLIS

SECOND SPIRITUALIST CHURCH 23rd & Lyndale No. Consultations Th 1-4 p.m., Sun. Services 3:30 p.m.. For-um 7:30 p.m., Lecture & Messages Howard C. Lemire, Pres.

OUR SPIRITUAL SHRINE CHURCH 2409 Chicago Ave. Chartered the National 2409 Chicago Ave., Chartered under the National Federal of Spiritual Science Churches, Services 7:30 p.m. Sun. Rev. Lourendo Cotter, Pastor.

ST. PAUL

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

MISSOURI

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

SCIENCE OF PROGRESSIVE LIFE ASS'N. No. 64, (United Christians), 506 W. 16th St. Services Sun. & Wed. 7:30 p.m. Rev. Leta Goff, Pastor. WE 1-2983.

ST. LOUIS

CHURCH OF THE THREE ROSES, 3754 South Spring Ave. Services Sun. 1:30 & 7:30 p.m. Thur. 1:30 & 7:30 p.m. Healing by App't. Unfoldment class Rev. Angela Helfrich and Dr. Joseph Helfrich, Pastors. Phone PR

MYSTIC MIND SCIENCE CHURCH AND INSTITUTE, 5862 Delmar, Serv-ices Sun 10 am., Wed. 2 pm. & 8 pm. Healing & E.S.P. at all services. For info. phone Rev. Bernice G. Ben-nett. Fastor, FO 1-7137.

THE CHURCH OF HARMONY, 2604-A Cherokee St. Room 5. Services Sun. 2:30 & 7:45 p.m. Thur. 1-4 p.m. & 7:45 p.m. Rev. L. Kube, Pastor. Healing & Consul't. PR 2-3536.

SOUL SCIENCE SPIRITUALIST CHURCH, 3683 Dover Place. Services Sunday 10:30 am. Iona Brandt, Pastor. Phone VErnon 2-1116.

NEBRASKA

HAVELOCK .

FIRST TEMPLE OF SPIRITUAL TRUTH (I.G.A.S.) 6029 Bailard St. Services Sun. 7:30 p.m. Marle Everman, Pres. HE 2-3486. Home add, 1145 E. St. Lydia Harris, Sec'y.

NEW JERSEY

THE FOURTH SPIRITUALIST CHURCH, 28 North 26th Stleet. Serv-lees Sun. 10 a.m. Lyceum 11 a.m. Church Wed. 7:45 p.m. Rev. Elizabeth Giberson, Pastor. BElmont 5-4668. Church Wed

EDISON

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

GLENROCK

GUIDING STAR SPIRITUALIST CHURCH. 5418 - 17th Ave. So., St. Petersburg 7, Fla. M. McHugh Bal-birski, Pastor. IGAS. For information Phone 345-6987. From May 1st to Nov. 1st—38 So. Maple Ave., Glen Rock. N. J. 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 & Assoc. Minister, Sec'y., Betty P. Johnson.

PSYCHIO SCIENCE TEMPLE 5:2 springfield Ave. Rev. Dorthen C. Dencer, Pastor. Th. & Fri. 1:30 p.m. tev. Rebecca Barrett, Th. 7:30 p.m. tev. Dorthea M. Mackin, Fri. 7:30 M. Rev. Dorthea C. Dencer, Sundays & 7:30 p.m. in order: Revs. D. C. Dencer, Louise Brennan, D. M. Mack-n, R. Barrett. Guysts ministers inlange. change.

MOTHER TEMPLE OF PSYCHIC SCIENCE, 532 Springfield Ave. Services: Tue. 1:30 & 7:30 p.m. Rev. Dorthea C. Dencer, Pastor. Circles 1st Sat. of mo. benefit N.J.P.S.A. HU 2-1773.

TRENTON

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

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

SPIRITUAL CHURCH OF DIVINE HEALING, 1000 New York Ave. Rev Elste 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

REV. ANNA DOERNER SIMMS ME-MORIAL SPIRITUALST CHURCH DIVINE PSYCHIC MISSION OF CON-SOLATION, 3808 New York Ave. Serv-ices daily 2 and 8 p.m. Pastor: Rev Herbert C. Millare, Ph. Union 3-5828 Secy: Rev. Alma Gundlach.

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. Fri. 8 p.m. Social every 2nd Friday of each month" Pastor, Rev. C. Kellenberger.

NEW MEXICO

ALBUQUERQUE

FIRST SPIRITUALIST CHURCH OF LIGHT, N.S.A.C., 131 Alcazar St., N. E Services Sun. 10:00 a.m. Mrs. Sandra Fackler, Pastor

NEW YORK

ALBANY

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

BATAVIA

CHURCH OF UNITY SCIENCE. 6
Bank Street, Services Sun 8 p.m.
Worship and spirit greetings. Thurs.
8 p.m. Study, Message and Social.
Mediums Day ist Sun. of month 3 p.m.
Dinner 5 p.m. Circle 6-8 Reg. Services
8 p.m. Rev. Ethel L. Ames. Pastor. Rt.
3. Box 1120. Phone 5176.

TEMPLE OF TRUTH CHURCH, 114
Park Ave, Sun, 2 p.m. Worship, public healing, spirit greetings: Sunshine Auxiliary, Wed. 1 p.m.; Unfoldment class, Fri. 7:30 p.m. Rev. Mac Merrit York, Pastor, Rev. Clarence Lamb, Assistant Pastor, Bertha Japhet, Licentiate Minister.

BRONY

IGLESIA CRISTIANA ESPIRITUA-LISTA SAN RAFAEL, 795 E. 158 St. Scrviciso, Martes 8:30 p.m. a 11:00 p.m. Viernes 8:30 p.m. a 11:00 p.m. Dom-ingo 2:30 p.m. A 5:00 p.m. Rev. Padre Cecilio Rodriquez, Fastor. ME 5-1750.

TEMPLE OF DIVINE GUIDANCE, 332 p.m. Rev. Bertha Fischer, Pastor. Ph HY 8-5507 7 to 9 p.m.

HY 8-5507 7 to 9 p.m.

ST. JO H N S SPIRITUALIST
CHURCH, 8025 3rd Ave. Services &
messages Sun. & FrI. 7:45 p.m. Ved.
145 p.m. Take B.M. 4th Ave. Local
to 77th St. Station. Rev. Lillian Johnson. Fastor. Coccila Clay, Licent. Minson. Fastor. Coccila Clay, Licent. Minister

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 E. Peck, Assoc. Fastor. TT 2-2476.

UNITY SPIRITUALIST CHURCH, 2160 Filmore 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. Edward R. Joseph, Pastor.

SPIRITUALIST CHURCH OF ETERNAL BROTHERHOOD, 1980 Bailey at Hazel Services Sun. 745 p.m. Ist. Sun. month. 3:30 & 7:45 p.m. Lyceum 7 p.m. Mid-weck. Wed. 8 p.m. Lyceum D. Mona Berry. N.S.T., Pastor.

NAZARENE UNITY S C I E N CHURCH, 343 E. North St., Cor. C nr. Jefferson. Sun. Services 7:30 2nd Sun. Medlums Day, 3 and p.m.; dinner 5 p.m. Message each Wed. 1 p.m. & 7 p.m. Dr. land A. Henry, Pres. & Pastor. Dr. G. Devine, Treas. Class Tues. 8 Priv. Consult. by App't. Tel. TT 3.

JOHN CARLSON M E M O R I A L SPIRITUAL CHURCH, 1045 Elmwood Ave. Services: Sun. 7 p.m. Medlum's Day, 3rd Sun. 3:00 p.m. & 7 p.m. Rev. Edith S. Wendling. Pastor. Rev. M. Luther, Secy'. Classes Tues.. 1 p.m. & 8 p.m. Phone TF 6-0750.

UNIVERSAL HARMONY CHURCH, U.C.M. No. 113, 178 OLympic Ave. Serv-lees Sun. 7:30 p.m. with Healing, Fellowship Day every 2nd Sun. 3 & 7:30 p.m. .Communications with healing Th. 2 p.m.. Bible Class 8 p.m. Priv. consults. Rev. Rosaline K. Glasser, Ministe Rev. Hazel B. Ossman, Asst. Minis er. TX 5-6223.

UNIVERSAL SCHOOL OF SCIENCE CHURCH, U.C.M. No. 325, 668 Swan St. Services 1st & 3rd Sun. 3:39-9:30 p.m., worship, healing and circle. Rev. Mary C. Skinner, Pastor, TL 6-8618.

CORNING

UNIVERSAL SPIRITUALIST CHURCH, 22 Earl St. (Northside) Serv-tees Sun. 7:30 p.m. Mediums Day 3rd Sun. Month. Message service Tue. 7:30 p.m. Rev. Jaroslav Tuma. Pastor. Prhone XN 2-0718.

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. Mclessa Miller & Mabel Smith, Healers. Arlene Badman & Aver Niles, music.

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. month. Hot dinner Stranor Gutzmer Hastor. Dorothy Callahan. Secretary.

FIRST SPIRITUAL S C I E N C E CHURCH, 834 W. Main St. Services Sun. & Wed. 7:30 p.m. Healing, lecture, and Message service. Rev. Mayme Rosenbaum, Pastor, LO 2-9266.

SYRACUSE

WAYSIDE SPIRITUALIST CHURCH, 220 E. Washington St. Services Sun. 7:30 p.m. Rev. Earl Young, Pistor Rev. Luania Caley, Pastor Emer. Rev. Ger-trude Brown, Secy. Ph. 668-3165 or 478-5235.

PIRST SPIRITUALIST CHURCH. 535 Onkwood 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 Farle, Sec't.

LONG ISLAND, N. Y.

EAST ROCKAWAY

GOLDEN R U L E SPIRITUALIST CHURCH, INC. 22 Barnstable Roud. Scrvices: Classes by written app't only, at East Rockaway, Bethpath, L I New York City, Shelton, Conn. Pastor William J. Donnelly, Co-Pastor, Elliou Bend Donnelly.

WEST HEMPSTEAD, L. I.

SPIRITUAL CHURCH OF MAGDA-LENA, 559 Henry Street, Sun, and Wed 3:00 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 5rd St. Phone 'Radnigar 3-0494, Bishop tchard Renardo, Pastor, Sun, Worship Healing 6-15 p.m. Messages 7-30 p.m. ved & Sat. 1 p.m. messages and Wed t Fri. 6-30 p.m. Air conditioned Chapel.

TEMPLE OF LIGHT (IAS), 152 W. 2nd St., (Suite 708-710) Rev. Murion ovens. Minister, Sunday 11 a.m., orship & Healing; 6:30 p.m. Healing, (essages 7 p.m. Holy Communion 1st sun. month: Study Unfoldment Class (18, 7 p.m. – Rev. Ministe Corb. Twe & Chur. 2 & 7 p.m.; Rev. Flora L. C. Borg, Ved. & Frt. 2 p.m.; Rev. Geo Williams, Sat. 2 & 7 p.m.; Secy. Ph. UN 1-1316.

Sat. 2 & 7 p.m.; Secy. Ph. UN 1-1316.

UNITED SPIRITUALISTS CHURCH.
213 W. 53rd St., Room 402. Healing
Demonstrations & Messages Sun. 2:30
p.m. Eenlings - Sun. Tues. Weid R. &
Sat. 1:00-3:00 p.m. Ministers. Sylvia
Brooke, Martina Feldstein & Margaret
Hinds. Phone Circle 5-4566.

SPIRITUAL SCIENCE MOTHER
CHURCH, IC. Science MOTHER
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Dp.m. Rev. Glenn. Argoe. Minister.
Message Services: Tue. 5:30 to 7:30 hone
COlumus 5-2952 for Special Events.

THE PERMONESCA. O. D. D. R. D. OF

THE FRANCESCAN O R D E R 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.

CENTER OF DIVINE GUIDANCE. 118 W. 57th St., Studio 229, Great Northern Hotel. Services: Message Services Sun 7 p.m. Thurs. 10 a.m. & 7 p.m. Fri. 2 p.m. Classes Wed 2 p.m. Fri. 8 p.m. Rev. Martha K. Seidler, Fastor, Phone Gricle 3-4915 or GEOney 9-3368.

FIRST CHURCH OF SPIRITUAL VISION, 100 W. 72nd Street, Room 300 Message Services Tues. & Fri. 6-9 p.m. Thur, and Sat. 1-3 p.m. Sunday 6 p.m. - Healing & Worship, Rev Angela V. Call Wanderer, Pastor. Phone TRafalgar 3-6525. 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. NE 2-7693: Church. TR 3-7880.

THE TEMPLE OF THE NEW DAWN, INC. 211 West 57th St. Sun. 3 p.m. Universal Service, timely talk, meditation, healing service, cosmic message, music. Rev. Nesta Kerin Crain, Dorris Herzog, John J. Besante, Ann Kozak. FIRST UNIVERSAL SPIRITUALIST CHURCH, Laurelton Room of the Hotel Wellington, 55th St. at 7th Ave. Closed all summer.

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

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.

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.

UNIVERSAL TEMPLE OF SPIRIT-UAL TRUTH, INC., 125 W, 72 St., 4th Fl., Rear, Opening Sept. 9 Sun, Heal-ing & Worship 6-15 p.m., Services 7:15 p.m., Frl. 6-45 p.m. & Develop, Classes 8:80 p.m., Rev. Zara Lakes, Minister. CY 5-8:716 & CY 8-8247.

SPIRITUAL AND ETHICAL SOCIETY, Noia Studios, Penthouse, 17th Pl., 111 W, 57th St. Services Sun, 3 p.m., Fri. 7:30 p.m., Rev. Dorothy Smith unfoldment classes, mediumship, discussion Office 608 W, 190th St., Apt. 15, June Schneider, Pres. WA 6-6961 or LU 7-0947.

NEW YORK PSYCHOLOGY FORUM, 147 W. 55th St., Laurelton Hotel, Re-opens Oct. 2nd, Tues, 7 p.m. Ann Koer-nig, Director, 64 W. 9th St., GR 7-8650.

OHIO

AKRON ST. PAUL'S SPIRITUALIST CHURCH. 60 N. Arlington St. Services Sun. Heal-ing & Lecture 7-9:30 pm. Wed. Message Service 7-9 pm. Lecturer & Medium, Rev. Clara Stull. SH 5-3555. Pres. Geo. Pledger. Sec'y. Mary E. Bowman.

FRIENDS TEMPLE OF SPIRITUAL TRUTH 1555 Laird Drives Services very Sunday and Wednesday Evenning, 7-7:30 Healing, 7-65-9:30, Lecture and Spirit Greetings. Rev. E. A. Higley, Pastor. Co-Pastors, Rev. Jane Higley & Rev. Robert White. Mrs. Gertrude Shepphard. Secy.

CLEVELAND

UNIVERSAL CHURCH OF TRUTH, 2066 W. 59th St. Services Sun. Prayer for sick. 6:30. Church Service 7:45 p.m. Myrtle Sizer, Pastor; Rev. Don Red-mond, Ass't. Pastor.

THE WHITE TEMPLE OF SPIRIT-UALIST FAITH, 1885 Pulton Rd. Serv-lees: 8 p.m. Friday and 2 & 8 p.m. Sunday, Co-Pastors Rev. I. L. Peterson and Rev. Shirley May Granipa. Phone WO 1-6180.

CINCINNATI BEACON SCHOOL OF LIGHT. IN 628 Forest Avc. Phone 281-9826. Mee ing Wed. at 8:00 p.m. Every third Sur day of month at 4:00 p.m. Vyitors we come.

TEMPLE OF THE OPEN DOOR, 1268
Consider St. Mt. Washington, Cinconnat, Leaving Govt. Square Bus 24
to Coolides St. Services; and and 4th Sun of every month, 2:30 pm., Realing, Phone BE 1-7195, Rev. G. E. Mills.

COLUMBUS SPIRITUALIST CHURCH OF SPIRIT REVELATION, 241 W. Hubbard Ave., Sum. and Wed. 7:30 p.m.: message serv-ice, fourth Fri. 8 p.m. Rev. Elizabeth M. Lannon, Pastor and Sec'y.

TEMPLE OF PSYCHIC PROPHECY, 2495 N. 4th St. Services: Sun. & Wed. 7.45 p.m. Ladles Aid, Wed. 1 p.m. Rev. Nancy A. Robinson, Pastor. Phone AM 8-9125.

CHRISTIAN SPIRITUAL CHURCH.
2233 Summit St. & E. Oakland Ave.
Services: Sun. & Wed. 7:20
serv. Church Ph. 267-5171. Rev. Inez
Dreibelbis. Pastor, Ph. 262-3918. THE FIRST SPIRIAUALIST CA-THEDRAL 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 FOUNDATION. 1419 Deerland St. Services Sun. 2:30 & 7:30 p.m. Wed. 2:30 p.m. Classes Thur. 1:30 p.m. and Fri. 8 p.m. Seminar Class. Dr. Gladya Neil Steffen Tharp, Pastor. Phone CL 4:2033.

CENTRAL SPIRITUALIST CHURCH. Haynes & Hulbert Sts. Services Sun., 1975 (1975) (

EAST LIVERPOOL

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

FREMONT

FIRST SPIRITUALIST EPISCOPAL CHURCH, Taft at Charles Sts., near Napoleon St. Services each Sun. 3 p.m. Rev. Luclia M. Morrison, Pastor. Phone FEderal 2-7534.

MARION

MEMORIAL SPIRITUAL CHURCH 146 S. High St. Services Sun. 7:30 p.m

PHILADELPHIA SPIRITUAL TEMPLE OF THE GOLDEN DAWN, 352 Spring-mill St. Services Sun. 7:45 p.m. Classes Wed. 7:45 p.m. Rev. Ida B. Bates, Pastor. 525-0915.

MASSILON

THE FIRST SPIRITUALIST CHURCH 224 North Ave., N.E. Services: Sun. 7.45 p.m. Message Circle 1st & 3rd Fr. Rev. Mary Church, Pastor, HY 9-5542.

STEUBENVILLE

FIRST SPIRITUALIST CHURCH, 207 N. 6th St. Services Sun. & Wed. 7:30 p.m. Rev. Cora Yocum, Pastor, AM 4-1037. Mrs. Gladys Clifton, Sec'y.

CHRISTIAN SPIRITUALIST CHURCH 1222 Erie St. Cecil 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.

GOOD WILL SPIRITUALIST CHURCH, 1515 Ottawa Drive. Services: Sunday School 10 a.m.; Thurs. & Sun. 7 p.m. Rev. Dallas E. Crider, Pastpr. PH: 536-1349.

WARREN

CHRIST UNIVERSAL SPIRITUAL CHAPPEL, 403 Atlantic, N.W. Services Sun. 2:30 p.m. Rev. Sally Murray, Pastor.

PIRST SPIRITUALIST TEMPLE, 323 W. La Clede Ave. Services Sun. Healing John. Worship 3 pm., 2nd Wed. of Litonth. Message Fery. Pastor Licentiate Minister Gilbert Foster, 451 E. La Clede Atc. ST 8-9238 or ST 8-9134.

OKLAHOMA

OKLAHOMA CITY

SPIRITUAL LIFE SCIENCE CHURCH. 316 S.W. 22nd St. Services, Sun. School 10:30 a.m., Eve. Services & p.m. Rev. Florence Heistand, Pastor. Lorene Cow-ger, Co. Sec'y.

CENTRAL SPIRITUALIST CHURCH, N.S.A.C., 1005 N. Harvey. Services Sun. Lyccum 10:30 a.m. Evc. 7:45 p.m. Mes-sage Wed. 7:45 p.m. Carrie H. Hewett, Pastor. Lester C. Scoles, Pres.

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 Cheyenne. Services Sun. and ked. 8 pm. Healing at both services. Rev. Orpha C. Beaulieu, Minister, Phone L'Uther 4-728. Rev. Lena Will-Laung, Assistant Minister & Scoretary, Phone Chestnut 7-297, Kelleyville.

OREGON

FIRST SPIRITUAL RELIGIOUS ASS'N. OF CLACKAMUS CO., INC., New Era Camp. Rt. I, Box 575. Services every Sun. 11 a.m. Rev. Rachel Numamaker. Pres. Pearl Christianson, Secy. Rt. I, Box 253, Sherwood, Ph. -Portland All 9-3264.

CONCORD SPIRITUALIST CHAPEL, N.S.A., 560 Second Ave. Services Sun. 7:30 p.m. Rev. Elvina Colburn, Pastor, 855-1647.

MEDFORD

LITTLE WHITE CHURCH IN THE GARDEN, 519 No. Central. Services Sum, 8:90 p.m. Roy G. Miller, Pastor. SP 2-5577.

PORTLAND

THE FIRST SPIRITUALIST CHURCH N.S.A. Redmans Hall, 1510 S.E. 9th Ave-lue and Hawthorne Blvd. Services: Sun 7:60 Healing, 7:30 p.m. Service.

SPHRIT GUIDED FRIENDS, Inc., Christian Spiritualists. Temple at 123 SE Boise Services Sun. & Wed. 1 Dan. Healing at all services, Minister, John Krause, Ph. 771-8936, Secy.

PENNSYLVANIA

HARRISBURG

THE FIRST SPIRITUALIST CHURCH of Harrisburg, 607 N. 2nd St., Knights of Malta Hall, Serv. Sun. 2:00 p.m. Rev. John F. Kreisa, Pastor. CE 4-2956.

UNIVERSAL SPIRITUALIST BROTHERHOOD CHURCH, Rusing Sun & Park Aves, Services Sun 2:30 p.m., Wed. 8 p.m. Social 2nd Sat. ea. mo. Rev Reba E Fasnacht, Fastor; Rev. Mahlon Simon, Fros.

FIRST ASSOCIATION OF SPIRIT-UALIST, Master St., West of Broad, Lyceum: Sun. 2:30 p.m. Lecture and plessage, 3:30 p.m. Dinner 5 p.m. Heat-ling, 7 p.m. Lecture and messages, 7:30 n.m. Lecture and messages, 7:30 O-Pastors. Mary Mooney, Secy, Oo-Pastors. Mary Mooney, Secy,

THIRD SPIRITUALIST SOCIETY, 3226 N. Front St. Services Sun. & Wed. & p.m. Thurs. & p.m. Dark Seance Elmer S. Hallowell, Pres. Church Phone FE 9.3441.

THE F O U R T H SPIRITUALIST CHURCH, 165 E. Albanus St. Service Wed. & Fri. 8 p.m. Sun. 2:30 & 8 p.m. Rev. Harry R. Brunning, Pastor GL 7-3375.

SECOND SPIRITUALIST CHURCH Lecture and messages 7:30 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 scances by appointment only. Rev. Veronica dela Torre, Pastor.

DOROTHEA PSYCHIC CENTER, 530' Walnut St. Services Tues. & Thurs 7:30 p.m., Ladies circle Wed. 1:30 p.m. Rev. Ruth B. Gallagher, Pastor.

FIRST SPIRITUALIST CHURCH, 256 Boquet St. Services Sun. 7:30 p.m. Thur. 2 and 8 p.m. Mrs. Sarah Taylor, Phone Phone HI 1-0131. Church Phone MU 2-3878.

FIRST SPIRITUALIST CHURCH OF READING, 1947 Penn. St. Services Sun. 7:30 p.m. Wed. 7:45 p.m. Rev. Clara Senior, Pastor. R.D. 4, Litiz, Pa. RE 3-1894. WILKES-BARRE

S E C O N D SPIRITUALIST OF WILKES-BARRE, 7 West Market St. Services Sun. 8 pm. Ladles Aid, 1st. and 3rd. Wed of month. Wed. 8 pm. mid-week services. Mrs. Augusta E. Ridler, Pastor.

RHODE ISLAND

PROVIDENCE

THE W. T. STEAD SPIRITUALIST CHURCH, INC., 32 Haskins St. Serv-ices: Sun. 3 p.m. Mrs. Amelia K. Thorniey, Sec'y. 77 Bucklin Ave. War-nickk, 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. 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, Services Sunday 7:15 p.m. Fri-day 7:30 p.m., Messages, Rev. Kathryn Baker, Pastor, Phone LO 6-4326.

FORT WORTH

T H I R D 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

DIVINE LIGHT, U.C.M., 3505 Grau-stark. Sun 2:30 p.m. Mon. & Thur. 7:30 p.m. Rev. Grace Fisher, Pastor. IA 3-5244.

JA 3-5244.

FIRST SPIRITUALIST CHURCH,
323 Beauchamp St. Services Sun. 10:30
a.m. & 7:15 p.m., Wed. 8 p.m., 2 p.m.
lst Sun of month & 3rd Wed. Trumper
seances & classes. Earl J. Bowater,
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PSYCHIC EXPERIENCES FROM OUR READERS

MYSTERY VOICE

BY IVA DINGWALL My husband and I had spent fourteen happy years together.

He was forty years of age and although he had never lost a day of work on account of illness, suddenly became moody and talked incessantly of not living much longer.
It finally got on my nerves,

and I answered him one day by saying, "You can't leave us," meaning our two young sons whom he idolized, and myself. "What would I do?"

His answer was: "I don't want to, but know I have

Shortly after that, he left Shortly after that, he left the house for work one morning but got only a few steps away, when he felt some sort of a spell coming on. He staggered back into the house and dropped onto the couch, saying, "I'm all the couch, saying, in."

murmur, "Boys, always be good to your mother." Then as his features lighted up, his eyes turned skyward, he spoke quite audibly, "How beautiful, how beautiful!" and his head dropped back on my arm, and apparently dead.

I was too stunned to think for the moment.

I was aroused from my apathy by the closing of the door, and knew it was the doctor. I arose to meet him at the same time, my husband was on his feet.

"Was it my tor?" he asked. my heart, Doc-

"Perhaps the heart had something to do with it. Lie down—I'll give you a hypo, and you remain quiet for the rest of the day. Examination later."

After the effects of the medicine had worn off, and he was back to normal, I asked him if he remembered

saying, "How beautiful." He said, "I was dead. saw the clouds separate, roll back, and I got a glimpse of beautiful Heaven. It was Monday and I knew the funeral would be Wednesday. It would be a Masonic cere-mony. The pallbearers would be two Masons from my Lodge; two Oddfellows who were Masons; and two en-gineers who were Masons.

When he passed to the Great Beyond eleven weeks later, I made these same arrangements because of the mystery voice which warned World of Desire.
him of his impending doom.

Joseph

A PERSONAL EXPERIENCE

My brother, a Chiropractor in New Mexico for 40 years, got a very bad fall which finally resulted in his death. As he grew worse, he asked if I would run out for a week or so as he wanted to talk to me. I arrived in due time and we talked mostly on Spiritualism; . . . the grandeur of the Other Life the convenience of slip into the convenience of supping out of a pain-ridden old body and into one that was young and free from pain. He told me he would welcome the Change . . that he was anxious to meet all his old friends Over There, and just see what Life was like . . . on the Other Side. And he said. the Other Side. And he said, "Sis, I have one great desire, and that is to be a famous violinist . . . not just ordin-ary, but one of the best. I want to meet the old Masters "Call the boys," he whispered, "I'm dying."

In a moment the boys were at his side, in their night clothes, only to hear him murmur, "Boys, always be good to your mother." Then as his features "I'm was not on the violin . . ." to which I replied . . . "Ed, we will study violin and piano together." Then I requested that he manifest in some convincing were some was a shis features."

The following January I received a long distance call saying, "Dr. Frost has just passed away." I spent the night crying. He was so good and kind to every person and animal. I knew that I would might be in the promise them. miss him in more ways than I could think of. His beautiful letters and penmanship, his counsel and advice.

Then, about two months later, one morning just be-fore daylight, I thought I walked into a magnificent walked into a magnificent hall. The audience numbered into the thousands, in fact the hall was so full, I could not even see those in the back, and there was obsolute silence, I sat on the front seat. I could have heard a pin drop.

Just at that moment, my brother entered the stage with his violin. He had every movement of a professional violinist, and was dressed for the occasion. I saw him being introduced to his audience, more clearly than anything I ever saw in this life. He raised his bow and began to play. I was filled with ecstasy for it was truly 'out of this world.' He drew the bow across the strings in a ringing staccato, . . . then a soft ing staccato, . . . then a soft melodious strain reverberated through the great hall. At this, my thrill and excitement woke me from my trance, . . . but the vision had served its purpose in that

Josephine Browne

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signs of causes of terrible suffering, unless the people born under these zodiac born under these zodiac months are moving in a positive direction.

Hitler was an Aries man. and many had no protection against his cruelty. Crucified on the cross of Mars is a well understood term by those who have experienced it. perienced it.

perienced it.

However, deep meditation
n Aries, Leo, and Saggitarius people, in which the love
current is used, can produce
in the meditator a state of
freedom from harm and
bring instead the blessings these people can bestow.

OCCULT TECHNOLOGY

The first requirement for effective investigation of the occult or of psychic phenomena is to make certain we do not stumble over our own feet, that we are not the victims of self deception.

Therefore the primary requirement for such study of investigation is that we look grim reality straight in the face. This is a most unpleasant requirement, so most writings upon occult or psy-chic subjects bury realities in a sea of words and deal with ideas rather than with realities.

Just as a workman handling rough splintery lumber wears leather gloves to protect his hands, we continually use ideas because they are useful. An idea need not be true in order to be useful.

If your lady friend asks you what you think of her new hat, you sacrifice your honor, integrity and truthfulness upon the altar of friendship. We even use pretenses in the practice of tenses in mathematics.

Consider the problem wherein we are required to calculate the number of apples the little boy ate. We "agree to let X equal the number of apples he ate" in order to set up our equation order to set up our equation for solution of the problem. Thus we arrive at the correct answer but at no time in the process was there any need to consider the X either luscious or edible. the idea is simply a mental conven-

The human mind has a tendency to think that if an idea is useful it must be true. This is an unfortunate mistake. Green Xs would not make a delectable pie!

For instance, justice is a beautiful idea, but right and wrong have no counterpart in reality. With apologies to Shakespear, all the world is a stage where everyone must ad lib his lines, where there are no rehearsals and no re takes and everyone has his own idea of the plot.

Thus the human idea of right and wrong when stripped to its bare essentials consists of: Be reasonable!

Do things my way!"
Right and wrong are man made vehicles designed to convey the substance of compromise between impulse and circumstance. In nature there is only cause and ef-

Therefore if the occult exists in reality then comprehension of the occult must

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PERSONAL

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