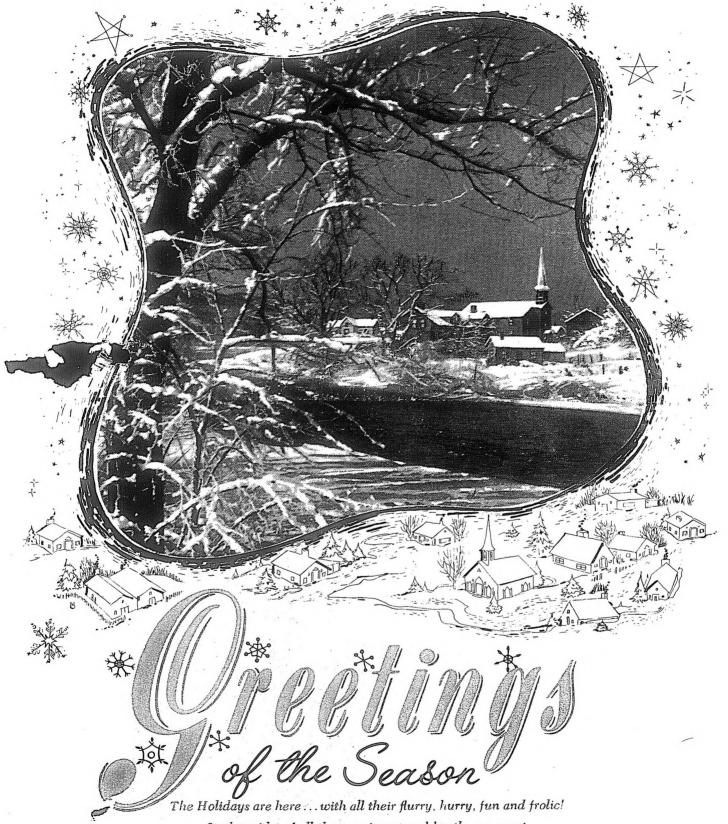
VOL. 3, NO. 12

SOUTHERN PINES, N. C., DECEMBER, 1962

35 Cents a Copy



In the midst of all the merriment and bustle, we want to make a special point of pausing in the day's occupation to wish every one of our friends and their families all the joys of the Holiday. Serving you all has indeed made our Season bright and happy.

Number 12

LETTERS TO THE EDITOR

Mr. Tom O'Neil Dear Sir

In regard to Betty Ilene Kenny's prophetic dream about herself, I would like to make a few comments. This is a dream of the promise of spiritual fulfillment, or attainment to a higher level of consciousness, namely that of Cosmic Consciousness, illumination or Christ Con-sciousness. There are many sciousness. There are many names for this experience which belongs to the intuitional faculty now in the infancy of being developed in the human race. When it comes into its own it will make man as far above his present state of self-consciousness as that latter latter state is above the simple con-sciousness of the animals.

There are many good books written on this subject, one of which is "Cosmic Conscious-ness" by Richard Maurice Bucke, M.D.

There are various degrees of the Cosmic Consciousness experience and this is indicated perience and this is indicated in Betty Kenny's dream by her not knowing whether she is to have the "whole treasure" or only a portion of it, but the knowledge that ANY part of it is a GREAT AMOUNT is significant of how stupendous the experience is. Her experience takes place in a house, the symbol for self-consciousness. upstairs room that she MUST get to is white, symbol of puri-ty and it is located ABOVE where she is in her dream, or the self-conscious level. She the self-conscious level. She must take a RIGHT turn at the top of the stairs, (follow the RIGHT HAND PATH). A fire-place is where fire is kept and fire is the symbol of spirit. The wood paneling is the last veil of materiality which must be removed to find her "treasure." I believe the rotten steps at

the top of the stairs, which is the only access to the floor above, are the worn out traditional ideas which Betty Kenny evidently still retains about the promise in Rev. 21.7 which she quotes. This verse has nothing to do with physical death any more than does the rest of the Book of Revelations. It has to do with the experience of COSMIC CONSCIOUSNESS and MUST come about through perfection of the mind and body WHILE IN THE BODY, not after physical death. It is the transcendance of sense con-sciousness to a higher level where things are seen as they really are instead of as they APPEAR to be. Then as it says also in Revelations: "He shall go no more out." There shall be no more need of reincarnating.

The rainbow dream is the same promise given in a dif-terent way. It is a "token of a covenant" between God and man, the reminder that man is Divine and therefore immortal. This "dream vision" takes place in the kitchen and this may refer to the fact that Christ was born in Bethlehem (house of bread). The birth of Christ in the individual is the birth of the Cosmic faculty which is a long and gradual process until the final fulfillment when, as it is spoken of in the fifteenth chapter of Ist Cor., it happens in "the twinkling of an eye."

The pot of gold at the end of the rainbow is an old mythological expression of this same spiritual treasure.

In regards to the article "Jamieson's Celestial Atlas and the Supreme Initiation," I would like to add a few symbolic values in the microcosmic sense. Prof. Halas, for instance speaks of "Iapetus, or Japheth, being the father of Atlas. In Bible Japheth represents the human intellect, or reason. Mount Zion, or Olymous, is that high level of thought in man's subjective consciousness which harbors idealistic thought. The Pleiades, the seven daughters of Atlas, are the seven spiritual centers, or chakras, in man's spiritual body. Stars also symbolize truths that are but dimly understood, and the num-ber seven stands for fulfillment in the natural man. Homer's Odessy is the story of man's old, old spiritual quest.

Sincerely, Sybil Gilette Roseburg, Oregon

Dear Mr. O'Neil:

What a lovely surprise to find The Observer in the mail again. It was a happy reunion, one which I enjoyed from beginning to end with the exception of one item.

The letter appearing over my name in "Letters," was not written by me (Sept. issue). I have not contacted you since you converted the paper into a magazine, and only then, at your own request for comment on several things. My answer way back then, gave you cour-teous comment and the reasons

why I dropped the subscription.
In this published letter, supposedly from me, there are incorporated two very garbled paragraphs from my letter at that time, and that is absolutely II. I've had to resort to my own a copy of the letter sent originally, to even be sure these two paragraphs were "composed"

from the original.

I quote: "I subscribe to two other magazines (which I named) which fill my interests and needs. A third subscription right now would be a luxury I can not afford. As for The Searcher. These first 3 new issues do not seem to come up to the standards of the Observer in content or format. This is just one person's opinion, for-tunately. Unfactual, undocu-mented articles hold no interest for me, nor do those from unknown authors. There seems to be little but fictional ghost stories in these first 3 issueswhich one can borrow from the library any time. Having worked in a library, I treasured the Observer, for I discovered how hard it sometimes is to get Personal Experiences, Spiritual teachings, and Occult lessons in their periodicals.

The 3 Searcher's I've received have been cut crookedly, giving the magazine a cheapening effect. So badly have they been trimmed, that the pages have no top or bottom margins, with the last two bottom lines missing from the articles, making reading difficult." unquote.

I mentioned Chesterfield, as

PSYCHIC OBSERVER

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IMPORTANT NOTICE

Change of Adress: Requests for change of address must reach us at least thirty days before date of issue with which it is to take effect. We are not responsible for copies lost through failure to provide us with change of address as per above request. The Post Office does not forward newspapers and magazines. This notice is important. All checks, drafts, and money orders should be addressed and made payable to: Psychic Observer, Inc., Drawer 90, Southern Pines, N. C.

it was a current topic of argument at the time. The exact

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quote from my letter:
"I want you to understand
your Expose has nothing to do your Expose has nothing to do with my non-renewal. Your coverage was astonishing. None of us think alike, fortunately, and although my own feeling was one of sorrow for everyone concerned, including myself, (for I feel it could have been handled less brutally) I do not agree that the Expose will deter those on the paths of Truth. Such things stun those whose faith hasn't become one of knowing . . . but also spurs further research and individual thinking and reasoning. Once a glimmer of Truth shines through one finds it never lets regardless of blows. Life presents one personal problem after another to all, keeping each soul too occupied with his own overcoming, to become un-oriented over the misbehavic of others. I see you as a dedicated man, doing the work as you see it . ." unquote. As for the rest of this letter,

Mr. O'Neil, it is neither my method of expression, choice of language or method of dealing with others. Being too well established in the understanding of Spiritual Laws, under no circumstances would I attempt to criticize another, in such fash-

As for the Pressings, I have always respected them and al others who have given us T! Observer, feeling the problems faced must be faced by only those who are dedicated to spiritual truth and teachings.

With all due respect to Mr. Nebel who is entertaining—his articles do not come under the headings of Spiritual Truth, occult Wisdom, or any of the teachings of "Ancient Wisdom" where my interests all are, therefore I would hardly capitalize (thus seeming to shout) my preference for his articles. I'm delighted
"Letters"
such a such read server of old. I wish n the good luck in the world with both the magazine and paper.

We all make mistakes, and all share the mistakes of others, but that this mistake was made over my signature, is most regrettable indeed.

May God bless you, and spirit guide you to your ultimate success.

Sincerely, Mrs. W. R. Irwin Bellingham, Wash.

Mr. Tom O'Neil

So pleased to see the Psychic Observer again in its former make up. The Searcher was good but not so personally appealing as P. O. Congratulations and best wishes.

C. B. Annear

Dear Mr. O'Neil:

In reading your magazine we feel that many of your readers may feel the same way we do regarding "Time" by using time to their own advantage rather than letting time use them to their own disadvantage.

Our group is concerned with the exploration of time and di-visions of time—not as measurement-but as a vehicle and a dimension.

Perhaps your readers would be interested and if so they may write to us at the following address;

Delamer Duverus 5401 55th St. Sacramento 20, Calif.

We would appreciate it if you would publish the letter in your column "And Then I Wrote." Bless you and the magazine and all of your readers as you are doing a onderful job for so many.

> Sincerely Delamer Duverus (Continued on Page 3)

Psychic Stories From Our Readers

KNIFE MYSTERY

By Irene M. Turnbull Everytime our friend, who lives in Flint, Michigan, down to watch his television set he sees a knife. It's not that he is overly fond of Westerns and gangster shows. No, it's not that simple. On the wall beside the set a perfect silhouette of a knife has formed. And Frank, who works at Chevrolet's Ternstedt plant, hasn't the slightest idea how it got there, nor an explanation for it. The "knife" appeared about noon August 2, Frank says. But instead of fading, it has grown more tinct.

"I've checked with paint companies and they tell me the paint wouldn't be leaking after being on the wall two and a

being on the wall two and a half years," he said.

"And even if it were leaking there's no explanation for the formation of a pattern like that," he added.

Frank found that the house at 2222 Levern was plastered in 1919, so it's highly unlikely it would be leaking, and coupled with other things that have happened to him in his lifetime, he is beginning to won-

To get back to "The Knife," it appears always on the same spot, about six inches from the floor, and is a foot in length. Its blade points straight down. The hilt resembles the outline of a scimitar of the Arabic style.

Frank says, "I put my hand on the image and found it perfectly dry. Apparently it is not caused by moisture in the walls "

Walls."

He continued, "I've placed a magazine over the "knife" to see if it was a shadow. None was cast on the book."

When I suggested that it might be caused by heat from the IV set, Frank explained that the set vented from the top.

Frank isn't too disturbed about this, though. It seems this sort of thing happens to him all the time, and he went on to tell us of other strange goingson in his life.

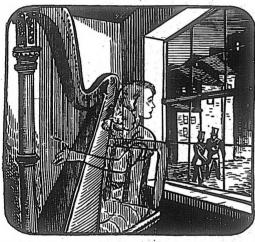
Several years ago he and a young married couple rented a house at 1537 Belle, in Flint, Michigan. His friends didn't stay long.

"Every night at three A.M. we would hear a loud roaring noise all through the house, Frank said. "We thought at first it was caused by truck traffic until we realized we were located blocks from a highway.

"Also, sometimes a cold wind would blow through the house, although all doors and windows were closed.

"Once we heard someone enter a basement window, walk across the cellar and come up the stairs. I raced to open the cellar door, and flung it open, but no one was there. And when I examined the basement window. I fund that the cobwebs around the frame hadn't been

The climax to all this was the time one of Frank's friends decided to sleep in an unused back bedroom. The friend ran out screaming in the middle of the night, claiming to have been knocked out of bed and to have felt the floor jump. The friends moved out the next day and all disturbances ceased. all disturbances ceased. Frank has had a rather quiet time of it since the merry days on Belle Street, and says he is not a superstitious man. Mean-while, he has "The Knife" on



If the Portuguese Police Have Their Legends and Their Facts Right, the Credit for Catching a Hard-Boiled Thief Goes Not to Them but to a Harp-Playing Ghost.

music room where the spectre can play it again.

"It was this way." the detective explained the whole affair to his superior. "the ghost followed the harp after de Mos stole it and took it to his house. We were searching for the thief, but had followed cold trails all over town. Imagine our astonishment when at 3 o'clock in the morning we heard the instrument being played, the notes coming loudly from the robber's home.

"It was the ghost signaling to us. It wanted us to take the harp back to the castle where it belonged."

The young people of Extremoz buzzed excitedly over the case, but the older residents of the town were not in the least surprised. The harp-playing ghost of Naohino Castle is as well known to them as are the forbidding walls of the old castle itself.

Detective Chief Vicroso Branco summed up the case when he told reporters that de Mos had made only one mistake—that of stealing the harp.

"There was plenty of other loot," the official said. "But de Mos was attracted by the gold in the instrument. This, too, happens to be the season when Isabella plays the loudest. The harp was taken almost on the anniversary of her murder nearly 100 years ago. She was slain by her music teacher.

"Isabella must have been greatly agitated when the thief invaded the music room and trailed the criminal to his hideout. Otherwise, how can you explain the music at that hour of the morning when no one was anywhere near?"

All this was verified by the detectives.

anywhere near?'

anywhere near?"

All this was verified by the detectives.
"When we broke down the door of de Mos' house,"
they said, "and ran up stairs following the sound of the
notes there was the harp all right and so help us we
heard music and saw the strings vibrating, but no one
was near it except ourselves. It stopped playing only
when we took it out into the street.
"It gave us gooseflesh, but we had our duty to do.
We had a strange burden. All the way downstairs it
kept playing familiar tunes.

Isabella Sabbino was murdered about a century ago

kept playing familiar tunes.

Isabella Sabhino was murdered about a century ago when her music teacher flew into a rage after she hit a sour note. The tutor impulsively struck her with a large book which fractured the girl's skull and killed her instantly.

Grief-stricken, and badly frightened, the temperamental Grief-stricken, and badly frightened the temperamental confessed his crime.

her instantly.

Grief-stricken, and badly frightened, the temperamental instructor sent for the police and confessed his crime. He was promptly arrested and jailed, but later was acquitted because no premeditation could be shown for his act, and his sorrow was so great, during his tearful testimony, that the hearts of the jurors were touched.

"That girl was my best pupil." he declared. "I had such high hopes for her career I couldn't bear to hear her make a mistake. I must have lost my mind for a moment when she bungled a passage."

Shortly afterward, the teacher disappeared from the little Portuguese town, but not so Isabella. A few weeks later her favorite harp started playing the songs she had loved so well in life.

"Isabella has returned." the terrified servants said, huddling together. "That's Isabella's music."

Thoroughly frightened, they moved the golden harp to another room. But the next night, as before, it played again. The instrument was taken to another chamber, but always the ghost sought out its adored harp.

Finally, the servants banished it to the basement, a dungeon-like cavern almost soundproof. But now, seemingly outraged by such treatment, the ghost played its music even louder than before. The half-crazed servants covered the instrument with woolen blankets in an effort to mute it, but to no avail.

The castle's owner finally gave in and the harp was restored to the same music room where Isabella had lost her life. After this, the music was heard softly once again and everyone accepted it as a matter of course.

Frequently, so it is said, the neighbors gathered in the courtyards on holidays and sang while Isabella played.

Letters To The Editor

(Continued from Page 2)

Dear Psychic Observer:

Welcome back. You have been gone for too long. Old friends and old times are always welcome

I never felt at home with you in your new dress. The new August number has some very good articles. Please continue.

Ferne Barnum Weed, Calif.

Dear Sir:

We want to express our approval of your return to the good old P. O. format. As a faithful reader of long-standing I consider it my duty to com-mend you for this move. By the same token, I consider it my privilege to remonstrate against your decision to do away with the Church Directory.

The entire membership of the Chapel of Truth has asked that protest be registered in their behalf and that a strong plea for the restoration of this directory service be made.

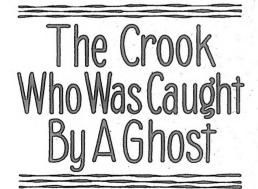
Many Spiritualists travel around and when in a strange place, would like to attend services. Unless there is a good representative directory published in our own papers, this information is not readily available.

Please reconsider and try in

some way to meet this need. If the work of Spiritualism is to go on, it needs all the help it can get. We try to do our part by displaying your publication on our literature table and giving the paper a plug during out services. Extra patronage sells more papers and unless we have this patronage, the papers become a liability.

Thanks for your consideration of this request—we hope that your paper will again become the leading Spiritualist publication and remain so - it is vitally needed.

Yours in Truth, Chapel of Truth Wm. P. VanderWerff Burlingame, California



E DIDN'T capture this thief," said a detective in Portugal the other day to be in Portugal the other day to his chief, "the real hero of this case was a harp-playing ghost," "A what?" the chief asked incredulously. "That's right," the detective answered. "It's the first case on record where a ghost nabbed a criminal."

And the prisoner, Manoel de Mos, nodded in rueful agreement.

And the prisoner, Manoel de Mos, nodded in rueful agreement.
"I'd have been a free man right now," he declared, "if it hadn't been for the ghost, but no man can match wits with a supernatural thing like that. I'm glad it's all over. But," de Mos boasted, "no ordinary detective would have been smart enough to catch me."

So it was recently, in Extremoz, Portugal, that the famous musical ghost of Naohino Castle, which has plaintively strummed a golden harp for a century, emerged as the Number One Sherlock Holmes of the spirit world.

And now the ghost itself is back inside the walls of the old castle and the harp stolen in the robbery and valued at more than \$18,000 has been restored to the

and the district of the state of the

BARNSL

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to live on the place as best they could.

The daughter married and went to Chicago to live. One son, Preston, became a boxer and left for greener fields. The other, Harry, stayed at home and dreamed of recouping the family fortunes and restoring Barnsley Gardens.

He thought the Barnsley luck had changed when a deposit of bauxite, or aluminum ore, was discovered on the 1,600 acre of park-land surrounding the castle, but his hopes were dashed by a minerologist who informed him that the ore wasn't rich enough to warrant operations.

Meanwhile the beatings that Preston took in the ring apparently affected his mind. At any rate, his actions raised doubts of his sanity and he was committed to the State insane asylum.

One evening, while Harry and his mother were warming themselves in front of the black marble fireplace, they heard a noise in the roof-less central hall.

"Some of your ghosts, I suppose," Harry said, with a wry smile.

The door was flung open. In came no ghost, but Preston, glaring wildly and waving a pistol. "You're the one I want," he said to Harry, pointing the weapon. "You're stealing my share."

He fired, killing his bröther with the first shot. Guards from the asylum, from which he had escaped, captured him a few hours later. He was convicted of murder and sent to the penitentiary, but was paroled in 1943.

While Preston was in prison, his mother died. Barnsley Gardens—ghosts, bauxite and all—was

THE housing shortage, which has haunted millions of hopeful home-hunters since the war, may soon evict the ghosts—so to speak—that are said by superstitious neighbors, to have been inhabiting one of the Old South's most flamboyant homes since it was built more than a conturn as

most flamboyant homes since it was built more than a century ago.

Even though residents of Kingston, Ga., know old Godfrey Barnsley deliberately fostered the belief that the wraith of his wife floated along the paths among his priceless boxwood and imported shrubbery, some of them have taken pleasure in preserving the legend of how he and his loved ones still occupy in spirit, the castle he erected with the help of a

in spirit the castle he erected with the help of a thousand slaves.

The place was recently up for sale again and it was believed that the scarcity of houses might induce someone to remodel the weatherbeaten stone edifice, which is still surrounded by the gardens, statues and fountains that made it, before the Civil War, one of the wonder spots of Georgia.

Old Godfrey was a cotton millionaire. Before he amassed his fortune he married Julia Scarborough, beautiful young daughter of the man

he amassed his fortune he married Julia Scarborough, beautiful young daughter of the man who is said to have captained the first steamship across the Atlantic. She bore him four sons and three daughters, and when her health began to fail, he moved his extensive menage from Savannah to a vast tract of land near Kingston, where an Indian chief's camp once had stood.

He hoped the higher air there would benefit Julia's health, and his slaves began to build the towered castle that she wanted. She died before it was finished, but Godfrey continued the project just as she had planned it. He laid out the grounds as she had proposed, and he scoured Europe for treasures he thought might please her.

her.

He brought them back and installed themsterling silver window latches, gold clocks from the Tuileries, Marie Antoinette's own brooch, clock and perfume bottles, a black marble mantel from Italy and a pink one from France, heavy Persian shawls, intricately inlaid tables, carved ivory placques, Venetian glass, translucent china.

"Julia says to put it here," he would say, or "Julia wants that planted over there."

He stocked his library with books on spiritualism and kept reiterating his belief that the dead return to the places they have loved in life.

Weather-Seaten Castle of the Catton Millionaire—Built by a Thousand Sieves and Scene of Tragic Romance and Brutai Slaying—is For Sale

When he walked through his magnificent gardens, he would chatter and point, insisting that Julia was strolling beside him.

It was in the gardens that the Confederate general, E. G. Earle, was buried after being killed in battle. Mrs. August Evans Wilson a famous novelist gusta Evans Wilson, a famous novelist of the '60s, laid the scene of the popu-lar novel, "St. Elmo," there, and named the heroine Edna Earle in honor of the

general.

Two of Godfrey's sons and two of his daughters died in infancy. His other two boys were killed in the Confederate Army. After the war Godfrey was virtually bankrupt, but he refused to part with any of his prized possessions. "I'd rather starve," he said—and almost did. His sole surviving child, Julia, was married twice. When his granddaughter, Mrs. Addie Baltzelle Saylor, was installed as chatelaine about the turn of the century, the place was in rather sad shape, but

was installed as chatelaine about the turn of the century, the place was in rather sad shape, but the heirlooms were still intact.

Throughout her life Addie frequently reported seeing ghosts of Godfrey and his wife, but if anything really haunted Barnsley Gardens, it was bad luck. First her husband died, and then, in 1906, a tornado took the roof off the big center hall. Addie refused to move or to sell any of the furnishings to pay for repairs. She and her daughter and two sons continued

When Old Godfrey Barnsley Strolled Through the Magnificent Gardens, He Would Chatter and Point to the Statues and Fountains, Insisting That the Long-Dead Julia Was Beside Him.

put up at auction in 1942 and bought for \$25,000 by G. C. Phillips of Birmingham, Ala., and I. P. Scott, of nearby Opelika. Superstitious neighbors continued to talk about its past and to drive by rapidly if passing at night.

The other day, however, one of the nation's largest chemical firms announced it planned to work the bauxite deposit and Phillips, now the sole owner, put the castle itself up for sale.

@ 67 W

Foreword to MY DREAM OF HEAVEN

In the following, with no intent of sacrilige with no thought of disparagement of any religion man has embraced through the ages, I merely attempt to point out what deeply impressed me while making an intensive study of the religions of man, from Animism and Fetishism and Magic, to the so-called Great Religions.

When a young man, I was fortunate in having lived among peoples whose religions were other than that of my native environments. In British India, a Buddhist taught me The Four Noble Truths, as had been taught by Sidhartha Gautama, The Buddha, the Enlightened One, and of The Eight-fold Path. A Brahman explained something of the Vedas to me. A Moslem Imman, in whose house I lived for a short time, explained how Mohammed united nomadic people through the religion of Islam. This whetted my desire to know more of this thing we call "Religion." Everywhere I turned, in time or space, I found a faith,

would that I had greater power of expression! But I do, in my small way, attempt to point out how my studies affected me. I am along in years. and soon will make the transi-tion named "Death." I have absolutely no fear, for it is obvious to me that "The Infinite Intelligence of The Universe" knows infinitely better than I what shall become of that which man names my "Soul."

My Dream of Heaven

I have often pondered the concept of a celestial abode, which crops up so frequently in all of man's religions, past and present. Heaven, as a celestial abode has been described in many of the religions man has embraced through the ages.

On the night of my dream, before entering that trance-like state man calls "sleep," those various descriptions were passing through my mind. None agreed with another as to the composition of a spiritual world, nor just how one arrived there.

. . I found myself Then . standing before what appeared to be a double gate built into a wall; a wall so high that, though I bent my head far back, I could not see the top of it.

I turned to look back at the road I must have travelled to arrive at these gates. I saw that it was straight and narrow, with no turn or curve in it, leading back into illimitable distance where it merged with a dim horizon.

I turned to again scan the closed gates. I now noted that they appeared to be studded with thousands of small round stones. On closer inspection they proved to be shimmering pearls, slightly obscured by the dust of ages.
"Dog-gone!" I said aloud.

"The Pearly Gates!" For a mo-ment I was stunned. Then it slowly dawned on my mentality

that I must have died while asleep, and now found myself in that world wherein the soul of man lived after death of the

I looked down at my body. It appeared to be the same body that had been mine on earth, wearing the same clothes I had worn on that last night of which I could remember. I felt of myself, and my flesh appeared to be solid and substantial The closed gates before me also appeared to be solid and substantial

Memory of my last night on earth came back to me. I had attended a spiritualist seance, and I now remembered that a medium there had told me that I "must walk with the messiah" if I hoped to be "saved." I also remembered the smug look on her face when she gave me that "message" as if she had some doubts.

turned again to scan the path I had evidently trod to arrive here. As far back as I could see it was deserted. It was obvious that I had been unaccompanied on my journey.

A creaking sound, as of un-

oiled hinges, now drew my at-tention to the pearly gates. They were slowly, creakingly, and as if reluctantly, opening. My mind flashed back to the doors of the super-markets on earth, and how smoothly and swiftly they opened.

Ever inquisitive and impatient, I squeezed through the opening gates and looked about me. There at one side, laboring at the handle of an oldfashioned winch, a man sweated at the job of opening wide those pearly portals.

Remembering tales of Saint Peter attending at the Gatesof-Heaven, I stepped closer to ascertain hether or not he wore a halo. Sure enough, it was there! But what a crude halo it was! It appeared to be a withe of some sort of bush, bent into a circlet and daubed with phosphorus, glowing dimly. It now was hanging askew on his partially bald pate.

I greeted him friendily, but

he merely jerked a thumb over his shoulder, indicating a street leading into a city that appeared to have many mansions, built in the style of architec-ture of every known civiliza-tion that had ever existed on earth. A weird and strange medly.

"Where do I go from here, Pete?" I inquired, making my tone as friendly as I could manage. But he merely waved that thumb—which for some reason reminded me of a fish—toward

the city.
"Well," I said, "This is what I have waited many years for. I always have wanted to know what is beyond earth-life, and here it is . . . and just as puz-zling as ever."

I glanced about me. There were no street-cars or busses, not even charlots or other means of transportation. I wondered just how modern man was going to be happy in a heaven without motor cars. I knelt and examined the pavement. Sure enough! Golden pavement! I scratched with a fingernail, and some of the plating came off. No doubt many feet had trod these streets, wearing thin the golden

I arose quickly to my feet at the sound of whirring wings, as of a flock of large birds. There above me I saw a group of celestial beings flying on wings attached to their shoulders. They were dressed in flowing robes, bare feet protruding from beneath their dress. One airplane, I thought, would carry all of those celestial beings, without the labor of all that wing-flapping.

Slowly I made my way along the golden street, glancing in-to the doorways of the mansions. The first three were dark within, and the thought came to me those who resided there were doing their daily chore of singing songs of praise at — what I no doubt would find to

be—a golden throne.

From the doorway of the fourth mansion came the sound of someone tuning a stringed instrument, Naturally, I thought

of a harp.
"Well," I told myself, "Spiritvalists say that you retain your earthly characteristics after death. I have ever been inquisi-tive and I am inquisitive now." I entered and stood just within

the doorway.
Seated on what appeared to be a very comfortable stone bench was a man. He was clad in a Roman toga, and had a laurel wreath on his head. "By the ancient gods of Capitilone Hill!" I breathed. It's Nero!"

He seemed unaware of my presence, completely immersed in his harp-tuning. I coughed discretely, but he continued to ignore me. This exasperated me beyond endurance, and I shout-ed, "This is a hell of a way to treat a newcomer! No receiving committee, and the first men I meet ignore me!"

Nero looked up, and a sly grin came onto his face. Then he special in what—I got the impres on—he tried to make a deep resonant voice. "Don't you get the idea?" he asked. "Y.a're supposed to be a bewildered soul, dazed by your surroundings."

"What are you supposed to be doing?" I tried to inject a little sarcasam into my question.

Into his eyes came a frustrated expression. "I am trying to tune this accursed harp! Then I can go and sing with the others here." A grin of silly pride spread over his countenance. I have always been a great musician and singer! All Rome came to hear me play and sing!"

"History says you fiddled while Rome burned," I informed him.

"History!" he sneered. Nero was always a good sneerer. "We didn't have fiddles in those days. I played a harp. If I ever get this harp tuned, I'll show them some real artistry."

"Don't let it get you all burndard!" I delicate him.

ed up," I advised him. "Remember what happened to Rome?"

"You better get out of here, before Agrippina gets home," he advised me, and returned to his harp tuning. I left Nero and returned to the golden street.

Looking up, I saw a chariot, without horses, seemingly en-veloped in fire, flying across the sky. It was flying at a fairly high altitude, and I could barely discern the form of man riding it.

"Great Yaveh of the Hebrews!" I exclaimed. That must be Elijah still flying around in the ficry chariot. Maybe he never found a landing field, I thought.

Deciding to try another mansion, I cautiously peeked into another doorway. There I saw a man scated at a stone table, his brow creased as if in deep concentration. Sheets of papyrus lay on the table before him, and he held a small quill pen in his hand. While I watched, he took a crude knife and dug its point into his arm, drawing a small trickle of blood. He dipped the quill into the blood and poised it over the papyrus. I could see that his arms were covered with healed and unhealed such wounds. When I stepped closer, I heard him mutter . . . "The Lord is my shepherd . . . he maketh me . . . he leadeth me . . ." My shadow fell across the table and, when he looked up and saw me, his face lighted as

if with great joy.
"Shades of the Old Testament!" I ejaculated. "It's David,

ment: I ejaculated. "It's David, King of Israel!"

"Yes. Yes, I'm David." Then quickly, almost breathlessly, he asked, "Did you study the Old Testament?"

I nodded. "Why do you write in blood?"

Instead of answering me, he eagerly inquired, "Did you memorize The Psalms?"

"Only the twenty third," I learned that one from the Spiritualists. Why do you ask?"

The eager expression faded from his face, and he sagged discouragedly on the stone bench. He sighed deeply, and said, "It is the Judgment that I write the Psalms of David in

my own blood."
"Well," I said with a shrug,
"That shouldn't be hard for you to do. You composed them, didn't you?"

For a moment anger and

frustration seemed to boil up within him. "By the breasts of Hathor!" he swore. "You know very well that I was a shepherd in my youth and didn't learn to read and write! When I was king, I had scribes to do my writing for me, and what they wrote was, more or less, politi-cal propaganda."

David was silent for a mo-ment, then grinned boyishly. Now his face reminded me of pictures I had seen of young David, as he went with sling and stone to slay Goliath. "But I certainly put Saul out of the king business," he added, and laughed heartily.

I didn't have the heart to tell

him that modern men, using a free Gideon Bible and a type-writer, could do that Psalm job in a few hours.

(Continued on Page 6)

My Dream Of Heaven

(Continued from Page 5)

"Some day," he said wistfully, "some good Christian may drop in here, and bring a Bible with him. Perhaps he will help me to fulfill the Judgment." He laid his head on the stone table... and sobbed.

Pity welled in my heart for David. I remembered the story of David and Bathsheba; re-membered that the greatly lauded Solomon was this man's son; that the Messiah was said to be this man's lineal descend-ent. Confusing, to say the least. Quietly I made my way out to the golden street, leaving David alone with his problem.

Further along the street was a mansion that had the distinct suggestion of a Buddhist Temple. "Well," I said aloud—I had arrived at the stage where I was talking to myself—"If I must spend all eternity here, perhaps I should become better acquainted with more of these mansions."

I entered what appeared to be a temple of Buddhism. It was dimly lighted, but I made out the figure of an old man sitting cross-legged on the floor, eyes staring straight ahead, body rigidly unmoving. I knew that this could be none other than Sidhartha Gautama, The Buddha, The Enlightened One.

I remained silent for a time, then coughed discretely. Slowly the light of awareness came into the staring eyes, the lips formed a smile of welcome, his head nodded a greeting.
"Oh Enlightened One," I ad-

dressed him softly, "You are the only one I have met who appears to be at peace. Were you in deep meditation?"

"No, my son," came the reply. "I have been in that which yoù on earth name 'astral pro-jection.' The soul of The Buddha was far, far from here, observing those on earth who profess to be the followers of my teachings."

His voice was softly modu-lated, and created within me a sense of friendliness toward him. "Does it bring happiness to you to know that millions on earth follow and propagate your teachings?"

He sat there, cross legged, so like the many pictures of him I had seen. Now two tears welled from his eyes and rolled down his cheeks. Sadness, and what appeared to be frustra-tion, came into his eyes. In a voice choked with emotion, he spoke sadly, "No, my son. I found no joy in observing those who profess to me my monks on earth. The teachings of the Buddha are deeply buried beneath a strange ritual of praying and bowing and scraping before idols."

I watched in silence while he wiped the tears from his eyes. "The heart of the Buddha grew sad, when enlightenment came to me that those idols, those images, were of me, The Buddha. I who taught that praying and sacrifice to all the gods of India was useless, am now prayed to as a god."

His voice held a note of exasperation when he said, "Those Jatakas! Those tales of the many lives of The Buddha! When first I projected, and heard those tales read by Budd-hist priests, I could not believe

to our consumitions.

that it was of me, The Buddha, of whom those tales were told."

He bowed his head to hide his grief. To spare him any further embarrassment, I stole silently out to the golden street. My brain whirled with confusion.

Coming along the street towards me was an old man, dressed in the robes of ancient China. Hands clapsed within wide sleeves, head bowed as if in deep thought, he shuffled along on tired feet.

along on tired feet.

When the ancient Chinese drew near, I halled him respectfully. "Greetings, K'ung Fu-Tse," for I recognized him as China's greatest philosopher. He stopped before me and bowed ceremonially. He leaned forward and peered sharply at my face. Then, shaking his head, he turned to resume his way.

"Where are you going, O great philosopher?" I inquired polite-

Turning to face me, he said, "I am ever seeking a Prince who will accept my teachings."

"All China, and most of the world, ultimately honored your teachings," I reminded him. He nodded. "After my death

there were many who mourned and studied my teachings. But none put into practice the political moral code I taught. He shook his head sadly. "No, my son. Even Americans, led by Walter Winchell, have made jokes of my philosophy." Shaking his head sadly, Confucius resumed his way along the golden street.

I tried to make some sense out of what I had seen and heard in this place where I found myself. Saint Peter toiling for all eternity at the job of opening and closing the creakyhinged golden gates; Nero vain-ly trying to tune his harp; David struggling with his prob-lem of writing the Psalms of David; Elijah flying aimlessly about in a fiery chariot; The Buddha and Confucius grieving over the non-acceptance of their teachings; none of which fulfilled the concept of a Heaven of eternal happiness. Perhaps somewhere in the conglomeration of confusion I would find some explanation. With this hope I approached the next mansion.

When I neared the doorway of the next mansion, I heard the sound of soft weeping. Quietly I stepped inside There, standing before an altar on which burned a small fire, stood a tall, bearded man. His arms were raised as if bestowing a blessing. From his lips came words I interpreted to mean, "I praise aloud the thought well thought; the word well spoken, and the deed well done."

When I stored toward him.

When I stepped toward him, when I stepped toward him, he turned and faced me. His forehead was high, and his were the eyes that feared not Ahriman, Set, nor the Satan of Christians. I could well visualize this man fomenting a war with the wild Tauranians; bringing to them with fire, sword and spear, Ahura-mazda and The Gathas. I had no difficulty in recognizing the Prophet of ancient Iran, Zarathustra, whom we name Zoroaster.

"I hope you will pardon me," I said, "but I thought I heard weeping."

"Long have I wept, ever praying to Ahura-Mazda before the sacred fire." His voice was deep and resonant. "My sacred teachings have been debased and by those who profess to be my priests . . . the Magi." "Those named Parsees, al-

though living in a foreign land, continue to honor your teachings and are tied with the Sacred Girdle." I consoled him.

"No! No!" protested the pro-

phet of ancient Iran. "The Zend-Avesta and the Gatha have been corrupted by priestly theology, while the magi practiced magic rites. Even in my relationship with king Vishtapsa they make me appear as a mere horse-doctor." Tears welled in his eyes.

"Yes," I agreed, "that story of Vishtapsa's horse did make you appear to be some sort of magic veterinarian. But much of your teaching are to be found in the great religions of modern times."

He shook his head sadly. "Not my PURE teaching," he denied. "The Magi smothered Ahura-Mazda under their creation of ten thousand angels, and Angra-manu became the personal demon, Ahriman, with ten-times-ten-thousand demons to oppose them. All my sacred religion became a mass of ritual,

tabu, and magical formulas." "But," I insisted, "surely you know that that it what has happened to the teachings of all inspired men who have taught a higher concept of Deity. The priests who follow them are never satisfied with the pure teachings of the masters."

"Yes," he agreed. "That is true. The followers of Ubu'l Kassam, who is named Moham-Kassam, who is named Mohammed, destroyed what remained. Now there few who are bound with the Sacred Fire, and pray to Ahura-Mazda to bring soon the great day of judgment."

Turning to the altar he raised his arms, and I quickly went out

again to the golden street. I scanned the many mansions, wondering which to visit next. Many people were now on the golden street, each seemingly intent on some definite purpose. They, like the architecture of the city, were clad in clothing denoting every known civilization.

Several doors along the street was a mansion where people were entering and leaving its doors. Their dress proclaimed them to be people of ancient Egypt. Surely, I thought, there must be something of interest going on in this mansion. My curiosity urged me to enter, which I did, and I found myself in a large reception room. Some seated, some standing, were a dozen people. In the far wall was a door. When one person came out of this door, one of those waiting immediately son came out of this door, one of those waiting immediately entered. While I stood gazing about me at the mysterious carvings on the stone walls, those waiting the inner door, emerged again, and departed. I

soon found myself alone.

My inquiring mind urged me to investigate what was beyond that door. Cautiously I lifted the latch and pushed open that intriguing portal. The room beyond was in semi-darkness, but I could discern a man sitting on a low throne-like Chair. He was dressed like those I had seen pictured in Bible History books, with Egyptian styles im-

pinging here and there.

I stepped closer and stood looking down at his bowed

head. Slowly he raised his head, and I saw his face. His were the deep-set eyes of the mystic, shadowed darkly, with dark

"Might I ask who you are?"

I ventured politely.
"I am Yosep Ben Yacub," he replied in a voice I sensed to

be tired.

"Joseph son of Jacob," I translated. "The boy who was sold into slavery in Egypt."

He nodded wearily. "Yes, I am the sighed deeply,

"You are he who foretold for the Pharoah the coming of famine to Egypt." I made it more a question than a statement.

He nodded his head. Then, raising clenched hands above his head, he burst into impassioned speech. "Ever since I gave the Pharoah that advice, people have been coming to me for psychic readings!"

"Well, what's wrong with that?" I challenged. "I know many people who have develop-ed psychic powers and mediumship. Dr. Rhine is doing psychic research at Duke Universi-

ty."
"I don't want to be a medium!" he said passionately. How would you like to sit here for five-thousand years, listening to the foolish questions people ask of mediums?"

"But you did give the Pharoah a psychic reading of his dreams a psychic reading of his dreams that was beneficial to the Egyptians, didn't you?" For a moment he glared at me. Then he shook his head re-

provingly. "I only told him what was common sense at the time. I advised that he store grain when the crops were plentiful, that he would have a reserve when the harvests were poor."

"What about the Pharoah's butler? You gave him a true reading, did you not?" "Oh, that!" He smiled for the

first time. "That butler! I knew he was a good wine-maker. The pharoah was angry because he spilled some wine on his robes. I knew that, when the Pharoah remembered the good wine he made, he would restore him to his position. I also knew that the Pharoah wouldn't go long without good wine to drink. Few persons remain angry long, if they enjoy."

"Yes," I agreed, "but what about that baker? You foretold

his death."
"That too was easy. That baker

stole food from the Pharoah's larder and sold it. Besides, he was a lousy baker. Remember? The way to a man's heart is through his stomach."

Rapping now sounded at the door. I took my leave of Joseph Ben Jacob and returned to the golden street. I emerged just in time to witness the passing of a palanquin, borne on the shoulders of eight semi-nude black slaves. Within the canopy sat a richly robed man, bearded and bejeweled, with stern visage.

I was positive that I detected more than firmness in those eyes. There was a wariness, mixed with fear; such as one sees in the eyes of a mongrel dog. Often had I seen eyes such as his; eyes of men who had nagging wives.
Then from far back along the

street whence the palanquin had come there appeared a

(Continued on Page 7) Committee of the second second

My Dream Of Heaven

(Continued from Page 6)

crowd of hurrying women, all crying out in the tongues of Asisa and Asia Minor; women of Egypt, Moabites, Zidonians, Amonites, and Hittites.

I laughed aloud, when the man in the palanquin urged the eight black slaves to greatthe eight black slaves to greater speed, for now I recognized him. "Solomon!" I said aloud. "Solomon the wise! Solomon the Great and Wise King!" That crowd of women now fol-lowing him on the golden street was his three-hundred wives and seven-hundred concubines!

A man came and stood be-side me. His dress and manner proclaimed him one of the prophets of the ancient Hebrews. "Did you call him Solomon the wise?" he asked with an amused chuckle. "Then let us be wiser than Solomon ever was, and withdraw within a doorway, lest we be trampled upon by those women, whose very existence proves Solomon to be a fool."

Quickly I stepped within the nearest doorway, barely escap-ing being trampled on by the horde of women that filled the street from side to side. I entered and closed the heavy door, thereby shutting out the shrill nagging voices of Solomon's harem.

I gazed about me, my eyes lifting to stare at the domed roof of this mansion. There, to my surprise, glittered stars and planets; and I quickly separated Earth from Moon from the glowing array.

Planetorium!" I breathed softly. "The universe in minia-ture."

From out of the shadows came a man, hesitant, wary. In the soft light of the immense room his eyes had the look of a frightened rabbit, as he came slowly toward me. From his dress and manner I knew that this was Gallileo the astronomer. I greeted him with a friendly smile, and some of the frightened look left his eyes. He now came quickly forward, a finger to his lips invoking silence. He dropped a bar across the door and turned to me with a wan smile.

"Whom do you fear?" I asked

in a low tone.
"The Holy Inquisition!" he whispered.

"Oh," I said, still smiling. "Domini Cannes, as Sabbatini so aptly named them. The Hounds of God."

"I do not know him," he said vaguely. "His name denotes him to be a fellow Italian. Is he an astronomer?"

"No," I explained, "he was a writer of books. He wrote of the Dominicans of the inquisition, naming them 'Domini Cannes, which as we know, translates Dogs, or hounds, of God." For a time he stared at me

with unbelieving eyes. His tongue snaked out to wet dry lips. He said in a voice of awe, "He ...he wrote and ... and published books about The Holy Inquisition?"

"Oh, yes," I assured him "Christians have given up torturing other Christians and burning them at the stake." For a time he looked at me

blankly. Then a look of understanding came into his eyes. "I . . . see," he said slowly. "Then the earth has become entirely denuded of firewood. But the torture racks? The Iron Maiden? What of those?"

"They have been relegated to the museums," I told him. "We now have many two-hundred-inch telescopes, and observa-tories where the astronomers may study in peace and safety. In fact, we are now preparing to shoot a rocket to the moon."

"A rocket to the moon!" glowed with fanatical

"Sure," I said jokingly, "Soon we will be visiting Selene, Goddess of the moon."

He reeled back from me as if had struck him, and the frightened-rabbit look returned to his eyes. He seized my arm and dragged me to the doorway.

"Go! Go, now!" he whispered. "Leave me alone with my studies. Go to the doorway where you will see symbols in Arabic. Those within are servants of Allah and followers of Mohammed. They will protect you." He unbarred the door and urged me out. I heard the bar fall into place as I turned to seek out the mansion of the Moslem.

It was not hard to find, for this mansion had the usual appearance of a Mosque, with a minaret from which a Muezzin was shouting, "Allahu akbar! Allahu akbar! Allah is greatest! Allah is greatest!"

I pushed open the door, and

was almost overcome by a cloud of incense. This mansion appeared to be one great room, furnished in the oriental manner. About the room men re-clined on divans, while beautiful maidens brought wine to them, fed them dates dipped in ambrosia. Here all desires were gratified. Ah, yes, those maidens? Those were the Houris of which Mohammed promised the faithful.

"Salaam Alack the eunuch who stood guard just within the doorway. "Could I pay my respects to UBU'L KAS-SIM, he who is named Mohammed?"

"Infidel!" he growled. "There is no place for unbelievers in the Paradise of The Prophet of Allah!" I found myself being urged out of the doorway of the mansion of the Moslem, "Go five doors along this street," he whispered. "There you will find those of your kind." Again I heard a bar drop into its sockets of a door of a mansion, and again I returned to the golden street.

There were many people hurrying along the golden street, each seemingly intent on reaching some particular destination. An arab in a brown cloak was hurrying toward the mansion of the Moslem. A Crusader Knight, with a cross sewn on his tunic, hurrying to some hospice; a Yemenite Jew hurried along on shaking legs to-ward a distant synagogue. A Buddhist Lama walked the center of the street, spinning a prayer-wheel. A Greek Priest, his locks in a tight top-knot, brushed elbows with an Anglican Priest with back-but-toned collar. A Carmelite Monk, with a little cap on his tonsure, was brushed aside by a hurrying Japanese Shintoist.

I watched them as they hurried along the golden street, not speaking to one another. There were lights in their eyes . . . lights of hatred . . . of contempy . . . of suspicion. It was apparent that each retained his characteristics . . . as they had

developed on earth.

Now a Priest of Bel-Marduk
of Babylon hurried along,
clutching to his breast an astrology chart. A Brahmin, proudly aloof, carried a flask of Soma to where he would commune with the Gods of India. A Taoist Professor hurried along in the opposite direction, a book of magic formula under his arm. A primitive Shaman, a Witch-Doctor, wearing a gro-tesque mask, danced along the street, shaking his gourd rattle.

I peeked into a doorway, where I saw Pythagoras, Xenophanes, Heraclitus, Socrates, Plato and Aristotle, discussing their various philosophies. I heard Thales describe "God" as "The intelligence of the world."

I attempted to insert a question, and was politely brushed aside.

Further along the street I came to a mansion with stained-glass windows and a spire reaching high into the celestial sky. It distinctly reminded me of a great cathedral on earth. I passed through the doorway, and for some time I stood gaping at what I saw within. I had expected to find the usual altar and pulpit, with closely spaced rows of pews. Instead, there was not a pew in the place. There was an altar, but it appeared neglected. A sanctuary

light burned dimly.
Scattered about the floor were groups of men, each seemingly in hot argument. None paid me any attention when I entered and approached one of the groups. When I drew near, I heard a voice of the Church-Father Turtulian, describing Hell. I heard him saying: "What sight shall wake my laughter, my joy and exultation, as I see those great Kings groaning in the depths of darkness. The Magistrates who persecuted, liquifying in fiercer flames than any they had ever kindled in their rage against the Christians. Those sages, too, philosophers, blushing before their disciples, as they blaze together."

I remembered that some-where I had read that Turtulian must have disliked a tremendous lot of people, judging from his condemnation to hell of actors, poets, athletes, and of course, pagans. I turned to smaller group, and found them deeply immersed in an argument as to how angels could stand on the point of a

Turning to another group, I found them debating the power possessed by the Father and the Son. Another group disputed the material reality of transub-stantiation. In another group I heard Augustine describe "Un-baptized infants" as "crawling forever about on the flags of hell."

Sadly I turned and made my way toward the exit. A man and woman joined me and accompanied me to the doorway. There the man said," Remember," his voice was sweet and gentle, "You yourself have said that those who came after are never satisfied with the pure

teaching of The Masters." The woman said, "There are many who have lived on earth and loved their fellowmen." Her voice was low, and somewhat reminded me of an organ, softly and sweetly played.

When I passed through the doorway, I turned and asked, "Who are you?" "I am Teressa," said the woman. "Francis," said the man, and the door closed

Across the street a doorway gaped partly open in seeming welcome. I entered and looked about me at the deserted room, one chair standing in the center invitingly. I closed and bar-red the door, for I wanted, with crying need within me, to be alone, to think, to meditate of this place in which I found myself . . . strange . . . yet familiar.

I sank upon the soft seat of the comfortable chair with a deep sigh of relaxation. From without came the sound of the without came the sound of the beating of a bass drum and of brass-band instruments, playing, "When the roll is called up yonder I'll be there."
"Shade of General Booth!" I muttered. "The Salvation Army is bore too!"

is here too!"

Horror flooded over me at the though of being doomed to remain for all eternity amidst this conglomeration of the past of life-on-earth. I closed my eyes and let my head sink back onto the soft cushion of the chair. I was physically and

mentally exhausted.

When I again opened my eyes, a low taboret stood within reaching distance of my chair. On it was a round-bodied bottle made of clay. Quickly I glanced around the room. It was devoid of any living being. I brought my glance back to

"No!" I groaned. "Not that!" For I decided from my experi-ences since arriving in this place that there was probably a Genii in the bottle. "But," I said aloud, "If there is liquor in that bottle, although I have not taken a drink in years, I sure need one now." I reached out and removed the cork.

Unlike the jug of Omar Khayam, there was no wine in the bottle. But, true to The-Thousand-And-One Nights, out popped a Genii, turban, silk robes, and all . . . including a rather satanic grin. He brushed the bottle from the taboret and seated himself cross-legged thereon.

"Let's talk," he said, his eyes gleaming with amusement.

"What will we talk about?" I inquired glumly.

"This," he answered, waving a hand toward the street.
"Don't you like it here in
Heaven?" he grinned impishly.
"What do you mean . . .
Heaven?" I growled. "If I must

endure this for all eternity, then I'll know what the word 'heli'

The Genii chuckled with impish glee. "As is my custom, I will grant you one wish. But first—" he gestured with both hands to encompass all out-side, "let me explain some of this to you."

"The floor is all yours," I told him. "There must be some explanation of all this turmoil, but so far I haven't found it. If there is an explanation, and you can give it to me, I assure you that I will appreciate it."

The Genii tucked his legs beneath him in true Oriental (Continued on Page 8)

MY DREAM OF HEAVEN

(Continued from Page 7)

fashion on the taboret. "You abode of happiness."

"That's a tough one," I admitted.

"That's the \$64,000 question." "If we name happiness to be elation," I ventured, "I have known those who have been because someone they didn't like suffered some reverse of fortune or other cala-I have known persons mity. who were happy only when they had someone to whom they could complain of their miseries."

"Happiness is relative," said the Genii. "Practically every-one expects to be, in his heaven, as he is on earth; retaining his characteristics, indulging his emotions, likes and dislikes, loves and hates, tolerances and intolerances, with all desires gratified."

"I have known some who expect to be transformed into angels, and play a harp and sing praises to their god. This they expect to do for all eternity. It has always been a mystery to me how any human mind, with a spark of intelligence, could imagine a god of infinite intelligence to be amenable to flattery."

The Genii laughed, and it sounded like the music of small tinkling bells. "Most persons just want to do as they please, without having to toil for a living. Each, considering his own religion the only true religion, would exclude all others from Heaven.'

From outside now came the sound of church and temple bells, the clashing of cymbals, the blaring of trumpets, and the discordance of brass bands playing different tunes.

When the din subsided, the Genii continued, "Man often deceives himself and believes his own fabrications. Each religion, having created its own theology, in which its god is never greater than the concepts of the human mind, the priests and ministers of that religion expect to be alloted a special seat in Heaven, close to the very human concept of a golden throne, on which, as a king is seated on earth, they seat their god. Then, they come to be-fieve, they could sidle up to the have frequently made the statement," he began, "that every people, of every religion, in every part of the world, in every age of man, have con-ceived for themselves a heaven, which is an idealization of their environment."

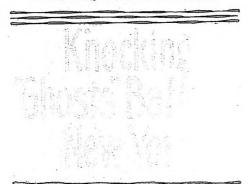
"I believe that to be true," I assured him.

"It is true," he agreed. "And ever there have been shaman, witch-doctors, priests, ministers, and evangelists, to encourage man in those beliefs. Man, from king upon his throne to the meanest slave, in wealth or in poverty, in health or in misery, has ever hoped for im-

I nodded, and the Genii continued, "Every concept of heaven, created in the human mind, has been so much wishful thinking. The sky-heaven or Osiris; The Islands of The Blest, where men led blameless lives; The Paradise of the Moslem; The Heaven of the Christians; The Spirit World of the Spiritualists; each to be an



Nervous Sleepers Jumped Out of Bed When They Heard the Loud Knocking on Their Doors—But They Found Nobody and Neither Did the Police.



ETTER get a raven," one of the newspaper reporters advised the radio car patrolman.

"Raven?"

advised the radio car patrolman.

"Raven?" queried the harassed officer.

"Yep," the reporter said. "Edgar Allan Poe stuff, y'know... this 'rapping, ever-tapping.'"

"This is no case for a raven," the cop countered sarcastically. "What we need here is a Houdini. We've been from the basement to the roof a dozen times. We just can't find the knocker. Beats me."

This conversation occurred recently between a New

This conversation occurred recently between a New York reporter and a policeman, both of whom were trying vainly to solve the mysterious goings-on in an apartment house of West 45th Street, in Manhattan—a mystery which had given the whole block a case of the jitters.

At first it was just plain funny.

It all began when merrymakers, celebrating an anniversary, were winding up the affair at two a.m. Suddenly there were four knocks followed by a pause.

"Knock, knock. Who's there?" asked one of the celebrants. This was clever indeed at that time of the morning, and uproarious laughter followed.

The only answer on the outside of the door was another ock. Then six more in rapid succession.

Suddenly the guests stopped laughing. So to the door, opened it, and no one was there. Someone raced

The guest, bewildered, closed the door, and rejoined the ty. Soon everyone forgot the incident, but not for long. party. Soon everyone forgot the incident, but not for long. In a few minutes there were more knockings, this time not on the merrymakers' apartment alone, but on the doors of practically every room in the building. The occupants reported an identical procedure. In every case they ran to open up to the early morning visitor, but each tenant was met only by blank silence and empty halls.

The wails of babies and babbling voices of excited men and women caused a scene of bedlam in the building as nervous and jumpy persons in night clothes raced up and down the stairways trying to find a practical joker and give him what he deserved.

give him what he deserved.

"It's a ghost," someone suggested, and this started a new furore. Dozens of families, on hearing this, ran back into their rooms and bolted their doors. Others called the police, and a radio car was sent, siren screaming, to the

Aided by reporters every nook and cranny of the apartment house was carefully searched from roof to basement. When the search ended in failure, everyone went back to bed. The police departed, shaking their heads, and soon again the episode was only a memory. Some of the residents who awoke the next morning thought they had been suffering from nightmares. But everything calmed down and the lives of the apartment dwellers, apparently, were restored to normal.

But a week later the knocking, as though by some long ghostly hand which could reach with ease from the first floor to the very top of the building, was repeated, this time not only in the original apartment house, but in adjoining buildings as well.

The knocks came simultaneously. This time they were

louder than before. It was in reality, some neighbors said, like a great pounding.

This was too much. Nervous sleepers jumped out of

has was too much. Nervous steepers jumped out of bed in half panic. Again the tenants fell over one another in pajamas and nightgowns chasing they knew not what up and down the stairs. Again the police were hastily called. Once more a careful check was made of all the buildings. Flashlights stabbed into the tiniest nook and canny. This investigation as had the other, ended in failure. The phaniom knocker was nowhere to be seen.

There was little sleeping in the block that night. Ghost talk was heard again, and the babies cried louder than ever.

Women turned pale and their husbands were jumpy and snapped at everybody.
"What could it be?"

Experts are still searching for a solution. Some have advanced theories, but none of them satisfies the people who live in the block.

One said a near-by powerhouse might have something to do with the eeric tapping. Another advanced the theory that the knocking could have been caused by the presence of a radio repair shop in the basement of one of the build-

But even the experts aren't sure. The only sure thing about these "explanations" is that they leave the residents

"Whoever heard of a radio shop." one said. "knocking on every door in an apartment building at two a.m.? Yeah, I never did, either.

"Radio shops don't walk, I tell you. And as to the one said, "knocking

"Radio shops don't walk, I tell you. And as to the powerhouse, that's all nonsense. Every knock we heard was distinctly on an individual door, one at a time. They were individual knocks, too. The buildings didn't rumble. The windows didn't rattle. It was just old-fashioned everyday door knocking.

"It was a ghost, I tell you—a ghost."

The ghost theory has won the majority of supporters in the neighborhood and "When will it knock again?" is the question that is bothering everyone.

and whisper of their own holiness and the evil of others, as has been done with kings on earth."

The Genii spread his arms to encompass our surroundings.
"All this has a meaning," he said seriously, "If you will give it serious consideration, without

bias and without superstition."
"I am beginning to get your meaning," I told him.

"Remember this!" the Genii pointed a finger at me. "Were all the souls of the human race placed in one Celestial Abode, retaining their human characteristics, their emotional reactions, their various religious concepts, social concepts, pre-judices and distinction of race and caste . . . NO GOD EVER CONCEIVED BY MAN COULD EVER KEEP ORDER IN HEAV-

For a time I sat in silence, my mind whirling in thought. Then I remembered the Genii's promise to gratify my one wish. From outside came the sound of many voices singing. Each was singing a different song, in various languages.

"Have you made your choice of wish?" Again he was grin-

ning impishly.
"Yes," I answered without hesitation. "No place in the universe, including Washington, D. C., could be more demoralizing than this. I WANT OUT OF HERE!"

Sudden blackness enveloped me, and I experienced the sense of falling, falling . . . falling. Billions of planets and stars and comets whirled about me as I fell.

Then I landed with a thump . on the floor of my bedroom, struggling to disentangle myself from the bed-sheet which had wrapped itself around my neck. Dazed, I sat up and glanced about me. There were the familiar objects I knew so well; the dresser, my tie-rack; my bed-table

with the books lying upon it.

I shook my head to clear the cob-webs from my brain. I grinned, and said aloud, "Thanks Genni. I do appreciate what you told me, and I will remember the lesson."

Then I went to the kitchen and poured myself a cup of black coffee. I certainly needed it.

L'envoi:

What is a dream? Whence come the scenes, the action, the dislogue one experiences in a dream? How little we know. How little we REALLY KNOW!

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P. 11/2



OU'LL see her again," said Cape Fear fishermen to Coast Guards patrolling the outer beaches, "but you'll never catch her, and it won't do no good shootin' at her either. Your bullets can't harm her."

For some nights the mounted Coast Guard patrol, alert for Nazi spies and traitors who might signal to enemy craft offshore, had been cooling.

seeing a mysterious figure on the forbidden beaches.

The figure always eluded them; it failed to halt even when they fired. Two patrolmen were ready to swear it was a woman—young, pretty.

Two patrolmen were ready to swear it was a woman—young, pretty.

But tankers had been sunk off that part of the North Carolina coast, and the next time that suspicious figure failed to halt they were going to shoot, and shoot to kill. They had warned the native "bankers," who live in shacks on the sandbanks and the dunes. And now the fishermen had given a defiant answer.

"Just what do you mean, we'll never catch her?" asked C. P. O. Joseph Gaines. "Maybe you mean you know her? If you do..."

"Yes, we know her," replied Jerry Simpson of Bald Island. "Her name is Theodosia Burr, daughter of old Aaron Burr who shot Alexander Hamilton and was later tried for treason. She was murdered here by pirates more'n a hundred years ago. She walks the beach from here to Kitty Hawk, and it's not you or any man living who'll stop her. What's moie, I don't think you'll want to stop her. I'll tell you why. We all believe she's there to help you..."

"How can a ghost help us—if you believe in ghosts?" asked Gaines.
"In the winter of 1941," said Simpson, "when submarines were bad, I was out one night and saw her. She kept pointing out to sea. She was cryin'. She seemed to be wantin' to show me or nething. I didn't underbefore dawn there was an

tell me something. I didn't under-stand. But before dawn there was an explosion where she'd pointed, and I saw a burning tanker sink. If I'd un-derstood her, we'd a had planes and sub-chasers from Norfolk: in time.

"That's why I think she wants to prove that the Burrs ain't traitors. Ghosts are like that, you know. That's mostly why they walk."

Aaron Burr From a Painting by G. Stuart.

Psychic researchers agree that the desire to right some wrong is the reason why ghosts walk—if the y do. The most famous ghost in Europe was the ghost of Hamlet's father, who walked the battlements of Elsinore to Psychic Elsinore to



The First Stain on the Name of Burr—the Slaying of Alexander Hamilton in a Duel. The Secretary of the Treasury Fired Into the Air, But Burr's Bullet Went Home.

N. Y. Public Library Photo Theodosia Burr, Murdered by Pirates, Who, Carolina Coast Folk Say, Is Trying, From the Spirit World, to Save the Country Her Father, Aaron Burr, Was Accused of Betraying.

avenge a murder. If the ghost of Theodosia Burr now walks the Carolina coast to help save the country her father was accused was accused of betraying,

it fits that theory.
Biographers and historians agree that Theodosia loved her father deep-

hans agree that rheddosia loved her father deeply, trusted him, believed
him innocent. Aaron Burr, dashing
colonel under Washington, Vice President under Jefferson, was hated because he'd killed Statesman Alexander
Hamilton in a duel at Weehawken,
N. J., in 1804. Acquitted on technicalities, he was still in disgrace because he'd been tried for treason in
1807 in connection with a plot to
steal Louisiana and the Mississippi
valley from the U. S. A. and make
himself "Emperor."

It was to visit Burr, in New York,
after she had married Joseph Alston,
Governor of South Carolina, that
Theodosia took passage on the ship

Patriot, which was reported captured and sunk by Lafitte's pirates off Cape Feár in 1812.

There were many versions of the tragedy. One was that she was made to walk the plank and her body washed ashore. But many years later a member of the pirate crew testified she'd been held captive on the dunes and murdered.

washed ashore. But many years later a member of the pirate crew testified she'd been held captive on the dunes and murdered.

In 1869, Dr. W. G. Pool obtained from a fisherman's family the portrait of a strikingly beautiful woman. It had been washed up by the sea. It was identified as a portrait of Theodosia Burr.

The story of her murder, as handed down by the "bankers," is that she was killed in an attempt to escape. The six pirates who guarded her were beheaded by Lafitte's lieutenant, and there are "bankers" who insist they've seen the headless ghosts of the pirates pursuing the ghost of Theodosia.

They also, so it's said, occasionally chase and frighten living girls, pretty ones—maybe by mistake.

The Coast Guards have never seen the headless pirates. But "bankers" are sure they did see the ghost of Theodosia. This will interest Dr. Howard Ronthaler, president of Salem College, Winston-Salem, N. C., who has pursued the beautiful ghost for 25 years and is still on the trail.

On the whole, whether one believes literally in ghosts or not, Theodosia has done a pretty good job toward helping clear her father's name. Her romantic story and her love beyond the grave have kept old Aaron Burr alive outside the cold history books in which he might otherwise have been embalmed as a traitor. The more modern biographers look into it the more it appears that he may not have been so black as he was painted. And whether one believes in ghosts or not, it's pleasant to think that a girl whose family bore the stain of treason a century ago is now ghostwalking to protect her country.

A lady once asked the late, great English author, G. K. Chesterton, whether he believed in ghosts. "Certainly not, Madam," he replied, then added, "... but Tm afraid of 'em, and if they do exist I'd rather have 'em helping me than trying to hurt me."

helping me than trying to hurt me.

WHERE SPIRITS MATERIALIZE

LILY DALE, THE HOME OF SURE UALISTS.



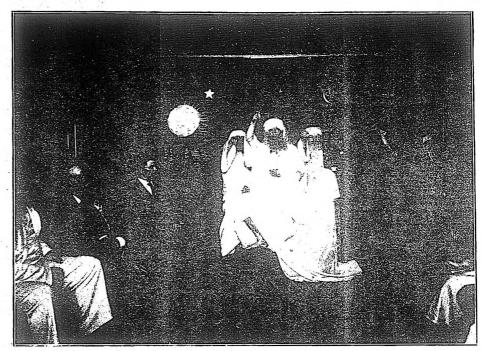
SPIRO UALISTS.

ILY DAJE, so named from the myriads of water lilies that gome the dark bosom of the "Three Sister" Cassadaga Lakes, in the hear, of Chautauqua County, N. Y., is the Summer home of Spiritualists. The camp, as it is called, has been in existence since 1880, and has grown to be a fair-sized village. It is estimated that a quarter of a million of people visit it annually.

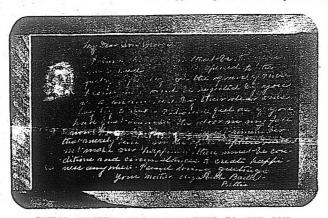
Lily Dale does not differ much from other Summer resorts. Thouch the home of Spiritualists, the material elements are by no means absent. The mediums, too, who hold the mibile ground between the more gross, earthly mortals and the dwellers in spiritiand, leave fily Dale annually with a goodly sangly of material gain. Prominent mediums make no less than a hundred dollars a day during the Summer senson, and secure a sefect humber of patrons for Winterwork at their respective homes.

It is astonishing to see the people who dock bither from all parts of the country to consult these mediums on matters of its, low, business, and pleasure. It is astonishing to see how credulous in this matter men and women are who, in other things, are most shrewd and skeptical. Most of these people return annually to these mediums to seek some sign from spiritland. Many of them find, or seem to find, light and consolation.

Lily Dale has every natural charm to make an earthly halting place attractive. Although in a vailey, it is still 1.500 feet ahove sea level. On three sides of it sleep the "Three Sister" Cassadaga Lakes, from whose shores the "camp" rises gradually till it is lost in a dense forest. This reminds one of the Groves of Pan, but here people themselves. Mediums, as a class, are strange beings. They are so dominated by an imaginary or real spirit that the exterior assumes a haggard aspect. As a class, they do not live long. The excessive mental strain, magnary or real spirit that the exterior assumes a haggard aspect. As a class, they do not live long. The excessive mental strain, magnary or real spirit that the exterior assumes a haggard



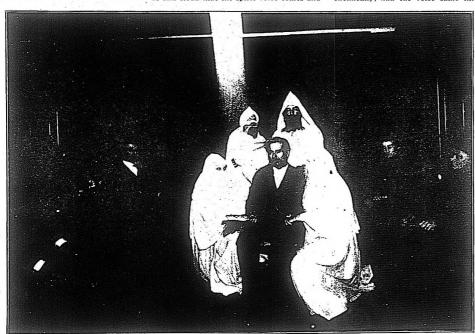
PHOTOGRAPH OF A SPIRITUALIST SEANCE. The Supposed Spirits in the Rays of a Flashlight.



SPIRIT WRITING FROM A MOTHER TO HER SON. The Work of a Slate-Writing Medium.

proper the spirit comes in the semblance of a mysterious cloud or haze rising to the height of the spirit it represents. It is out of this cloud that the spirit voice comes and

wafts its message from shadowland. In fake etherializations the writer has found that the mysterious cloud was produced chemically, and the voice came through a



FLASHLIGHT PHOTOGRAPH OF A SPIRITUALIST SEANCE. Which Led to a Humiliating Exposure of the Supposed Spirits.

tube in the floor, or, better still, by ventriloquism. This last is a potent factor in many
a spirit message. I have known a medium
who gave public scanees and all his messages were given by a ventriloquist.
The trumpet medium is quite a novelty.
At the beginning of a sitting a trumpet
rests on the floor in the middle of the circle.
When the spirit arrives the trumpet floats
about the room, and finally rests on the
shoulder of him who is to be favored by a
communication. And into his car alone
does the trumpet proclaim the spirit message. The slate-writing medium transmits
the communication by means of writing.
You may take away with you the gruesome
characters traced by trembling spirit hands
to ponder them at your leisure. We reprochave 2-me photographs of spirit messages
through slate-writing orea, and.
The state of the states, invisible in the
dark. As soon as the rays of light are
thrown on the slate or paper, which is in
the excitement of the announced message,
the writing becomes visible. In "all light"
scances, when writings are given, clairvoyance is the medium used.

The materializing medium is the highest.

the writing becomes visible. In "all light" séances, when writings are given, calirvoyance is the medium used.

The materializing medium is the highest. At his bidding the spirits stalk forth, converse, and even embrace you very tenderly, according to their degree of kin. Of course there are certain restrictions always placed at the beginning of a séance. If these are violated even in the smallest degree the spirits evanesce and the sitting is broken up. The accompanying flashlight pictures show stages of a materializing séance and led to a humiliating exposure of the supposed spirits.

An adequate explanation of all the so-called spirit phenomena the writer has observed at Lily Dale and elsewhere during a great many years is found in clairvoyance. Most good mediums are clairvoyants. The consulting subject comes perfectly disposed, with mind au rapport with the medium's, and filled with matters of deep personal interest. The clairvoyant sees one or all of these immediately, and by mentioning them to the subject a train of thought is a cakened that runs over a long period of life and gives the medium ample field for telling enough to startle any one not acquainted with the cause.

Clairvoyance stands as a proved fact. It climinates the spirit element from all these co-called spirit manifestations. It keeps them on the plane of the natural. It is founded on the truth generally, admitten that man has an immaterial soul, which in a high state of development. N-ray like, may pass beyond the confines of its material dwelling place and penetrate other material abodies of mind, and see thought immediately, without any intervening medium. Applied to slate writing, business, love, and future forecasts, we can easily explain all these phenomena, so puzzling to the uninitiated. The consulting subject comes with the thought in the mind; the medium holds true:

"Facile credunt, quid volunt."

(The wish is father to the thought.)

"Facile credunt, quid volunt."
(The wish is father to the thought.)

(The wish is father to the thought.) There is another interesting phase of spiritism highly developed at Lily Dale. This is spirit photograph. Not many people have seen spirit pletures. We reproduce some samples here. The spirit photograph is taken Just the sume as any photograph, but by some mysterious process or other the spirit friends and guides of the subject are photographed at the same time. The well-developed spiritualist is supposed to have guides and friends from spiritland in con-



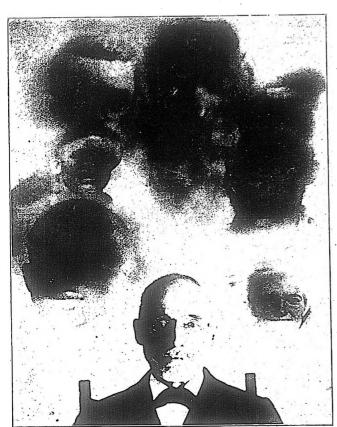
"AUNTY" SMITH AND HER SPIRIT FRIENDS.

stant attendance. When the subject is sitting these spirits are supposed to materialize to a greater or less degree, thus showing their features more or less distinctly on the negative. Their presence is not discernible by the power of sight during the exposure but the photographic plate being so highly sensitive, outlines may be pictured thereon not tangible to human sense.

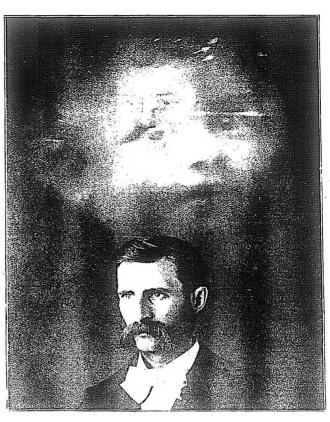
This is a phase of spiritism about which there is much difference of opinion among even the most extreme Spiritualists. There can be no doubt there is much room for

fake here. The usual way is to prepare the plates beforehand. Other experts trace vague faces on the negative, while yet others paste the spirit faces boildy around the subject.

If you examine the accompanying spirit photographs, all made by experts, you will see at once the scientific objection to spirit photography that has never been answered. In almost every instance there is a marked disproportion between the focus of the living subject and that of the spirit representa-tion. The latter is always larger; it should



MEDIUM SURROUNDED BY A HOST OF SPIRIT FRIENDS.



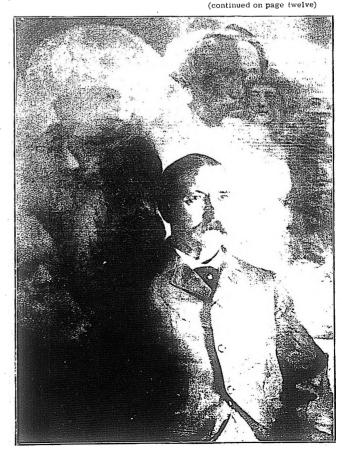
MEDIUM L. CORDON WHITE AND SPIRIT CHILD AND BROTHER.

be smaller. There is no proportion of parts, thus giving the spirit picture a ghasily and unnatural appearance. Foster and Keeler are the leading spirit photographers at Lily Dale. Mr. Hearn, a superior artist there, is very skeptical of all such work. As an experiment he has several times prepared plates, and in every instance woul! these people insist on seeing a marked resemblance to some one in spirit land.

While discussing this subject recently at Lily Dale with a number of spirit pho-

tographers and Spiritualists, the writer suggested what so end to most present a schentific solution of the discrepancy of focus in spirit and carridy subjects.

It is a well-known truth that atmospheric pressure bos much to do with density of bodles. A loody weighing, for ustance, 100 pannts on the earth, would on certain planets, where atmospheric conditions are different, occupy a greater space and have greater weight. So, maybay, a spirit in materializing assumes only sufficient matter (continued on page twelve)



DR. LANE AND FRIENDS FROM SPIRIT LAND.



SLATE WRITING FROM EMPRESS JOSEPHINE. Declared to be Sent by the Empress from the Other World.



SPIRIT MESSAGE FROM A DEPARTED HUSBAND. Written by a Medium Supposed to be in Communication with the Dead.

to trace a vague outline, without sub-mitting to the full law of atmospheric pres-

sure.

But this is only a suggestion.

The fact remains that spirit photography is a doubtful field, and only the credulous and thoughtless are easily led into accepting the fake work of every daring photographer who wishes to impose on them.

E. LYELL EARLE.

Talked With a Ghost—And Didn't Know It

Denturian, mother confessor to nine-tenths of the young writers, artists and musicians of all Turkey's intelligentsia, "where's the young man who was sitting over at that table by the stairs?"

"Why, Romany," answered the olive-cheeked young waitress in Romany's internationally-known little basement restaurant on Catalca Street in Istanbul, "nobody's been sitting there. Why, body's been sitting there. what do you mean?"

"Nonsense," answered Romany, "I was just talking to him."
"Well," said Bertie, "I saw you

sitting there and talking kind of low, but I thought you were memorizing some verses or something. There certainly wasn't anybody sitting with you and I'll swear to it on a stack of Bibles."

swear to it on a stack of Bibles."

Romany turned pale. Who then had been, or what had been, the young man who had come down the stairs a little haltingly, as though weak from hunger, and with whom she had chatted for a quarter of an hour before running out to the bitchen? running out to the kitchen?

When he had come in, she had run forward with both hands extended in welcome.

"Tony, my dear Tony," she had exclaimed, "I'm so glad to see you. Sit right down and let me get you the best dinner in all Istanbul and tell me where you have heard but no matter, there's always tomorrow."

The woman, who has been hostess, friend and confidente to most of the best-known writers and artists of the world, led the young man to an initial-scarred table in a corner. "Sit here, 'it's your favorite

"Sit here, 'it's your favorite table... or have you forgotten?"
"No, dear, I'll never forget," he said, seating himself. "It's so good to be back—if only for a little while."
"Now what do you want for dinner? It's on the house for old times' sake."

But he insisted that he already But he insisted that he already had eaten dinner and had dropped in merely to see her. He refused so much as a tiny cup of Romany's famous Turkish coffee. Ignoring other customers Romany sat down and chatted with her old friend, Antonio Saladino, who had been one of her favorites among the struggling artists and writers of the late 20's and early 30's.

She remembered the day he'd come in to say good-by years be-fore. He hadn't been able to crack the hard shell of success and had accepted the offer of a grocer uncle in Ankara to come into the business.

"It was no good, Romany, I couldn't take it," he explained, describing how one day he had taken his savings, said good-by to his uncle and, finding a cheap attic studio, started again to paint and of the struggle to keep body and soul together. Romany was called to the

kitchen and Tony's last remark lingered in her mind as she dis-

posed of some culinary problem.

He had said:
"It was too hard, Romany...

"It was too hard, Romany...
I guess I just couldn't take it...
I didn't have what it takes."
Returning to the dining room she had wondered how to snap him out of it. Then she had found him gone and questioned the waitress.
Despite her misgivings for several days therefore.

cral days thereafter she watched for Tony to reappear, but there was no sign of him. This puzzled her, for he had never been the

her, for he had never been the sort to ignore his friends. Several times she asked old friends if they had seen Saladino anywhere and always they said, "no."

Then one day a well known editor dropped in for dinner. Years before he, too, had been counted among the small group of Tony Saladino's friends. Romany told him of Tony's visit to her restaurant and the conversation they had held.

The editor looked more and more amazed. When she asked him if he had met Tony anywhere he replied:

where he replied:

where he replied:

"No, Romany, and I don't think
I ever will because Tony Saladino died in Koyeegiz years ago."

There could be no error about

this as a friend had written him the complete details at the time. the complete details at the time. The artist had been found dead in his unheated attic-studio home, a half-finished picture on the easel and a score more piled against the walls. A coroner's jury had found that he had died of starvation and all the food found in the studio had been a half-empty bag of peanuts.

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TAMMY, 110-POUND LIONESS, AND THE REV. KEITH RHINEHART
City Officials Say Tammy Can't Live With Her Master Much Longer
—(Post-Intelligencer Photo.)

The Rev. Keith Rhinehart is now looking for a new home for his pet, a lioness that eats dog food and goes to church.

The Rev. Mr. Rhinehart started his search yesterday after the Seattle City Board of Adjustment ruled that he can no

Board of Adjustment ruled that he can no longer keep his 110-pound pet in the basement of his home at 416-35th Avenue.

Tammy eats between 10 and 15 cans of dog food a day, says the Rev. Mr. Rhinehart, who is minister of the Aquarian Foundation. Tammy once sat on his lap while he gave a sermon on "The Wild Beast and Man."

THE BOARD HAD received a petition signed by 40 of the Rev. Mr. Rhinehart's neighbors. It reached its decision in refusing him a zoning variance that would permit him to keep his pet.

Mr. Rhinehart has 30 days to find Tammy a new home. He is considering one offer from a circus. Most of the citizens who have asked to take Tammy also live within the city limits.

Woodland Park Zoo will not accept

Tammy because the Rev. Mr. Rhinehart had her claws and fangs removed. Zoo officials say the lioness wouldn't be able to defend herself against other lions.

The defanging cost the minister \$700. He paid \$300 for Tammy as a cub ten months ago at a Tacoma pet shop. The board spurned his offer to spend another \$1.000 remodeling his basement into a satisfactory tory cage.

MEMORIES OF an evening in a small town in Northern Rhodesia inspired the Rev. Mr. Rhinehart to buy his lion.

Rev. Mr. Rhinehart to buy his lion.

He recalls:

"There was a little Baptist church down the street where some singing was going on. Every one of the 300 citizens was peaceful and content. As the town went about its ways, you could hear lions and elephants bellowing in the jungle, just a few feet away.

"Having Tammy here reminds me of that, and gives me the feeling of being back in nature."

MISCELLANEOUS

HOW TO CONVERSE WITH SPIRIT FRIENDS by A. Verner. This tells you how you may develop mediumistic powers, so as to be able to receive the second of the secon

UNHAPPY TROUBLED? Send three questions with self-addressed stamped envelope and \$2.00 to
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AN ILLUSTRATED GUIDE TO GHOSTS AND MYSTERIOUS OCCURRENCES IN THE OLD NORTH STATE

Nancy Roberts

Atomic readers are indeed fortunate that Bruce and Nancy Rob-erts came along. They conducted interviews and took photographs at the sites of sixteen of North Carolina's most unearthly phenom-

They brought back the stories of people, ordinary-enough people, who happened to get mixed up in

legend.

What did they uncover?

There was Daniel Keith who was And there was Daniel kells will who may have gone innocent to the gallows. He still casts a shadow over the townspeople who hanged him. And there was William Henderson who went into the cabin of old Lynn Bird and was never seen old Lynn Bird and was never seen one has been again—but who was heard, sobbing, for years afterwards. And the beautiful, vivacious Lydia who went to a gay party once and who now haunts the highway pleading P.O.

Springs who was buried standing up—and won't stay in his grave. There's a haunted gold mine, 'a ghost truin, and the fantastic eyewitness account of a great Civil War battle seen forty years after the guns had been silenced. There are these and more—much more, told in word and 'picture by experts. perts.

You do not have to believe these stories to enjoy them. Ghosts don't really care whether we believe in them or not. And the fact that no one has ever been able to explain the mysterious occurrences described here does not mean that a good, solid, natural explanation does not exist. It is just that no we have been able to find it. one has been able to find it.

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Since my father passed on, on July 7, 1930, I have been in extremely close touch with him in his new sphere of existence, in which he is as active as he was on earth.

I may say that, in common with the rest of my family, I never undertake any important step, in any aspect of my life whatever, without the advice and concurrence of my father from the other side.

He has given me splendid and most help-ful advice on numerous occasions on many different matters, and he has shown that his love for, care of, and closeness to his family is fully as great as when he was with us in the physical body.

with us in the physical body.

He has shown himself aware of every feature and every detail of our lives, and he has positively proved, again and again, that it has indeed been my father himselt who has continued to fill in my life the place which he filled when on earth—that of a most loving and greatly loved father.

I have received most interesting information from him regarding his newly acquired knowledge of the After-Life since he passed on.

on.

This very profound and vital knowledge has been added to that which he possessed when on earth, and he has thus greatly increased my information as to the conditions, etc., in the higher spheres.

OR some reason which remains obscure F B. Vallance seems to have taken excep-tion to my description of those in the next world as living under very human condi-

Conditions Differ in Different Spheres

Mr. Vallance seems to have overlooked the fact that I have explained that dif-ferent conditions prevail in different spheres, and that the sphere referred to is that which is immediately next to and above the world which is it this world.

this world.

For his benefit I will explain that my expression "under very human conditions" was referring to the fact that those on that plane are in themselves, in their own mental and spiritual compositions, the same as when on earth, that they live in happy homes with those they love, that they enjoy the society of their friends, that they have work, though always of a congenial nature, that they have their reaxations and their personal interests which, in matters of science and of learning, are on much the same, though wider, ines as on earth.

Compared with the orthodox concention.

Compared with the orthodox conception of the celestial and heavenly conditions prevailing in the Herenster, I claim that the

above does represent an existence "under very human conditions."

With regard to the many other points which Mr. Vallance raises in his very long letter, I would recommend to him a course of reading, which should provide him with enlightenment upon those sides of the subject which now perplex him.

MRS. E. P., asks whether the contemplation of the troubles and sorrows of those in this world is not a source of worry and anxiety to their loved ones on the other side.

Seeks to Know Cause of Dreams

Cause of Dreams

Sometimes it is, but it depends upon the circumstances. When those we love in the next world see us facing troubles and difficulties which they are aware, with their fuller knowledge and understanding, are placed in our path of life for the purpose of developing our characters and evolving our souls, their natural desire to protect us from trouble is tempered by their realization of the reason which lies behind it.

On the other hand, when they see us beset with sorrows and troubles which are the outcome of our own misdemieanors and the results of ill-spent lives or of serious wrong thinking, they are very naturally grieved by the fact that we should be so far mistaken and misguided as to bring upon ourselves unnecessary and avoidable suffering.

This lady asks for an explanation of a long series of violent and unpleasant dreams. I should not ascribe their reason to any psychic source, for I think that indigestion would probably account for the majority of them.

There is no reason to suppose that the actual nightmares either are attributable to psychic causes, and they certainly would bear no relation whatever to the activities and experiences of this hady's etheric body on the other side, to which she has temporary access during physical sleep.

These nightmares are probably resultant

"No hand but ours touched that plate." say Lady Conan Doyle and her son, Denis, about this psychic photo. Above their heads hangs the dim face of the dead Sir Arthur Conan Doyle. Note the cloudlike effect partly covering Lady Doyle and Denis.

from vascular disturbance of the cerebral hemispheres.

from vascular disturbance of the cerebral hemispheres.

D., wonders whether those who are become kind and good when they pass on to the next world.

Certainly not. When they start their existence there they are in themselves exactly as they leave here, in character, faults, virtues, knowledge, mentality, opinions, likes and dislikes, etc.

The incident of "death" makes no more difference to the personal individuality than the action of walking from one room into another. They automatically gravitate to whatever sphere they have qualified for by their lives and actions upon carth.

The cruel and selfish find themselves in a gray, lower sphere, where the conditions are very different from those in the happy plane which lies immediately next to and above this world, and to which the average mand and women go after leaving this earth.

Those who are had or evil on earth do

Those who are bad or evil on earth do not suddenly become transformed, as M. D. suggests, but they gradually realize the error of their ways and that the improve-ment of their unhappy conditions of ex-istence on the other side lies in their own

ment of their unhappy conditions of existence on the other side lies in their own hands.

In time, which varies considerably according to the individual concerned, they seek to make amends and to stimulate their better selves, and thus they progress upwards to those spheres of happiness, harmony and love which await all those in the lower spheres if they will but make the necessary effort to qualify for them.

(continued on page fifteen)

HOW THE DEAD LIVE

(continued from page fourteen)

(continued from page fourteen)

B. F. asks three questions:

1. "How soon can a dear one who has passed on be with us again?"

Usually not for three days at least, though there have been exceptional instances in which communication has been effected within less than 24 hours.

2. "Do our loved ones who have passed on know when we are consciously thinking of them and can we draw them near to us by thoughts of them?"

Yes. Positive and deliberate thoughts of our loved ones on the other side reach them almost immediately, for the power of thought is far greater in their sphere of existence than in this world, though it is much more far-reaching here than is generally realized.

Positive Thoughts

Positive Thoughts Bring Loved Ones Near

Those we love in the next world are constantly with us, but our thoughts of them, in times of trouble and when in need of them, would be a means of drawing them to us if they were not already with us.

3. "How do our dear ones on the other

3. "How do our dear ones on the other side help us when we can neither hear nor see them?"

In many different ways. Apart from messages of advice and of warning, they help us chiefly by bringing loving influence to bear upon the ordering of our lives, and on our behalf in quarters and directions which affect our lives.

The amount of practical help which they can give us, if we turn co-operative with them, is truly marvelous. I have personally had numerous and most striking examples of this fact in my own life, in every aspect of which I have received advice and help from those on the other side, and in the last four years-from my father in particular.

I could give instance after instance of the very practical form and results of the help and advice which I have myself received from that source.

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THE CENTER OF SPIRITUAL LIGHT, 2545
Valnut St. Services Fr. 7:300 p.m. Rev, Mildred
C. Dyer, Pastor. LU 5-5500.

C. Oyer, Pastor, LU 5-5500.

JAMUL

LOTUS RETREAT, Lyons Valley Rd., 2 mi. E. of Hwy. 94. Services Sun. 11 a.m., 2 p.m. Scances follow afternoon service. Priv. consults, by appt. Rev. W. G. Dickensen, Pastor. Phone HO 3-8911.

LAWNDALE

LAWNDALE
UNIVERSAL CHURCH No. 30, 14511 Larch
Ave. Service, messages, & guest speakers Sun
1:30 p.m. Healing at all meetings. Rev. Agnes
M. Rice, Pastor, OS 6-8047. Rev. Jess M. Wilson,
Co-Pastor, OS 9-4140.

Co-Pastor, OS 9-d140,

LOS ANGELES

SPIRITUAL CHURCH OF REVELATION. Embassy Auditorium, 839 S. Grand Ave, Services: Sun. and Thur. 2 p.m. Lecture, class instruction, spirit communion and healing. Rev. Stephanie Jean Sebree, Minister. Phone NO 2-5551. Irene Faust, Sec.y., phone CL 5-1060.

ST. PAUL'S CHURCH OF SPIRIT COMMUNION, 9410 S. Vermont Ave, Services Sun. 1 p.m., Ved. 7:30 p.m., conducted by Rev. Bond. Sun. 1 p.m., converted by Nov. and all services. Medium's Day 4th Sun. ea. month 1-10 p.m. Classes conducted by Rev. Frances A. Bond, 313 W. 165th Pl., off Vermont, Gardena. DA 9-1858. Consultations by app't.

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

5PIRITUAL CHURCH OF JESUS CHRIST, 1719

W. 501h. Services: Healing Sun. 10 a.m.
Church 11 a.m. Fri, Healing 6:30 p.m., Church
7;30 p.m. Wed. 7;30 Trance Instruction. Rev.
C. Franklin Davis, Pastor. Rev. Mary A, Davis
and Naomi Moore, Ass'1. Pastors. Res. Phone
AXminister 1-4570.

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

Pastor. DU 8-0992.

SPIRITUAL CHURCH OF ATARAXIA, 801 S. Wilton Place. Services Sun., 11 a.m. Classes for unfoldment. Rev. Pearl 1. Barnes, Pastor. REV. MILLIE SIGLAR, 6200 South Vermont Ave. Unfoldment class for psychic development, Mon. 1 p.m. only. Wed. 1 & 8 p.m., private Pleasant 3-7260.

TEMPLE OF SPIRITUAL LIFE, Closed for the Summer. Rev. Evelyn Allinger, 142 W. 85th Pl, 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.

WESTLAKE SPIRITUALISI 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. Mariposa Ave. Sunday services 11 a.m. & 2:30 p.m. for information concerning classes and other services, phone Dlukrik 7:187.

DUnkirk 7-7187.

THE SPIRITUALIST TEMPLE OF THE ALL SEEING EYE, INC. Mother Church No. 1, 841 W. 85th St. Services Sun. 7 p.m. Wed. 2 p.n. 8 jens. Bilest. Consult. by Appt. Luncheon 2nd Wed. 12 noon. Rev. Anna F. Crosby, Pastor. Phone PL 8-4012.

UNIVERSAL CHAPEL, 1001 W. 69th St. Cor. 69th & Vermont. Services Sun, 7:30 p.m. & Wed. 2:30 & 7:30 p.m. Private Consul't by Appt only. Revs. Walter & Eula Gotf, Co-sators, Pl. 8-200/NRC GUIDANCE, 4927 Hubord Steel B. 200 VINE GUIDANCE, 4927 Hubord Steel p.m. Rey, service and messages, Tuc. 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.

Ave. Services & Messages Sun. 7:30 p.m. Classes. Priv. consuir. by appt. Rev. Dorothy Russell Johnson, Pastor. Pt. 3-1821.

ETERNAL LIFE MEMORIAL CHURCH, 675 S. Crenshaw Blvd, So. of Wilshire. Services Sun. 2:30 p.m. Devotional, healing & messages. Revs. Babst & Ruedy. Cl. 3-9424 or AT 9-2614.

FOUNDATION OF UNIVERSAL TRUITH, 1015 S. Manhattan Place. Services Sun. 10 a.m. & 8 p.m. Wed. 8 p.m. Phone REpublic 1-6030 for information and class work. Rev. Elsie Hicks, Pastor. MT. SINAI CHURCH OF CHRIST, 7402 S. Main. Services Sun. 10 a.m. & 8 p.m. Rev. Babst Bible class Tue. 8 p.m. Circle Tue. & Fri. 2-4 p.m. (offerings 91.00) Bible class Tue. 8 p.m. Rev. Inell Easilick, Pastor. phone Pleasant 3-7290.

DIVINE LIGHT SPIRITUALIST CHURCH (Little Church Around The Corner), 4156 Santa Monica Blvd. Services Sun., Wed. & Fri., 3 & 7:30 p.m. Vertre, Sect. V. Sunday, Psythic. Emily M. Veltre, Sect. V. Sunday, Psythic. Emily M. Veltre, Sect. V. Sunday, Psythic. Emily Healing Fri. 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 7:30 p.m.; Billet Messages Wed. 8 p.m.; Healing Fri. 8 p.m.; Class. Rev. Cerrier Nickles, Pastor. Phone Res. 2-1

FIT. 8 p.m.; class. Rev. Corrine Nickies, Pastor, Phone RE 2-1941.

CHURCH OF DIVINE WISDOM, 675 S. Crenshaw Blvd, So. of Wilshire. Services Sun. 11 a.m., 7:45 p.m., & Thurs. 7:45 p.m. Classes Tues. & Wed. 8 p.m. dessages Thurs. 8 p.m. E.S.P. Study classes & priv. consultations by appl'. Rev. Berlie Lilly Candler, Pastor, 739-9750.

Western Ave. Services Sun. Wed. 2 and 7:30 m.m. Classes Sun. Wed. 2 and 7:30 m.m. Private consultations and healing daily by appl. Rev. Estella Barnes, Pastor. AX 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 R. 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. Pierson, Pastor.

THE TEMPLE OF SOUL TRUTH, 801 So. Wilton Place. Worship service, healing, messages Sun. 8 p.m. Rev. Danny Hart, Minister, DU S-5831.

CENTRAL SPIRITUALIST CHURCH, 1707 So. Vermont Ave. Services Sun. 2:30 p.m. Rev. Paul Doby So. Services, and Pastor. Rev. Katharine F. CHURCH OF DIVINE HEALING. Suite 201 at 159 S. Western Ave. Services: Sun. 7:30 p.m. Development Class, Thurs. 8 p.m. Healing, Priv. Consul't, by appl. Revs. Pearl E. Kerwin & John A. Morgan, Co-Pastors, DU 9-6227.

UNIVERSAL LIGHT TEMPLE, U.C.M. No. 327. 4488 Whitter Blvd. Services Sun. 2 8 7:30 p.m. & 7:30 p.m. followed by Psychometry Fri. 7:30 p.m. A 1010 p.m. Services Sun. 2 8 A.N. 2-435 W. Stirk Street Services Sun. 2 A.N. 2-435 W. Stirk Street Services Sun.

& AN 2-4397

FAITH TEMPLE OF LOVE AND PRAYER (Spiritual), 1745 W. 55th Street, Services: Fri. 8 p.m., Help service; Sunday School, Sun. 10:30 am., worship 11:30 am., & 8 p.m. Rev. V. Buller, Founder, Rev. C. D. Buller, Pastor. Phone AD 3-4381.

Butler, Founder, Rev. O. D. Butler, Pastor. Phone AD 3-6381.

CHRISTIAN CHURCH OF FELLOWSHIP, 4505 So. Vermont Ave. Sunday 6.30 p.m., Absent Healing; 7:30 p.m. Healing & Worship. Revs. Floyd Gates & Richard Berry, Co-Pastors. AT 8-1014 or AX 2-5312.

SECOND CHURCH OF ETERNAL LOVE, 2550 W. 7th St., Corner of Coronado. Aud. No. 1. Services; Sun Healing 2 pm, Worship 2:30 pm, Vices, 1980 Pm, Worship 2:30 pm, Marrier Roth, Co-Pastors, TEMPLE CO. Bernard, Adv. Marie Roth, Co-Pastors, TEMPLE CO. BRANKATYI, 433 S. Western Ave. Services Every day by App't, 10 a m. & 8 p.m. pr. Abn Donahij, 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. & Fri. & p.m. Consul't. and Healing by App't. Rev. Ora Cannon, RI 8-3841.

Consult*, and Healing by App't, Rev. Ora Cannon. RI 8-3841.

UNIVERSAL TRUTH CHURCH, 1749 W. 35th Pl., Services Sun & Fri B. p.m. Rev. Frankie Warkins, Pastor. RE 1-3464.
FREEDOM'S STAR, Temple of the Sacred Fire, U.C.M. No. 83. For Inflo. about services & classes & appts. for consult phone Rev. Myrle Morgan, Pastor. CL 5-6787.

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

WAYFARERS SPIRITUALIST CHAPEL, 10316 So. Vermont Ave. Services Sun. 210 p.m., Messeugs, Circles, priv. readings. Class. 103 p.m., Rev. Samuel Silber, Pastor. PL 5-1517.

REW THOUGHT SCIENCE 475 So. Creashaw Blvd., So. of Wilshire. Service Sun. 11 a.m. Rev. Virginia Zamello, Minister. Ph. 933-3832

LONG BEACH

BIVd., So, of Wilshire, Service Sun, 11 a.m. Rev. Viroinia Zamello, Minister, Ph. 933-3832 LONG BEACH
TEMPLE OF CHRISTIAN PHILOSOPHY, 1104
Raymond Ave. Services Sun, 7:30 p.m. 1st Sun. month Holly Communion 11 a.m. Rev. Lola Reddig, Pastor. Phone GE 8-2316.
PEOPLE'S SPIRITUALIST CHURCH, 785 Junipero Ave. Services Sun, 7:45 p.m. Luncheon Wed. noon followed by Lect. & Messages, Rev. Lour Ave. Phone GE 4-2230.
UNIVERSAL MEMORIAL SPIRITUAL CHURCH. Sun. Service 7:30 p.m. at Linden Hell. 206 Linden Ave. Circles Wed. 1:30 g. 7:30 p.m. at 411 E. 6th St. Rev. Laura Crocker Black, Hemiock 2-4558.

JOSHUA TEMPLE 426 Rese Ave. Services Wed. & Jun. Service 7:30 p.m. at Stephan Peul London Ave. Services Sun. Nov. Stephan Peul London Ave. Services Sun. Nov. Stephan Peul London Ave. Services Sun. Nov. Stephan Peul London Mills CHAPEL, Spiritual Science, 401 E. 6th St. Services Sun. 7:30 p.m. Lecture, messages. All welcome. Consul't. by App't. Rev. Chole Burch, Pastor. Phone Me. 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, P. M. 437-7634.

MONTEBELLO

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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 SPIRITUAL ILLUMINATION, U.C.M. 49473 Mojave Drive. Services Sun. 2 p.m. Dr. Lucille H. Couch, Pastor.
Phone FO 5-2567.

THE SPIRITUAL TEMPLE OF PEACE AND LOVE, Chamber of Commerce Bidg., 1120 Clay St. Ser-vices Sun. 7:30 p.m. Rev. Wm. Neumeister, Pastor; Mrs. Clara L. Pregger, Sec'y., 1728-A 3rd St. BA 6-7553.

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FIRST CHRISTIAN SPIRITUALIST CHURCH U.C.M., 1200 Coolidge Ave. Services Sun. 7:30 p.m. Rev. Georgie L. Hunter, Pastor, Phone GA 4-9535. Rev. Mouzon Speer, Assoc. Pastor. Phone AT 4-1528.

NORTH LONG BEACH
SPIRITUAL SCIENCE CHURCH, 1,G.A.S., 1202
E Plymouth St Services: Sunday School 9:45
a m, Church 10:45 a m, & 6:45 p m, Thur.
7:30 p m, healing & messages Rev Betty
Hawkey Pastor, Rose Keller, Sec'y
NORTH REDONDO BEACH
THE AGABEG SANCTUARY, U.C.M. No. 469,
1734 Dixon St Services Sun, Devotional 7:30
p m, Fri. All message, 7:30 p m, Consult's, by
appt. Rev Helen Sasso, Pastor. Ph; FR 9-6323
or SP 2-1808

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OAKLAND

FIRST TEMPLE OF SPIRITUALISM, 1420

Alice SI Services Sun 7:30 pm. Tue. All
Message 7:30 pm. Rev. Mitzie Monroe, Pastor.
TE 4-9285

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

1970 and messages. Probe Cympic 5-970.

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

THE SPIRITUALIST CHURCH OF CHRIST, INC., 1442 Alice 5t. Services Sat. 7:30 p.m. Jst Sat. month. Social & Circles, Rev. Regina Coppage, Pastor. Home address. 980 Aileen St. Phone OL 8-1752.

SPIRIUAL SCIENCE CHURCH, No. 38, 1918 31 Services Sur. 230 & 7:30 p.m. Leader, Ann. Christiansen, Phone Olympic 3-692.

6892

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

and James Barnes, Pastors. Home address, 2338 Waverly SI.

THE SUNFLOWER SPIRITUALISTIC CHURCH, U.C.M. 162, 1419 Harrison SI. Services Fri. & Services Fri. & Services Fri. & Services Fri. & Services Sun. 7:30 p.m. Revs. Le Vaughn & Herbert Divne, Pastors.

COD WITHIN CENTER, 900 Glst SI. Services Sun 1:3 m., Thurs. 8 p.m. Healing & messages at all services Rev. Georgia Wills, Pastor. of all service

ot all services Rev. Georgia Wills, Pasior.

DCEAN 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 7-8550.

PASADENA

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

REDLANDS

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CHURCH, 27045 W. Citrus. Services 1st and 3rd
Sun. of month, 10:45 a.m. Rev. Martin Wagner,
PREDWOOD CITY 2-6104. Healing 3anctuary.
REDWOOD CITY 2-6104. Healing 3anctuary.
REDWOOD MATIONAL SPIRITUALIST CHURCH,
AM.C.A. Bldg., 1445 Hudson S1, Sun. Discussion 7 p.m.; Healing 7:40 p.m.; Address and
Spirit Greeting 8 p.m. Rev. Genevieve Woelfl,
N.S.T., Pastor. Phone EMerson 6-7303.
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. & B. pm. Adult Bible Class, Thur. B
pm. Spiritual Psych, Class, Fri, 7:30 Adult
Bible Class, Astral healing by app't, Dr. Hal
Styles, Pastor, Sec'y., Leonore Cordial. Ph:
Dickens 2-87.

CHURCH OF REVELATION No. 27, 5537 Cedar St. (Nr. Soth St., Pedley Area) Services Wed, 7:30 p.m. Devotional, greetings & healing. Revs, Irene M. & Woodrow W. Littler, Co-Pastors, 0V 5-7095.

ROSAMOND

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

mond Blvd. Rev. Paul L. nem., .

SACRAMENTO

LIBERAL SPIRITUAL CHURCH, U.C.M. NO. 85, 400 Alhambra Blvd. Sun. 2:30 p.m. 1st Sun. Questions & Answers. 2nd Sun. Article Reading. 3rd Sun. Billets. 4th Sun. Photo

Readings. Private currullation daily. Phone Gilbert 2-8786. Rev. Ruth Booker, Pastor. UNIVERSAL SPIRITUALIST CHURCH, 3340 M. Street. Services — Sun. Healing 7 p.m. Worship 7:30 p.m. Minnie T. Mobley & Robert C. Mobley, Pastors. Phone H T-2123.

CHURCH OF DIVINE WISDOM NO. 204, U.C.M. 3441 Stockton Blvd. Services Sun. 7:45 pm. Messages, healing, meditation. Priv. lessons Consult daily Rev. Irma A. Brink, Pastor GL 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
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S. Mansfield Baker, Pastor, Home add: 517½
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Paul Cook, Co-Pastor.
SPIRITUAL SCIENCE CHURCH, N.S.A.C.,
25014 E. Sith Street. Services Sun, 7:30 p.m.
Healing 8 p.m. Devotional. Rev. Ann M. Canarra, Pastor. Phone Talbot 5:3366.
COMMUNITY U.S.A. CHURCH, 132 East 5th
St. Services Sun, 2 p.m. Rev. Lula Taber, Pastor.
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THE UNIVERSAL CHURCH OF SPIRITUAL ILL
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FIRST SPIRITUALIST CHURCH, 3777—42nd
St. Services Sun. 8 p.m. Rev. Emily G. Davis,
Pastor: Phone AT 4-4980.

HARMONY TEMPLE OF SPIRITUAL BROTHERHOOD, 722 3roadway. Sun. 11 a.m. Worship
service, 6:30 p.m. Divine healing, 7:45 p.m.
Lecture, spirit greetings, Message Circles Tue.
6 Thur. 8 p.m. Rev. Florence A. Greenleaf,

Pastor.

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

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

CHURCH OF THE MASTER, 2680 6th Ave.
(Darliee Hall). Service Sun. 2:30 p.m. Rev.
Laurence Halls & Rev. Helen Hales, Pastors.
Phone AC 2-121.

THESPERTIONAL CIES. 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 Sun.
2:00 p.m. and 7:30 p.m. Healing, Lecture and
Messages 8:00 p.m. Leab Bauer, Pres.

LITTLE MISSIONARY CHURCH, 534 Laidley
St. Phone De 3-3932. Services: Sun. 290

Laidley St. Phone De 3-3932. Services Sun. 10:00

Franklin Stroeet, Services Sun. 11:00

Franklin Stroeet, Services Sun. 2:00

Fr

VA 4-8963.

LITTLE CHURCH OF ST. ANDREWS, 3324 - 17th St., (Nr. Mission St.) Services Sun. 7:30 p.m., Fri. 2 p.m. Healing & spirit greetings at all 41998.

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AZENDA'S TEMPLE OF LIVING TRUTH, (Christian Spiritualist) 262 San Carlos St. (Near Mission & 20th Sts.) Sun. Services: 2:30 p.m. Healing, Lecture, Messages; Appt: necessary to join Development Class, Tues. 7:45 p.m. and Phenomena Class, Thurs. 7:45 p.m. Phone MI 7-472 for Private Appt:s Spirit Contact, Astrology and

earing Rev. Mary Zelinda Worth, Founder and

istor. TEMPLE OF INSPIRATIONS, 450 Geary St., udio 102. Services Sun. B. p.m. Lecture essages, Healing. Rev. Helen Davis, Pastor

ST FRANCIS SPIRITUAL CENTER (Temple of Light) 1085 Valencia St Services Sun 2 pm Class tipes 2 pm , Thurs 2 pm , Fris Spanish Circle 2 pm , Sat 7.45 pm Healing, lecture & messages at all services Rev Harriett G. Davis, Pastor VA 6-2273

SAN GABRIEL
PYRAMIO CHURCH OF TRUTH AND LIGHT,
NO. 2. 402 E. Las Tunas Drive. Services Sun.
7:30 p.m. Rev. Marian L. Collier, Pastor. Phone

AI 6-8758.

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

by App'l 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, Pastor, FIRST SPIRITUALIST CHURCH OF SAN JOSE, INC 300 N. 13th St. Services Wed 7:45 pm Sermon, Healing, Messages For class, phone Pastor, Rev Mary Jane Brown CL 8-3243

SAINT JOHN'S U.C.M. SPIRITUAL, 300 N. 13th. Services Sun, 7:30 p.m., Lecture, healing, messages, Pot luck 3rd Sun, month 6 p.m. Rev. Percy and Pearl Wilkinson, Pastors.

THE SPIRITUAL SCIENCE CHURCH, 300 N. 13th. Services: Sal 7:300 p.m. Healing, Messages, Lecture, Rev. Evan Shea, Pastor.

SANIA ANA
CHURCH OF THE GUIDING LIGHT, U.L.S.S.A.
309 So. Oak St., Services Wed. 8 p.m. Sermon,
healing & messages. Consultations by appt.
Revs. Richard & Hazel Martin, Co-Pasters
KI 2-0112.

KI 2-0112.

SPIRITUALIST CHURCH OF THE PROPHETS
223 E. Bishop, Services Sun, 7:30 p.m. Consult
By Appl. Rev. J. C. Coughenour Phone X.
7:3497.

SPIRITUAL CHURCH OF THE GOOD SHEPHERD 520 So. Main St. Service Sun. 7.30 p.m. Healing 8 p.m. Lecture. Rev. Larry Mcintosic Pastor.

SANTA CRUZ
FIRST SPIRITUAL SCIENCE CHURCH, 513
Center St. Message service Sun. 7 pm. Healing,
Holy Communion 1st Sun. Month. Rev. Evin
Snea, Pastor. Phone GArden 3-1195.

SANTA BARBARA

SANTA BARBARA

UNIVERSAL CHAPEL OF LIGHT, 1511 De La
Vina Si, in rear, Services Sun, 2:30 p.m.
Rev. Johanna Kunhau, Fastor, Message cric'e fr.
Vina Si, Phone Woodland 2:46344.

SANTA ROSA

FELLOWSHIP OF RADIANT LIFE HARMONY,
350 - 2nd St, Services Sun 7:30 p.m., Wed,
8 p.m. Rev. Della Myers, Pastor, LI 5-2500.

STOCKTON

STOCKTON

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

SIINI AND

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

C. UIDTICKS, PASTOR. Phone FLORIDA 3-3797.

SUN VALLEY
CHURCH OF DIVINE HARMONY, 10064 Stone-hurst Ave. Services Sun 11 am, Tues, 8 pm.
Revs. George & Marian Jones, Co-Pastors, RO 7-4937.

TOPANGA

TOPANGA
THE CHURCH IN THE WILDWOOD, Box 164,
Yaloez Rd., Topanga, Di 7-4189 (3 miles from
The Church of the Church

TORRANCE

TEMPLE OF RONTHOMID SPIRITUAL SCIENCE CENTRE, U.C.M., NO. 506, 23633 Park S1., 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.

SPIRITUAL CHURCH OF FRIENDSHIP, 4405 Sepulveda Blvd Torrance, Services: Thurs, 7.30 p.m. Lecture, Healing, Messages, For infor re-classes & priv consul't, phone 370-1234, Rev. Hazel Sladek, Pastor.

VALLEJO

ST. BERNADETTE'S SPIRITUAL TEMPLE OF THE WHITE LADY, 1801 Ohio St. Circles Fri. 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

NATIONAL FEDERATION OF SPIRITUAL SCIENCE CHURCH NO 193 5030 Workman Mill Rd ,
Cal Baden Mineral Springs Services Sun; 11 a m
& 7.30 pm., Thurs Healing 7.30 pm., Services
8 pm Rev Eva Taylor, Pastor OX 8-4658

TEMPLE OF THE MASTERS, 29 Palms High way, at Roberts Rd. & David dve, Paradise Valley, between Joshua Tree and Yucca Valley, between Joshua Tree and Yucca Valley, Services Sun 7:30 p.m. Healing Fir 7 p.m. Messages 8 p.m. Rev. Doris N. Troxel, Assoc Pastor 365-2373 Soc. Soc. Y. Rev. Louise Harlman, 365-2162. Monthly Social meetings.

CONNECTICUT

NEW LONDON

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

NORWICH

NORWICH
THE NATIONAL SPIRITUALIST CHURCH OF
NORWICH, 307 Main St. Services: Sun. 3 p.m.,
Realing 5:30 p.m. Mrs. Teckla Swanson, Pres.
21 Vergason Ave. Phone TU 9-7098, Mrs. Lydia
hobbs. Serv. Phone IN 4-7918.
THE FIRST SPIRITUAL CHURCH, INC. 20
Park Street. Services Sun. 2:30 & 7 p.m.,
Healing, 6 p.m. Mrs. Marie Slate & Mr. Royal
1. Slate, Ministers of Healing.

STAMFORD

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

COLORADO

DENVER
TEMPLE OF HARMONY SPIRITUALIST CHURCH
15.30 3M Ellsworth Sunday Services,
15.30 am Healing 6.30 p.m. Evening Service
7.30 p.m. Vessage service 7.30 p.m. Rev
Acet J. Marker Pastor.

Nien J. Wiler Pasion.
FIRST SPIRITUAL SCIENCE CHURCH, 238
froadway. Townsend Blob. Services: Sun. 7-30.
m.; Wed. 7-30 p.m. circles: Mediums Doy,
md-Sun. Month 3-30 & 7-20 p.m. Doys,
p.m. Pasior, Rev. C. DeVere Lent. Phone
Ace 2-3-04.

RACE 2:3494.

STAR OF THE EAST SFIRITUAL SCIENCE CHURCH, 3440 Zuni. Services Sun. 7:30 p.m., messages, realing & lecture. Communion 1st Sun of month Potluck 2nd Sun Priv. consult by app't Rev Freida Nicklis, Pastor. GL 5-7344

DELAWARE

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

DISTRICT OF COLUMBIA

WASHINGTON, D.C.

THE CHURCH OF TWO WORLDS, 3038 Q St.
N. W. Georgetown, Services Sun, 3 p.m. Rev.
H. Gordon Burroughs, Minister, EM 3-0010,
FIRST SPIRITUAL SCIENCE CHURCH, Suite
227-1404 New York Ave. Nr. W. Services: Sun,
Tue., Thur. 8 p.m., Tue. 2:00 p.m. Rev. Alice
Wellstood Tindall, Minister. Phones: ME 8-0973.

O 5-1149.
THE FIRST SPIRITUALIST CHURCH, 131 C St., IE. Services Sun. 8 p.m.; Class Tue. 8 p.m.; eance Fri. 8 p.m. Rev. Alfred H. Terry, Pastor.

FLORIDA

BRADENTON

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

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

messages. Altred B. Hunt, Secty.

DATTONA BEACH
HAYS M.E.M.O. R.I. A.L. SPIRITUAL. SCIENCE
CHURCH, 221 Ist Ave. Class work Oct. to May,
Mon. 7:30 p.m. Wed. & Sun, services 7:30
p.m. Wed. 2:300 p.m. Rev. Margaret Hays
Springstead, Minister-Practitioner. Phone Cl.
2-2432.

DEERFIELD BEACH

DEERFIELD BEACH
CHRISTIAN CHURCH OF SPIRITUAL SCIENCE,
601 S.E. 13 Court, N. Federal Hwy., Masonic
Temple No 325. Rev. Pearl Fernandez, Pastor.

FORT LAUDERDALE
HOLLY TRINITY CHURCH OF PSYCHIC SCIENCE,
4005 N. Federal Hwy., Oakland Park, Services
Sun. & Th. 7:30 p.m. Rm. 107, Rev. Helen Paul,
Pastor. LO 6-6333.

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

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

Ruby J. Schmidt, AssTI. Pasior, Rev. Louine Medge.

NATIONAL TRUTH OF LIFE AND LIGHT PASIOR THAT PLANE CONTRIBUTION TO THE PASIOR NAME AND LIGHT PASIOR THAT PASIO

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

SARASOTA
SHRINE OF THE MASTER, 852 Tuttle Ave.
Services Sun, 10:30 a.m and 7:30 p.m. Rev.
Dorothy Graff Flexer and Rev. Russell Flexer,
Ministers
ST. PETERSBURG
TRINITY CHAPEL, U.C.M., 1301—9th Ave. No.
Services: Sun. 2:30; & Wed. 2 p.m. Circle
& Refreshments, Thur, 7:300 p.m. Rev. Mildred
Deis, Pastor. Phone 78:3745 for healing and
counsel.

counsel.

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

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

Pastor.
Flast CHuRCH OF TRUTH, S.S. NO. 214, 309
5th Ave, N. Personal Problem Clinic Mon. 1:30
5m. Unfold. Class Mon. 7:30 p.m. Wed. 8
5r. 7:30 p.m. Class for Materializing and rumpet. Sat. 7:30 p.m. Message circles. Rev. Arthur H. De Laruelle, Pastor. Hazel Mae, physical medium, Mary Gregg, organist.
PEOPLE'S SPIRITUALIST CHURCH, 1011 9th Ave. North Services Sun. 8. Wed. 7:30 p.m. Scan Heart Women's Organiz Iss and 3rd. Services Sun. 8. Wed. 7:30 p.m. Scan Heart Women's Organiz Iss and 3rd. Services Sun. 8. Wed. 7:30 p.m. Scan Heart Women's Organiz Iss and 3rd. Services Sun. 8. Wed. 7:30 p.m. Scan Heart Women's Organiz Iss and 3rd. Services Sun. 8. Wed. 7:30 p.m. Scan Heart Women's Organiz Iss and 3rd. Services Sun. 8. Wed. 7:30 p.m. Scan Heart Women's Organiz Iss and 3rd. Services Sun. 8. Wed. 7:30 p.m. Scan Heart Women's Organiz Iss and 3rd. Services Sun. 8. Wed. 7:30 p.m. Scan Services Sun. 8. Wed. 8.

TEMPLE OF THE LIVING GOD, 2201 1st Ave.
No. (Masonic Temple) Services Sun, 7:30 p.m.
Classes and private Consulft, by Appft, Rev.
Learner J. C. Stroud, Minister; Rev. LeRey Zemke, Co-worker, Telephone DI 5-4603.
UNIVERSAL HARMONY MOTHER CHURCH, 216
23rd Ave., N.E. Rev. Helene Gerling, Pastor:
Refigious Service, Sun, 7:30 p.m. Study Seminar, Wed 7:30 p.m. Free [Iterature, 79-2241,
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8-3505

HARMONY METAPHYSICAL CHURCH, 2006 San Carlos Services Thur, 7-309 p.m. mestages & healing, Classes & consult's, by appt. Rev. Isla lippincoth, Pastor.

CHURCH OF ETERNAL LIGHT, N.S.A.C., 200 Magnolla Services Sun, 7 p.m. Healing, 7:300 p.m. Lecture & messages, Thurs, 7:300 p.m. All message circle: Rev. Mary P. Stéphens, Pastor. Ph. 877-7394.

ILLINOIS

AURORA

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

FIRST CHURCH OF THE SPIRITUALIST, 1.0.0.F. Hall, 109 N. Neil St. Services Sun. 2:30 p.m.

Fellowship supper following: Guest workers welcome. Mrs. Myrtle Grant, Leader. Phone 352-9543. CHICAGO

Fellowship supper 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 37 7:45 p.m. Rev. Ernst A. Schoenfeld, Pastor.

FIRST FRATERNAL SPIRITUAL CHURCH, 1643 N. Cicero Ave. Rev. Emma Binz, Pastor. Services Sunday, Family Worship 10:30 a.m. Wednesday all message services 37 7:45 p.m. Silent Favorer Andrough 10:30 a.m. Spiritual CHURCH, 1643 N. Cicero Ave. Rev. Emma Binz, Pastor. Services Sun O. a.m.; Divine Healing Ties. 9:30 a.m. Wed. 8 p.m. Rev. Sophia Schaffer, Pastor. Albany 2-6417.

SILENT FAVORE ANDROUGH Spiritual CHURCH, 724 N. Cicero Ave. Services Sun. 7:30 p.m. Healing Wed. 8 Fri. 7:30-8:30 p.m. Rev. Louise Quinn, Pastor. Phone ES 9-6434.

SPIRITUAL SCIENCE CHURCH No. 3. 1715 W. 641h. Services Sun. 2:30 & 7:30 p.m. Rev. Sophia Start, Phone ES 9-6434.

SPIRITUAL SCIENCE CHURCH No. 22, 32 W. Randoloh St. Parlor A.1, 9th Fl. Services Sun. 10:30 a.m. Rev. 1730 p.m. Rev. Sophia Start Henderson, Co-Pastor.

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

SPIRITUAL SCIENCE CHURCH No. 27, 3039 E. 91st Services Sun. 7:30 p.m. Healing As Messages at all service. Rev. Mildred Pekul, Pastor. Phone CO-79760.

CHURCH OF DIVINE REVELATION, 207 S. Wabsh Ave., 2nd floor, Hall C. Sun. services 3 p.m. Lesson Lecture on Soul Growth, Group Meditation, Divine Healing and communication Rev. Services Sun. 8 p.m. Circle Sal. 8 p.m. Dopen House 2nd & last Thur. 4 p.m. Rev. Pastor. Phone CO-79760.

CHURCH OF DIVINE REVELATION, 207 S. Wabsh Ave., 2nd floor, Hall C. Sun. services 3 p.m. Lesson Lecture on Soul Growth, Group Meditation, Divine Healing and communication service. Rev. W. W. Mueller, Pastor. Rev. E. Borner, Services Sun. 8 p.m. Circle Sal. 8 p.m. Dopen House 2nd & last Thur. 4 p.m. Services Sun. 8 p.m. Circle Sal.

Class Fri. 7:30 p.m. Readings Tue, noon to B. 50-349 ev. Anna Zaloker, Pastor. Phone ES 6-349 ev. Anna Zaloker, Pastor. Phone ES 6-349 ev. Alley 6 p.m.; Healing 11 p.m.; Healing 12 p.m.; Healing service Tue. 7:45 p.m.; Wed. 7:45 p.m.; Healing service Tue. 7:45 p.m.; Class, Thur. 10 a.m. & Fri. 7:45 p.m. Social last Sat. Month. Candlelight. service night of full moon of each month. Rev. Anthony Camardo, Pastor. Phone: CApital 7-633.

Rev. Anthony Camardo, Pastor. Phone: CApital 7-6333.

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

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

LOUIS UHER MEMORIAL CHURCH, 2014 No. Austin Ave. Services Sun. 3 a. B. p.m. Rev's. Fred & Emily, Ludmann.

TEMPLE DF THE COSMIC RAYS, 944 N. Damen Ave., Services Sun. 3 & B. p.m., Astrology 5 pm., Tues. B. pm., Wed. B. pm. Movies 2nd Mon. of mo., B. pm. Rev. H. Swanson, Pastor. CHANTCA. OF ZAYA CHURCH. 116 S. Michigan Ave., Rm. 308. Services Sat. B. pm. Philosophy of the Mystics, Divine Mealing, Messages, Rev. Maria S. Carlyae, Leader, Ph. 726-4415. Everyone welcome.

DANUILE

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

DECATUR

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

THE FIRST SPIRITUALIST CHURCH, 263 Du-

pagepage St., Unity Hall. Services Sun. 7:00 pm. Everett Beach, Pres. EAST ST. LOUIS

UNITED SPIRITUALIST CHURCH, 51st and Ohio Ave. Services Wed. 7:300 pm. Rev. Ortilie S. Dyroff, 633 N. 87th St.

JOLIET
FIRST SPIRITUALIST CHURCH OF JOLIET,
Glenwood PI, & Jasper St, Services Sun, 2:30
p.m. Social alternate Fri's. 8:00 p.m. Rev.
Myrtle M. Sperry, Pastor, 244 Nebraska St,
Frankfort. Ph: Frankfort 5157. LE ROY

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CHURCH, 102 S. Pearl Services Sun. 2 p.m.
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TIME SMEITZET. SEC Y. Phone Pedria 6-2004.

STREATOR

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

IOWA

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

INDIANA

CHESTERFIELD SPIRITUALIST CAMP, Chester-fied Book Shop, Marian Nevison, Edith Still-well, Pres , Helen Riffle, Sec'y.

ELKHART

CLARK MEMORIAL PSYCHIC CHURCH. 316

Division St. Healing service 7:15, worship 7:30

pm. Sun. and Thur: 1st and 3rd Sunday of

month Service 3 p.m.; Consulf. 4-5:30 p.m.

Donner 5.31 mm. Healing service 7:15, worship

Rev. Ruth Surechy Pres. 8 Pastor, 116/9 5.0.

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321 Circlists 5t., Serv. Phone JA 2-7811. GARY

FIRST SPIRITUALIST CHURCH OF GARY, INC., N.S.A.C. 2430 W. 11th Ave Services Sun, 2:30 p.m.; Wed. 8 p.m. John Kladarin, Assit. Pastor; F. F. McGinnes, Pres.

Passor: F. M.G. Innes, 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.

8. Passor, IE 6-5564, Anne Kocur, Sec'y.

FIRST PROGRESSIVE SPIRITUAL CHURCH, 229

Ogden St. Services, 7-9 p.m. Sunday, Rev.

Myrtle Wright, Pastor. Effic Duncan, Sec'y.

INDIANAPOLIS

SPIRITUALIST CENTER, CHURCH, 2014 E.

Oth 511 Services Sun, 7:30 p.m. Wed. 2:30

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

PSYCHIC SCIENCE SPIRITUALIST CHURCH,

1415 Central Ave. Services Tue. 2 to 4 p.m.

Message service Tur. 7:30 p.m. Regular service Sun, 2:30 p.m. (Lyceum 10 a.m.

SUNDLO OF DIVINE LAW, S. 8th St. Rd. Limited classes. Wed. Services to be announced.

Phone 354-2427 for information. Counselling by

App1, Rev. Neenah, Pastor.

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

BRADFIELD SPIRITUALIST CHURCH, Rt. 1, c/o Herbert Bradfield Services Sun 2 pm Healing service each Sun Tues 7:30 pm Class Herbert Bradfield, Pres

Class Herbert Bradtiero, rec.

SOUTH BEND
FELLOWSHIP SPIRITUAL HAVEN, 1305 E. Sorin Sit. Pastor, Rev. Alice Gentry, I.U.S.A.
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Rev. Irene Murphy, Pastor, HA 8300.
PSYCHIC SCIENCE CHURCH, Y.M.C.A., McFall
Room ofth and Poplar, Services Sun. 7:30 p.m.;

2nd Sun. Month, Services 2:30 & 7:30 p.m. Pot luck-dinner, 12 noon & 5:30 p.m. Rev. Nellie Hodgers, Pastor.

KANSAS

WICHITA

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

PEOPLE'S SPIRTIVIALIST CHURCH, 417 E.
English St, Labor Temple, Services 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 Wed. 7:30 p.m.
53.1 2 p.m. Song Service, Messages,
Healing, Rt. Rev. Fred O. Pfankuchen, Pastor,
Rev. M. Wellbar, Asst. L. P. Hatch, Secty.

FIRST CHURCH OF DIVINE FELLOWSHIP OF SPIRITUALISM, 823 Spain Street, Services Sun. 7:30 p.m. Healing Wed. 11: a.m. to Noon, Rev. Estella Dell. Pastor — Phone Whitehall 7-4107 — Rev. Harry L. Noblett, Assoc. Pastor. Fairview 0391.

MARYLAND

BALTIMORE

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

MASSACHUSETTS

AMESBURY
FIRST SPIRITUALIST CHURCH, 100F Hall
Water St Services Sun, 3:30 pm, Mrs Martha
Dorr, Pres; Mrs Ethel Grant, Sec'y BOSTON

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

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

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

BROCKTON

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

EYNN
FIRST SPIRITUALIST CHURCH OF LYNN, E.
Lynn, 100F Hall, 210 Chestnut 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

MICHIGAN

CHURCH OF UNIVERSAL TRUTH, 412 E. Maple. Services Sun. 7:30 p.m. 2nd & 4th Sun. 2 p.m. also. Message circle following. Supper 5 p.m. Pastor & Pres., Ass't. Treas., Rev. Bernice Case. 423 N. Locust. Rev. Lillian Cadoo, Sec'y. BATTLE CREEK

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

Glenn R. Brenner, Pres. Rudy Maiers, VicaPres.

LIGHT OF UNDERSTANDING SPIRITUAL
HURCH, S26 Hubbard Street. Services 2nd &
4th Sun. 3:30 & 7:00 p.m. Co-operative supper, 5:30 p.m. Other Sundays, Services 7:00
p.m. Healing each Sun. Bible class Fri. 7:30
p.m. Rev. Drustile Shelton, Pastor. Rev. Robert
Shelton, Co-Pastor. Mrs. Gladys Shaelfer, See
Shelton, Co-Pastor. Mrs. Gladys Shaelfer, See
Hild of 504 Hubbard 31. Phone WO 2-2044.

CHURCH OF SPIRITUAL TRUTH, 28 W. Fountin S1. Services Sun. 11 a.m. 2nd Sun. Month,
family day, dinner and afternoon services or
seance. Rev. Wm. R. Aldred, Pastor.

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of month, Oct. thru June, with dinner 5 p.m.
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4:7723, Sec'y Irene Livemore, 7127 Farnum,
Inkster, Mich. PA 1-1050 FLINT

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Ave. A. Services Sun. 7:30 p.m. Noah Rice,
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Intl. Mich. Phone CE 9-1022.

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MCDaniel, Sec'y.

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Thur. 7:30 Social. Rev. James Sabin. Pastor.
FIRST UNIVERSAL SPIRITUALIST, Blue Room,
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Devotional 7:30 p.m. Phenomena Seances by
App't. Rev. Wm. R. Aldred, Pastor.

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Sidock & Lewis Webb.

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CHURCH OF SPIRITUAL FELLOWSHIP, 570
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forum & message service 2nd Th; Silver tea
4th Sun. Mrs. Melen Tolfree, Pres., Vita Winges,
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Wed. 6 20 Militemore St. Services Sun. and
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Brezon, Pastor. 18429 Meier Rd., Roseville.

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Pastor, Rev. Wm. Robt. Yerian.

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Dorthea C. Dencer, Sundays 3 & 7:30 m. Ini
orders. Revs. D. C. Dencer, Louise Brennan,
Fri. Charles C. Dencer, Louise Brennan,
Fri. Springer, S. Barrett, Guest ministers

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.

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y, 3rd Sun. Month. Message service Tue. 7:30
m. Rev. Jaroslav Tuma, Pastor. Phone XN

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Margaret H. Tice, Pastor and President. Phone
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FILE STATE OF THE STATE

CINCINNATI

CINCINATI
BEACON SCHOOL OF LIGHT, INC., 628 Forest
Ave. Phone 281-9826, Meeting Wed, at 8:00 p.m.
Visitors welcome.
TEMPLE OF THE OPEN DOOR, 1268 Coolidge
St., Mt. Washington, Cincinnati, Leaving Govt.
Square, Bus 24 to Coolidge St. Services: 2nd,
Healing, Phone 8e 1/1/92, Rev. G. E. Mills.

COLUMBUS

SPIRITUALIST CHURCH OF SPIRIT REVELATION,
241 W. Hubbard Ave., Sun. and Wed. 7:30
pm; message service, fourth Fri, 8 p.m. Rev.
Elizabeth M. Lannon, Pastor and Services; Rev.
TEMPLE OF PSYCHIC PROPHECY, 2495 N.
4th St. Services; Sun. & Wed. 7:45 p.m. Ladies
Albert M. Wed. | p.m. Rev. Nancy A. Robinson,
Pastor. Fhone AM 8-9125.

CHRISTIAN SPIRITUAL CHURCH, 2233 Summit St. & E. Oakland Ave. Services: Sun. & Wed. 7:30 p.m. Worship, healing, messages. Mary Worship, Pastor, Ph. 262-3918 Trevelocibic, Pastor, Pastor, Pastor, Pastor, Pastor, Pastor, Pastor, Phone Ca. 8-1112. Pastor's Phone Ct. 2-1843. DAYTON
THE UNIVERSAL TEMPLE OF TRUTH FOUNDATION, 1419 Deerland St. Services Sun. 2:30 p.m. Classes Thur. 1:30 A 7:30 p.m. Wed. 2:30 p.m. Classes Thur. 1:30 A 7:30 p.m. Wed. 2:30 p.m. Classes Thur. 1:30 Nell Steffen Tharp, Pastor, Phone Ct. 4-2033. CENTRAL SPIRITUALIST CRURCH, Haynes & Hulbert St. Services Sun., Lyceum 9:30 am, Devotional Service, 7:45 p.m. Pastor: Mrs. Echo Steinke, Ph. AX. 8-4523; Mr. Franklin Holland, Ph. 255-2810.

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

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

MARION

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

MANSFIELD

MANSFIELD
PHILADELPHIA SPIRITUALIST TEMPLE OF THE
GOLDEN DAWN, 352 Springmill 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 Fri, Rev. Mary Church, Pastor, HY 9-5542.

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.

Sec'y. CHRISTIAN SPIRITUALIST CHURCH, 1222 Erie

TOLEDU
CHRISTIAN SPIRITUALIST CHURCH, 1222 Erie
St. Cecil Engle, Pastor.
FIRST SPIRITUALIST CHURCH OF TOLEDO, 636
Western Ave. (af Field). Services Sun. &
Tues. 7:30 p.m. Rev. Fred L. Felix, Pastor;
Sylvia Haynes, Sec'y. Church phone CH 9-5389.
WARREN
CHRIST UNIVERSAL SPIRITUAL CHAPEL, 403
Atlantic, N.W. Services Sun. 2:30 p.m. Rev.
Saliy Murray, Pastor.
STRITUALIST CHURCH OF TRUTH, Gentre
Hade Str., Services Sun. 2:45
p.m. 1st and 3rd Use, of month, Healing
and messages. Martha Dawson Aman, Pastor,
1817 Youngstown Rd. Phone 3-0736, Bessie
Thomas, Sec'y., Ol 4-8898.

Thomas, sec 7, 2

YOUNGSTOWN

FIRST SPIRITUALIST TEMPLE, 323 W. La Clede
Ave. Services Sun. Healing 2:30 p.m., Worship
3 p.m., 2nd Wed. of Month. Message Serv.
Pastor Licentiate Minister Gilbert Foster, 451 E.
La Clede Ave. ST 8-9298 or ST 8-9134.

OKLAHOMA

OKLAHOMA

OKLAHOMA CITY

SPIRITUAL LIFE SCIENCE CHURCH, 316 S.W.
22nd St. Services, Sun. School 10:30 a.m. Eve.
Services 8 pm. Rev. Florence Heistand, Pastor.
Lorence Cowger, Co. Sec'y.

CENTRAL SPIRITUALIST CHURCH, N.S.A.C.,
1005 N. Harvey. Services Sun. Lyceum 10:30
a.m. Eve. 7:45 p.m. Message Wed. 7:45 p.m.
Carrie H. Hewert, Pastor. Lester C. Scoles,
Pres.

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 Wed. 8 p.m. Healing the services of the services

OREGON

CAMBY
FIRST SPIRITUAL RELIGIOUS ASS'N OF
CLAKKAMUS CO. INC., New Era Camp, Rt. 1,
Box 575. Services every Sun, 11 a.m. Rev.
Rachel Nunamaker, Pres. Pearl Christianson,
Sec'y., Rt. 1, Box 253, Sherwood: Ph. - Portland ME 73364.

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, 819
No. Central. Services Sun, 8:00 p.m. Roy G. Miller, Pastor. SP 2-5577.

Miller, Pastor. SP 2-5577.

PORTLAND
THE FIRST SPIRITUALIST CHURCH, N.S.A.,
Rodmans Hall, 1510 S.E. 9th Avenue and
Hawthorne Blvd. Services: Sun. 7:00 Healina.
7:30 p.m. Service
SPIRIT GUIDED FRIENDS, INC, "Christian
Spiritualists." Temple at 5729 S.E. Boise. Services Sun. & Wed 8 p.m. Healing at all services,
Minister, Rev. Jean Krause. Ph: 771-8986. Sec'y.
Dutice Jackson.

PENNSYLVANIA

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

CE 4.2936.

PHILADELPHIA
UNIVERSAL
SPIRITUALIST BROTHERHOOD
CHURCH, Rising Sun & Park Aves, Services Sun,
2:30 pm, Wed, B pm Social 2nd Sat, ea. mo.
Rev. Reba E. Fasnacht, Pastor, Rev. Mahlon
Simon, Pres.

2:30 pm Wed. 8 pm Social 2nd Saf. ea mo. Rev. Mahlon Simon, Pres. Fasnacht, Pestor, Rev. Mahlon Simon, Pres. Fasnacht, Pestor, Rev. Mahlon Simon, Pres. Fasnacht, Pestor, Roy pm. Lesture and messages, 7:30 pm. Lecture and messages, 7:30 pm. Rev's. Metvin and Dorothy Smith, Co-Pastors. Mary Mooney, Sec'y

THIRO SPIRITUALIST SOCIETY, 3226 N. Front 15 Services Sun. & Wed. 8 pm. Thurs, 8 pm. Dorothy Sessor. Elimer S. Hallowell, Pres. Church Dorothy Service Wed. 8 pm. Thurs, 8 pm. Dorothy Sessor. Elimer S. Hallowell, Pres. Church Dorothy Sessor. Elimer S. Hallowell, Pres. Church Dorothy Service Wed. 8 pm. Sun. 2:30 & 8 pm. Rev. Harry R. Frunning, Pastor. 2:30 & 8 pm. Rev. Harry R. Frunning, Pastor. Gl. 7:3375

SECOND SPIRITUALIST CHURCH, 423 So. Broad \$1, Sun. 7 pm. Healing; Lecture and messages 7:30 p.m. Wed. 8 p.m. Messages service. Pastor, Rev. Alida Neige, Co-Pastor, Rev. Augusta Taylor. FIRST CHURCH OF SPIRITUAL SCIENCE, 2819 N. 21st Street. Ciosed seances by appointment on Doroth Pastor. Pres. & Thurs. 7:30 p.m., Ladies circle Wed. 1:30 p.m., Rev. Ruth B. Gallagher, Pastor. PHITSBUECH

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

FIRST SPIRITUALIST CHURCH OF READING, 1047 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

SECOND SPIRITUALIST OF WILKES-BARRE, 7
West Market St. Services Sun. 8 p.m. Ladies
Ald, 1st and 3rd Wed of month. Wed. 8 p.m.
mid-week services. Mrs. Augusto E. Ridler,
Pastor.

RHODE ISLAND

RTIODE ISLAND
PROVIDENCE
THE W. T. STEAD SPIRITUALIST CHURCH, INC., 32 Haskins St. Services: Sun. 3 p.m. Mrs. Amelia K. Thornley, Sec'y. 77 Bucklin Ave. Warnick, R.I. Phone Stuart 1-5306.
HAVEN SPIRITUALIST CHURCH 741 Westminister St. Services Sun. 2:30 8 7 pm. Mrs. Martha Crossley. Pres. Mrs. Estelle Haven, Treas. 10pkins 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.

DALLAS

DALLAS
SPIRITUAL GUIDANCE CENTER, 616 N. Franklin, Apt. 114. Services Sun, 7:30 p.m. Office
open 10 a.m. to 7 p.m. daily, Dr. Gerry Hill
Golubin, Pastor, WH 2-3395.

DPEN DOOR TRUTH CENTER, 2821 Idalia. Services Sunday 7:15 p.m. Friday 7:30 p.m., Messages. Rev. Kathryn Baker, Pastor. Phone LO 6-4326.

FORT WORTH

THIRD SPIRITUAL CHRISTIAN CHURCH, 1126
5th Ave. Services Sun. 8 p.m. Open Developing

class, Thur. 8 p.m. Rev. Blanche Hanley, Pastor. Phone EDison 6-0975.

HOUSTON

HOUSTON
DIVINE LIGHT, U.C.M., 3505 Graustark. Sun.
2:30 p.m. Mon. & Thur, 7:30 p.m. Rev. Grace
Fisher, Pastor. JA 3:5244.
FIRST SPIRITUALIST CHURCH, 3523 Beauchamp
S: Services Sun. 10:30 a.m. & 7:15 p.m., Wed.
8 p.m. 2 p.m. 1st Sun. of month & 3rd Wed.
Trumper seaces & classes. Earl J. Bowater,
Pestor, Anna B. Bloch, Sec'y. UN 4-0474.

Pestor, Anna B. Bloch, Sec'y, UN 4-0474,
SAN ANTONIO
UNIVERSAL SOUL SCIENCE TEMPLE, 421
Brooklyn Ave. Services Fri, and Sun. 8 p.m
Healing and Resident Seminary, Rev. Emmeit
W. Edwards, Paston, CA 7-8048
BETHLEHEM SPIRITUAL CHRISTIAN, 1004
South SI. Mars Street Services Sun. 7-45
South SI. Mars Street Services Sun. 7-45
Acting Pastor; Mr. Charles Velenta, President.
Phona LE 2-8954

FROM LE 2-8/924.

SEQUIN, LAKE FLACID

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

VIRGINIA

VIKUINIA
MORFOK
MEMORIAL SPIRITUALIST CHURCH, 307 W.
37th Street. Services: Sun, and Wed. 7:30 p.m.
All Street. Services: Sun, and Wed. 7:30 p.m.
THE LIGHT OF TRUTH CHURCH OF DIVINE
HEALING, 1915 Omohundro Ave. Services Wed.
and Ling. 7:45 p.m. Rev. Fred Jordan, Pastor.

and Sun. 7:45 p.m. Rev. Fred Jordan, Pastor. RICHMOND

SOCIETY OF TRUTH SEEKERS, P.O. Box 485, Mechanicsville, Va. Services 1st Sun. of ea. mo 3:00 pm. at Central Y M.C.A., Foushee & Frank-In Sr. Rev. Amy L. Jefferys, Pastor. Sidney G. Morton, Sect.

WASHINGTON

BELLINGHAM FIRST SPIRITUALIST CHURCH, Girard & D Sts. Services Sun. 11:00 a.m., Healing 10:30 a.m., Wed. 7:30 p.m., Ruth Poole, Pres., 2014 D St. Della Carlson, Secty. 2715 Alabama St.

BERMERTON

HARMONY CHAPEL CHURCH, N.S.A.C., 837
Fourth Street. Services. Sun. 6 pm. messages, 7.30 p.m. Reg. services. Pres, Leonia Walson, 910 McKenzie; Serv., Glenn Brink, 837 Fourth, both of Bremerton.

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THE NEW ACE SAMARITAN CHURCH, 18th & Baker, Gible class Sun 10-30 a.m. Worship 11 and Worship 11 and Worship 12 and Worship 13 and Worship 13 and Worship 14 and Worship 14 and Worship 15 and Worship 15 and Worship 16 and Wor

vited, rhone Asym.

FIRST SPIRITUALIST CHURCH, 343 Second 51.

SE, Services: Sun Lyceum 10 a.m.; evening service 6-30 pm. Message service 6-30 pm. Ruth circle 2018 d. Merid 12 pm. Merle Van Doran, Pres. 3220 N. Meridian, Rachel Baars, Sec'y. P.O. Box 395, Sumner, Wash. UN 3-7080.

Sec'. P.O. Box 395, Sumner, Wash. UN 3-7080.

SEATTLE

MARY A. TOWER MEMORIAL SPIRITUALIST
CHURCH, 916 E. James St. Devotion and Children's Lyccum, Sun. 11 a.m. Devotion, Sun. and
Adult Lyccum Fri. 8 p.m. Rev. Mary 8. Crisp.
Pastor. Phone East 2-60.

THE CHURCH OF SPIRITUAL UNITY. 3013
Arcade Bidg Services: Sun. 3 p.m. preceded by
Lyccum at 1:45 p.m. Rev. Bertha D. Raudabaugh,
Pastor, Laverne E. Weber, Pres; Marie Lechner,
Sec'y.

UNIVERSAL SPIRITUALIST LIBRARY, 3009 Ar-

Pastor; LaVerne E. Weber, Pres; marie Lechner, Sec. Y.

UNIVERSAL SPIRITUALIST LIBRARY, 3009 Arcade Bidg. Books for rent and periodicals for sale. Mediums in attendance. All welcome. Add B. Johnson, Pres. Phone B. 3-0449.
Genevieve Sicolar Sec. Y. Phone LA 3-9220.

THE AQUARIAN FOUNDATION 315 15th Ave.
East. Serv. Sun. 11 am & 7-45 p.m Group seances & priv readings from among lq. staff approved Foundation mediums by appt. Master class for advanced members. Dr. Keith Millton Rhinehart, Pastor. East 4-6046.

TACOMA

TACOMA
PROGRESSIVE SPIRITUAL CHURCH, 1114 5
ROBAL STANDAY SCHOOL 10 a.m., Worship 10 a.m., Wed 7:20 p.m. Rev. Sylvia King, Pastor. BR 27301, Rev. Edna Booth, Asst. Pastor.
NATIONAL SPIRITUALIST CHURCH, 605 Fewert Ave. Services Sun. 11 a.m. Kenneth Dawson, 1019 oth Ave., S.W., Pyoyalipp.
SPIRITUAL MEMORIAL CHURCH, 931 Fawcett.
Services Sun. 7:30 p.m., followed by messagets.
Rev. Margaret A, Baker, Pastor. MA 7-1044.

WEST VIRGINIA

VYEST VIRGINIA

HUNTINGTON

CLARA PRITCHARD MEMORIAL CHURCH
(N.S.A.C.), 510 Fourth St. Sun, services 7:30
pm, presently under Rev. R. H. Ball, 1675
Charleston Avo, Rev. Marie E, Doyle, Pastor, Ph. JA 5-7884.

WHEELING WHEELING
THE FIRST SPIRITUALIST ASSOCIATION, Way,
Memorial Temple, Broadway & Maryland Sts.
Services Sun. Lyceum, 9:30 a.m.; Devotional
I0:45 a.m.; Message service Wed. 8 p.m. Rev.
William Hubbard, Pastor.

WISCONSIN

BEAVER DAM
CHRIST UNITY SCIENCE CHURCH, Inc., 925
Spring Street. Services: Sun. 10 a.m. Children's class 9:30 a.m. Thur. 7:30 p.m. Service
& Messzages, Healing and Consultation daily.
Rev. Hatile Hoppa, Pastor.
KENOSHA

CHRIST'S HEALING SHRINE, 6333 Sheridan Rd. Rev. Marnie Koski, Pastor. Services: Wed. 2 p.m., Thur. 7:30 p.m., Sun. 10:00 a.m. Phone Ol 7-8863.

MADISON

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

MILWAUKEE
CHRISTIAN UNITY SPIRITUAL SCIENCE
CHURCH 2603 W. Atkinson Ave. Divine Service
Sun. 9.30 a.m.; Divine Healing by appointment.
Rev. Walter F. Krahn, pastor. Phone Hilltop
5:2712.

5-2712.
TEMPLE OF SPIRITUAL VISION. Woodmen Club House, 734 N. 26 St. Rev. Anita M. Kuchler, Pastor. Church Center, 1416 N. 14th St.

CANADA

BRITISH COLUMBIA:

New Westminster FIRST SPIRITUALIST CHURCH, Rendey Vone Hall, 702 Royal Ave. Rev. George Pyper, Pastor. 13124 108 Ave. North Surrey, New Westmin-ister. Phone WO 1-5725.

ISIZE TOO AVE. NOTING STREY, NEW WESHING-ISTER, PROMOUVER BRITISH COLUMBIA SPIRITUALISTS' ASSOCIATION. Rev. Wendy Douglas, Pres., Rudolf Henke, Secretary, Head office: 2964 East 2nd Ave., Vancouver 12, B.C. Canada.

FIRST UNITES SPIRITUALIST CHURCH, 2300 Pine ST Serv. Summariage, Mrs. Frances Winstelled, Pres. PR. 77-270 Mrs. W. P. Duncan, Sec'y. Rev. BR. 77-270 Mrs. W. P. Duncan, Sec'y. THE INTERNATIONAL SPIRITUALIST REVIEW. Pres. Rev. B. Gaulton Bishop, Sec'y. Rev. D. A. Horning; Editor, Rev. Dr. John Horning. Headquarters, Psychic Science Study Group, 3381 Findley St. Phr. 874-7943, Head office, 1842 William St. Phr. 255-5600.

OPEN DOOR SPIRITUALIST CHURCH, 1600 Cook St. Serv. Sun. 7:30 p.m. Worship Thur. 8 p.m. Healing & messages. Revs. Elsie M. 8 Geo. M.* Tingley, Co-Pastors EV 3-5368. Rev. Mildred A. McGrarney, Ass't. EV 4-2397.

MANITOBA:

Winnipeg
Winnipeg SPIRITUALIST CHURCH, 1.0.0.F.
Temple, Kennedy St. Services Sun, 11 a.m. & 7 p.m. Rev. Evan Clarke, President.

Namilton

JESUS OF NAZARETH SPIRITUAL, U.C.M.

JESUS OF NAZARETH SPIRITUAL, U.C.M.

7 pm Devotional, healing, messages, use,
7 pm Devotional, healing, messages use,
8 pm, Healing or spiritual
service few Helen Gerencer, Pastor, JA 9-5874,

Toronto

Toronto

BRITTEN MEMORIAL SPIRITUALIST CHURCH, 104 Clinton St. Services Sun. 3 p.m. Healing and messages, 7:15 p.m. Devotional service,

Haaling & Messages; Wed. 8 p.m. Trance seance; Thur. 2:30 p.m. Healing and messages. Rev. Mae Potts, Resident Minister. Phone LE 1-1908.

Rev. Mae Potts, Resident Minister. Phone LE 1-1068.

NAZARETH CHAPEL, CHRISTIAN SPIRITUAL-15T. 136 Glebemount Ave. Services Sun. 2:30 p.m., Healing-Clairveyance. Sun. 7:30 p.m., Billet Services Sun. 2:30 p.m., Affil. Sun. 2:30 p.m. Pearlier Sun. 2:30 p.m. Pearlier Sun. 2:30 p.m. pen forum 8 messages. Sun. 2:30 p.m., Healing & messages. Sun. 7:00 p.m. Worship & Spirit greetings.

QUEBEC:

Montreal
FIRST SPIRITUAL CHURCH OF MONTREAL,
Services Sun 7 p.m. Pastor, Rev. James C.
Snook, RE 8-7233, Sec7, Mrs. C. Newlands,
440 Grosvenor, WE 7-0073.