



Chimes



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BOOKS

November, 1961



The Giant Redwood Trees of Northern California

During the years, we have known and learned to love and respect many persons who have been active in a movement known as C.F.O. or Camp Furtherest Out. We have attended some of their meetings and have been inspired by listening to the discussions which were a part of their services.

For years, we have sold and recommended a number of books on healing and inspiration written by Starr Dailey, the late Glenn Clarke, and Agnes Sanford. In fact, we stock and sell books written by all three of the above today.

A couple of weeks ago, we received a letter from one of our readers in Los Angeles, California, protesting advertising which was being mailed by the sponsors of a California C.F.O. Conference on Christian Healing to be held at Arrow Head Springs Hotel, San Bernardino, Calif., Oct. 1 through 6, 1961.

The writer of the letter is not a Spiritualist, but is a firm believer in Divine healing, and asked that we cover the announcement with some editorial comment.

Attached to his letter was the program of the conference and a copy of a letter, as follows:—
Dear Council Ring Members;

Will you please release in your Camp Brochure the following letter from us?

In accepting leadership in this Conference, we understand that it is a Christian Healing Camp and in no way connected with Spiritualism. We wish to make this clear because some people think that we believe in the supernatural and are therefore tolerant toward psychic research, seances, and other manifestations of Spiritualism. This is not true, and we have found that we cannot work with Spiritualists without conflicts and trouble arising.

Therefore, we feel it best to make this statement, trusting that avowed Spiritualists will not attend. We definitely feel that they would gain nothing by coming, and that the power and harmony at camp would be dissipated.

Sincerely,

Signed, Agnes Sanford

Signed, William Standish Reed, M.D.

Signed, Ethel Banks

We could not help wondering how these people could possibly expect results in demonstrating the power and beauty of Divine Healing with so narrow and bigoted a stand.

As we read the letter over several times, we had a deep seated feeling that such sentiments had been expressed before, and we turned to the New Testament and read in the book of Mark, Chap. 9, verses 38, 39, 40, the following.

38. "And John answered him, saying, Master, we saw one casting

The EDITOR'S PAGE

out devils in thy name, and he followeth not us.

39. But Jesus said, Forbid him not: For there is no man that can do a miracle in my name, that can speak lightly of me.

40. For he that is not against us is in our part."

We look up as we are writing this and see on the book shelves directly in front of us, Glenn Clarke's book, "What Would Jesus Do". We wonder if he would agree. We wonder if Starr Dailey believes in supernatural happenings, as he remembers the experiences he had when he received his enlightenment in the dark dungeon of a solitary confinement prison cell. We do not deny any group the right and privilege of accepting or rejecting those who shall have a part in their meetings. But, if they have knowledge of healing that would be helpful to others, they certainly cannot expect it to be put into practical use if they decide who, when, or where it may be manifested, and seek to bar others from its benefits.

We know of thousands of sincere, self sacrificing healers who are a part of Spiritualism, and who have countless healings to the credit of their ministrations and Divine Healing power that flows through them. Personally, to this writer, the gift of Divine healing is the most desirable phase of mediumship with which a person can be endowed.

We wish the C.F.O. healing conference every success. We wonder, however, if the presence of the Healing Christ can or will manifest for their exclusive use and benefit.

We remember a story that we heard when in our early teens. It concerned a shepherd lad who was tending his flocks in the hills of his native land. Suddenly, he discovered a beautiful flower grow-

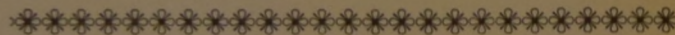
ing at his feet and stooping to look closer at its beauty of form and coloring, he felt an irresistible urge to pluck it.

Obedying this urge, he picked the flower, and while standing with it in his hands and revelling in its beauty and aroma, an entrance to a large cave suddenly opened among the rocks on the hillside. With boylike curiosity, he entered the cave and discovered that it was a veritable storehouse of precious stones, rare gems and gold and silver jewelry.

As he stood filled with rapture and awe, a voice spoke by his side. "You may take all that you can carry, but do not forget the greatest treasure of all. Laying the tiny flower down, he began to sort through the chests and piles of treasure. Finally, he decided that he had selected the pieces that he wished, picked them up and started for the cave entrance. Just before he came to the entrance, the voice spoke again, "Don't forget the greatest treasure of all".

The boy laid his selections down and returned to the trove to look more carefully, fearful that he had overlooked some more desirable bit of beauty. Finally he decided that he had made the best of his opportunity and again started to leave. The third time the voice spoke. "Don't forget the greatest treasure of all." With a hasty glance behind, he walked to the entrance of the cave, leaving the beautiful flower where he had laid it on entering the treasure trove.

As he stepped out into the bright sunshine of the day, the entrance to the cave suddenly disappeared, leaving no trace whatsoever of its location or existence. It was locked forever to his return, with the greatest treasure of all (the flower), the key to its wealth, deep within.



THIRTY YEARS AMONG THE DEAD

Because of the generosity of the copyright owner, Mr. Wing Anderson, who has granted *Chimes* permission to reprint all or parts of Carl Wickland's much sought after, but hard to find, book, "Thirty Years Among The Dead", the readers of *Chimes* will have the opportunity to read at least a part of this splendid book, beginning December, 1961 issue.

A copy of the book was graciously loaned to us for this purpose by the Rev. Gladys Campbell, Pastor of the Chapel Of Devotion and New Age Teachings, 1512 Ramona Road, Alhambra, California.

Countless readers have written, asking for copies, but with the book long out of print, and extremely scarce, we have been unable to supply them. Now, thru the pages of *Chimes*, the account of the unusual healing work done by Mr. and Mrs. Wickland, in the field of obsession and possession, will be made available to readers.

As this is quite a long book, be sure your subscription is in force, or that your Church will have sufficient copies each month to supply the demand. "Thirty Years Among The Dead" is one of the most asked for books today. Watch for the opening chapter in December issue!

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ALL CHECKS AND MONEY ORDERS SHOULD BE MADE PAYABLE TO CHIMES.

As a boy, this was always a wonderful fairy story, carrying certain lessons which were always rather vague and pointless. For many years we watched for beautiful wild flowers as we took hikes in the hills, hoping against hope that we too might some day discover a similar cache, determined that if we did, we would cling to the flower more tenaciously than any other treasure.

It was many years, both in earth days and in experience, before we realized that there was a great lesson to be learned. We found that life was not limited to the earthly three score and ten, but that there were treasures beyond the ken of man that were free as the air, but that these treasures were not material things, and would melt into nothingness if the key (flower) of unselfish love was mislaid or lost.

Fortunately, the gifts of the spirit are free for all, so long as they are accepted and used unselfishly. Divine healing is a gift of Spirit. It is not a bit of merchandise which can be sold or bartered, but the free gift of God, and any attempt to "corner" it or seek to control it is foredoomed to failure.

We mentioned a chapter in Mark in the start of this message. If one reads further than the three verses copied, they will find that the Disciples suggested that they "call

(concluded bottom, next column)



Is Our Dream Life Real?

by Rosalind John

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This suggestion may come as a surprise to some, but we may spend our earth-life somewhat divided between two planes of existence -- the physical and the spiritual. During sleep, many of us project our psychic selves out of the physical body and, connected only by a magnetic cord, go about our work in the spirit realm.

Usually, no memory remains of our experiences. Beyond, after returning to the body, the mind being in a condition resembling hypnotic trance, in that one remembers nothing upon awakening. However, sometimes fragments or scenes, rather than the whole, are retained which later take the form of dreams.

The true psychic dream is almost always of exceptional clarity and in living colors. One may disregard the confusing counterpart--the black and white shadow-play--as meanderings of our tired brain cells.

If one wishes to do a bit of research along this line, it is a good idea to have a pencil and paper handy at the bedside, in order to write down these realistic-appearing dreams upon waking. Then, if one is so inclined, check these dreams later in the day, using some form of mediumship such as automatic writing or some other means of communication with spirit friends or guides. By questioning them, one may receive startling verification.

Later, in this article, I shall give some of my own dream experiences, in which I feel the proof of their reality completely verified. But, first, let us discuss the ways and means of proving our dreams as well as to try to understand the basic types of dreams.

"But, I have no psychic ability",

down fire" from heaven and destroy those who had the temerity to practice healing apart from their small group. They were firmly chided by the Master, for, as He always taught, if any one was for Him and His work, they were not to be interfered with.

We are sorry for the narrow view expressed in the letter which is printed herewith. We are sorry that the true spirit of The Christ seems to be lacking. On the other hand, we do not know who or what occurrence aroused so great a resentment in their minds. We only hope and pray that in their desire to learn of healing, that they do not lose the "Greatest Treasure Of All". The flower Key, Love.

is the cry we all too often hear. The truth is, most everyone is more psychically endowed than he has been led to believe. Those who have had prophetic dreams, hunches, or who have demonstrated some degree of ESP can be reassured; they have the makings of some form (however simple) of mediumship.

Let us digress a bit and explain that the prophetic dream is in a different category from the true psychic dream. We may liken the prophetic dream to a picture impressed upon the body-mind for a specific purpose -- such as a warning of coming events. This information may have been gathered from the cosmic-records, either by spirit friends or by one's own psychic self and impressed upon the brain at the moment of re-entering the body. Prophetic dreams may also be in color. This is usually the case where the event is shown exactly as it is to take place. However, sometimes the prophetic vision is given in symbols. This is something one must learn to unscramble for oneself, as symbols will be of a personal connotation and not like those of any other individual.

Now, back to the subject of true astral-experience dreams. It is possible to check these dreams through one's spirit-guides--using some form of mediumship such as, perhaps, clairaudience or automatic writing. This is a personal matter and can be determined only by the individual. Your own guides will have a definite influence in leading you to the right form of communication.

Whatever the form of physical means used, the spirits operate through the body of the medium. In automatic writing, the spirit places his hands inside the physical hands of the medium--much as one would don a pair of gloves.

Is it dangerous--this meshing together of two spirit entities in one physical body? It depends. Actually, spirits pass easily through our bodies at any time (often being completely unaware of us). It is a matter of vibration. Even our own spirit-self is stepped down to a lower vibration while occupying an earthly body. Spirits just passing through do not lower their vibrations, but are actually upon what we term a higher plane, so we are in no danger of their possession.

The picture changes when we are trying to communicate via a psychic instrument such as automatic writing (the pen being the

instrument). To avoid disorientation, there are certain rules. It is necessary to guard against a sleepy feeling. Avoid sitting too long (twenty minutes is enough at the start--better, fifteen)--and limit the sessions to one every other day at first. Try to keep the same hours. Never sit for fun or to obtain "fortune-telling". Keep the mind on a very high plane and the heart filled with love, patience and understanding. Have faith, but remember that it is necessary to test the spirits. One very good test is their attitude toward Jesus. If any spirit denies Him, stop right now!

It is well to remember that some spirits are clever at impersonating our guides and friends. Questioning them regarding middle names, data and personal matters can give one a clue.

For the sitting, have quiet surroundings, a peaceful atmosphere, and a cheerful, expectant mood.



Rosalind John, Authoress

Our emotions are deeply felt by spirit entities. Ask aloud for your guide. If his name is not known, just ask simply, "Will my spirit-guide please come in now?" and repeat at intervals until results are obtained or until the set time is up. It is important to keep talking, using a normal, conversational tone of voice. No need to raise it; the spirits have ears and can hear.

Now, I shall tell of my own experiences, not mentioning the precise form of communication (for what worked for me might be the worst thing possible for others). Suffice it to say that I talked with my spirits on a conversational level.

After the deaths of both parents in the fall of 1958, I was feeling very lonely, especially for my mother. I also wished to contact my

sister, Gladys, who had been in Spirit for over twenty years. Many dreams had kept her close over the years, but how could I be sure of their reality? I wanted definite contact.

The first sitting was destined to disappointment, as was the second. The third sitting proved to be the charm. The spirit who came proved to be a valuable contact, but did not know my parents or sister--they being upon a different plane.

This entity did not stay long, and was replaced by a lovely dark haired, brown-eyed Canadian named Helen Dearman. Helen knew my sister, and it was through her that my first contact was made with Gladys. However, when she did come, it was alone, and after waiting about forty minutes. I had called for a "teacher", thinking to contact a Master at that time. Instead, I received the name "Gladys". It was too wonderful to be true! "Oh, Gladys", I breathed, "Can it be you? Please, just to be sure--can you give your last name?" (My sister's last name was Berkeley, her married name.) She was a child of my mother's first marriage and eleven years older than I. We were very, very close.

Now, Gladys gave the name, Gilman. My heart leapt with joy! This was her maiden name -- and since she had married when I was seven years old, I had not thought of it for years! *This was the most evidential thing Gladys could have done.* Asked why she had not given the name Berkeley, she replied, "Evidence, and because Gilman is the name I use now." Her husband, who had passed over later, had stayed only a short time, Gladys informed me, "Because he did not belong to me." I learned, later, this meant they were not soul-mates.

Now, I asked for another test--one of her own choosing. Now the words formed, "The roses were real". Bewildered, my mind raced back in time. Could she be referring

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YOUR CREATIVE FACULTY

by Mattie S. Miller

Emerson says, "Every mind is different and the more it is unfolded, the more pronounced is that difference."

The power to invent or create is the highest of all mental activities. It comes as the result of prolonged effort, reflection, application, failure, and trying again and again. People frequently asked Professor Einstein whether he read many books and were surprised when he answered that he read but little. "Much reading after a certain age", he said, "diverts the mind from its creative pursuits. Any man who reads too much and uses his own brain too little falls into lazy habits of thinking, just as the man who spends too much time in the theater is apt to be content with living vicariously instead of living his own life. I have only two rules which I regard as principles of conduct. The first is: Have no rules. The second is: Be independent of the opinion of others."

At one time, due to overwork, Professor Einstein suffered a complete physical collapse. With it came severe stomach trouble. A celebrated specialist commanded him to remain in bed, telling him that it would be impossible for him to stand on his feet for a very long time to come. "Is this the will of God?" queried the Professor instantly. "I think not. The voice of God is from within us. Something within me tells me that every day I must get up at least once. I must go to the piano and play. The rest of the day I will spend in bed. This I am prepared to accept as the will of God." And so, every day the Professor got up, put on a bathrobe and went to the piano to play — and got well.

There is in man a knowing capac-

ity transcending intellectual knowledge. Nearly everyone has, at some time, touched this inner spring of wisdom and has been more or less astonished at its revelations. The question then arises — how can we develop the creative faculty — since we all possess it. The brain of the genius and of the ordinary individual are in potentiality the same, but one has awakened the higher creative faculty — the other has not. It will be developed by all souls at some future time, for it is the greatest and most godlike of all our faculties. We must become creators — for that is our goal.

Let us realize how gradual is our awakening to consciousness and how systematic the growth of our mental faculties. For instance, when a child is born it has no consciousness, as its sense perceptions, are not, as yet, set in operation, their activity being dependent upon stimulation from without, for the objective world acts upon the senses. Now the objective world — the mineral kingdom, vegetable covering and animal world — should be regarded as the "below" of an "above" or spiritual world lying behind them. Now let us ask ourselves how does the "inner self" — the Ego, come into contact with that which is exterior? Man's blood absorbs oxygen which is the very breath of life. Through the absorption of this oxygen the blood undergoes a renewal, and it is then sent to all parts of the body, depositing its life-giving forces. Thus, by assimilating the materials of the outer world, it nourishes, builds up and maintains the body by means of it.

This principle in man converts physical substance into a living force we call the etheric body. The etheric body does precisely the same work in the plant kingdom as it does in the animal and human kingdom. The etheric body is in its turn permeated by an astral body, and it is the astral body that causes the external movement of the objective world to be reflected in man as *inward* experience. All the substances of which man is composed, such as oxygen, nitrogen, hydrogen, sulphur, phosphorus, etc., are to be found in inanimate nature also. If that which the etheric body has transformed into *living substance*, is to have inner experience, then the etheric body must be permeat-

ed by a body such as the astral that gives rise to sensation. But, let us remember that the astral body feels only itself, its own life processes; it leads a life that is confined within itself. Thus, the etheric body transforms inanimate substance into living substance and the astral body transforms this living substance into sensitive substance. The etheric body works through the blood stream and the astral body through the nervous system — the latter being capable of sensation.

The astral body fashions pictures of the outside, objective world, and the blood absorbs these pictures and builds them into living constructive forces in the body. By means of the blood, assisted by the oxygen of the external world, the physical body is formed according to the ideas of the inner life. The Ego turns in two directions. The *vision* of the Ego is directed inwards; its *will* is turned outwards. The forces of the blood are directed inwards, building up the physical structure, and again they are turned outwards to the oxygen of the external world. This is why, on going to sleep, man sinks into unconsciousness; he sinks into that which his consciousness can experience in the blood. On awakening, the astral body again functions, thus bringing back the pictures produced by the brain and senses.

The objective world acts upon the senses transmitting impressions directly to the brain where they are transferred into images. Intellectual knowledge therefore is the result of the mind receiving and transmitting impressions to the inner brain — from the objective world. Genius, on the other hand, springs from a spiritual intuitive faculty, independent of the objective world, and this intuitive spiritual endowment lies dormant in all mankind. *It is man's divine birthright which has been crushed through his ignorant conception of life.*

When we realize that the brain attracts stimulus in exact ratio to its inherent respiratory activity, we will realize a fundamental law regarding creative energy. An over-stimulated respiratory activity may as seriously affect the operations of the brain as an under-stimulated respiratory activity. Energy, which is the law of life, is to the greatest extent subject to consciousness. The invisible space-world is filled with forces that respond to our innermost thoughts, its streams varying in seven distinct colors that are either beneficial or detrimental to our being. A negative attitude of mind attracts negative influences, for man is a part of the Cosmos, and attracts to himself according

to the law of attunement.

The Ego — the "I", the imperishable and unchangeable essence of Spirit, *which man is*, chooses every state of consciousness in every condition in which it functions. It does not create the basic substances that enter into these mental structures, for these substances have been provided from the beginning, but it gives form and character to them in consciousness. Thus, man may build a house of lumber, stone or whatever material he may choose. He does not create the lumber or the stone; nature supplies that for him, but he has the power to *select* according to his will.

Desire and will are the main spring that lies back of all action. It is the impulse to go forward — the urge behind all things. The man without will is like an engine without steam, or an electric motor without current, and so we may say that *will in motion releases energy*. If you desire a thing you set in motion the machinery of the universe to gain possession of it, but you must have will in order to obtain the object of your desire.

God's Spirit goes forth in mighty streams of life, love, wisdom, substance and power. Each of these attributes is conscious only of the principle involved in it and in the work it has to do. Though it is man's mission to combine these inexhaustible potentialities under divine law, man is free to do as he wills. But, the divine law cannot be broken, and it holds man responsible for how he uses or misuses any of the Cosmic Forces. A study of the activities of the creative faculty of God will help us to know what qualities in ourselves are to be trained and how to train them.

The trinity of God is reflected in man as thinking, feeling and willing. Employing the will aspect there is the pioneer — the man who, through sheer will power, through daring and courage, attempts and succeeds in accomplishing what he sets out to do. Surely the great explorers, the pioneers along the line of discovery, have developed the faculty of originality, and through sheer will, achieved what others fail to achieve.

On the other hand, history abounds with the exploits of mystics—those who through meditation and contemplation reach up to the higher planes of knowledge, where Nature reveals her mysteries. These souls bring from the higher plane truths which they express in the language of the artist.

Then, there are those who, through hard work and perseverance

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Nellie Communicates From Spirit



Ed Note: The person to whom this spirit letter was given, has given his gracious permission for us to use parts of it in Chimes, and since the thoughts expressed by the communicating spirit, Nellie Karsleigh, known to many still residing upon the earth plane, described spirit life as she found it, we felt it would be of real interest and value to our readers. Some of the purely personal messages to her husband we shall omit, but the balance will help each one to more fully vision conditions which are to be found in the higher realms. The letter, received thru clairaudience, follows:

• • • • •

I had to come to you today, because there are many things which you should know, and which, perhaps, may help others to a better knowledge of life. This is my graduation day, for I have just graduated to another Plane of Spirit Life. Soon after I came over here, I was told that if I worked and studied diligently, I might be able to pass to a higher sphere in less than the normal time. And, so I applied myself.

Can you possibly imagine the plane to which I have just come? I will describe it as best I can by saying it is a world of music and color. The music is far beyond anything that I knew on the earth plane. The music produces marvelous color shades, and various colors impossible of production by your earth musicians or scientists.

I have not yet been told what I have come here for. One of the most important lessons that I have learned is that there is no enforced idleness or pleasure, just for pleasures sake, in any of the spheres above the second. In the first and second spheres the spirits can sleep if they wish, or do whatever they wish, even fritter their time away. But here, all is different, and I find it hard to be coherent, for I just want to sit and enjoy the music and watch the colors roll by, all the colors of the rainbow, rolling, ascending, descending, scintillating, breaking and forming.

It may seem strange to you that I have come to a place of music and color for my next assignment when, on earth, I could not play any kind of musical instrument, nor sing well. But, I often longed to play a musical instrument, but did not have the opportunity to do so. About a year ago, after listening to wonderful music here in our auditorium, preceeding the appearance of one of the great Masters, I spoke to one of my teachers, saying how I wished I could make music like that. He said, "What is to

hinder", and placed before me what looked like an organ, and told me to play. I placed my fingers upon the keys and began to play a melody I had always liked while on the earth plane. Then I found that I could play any tune that came into my mind without effort or practice, and could compose melodies just by thinking them into being.

I might point out to you that accomplishment and advancement in the spirit world is limited only by the will or purpose of the soul. Whatever you will to do here, you can do. All you have to do here is to think your desires into being, as long as they do not interfere with the rights of other spirits.

When I first came over to this side, I was quite mixed up. I had heard and read many times what Jesus had said about there being many mansions in the Father's House, and that He was going to prepare a place for us. I was looking for a nice ready built mansion that I could move into. I was very chagrined that I had to build it myself, and said that the Bible had mislead me. But, they soon straightened me out on this, and showed me how easy it would be to build any kind of a house or garden I wanted. So, I built my house and placed it in a beautiful garden just like the one I had wanted so much on earth, but could not have. My house had rounded corners on both walls and ceilings to keep out the dust and cobwebs, just as if there were any of these things here!

When I first came over here I had many erroneous ideas as to what was done in this so-called "heaven". Due to the suddenness of my transition, my memory of events leading up to this is somewhat vague, and the details have been supplied by my teacher and associates, also relatives.

After I "came to", when my soul was fully separated from the flesh, I was met by several guardian spirits. After much discussion, I was persuaded that I was on the "other side of the river". From what I have learned here, I believe that each life stream upon the earth plane, and each life stream in the separate spheres of the higher worlds, is predestined to fulfill its mission, and when that mission is finished, a change is made, either for the better or for the worse, according to the direction of the pointing of the arrow of life. My mission on earth was finished on the morning of March 23, 1957. It took me a long time to reconcile this change with reality, for when I realized where I was, a million thoughts raced thru

my mind, mostly for you and the children. I wondered what you would do now. Eventually, I was persuaded to sleep and rest for three days. But, in less than thirty-six hours, I was awakened by you and the children calling for me. While this had no permanent ill effects, it did set me back in my adjustment to my new surroundings. Let me give this admonition to those left behind when a loved one passes over. *Do not let your grief overcome you or call audibly for their return, for they are usually much better off than you are, and you retard their progress and adjustment thereby.*

After awakening, I pleaded with my guardians to let me return to you, even if only for a little while. I had no definite idea of what I would do or could do if I returned, but thought that I could talk to you or otherwise make you understand, although, at that time, I had no concept of spirit communication. After some consultation, it was agreed that I could return, but with the understanding that I was to make no attempt to break away from my guardians, or plead to stay more than my allotted time. Thus my presence at the funeral home, when you and the children sensed my presence. I never want to go thru another scene like that, and perhaps it would have been better for all concerned if I had not asked to return. Parting was more bitter than death itself.

For several months, I was given free will to go where I wanted and observe the method of life on this plane. Then, I was asked what I wanted to do, and when I replied *nothing*, I was told that spirits here just did not do *nothing*. So, I was given a little longer to decide, and took a trip to the sphere where many teenagers were coming over. My heart was touched by their confusion, ignorance, and resentment at their condition. I volunteered to help some of them. I had a class of sixteen of them. I left my home on the "4th floor" for a time to teach these unfortunate ones more about the reality of the Father's Kingdom. I turned this class over to another teacher about the time I learned to play the organ, and have been performing various services here as a preparation for my entrance into what I now term as Paradise, though I

know there are countless planes higher in the heavens than the one to which I have just graduated.

Just one more thing before I close, and this is in the form of a lesson I learned and by which you on earth can profit also. At graduation, I was asked what I would like to take with me to my next home. I replied that I would like to take my beautiful home, gardens and organ. The request was granted, but behold, when I reached my ascended abode, its grandeur and beauty so far outshadowed my old home and organ that I did not want to use either one of them, and so dissolved them into the nothingness from which they came. *Nothing in the spiritual realm can be bequeathed to another, no matter how much we may desire to do it.* And now I must go. Don't forget to use your 23rd psalm, and may God bless and prosper you all.

• • • • •

Ed Note: The line above, referring to the fact that nothing can be bequeathed by one spirit to another, was forceful. On thinking about this, its truth stands out clearly, for all teachings have pointed up the fact that in the after life, we have and are the sum total of the life we have lived here below. In other words, we have only what we individually have earned. Therefore, what one spirit has acquired by their own efforts, that may not be given to another, for that spirit has not earned it. This is the epitome of true justice.

Here on earth, we may work long and faithfully, and acquire much of the world's goods. On leaving the body, this may be bequeathed, and often is, to those who have been far too indolent or

(concluded on page 31)

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The Healing Light

From The Teachings of Acumana, William Kinney, Channel

If man could only see with the inner sense his truer nature, his truer, higher soul-self, he would cease striving toward petty accomplishments. For the truer man, the soul-self which is personified in each of you by the great laws of your Father, is so grand and dynamic that it makes your husk or your shell, your physical, very small in comparison to that which is the real you.

To become centered in the healing light, the light which dissolves all woes, ills, imbalances, man must have continuous contact with the Spirit of all life. He must maintain steadiness, balance, and a flowing of vibratory force from those in the higher life who have transcended the limitations of the physical.

You have one goal in your endless growth toward wisdom. That goal is for *more light*. Constantly, you must ask for more awareness, more illumination. How better may you understand the God of the Infinite Universe, and your fellow man? When the physical senses have given over to the flow of Light from above, all things become clear.

Your goal is to come to a state of *equipoise*, a state of balance. Equipose and balance originate from within. Well-being, proper adjustments in your endless relationships with others, the completion of desires and goals, come as a result of equipoise. If you permit imbalance in your life and affairs to continue, then you only deter your own growth.

That which is about you in the world of materiality is of your own making. That which is reflected about you, in every degree — there is no exception — is a reflection of the law: *As above, so below*.

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It is the hope and the longing of your Spirit teachers that you will proceed into that which awaits you. Your teachers work diligently to polarize you, to center you in the healing light, in order for you to progress into greater unfoldments.

There are three important things to remember as you come more and more under the influence of Spirit. First, be continuous in your approach to truth. Do not be spasmodic. Second, inspirations from Spirit come at unexpected times and fleet quickly through your consciousness. Have paper and pencil in convenient places. Write down the thoughts you receive. Keep a spiritual diary to which

you transfer these thoughts. This will become a record of your growth toward the *true reality*. Third, eliminate as much as possible concern about the *personal*. You are on the path toward selflessness, though on occasion your teachers reflect doubt that you understand the word. Nevertheless, you *are* on the path toward selflessness, and the sooner you recognize this important fact, the far greater will be your inner growth.

There is a plan, a pattern, a destiny to be fulfilled within the call of Spirit. You are observed by the guardians of light. As you progress in your efforts to live life to the best of your ability, the Higher Ones unfold to you new avenues

for the expansion of your soul. You are given the balance to maintain your life better than before. You are given the way to understand God a little better.

And, as you center yourself more and more in the healing light, you lose a little of the antipathy toward your neighbors. This is the aspiration of the Higher Ones — to penetrate your consciousness with the realization that your neighbor is of the same essence of God that you are. If you hurt your neighbor you hurt your Father. You are all on the same ladder. You are all climbing Jacob's ladder, and the man who pushes another man off the ladder will, when he reaches the summit, be pushed also. It must be so, for the law ever works.

Pray for your life to expand into the center of the healing light. Let your prayers consist of words of power, not shallow words which bear little weight in the great all. Such a prayer as this will hold you in good stead:

"Oh God, my Father, All-Infinite Wisdom, help me in my understanding each day to perceive, to see, to hear and to feel the radiant beauty that You have placed round and about me. Open my eyes, my heart and my ears, that I may see the radiance and the joy of life. Oh God, my Father, Father of all, Great Infinite Source of all wisdom, Oh God, my Father, Omnipotent One, help me in my striving, struggling way, to stand straight, to speak music, to see vision, and to understand harmony in this cycle of life. For these gifts, Oh God, Infinite Father of all things, I give thanks. May I constantly thank You, oh God, my Father, for my breath, for my being, for my increasing understanding. So be it to the ends of the universe, in the name of Jesus the Christ. Amen."

THANK YOU, READERS!

Mrs. Dorothy Nedderman, our employee about whose injury we wrote in the September issue, wishes to thank the hundreds and hundreds of readers who sent her cards and get well messages during her seven weeks in the hospital. The mail call at the hospital was a high point for Mrs. Nedderman, and the stacks of letters and cards she received daily, made her the envy of other patients!

Mrs. Nedderman is now at home, able to walk a little, but still physically unable to answer the many cards and letters. She has asked us to express, for her, the deep appreciation she feels for your warm and friendly response. The Editors of *Chimes* thank you too. God bless each and every one of you!

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LIFE IN TWO SPHERES

by Hudson Tuttle



Chapter 5

THE CHANGE CALLED DEATH

The group of spirits had retired to the home of the Sage, where they once again were enjoying the loveliness of the landscape, the perfumed air ruffling the foliage of the groves, and causing small waves to ripple on the surface of the lake. Man, who sees only by the common light, cannot appreciate ethereal coloring. The views, which at times appear before the clairvoyant's sight, rivaling the rainbow in their gorgeous colors, convey only a part of the vividness of the etheric color tints.

The group of spirits were reposing in the shade of the trees, discoursing on the philosophy of nature and surrounding objects. Leon had made rapid advancement, for already his aspiring mind had reached far out into the arcana of nature, and awake to full consciousness, had reached spheres of thought where the whole universe is more fully comprehended.

As they sat in conversation, a spirit approached. He moved with the dignity of one for whom nature had done much, and cultivation more. The body in sympathy with the mind becomes more beautiful in the spheres. He was given a hearty welcome, and taking a seat near the Sage, entered into the conversation.

"Here I could dream my life away", said the stranger. "I could never cease to admire the coloring of nature in this grove, so splendid and so ethereal, and the glorious prospect even the Gods might admire from this portico!"

"Our brother", remarked the Sage, "has for a long period been engaged in the study of nature, and the transformation of living forms. Has he forgotten the earth life?"

"Centuries have passed like summer clouds since I left the rudimentary form, still I remember clearly the impressions the change of death, or rather I should say my second birth, awoke in me. Trained in the lore of mythology, I believed in a future state, but it was vague and unreal. How should I have obtained a correct idea of a subject of which I could receive no proof of my senses, or receive tidings from those who had gone on before? My reason said death is annihilation. I could not throw off its grim influence. But, I dared not think infidelity to the gods, and so hushed my fears. The instinctive idea of a controlling power came into my mind. Mythology gave me its crude instructions. I tried to subdue my reason, and endeavored

to believe, yet I never could quite crush my doubts!"

"It was a cold starlit night when I passed from earth. The fields were covered with snow. Frost, driven by a north wind, glistened in the starlight. There was a charm in the scenery which, to one who longed to tarry longer, made it hard to say I am viewing these scenes for the last time, for I am no more of earth. But, I could not force back the clouds of night as they rolled over my intellect. Slowly, and gradually, I sank down into a great black gulf. Down I sank beyond all human thought or conception, seemingly millions of miles, with the gloom growing thicker, denser, and more stifling. It was an awful sensation to be suspended over that black abyss by a single thread, and as life ebbed away, feel myself going



The above picture came in a letter from Mrs. Kathleen Fifer, of Egg Harbor City, New Jersey. In it, she wrote: "Six years ago I bought a beautiful antique mirror, twelve by eighteen inches in size, having a two inch frame, gold leaf, encrusted with semi-precious stones of all descriptions. The mirror is about two hundred years old and came from a castle in France."

Three years later, I painted the picture of a lady (above) life size, in color. A few weeks later, I took a snap shot of the picture with me to show the Rev. E. Gibberson, of Camden, New Jersey, with whom I had an appointment for a private seance.

During the seance, a woman's voice said, "I am Louise. Thank you for painting my picture. You have a beautiful mirror which once was mine." I was very much surprised, because while painting the picture, no thought of the mirror had entered my mind. But, after Louise had spoken, I was able to mentally connect the mirror with its jewels with the face of Louise in my painting!

down into its unfathomable depths.

"The last words I heard were the lamentations of my family. I heard them say 'he is gone', and I seemed to sink still lower during the hours just following. Suddenly a flood of light burst upon my astonished vision, and on its wings my soul sped upward in that golden light, to earth again. I was conscious, and looking about me, saw no body on the couch. I was a short distance off, but still myself. A slight cord of ethereal matter connected me with my form, but it was soon broken and I was free. I strove to convince my weeping family that I still lived, but could not, for I found that my body, though real to me, and perfectly organized, was far too ethereal to affect physical atoms. Acquaintances of earth, who had gone on before, now welcomed me, and at the same time, gave me a beautiful mantle. Then they conducted me to my new home in the spheres."

"How can I express the overflowing rapture which thrilled my whole being as the sublime reality of immortal life came rushing over my soul! Words can but dimly express it, or define the joy which filled my being."

"Centuries have passed since then, and standing in the present, I look down my pathway until its small beginning is lost in the mists. I have been a universal traveller, but now think I should better enjoy a period of less activity."

"Accept this then as your haven of rest", said the Sage. "We shall value your companionship, Plotinus!"

The latter gazed steadfastly at the Master for a moment, as one who recalls the past. Tears came to his eyes, and with a sudden impulse, he caught the Sage in his arms, for twenty-five centuries had not effaced gratitude and love from the pupil's mind. In all his wanderings, the Master had held supreme place. The friendships of earth await their expanded blooms in the Spirit-World. Gratitude will be expressed in affection, and the friends of today will become more than friends tomorrow.

"Master", exclaimed Plotinus, "absorbed as I was, I did not recognize you; but I ought to have known about this Portico, like the

one on earth, and yet unlike, could have been none other than yours. I have found you at last! When I felt an irresistible attraction this way, I knew it came from an unusual source, but I did not anticipate this joyful reunion."

"These are the delightful moments of our lives. The affections are sadly neglected in the earth life, but they expand here. But, may I ask, do you journey alone?"

"No", replied Plotinus, "I could not do that. She is absent now, but soon will join me. She, too, is one of us."

And then, one of the group of spirits spoke, saying, "Once I learned a beautiful lesson that death knows no distinction, and in the associations formed here in the spheres, the pride of rank or wealth are unrealized by those who know the reality."

The others pressed her to tell more of the circumstances surrounding this lesson of which she had spoken, and she proceeded: "In a by-street in a room high above the noise of the turbulent city, a mother sat watching beside the bedside of her daughter, a child of fourteen years. The mother, now pale and worn, had once been a happy child with every need met for the asking. She had been a happy wife and mother, and the girl on the couch had been shielded from the rough world by her father's tender care. This was gone now, for the father had been drowned in the sea. Want had come, and the child, like a plant ill-nourished, had faded away."

"It is cold, Mother," said the child. "Lie here and take me in your arms."

The mother glanced around the (continued on page 22)

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A Great Discovery

by The Rev. Benaiah H. Crewe, Ped.D., D.D., S.T.D.

It was a bright, cheerful after-
noon in June, 1917. My mother and
I sat in the "old parlor" enjoying a
quiet conversation. I played a few
hymns on the little organ, at her
request, and then we talked again.
In the midst of our conversation,
a boy came to the door with a
telegram. The message stated that
at the Conference held in St.
John's, Newfoundland, I was ap-
pointed missionary-in-charge of
St. Barbe's District, North-Eastern
Newfoundland, and was instructed
to prepare for my work at the
earliest possible moment. For a
few moments there was silence,
then my mother said; "Son, you
must go wherever God calls you,
even though we will miss you very
much". She dried her eyes with
the corner of her apron, then brave-
ly went to work to get my few
things in order for leaving. July
found me on my way, and soon
thereafter I arrived at Pacquet, a
small village on the seacoast,
which was to become my head-
quarters.

In a short time, I began to make
friends, and like every other area
of the Church's missionary work,
found the task exciting and pleas-
ant. Soon, I was arranging sched-
ules, making plans to visit the
various places under my super-
vision, etc.

Then came the realization that in

the entire area there was not a
doctor of medicine. Furthermore,
it would take days to get one in
case of illness. He would have
to be brought in from a distance,
by boat in the summer and by
dog-team in the winter. There was
not even a trained nurse, or any-
one who understood first-aid. I
prayed for guidance and strength
to cope with the situation.

At that time, I knew nothing
about Divine Healing. I cannot
remember ever hearing a sermon
on the topic, or listening to a dis-
cussion on the theme. I knew, of
course, the stories of Jesus' heal-
ings in the New Testament, but I
thought, perhaps, that work ended
when He ascended into heaven. In

with no doctor to care for them in
my area. I was on the go night and
day, travelling on snow shoes,
through stormy weather, with the
temperature often 20 degrees be-
low zero. How my body held up
is more than anyone could under-
stand. I had little real sleep, and
frequently not enough to eat. No
time for either. But, I was sus-
tained, strengthened, upheld and
guided.

At this time I made a great dis-
covery. *It frightened me at first,*
for I did not understand what was
happening. As I went from home to
home where people were suffering
with influenza, I prayed and layed
hands on them. *They got well, sat
up, took nourishment, and in a few
days were out and about their
work!* First it frightened me. I
wept. I looked at my two hands,
tried to compare them with the
hands of other men in the area. I
was puzzled, confused, filled with
wonder and amazement. *Then I
committed the whole thing to God.*
I told Him to use me as He saw
fit. To make me a channel of His
healing power. There was nothing
I could do but to let go and let
God use me. *And He did!* For,
*not one person died in my district
as a result of the influenza scourge.*
This, I grant you, will be hard
for some to believe, but it is a
fact. People were dying in all of
the other missionary districts
around me, but *none in mine.* This
was not my work, but *God working
through me.* There is no other
answer! There can be no other
answer! God took me, used me,
channelled His power through me.
I was willing to be used. That is
all God wants! He wants usable
people!



The Rev. Benaiah H. Crewe,
Ped.D., D.D., S.T.D.

fact, I hardly knew what I thought,
for I was confused.

During the first few months,
things went well. There was some
illness of a minor nature, but noth-
ing serious. I called on the sick
and did the usual things — read a
few verses from the Bible and
prayed. But, a little later, things
really happened. The 1918 influ-
enza scourge spread all over the
country, not only in Newfound-
land, but in the United States as
well. People were dying on every
hand. In many instances, four and
five members of one family died.
It seemed that everyone was sick,

It was then that I discovered
that I had a *healing gift from God.*
Since then, I have practiced the
healing ministry in my parishes,
conducting Healing Missions,
counseling, for forty-four years.
Some years later, I discovered that
I had the *gift of healing* people
from a distance, what we now call
"absent healing". All this is from
God. I am grateful to Him and
will continue to give of my best
as long as I can.

Looking back through the years
of my youth, I am eternally grate-
ful for parents who taught the
love of God, and who gave me my
first insight into spiritual things.
No doubt, I was born with this
gift of healing, and but for the
circumstances related above, might
not have realized it till much later
in life. However, I am truly thank-
ful that God revealed to me what
He can do through us when our
lives are dedicated to Him.



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Ed Bodin's Page



IGNORANCE OF THE INTELLIGENT

How ignorant are the intelligent! A paradox you say? No . . . I watched a group of leading scientists emerging from a hotel room in New York City. For hours they had been discussing nuclear energy and the scientific secrets of the atom.

I sat and looked them over. I had interviewed most of them at one time or another . . . a pretty ordinary lot, not joyous — some broken in love and family ties — just human caterpillars of materialistic thought, absolutely unconscious of the butterfly existence of spirit which is their heritage after the cocoon of the grave.

Yes, those brainy men of modern science, so indispensable to successful warfare, were ignorant of spirit truth which can bring Peace on Earth and love into their own lives.

In fact, sitting there in the lobby with my wife, I was able to chat with one of them. I had met him a long time ago. Discreetly, we did not talk about his recently broken home, but psychic phenomena. He was very sorry to hear that I took Spiritualism seriously. He felt that I should see his friend, an eminent psychiatrist, to prevent a "schizophrenic neurosis". He warned that I had been saved so far, by my good physical condition and sense of humor — but if I allowed Spiritualism to guide my life — I would deteriorate mentally and physically until I was unsafe for society. (My wife, with whom I have lived happily for 42 years, just smiled.)

His words were modern, but I could hear the ancient echo of dogmatic ignorance which said: "away with him." Yes, those same words from the intelligentsia and the orthodox clergy, burned Joan of Arc at the stake and have kept the world in the darkness of hate and war throughout the ages.

No wonder so many "ignorant" entities on the astral plane, still seek spirit light they failed to generate when they had the earthly opportunity of the dynamo of mortal mind to fortify their souls for spirit existence.

When, oh when, shall scientific intelligence split the atom of ignorance and turn it into the radio activity of spirit peace and love?

COMMUNION WITH SAINTS A News Report by Ed Bodin

Last September, Miss Helen Budd of 23 St. Jude Drive, Lackawanna, New York, near Lily Dale,

lost her valuable French Poodle, Jacques. Miss Budd was heart-broken and offered a \$50 reward. Not locating the dog, she went to her Greek orthodox church and prayed all evening, asking God, through St. Anthony, her patron saint, to help bring her dog back. She also prayed to St. Jude, a recognized spirit helper.

The next day, shortly after dawn, Mrs. DiPasquale of 965 West Avenue, while riding the bus to work, spotted the dog asleep on the steps of the church where Miss Budd had prayed — namely, the Hellenic Orthodox Church, Delaware and West Utica Avenues. Mrs. DiPasquale phoned her husband, a fireman at Engine Company 37 at Cleveland and St. Catherine's Court, and he picked up the dog and took it to the happy Miss Budd.

This story was featured in the Buffalo Courier-Express, Buffalo, New York, September 23, 1961.

QUESTION TO ED BODIN

Question: What is Jewish Spiritualism?

Answer: There are three divisions of Spiritualism as I see it, namely:

1. Jewish Spiritualism, based on communion of the Old Testament prophets and Jewish history of contact with God and the spirit world.
2. Christian Spiritualism, based on the New Testament mediumship and teachings of the creedless Christ and His disciples, and their non-sectarian history.

3. Fox Cottage or Modern Spiritualism, based on proved mediumship, which disregards the Bible as an authority or any orthodox doctrines; considering Christ merely another prophet, and the Bible just another book of ancient writings.

A QUESTION ASKED BY Ed Bodin

To every non-committed Spiritualist:

"On which side of the Creedless Christ fence do you stand — or do you prefer to straddle it? There is no neutrality according to Christ, who said: 'He that is not with me is against me.' (Matt. 12:30). Also: 'He that is not against us, is on our part.' (Mark 9:40)."

We fall to rise—are baffled—to fight better. The honorable end—this is the one thing that cannot be taken from a man.

NEWS ITEM FROM ED BODIN

An interview in September, 1961 with Mabel Riffle, Secretary of The Indiana Association of Spiritualists and Camp Chesterfield, incorporated in 1887, revealed these words from Mabel Riffle: "This year we had one of the finest camps in our history — it was very successful, and the school, known as the Chesterfield Seminary, from August 20th to 25th — had 104 students."

And, she added: "Please thank *Chimes* for printing the truth — and I am sure the thousands who come to Chesterfield will never be dissatisfied with our workers." Mabel Riffle is the author of the book entitled: "Truth Bundled Up", and its chapter number 8, headed "Christian Spiritualism" has been quoted around the world. On page 47, Mabel Riffle gives this definition: "Spiritualism is a doctrine that all that exists is spirit; idealism; a belief that departed spirits hold communion with mortals by means of physical phenomena, or during a state of entrancement, commonly manifested through mediums." And, on the same page, she writes: "A Christian Spiritualist is one who believes in the truths taught by Christ, believes in His communion with His disciples and friends after the crucifixion, believes in the communion of all spirit, good or evil, after the change called death."

THE VOICE OF GOD

*I sought to hear the voice of God,
And climbed the topmost steeple.
But God declared: "Go down again,
I dwell among the people."*

—Louis I. Newman

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Psychic Experiences of "We, The People"

THE SLIPPERS WERE THERE! by Sam Harms

Proof that our spirit helpers will lend a hand to give us a "lift" was well demonstrated recently. I had been sitting at the kitchen table, expecting to take up the reading of two books I had selected for study. Before settling down to read, I thought I might as well exchange my shoes for more comfortable slippers. Opening the closet door, I looked for them, and not finding them in their usual place, went to the bed room, assuming that I must have neglected to put the slippers away when wearing them before.

However, the slippers were not in the bedroom, so I called to my wife, asking whether she had seen them. She had not, so I went back to the kitchen, and believe it or not, there they were, right on the kitchen table. I made sure that my wife had not moved from her place in the front room, then called her to come and see. Thanks to our spirit friends, I put my slippers on, and began reading *Chimes*, instead of the books I had selected, and from its pages, got the lift that I needed.

UNSEEN GUIDANCE by O. W. Blanchard

Fed up with paying high rents on apartments, Wayne Potter and his son had been seeking a house to buy for several months. So, when his son asked him to look at some property in a near-by suburb — although the price was high and the location some distance — Wayne decided to drive out.

Suddenly, Wayne Potter realized he was lost. He stopped his car and

looked about. How, he asked himself, could he be lost within not more than five minutes from his apartment in the down-town section he knew so well. What had happened? He could not remember what streets he had been travelling. It was as tho someone else had been doing the driving.

He decided to drive to the next corner for street identification. There, he looked about and noticed that the third house from the corner was displaying banners indicating a house was being shown. Why not, he reasoned, look at it on his way out to the suburb?

The house was open and, although there was no attendant, Wayne inspected the property, which included a garage and beautiful garden. That evening, he telephoned the woman who owned the property and was given details on the purchase price, etc.

The following day, Wayne returned to the property, but the owner was at her home. Several people were looking at the property which had been listed with an agent. Driving to her home, Wayne rang the bell, which was answered by the owner's son. "The place has been sold", he told Wayne. At this point, the woman appeared and said, "Yes, and this is the man I am selling it to."

The house, which he purchased on the spot, with its beautiful garden, trees, flowers and shrubs, was the "Dream House" Wayne had been seeking for forty years.

Surely the angels have watch over thee.

IN SIX WEEKS by Mrs. Isabel Campsie

During a session of our Circle Of The Golden Chain, a message was received from the husband of Mrs. J., an absent member. It said, "Please forgive my wife, and invite her back into your circle, as she is lonely now and in six weeks time will be passing over."

Our circle is private, and held in my home, no fee being charged. It was composed of eight persons interested in investigating Spiritualism. Mrs. J. was one of these persons, for whom I was acting as medium. She had not been invited to this meeting for the reason that she had unjustly accused me of mislaying some of her money. In reality, she had mislaid it, and I had merely gone into her apartment to help her hunt for it. My husband discovered the money in a vase, placed high on a china cabinet. But, I was hurt by her accusation and had not invited her to the next meeting. However, we took her husband's message to heart and did invite her to the next three meet-

ings, after which I had to leave for London, England.

In packing for the trip, I included a pair of green earrings Mrs. J. had given me for taking care of her once when she was very ill.

Arriving in London, and while my husband took care of the business which had called us there, I looked for and attended a few Spiritualist Church meetings. At one of them, the medium pointed at me from the platform and said, "The earrings you are wearing were given you by a woman who says you were like a daughter to her. She comes now to apologize to you for wrongly accusing you of a theft. She says she was old and forgetful, and not then accountable for her actions. She thanks you for your kindness in taking care of her and says her name is Mary Ann J." This message came approximately six weeks after the message received from Mrs. J.'s husband in my own home across the ocean!

Upon arriving back at the hotel, I wrote my mother for confirmation of the message. It was correct, for Mrs. J. had passed over exactly six weeks from the time her husband manifested, just as he had said she would.

A WORKING SPIRIT by Rev. Marian Klein

On the evening of July 6, 1946, after a strenuous day of working and studying music and voice, I decided to relax on the couch with a book. Suddenly, I felt myself floating into mid-air. The sensation was strange, for the simple reason that I was not asleep, but wide awake. My body was sitting on the couch holding the book in my lap, yet I walked about the room completely apart from the physical form. I floated out of doors into a rain storm, but felt nothing. I touched a man on the shoulder, he did not feel anything.

Then, a hand was placed on my shoulder. I looked up and saw a nun. This was rather puzzling, for I never had had any association with the Catholic Denomination before. This little lady had enormous black piercing eyes, and a dried up face, and wore the habit of a Catholic nun with a knitted shawl over her shoulders.

Speaking in a broken accent, she said, "Come with me. I will show you what I am doing on this earth." I refused to move until I was told why I had been spoken to by this person! She said, "My name will mean nothing to you, since you never made contact with people of my faith. I know you, and your life also, and that you were born into the Hebrew faith and have

(continued on page 31)



The Shaft Of Light



by Rev. John K. Chaney

(1915)

MOSES FOSTER DEAD.

The venerable Postmaster of Midland City, Moses Foster, died suddenly of heart disease at his home in that village Saturday evening.

Mr. Foster was one of the best-known citizens of Jefferson Township and for many years served the village of Midland as Postmaster. He had lived in the town for a great many years and was a member of the family of that name so well known in that section of the county.

He had been in failing health for some time, but his death came very unexpectedly.

During the late afternoon, I had been in the post office to pick up my mail, and talked briefly with Mr. Foster. He was always friendly, and eager to talk with each patron when he handed out the mail. Returning to the little parsonage where I lived alone, I ate my supper and began the final work on the sermon to be given next morning. There was a strong Spirit Presence manifesting Himself to me, for I was conscious of Spirit help while writing the revision of my sermon.

Suddenly I saw a shaft of light inside the front door. The room was dimly lighted by one kerosene lamp, and the brilliant glow at the door drew my attention. The shaft of light seemed to divide, and within that framework I saw Mr. Foster standing, smiling and beckoning to me with his hand. I arose and walked toward the front door to invite Mr. Foster to sit down. His form disappeared as mysteriously as it had come!

I stood at the door with a feeling of holy awe, a mixture of wonder, fear and reverence; positive that Mr. Foster had stood on that very spot one minute before. I pondered in my mind the meaning of this sensory and extra-sensory experience. It was sensory because my eyes had seen our postmaster, Mr. Foster. I had seen the blazing shaft of light, had seen him raise his hand in greeting to me, and had seen his lips move, although I heard no words. All this came through my physical senses. In addition, there were extra-sensory or spiritual factors involved that are never easy to describe. Somehow I knew I was witnessing the extraordinary, from outside earthly limits, something unusual, exceptional and remarkable. With only one year of experience in the ministry, and with a very limited knowledge of spiritual demonstrations, I could not interpret this phenomena.

Darkness had now come to the little village of Midland, and no one was on the street when I went out to the sidewalk. In those days, street lights were unknown, but I was familiar with the uneven flagstones forming the walk leading downtown.

Walker's store was open, but the usual crowd of loafers was gone. Half a dozen men were grouped on the sidewalk and talking in low tones. I saw Bill Walker and inquired of him what had happened.

"Moses died about twenty minutes ago, and I'm waiting for the



Rev. John K. Chaney

undertaker to come from Westboro," Bill answered.

I invited Bill to accompany me into the Foster home back of the post office, and told him that I was concerned about Mrs. Foster and their adopted daughter, Cecilia. The Fosters had no children of their own, but had adopted Cecilia several years before.

I sat down with the sorrowing Mrs. Foster and Cecilia, and tried to comfort them. I felt that I should tell them of the wonderful spiritual manifestation I had witnessed in the appearance of Mr. Foster. Also that I thought that Mr. Foster had stopped at the parsonage on his flight into the heavenly realm to announce his departure.

A second remarkable spiritual demonstration occurred at the funeral. Hundreds of neighbors and friends overflowed the church to pay respect to Mr. Foster, and the long lines of sad hearted men and women were guided by the undertaker past the casket. I sat in the pulpit for an hour watching these people file past, and, at last, the undertaker prepared to close the lid of the casket. There was a stir in the back of the auditorium, and a white haired, tall old man, lean-

ing heavily on his cane, arose and made his way down the center aisle of the church. I arose and stood inside the chancel railing. The undertaker turned and gave me a curious and bewildered glance. The old man walked beside the casket, placed his hands upon the folded hands of Mr. Foster, and stood in silence. A hush came to the room, and I am sure every soul there felt the Presence of Spiritual Forces. I saw that same bright shaft of light again frame the casket and the lone mourner beside it. Turning his head from one row of pews to another, with tears streaming down his face, the old man exclaimed:

"He was a good old neighbor!"

In June Chimes, I described various manners of Spirit manifestation, and wrote, "There may be a voice and no visible form, or there may be an appearance without a voice, or there may be the appearance to us of one living in spirit, and words spoken by that spirit person."

In the manifestation I have related of the coming of Mr. Foster to my living room on the night he passed into spirit, we have the appearance of the spirit person with no audible words heard. By the motion of his arm he conveyed his greeting.

Students always ask me how these spirit forms look, or how can one be certain that he really sees what he thinks he sees? In other words, what did I see that night

(continued on page 21)



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On September 16th, 1961, the Rev. Zeta Copeland and Mr. Elbert Briscoe were united in holy matrimony by the Rev. Jesse L. Smith, in the home of the Pastor at 665 Forbes in Montebello, Calif. Thirty guests attended the wedding which was followed by a reception in the home of the bride. The Rev. Copeland served as Associate Pastor of Spiritual Research Church at 4433 Whittier Boulevard in East Los Angeles previous to her marriage. She will now take a well-deserved temporary leave of absence in Monterey Park, where the Briscoes will make their home.

Sunday evening, September 24, 1961, The Daughters of America of Maywood Council No. 311, presented a new 50 star silk nylon flag of the United States of America to Truth Tabernacle, 9th and Indianola Avenues, Columbus, Ohio, of which Rev. Curtis V. Morris is the Pastor.

The flag was presented by the Daughters of America Flag Committee, composed of Mrs. Florence Smith, Chairman, Mrs. Rose Taggart and Mrs. Grace Poston.

Maywood Council No. 311 presented the Church its first flag in 1946.

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• NEWS FROM HERE AND THERE •

The Universalist Church of Good Will, Grand Rapids, Michigan, held a membership and business meeting on Aug. 6th, 1961, conducted by Mr. Benjamin Baughman, Vice-President. A motion was passed that Mrs. Mable Buck was to become the Assistant Pastor, following her ordination. Following the meeting, a dinner was served, and private interviews given.

At the evening service, the Rev. Olanzo Hunt of Dowagiac, was the speaker. A beautiful rendition of "Whispering Hope" was given by the Church quartet, Mrs. O. Hunt, Mrs. F. McMahon, Mrs. P. Limbeck and Mr. B. Baughman.

On Aug. 27th, a capacity crowd attended the annual birthday service for those over 80 years of age. The Pastor, Rev. Emma Farrington, conducted an impressive ordination service for three new ministers, the Rev's. Gardie Finn, Mable Buck, and Ernest Buck. Rev. Mable Buck was then installed as Assistant Pastor. Mr. Wm. Thatcher of Grand Rapids was the evening speaker. Short talks were given by Rev. Emma Binz, Rev. Emma Farrington, Rev. Edna Mantz, Rev. Donald Long, and Rev. Mable Buck. A banquet for all over 80 years of age followed, the banquet cake having been furnished by Mrs. Donald Long.

Bishop Joseph Lindsey of Boston, Mass., held graduation exercises on June 24, 1961 for his metaphysical students. Royal A. Slate took the course with the class in Hartford, Conn. Six from Hartford were in the graduating class, which was held in the newly acquired building on Albany Street in Boston, the Church Of The First Born.

The Church of the Purple Healing Rays, Bronx, New York, held its first ordination on May 28th, 1961, when Esther Parlato was ordained by the Rev. Virginia O. Myott of Forest Hills, New York. Several mediums from other Churches attended, among them being the Rev. Glenn Argoe, and Rev. Helma Moore. Rev. Parlato was presented with a gift and flowers by the Church, and a delicious lunch was served by Rev. Ann Renneberg.

The Friendly Church of Christ, Chicago, Illinois, celebrated the 26th anniversary of the Church and the Pastor from October 15th thru 29th, 1961. Services were held nightly at 8 p.m., except on Thur. and Sat. A Banquet, closing the celebration, is scheduled to be held on Nov. 4th, 7:30 p.m. Light refreshments were served after each anniversary service.



Left to right: Sterling Newton, President; Vinnie Kingsley, oldest charter member; Rev. Wm. R. Aldred, Pastor; Mrs. Maude Meyer, sponsor of the project that finalized the clearance of the mortgage.

On Sept. 10, 1961, the Church of Spiritual Truth, in Battle Creek, Michigan, held a day of ceremonial celebration, at which time they burned their mortgage. Welcoming services opened at 10:30 a.m., followed by worship. All services were conducted by the Church Pastor, the Rev. William Aldred, of Muskegon, Michigan. Since becoming Pastor of the Church, approximately four years ago, he has vigorously promoted many projects toward the elimination of the church mortgage.

Workers and friends gathered from many surrounding cities to participate in the festivities. Several visiting workers gave short talks, and special musical numbers were included in both services.

After the noon dinner, a drawing on a cedar chest, which had been donated by Mr. and Mrs. Meyer, took place. 1720 tickets had been sold.

At 2 p.m., the ceremonial service took place, with short talks by Mr. and Mrs. Meyer, and the afternoon sermon by Dr. Ernest Evans, of Flint.

The Universal Spiritualist Church of Corning, New York, of which the Rev. Jaroslav Tuma is Pastor, had the pleasure of holding the first service in their new building on Sept. 12, 1961. This was also their tenth anniversary as a chartered Church under the General Assembly of Spiritualists. The new location at 22 Earl Street, is only two blocks east of the world famous Glass Center.

A two story building was acquired, of which the downstairs portion is used as a Church Auditorium, with the upstairs converted into a kitchen and dining hall. Both the Pastor and members feel that a big step forward has been accomplished, and look forward to further progress.

The First Universal Spiritualist Church of New York City, of which the Rev. Clifford Bias is the Minister, began its 1961-62 season on Sept. 24th, in the Laurelton Room of the Hotel Wellington, 55th St. at 7th Ave., in New York City.

On Oct. 8th, Agatha Wojciechowski was ordained into the Ministry of Spiritualism. The Rev. Peniah Umbach, Vice-President, and the Rev. Gladys Strohme, Trustee, of the Universal Spiritualist Association, served the Church on Oct. 22nd and 29th.

On Nov. 19th, the Church will observe its fourth anniversary with, as guest speaker and medium, the Rev. Raymond Burns, Minister of the Albertson Memorial Church of Stamford, Conn.

The United Spiritualist Church of East St. Louis, Ill., held the dedication of their new Church at 51st and Ohio Ave., on Sunday, September 3rd, 1961, with services at 2:30 p.m. Supper was served from 4:30 to 7:00 p.m., and evening services at 7:30 p.m.

The Church was beautifully decorated and filled to capacity. Rev. Ernest Schoenfeld, I.S.S.A. President and Rev. Lena Crane, Secretary, participated in the services. Metropolitan area churches were represented, and all had a pleasant day to remember.

Sunday morning, at 9:30 a.m., September 10th, 1961, marked the opening of a Lyceum at the Central Spiritualist Church, Haynes and Hulbert Streets, Dayton, Ohio. Both children and adults were in attendance. Mrs. Carlton Jones held the class for the adults, while the children were under the supervision of Mrs. Louella Davis and Mrs. Lillian M. Staton. A cordial invitation is extended to all in the Miami Valley who are interested in promoting the wonderful teachings of Spiritualism to join with us in our efforts.

The Rev. Thomas C. Kelly, of the Trinity Healing Center, Harmony, Penna., is planning a new inter-state tour, and would like to contact churches in Texas, Arizona, New Mexico and California, who would like to have his services. Those interested may write him at the above address. Rev. Kelly is an exceptional healer and a good speaker.

Church of the Comforter, (Summerland Spiritualist Association) at 1028 Garden Street, Santa Barbara, California, celebrated a post-vacation dinner after the Sunday morning service, on September 10, 1961.

After the blessing, Dr. Helen Thayer presented each guest with a slate caricature of himself or herself, and led the singing of "School Days". Myrtle Green, Secretary, beamed while Harvey Neeley, President, ably carved a turkey, expertly prepared by Verna Cunningham, President of the Women's Auxiliary. Della Lavigne, in charge of music, contributed to the general success of the affair, while Minnie Newhouse and Gertrude Fay proved to be deft volunteer waitresses.

Tiny footballs, as part of the decoration motif, signified the "kick-off" of a membership campaign. Church of the Comforter justly expects an active Fall and Winter schedule.

A phone call to *Chimes*, from Dr. A. J. Princic, of Los Angeles, California, brought information that Mrs. Princic was rushed to the hospital for an emergency operation. The Church opening that had been scheduled for early in October will be delayed a few weeks, but it is expected that Mrs. Princic will recover soon, and the Church plans will then go forward.

The Rev. Winogene Savage, of Lynwood, California, officiated at the marriage of her grandson, June 23rd, 1961, in the Chapel of Friendship, in Hollywood. Both the bride and groom are students in the classes of Rev. Savage.

PASSED

Huffman, Dr. Vessa E., Des Moines, Iowa, Sept. 25, 1961. Active in the Spiritualist field for over 33 years, and Pastor of her own church. Services Sept. 28, 1961.

Jack, Walter, Erie, Penna. Times-news writer, and author of many Spiritualistic articles. Reporter, historian, author, High Mason.

Folsom, Mrs. Claudine Russell, Sept. 4, 1961, Ft. Worth, Texas. Well known pioneer worker among the Spiritualist Church of Texas. Member of the Third Spiritualist Church of Ft. Worth.

Jenkins, Rev. J. Burl, Sept. 19, 1961, Lima, Ohio. Pastor of the Spiritualist Church of Truth, former member of Trustees, Spiritualist Assoc.

Brown, Cora, Wells, Kansas, Sept. 1961. Long a member, officer and worker of Sunset Spiritualist Camp, Wells, Kansas. Officiant, Rev. Nellie Hunsley, of Wichita, Kansas.

The First Spiritual Church of Montreal re-opened after the summer vacation, September 3rd, 1961. The guest speaker was the Rev. Oliver E. Kemp of Norfolk, Virginia, who was accompanied by his wife, Hilda, a N.S.A. healer. She did good work with the Church band of healers and also did private healing during their stay of five days. The Rev. Kemp gave an excellent address, many spirit messages, both by clairvoyance and billet.

Monday through Wednesday, he took groups, and again on Thursday, gave an address under trance and spirit messages. His outstanding

work drew large attendances at both services.

The First Spiritual Church of Montreal, the only one in the Province of Quebec of this denomination, commences its third year with a membership of 100, and it has an energetic and able Committee, who give the Pastor full support and co-operation. The Pastor, the Rev. James C. Snook, was happy to greet the Rev. Billy Turner, who visited Montreal and was among the congregation. Rev. Snook will be pleased to learn of anyone visiting Montreal from other churches, if they will make themselves known to him.



1961 CHESTERFIELD SEMINARY HUGE SUCCESS

The 1961 session of Chesterfield Seminary was a huge success from every angle, which was attested to by the one hundred and twenty-five enthusiastic students who participated in the twenty-four various courses offered.

Registration was on August 20th, with classes starting on the 21st. A devotional service was held each morning, supervised by members of the Faculty, with Vesper Services each evening. At the latter services, the participants were chosen from the Advanced student group, all of whom were outstanding.

Commencement Exercises were held on Friday evening, certificates of attendance were presented to the students. The Valedictorian chosen by the Faculty as the most outstanding student was Mr. Earnest Coffin, of Worcester, Mass., who gave the Valedictory address. These exercises were followed by a student-Faculty Mix, held at the Camp Chesterfield Coffee Shop. An interesting program was presented by the Thistle Club, the fun organization of the Seminary. Rev. Leroy Zemke, of St. Petersburg, Florida, was Chairman, with the Musical program being led by Rev. Jack Teeters, of Detroit, Michigan.

Rev. Clifford L. Bias, of Camp Chesterfield and New York City, is Dean of the Chesterfield Seminary. The Faculty consists of Rev. Lillian Dee Johnson, of Bradenton, Florida; Rev. Anita Lonergran, of New York City; Rev. Mamie Schultz Brown, and Rev. Laurine Stroud and Rev. Nellie Curry-Hickock, all of St. Petersburg, Florida; Rev. Lucille Temme-Burke, of Evansville, Indiana; and Rev. Penny Umbach, of Chesterfield. Mrs. Pauline Swann, of Chesterfield, is the Registrar.

One particularly gratifying aspect of the 1961 Seminary was the large number of first year students, who made up about 50% of the student body. Students attended from 40 of the 50 States of the Union, with several from Canada and other Countries. The Seminary is held each Summer, the week following the closing of the summer season at Camp Chesterfield, and while sponsored by the Universal Spiritualist Association, is open to all Spiritualists, regardless of affiliation.

ANOTHER OLD TIMER PASSES

The Rev. Lula Mittlestadt of Santa Monica, California, well known to Spiritualists all over America and Canada, passed to the higher life on Sept. 28th, 1961, at the age of 81 years. She had served God and the spirit world for over sixty years, having lived previously in Oregon, where she was instrumental in establishing some 16 Churches, and one Spiritualist Camp.

Rev. Mittlestadt came to Southern California fifteen years ago, and continued her spiritual work, being active until one week before her passing.

Officiating at her services on Sept. 30th, was the Rev. Bessie B. Walburn, assisted by the ladies of the C.A.R., who gave their memorial ritual. Burial was in Oregon.

The Seventeenth Annual Convention of the Federation of Spiritual Churches and Associations, Inc., was held at The Deauville Hotel, Miami Beach, Florida, August 30th through September 3rd, 1961, under the able chairmanship of the Reverend Oma M. Purdy, Punta Gorda, Florida, and the Reverend Harry A. Tuffs, Lake Worth, Florida.

There was a good attendance of members and guests from all parts of the country, with many important matters, new and old, established on the records. Most important, seemingly, a capable woman was elected as President, one well-known and recognized for her worthy ambition for the continued growth of *Spiritualism*. The Reverend Sophie E. Busch will now preside during a year when many important issues are to be investigated by well-informed committees, who will bring their findings for action at the next Convention (1962) to be held in Milwaukee, Wisconsin, under the Chairmanship of Rev. Otto G. Fredricks and Rev. Anita M. Kuchler.

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MORE CHURCH NEWS

On May 15th, 1961, Rev. Floy Boney was ordained by the Rev. Dr. J. M. Sunday, of the Divine Light Spiritualist Church, 4156 Santa Monica Blvd., Los Angeles, California. Rev. Emily M. Veltre is Assistant Pastor.

The Reverends Neil T. and Dortha Morris Mackin were the guest Mediators of the Massasoit Spiritualist Camp, 19 Lincoln St., West Gloucester, Massachusetts, the week of August 13th-19th, 1961. Working as a team, through their gift of X-Ray vision, much help was given at the healing services each afternoon and evening. Many tests and evidential proofs were likewise given by those in Spirit by means of Psychometry and billets.

The Camp is a natural wonderland with many trees, pines predominating, and is filled with the vibrations of the Indians who occupied it as their home before the white man came. Some of it has

been cleared for the Chapel, with dining room attached, and a portion has been cleared in the depths of the woods for a Healing Chapel and furnished with a rostrum and benches, shaded by the wonderful healing pines and cooled by the ocean a short distance away. Cottages and rooms are available for Ministers, and guests or workers are invited to get in touch with Rev. Vivian Harvey for the 1962 season, when the Mackins will again serve.

The Massasoit Spiritualist Camp of West Gloucester, Mass., reports a prosperous summer, with record attendance. Several new co-workers joined in to demonstrate and teach the various phases of our religion. Among these were the Rev. John K. Chaney, of Tiffin, Ohio; Rev. Martha Seidler, of New York City; Rev. Wilma and Leo Bertizweiser; Rev. Dorothy and Neil Mackin of Newark, New Jersey; and Rev. Mary Martin Bacon and husband, of Philadelphia, Pa. Mediums from Mass., and the regular Camp mediums, also served. These fine workers have promised return engagements for next year, when rallies, clam bakes, picnics, and other activities will be open to the general public.

Rev. William H. DuBois, of New York City, received an enthusiastic welcome at the Mary A. Tower Memorial Church, Seattle, Washington, and at the Temple of Truth in Christ, where he served from Sept. 15th thru 27th, 1961. Rev. DuBois is widely recognized as a revivalist speaker. In Los Angeles, Calif., where he served the Temple of Radiant Reflection, the Rev. Mary Winyner, Pastor, large audiences attended during the first two weeks of October.

Since leaving New York in June, his itinerary has included Churches in Oregon, Washington and California. His goal is to bring the true light of spirit to bear on practical problems, for personal awakening to a more zestful and victorious living.

Adele L. Zimmerman was ordained into the Spiritualist Ministry on June 11, 1961. The ceremony was held at the Psychic Science Church, Milwaukee, Wisconsin, with the Rev. Anita M. Kuchler officiating. Members of the Spiritual Science Ministerial Association were standing by to wish the new Minister well. Rev. Zimmerman was attended by her husband and son. Good wishes were extended by a host of friends and relatives. Following the solemn rites, a lovely lunch was served.

MYTHS, OR REALITIES?

Mabel G. Feint

A few mornings ago, I was awakened by these words, spoken in my inner ear, "Myths become legends, legends become history." Surely the thought was from Spirit, as I had never read or heard such a statement. In tossing the idea about, I have wondered if a certain application to our daily lives could not be made.

As I grow older, I notice how the world is becoming populated with elderly people. In early recorded history, man's average span of life was in the late twenties. Then it rose to the forties. Now, it is in the seventies, the Biblical span, with many living into the late eighties or nineties. This is due to man's improved conditions and to greater scientific knowledge.

This is fine, up to a certain point. If it means too early retirement from active participation in the life and work of the world, or too much coddling, or too much self centered indulgence, carried on and on, into a useless senility, it is not good. There must be some sort of ending for all of us, sometime. Shall it be a wise and useful one, or shall it be a selfish, burdensome one? It is more or less up to us.

I knew a man whose family sheltered him from all his usual activities, because he was supposed to have a bad heart. He would sit, doing nothing, counting his pulse. "Just try this, it's 38 to 40 a minute." A touch on his wrist showed a slow but stronger pulse than my own, or the average pulse. He was not allowed to do his beloved garden work. He must sell the choice flock of chickens his heart delighted in. He must not run, or hurry, ever, or take long walks, or tinker in the basement, — bad for his heart! Yet he lived into senility, had a few light strokes, his mind became affected, and at the last, it took two or three strong men to control him. How much better to have let him go along his own, contented, busy way; to wear out, not rust out, to be a doer, not a burden, till he passed over.

Death is not a dreadful thing.
Unless the faith we profess is a
(concluded on page 21)

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Communication With High Spirit Teachers

by Dr. Eric G. Tagen

The question often is asked how it may be possible to contact the more highly developed Spirit teachers, the Masters or the Saints. We must bear in mind that usually the Doctors and our own guides who appear in development classes, have not always reached the highest spiritual spheres; otherwise they would not be able to be around us all the time. The same applies also to our relatives who may be still in lower planes, anxious to reach us, as we are anxious to reach them. The way and means of contact changes entirely when one of the High Teachers or a group of them selects a special medium for relaying their messages, teachings of higher spiritual knowledge or philosophy. In such cases, they select an unusually gifted psychic person with a background of science or religious teaching, an ample vocabulary and capacity to express the inspirations given to them in clear and understandable language. Another possibility exists, as the case of Andrew Jackson Davis proves, that they select an absolutely uneducated, but psychic, adult in order to prevent any distortion of their teachings, just using his vocal chords for expression.

Often we are asked: *Must the Spirit teacher know the language of his instrument, the medium?*

In reply to a question this writer asked the chosen instrument of the "Foundation Church of the New Birth" of Washington, D. C., the following answer, said to come directly from the Master Jesus, was received!

"There is no need to hesitate in accepting the claim that my Celestial forces and I have the mastery over the tongues spoken by men. We are able to select the manner of expression which is habitual or native to an individual in order to convey our thoughts through and to him.

It is the Soul condition which is important for the transmission of thoughts; for the soul condition is the vital factor which enables the quality of the thought to be transmitted from the spirit to the mortal brain. There are many things being written about the Spirit world and its inhabitants which are not strictly applicable in every respect. For their truth is relative, and many statements which are correct on the earth plane are absolutely wrong and in-applicable in the higher planes and in the celestial heavens. So, when statements are made concerning the spirit world, it is always prudent to investigate the source of these statements.

Time Causes A Difference In The Soul Condition

Investigation in what Spirit sphere the Spirit may be at the time he conveys his information. It is a general rule that information given by a Spirit, might vary with the time he had spent in the Spirit world. Needless to say that the Spirits in the Celestial Heavens are closest to the Father and His ultimate knowledge, and their messages are authoritative and reliable. At the same time, I wish to state that we are *eternally coming into a closer rapport with the Father*. However, we know through Self-Soul-knowledge that what we have transmitted is correct and can not be controverted nor gainsaid, and that *the language of the medium or transmission is quite unimportant* to the high soul quality of the messages we seek to impart, and which we are able to transmit".

What Are The Celestial Heavens Mentioned Above?

They are the highest accessible Spirit planes for former human beings now discarnate! Open only to those who, by their soul development, their lives and devout prayers, have been found qualified to receive the Divine Love of the Father. The Celestial Heavens are again subdivided according to the condition of soul development. The next lower Spirit spheres, even the 7th, have not the same quality, but serve as the highest planes for those Spirits who have the greatest development of their intellectual capacities, their knowledge of the universe. Beyond the Celestial Plane are still higher spheres for divine souls who have not yet taken on human forms, or lived on earth, ie: the *archangels*.

Another important revelation concerning the way of spiritual communication was received by Stainton Moses. Stainton Moses was at first a Vicar of the Anglo-Protestant Church on the Isle of Man and later an English Master at the University College School in London. He became interested in Spiritualism in 1870 and later developed psychic gifts which enabled him to receive, by automatic writing, highly qualified Spirit messages from a high Spirit teacher who called himself "Imperator". Much later it became known that Imperator was the former Jewish Prophet Malachi of the Old Testament. He declared that he was commissioned by Moses and Elijah under direct authorization by the Master Jesus to bring to this generation a purified Christian religion, free from man made dogmas and the doctrines of the Orthodox Christian Churches. At that time,

Imperator was in the 6th Sphere of the Spirit world, and thus able to converse with his instrument directly.

These revelations were published by the London Spiritual Alliance under the title "Spirit Teachings" in 1880.*** Stainton Moses' spiritual activity was witnessed by his friends, Mr. and Mrs. Stanhole Speer, in whose house many seances were held. The Speers, in 1952, collected from his numerous unpublished manuscripts, deposited in the British Library in London, more revelations published under the title "More Spirit Teachings"****.

Imperator, his chief spirit, was at that time, as he revealed, in the sixth Spirit sphere. In these two books, we find interesting details about the way of communication. In order to prove the possibility of automatic writing without using the brain or the hands of the medium, Imperator made an interesting experiment. He and his helpers took Stainton Moses out of his physical body and left his spiritual body standing near to his physical body, with his mental faculties fully

(continued on page 18)



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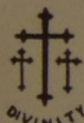
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I

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So this was India — the mystic
land of surprises and contrasts,
where, if the wings of my youth-
ful dreams were not clipped, I
would be enabled by Spirit to share
the warm Truth and teachings of
our Wayshower, the Master Jesus,
and thus to transform souls, lives,
living, villages and even whole
districts of the Headhunters, since
the promise of heaven was in the
primrose air of the early dawn of
my earth life. With Napoleon, I
believed the word "impossible"
was the adjective of fools.

Of course, the way would be
rugged, but those not used to a
cushion would not miss it — those
such as I, who was a motherless
child at eight, and early had to earn
her living and pay for her higher
education. From former mission-
aries, there were, however, many
warnings. I must take care lest a
stray elephant, rubbing his hide
against our bungalow, did not tip
it over, or that one of the clever
snakes of those parts did not hy-
pnotize me, or that a sensitized car-
nivorous plant did not place its
tendrils about me; also I must take
care to avoid the numerous tigers,
bears, leopards, especially those
that were the projected spirit of
some unfriendly medicine man or
woman who resented the intrusion
of a white person among them.
Likewise, who would want, by mis-
take, to be buried alive? There
were, they told me, numerous other
ways of making an angel out of any
missionary who strayed too often
alone among jungle beasts and
headhunters.

But my life had been established
upon the Nazarene since early
childhood, and the spirit people
had trained me well. Opportunities
for service were overwhelming.
This was my destiny — the by-

+

MY LIFE AMONG

by Dr. Enid S

products of which would net fur-
ther spiritual development, a large-
er knowledge and understanding of
human nature, and of the Biblical
and universal "gifts of the spirit",

had two years training in a Bible
school, instruction since early
childhood in voice, violin, piano,
and art, and experience in concert
work. I added constantly to my



A headhunter in his special dress. Each feather in the headdress
stands for a head he has taken. Eleven are visible. Assam, India.

as demonstrated among some of the
most underprivileged, neglected,
and primitive people of earth, the
Naga tribes of headhunters, living
in northeast India, near Tibet,
China, and Burma.

Many a time, I had read in a
Bible that had been teleported to
me, opened by spirit hands, to
verses marked for special attention.
This verse, "Study to show thyself
approved unto God, a workman
that needeth not to be ashamed,
handling aright the word of Truth."
So, my duty was to be exceedingly
well prepared. This took a long
time, though many things were
carried on simultaneously and the
purpose was held to tenaciously
with no digressions. Temptations
were given hasty dismissal. The
routine required by our largest
Protestant church denomination
consisted, for single missionaries,
graduation from college or uni-
versity, training in their theologi-
cal seminary, instruction in a medi-
cal clinic, a year's teaching experi-
ence, a year's residence also in
their denominational Home with
special classes, outside mission
work and speaking. Besides this, I

education, all of which was used
and found valuable in my life
work as a missionary. Versatility
with excellent training is a virtue
and makes good servants of God.

The best part of my training,
however, was the two years under
spirit instruction in my early youth
when my deceased mother and
grandfather minister came to de-
monstrate the different phases of
spirit phenomena, all in the light,
which I was later to find in practice
among Oriental peoples. So, all
along, I had said, as Lincoln said,
"I will study and get ready, and
maybe some day my chance will
come."

The chance did come, but not to
go to India as a single missionary,
but one married. It seemed best
to yield to Cupid's arrows, so I
was appointed by our Mission
Board as the first married woman
to go as a missionary in her own
right, not merely as the wife of a
missionary. We were offered a
colossal assignment among a group
of savage tribes that were largely
headhunters, that the English
Government had for years tried to
subdue, to protect their adminis-

THE HEADHUNTERS



Smith, Ph.D.

tered territory to the south in the plains below them. They had sent up soldiers. Later, when these were killed, they sent traders with liquor and tobacco, but these also were killed. Now, we were asked to see what religion and education could do to civilize these people. We accepted the challenge, and sailed in 1912, on the Arabic, a vessel sunk during the First World War. It took us two weeks to reach Liverpool. We continued our journey for some four or five weeks longer on the Amarpooa to Calcutta. Arriving, I discovered the world was small, for that night I heard a lecture delivered by one of my University of Chicago professors! Temporarily, we put up at the Lee Memorial Methodist Mission, built on the contributions that came as sympathy gifts to the Lees, who had lost seven of their children in the Darjeeling Disaster, a landslide that completely buried them alive.

While at this marvelous institution, observing mission work, I learned how important it was to see things through the eyes of others, especially those to be helped. For example, it was famine time with many dying from starva-



Dr. Enid Smith in a bamboo chair arranged on the back of a headhunter, Ao-Naga Tribe, Assam, India, 1912.

ation everywhere — but to India, religion is more important than life. Little babies and small children were sold to the mission for two pennies apiece, so that their lives might be saved and that they might receive good bringing up. Mothers came begging a morsel of food, but could take it from us only under certain conditions. I helped with the feeding of some,

but was warned not to hand them anything directly, as it would break their caste and that was worse than death. I was told to place the food on the ground to break my vibration, then the person could pick it up and eat. Again, out on the street, I must be careful not to let my shadow fall on a poor man's rice being cooked by the wayside, or he would have to throw it away and go hungry, for it would be polluted. Gandhi had not, at that time, changed ideas about the caste system.

Gradually, I was learning that should one open his eyes and see, he would discover his image in all images; and should he open his ears and listen, he would hear his own voice in all voices. As a student of sociology, psychology, and religion, I knew that the eight great major urges of humanity that I would have to observe in my work, were, namely; the great urge for security here and hereafter, the urge or want of response or love, the desire for adventure or new experience, a need for recognition or a place in the sun, also the desire for freedom, for justice or fairplay, for a chance to create, and an opportunity to aid or assist others.

A further help to me in my observation and work was a knowledge of the four great generalizations of history, the same for all peoples, given by the historian Charles Beard, which are in effect, (1) that the universal laws of sowing and reaping operate justly for all, (2) that the bee that steals the honey fertilizes the flower, (3) that those who within themselves possess the seeds of destruction are first made mad with power, and (4) when it is darkest, the stars come out.

Presently, I was taken to see a tiger that had been shot in a jungle district the night before. It was said to measure 16 feet from tip of tail to nose. It looked unbelievably large, and I was tempted to say, with the woman who first beheld a hippopotamus, "There ain't no such critter."

I was duly warned not to try to shoot wild animals, as it was difficult to hit a vital spot, and a missionary who had shot at a tiger recently had the surprising experience of having the beast turn on him, take his gun in its teeth and crush it, and then start chewing on him. A native nearby rescued him from the angry beast which he had only wounded.

We had nearly a thousand miles yet to go to our station among the headhunters. We had to be prepared to live among naked savages

that made raids on other villages, going as far as the plains, taking heads, bringing them back, placing them on the skull tree in the center of the village, around which the women danced, singing the praises of the warriors, for what woman would marry a man that did not have several heads to his credit, a feather for each head in his headdress, showing that he was able to protect her? I was to do my travelling on pony back, clinging to the mane or tail of the little animal while he pulled me up the terribly steep inclines; or I was to be carried in a bamboo chair arrangement on the back of a native (see illustration), on all occasions wearing my solar toupee or cork hat, as protection from the deadly rays of the Indian sun.

Plans had been made for us to visit several of the missions on the way to our own. Up in Assam, the missionary told us of an interesting experience of his that might serve as a warning to us. After lunch one day, he had taken his white umbrella and started for a stroll. He had walked a short distance when he heard a rustle in the thicket to his right, but he thought it was a jungle bird or a small animal, and kept walking on, meditating about his next Sunday's sermon. The rustle in the thicket ceased and was forgotten. A quarter of a mile ahead, the path curved sharply, and without warning of any kind, a tiger suddenly came from the bushes and stood only a few feet in front of him. He stopped, but for a moment did not know what to do. He knew that he must not run or appear afraid, for at such times, a perspiration is exuded that causes animals to know they are about to be attacked and

(continued on page 24)

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HIGH SPIRIT TEACHERS . . .

(continued from page 15)

aware of that which he saw. He described it as follows: The writing was not done as he had imagined it, by guiding his hand and impressing his mind, but by directing upon the pen a ray which looked like blue light. The force of the ray caused the pen to move in obedience to the will of the directing Spirit. Further, in order to show him that the hand was a mere instrument and was not essential to the experiment, the pen was moved from his hand, but kept in possession by the ray of light which was directed upon it. It moved over the paper and wrote as before. A great part of the manuscript was done without intervention of the human hand. The Spirits told him that it was not easy to write without a human hand, but showed by this experiment that it is possible. Then, they brought him back to his physical condition and told him to write down that which he had witnessed.

Stainton Moses explained: "I remember wondering how such spirits spoke English, and in reply to my thought, several spirits addressed me, speaking in languages which were not intelligible to me, but which were interpreted by my teacher. He also showed me how Spirits communicate with each other by transfusion of thought. But he said that sound could be made in the same way, without aid from anything material.

Because of his religious background, Stainton Moses was at

first sceptical about those revelations which were in contrast to his church teachings, and asked for the names of his Spirit collaborators. *Imperator* replied:

"Names are but a convenient symbol for the influence brought to bear upon you. In some cases, the influence is not centralized. It is impersonal! In many cases the messages given to you are not of any one single mind, but the collective influence of a number of Spirits. Many who have been concerned with you, are but the vehicles to you of yet a higher influence, which is obliged to reach you in that way. We deliberate, we consult; and in many instances you receive the impression of our united thought. We insist on the distinction between that which is normal and that which is abnormal; that means the direct work of Spirit, *external* to the medium, which paralyzes and deposes his spirit, and then substitutes an intelligence which more or less controls his physical organism. This we call abnormal, and compare it to the control exercised by a hypnotizer over his patient. Normal mediumship is that wherein the spirit is entrusted with wider powers and has its own capacities by the inspiration poured in upon it.

Inspirational Mediumship

Inspirational mediumship is done by suggesting to the mind a thought which is not framed in words. It is the highest form of communication, only practical when the whole being is permeated by spirit control. In such cases, conversion with Spirit is maintained mentally, and words are not necessary. Even in our higher states, we Spirits have no voice nor language, but Spirit is cognizant of Spirit, and intercourse is perfect and complete. You, as an earth medium, write in such words as you would naturally employ, the ideas conveyed by us to your brain. For Spirits fence you round from external influence and preserve the proper harmonious conditions. The handwriting is selected solely as evidence of the individuality of the Spirit teachers. The words are such as you would use, only thoughts are ours.

Quite a different story is the way of communication of the greatest of all American psychics, Andrew Jackson Davis of New York State, who lived from 1826 to 1910. He was only 20 years old when he startled the world with his book, "Principles of Nature and Nature's Divine Revelations", which had dozens of printings (now out of print).

Later, in his autobiography, "The Magic Staff", he revealed that Emanuel Swedenborg and the great Roman-Greek doctor, Galenus, were his guides. Evidently these two great men used him as a mouthpiece from the world of

Spirit, because he was not able, being ignorant, to distort their revelations by his own mind. His psychic gifts were discovered when he visited a travelling magnetizer-hypnotist and proved in his hypnotized condition, rare psychic faculties. A noted Nature Homeopath Physician, Dr. Lyon, gave up his practice in order to work with him for healing diagnosis and general messages, and a Scribe, Rev. Fishbough, took down all messages which came through him from the spirit side.

After some years however, Davis was able, even without hypnosis from outside, to induce in himself a state of independent clairvoyance which he called his "Superior condition". With increasing self control he could remember everything he perceived or experienced in his trance condition. During this period, he published 5 volumes under the title, "The Great Harmonia", an astonishing anthology of all branches of science and philosophy. He explained that he obtained his knowledge of past events and persons by spiritual impressions which he gained while in his abnormal state, and by coming in contact with the mind of the universe.

He described the "Superior condition" as a development of spiritual power; as the subjection and bringing of the real man into immediate conjunction with spiritual causes and principles. In this condition, individuals are subject to the Universal law, whereby the human Spirit is educated by experience, while the mind improves and learns by familiarizing itself with influences and phenomena, whether in the body or outside the body, whether in this world or in the higher spheres of existence.

Davis wrote 23 books under this condition, which is known in the Orient as "reading the Akasha", the Universal ether, upon which everything past has been recorded.

His wife, Mary Davis, reported that Davis lived a two-fold life; one an active, happy, healthful existence, the other calm, thoughtful, harmonious and pervaded by the serene and holy atmosphere of peace. *Without the aid of books*, but with the aid of clairvoyance, he proceeded with his research.

Another interesting bit of information about the manner and procedure of Communication of a Spirit Teacher with his instrument in recent time was brought to my knowledge through the book, "The Case For Psychic Survival", by Herward Carrington, about his experiments with the well known medium and writer, Eileen Garrett, published by Citadel Press, New York, in 1957.

Her Control and teacher, who calls himself *Uvani* and who proves to be a well educated spirit, answered the question by Carrington as to whether he can speak

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by
Fay M. Clark

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Through Death To Life

by Carole Colby

To illustrate the power thought and habit patterns have upon us, and how they may affect our after-life, I would like to cite a few true examples of some who have gone on to the Great Beyond.

In one case, a young soldier lost his life on the battle field from being bayoneted. The horrible experience was so vivid in his memory, that for years after his transition, the soldier endlessly wandered upon the astral plane in search of someone to pull the bayonet out of his side, which was causing him excruciating pain. Though we know there is no actual physical discomfort in the spirit world, mental suffering can be just as realistic; even more so at times. Not until the soldier came in contact with an informed sensitive upon earth, did he realize he had passed to another plane of existence, and that he was needlessly suffering because he did not know how to *mentally release the condition from his consciousness*. Through the prayers of the sensitive, the young man received spiritual guidance and was led to his rightful place of abode, no longer earthbound.

English, because his answers came out clearly in the English language. Uvani said: "No, I do not speak English. It is my instrument who transmits my thoughts in her habitual speech. I do not influence her body or mind. I use a figment — the fabric of the soul is stimulated by my thoughts, and produces automatic expression. It took many years to subdue the conscious mind. When the conscious mind is out, the unconscious takes control. There are two bodies, one visible to you, the other not seen by you. The invisible body is the reality. To me, the brain of my instrument is matter into which I have come. But there is a body of finer matter, and this is the one which I use. It has a different rate of vibration. My thoughts leave their impression on the soul content! I have definite access to the memories of the medium, and they can be stimulated so that one may read them. Every experience is written in the book of the soul. When I take control, the soul goes out to gain experience and refreshment. Very much the same happens in sleep. The soul can project itself into all kinds of experiences and return to impress these memories upon the mind at the moment of waking."

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There are numerous people who pass on from lingering, painful illnesses, awakening to find themselves in spirit hospitals. It may take some time before they can be persuaded to think positively and visualize themselves as being whole and perfect. Gradually they gain strength and are taken to the plane of life that they have earned for themselves while upon earth.

It is a sorry state of affairs when a soul is so ignorant of the reality of the afterlife, that he is in the predicament of the person I shall describe, who refused to accept the counsel and advice of the spirit doctors and nurses in the rest home where he found himself after making his transition. He had not heard Gabriel blow his horn; neither had he viewed the expected streets paved with gold, or been brought before the renowned throne of judgement. He could not believe that he had passed through death to life, and insisted upon re-entering a trance state every time he was awakened to see if he was willing to listen to reason. His earthly life had truly been nothing but a sleep, as was his life in spirit for numerous years while convinced he was dead. He refused to remain conscious unless he heard the heralding sounds of the trumpet announce-

ing that Judgment Day had arrived. He did not understand that we are our *own* judges, as each one of us shall discover when it is our turn to review the mental pictures of our mundane thoughts and actions.

Briefly, I would like to mention a young girl named Rose, who at one time requested my prayers for assistance. She had committed suicide while upon earth, not because she was seriously mentally afflicted, but for more personal, selfish reasons. Rose was a goodhearted person, but in her despondency, she did not fully realize the sin she was committing by attempting to destroy the spark of Divinity within herself. She was unaware that life does not end at the grave, and that only God has the right to release us from the confines of the mortal body.

Suicide victims are generally earthbound until the natural span of their life is up. They roam near the earth plane, plagued by thoughts of the tragic act they have carried out, unable to receive help and comfort from the higher spheres. Little do earthlings know what service they can render to such unfortunate souls, simply by offering sincere prayers that God, in His infinite mercy, will touch their heart and consciousness with His all-consuming love, awakening within them encouraging hope and faith to see them through their trying dilemma.

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We learn, although it takes us long,
That life is far too brief for hate.*

—Margaret E. Bruner

MYTHS OR REALITIES . . .

(continued from page 14)

gigantic humbug, death is a friend, a doorway to a happier and a better land. The greatest myth of life is that death is an enemy, a legend that has no basic truth in it, born of a myth, nurtured by fear and ignorance of what God has in store for us after the school of earth life is over. Every day we see people giving up to old age, to infirmities that are often figments of the imagination. A little applied psychology and will power would throw off these psychomatic causes of illness. Above all, a systematic use of our sense of the Christ within would bring a progressive development of our inner powers, rather than the dreary recital of failures and retrogressions.

Remember, myths become legends, or the rules we live by, — and legends become history, or facts. The past is but history, memories. The future is built up of things expected, feared, or hoped for. *We have only the now.* So, each morning, let us say, "Here's another day, filled with opportunity, There's work to do — Let's go!

SHAFT OF LIGHT . . .

(continued from page 11)

when the spirit of Mr. Foster paid me the visit in my living room?

Whatever the substance was I looked upon, it made perceptible to my senses the person of Mr. Foster as I had seen him many times in the flesh. Materialization means to invest with material characteristics. An interesting study of this may be found in Luke 24:13 to 44, an account of several appearances of Christ in Spirit after He arose from the grave. Christ walked beside two of the disciples along the road, but they did not recognize Him. He sat at table with them to eat, and they knew Him not until He broke the bread and blessed it and revealed Himself. The lesson is that materialization does not mean invested with physical material, but with physical material characteristics.

From my own investigation of the appearances of spirit people, I know that usually our other senses aid the eyes in identifying the form as that of a certain person. In a mysterious manner we may not only see Mr. Foster, as I certainly did, we may also feel the presence of the spirit person.

We are influenced all day long by many things that register on

our brain through senses other than our eyes. I have associated with several blind people, and know they develop a perception that substitutes for physical eyes. And, in spirit phenomena investigation, we know it is possible for spirit friends to be discernible to us through senses other than our physical eyes.

A splendid example of spirit manifestation through voices, without visible forms, was furnished one night in 1927 when I offered to sit up with a dying man to relieve the family of his care. The man was so weak that he lay helpless and unconscious hour after hour, day and night. As the hours passed in that quiet room, with the man in coma, I became sleepy, but was awakened by the loud clapping of hands. I roused myself and saw the man vigorously clapping his hands, and heard him laughing aloud. Between these laughs, he was talking with friends whom I knew were in spirit. A few of them I knew, including the sick man's father. Several times, he talked with his father, always smiling and addressing him,

"Oh, Pap, it is so good to see you!"

Everything seemed to delight the sick man, because he smiled, laughed aloud, and clapped his hands during the rest of the night while he visited with these friends in spirit. They talked about old times here on earth, and about the reunion they would have when he joined them. I was beside his bed during the afternoon next day when he was released from his sick body and joined his friends with whom he had conversed the night before.

Four years ago, I had more than a score of materializations that included both the visible form and the audible voice. The person who appeared to me many times was Mary Bloom, a woman who did much for me when I was a young minister. It was Mary Bloom who urged me to accept the call of God and become a minister, and she not only encouraged me, but appointed herself my agent and went out among ministers and persuaded them to let me fill their pulpits. I have always felt greatly indebted to Mary Bloom.

Because of old age, the Blooms broke up their home and lived several years among their children. Upon the death of the wife, the father was placed in an institution for old people. This was done without my knowledge. Soon, Mary Bloom, in spirit, began to visit me

every day and express concern about Papa. She said he was lonely and sad, being more than one hundred miles away from any of his children or friends.

"John, I can depend upon you to get Papa out of that institution and I want you to get him and bring him to Fellowship House to spend the rest of his days."

This was the substance of many messages that came to me again and again, both day and night. After prayer for guidance and help, I set a day to drive to the town in which this institution was located. I knew the difficulty of getting a person released from such a place, but had confidence that God would work that out somehow. And God did! Mary Bloom had been visiting other people in her persistent efforts to get Mr. Bloom to Tiffin, Ohio, with me!

When I arrived at the institution, I found a son of Mr. Bloom had also decided to visit his father that same day, and had driven two hundred miles to get there. The son and his wife were favorable to my plan to bring his father to Fellowship House to live. Together we went down to the office of the superintendent and got the father released. While we were dealing with the superintendent, the daughter in law hurriedly packed all the father's clothing and belongings. They came to Tiffin with me and got their father established in his room here, where he lived until his 94th year.

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Matt. 15:13

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(see Luke 2:49)

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HONOLULU, HAWAII**LIFE IN TWO SPHERES . . .**

(continued from page 7)

room. There was nothing but cold
ashes in the grate, nothing with
which to warm the room. So, she
drew aside the blankets, and lay-
ing down, drew the suffering child
into her arms."This is nice, Mama," said the
child. "You have no warmth to
spare, yet you give it to me. Papa
is here too and says he wants me
to go with him on a journey. What
does he mean?"The mother was silent, and the
child cried out to her father that
she wished to go with him. The
mother wept. As the clock was
striking the hour of midnight, the
child said, "Mama, is it morning?
It is growing light. It is full day,
and I think I shall go away now
with Father."The mother clasped her child in
despair. "Oh, I want her," she
cried. "I want her but what can I
give her. No, it is best for her to
go, for there can be no life worse
than this, and perhaps she is better
and warmer there, and happier.
And, in this thought, she found
comfort."The spirit paused, then went
on: "In another home, another
mother sat by the side of her sick
child. The room was furnished with
all the luxuries the world could
devise. Aldeline, an only child, was
worshipped and adored, and every-
thing was done to make her life
one of luxurious ease and delight."One thing alone was wanting
for perfect happiness, for neither
wealth nor love can exclude pain.
It came stealthily during the au-
tumn, and for all the winter monthsthe child had suffered. Loving
hearts had ministered and waited
with intense expectation. Now the
winter had passed and Easter was
near."The father came and spoke her
name, and the child turned toward
him, opening her large brown eyes,
so filled with weariness and pain.
'Papa, I had such a sweet dream!
Cousin Ray was here looking just
as he did before he died last year.
He drew aside a curtain and I look-
ed through, and far away saw a
landscape of such beauty as I had
never dreamed of before. Cousin
Ray took my hand and wanted to
lead me away, but I thought of
you and awoke.'""It is pleasant to have sweet
dreams," the father replied. "You
will soon be strong, and then we
will go to the mountains and the
lakes, and we shall find many
beautiful places.""Perhaps," she replied, and then,
"It is growing cold." Her eyes
now were supernaturally bright,
for they had again glimpsed the
vision of the supernal spheres,
and no earthly ties could hold her
longer. The father and mother
stood by, knowing that they were
helpless to assist their child in any
way in the ordeal through which
she was passing. She seemed to
have sunk into deep sleep, then
she opened her eyes once more,
and a smile overspread her pale
face. She had gone to spirit."The group begged her to con-
tinue, and she said, "Far away in
the ether, where the zones of the
Spirit world sweep in vast folds
around their primary world, on a
jutting promontory overlooking the
earth below, a class of children
were grouped with their guardians
and teachers. They were waiting
for the coming of some one from
the space below, and soon they
were rewarded, for the spirits of
Adelaine and Cousin Ray floated
up to them on a beam of light and
were greeted by the group. Scarcely
was the welcome over, when a
spirit, tall and radiant, stood before
them, holding by the hand the
spirit of Ava, the child who had
died in the cold, unheated room.""I have come with my child,"
he said to the teacher, "to ask you
to take her into your group, and
care for her as it is not possible
for me now to do.""She is most welcome," replied
the teacher, and all the children
came trampling around the timid
Ava, who scarcely realized the
meaning of the change through
which she had passed. They madeher welcome, and her heart was
light and happy with their affect-
ions."I must return to earth," said
Ava's father, "for my wife, alone
and in want, is dying and I must
welcome her. I will bring Mama
to you soon, my child."Then the teacher said to the
happy children, "This Easter
morning will be kept with joy by
our friends on earth, because it
is the day sacred to the resurrection
of life from death. Two new mem-
bers have been born into our life,
and we will visit other groups, and
beautiful places, that we may be-
come better acquainted with this
new and immortal life."Scarcely had the spirit telling the
story ceased speaking, when the
topic under discussion turned to
the growth of a child in the heaven
world. One of the group, being
sensitive, had received a plea sent
by a mother on earth whose child
had passed to the higher realms.
The grieving mother was praying,
"Father in heaven, has my darling
lost by the change? Has she for-
gotten me, and is she wishing for
her mother? Is she content?"And, the spirit responded by
reaching out in thought to the
mother, saying, "No, she has not
lost, but gained. Earth life has its
advantages, but they are not to be
compared to life in the spheres.
Look Mother, into the vista of
fifty years of your darling's life,
were she to remain on earth. See
the events which would crowd
those years, such as befall other
mortals. The partings, sickness,
pains, disappointments, loss of
children and friends, the cares and
burdens beyond her strength to
bear. She has escaped to a land
where these cannot enter. I will
tell you," said the spirit, "what I
have seen!""When your child closed its
mortal eyes, its spirit vision fell on
the smiling face of your aunt. Just
as your little one found your arms
ready to receive her when she came
into earth life, so now she found
the arms of her aunt ready with
the same love and protection, and
resting on her bosom, she sank to
sleep, weary with the pain and
struggle of her last illness."I saw them often, and as you
sat weeping, the aunt would bring
your child and place it upon your
lap. She would look up into your
face and place her hand upon
your face and hair, not realizing
what had occurred. When you did
not notice her caresses, she became
grieved. Then the aunt would take
her in her arms and in a manner
I cannot explain, substitute herself
in your place, and the child was
again happy and content."From time to time, I have ob-
served her growth and advance-
ment. Both were more rapid than
if she had remained on earth.
Harsh words, the stinging reproach,**ORDAINED
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the biting winds of jealousy are to her forever unknown. When three years had passed, I again saw her, a child of five. She knew the relation of life and death, and that her mother and guardian were distinct. Her heart was overflowing with tenderness and she had become exquisitely beautiful, the embodiment of spiritual qualities. She loves you still, and will be the first to welcome you here, as you were the first to welcome her there. She is a companion of the shining ones who dwell in light. So, let your sorrow be changed to joy, for she grows in beauty and is surrounded by love." And, so saying, the group disbanded, each to attend to their own special joys and duties in the realm in which they now were dwelling.

Ed Note: Next month we will conclude the reprinting of this small volume, with a chapter on "Christmaside In The Sphere Of Light". . . which is appropriate for the coming Holiday Season.

YOUR CREATIVE FACULTY . . .

(continued from page 4)

ance — through deductive reasoning and gathering in of facts, work up to some point where absolute laws reveal themselves. How, then, are we going to be able to work as the creative genius works? In the first place, we must be courageous and daring — that is have sufficient courage to hold our own opinions, and the will-power to go forward in spite of obstacles. There must be no fear of self nor of the opinion of others. We must be ready to be thought queer, unconventional or even eccentric, for he who breaks away from the race consciousness must have the courage to be different. Also, we must be leaders — not imitators. The world is filled to overflowing with copyists — people who never have an original idea, but slavishly follow the other fellow. On the other hand, let us realize that leadership involves responsibility. Attainment of divine power is always the path of renunciation and loneliness.

The mystic believes in his ideal and his faith opens up the channels through which creative power becomes manifest, according to the pattern he images forth. The inventor exercises concentration and patience, focusing his attention to one point until the door of knowledge opens wide. For this reason, the Great Ones have always told us that we nourish our ideas by faith and give them power by concentration and the will to accomplish.

Every human being has the power to take hold of his consciousness and become more self-conscious; to give dynamic direction to his will and so become the more a creator; to flash his intuition and so become the more a god. All true

thinking necessitates words or pictures in which to clothe it, and this is supplied by the imagination. From this, we can see at once of what value the imagination is in life, for it gives form to thought. The difference between people, in regard to this inner visualizing, form-making power, lies in its clear-cut intensity. An artist with transcendent power will remember with almost mathematical accuracy the shapes of animals, birds, people and types, though the exterior model be absent. And so the artist carries the true outline in his brain and can reproduce it at will. All living creatures have the image making power, but only few advanced souls possess a rich and powerful imagination.

The first value placed upon the image-making power is the possibility of what it can do for man, for right here a great gulf is fixed between the genius and the common man. A genius, through his power of concentration and imagination, brings the outside world inside his mentality and there recreates it. As the commonest individual existence hinges on the image-making power, so the uncommon life of the genius depends on the fullness of the gift of imagination.

We see the manifestations of God in the laws of Nature and man's intelligence is a reasoning process directed by the Divine Spirit within man, in conformity with those laws. Our present civilization is one of inquiry rather than credulity, and for that reason we are finding unrest everywhere. Souls who refuse to be fed absurdities will seek until their questions are answered, namely, *what is the purpose of our being? Why are we here? Where lies our duty in God's great scheme of things?*

All down through the ages, men have wrestled with these problems. The Wise sages tell us that God has shared with man His Creative Power and man's misuse of this God-power has brought to man all his present ills. That here lies the great secret and also the answer to all his questions — that man must learn to create perfect patterns, even as God creates. There, in the Heavens, is a symbol of God's message written in six hundred quintillion stars, most larger than our planet Earth. "The still small voice" is in every soul, nor is it quieted until its restlessness finds rest in the Infinite, and senses the loving indwelling Divinity of the Creator.

Life is a day in school and each is to do his best. Thus, each soul

must live his own life, and through experience grow unto perfection according to the Divine Pattern implanted in his soul. As civilization advances, man will finally stand erect before Creation, with no fear of God, because a just and loving God does not wish man to fear Him, but rather to understand His Laws and live in harmony with them. Man works out his own salvation, success or failure, happiness or sorrow, health or illness. Every atom is vibrantly alive and has its own consciousness after its own fashion. *It is a Cosmos in itself.* Life eternal is shared alike by molecule and man. It is form that evolves and changes; thus what we call matter has gone through many changes, and will continue doing so — *but the life within that ensouls matter, is eternal.*

The past has proven that man is superior to the circumstances that may cross his path. He was master yesterday and today he is not defeated. Tomorrow will be victorious if he will have faith and work with courage today.

Where is the season of careless glee;

Where is the moment that holds no pain?

*Life has its crosses from infancy
Down to the grave — Are its hopes in vain?*

—Ella Wheeler Wilcox

Who builds a church within his heart

*And takes it with him everywhere
Is holier far than he whose church
Is but a one-day house of prayer.*

—Morris Abel Beer

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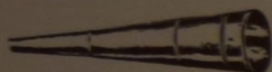
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HEADHUNTERS . . .

(continued from page 17)

that they had better take advantage of the enemy at once.

In a moment an inspiration came as to just what to do to save his life. He immediately opened his white parasol, let forth a terrible shriek, and rushed toward the beast. The tiger had no time to adjust to this new "jungle creature", utterly unknown to it, so it turned, sprang into the thicket, and could be heard tearing its way thru the jungle as fast as possible. Needless to say, the Missionary gratefully returned home, and thereafter was more careful where he walked, even in the day time.

The wife of the Missionary also warned me about sitting outdoors, especially in the late afternoon, or of playing the portable organ I had brought along for religious meetings. She said that she and some visitors were sitting one day near the front of their veranda for afternoon tea, when a small, but deadly, viper came out of the grass and coiled around the ankle of one of the women. The visitor was not aware of the snake, and to preserve her life, the missionary knew that the visitor must not be startled or caused to move. So, she called her paniwallah (water-bearer) and quietly asked him to place a small dish of milk near the woman's ankle. This was done without terrifying her, the snake unwound itself from her ankle, went to the milk, of which it was very fond, then disappeared in the grass. I was told that such vipers might be found hanging from pictures on the

walls, the backs of chairs, or from almost any number of unexpected places.

We visited several other missions on our way, and at each had interesting and informative advice from the missionaries, many of whom had had strange experiences. The most interesting mission work to be seen at this time was that of the Inditrial Schools at Jorhat, Assam, where my special friends, S.A.D. Boggs and his wife, were located. Here, some boys, former headhunters from the station we were going to serve, were willing to teach us some of the Naga words that we would need in our work. They could speak English, as it was generally taught in the mission schools so that the students could later obtain positions with the English government, and so earn their own way.

Back of the school was a large cleared space, used as a burial ground. The natives were not particular about burying their dead deeply, and as a result, bodies were often dug up and devoured by jackals or other wild beasts.

That night, there were no sleeping accommodations for us, other than a small tent set up on the edge of this graveyard. Two of the school boys also had sleeping tents there. A very new grave was not far from our tent, and Lepton, one of the school boys, explained that the husband of a poor woman who lived in a tiny hut on the other side of the clearing, was buried there. The man had fallen from a tree, and was picked up as dead and buried in the shallow grave. The wife kept a fire going at night to keep animals away, while she mourned him.

Our tent was furnished with two cot beds, two "morahs" or bamboo stools, a spade in one corner, and a lantern and matches in the other corner. The jackals were already howling that night when we put out the light and lay down on our cots. They whined and lamented like tortured spirits, and as the embers of the wife's fire flared up, they could be seen slinking away, awaiting a chance to return.

I finally dropped off to sleep, but suddenly found myself awake. It was very dark outside, and the howls had faded into the distance. But there was a plaintive cry that rose near our tent. I was startled and got up to listen more closely. I could hear two voices, one the growl of a jackal, the other a human being crying faintly for help. Someone was terribly in need! I lighted the lantern and sallied forth into the darkness, praying as I went that God would show me the way. As I walked forward, the cry for help grew louder, and I quickly walked toward the area from which the sound had come. Just then a voice behind me said, "Memsahib, too dangerous for you

out here." It was Lepton, and I told him someone must be buried alive, for I had heard a human voice calling for help. Directing him to keep the jackals off, I hurried back to the tent for the spade, and a moment later Lepton was digging furiously. We quickly threw off the debris, stones and brush, and disinterred the supposedly dead man, taking him over by the dying embers of the fire by his wife's hut.

Then the Naga boy told me about the customs of that section, the observance of which would make it hard for both the now very much alive man and his wife, for he said, when one had been a widow, she was always a widow, and her husband would not dare to return from the dead! Lepton said that there was need for help in a tea plantation not far away, and that later he would take the man there and get him a job. If the wife wished to leave her family and village, they could set up another household at the new place. He assured me that before dawn he would take the man into his own tent and see to him, and urged me to return to my own tent for some much needed rest. I was soon safely back, carrying the valuable spade!

That morning, before we went on to visit other mission stations, we strolled down to the bazaar, a short distance from the schools, where one could buy, for almost nothing, all sorts of interesting little keepsakes. Just beside the road, sitting under a large umbrella was a wonder-worker, or medium, of a simple sort. We know in seance rooms in our country that sometimes spirit friends will demonstrate their great power by holding down a table or chair so that we cannot move it, or we ourselves may not be able to move, but seem glued to the spot. We knew of one woman who was held by spirit force, so that three strong men could not lift her from the ground. The same phenomena exists among East Indians who have never heard of the words "Spiritism" or "Spiritualism".

Around this wonder-worker near the bazaar a small crowd had gathered, watching a certain Indian in the midst of a small circle that the medium had chalked around him. He had stepped within the circle, and was told he could not step over the chalk line, until released by the "pitris" or spirits. The crowd was having a good laugh watching his efforts to move out of the circle. Finally, the medium erased a few inches of the chalk line and told the man he could now go. This he did immediately.

One of the Government officials standing near, expressed the belief that there was nothing to the demonstration, just an agreement be-

tween the two Indians to put on a little act. The medium, overhearing the comment, rechalked the circle and asked the white man if he would like to try the experiment himself. Laughingly, he stepped boldly inside the chalk line, stood a moment, then decided that he would step out into freedom. He was utterly unable to move forward, only to raise his foot up a few inches and put it down with the greatest effort. It was now the turn of the crowd to laugh at the vain struggles of a member of the then bombastic ruling class in India. Finally, with levity, the medium erased a part of the line and bade the Sahib go his way.

Carrying my umbrella, as it looked like rain, I stopped to say a few words to the wonder-worker. He took my umbrella gently from my hand and stood it up in front of me — where it stood all by itself. Then, he said, "The Memsahib cannot move her umbrella." I took hold of it and tried with all my might, but it was anchored to the ground. One or two of the bystanders also tried, but it would not move. When the medium addressed the "pitris", the umbrella was moved by spirit up against my hand and I took it. The next thing he did was to tell me my name, my birth date, and the names of articles in my handbag. Then he said, "You know, Memsahib, all these simple, silly little things the pitris or spirits do for people are only to keep them in contact with the spirit world, and to help them know the fundamental truth that all is Spirit, that all the paths in India lead to God and oneness with the eternal Spirit in all things. God only is real and everlasting — all else is "maya", illusion.

To be continued next month

IS DREAM LIFE . . .

(continued from page 3)

ing to the blanket of roses that covered her casket? "I guess you mean the flowers at your funeral." I mused—then stopped. It was as if Gladys had spoken to me! I saw it all in a flash. Twenty years rolled back, and I was in a beautiful dream in which Gladys appeared to be radiantly alive and beautiful, although she had been "dead" for several weeks at that time.

We stood together in a bedroom which she seemed to be showing me. "This is my favorite room," she was saying. My gaze traveled from the exquisite ivory, four-poster bed to the matching furniture. Then, I noticed the walls and gasped in amazement! A white trellis work covered the entire wall and ceiling area, and over this ramblled the most gorgeous rose-pink roses amid twining stems and abundant green foliage — all so dewey-fresh and fragrant that I stared in disbelief!

Gladys smiled, seeming to enjoy my puzzlement as I walked over to the wall and took one perfect bloom between my cupped hands. It felt smooth and deliciously cool to the touch. Gladys' expression was one of fond affection as she said gently, "Yes—the roses are real."

This panorama took only a moment, and my mind snapped back to the present. "Gladys, now I remember. The dream! The roses were real. Is that what you meant?" And, she answered, "Yes. Grandma Garoutte's roses are real too." I was startled! Grandma G.—my great-grandmother—had died when I was only four. "You mean", I asked breathlessly, "that Grandma Garoutte is there with you too?" — "Yes, we live next door to each other, and she has a bedroom just like mine." — "So my dream was actually true? You have a house like that?" — "Yes, and Mama and Bill (my father) live real close too." — "Oh, tell me about Mama and Dad. How is Mama?" — "she is fine. Young again, her hair long and brown — clear to her hips. She is beautiful! I wish you could see her now."

Then I asked if the folks actually lived in the house my eleven year old daughter, Janne' had dreamed of. In this dream, Janne' had come to a quaint stone cottage set among lovely pines and green lawns. As she drew near, she saw "Grandma and Grandpa sitting on the porch in rocking chairs. (Janne' had visited them a year before they died, when they were old and sick.) Now, they looked young. They waved for her to come in, so she opened the gate and followed the path to the porch. There, Mama invited Janne' in to see her house, and also to tell her to tell me to stop grieving and worrying about them. That they could be happy there except for my worry. Janne' described my dad as having black hair (she had never seen it other than gray), and said he wore a "funny sort of hat with a piece of brim in front." A bill-cap used to be Dad's favorite head-gear, but Janne' did not know this. They lived in the midwest and we had moved away from there before Janne' was three years old — making one visit (mentioned above) about a year before they died.

Now, Gladys was verifying it all. She informed us that many of our dreams were true psychic experiences taking place on the other side while we are out of the body during sleep. That we visit them quite often, but that with very few exceptions, these happenings are not remembered.

May this article throw some light on the phenomena of true psychic dreams as verified by spirit contact! My hope is that others may be as fortunate as I in finding similar evidence.

WE LOOK AT SOME NEW BOOKS

Numerology — How to be your own numerologist. Vincent Lopez. (C) 151 pp., \$3.50. Vincent Lopez has been well known for many years and is considered an authority on Numerology. In this, his newest book, he covers every phase of Numerology, disclosing in clear understandable instructions the basic rules and techniques of the science of numbers in so easy-to-follow a style that the reader can apply them immediately to himself and his problems.

He explains the meaning of numbers from 1 to 9; Your personal year, Your personal month, The history and origin of numbers, Your three major Life Cycles; What your Path of Destiny signifies; Number values of all the letters of the alphabet; Your name; Your soul; Your personality; Should you change your name, and many others.

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Astro-Logic, 1962, Irys Vorel, paper, 100 pp., \$1.00. Your monthly and daily guide for the balance of 1961 and all of 1962.

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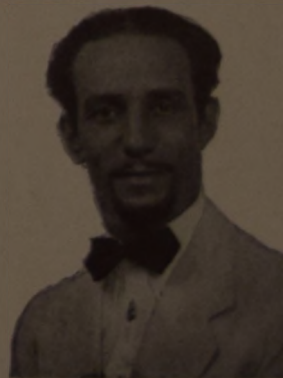
Inserted in each book is a short world prophecy for 1962, with other pertinent information for those who are interested in "what the stars foretell".

Miss Vorel is also the author of "Astrology Handbook".

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SPIRITUAL CHURCH OF ATARAXIA, 801 S. Wilton Place, Services Sun, 11 a.m. Classes for unfoldment. Rev. Pearl I. Barnes, Pastor.

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

TEMPLE OF SPIRITUAL LIFE, 8556 S. Broadway, Services: Sun, 7:30 p.m.; Wed, 7:30 Tue, 2 p.m. Private interviews Thur, p.m. by app't. Rev. Evelyn Alinger and Rev. L. M. Chambers, Ass't. Pastors. Res. phone PL 8-7072. Church phone PL 9-0354.

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

ASTARA FOUNDATION, Dr. Robert and Dr. Earline Chaney, 261 S. Mariposa Ave. Sunday services 11 a.m. & 2:30 p.m. For information concerning classes and other services, phone DUNKIRK 7-1187.

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

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

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

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

CENTER OF INNER VISION, 7524 1/2 S. Western Ave. Services Wed, 7:45 p.m. Interviews by App't. Only. Rev. Dorothy Russell Johnson, Pastor. Phone PLEASANT 1-4648 or PL 3-1821.

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

MT. SINAI CHURCH OF CHRIST, 7402 S. Main St. Sunday School, 9:30 a.m. Worship 11 a.m. Services and messages Sun, 3 p.m. Circle Tue. & Fri. 2-4 p.m. (offerings 9:00) Bible class Tue, 8 p.m. Rev. Inell Eastick, Pastor. Phone PL 3-7290.

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

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

PRECIOUS MEMORY CHURCH OF CHRIST, 191 E. Vernon Ave. Services Tue, Fri., Sun, 7:30 p.m. Messages. Rev. Lena Wallace, Pastor. Phone AD 1-3214.

THE ROSE CHAPEL PSYCHIC CENTER OF THE 1ST CHRISTIAN EPISCOPAL CHURCH, INC., 257 So. Occidental Blvd. Services Sun, 8 p.m. Round Table discussion and messages. Fri, 8 p.m. Round Table discussion and messages. For information

regarding Classes Tuesday and Saturday, phone NO 3-0196 or HO 3-6637. Rev. Thomas E. Badger, Presiding Clergyman.

STAR OF BETHLEHEM SPIRITUAL CHURCH, INC. 1250 W. 35th Place. Services Wed, 8 p.m. Circle Thur, 2-4 p.m. Sunday School Sun, 9:30 p.m. Worship 11 a.m. & 1:30 p.m. Rev. Corrine Nickles, Pastor. Phone RE 2-1941.

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

CHRISTIAN PSYCHICAL INSTITUTE, 5018 S. Western Ave. Services: Sun, Wed, 2 and 7:30 p.m. Messages to all. Class in trumpet Wed, 7:30 p.m. Private consultations and healing daily by app't. Rev. Estella Barnes, Pastor. AX 3-2668.

SPIRITUALIST CHURCH OF ETERNAL LOVE, Figueroa Hotel, Figueroa at Olympic Blvd. Services Sat, 8 p.m. Rev. Billy R. Hill and Dr. David De Mering, Co-Pastors. Phone MADISON 7-8971.

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

TEMPLE OF RADIANT REFLECTION, 315 S. Oxford, Sunday services, 2:00 & 7:30 p.m. Rev. Geo. Gorman in charge of evening services. Consultations. For class information, call DU 4-3625. Rev. Mary Winyninger — Rev. Frances Houghtaling, co-pastors.

THE TEMPLE OF SOUL TRUTH, 801 So. Wilton Place, Services Sunday 2 & 8 p.m. Rev. Danny Hart, Minister. Phone DUNKIRK 6-9462.

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

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

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

FAITH TEMPLE OF LOVE AND PRAYER (Spiritual), 1745 W. 55th Street, Services: Fri, 8 p.m., Help service; Sunday School, Sun, 10:30 a.m., worship 11:30 a.m. & 8 p.m. Rev. V. Butler, Founder, Rev. O. D. Butler, 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. Rev. Clarence Shields, Pastor. Phone CL 7-4643. Co-Pastors, Rev. F. Gates and Rev. R. Berry.

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

PALACE OF BRMHAYATI, 8535 1/2 Melrose. Services every day by App't. 10 a.m. & 8 p.m. Lectures will start later. Dr. Abn Donahji, Pastor.

LONG BEACH

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

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

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

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

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

MILLS CHAPEL, Spiritual Science, 401 E. 6th St. Services Sun, 7:30 p.m. Lecture, Messages. All welcome. Consult, by App't. Rev. Chloe Burch, Pastor. Phone HE 2-8196.

SOUL SCIENCE CENTER (U.C.M.), 1129 Locust. Lesson and message circle Mon., Wed, & Fri, 7:30 p.m. Rev. Alfred Sanders, Pastor. Prvt'l. Interviews HE 5-5548.

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. Phone HE 7-2665.

SPIRITUAL SCIENCE CHAPEL, 226, 6176 Orange Ave. Services Thursday 7:30 p.m. Rev. Beulah Thompson, Pastor. Phone GA 3-0008.

MONTBELLO

CHURCH OF THE ILLUMINATI, 2424 Via Lucia. Services Sun, 10:30 a.m. Psychometric

Readings Thur. 7:30 p.m. Rev. Y. Crouch, Pastor. Phone QX 5-0219.

MORONGA VALLEY

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

NAPA

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

NATIONAL CITY

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

OAKLAND

FIRST TEMPLE OF SPIRITUALISM, 1428 Alice St., Green Room, Moose Club. Services Sun. 7:30 p.m. Tue. All Message 7:30 p.m. Minister, Mitzie Monroe. Phone Templebar 4-9285

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

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

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

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

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

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

SPIRITUAL TEMPLE OF GOD, 1519 Harrison Street. Services Sun. 7:30 p.m. Rev's. Lavaughn and Herbert Divine, Pastors.

OCEAN PARK

TEMPLE OF FRIENDSHIP AND TRUTH CHURCH, 2621 Washington Blvd., near Ocean Park Blvd. Services Sun. 6:30 p.m. Nels F. Johnson, Pastor. Rev. Albert Smith, Co-Pastor. Phone FR 8-8150.

PALMDALE

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

PASADENA

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

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

PASADENA CHURCH OF MIND CHURCH, 1164 N. Lake Ave. Services Sun. 11 a.m. Healing Thur. 8 p.m. Rev. W. W. Crank, Pastor.

REDLANDS

WHITE CHAPEL SPIRITUALIST EPISCOPAL CHURCH, 27045 W. Citrus. Services every Sunday 10:45 a.m. Rev. Martin Wagner, Pastor. Phone PY 2-6104. Healing Sanctuary.

REDWOOD CITY

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

RESEDA

CHURCH OF THE GOOD NEIGHBOR, 18206 Victory Blvd. Healing services Sun. 11 a.m. & 7:45 p.m. Class Thur. 7:30 p.m. Astral healing by app't. Dr. Hal Styles, Pastor. Sec'y. Lenore Cordial. Phone Dickens 2-8712.

SACRAMENTO

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

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

CHURCH OF DIVINE WISDOM NO. 204, 3441 Stockton Blvd. Services Sunday 7:45 p.m. Messages, healing, meditation, Tuesday 7:45 p.m. School. Consult. daily. Rev. Irma A. Brink, Pastor-Teacher. Phone GI 2-5316.

SAN BERNARDINO

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

Ruth Feather, Pastor. Rev. Eugene Feather, Assoc. Pastor.

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

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

SAN DIEGO

FRATERNAL SPIRITUALIST CHURCH, 1502 Second Avenue. Services: Sun. 11 a.m. and 8 p.m. Divine Healing Sun. 7 p.m. Rev. Hazel Thirkield, Pastor. Pres. James Bradford. Sec'y., Ruth Hanna.

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

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

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

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

INSPIRATIONAL CHURCH OF THE MASTER, 2730 A St. Services: Sun. 7:45 p.m. Healing, Lecture, Messages, Wed. 7:30 p.m., message circle. Rev. Virginia Walker, Pastor.

CHURCH OF COSMIC SCIENCE, 1445 C St. Service Sun. 2:30 & 7:30 p.m. All message service Wed. 7:30 p.m. Rev. W. G. Dickenson, Pastor. Josephine McGinnis, Sec'y. Phones BElmont 9-0512 or BElmont 2-3991.

SAN FRANCISCO

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

LITTLE MISSIONARY CHURCH, 534 Laidley St. Phone DE 3-3932. Services: Sunday & Thursday 7:45 p.m. Developing Class, Wednesday 7:45 p.m. Rev. Frances Link, Pastor.

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

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

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

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

SPIRITUAL LIGHT CHURCH, 450 Geary St. Studio 102, Services Sun. 2:00 p.m.; Thurs. 7:30 p.m.; Rev. Ruby Lee Thompson, Pastor.

TEMPLE OF UNDERSTANDING, 1264 Valencia St. Services: Sat. 7:45 p.m. Healing, Lecture, Messages; Mon. 1:30 p.m. Class & 7:45 Space Class. Thurs. 7:45 Unfoldment Class. Fr. by App't. only. Rev. Helen Bercu, Pastor. Phone VA 4-8963.

THE LITTLE CHURCH OF ST. ANDREW'S, 875 Valencia St. Rev. Alda J. Scheleman, Pastor. Services: Sunday 2 & 8 p.m. Thurs. evenings, 7:45. Healing and Spirit Greetings; Friday 2 p.m., Message Circle. Unfoldment Classes. Healing at all Services. Pastor's Res. Phone MI 7-1864.

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

RIGHTEOUS SPIRITUAL TABERNACLE, 2721 1/2 Pine St. Services Wed. & Sun. 7:30 p.m. Church School Sun. 11:45 a.m. Rev. Rose L. Byrd & Rev. Edith Gaines, Pastors. Rev. W. H. Byrd, Asst. Pastor.

TEMPLE OF INSPIRATIONS, 450 Geary St., Studio 102. Services Sun. 8 p.m. Lecture, Messages, Healing. Rev. Helen Davis, Pastor.

FIRST SPIRITUALIST TEMPLE, 3324 17th St. Services Sun. & Wed. 2 p.m. Greetings, Elizabeth Segur.

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

SAN GABRIEL

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

SAN JOSE

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

FIRST SPIRITUALIST CHURCH OF SAN JOSE, INC. 390 N. 13th St. Services Wed. 7:45 p.m. Sermon, Healing, Messages. For class, phone Pastor, Rev. O'Neil Brown, CL 8-2194.

SAINT JOHN'S U.C.M. SPIRITUAL, 390 N. 13th. Services Sun. 7:30 p.m., Lecture, healing, messages. Pot luck 3rd Sun. month 6 p.m. All message service Tue. & Fri. 7:30 p.m. Rev. Percy and Pearl Wilkinson, Pastors.

THE SPIRITUAL SCIENCE CHURCH, Hotel St. Claire. Services: Fri. 7:30 p.m. Rev. Evan Shea, Pastor.

SANTA ANA

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

SPIRITUAL CHURCH OF THE GOOD SHEPARD, Woman's Club, 6th and Baker. Services Sun. 7:30 p.m. Healing; 8 p.m. Lecture. Rev. Larry McIntosh, Pastor.

SPIRITUALIST CHURCH NO. 2, I.G.A.S., Woman's Club, 6th and Baker St. Services Sun. 10:45 a.m. Healing, lecture, spirit greetings. Rev. Edith Breau, Pastor.

SANTA CRUZ

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

SANTA BARBARA

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

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

SANTA MONICA

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

SHERMAN OAKS

COSMIC LIGHT FORUM, 4537 Tyrone. Revs. Wm. & Carole Kinney. Groups by reservation. Healing & personal counsel. Phone 4-7551.

STOCKTON

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

SUNLAND

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

TOPANGA

THE CHURCH IN THE WILLOWOOD, Box 164, Valdez Road, Topanga. DI 7-4189 (3 miles from Calabasas-Mulholland cut off.) Open class Wed. 7:30 p.m. Services Tue. & Sun. 7:30 p.m. Wed. 2-4 p.m. Healing, Candlelight, Lect. Messages. Rev. Gloria Wilson, Pastor; Rev. Gertrude Bahr & Rev. Wynn Snyder, Asst. Pastors.

TORRANCE

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

STAR OF KNOWLEDGE SPIRITUAL CHURCH, U.C.M. No. 506, 4834 Theo Ave. Service Thur. 7:30 p.m. Healing and messages. Priv't. Consult. by App't. Rev. Betty F. Gardena. FRontier 8-2770.

VAN NUYS

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

VISTA

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

CONNECTICUT

NEW LONDON

NEW LONDON SPIRITUALIST TEMPLE, 60

Blackhall St. Services Sun. 3 p.m. Special Music & Healing Service, Pres. Mrs. Vera Dickens; Sec'y., Stephen G. Dickens. Phone Gibson 2-8923.

NORWICH

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

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

STAMFORD

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

COLORADO

DENVER

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

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

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

DELAWARE

WILMINGTON

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

DISTRICT OF COLUMBIA

WASHINGTON, D.C.

THE CHURCH OF TWO WORLDS, 3038 O. St. N. W. Georgetown. Services Sun. 3 p.m., Wed. 7:30 p.m. Rev. H. Gordon Burroughs, Minister. Phone EM 3-0010.

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

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

FLORIDA

BRADENTON

UNIVERSAL SPIRITUALIST CHURCH, 947 W. 13th Street. Services: Sun. & Wed. 7:30 p.m. Rev. Lillian Dee Johnson, Pastor. Phone Bradenton 4-2625. Rev. Penny Umbach, Assoc. Pastor. Phone Bradenton 3-2261.

CASSADAGA

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

DAYTONA BEACH

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

FORT LAUDERDALE

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

JACKSONVILLE

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

LAKE WORTH

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

MIAMI

TEMPLE OF REVELATION, 600 S.W. 25 Ave. Services Sun. & Wed. 7:45 p.m. Healing center open 7:15 p.m. Phone HI 8-8912. Pastor, Rev.

Write CHIMES for details about Listing

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

NATIONAL TRUTH OF LIFE AND LIGHT SPIRITUALIST CHURCH, 1756 N.W. 1st Place Services: Sun. 2:30 & 8 p.m. Class Mon., Wed., & Fri. 8 p.m. Rev. James A. Poltier, Pastor.

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

PUNTA GORDO

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

SARASOTA

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

ST. PETERSBURG

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

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

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

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

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

TEMPLE OF THE LIVING GOD, 2201 1st Ave. No. (Masonic Temple) Services Sun. 7:30 p.m. Classes and private Consult. by App't. Rev. Raymon P. Noegel, Mr. Lamar M. Keene, Rev. Laurine J. C. Stroud, Ministers. Telephone DI 5-4603.

GUIDING STAR SPIRITUALIST CHURCH, 5418 17th Ave. So. Rev. M. McHugh Balbirski, General Missionary at Large, I.G.A.S. For information Phone 345-5361.

UNIVERSAL HARMONY MOTHER CHURCH, 216 23rd Ave., N.E. Rev. Helene Gerling, Pastor: Religious Service, Sunday 7:30 p.m., Study Seminar, Wednesday, 7:30 p.m. Free literature. 79-2241.

TAMPA

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

FIRST SPIRITUALIST CHURCH of Tampa, U.C.M., 512 East Paris Street. Services Sun. 7:45 p.m. Class Mon. 7:30 p.m. Circles Thur. 1-4 p.m. at 9301 12th St. Rev. Hazel Fleckner, Pastor. Phone WE 5-6087, Rev. Dorothy Bragg, 1st Ass't Pastor.

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

THE CHRIST SPIRITUALIST CHURCH OF TAMPA, 303 S. Brevard. Services Sun. 7:30 p.m. Wednesday 7:30. Healing period, half hour before above services. Rev. Dr. Lillian Frey, Pastor., Rev. Mary R. Dowling, Co-Pastor. Phone Tampa 8-3505.

GOOD SHEPHERD, UNIVERSAL SPIRITUALIST CHURCH, 3505 Central Ave. Services: Sun. 7:30 p.m. Wed. 7:00 p.m. Healing and Message Service. Ministers: Rev. Raymon Noegel and Rev. Lamar M. Keene.

CHURCH OF ETERNAL LIGHT, N.S.A.C., 1505 East Osborne Street. Services: Sun. 7:00 p.m. Healing; 7:30 Lecture and messages; Thurs. 8:00 p.m. Circle. Pastor: Mary P. Stephens. Phone WE 8-1544.

THONOTOSASSA

FIRST SPIRITUALIST EPISCOPAL CHURCH, Route 1, Box 188-B, Rev. Rosemary J. Thomas, Pastor. Phone Webster 8-5483. Services: Worship Sun. 2:30 p.m. Billet message service, Wed. 2:30 p.m.

ILLINOIS

AURORA

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

CHAMPAIGN

FIRST CHURCH OF THE SPIRITUALIST, 219 So. Water Street. Services Sun. 2:30 p.m. Fellowship supper following. Guest workers

welcome. Mrs. Myrtle Grant, Leader. Phone 2-9543.

CHICAGO

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

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

SILENT PRAYER SANCTUARY, 3602 W. S. McLean Ave. Services: Sun. 10 a.m.; Tue. 9:30; Wed. 8 p.m. Divine Healing 9:30 a.m. Rev. Sophia Schaffer, Pastor, Prone Albany 2-6417.

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

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

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

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

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

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

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

THE TEMPLE OF LOVE, 3018 W. Wabansia Ave. Services: Wed. 8 p.m., Sun. 7:45 p.m. Lecture, healing, messages. Rev. Dolores Lauterbach, Pastor.

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

SPIRITUALIST TEMPLE OF IMMORTALITY, 1700 West 51st Street. Services Sun. 8 p.m. Circle Sat. 8 p.m. Open House 2nd & last Thur. of month. Rev. Harry Erickson, Pastor. Phone MU 5-1262. Rev. Anna Schmid, Ass't. Pastor. Phone HE 4-9370.

THE FIRST TEMPLE OF UNIVERSAL LAW, 4740 N. Western Avenue, 5th Floor. Sunday School - 10:30 a.m., Bible Forum - 6:00 p.m. Sun. Services: Sun. 10:30 a.m. and 7:00 p.m. Healing, Lectures and Messages. Helping Hand Circle - 2nd Tue. of each month - 1:00 to 9:00 p.m. Classes: Mon. & Fri. - 7:30 p.m. at 5132 N. Troy St., Phone: IRving 8-5605, Rev. C. Bright, Pastor.

APOSTOLIC INSTITUTE OF METAPHYSICS, 5619 Broadway. Services Sunday 3 p.m.; Wednesday class for metaphysical and spiritual unfoldment, 8 p.m.; Message and healing, Saturday 8 p.m. Rev. Paul A. Danielson, Pastor. Phone ED 4-1833.

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

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

FIRST LIBERAL PSYCHIC SCIENCE CHURCH, 3449 W. Altgeld St. Services: Sun. 2:45 & 7 p.m.; Wed. 7:45 p.m.; Healing service Tue. 7:45 p.m.; Class, Thur. 10 a.m. & Fri. 7:45 p.m. Social Sat. Month. Candlelight service night of full moon of each month. Rev. Anthony Camardo, Pastor. Phone: CApital 7-6333.

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

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

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

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

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

DANVILLE

DANVILLE SPIRITUALIST CHURCH, 1113 E.

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

DECATUR

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

DOLTON

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

ELGIN

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

EAST ST. LOUIS

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

JOLIET

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

LE ROY

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

PEORIA

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

STREATOR

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

URBANA

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

IOWA

CLINTON

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

INDIANA

CHESTERFIELD

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

ELKHART

CLARK MEMORIAL PSYCHIC CHURCH, 316 Division St. Healing service 7:15, worship 7:30 p.m., Sun. and Thur.; 1st and 3rd Sunday of month Service 3 p.m.; Consult. 4-5:30 p.m. Dinner 5:30 pm., Healing service 7:15, worship 7:30 p.m. Psychic demonst. at all services. Rev. Ruth Sutterby, Pres. & Pastor, 116½ So. Main. Phone JACKson 4-0053, Harold Stone, 321 Division St., Sec'y. Phone JA 2-7811.

GARY

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

HAMMOND

UNITED SPIRITUAL TEMPLE OF TRUTH, 469-471 E. State Street. Odd Fellows Hall. Services Sun. 7 p.m. healing. 7:30 p.m. service. Erma M. Paul, President.

FIRST PROGRESSIVE SPIRITUAL CHURCH, 229 Ogden St. Services, 7-9 p.m. Sunday. Rev. Myrtle Wright, Pastor. Effie Duncan, Sec'y.

INDIANAPOLIS

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

PROGRESSIVE SPIRITUALIST CHURCH, St. Clair and Park Ave. Services Sun. & Tue. 7:30 p.m. Rev. Ola Florence, Pastor. 1929 Arrow; Harold P. Heald, Pres., 3550 Station, LI 6-8937. Ethel Blackburn, Sec'y., 1141 N. Park.

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

MIDDLETOWN

SCHOOL OF DIVINE LAW, South 8th St. Road. Limited classes now, Wed. Services to be announced later. Phone 354-2427 for information. Counselling by App't. Rev. Nenah, Pastor.

PERU

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

SOUTH BEND

THE CHURCH OF SPIRITUAL TRUTH, U.C.M. No. 209, 519 S. St. Joseph St. Lyceum and Church School, Sun. 6:30 p.m.; Healing, 7:00 p.m. Worship and Messages, 7:30 p.m.; Every 3rd Sun. of month, Worship, 3:00 p.m.; Message Circles, 4:00 p.m.; Carry-in Supper, 5:00 p.m.; Regular Service, 7:30 p.m. Pastor and President, C. Ruth Helm, 938 Emerson Ave., Ph. AT 7-1790; Secretary, Michael C. Anglin; Treasurer, Paul G. Helm, Sr.

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

TERRE HAUTE

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

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

KANSAS

WICHITA

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

LOUISIANA

NEW ORLEANS

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

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

MARYLAND

BALTIMORE

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

MASSACHUSETTS

AMESBURY

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

BOSTON

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

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

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

BROCKTON

FIRST SPIRITUALIST CHURCH, Cor. Green and Glenwood Sts. Services: Sun. 3:30 p.m. Healing Service 5 p.m. Thur. midweek 7:30 p.m. Mrs. Gertrude L. Weir, President.

FITCHBURG

FIRST SPIRITUAL ALLIANCE CHURCH, 22 Knowlton Terrace. Services: Sun. 3 and 7 p.m. Sec'y. and Treas.: Marion Pelletier, R.F.D. 1, Keene, N. H. President, Emily Sanborn, 73 Cedar St.

LYNN

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

WEST GLOUCESTER

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

MICHIGAN

ADRIAN

CHURCH OF UNIVERSAL TRUTH, 412 E. Maple. Services 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, I.O.O.F. Temple. 36 South Ave. Services: Sun.

7 p.m. Birthday Supper 3rd and 5th Sun. Glenn R. Brenner, Pres. Rudy Maier, Vice-Pres.

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

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

BAY CITY

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

DETROIT

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

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

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

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

FERNDALE

METROPOLITAN SPIRITUALIST CHURCH OF GREATER DETROIT, MSSAC, Ferndale Women's Club Bldg., 1256 W. Nine Mile Rd. Services: Sun. 7:30 p.m., 2:30 and 7:30 on 2nd Sun. of month, Oct. thru June, with dinner 5 p.m. Pastor-Pres., Margaret McDaniel, Juniper 8-2723. Sec'y. Irene Livermore, 7127 Farnum, Inkster, Mich. Phone PA 1-1050.

FLINT

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

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

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

GRAND RAPIDS

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

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

JACKSON

UNIVERSAL SPIRITUALIST CHAPEL, 1014 Leroy St. Sun. Services 3 & 7:30 p.m. Phone State 2-1933. Rev. James Tingley, Pastor. Mrs. Ella Gulick, Sec'y., 115 Ellery St. Phone State 2-1262.

THE AQUARIAN CHURCH, 1636 E. Michigan Ave. Services: Sun. & wed. 7:30 p.m. Rev. Harold C. Durbin, Presiding Clergyman. Mrs. Barbara Stevens, Secretary. 302 Elizabeth St., Stockbridge. Ph. UL 1-2411.

KALAMAZOO

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

LANSING

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

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

MOUNT MORRIS

FIRST UNIVERSAL SPIRITUALIST CHURCH, Services Sun. 2:30 & 7:30 p.m. Pastor, Rev. Edna Yaru. Phone Niagara 3-4014. Geneva Ferris, Sec'y. 6490 Lewis Road, 3 miles north of Flint on U.S. 10 at Stanley Rd.

MUSKEGON

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

FIRST UNIVERSAL SPIRITUALIST, Blue Room, Occidental Hotel. Services Sun. Healing 7 p.m.; Devotional 7:30 p.m. Phenomena Seances by

App't. Rev. Wm. R. Aldred, Pastor.

MUSKEGON HEIGHTS

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

PONTIAC

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

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

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

ROSEVILLE

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

SUNFIELD

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

VICKSBURG

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

MINNESOTA

MINNEAPOLIS

THE SECOND SPIRITUALIST CHURCH, 23rd and Lyndale Ave. Consultations Thur. 2-4 p.m. Services Sun. 7:30 p.m. Rev. John Koon, Pastor. Phone JA 9-6706. Eve Adamson, Sec'y.

CHRISTIAN MINISTRY, 614-620 E. 15th St., Services: Sun. 11 a.m., 3 & 7:30 p.m. Midweek, Wed. 7:45 p.m. Rev. Henry M. Paulson, Pastor.

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

ST. PAUL

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

SPIRITUALIST EPISCOPAL CHURCH OF DIVINE TRUTH, 496 Holly St. Services Sun. 11 a.m.; All message service 1st Sun. of month 7:30 p.m. Study group Wed. 8 p.m. Rev. Ethel Colby Holzman, Pastor.

MISSOURI

KANSAS CITY

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

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

ST. LOUIS

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

CHURCH OF THE THREE ROSES, 3754 South Spring Ave. Services Sun. 1:30 & 7:30 p.m., Thur. 1:30 & 7:30 p.m. Healing by App't. Unfoldment class. Rev. Angela Helfrich and Dr. Joseph Helfrich, Pastors. Phone PR 3-0810.

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

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

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

NEBRASKA

LINCOLN

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

NEVADA

CARSON CITY

CAPITOL CHAPEL, (UCM No. 259), 110 E. Musser St. Sunday 10 a.m., Sunday School, 7:30

p.m. Services; Wednesday 7:30 p.m. Prayer meetings. Rev. Mary Louise Casteel, Pastor.

NEW JERSEY

CAMDEN

THE FOURTH SPIRITUALIST CHURCH, 28 North 26th Street. Services Sun. 10 a.m. Lyceum 11 a.m. Church Wed. 7:45 p.m. Rev. Elizabeth Giberson, Pastor. Phone Belmont 5-4668.

EDISON

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

ELIZABETH

7TH CHURCH OF PSYCHIC SCIENCE, 415 Madison Avenue. Services Wed. 2 & 8 p.m. Sun. 8 p.m. Rev. V. Fleischman, Pastor.

FIRST SPIRITUALIST CHURCH OF THE TRUE GOSPEL, 31 Rahway Ave.; Message service Sunday & Thursday 2 p.m.; Tuesday & Thursday 8 p.m.; and 2nd & 4th Mon. of each month Trance. Rev. Allan Lynde, Phone Eliz. 3-0298.

JEFFERSON

CHURCH OF SPIRITUAL TRUTH, Clarksboro Road, P.D. Sewell, N.J. Services: Thur. 8 p.m. Sunday Jr. Church, 1:30 p.m. Regular service, 2 p.m. Rev. Eva V. Berry, Pastor. Phone Gridley 8-2244.

LONG BRANCH

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

NEWARK

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

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

PATERSON

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

TRENTON

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

UNION CITY

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

SPIRITUAL CHURCH OF DIVINE HEALING, 1000 New York Ave. Rev. Elsie E. Richter, Pastor. Phone: UN 4-0393. Sun. 7:30 p.m. Pastor in charge. Tues. 1:30 & 8 p.m. Thurs. 8 p.m. Rev. Fred Boeck, Fri. 1:30 & 8 p.m. Rev. Sophie E. Busch, Every 3rd Sat. of the month at 8 p.m. Social. Healing at all services.

WEST ENGLEWOOD

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

WEST NEW YORK

ETHEL'S MEMORIAL CHAPEL, 448 63rd St. Services Sun. 7:30 p.m. Tues. 1:30 p.m. Thur. 1:30 p.m. Fri. 8 p.m. Social every 2nd Friday of each month. Pastor, Rev. C. Kellenberger.

NEW YORK

ALBANY

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

BATAVIA

CHURCH OF UNITY SCIENCE, 6 Bank Street. Services Sun. 8 p.m. Worship and spirit greetings. Thur. 8 p.m. Study, Message and Social. Mediums Day 1st Sun. of month. 3 p.m. Dinner 5 p.m. Circles 6-8. Reg. Services 8 p.m. Rev. Ethel L. Ames, Pastor. Rt. 3, Box 1120. Phone 5176.

BINGHAMTON

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

BRONX

IGLESIA CRISTIANA ESPIRITUALISTA SAN RAFAEL, 755 Southern Blvd. Servicios: Martes 8:30 p.m. A 11:00 p.m. Viernes 8:30 p.m. A 11:00 p.m. Domingo 2:30 p.m. A 5:00 p.m. Rev. Padre Cecilio Rodriguez, Pastor. KI 2-0673.

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

BROOKLYN

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

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

BUFFALO

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

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

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

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

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

CORNING

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

CORTLAND

FIRST SPIRITUAL AND DIVINE SCIENCE CHURCH, 97 Oswego St. Services Sun. 11 a.m. Healing and Message circle Wed. 8 p.m. Rev. Kathryn Daines, Pastor. Rev. Howard Sampson, Ass't. Rev. Melessa Miller & Mabel Smith, Healers. Arlene Badman & Aver Niles, music.

JASPER

GOLDEN ERA WIGWAM SPIRITUALIST CAMP, G.A.S. Services Sun. 2 p.m. by Pastor Mrs. Ruth Gerould, A'sst. Pastor Mrs. Mildred Jones. Sec'y. Ruth Lorrow of Canisteo. Every 4th Sun. Medium's day, guest workers. Supper at 4 and circles 6 p.m.

LOCKPORT

LOCK CITY SPIRITUALIST TEMPLE, 11 Cottage Street. Sunday evening services at 7:30. Medium's Day, third Sunday at 3:30 and 7:30. Hot dinner served at 5 p.m. Mrs. Rom. Christie, Sec'y. 3-6018.

ROCHESTER

SPIRITUAL CHURCH OF DIVINE LOVE, 35 Richmond Street. Services Wed. 8 p.m., Sun. 11 a.m. Medium's Day, 2nd Sun. month. Rev. George P. Woods, Pastor. Rev. Nadien Wood, Co Pastor.

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

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

SYRACUSE

WAYSIDE SPIRITUALIST CHURCH, 220 E. Washington Street. Services Sun. 7:45 p.m. Rev. Luania Caley, Pastor. Rev. Gertrude Brown, Sec'y; Rev. Earl Young, Ass't. Pastor.

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

UTICA

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

LONG ISLAND, N. Y.

HOLLIS, L. I.

CHAPEL OF SPIRITUAL TRUTH. Services 1st, 3rd & 5th Sundays of month, 7:45 p.m. Rev.

Henrietta L. Cox, Pastor. Phone Olympia 7-0497.

SOUTH OZONE PARK

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

EAST ROCKAWAY

GOLDEN RULE SPIRITUALIST CHURCH, INC., 22 Barnstable Road. Services: Classes by written app't. only, at East Rockaway, Bethpage, L.I. New York City, Shelton, Conn. Pastor, William J. Donnelly, Co-Pastor, Elinor Bond Donnelly.

WEST HEMPSTEAD, L. I.

SPIRITUAL CHURCH OF MAGDALENA, 559 Henry Street. Sun. and Wed. 8:00 p.m. Wed. 2:00 p.m. Thur. 10 a.m. Phone IVanhoe 1-3404. Rev. Marion G. Miller, Pastor.

NEW YORK CITY

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

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

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

SPIRITUAL SCIENCE MOTHER CHURCH, INC., Studio 1010, Carnegie Hall, 56th St. and 7th Ave. Ent. Sermon and Message service Sun. 7:30 p.m. Rev. Glenn Arpoe, Minister. Message Services: Tues. 5:30 to 7:30; Wed. 2 p.m.; Fri. 5:30 to 7:30, Phone Columbus 5-2952 for Special Events.

THE FRANCISCAN ORDER OF GOOD WILL AND HARMONY 1991 Arthur Ave. (Bronx). Services Sun., Mon. & Wed. 7:30 p.m. Class Thur. 8 p.m. Rev. Angela J. Sessa, Pastor, L. Sessa. Pres. Phone TRemont 8-9134.

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

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

FIRST CHURCH OF SPIRITUAL VISION, 100 W. 72nd Street, Room 301. Message Services Tues. & Fri. 6-9 p.m. Thur. and Sat. 1-3 p.m. Sunday 6 p.m. - Healing & Worship. Rev. Angela V. Cali Wanderer, Pastor. Phone TRafalgar 3-8525. Dev. Classes.

LITTLE CEDAR CHURCH, 100 W. 72nd Street, Room 401. Services: Sun., Tues., Fri. 7 p.m. Wed. 1:30 p.m. Rev. Beulah H. Brown, Pastor. Phone: Res. EN 2-7693; Church, TR 3-7880.

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

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

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

DIVINE CHURCH OF METAPHYSICS, Room No. 309, 1674 Broadway (near 52nd St.) Message Services: Sat., Sun., Tues., Thurs., Fri. 8 p.m.; Sun. 3 & 5 p.m.; Wed. 2 p.m. Dr. Sant Rzm Mandal of India. Phone IN 3-5827.

NEW YORK CENTER, S.P.S., INC., Suite 1208-09, Hotel Great Northern, 118 W. 57th Street. Rev. Pierrette S. Austin, Director. Miss Grace Emerson, Sec'y.

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

NEW YORK PSYCHOLOGY FORUM, Laurelton Hotel, 147 W. 55th St. Each Tuesday, starting Oct. 10th, 7 p.m. Ann Koernig, Director. Phone GRamercy 7-6650.

SPIRITUAL AND ETHICAL SOCIETY, Sunday 3 p.m. at 111 W. 57th St., 3rd or 17th floor. On Fri. 8 p.m.—at Fred Schneider Memorial Center, 606 W. 140 St., Apt. 15—Discussion, Mediumship & Social. Mrs. June Schneider, Pres.

OHIO

AKRON

ST. PAUL'S SPIRITUALIST CHURCH, 60 N. Arlington St. Services Sunday 7:30 Wed. Mes-

sage Service 7-9 p.m. Lecturer & Medium, Clara Strull. Phone SH 5-3555. Pres. Wm. Irwin. ASHTABULA

FRIENDS TEMPLE OF SPIRITUAL TRUTH, 1555 Laird Drive. Services every Sunday and Wednesday Evening, 7-7:30 Healing, 7:45-9:30, Lecture and Spirit Greelings. Rev. E. A. Higley, Pastor. Co-Pastor, Rev. Jane Higley, Mrs. Gertrude Sheppard, Sec'y.

CLEVELAND

UNIVERSAL CHURCH, 2066 W. 59th Street. Services Sun. Prayer for sick, 6:30. Con's. 7 p.m. Service 7:45 p.m. Rev. Myrtle Sizer, Pastor; Rev. Clara Todten, Ass't Pastor.

THE WHITE TEMPLE OF SPIRITUALIST FAITH, 1885 Fulton Road. Services Sun. 3 & 7:45 p.m. Fri. 8 p.m. Rev. I. L. Peterson, Rev. Shirley May Grampa, Co-Pastors. Phone W0odbine 1-6180.

CINCINNATI

UNIVERSAL BROTHERHOOD OF THE COSMIC AGE OCCULT SCIENCE TEMPLE, 3756 Reading Rd. Services Sun. only, 9:45 a.m. Master teach., 10:45 a.m. Worship, 7:45 p.m. Service. Rev. Emil J. Schmidt, leader. Phone WO 1-0506 or MO 1-8597.

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

BEACON SCHOOL OF LIGHT, INC., 628 Forest Ave. Phone 281-9826. Meeting Wed. at 8:00 p.m. Every Third Sunday of month at 4:00 p.m. Visitors welcome.

COLUMBUS

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

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

TRUTH TABERNACLE, cor. 9th & Indianola Aves. Services Sun. and Tues. 7:45 p.m. Divine Healing at both services. Rev. Curtis V. Morris, Pastor. Church office 160 Little Flower Lane, Columbus. Phone BE 1-4489.

CHRISTIAN SPIRITUAL CHURCH, 2233 Summit Street. Services: Sun. & Wed. 7:30 p.m. Worship, healing, messages. Mary Walpole, Sec'y. Church ph. AM 7-5171. Pastor, Inez Dreibelin, CA 8-3945

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

DAYTON

THE UNIVERSAL TEMPLE OF TRUTH FOUNDATION, 2nd & Ludlow, Miami Hotel, Aviation Room. Services Sun. 4 p.m. Rev. Gladys Neil, Steffen Tharp, Pastor.

EAST LIVERPOOL

FIRST SPIRITUALIST CHURCH, 245 W. 6th St. Services Sun. and Mon. 7:30 p.m. Sara H. Bowersock, Pres.; Mary M. Martin, Sec'y. P.O. Box 501, E. Liverpool, Ohio.

FREMONT

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

MARION

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

MASSILON

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

STUBENVILLE

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

SAYBROOK

SHRINE OF THE HEALING MASTER, South Ridge West, (I.N.G.A.) Between Route 5 & Depot Rd. Services Sun. 2:30 & 7:30 p.m. Healing, Lecture, Messages. Rev. Helena Bowers, Pastor. Rev. Margaret Coughman, Rev. David Podmore, Co-Pastors. Phone Worth 9-1657.

TOLEDO

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

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

WARREN

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

SPIRITUALIST CHURCH OF TRUTH, Grotto Hall, 480 W. Market St., Services Sun. 2:45 p.m. 1st and 3rd Tues., of month. Healing

and messages. Martha Dawson Aman, Pastor, 1817 Youngstown Rd. Phone 3-0736. Bessie Thomas, Sec'y., OL 4-8898.

YOUNGSTOWN

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

OKLAHOMA

OKLAHOMA CITY

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

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

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

OREGON

CANBY

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

EUGENE

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

PORTLAND

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

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. Phone Prospect 1-8986; Sec'y, Dulcie Jackson.

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

PENNSYLVANIA

PHILADELPHIA

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

FIRST ASSOCIATION OF SPIRITUALISTS, Master and Carlisle Sts. Services: Sun. 3 & 7:30 p.m. Healing 7 p.m.; Healing and messages Wed. 7:30 p.m. Dinner each Sun. 4:30 p.m. Rev's. Melvin & Dorothy Smith, Co-Pastors. Mary Mooney, Sec'y.

THE FOURTH SPIRITUALIST CHURCH, 165 E. Albanus St. Service Wed. & Fri. 8 p.m. Sun. 2:30 & 8 p.m. Rev. Harry R. Brunning, Pastor.

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

SECOND SPIRITUALIST CHURCH, 423 So. Broad St. Sun. 7 p.m. Healing; Lecture and messages 7:30 p.m. Wed. 8 p.m. Message service. Pastor, Rev. Alida Neige, Co-Pastor, Rev. Augusta Taylor.

FIRST CHURCH OF SPIRITUAL SCIENCE, 2819 N. 21st Street. Closed seances by appointment only. Rev. Veronica dela Torre, Pastor.

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

MOTHER'S LITTLE CHAPEL, 114 Federal St. Services: Mon. Tue. Wed. 2-4 p.m. Thur. & Sun. 8 p.m. Consul't. by App't. Rev. Thomas W. Marcheck, Pastor. Phone FAirfax 2-4624 or HU 6-4374.

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

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

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DIVINE LIGHT, U.C.M., 4913 Center. Sun. 2:30 p.m. Mon. & Thur. 7:30 p.m. Rev. Grace Fisher, Pastor. Phone UN 2-3447.

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FIRST PSYCHIC SCIENCE Church, 2671 N. 9th Street. Devotional services Sun. 10:30 a.m. Edward Urban, Pres.; Adele L. Zimmerman, Sec'y., 2144 N. 64th St.

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CANADA

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JESUS OF NAZARETH SPIRITUAL, U.C.M. Church, 150 Market St. Sunday 3 p.m. Healing; 7 p.m. Devotional, healing, messages. Tuesday 2 p.m. Circle; Wednesday 7:30 p.m. Healing or spiritual service. Rev. Helen Gerencser, Pastor. Rev. John Barabash, Ass't. Pastor. Phone JA 9-5474.

MONTREAL

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WINNIPEG, MAN.

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

PSYCHIC EXPERIENCES . . .

(continued from page 10)

since become a Spiritualist Medi-um.

"I have been close to you for a long time, watching you give help through teachers from the spirit world. I sometimes control you when you are giving messages or instruction to people in distress."

Again, she urged me to go with her. I asked for her name. She said, "Later, I will tell you about myself." I found myself floating into what looked like dark, dingy houses, looking at people who were in the body, but who had eye di-seases or mental disorders. A num-ber of men and women were quite inebriated. The nun placed her hands on one person after another, and spoke softly to them, praying all the time that their illness had no part of their energy. All this time I felt very light, and had none of the pangs of emotion that usual-ly would engulf me at such scenes.

Again I found myself floating near my home when the lady in the nun's habit addressed me again. "Now I will tell you my name. I am Mother Frances Xavier Cabrini. Tomorrow I will be canonized a saint by the Pope in Rome." She looked directly into my eyes and spoke on, "I am no more saint than you are. I am a working spirit with the same ideals of other live spirits.

Death never has a place in the spir-it of man. Only the cloak of dis-honesty rings out in error. You will go back to your body and find it much the same as when you left it. When you read the New York Times on July 7, 1946, you will find that which I have just told you about myself to be the truth."

I came back into my physical body with a jolt, feeling rather sea sick.

Mother Cabrini was someone I had never heard of before. The next morning, on the right hand side of the New York Times, I saw the headline, "Mother Cabrini has been canonized a saint by the Catholic Church."

NELLIE COMMUNICATES . . .

careless to acquire things for them-selves, and who, in a few short years, squander what is has taken us a life time to amass. This is *not* justice. And any one can see at a glance that often more harm is done than good. But, in the heaven world, true justice pre-vals. We are just what we are by reason of what we have *been*, and we *have* what we have, by reason of our *own* efforts, not the efforts of others. This is a subject worthy of deep meditation. It appears further, than when we have made the transition, we automatically gravitate to the plane to which our earth life has entitled us, and that once on this plane, *all the re-sources of that plane are available to us to use as we will*, providing, as the spirit said, that our desires do not inflict harm on any other spirit. This again is worthy of much thought!

Nellie's husband, still on earth, is Zelrum Karsleigh, head of the Universarium Foundation, 6403 N.E. Pacific St., Portland 13, Oregon.

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A special providence for
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—Robert Browning

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