

A LECTURE ON CHRISTIAN SCIENCE

BY CHARLES I. OHRENSTEIN, C. S. B., MEMBER OF THE BOARD OF LECTURESHIP OF THE MOTHER CHURCH, THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, MASS.

A lecture on the subject of Christian Science was delivered to an audience that completely filled the local church edifice at Maryland and Second street last evening, by Charles I. Ohrenstein of Syracuse, N. Y., member of the Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. The lecturer was introduced by Mrs. Mittie S. D. Parker, vice-president of the church, who said:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him for we shall see him as he is"—so declared John, an apostle of the Lord Jesus Christ, nineteen centuries ago. To-day in all quarters of the globe, increasing numbers of our fellow-men are reverently repeating these words, confident of a reason for the hope that is within them, their assurance is the result of experience, proving the Principle which supports the Truth of this and all similar statements, the rule and demonstration of this Principle has been given to the world by the "Discoverer and Founder of Christian Science, Mary Baker Eddy."

In humble acknowledgment of blessings received, and a sincere desire to be more appreciative and receptive of the gracious bounty of Him "whom to know aright is life eternal," we have invited our friends to meet with us this evening to listen to an authorized lecture on Christian Science, by a member of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., I have the pleasure of introducing Mr. Charles I. Ohrenstein, of Syracuse, New York.

Probably no idea has taken possession of the human thought during recent years like that of the need of preparedness, safety, and efficiency; and certainly these factors are indispensable for achievement or success of any kind. Every activity is spurred by this idea. The home, the school, the playground, the factory, the office,—all are aflame with it. Preparedness, safety, efficiency may be

said to be inscribed upon the mental banner leading all endeavor.

Now, let us look over history, and find its best prepared, safest, most efficient character. Instantly, what name comes to the thought of all? Just one; the name of him who was indeed "armed and well prepared," armed with the sword that was the destruction of every ill, every hardship, every wrong,—the sword of Truth that meant life, freedom, peace, to every living thing, peace in all trials, all circumstances, a peace that still passes mere human understanding; the name of one who upon sea and land, in turmoil, storm, stress, in contact with depravity, contagion, sickness, calamity, death, demonstrated perfect safety and immunity; the name of one who assuaged all sorrows, healed all diseases, dispelled all sins, fed multitudes, stilled storms, raised the dying and the dead; the name of one whose one—to his enemies—seeming failure was but the forerunner of the crowning achievement of all efficiency,—the achievement of the resurrection and ascension, the demonstration for all time of immortality. Would not all in sacred reverence breathe just this one name, the name Jesus of Nazareth, Jesus the Christ!

What gave Jesus the Christ this supreme preparedness, safety, efficiency? Was it mentality, spirituality, or was it materiality, corporeality? Was it not his Christianity, and was not this Christianity his demonstrable knowledge or Science, that is, Christian Science? Either it was such knowledge or Science or it was its opposite, ignorance, superstition, illusive belief. Let those who will take this view.

The preparedness, safety, efficiency of Jesus were the result of his demonstrable knowledge, the Science of being which constituted his Christianity. This Christianity was no mere ceremonialism or belief. It was the science of living and of living more abundantly; the science of health, of peace, of blessedness; the science that made Jesus the Saviour, deliverer, redeemer; the science which he came to teach mankind. In a word, it was the understanding of God, the supreme power that is all good and always with us.

GOD

Must not we then in order to be
(Continued on Page 4)

MUSICAL PROGRAM

A treat is in store for those who are fortunate enough to get inside the Presbyterian church to-morrow evening when, under the auspices of the Camp Fire Girls, Mr. James Burroughs, the famous tenor, Miss Emma Mildred Pray, accompanist, and Mrs. Coral Harrison Sloan, reader, assisted by pupils of Mrs. Sloan, will present the following program:

- Last Hope, Gottschalk—Lillian Mason.
Somewhere a voice is calling—Florence Rattray.
Dialect Selections: Who Gott-a? De cuntry lane. Wat I gonna do? Daly—Coral Harrison Sloan.
Song of the Persian Captive, Daniels—James Burroughs.
Greek Pantomime—Shirley Chase, Alma Beckman and Florence Rattray.
a. Requiem, Homer; b. Silvelin, Sinding; c. Bergere Legere (18th Century French), Wekelin—James Burroughs.
The Rescue, Reade—Coral Harrison Sloan.
a. Ideale, Tosti; b. Route Marchin' (Poem by Kipling), G. C. Stock; c. Mother o' Mine—James Burroughs.

MRS. MARGARET ARMBRUSTER

Mrs. Margaret Becker Armbruster was born in Germany December 11th, 1836. She came to this country when 16 years of age, and with her parents located in Iowa City, Iowa.

At an early age she became a devout Christian and united with the German Evangelical church. Later she and her family united with the Presbyterian church, to which church she belonged till the time of her death. Her disposition was of the kindest and best. Ever forgetful of self, she lived for others. "She rests from her labors, and her works do follow her."

Her husband died ten years ago. Those who feel most keenly the loss are three children: Dr. Armbruster of Kansas City, Mrs. Crocker of Glendale, and Mrs. Sieg of Marshalltown, Iowa, where Mrs. Crocker is taking the body for burial beside that of her husband.

A brief service was conducted last Saturday afternoon at the family residence on Cedar street by Rev. W. E. Edmonds. Mrs. Calvin Whiting rendered most appropriate music, which included favorite hymns of the deceased.

GARDEN SOCIETY MEETING

All members of the Glendale Garden Society are earnestly requested to be present at the meeting Thursday evening, May 3, when matters of importance are to be considered. Mrs. Woods having been authorized by the school trustees to organize the school children of Glendale into Soldiers of the Soil, desires to ask the Garden Society members for full co-operation and assistance.

A stereopticon talk called Soldiers of the Soil will be given by Mrs. Woods. All slides shown are novel and beautiful. Several of them represent Glendale scenes. It is hoped slides featuring the Juvenile vegetable market held on the Columbus avenue school grounds last week may also be shown.

LITERARY SECTION

The Literary Section of the Tuesday Afternoon club will hold an open meeting at the home of the curator, Mrs. W. W. Ramsay, 437 Adams street, to-morrow, May 1st, at 2:30 p. m. The program will be American Drama, and Mr. Harry J. Duffield, who has had a stage experience of over fifty years and has known personally most of the principal actors of the country, past and present, will speak and will also enact a scene from a play. Mr. Donald Bowles, an able actor who makes his home in Glendale, will give a recitation, and Mrs. Grover Cable will impersonate in her attractive self examples of statuary of American artists with a musical accompaniment. All members of the club are invited to be present.

FAMOUS MUSICIANS COMING

Florenco Constantino, world famous tenor, will bring as his guests to the patriotic Colonial tea to be held at the home of Mrs. E. W. Kinney, 1223 West Seventh street, on Friday afternoon, Mr. Armand Samaniego, a rarely gifted pianist, and Miss Lucy Merz, coloratura soprano. Those who attend the tea will have the pleasure of hearing these artists as well as the regular program.

A fishing party composed of Dr. and Mrs. T. C. Young of 112 N. Kenwood, and Mr. and Mrs. Harry Hall of 1215 West Fifth, headed for Bear Valley yesterday. They may not be able to get through but no doubt the trout will suffer if this enthusiastic party reaches its destination.

NATIONAL DIRECTOR ASKS FOR VOLUNTEERS

ENGLAND SEEKS SOLDIERS AMONG INDUSTRIAL WORKERS FOR SERVICE ON WEST FRONT

(Special Service to Glendale Evening News)

LONDON, April 30.—Neville Chamberlain, England's Director of National Service, has begun his "spring drive." He calls for 500,000 volunteers. He says Great Britain's army will require large drafts of men during the coming summer to replace those killed, wounded, and tired out in the coming big push on the western front. He believes these recruits can only be found in industries which are essential to war and substitutes for these men must therefore be found at once. Men must be transferred from the less essential industries to those of first importance. These men will be conscripted if sufficient volunteers do not answer the call.

WANT AMERICAN MILITIA AT FRONT

ALLIES RECOMMEND THAT AMERICAN TROOPS BE SENT BY HUNDREDS ON VESSELS CARRYING SUPPLIES

(Special Service to Glendale Evening News)

WASHINGTON, April 30.—Mobilized militia men will be at the front on European battlefields in six weeks if the Allies' recommendations are carried out. It is recommended that men be sent in hundreds on every vessel, thus obviating the necessity of enormous mobilization. The Allies feel the militia can be fitted for duty in a short time on account of their border experience. Troops would be trained in small units in methods of modern trench warfare within the sound of the guns and later sandwiched in with seasoned troops. No action will be taken in the matter until conscription becomes a law.

RUSSIA CELEBRATES

GOVERNMENT JOINS IN GREAT DEMONSTRATION COMMEMORATING ACHIEVEMENT OF FREEDOM

(Special Service to Glendale Evening News)

PETROGRAD, April 30.—The war minister issued a proclamation to-day granting Russian soldiers full rights of citizenship and religious freedom. Corporal punishment has been abolished. The calendar has been advanced two weeks to conform with other countries and May Day will be featured by gigantic parades and demonstrations celebrating the final achievement of Russia. The government joins with the people in this demonstration.

GUNNERS CREW LOST

FIRST AMERICAN FIGHTING FORCES KILLED SINCE WAR WAS DECLARED AGAINST GERMANY

(Special Service to Glendale Evening News)

LONDON, April 30.—The American armed steamer, Vacuum, was torpedoed and sunk Saturday. The commander and nine men of the naval gunners crew are among the missing. It is believed that sixteen men are lost, including the captain of the ship. These are the first American fighting forces lost since war was declared.

CONSCRIPTION BILL HELD UP

SENATE FACING PROLONGED DEBATE ON SELECTIVE DRAFT—MANY AMENDMENTS TO BE PRESENTED

(Special Service to Glendale Evening News)

WASHINGTON, April 30.—Senate is facing the possibility of prolonging the debate on the war bill. LaFollette has announced that he will introduce an amendment to the measure submitting the matter of conscription to a referendum. Other Senators will present amendments. Senator Chamberlain of the Military committee hopes to rush the bill through without delay.

FLOUR AND BREAD ADVANCE

FIFTEEN CENTS FOR TWENTY-FOUR OUNCE LOAF WITH POSSIBILITY OF FURTHER CLIMB

(Special Service to Glendale Evening News)

LOS ANGELES, April 30.—Flour is selling for \$15.60 a barrel here this morning. The best baker's flour is \$15.60 and the best family brand is \$14.40. Twelve ounce loaves of bread are selling for 8 cents and 24 ounce loaves for 15 cents, with the possibility of another raise very soon.

ASK BIG APPROPRIATION

APPROPRIATIONS COMMITTEE ASKS TWO BILLIONS, SEVEN HUNDRED MILLIONS FOR EMERGENCIES

(Special Service to Glendale Evening News)

WASHINGTON, April 30.—The House Appropriations committee presented a resolution this morning asking an appropriation of \$2,700,000,000 for army, navy and extra governmental war time expenses.

WORK IN HARMONY

LOCAL COMMITTEES FOR CONSERVATION OF FOODS MEET HEARTY RESPONSE

The work of the local committees looking toward the furtherance of production and conservation of food-stuffs has caused wide comment and inquiry from other localities. Owing to the fact that the chairman, Dr. Jessie A. Russell, is a member of the county committee appointed by the Board of Supervisors, it has been possible to give credit to the local committees for the very splendid work accomplished and in course of planning and to use their work as a suggestive outline for other localities. As the mayor of one of the other suburban cities remarked: "It certainly places Glendale on the map in capital letters."

The enthusiastic response from men, women and children in this city in the way of co-operation, assistance and advice, has been a source of gratification to the different committees. The co-operation of the grammar and high school authorities, the city council, the Parent-Teacher Federation, the Tuesday Afternoon club, the Chamber of Commerce, the Garden Society and all other organizations which go to make a magnificent whole in the civic work of the City of Glendale, has meant much to the successful carrying out of tentative plans for present and future work. Having its inception in the appointment as a committee of the Woman's Auxiliary, of which Mrs. William Herman West is chairman, it has been able to secure the assistance of practically every other body in the city.

The outline of work suggested by Dr. Russell for this city, and adopted unanimously by the county committee, is being used, in so far as is practical, in most of the towns of the county. Inquiries from a large number of other localities have come to headquarters in the Hall of Records for copies of this outline.

The executive committee, composed of the chairman and Mrs. H. E. Bartlett and Mrs. David G. Crofton, met with a committee of the whole of the city council and discussed ways and means of promoting this movement within the city of Glendale. The council promised their co-operation and assistance in every way possible, arranging for the plowing of the vacant lots through the street department, free water connections to the curb of the vacant lot, and assistance, to a limited extent, for the free distribution of seeds where the applicants were vouched for as responsible persons as intending to plant the same for immediate results. The council has at all times shown an earnest desire and intention to protect the interests of the citizens of Glendale.

The committee on vacant lots, composed of Mrs. George Woodberry, Mrs. M. A. Begg and Mrs. Frank Echols, has in part as its scope the work of securing the vacant lots, the consent of the owners to the free use of the same, and the assigning of same to responsible people for garden purposes, listing them in proper order with the city street department, through which the council has arranged to have them plowed at an approximate cost of \$1.25 per lot. This committee has done some very energetic work in the short time of ten days since it was organized and as a consequence large numbers of lots are already planted and in the course of planting at the present time.

The committee on soil conditions and planting, composed of Mrs. C. H. Woolsey, Mrs. Freeman Kelly, Miss Helen White, instructor of agriculture of the grammar schools, and Mr. C. E. Houdyshel, instructor of agriculture of the high school, is assisting very materially in giving practical suggestions and advice along these lines.

The committee on distribution of seeds, composed of Mrs. S. C. Packer, Mrs. P. H. Sadler, Mrs. S. A. Merriken, Mrs. O. E. Von Oven and Mrs. H. A. Page, has to do particularly with the distribution under certain conditions of the free seeds furnished by the city. Applicants must have their ground ready for planting, giving the locality of the same, be properly vouched for as responsible, upon which they are given a limited quantity of garden seed. With the existing high prices for garden plants and seed potatoes it is impossible to donate any of these.

The committee on short talks and instructions on food values and home production and conservation of foods, composed of Mrs. Kara Smart Root, Miss Eula Richardson, Mrs. Richardson D. White, Miss Ellen J. Hanson, instructor in domestic science at the high school, Miss Lulu N. Woolridge,

AT THE HIGH SCHOOL

ALL CO-OPERATING TO MAKE SENIOR PLAY EVENT TO BE REMEMBERED

This week promises to be the busiest one ever experienced by several young people around school, namely: the members of the senior class play cast. A dress rehearsal is scheduled to take place on Monday, Tuesday and Wednesday evenings, and this, added to the two performances on Thursday and Friday nights should make up a rather strenuous week for our budding young stage artists. However, they are all doing their parts willingly and enthusiastically, and every effort is being made by them to make this year's presentation better than any previously staged by a graduation class of Glendale Union High School. And in order to fulfill this desire they will have to be almost perfect, as the senior class play has always been considered as the best performance of the entire school year. Miss Terry, who is supervising the play, says that she is absolutely satisfied as to the manner in which the young actors are taking their respective parts, and that everything is running along smoothly in regard to the preparation of the affair. This is the first time in the history of the school that the class play has been dramatized by members of the class, and this fact alone should be a sufficient inducement to pack the auditorium on both evenings. Over half of the reserved section has already been taken, and if the remainder are sold at the same rate there will be that familiar little placard "Standing Room Only" tacked up on the door Thursday evening.

Special mention should be given to the two electricians of the class, "Bill" Nye and Paul Williams, and also to the scene shifters. They have all been working hard to make the play a success, and their earnest efforts should not be overlooked. "Bill" and Paul will have charge of all the lighting effects on the stage, and as they are both experienced along this line, it should prove to be an added feature to the performances. It will be remembered that these are the two young men who produced the wonderful electrically lighted scenes in the recent Variety Show. Excellent work is also being done by the scene shifters. They are Fred Wilson, Emerson Padelford, Fred Gray, Sloan Freeman, Ralph Taylor, Paul Hodge, Leslie Kepler, Eugene Moore and Homer Morgan.

La Tertulia, the Spanish club of the school, will hold their regular business meeting some time this week. A social of some kind had been planned for this week, but as the senior play comes on Thursday and Friday evenings, it has been indefinitely postponed.

WILLISFORDS TO MOVE

Rev. and Mrs. E. H. Willisford have rented their spacious and beautiful home at 231 Orange street for six months to Mr. and Mrs. A. W. Canfield of Palo Alto. The Canfields formerly lived in Glendale, owning a beautiful home on Riverdale drive. So delighted were they with Glendale that they are anxious to return. They will arrive about May 7th.

The Willisfords have taken a furnished house at 129 South Kenwood street, to which place they will move the latter part of this week.

WEATHER FORECAST—Fair tonight and Tuesday. Westerly winds.

Instructor of domestic science of the grammar schools, and Mrs. A. A. Barton, chairman of domestic science of the federation of Parent-Teacher associations, is one having a far-reaching effect. The personnel of this committee represents practical housekeepers, heads of domestic science departments and specialists in research work. They are preparing the data for short practical talks to be given upon request to any and all organizations. The substance of the talks will deal with the food values and economical menus to be arranged under present food conditions and practical advice and demonstrations of home canning and preserving. This committee is in direct touch with the University of California, receiving its bulletins as well as all possible assistance and advice from the Federal Bureau.

Large numbers of public spirited citizens are assisting the various committees, although unable to spare the time for active committee work. Additional committees will probably be appointed as the needs develop. "Practical Patriotism" seems to be the keynote of united endeavor in Glendale.

THE GLENDALE EVENING NEWS

Published Daily Except Sunday
 A. T. COWAN Publisher and Proprietor
 Office of Publication, 920 West Broadway
 SUNSET 132 —PHONES— HOME 2401
 Entered at the Postoffice at Los Angeles, Cal.,
 as Second-Class Mail Matter

SUBSCRIPTION RATES—Single Copy, 5 Cents; One Month, 35 Cents;
 Three Months, \$1.00; One Year, \$4.00. All in advance.
 GLENDALE, CALIFORNIA, MONDAY, APRIL 30, 1917.

THE FARMER TO PLAY AN IMPORTANT PART IN WAR

Milford, Pike Co., Pa., April 26, 1917.

Mr. A. T. Cowan,

The News, Glendale, Cal.

Dear Mr. Cowan:

In this great time, when every citizen must do his part, the President has made his chief appeal to the men who live on the land. He is right in doing so, for the safety of our country just now is in the hands of our farmers. What I mean is not merely our safety and the safety of our Allies in the matter of food. I mean that the safety of the United States against foreign invasion hangs on the decision of the farmers of the forty-eight States.

The two great weapons in this war are arms and starvation. The war against German arms will be won or lost in France—the war against starvation will be won or lost in America. The Kaiser cannot whip the French and English armies and the English navy while England has food. But it is still possible that the German submarines may be able to keep food enough from reaching England to starve her into submission.

If the submarines win, the first item in the Kaiser's terms of peace will be the English fleet. With the English fleet in his possession, the Kaiser will be master of the world.

What will happen to us then? Every man who stops to think knows the answer. We shall have money, food, labor, land,—everything that is desirable in the world except the power to protect what we have. Experts estimate that it will take us nine months to get ready to meet a German army of even 150,000 men, with modern artillery. Under such circumstances, would the Germans treat us better than they have already treated Belgium and France?

Even if the armies of our Allies should crush the German military power this summer, before the shortage of food can reach the point of want, the world would still need vast quantities of American food. But if they do not, only one course can make us safe, and that is to grow food enough on our farms for ourselves and our Allies, and to put ships enough on the sea to carry the food, in spite of the submarines, to the men who are fighting our fight.

If the war lasts beyond this summer, it will be the American farmer who will win or lose the war, who will overcome militarism and autocracy, or allow them to spread and control the world, ourselves included.

This is no fanciful picture, but sober fact. Many a man will make light of it until he comes to think it over, but I venture to say that few will treat it lightly after careful thought. It is no more impossible than the great War itself appeared to be, only a few days before it began.

It is true that we can greatly increase the available food supply out of grain now used in making liquors, and by reducing household waste. But when these two things are done, and done thoroughly, they will not be enough. The final decision will still rest in the hands of the men who raise our food in the first place.

The clear duty of the Nation is to guarantee the farmers a fair price for their crops when grown, and a reasonable supply of labor at harvest. The clear duty of the farmer is to raise food enough to win this war for democracy against Kaiserism.

No such responsibility has ever rested on any class of men since the world began as rests to-day on the farmers of America.

Sincerely yours,

GIFFORD PINCHOT.

PATRIOTIC SERVICE

The beautifully flagged and flowered West Glendale Methodist church last night was filled to overflowing with religious patriots, assembled to enjoy an evening devoted to patriotic religion, expressed in speeches, songs and prayers, turning all hearts to God and our native land. It would be difficult to consider any people truly religious who are disloyal to their country, or any nation truly loyal who is false to the God of Nations.

The word "patriotism," from the Latin, pater, originally meant active devotion to the father of the clan or tribe. Then later it was extended to the whole country, but still we turn in hours of distress and danger, or of triumph and gratitude, "Our Fathers' God, to Thee, Author of Liberty, To Thee we sing."

The speakers for the occasion were Hon. Mattison B. Jones, Mr. John Hyde Braly, President of the Glendale Red Cross, and Mr. Walt. Le Noir Church, Secretary of the Glendale Chamber of Commerce. They were seated with the pastor, Rev. C. A. Norcross.

After a short, fervent prayer by Rev. E. Hoskyn, the well-trained choir sang patriotic songs, in which the audience heartily joined, as the words, patriotically illustrated, were thrown on the wall by a stereopticon. In the dim, religious light of the semi-darkened auditorium, song and sentiment seemed more deeply impressive; and then orators and electricians turned on full effulgence, to which the enthused audience was tensely receptive.

With even more than his usual eloquence and patriotic fervor, Mr. Jones talked of "Patriotism"; its lack in Rome till Garibaldi came; its absence in France till Joan of Arc, with spear and sword, in armor, on mailed war charger, led her people to new realization of liberty.

He graphically told how our own nation was not fully born till our Constitution was adopted in 1787, long after the close of the Revolutionary war. Then, in glowing words, he analyzed the international situation to-day, showing that true patriotism, international equity, justice and right are being satisfied by the long struggle for peace, and the ultimate, masterly rush into war, made by our wise, Christian, Presidential Statesman, Woodrow Wilson.

In a short time Mr. Church told of the relation of the garden to the patriotism which includes both God and country. The first man, Adam, and his helpmeet, Eve, lived in the first garden, and kept it beautiful for a season.

The Master, Jesus, always loved a garden. Perhaps, as a boy, he was gardener as well as carpenter, in the fertile hills of Nazareth. His one great preparation for the work he came to do was in the wilderness, the Garden of Allah. His one night of deepest anguish was spent in the Garden of Gethsemane. His first appearance after He had spurned death and the grave was in the garden of the Essenes, of which Joseph of Arimathea and most of his dearest friends were members. Here the weary, grief-dimmed eyes of Mary, the Faithful, mistook Him for a gar-

dener, till love opened them and she exclaimed, "My Lord, and My God."

To-day the garden and what it represents is the key to the serious situation. The greatest warrior said, sorrowfully, after being defeated, not by Russian arms but by the famine-causing Moscow fire: "An army travels on its stomach." It fights on its stomach, also. The fiercest patriotic fighter, the bravest, most enduring and inspired Red Cross nurse must be fed or fall.

In the Glendale Chamber of Commerce last Thursday evening was the first illustrated lecture there, giving names, faces and places, proving what Europe has known for ages: that intensive gardening in a small way does pay. But even if the gardener loses, the nation gains just that much more food, which all goes to ward off famine and decrease the high cost of living. Such small productions of food, even at a loss to the producer, are one true expression of patriotism; and by it even our boys and girls might save our nation.

He urged that Glendale's vacant ground, alone, could produce enough food to feed Glendale and send many tons away to our army, or to starving ones elsewhere.

Mr. Braly, in his quiet, impressive, earnest way, endorsed every word that had been spoken. He told how the Red Cross Society was started in Switzerland and France by one who had just witnessed the horrors of a battlefield on which the demon of carnage had left forty thousand dead and wounded. That was when men rushed out into the open and slew one another hand to hand.

Forty nations soon formed the international Red Cross Society, now one of the greatest palliatives of war on earth.

In the Boxer Rebellion, it had saved with millions of American dollars, millions of Chinese from starvation. Therefore, to-day, China is our good friend. The Red Cross is swiftly becoming a great power in our own land. The Glendale Red Cross just organizing, having yet only two or three hundred members, may become a separate chapter, or be an auxiliary to Los Angeles, or, perhaps, to Pasadena, whose organization is the most efficient in the West, if not in the nation. He expected to see all Glendale become members, which required no red tape except sending in one's name and dollar to the secretary, Mrs. Mabel Franklin Ocker, 200 South Central avenue, Glendale.

Everybody is invited to join, not only as a patriotic duty, but as a humanitarian privilege.

Names might also be sent to him as president, at 205 North Brand boulevard, or to the treasurer, F. H. Vesper, president of the Bank of Glendale, or to the Glendale Chamber of Commerce, whose secretary, Walt. Le Noir Church, is the publicity committee of the Glendale Red Cross.

President Braly specially requested all who could to get tickets for the two Red Cross concerts under the direction of Dr. Henry R. Harrower, assisted by an array of musical talent which will make them well worth while. They are to be given in the Glendale Union High School auditorium, May 7th and 12th at 8 p. m.

All directors of the Glendale Red Cross, including the presidents of all secular societies in and around Glendale, are invited to the very important meeting at President Braly's home, 205 North Brand boulevard, this (Monday) evening at 7:30 o'clock. All the banks and most of the merchants and the Chamber of Commerce have tickets for sale.

If all patriotic meetings in Glendale be as enthusiastic and earnest as that one last night in the West Glendale Methodist church, a great work for our nation will be done in our City Beautiful, made also the paramount City Useful.

That conviction of the enthused audience was fitly expressed in the earnest, impressive benediction pronounced by Rev. Chas. R. Norton.

THE PLAIN TRUTH

"What would your mother say, little boy," demanded the passerby virtuously, "if she could hear you swear like that?"

"She'd be tickled to death if she could hear it," answered the bad little boy, "she's deaf."

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FOR SALE—Fine poultry shells for young chicks \$1.00 per cwt. delivered. Phone Glendale 529J. 20713*

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FOR SALE—New Webster's International dictionary, 1917 edition, full Morocco, India paper, greatly reduced. Also oak library table. 229 N. Louise St. 20712*

FOR SALE OR EXCHANGE—For Glendale or nearby property, house and lot in Long Beach, value \$2,000. Apply 310 S. Louise St. 1791f

FOR RENT

FOR RENT—Immediately, 6-room house, \$7, water paid if tenant will care for grounds. Phone 946-J. 128 Howard St. 20813*

FOR RENT—4 room apartment, furnished; latest improvements. Phone Sunset 1112 J, 1016 Chestnut street. 1941f

FOR RENT—Furnished rooms with board. First class accommodations, one block from car line. 442 Belmont St. 20813

FOR RENT—A nice large room, furnished, with outside entrance, 326 S. Louise. Phone 608J. 20816*

FOR RENT—4-room bungalow, modern, furnished, lawn and flowers, large lot; near Third between Adams and Verdugo. \$16; water paid. Apply 223 Adams. Phone Glendale 619-J. 20813

FOR RENT—6-room modern house, sleeping porch, cellar; \$17, water paid. 342 Belmont, near Broadway. Apply 223 Adams. Phone Glendale 619-J. 20813

FOR RENT—Two furnished house-keeping rooms, also garage, reasonable rent. 205 N. Louise St. Phone 1331-J. 20811

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—Also—
ONE REEL OF BLACK DIAMOND COMEDY

SPEAKS ON SINGLE TAX

The Brotherhood of the First Congregational church will hold its regular monthly meeting this evening at the church at 7:45 o'clock. Mr. Pincheon of Los Angeles will give an illuminating and interesting address on "The Single Tax." This question will be considered from its ethical standpoint as well as from its economic aspect. All men are cordially invited to attend. A general discussion will follow the address.

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Manicuring, 35c; 3 for 95. Neck and Facial Massage, 50c; 3 for \$1.25. Shampoo Curl, 50c; 3 for \$1.25. Hairdressing, 50c, 35c, 25c. Scalp Treatment Curl, 35c; 3 for 95c. Why have dandruff, falling hair? Dandruff Cure. Hot Oil Treatment. Singeing prices low, according to hair. Also try Bleach Pack. 20746

Personals

Mr. E. B. Gorrell and daughter, Miss Nellie, of 319 Blanche avenue, leave Wednesday for Flora, Ill., where Mr. Gorrell has purchased the local paper.

Mrs. R. W. Meeker and Mrs. Mabel Franklin Ocker were among the Glendale people who attended the Philharmonic concert Friday afternoon at the Shrine Auditorium.

W. E. Evans and F. W. Pigg left by auto Saturday evening for Coachella, where they will visit Mr. C. M. Cowan, formerly of Casa Verdugo. They will return to Glendale Tuesday.

Mr. and Mrs. C. E. Stanley, 336 Everett street, are to-day celebrating the twenty-fifth anniversary of their marriage. They are having no demonstration but are observing the day quietly at home.

Mrs. W. B. Crocker of 121 Cedar street left Sunday on her sad errand of accompanying the remains of her mother, Mrs. Armbruster, to Marshalltown, Iowa, their old home, where interment will take place.

The Sisterhood Class of the First Methodist church is being entertained at the home of Mrs. A. P. Knight on Second street. A business session, followed by a social hour with light refreshments, is the order of the day.

Mrs. Dora L. Gibson, music instructor at the high school, accompanied by forty-five pupils, availed themselves of the opportunity to hear the famous director, Damrosch, at the Shrine Auditorium at two concerts last week.

The annual mite box opening of the W. H. M. S. of the First Methodist church will be held at the home of Miss Luella Collins, 117 S. Kenwood street, Thursday afternoon. A social afternoon has been planned, to which every lady of the church is invited.

The many friends of Frederic Nichols, son of Mr. and Mrs. B. H. Nichols of 223 Adams street, who is attending the University at Corvallis, Oregon, will be interested to know that he is a member of the Officers Reserve Corps and has gone into the training camp at the Presidio.

Mrs. H. E. Bartlett is enjoying a visit from her sister, Miss Marion Patrick of New York. Mr. and Mrs. Bartlett accompanied by their guest and Mr. and Mrs. Chas. Kirk, took a very enjoyable auto trip the latter part of the week through the foothill country, motoring as far as Pomona. To-day they will take their guests up the San Fernando Valley through the Newhall tunnel to Saugus. Miss Patrick will remain some weeks, going from Glendale to Santa Barbara, where she will make her permanent home.

Mrs. J. C. Pierce of 214 West Colorado boulevard was the hostess at a very pleasant dinner party Saturday evening, given in honor of her two sisters-in-law, Mrs. Mary Boynton and Miss Emily Pierce, who are leaving in a few days for Vermont, after several months stay in Glendale.

The members of General Richard Gridley Chapter D. A. R. are invited to attend a play given at the Ebell club house Tuesday afternoon by the Escholtzia Chapter D. A. R., Los Angeles. The play to be given was written by Mrs. Satterlee, a very talented member of that chapter, and is for the benefit of the Red Cross fund.

Mr. and Mrs. Courtright Hite of Lancaster are the guests of Mr. and Mrs. W. J. Smith, 143 S. Maryland. Mrs. Hite, who was formerly Miss Monica Smith, is a niece of Mr. Smith and has many friends in Glendale. Mr. and Mrs. Hite will remain in the city several days, going from here to Long Beach to visit their sister, Mrs. Bixby.

Dr. Henry R. Harrower, who is in charge of the musical program to be given May 7 and 14 under the auspices of the Glendale auxiliary of the Red Cross, is so enthusiastic that he is interesting everyone in the cause. Dr. Harrower addressed the students at the High School this morning on co-operation in this good work and met with a most enthusiastic response from the young people.

Mr. A. P. Knight of 317 East Second street has just returned from a business trip to Washington, D. C. He also visited his relatives in New York City and on the return trip stopped over in Chicago and visited his son, Arthur Knight, who has a fine position with a large manufacturing firm there. Mr. Knight found his son and bride, who was Miss Rae Davis, well and enjoying their new home very much.

DISSOLUTION OF PARTNERSHIP

This is to certify that the firm of Ashton & Staniland, the members of which are W. T. Ashton and R. H. Staniland, doing business at 425 S. Brand Blvd., Glendale, Cal., has on this 28th day of April, 1917, dissolved partnership, W. T. Ashton retaining possession of the business together with all accounts, and is responsible for all the debts of the partnership.

Dated this 28th day of April, 1917.
W. T. ASHTON,
R. H. STANILAND.
20813*

SOUTH AMERICAN OPPORTUNITIES

South America is thinly peopled. The Spanish and Portuguese governments, which divided South America between themselves in 1494, made little effort to attract immigration of their own people and denied admission to peoples of other lands. The lands were administered as crown colonies. Large land grants were made to court favorites. There was little opportunity for individual enterprise, even if the continent had been open to enterprising men. It was only after the Latin republics had thrown off the rule of Spain and Portugal that South America threw open her doors to the immigration of the world. But revolutions and epidemics decimated the populations, and the continuance of the great land holdings, which were just being broken up, prevented the close settling of the country, so that even now South America, with an area of 7,276,000 square miles as against North America's 8,559,999, has a population of only about 50,000,000. Yet she has millions of acres of soil as rich as the world knows, and mines whose richness passes belief, and waterways reaching to the heart of the continent, and opportunities almost unmeasured. Yet, perhaps, the greatest opportunity is the opportunity to preach the Gospel.—The Christian Herald.

COST OF STOPPING A TRAIN

A railroad in the southern part of the United States, in order to make it plain to its patrons why suburban trains are not stopped whether there are passengers or not, has carefully computed the cost of stopping a train. The calculation was made that it costs 60 cents to stop a freight train of 2000 tons and then to speed it up again to its normal rate of twenty-five miles an hour. This calculation was, of course, based upon the price of coal. One-half of this expense represented the amount of coal burned; then there was the time wasted by the men, this being valued at 10 cents. The wear and tear on the brakes and the starting mechanism was estimated at 20 cents.—Indianapolis News.

There are seven letters in the names of the States of Florida, Alabama, Georgia, Indiana, New York, Wyoming, Montana and Arizona. There are seven letters in the names of these large cities: Chicago, New York and St. Louis, and of the well-known cities of Jackson, Miss.; Atlanta, Ga.; Oakland, Cal.; Houston, Tex.; Buffalo, N. Y.; Detroit and Lansing, Mich.; Key West, Fla.; Madison, Wis.; Memphis, Tenn.; Dubuque, Ia.; Concord, N. H.; Augusta, Me.; Phoenix, Ariz.; Olympia, Wash.; Santa Fe, N. M., and Lincoln, Neb.—Indianapolis News.

PRESBYTERIAN CHURCH

Yesterday morning at the Presbyterian church, Rev. W. E. Edmonds preached the last of a series of twelve sermons on events in the life of Elijah. Logically the topic was the "Translation." At the time this great event occurred, Elijah had become a figure of tremendous importance in the life of the Jewish people, occupying a position which put him most prominently before the public eye. It was natural therefore that when he disappeared there should have been great excitement and many varying explanations of the disappearance. In order to solve the mystery, twelve men, selected for their strength and presumably other special qualifications, were sent out into the mountains where he had last been seen, to find him or his dead body. That they did not find him is a self-evident fact when we read in the text that he "went up by a whirlwind into heaven." There is nothing mystical about this statement; it is plain and unequivocal; it does not tell us that Elijah "passed over," or that he had "shuffled off this mortal coil," nor anything of that kind; it states the plain fact that he went up into heaven. Moses had been taken in a similar manner hundreds of years before, and later Jesus ascended, and these three appeared later on the Mount of Transfiguration.

This remarkable taking away of Elijah went far to establish the idea of immortality, not entirely new at that time, but not a general belief. It was emphasized by Jesus who said to his disciples in his last days, "I go to prepare a place for you that where I am ye may be also," thus definitely fixing heaven as a place, not as an atmosphere nor a state. Jesus also at the same time set forth the fact of his second coming in a definite promise to come again. In the days of the early church this promise led to much discouragement among the disciples who looked for this second coming during their life times, and it was to remove from their minds this wrong impression that Paul wrote his epistle to the Thessalonians. Upon this doctrine of immortality hinges our faith. In the hour of his bereavement if you have not faith in this idea of a future life, a continuance of the life of your soul, what word of comfort have you for your brother in his affliction? Jesus will come again to take unto himself those who believe, but what of those who do not believe? They will be left behind. God did not reveal to Elijah his purpose; he had been tried by affliction as few men are tried, and as all of us are tried in a less degree, but God has not lost sight of us; he has his own definite purpose to work out in his own way. It is promised us that he will come again, but it is not for us to know when; it is for us to watch, "For in such an hour as ye look not the Son of Man cometh."

CABBAGE WORM

The common cabbage worm, the most destructive insect enemy of cabbages and related crops in the United States, begins its depredations as soon as the young plants are set out in the spring. Steps to combat it should be taken at an equally early date. Spraying with a solution of two pounds of powdered arsenate of lead, four pounds of arsenate of lead in the paste form, or one pound of paris green to fifty gallons of water, should be begun as soon as the plants are set out and should be repeated as often as examination of the plants shows it to be necessary.

The common cabbage "worm" is the larva of a white butterfly having black-tipped wings. The butterflies appear on warm spring days as early as March, even in the Northern States, and continue about gardens and fields until after several severe fall frosts. In the Gulf region they are present throughout the season. Eggs are laid on cabbage and related plants, where they hatch in from four to eight days.

The caterpillar is velvety green, about the color of the cabbage foliage. It eats voraciously and grows rapidly, becoming full grown in from ten to fourteen days after hatching.

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401 So. Brand S. W. Cor. Broadway and Brand Blvd.

Three generations occur each season in the Northeast and probably six in the extreme South. The first generation usually develops on wild plants.
Hand picking may be practiced successfully in small gardens. Where sprays are employed they should be applied in a fine mist, since coarser applications tend to gather in drops on the leaves and run off.
LAST OF THE SQUATTERS
Defying his encroaching neighbors of wealth, a persistent truck farmer has his little homely hut perched on the highest pinnacle in the Fort George section of New York, fearing every day that contractors will come along and tumble his castle down in to an abyss and erect on its site an income producing apartment house.
A few years ago he tilled many acres there, but gradually the new apartment houses have been crowding about him, taking his farm piece by piece, until now he has a plot only the size of two or three city lots and there he is preparing to plant vegetables to be sold to the housewives of the neighborhood.
The hut is the last relic of squatter days, when all that section was claimed by men whose families were bigger than their incomes. Each in turn has been crowded out by modern buildings, and oddly enough the one hut remaining holds the very highest point, as if it had sought a last refuge there from the giants about it.—New York Herald.

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CHRISTIAN SCIENCE LECTURE

(Continued from Page One)

Christians, to benefit by this Christianity, gain this understanding of God? Must not we ask who or what is this God of whom Jesus had such intimate, exact knowledge or science?

Going to this master Jew, this master Christian, what do we learn God is? Something different from what was in the beginning? Not at all.

It should be remembered that Jesus did not write; he spoke. He spoke to his own people, the common people who heard him gladly; and he spoke in their tongue. The only instance preserved to us of what he said in that tongue is in the words which preceded his giving up the "ghost," the mere semblance of life, which he said he could lay down and could take up again, as he later proved. These words, all will remember, were, "Eloi, Eloi, lama sabachthani?" which are translated, "My God, my God, why hast thou forsaken me?" The word Eloi, which Jesus used, is the Old Testament Hebrew word for what in English is called God. It means strength, or power, a meaning which is entirely devoid of anthropomorphism or corporeality. According to Jesus, then, God was his power, the power upon which he always relied, with which he accomplished everything. Nor did he leave us in the dark as to just what this power is. In speaking to his disciples he said, "Call no man your father upon the earth: for one is your Father, which is in heaven." In other words, there is only one creator or cause, and the universe including man is its product, the product of Eloi, the one and only power.

Again, speaking to the woman at the well, Jesus said, "God is Spirit," which would certainly mean that his power, the only power he ever used, the true cause of all, and consequently the cause of only that which is true, was Spirit or Mind, not matter of any kind or physique. And looking at the teachings of Jesus, looking at his words and at his works,—words and works due to, impelled by, emanating from this Eloi or power, Spirit, Mind, or intelligence,—are we not bound to conclude that this power, Spirit, Mind, was infinite Love, and that this divine Love was the very life of Jesus which nothing could destroy and which was able to raise him up at the last day? This one power then, this one Spirit, Soul, or Mind, this one existence or Life, this one reality or Truth, this one infinite Love, this divine Principle, was all that constituted the Saviour who is the same yesterday, today, and forever, "with whom is no variableness, neither shadow of turning," who is with us always. This is just what Christian Science defines God to be, as will be seen from the following passage: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (Science and Health, p. 465).

MAN

Not only did Jesus illustrate, not only does Christian Science teach what God is, but in doing this Jesus illustrated and Christian Science teaches what man is.

Does not the father want the son to be like himself, and does not a son want to be like his father? So true is this, that right in the beginning we read that "God created man in his own image, . . . male and female created he them." In other words, He created them just like Himself. Now, how do we know what a man is like? Do we not know it by what he expresses? Was it not the manifestation, the expression of the power, the Mind, the Spirit, the Life, the Truth, and the Love, which are altogether good, God, that made Jesus the best prepared, the safest, the most efficient, the most able or powerful, the most godlike man that ever lived? Did it not make him so godlike that all Christendom has called him God, worshiped him as God? It has done this, too, notwithstanding the fact that Jesus rebuked the man for calling him not God, but merely good, saying, "There is none good but one, that is, God." He did this because he recognized, as no one else ever has, that even all that he manifested of God did not begin to express, but only indicated the infinite good that is God. This is shown by the fact that he expected not only the emulation of his example by his followers, but more,—"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father"; because I illustrate the way, and show, as he again said, that "the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, those also doeth the Son likewise."

THIS TEACHING SCIENTIFIC

That this knowledge of God and of man, the knowledge that was taught, illustrated, and demonstrated by Jesus the Christ, is Christian, all will concede. But, it may be asked, is it scientific?

This question can be answered, must be answered in one way alone,—that of demonstration or proof. It was so answered when Jesus did his marvelous works; it was so answered when his disciples or students repeated these works; it was so answered when for over two centuries after them their followers, the early Christians, did these works. It is in this way that for the past fifty years it has been answered and is now being answered. It was so answered when Mrs. Eddy, through the spiritual illumination to her of a Bible text,—through the coming to her of the right idea, the true meaning of this text,—was healed; it was so answered when she, through this true sense of the nature, the presence, and the power of God, healed others, and taught them to do likewise. It was so answered when her students through the presentation of her teachings,—given to them in the Christian Science text-book, "Science and Health with Key to the Scriptures,"—reformed, healed, made the abundance of good manifest for others, and in turn taught them to do likewise. It was so answered when this reformed, healed, regenerated, saved multitude established churches and societies of Christ, Scientist, in every part of the habitable

globe until it is safe to say that there is no one here who does not know of some one whose life, health, mode of thought, increased usefulness, and freedom from want and woe do not bear witness to this. It has been so answered, and is being so answered here by the fact that this lecture is given to make these facts known; for were it not that some few or many in this community were so benefited, this lecture would not, could not be given, for there would be no one here who would cause it to be given. There is, therefore, abundant proof that this Christianity is Science, demonstrable and demonstrated knowledge. Neither do thinking people deny this overwhelming proof. But the question still remains, How is this accomplished?

Unaccustomed as most people are to any expectancy of direct help from God, it may be said that even after the nature of God and of the true man is indicated there is still skepticism as to whether the benefits experienced are due to God, due to the knowledge or science of Him. For this reason those cured by Christian Science are assured that they would have got well anyway, or that they had nothing the matter with them. Again, the favorite explanation is given that the drugs which had been taken, perhaps for years and years, without doing any good, had just commenced to work, and so on. If, on the other hand, the case is one of reformation or improved fortune, the assurance is most promptly given that, in the one case, the change would have occurred anyway, and, in the other, that the individual's luck had changed. In other words, the vague religious beliefs that people have entertained, the vague notions they have had of God, and the wrong sense they have had of man, have made them discredit the idea that a genuine, applicable knowledge of God, or the Science of being, exists or can exist. Yet Jesus said that "with God all things are possible."

POSSIBLE TO WHOM?

All will concede that all things would be possible to one having sufficient life, to one who could live long enough, and who possessed adequate intelligence, power, love, and opportunity for the accomplishment of them. All will concede that such an one would be thoroughly prepared, completely safe, and absolutely efficient. Adam, for example, if he had lived long enough, if he had known enough, and so on, could have accomplished any of the things that have been accomplished since. But he did not, and others have not. Experience consequently has convinced mankind that all are limited in every way,—limited as to life, and so in vitality, energy, endurance; limited in mentality, which means lack of perception, initiative, will; limited in power, and so in capacity and ability; limited in love, consequently in devotion, incentive, impulsion, endeavor, for it is love that is the incentive of all effort and of all achievement; limited in environment, which means opportunity for the employment of capacity, intelligence, will, and so on. Not is it strange that these limitations are accepted as absolute final; that they are solid convictions, are not taught, and do not all believe that everything is evolved from, is due to, or dependent on matter; that life is organic, physical, inherent in the body; that all the faculties also inhere in it; that intelligence is in the head or brain; strength, power, capacity, in muscles; love in the heart; that environment consists of a material world in which everything is again due to matter and not to God, the primordial essence or substance of all, in whom "we live, and move, and have our being"?

Yet, every little while some one accomplishes something which experience has shown to be impossible. What happens in such a case? A human need cries and cries until some one is awakened to the recognition of the fact that there is power enough, intelligence enough, love enough to meet it, and that the opportunity to do so is always at hand. It is not the believer in but the disbeliever in present limitations that transcends them, breaks them. The transmission of the force of a Niagara by means of a wire, the transmission of messages, even of the human voice, over continents and oceans without wire, the utilization for flight of heavier-than-air machines, are sufficiently illustrative of this. Is not this all answer to prayer? Is it not all the result of appeal? Appeal to what? Appeal to the one only and last resort; appeal to the only power there is, intelligence, Mind.

MAN AND MANKIND

We have seen what was the power, the Life, the Mind, the whole reality of Truth, the Love that animated, enlightened, impelled, capacitated, and enabled the man Jesus. We have seen that it was omnipotence, omniscience, God, and that the expression of this made him the godlike and true man that he was.

We have also seen the kind of power, life, mind, spirit, truth, and love that are expressed or manifested by mankind or a kind of men. We have seen that this power, life, mind, spirit, truth, and love are all believed to inhere in the flesh, matter. Is not this true?

The man whom Jesus presented is spiritual, and spiritually minded, the real man. The man that humanity insists upon as real, the kind that is really no man, is fleshly or carnally minded. Yet Christianity teaches that "to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." To be the one kind of man, then, is to be the son of God. To be the other kind of man is to be like those of whom Jesus spoke when he said, "Ye are of your father the devil," and the devil he called "a murderer," that which is destructive, and "a liar," that in which there is no truth.

All Christians have certainly called Jesus their pattern and their guide; and he spoke of himself as "the way, the truth, and the life." All Christians are also instructed, "Let this mind be in you, which was also in Christ Jesus." If this teaching be

THE preparedness, safety, efficiency of Jesus were the result of his demonstrable knowledge, the Science of being which constituted his Christianity. This Christianity was no mere ceremonialism or belief. It was the science of living and of living more abundantly; the science of health, of peace, of blessedness; the science that made Jesus the Saviour, deliverer, redeemer; the science which he came to teach mankind. In a word, it was the understanding of God, the supreme power that is all good and always with us.

correct, should not every Christian claim for himself and for others the spiritual power, intelligence, Life, Truth, and Love which constitute the one true good of all, or the one true God, infinite, eternal, indestructible, incapable of impairment, loss, or lack? And should not every one disclaim a limited material power, mind, life, truth, love, subject to disease, decay, and death? Can one be a Christian without claiming the former and disclaiming the latter?

THE BEGINNER

Now let us take one who is learning to know this Christ-way, and beginning to walk in it. What effect has this upon him?

He has been believing, like every one else, that he is a material organism with his life, health, strength, intelligence, and love all inside of him; that all that he is and all that he has is limited by heredity and environment. "He knows it because he has been experiencing it. Of course he is unprepared for any emergency, feels unsafe, is inefficient. It is not strange if he is discouraged, perhaps sick, dissipated. Now, the unheeded Christ, the spiritual idea of being, the Truth, comes to such a one in Christian Science. He hears, and hears for the first time with this new meaning, that God is the only and all power; that God is all his God; that God is Life,—his life; that God is Mind, Truth, Love, and that God, who is all this, is all his God. If he admits this, all slow or fast, if he ponders it, he is bound to admit it,—will not everything that is right become more and more possible to him, and will not everything that is wrong become less and less dominant over him, and finally impossible to him? Will he not at once be better prepared for every demand upon him, feel more safe, more efficient than before? If he is fallen, will this not uplift him; if he is sorrowful, will this not comfort him; if he is discouraged, will this not encourage him; if he is sick, diseased, will this not ease him until it heals him; if he has been a failure, cannot he with this Christian, this right idea of being rise to success? Let me say that in thousands of instances this has been demonstrated, and examples are not far to seek. The neighbors, friends, relatives of many of you here can tell you their experiences, and I am sure you will find them corroborative of this. Neither should these experiences seem so strange after it has been indicated, as it has, what God is and what man's relationship to God is; and I am sure it does not seem so strange as it did that God should comfort the sorrowing, make the weak strong, heal the sick, yes, raise the dying and the dead. But perhaps it can be made still plainer.

THOUGHT PROCESSES

If God is the all-enabling power, and God is Mind, the operation of this power must primarily be by way of ideas, thoughts. Who can straighten out his finger or bend it without thought dictating the action? Who can bend it when thought dictates to hold it straight? Try it. Will the hand not do kind things under the impulsion of loving thoughts; will it not do cruel things under the impulsion of contrary beliefs? Will it not do brave, powerful, steady, skillful, efficient things under the direction of confident, intelligent, guidance, and trembling, weak, inefficient things under the impulsion of fear? All have experienced this. Is it not a common saying that one is paralyzed with fear? Do not people die of fear? Does any part of the body not reach by thought to do anything or feel any way? If it does, how do you know it without thought?

HONESTY THE CHIEF REQUISITE

You have all been taught to be truthful and honest, I am sure. If the temptation came to any of you to tell an untruth, or to take something that does not belong to you, this education, not something inherent in your brain or anywhere in your body, would recall to you that you must not do so. I remember that as a very little boy, whenever I touched anything not mine at table, my mother very quietly said, "Hei!" meaning that taking things not mine would burn me. Throughout all the years that have gone by, when about to touch things not mine without permission, I have heard that word. Is it in my brain? No; it is in my education. We are the children, not of flesh and blood, but of our education; much of it, the most important part of it, not obtained in the schools, and it is our education that we constantly express, live out.

Now, suppose that we not only learn the letter, but become imbued with the spirit of what has been said, and so learn the truth that the kind of God that has been indicated here, is the only God there is; that only he is man, male and female, who is like this God, the reflection or image and likeness of God; suppose, when we have done this even in the smallest degree, we always ask of this very primary education, What belongs to us, any one of us, as the image and likeness of God? Could we not thus get correct answers?

What, for instance, belongs to the reflection of power, infinite power? Do powerlessness, inability, incapacity? What belongs to the reflection of Mind? Do lack of purpose, lack of will, and ignorance of what we need to know? What belongs to the reflection of divine Spirit, infinite Truth, Love, Life? Do sensualism, untruthfulness, fear, distrust, aversion, hate, sickness, death? Would not the truth about what man is and what man has be just the opposite of all such claims, and did not Jesus say, "Ye shall know the truth, and the truth shall make you free"?

Suppose that the likeness in a looking glass of any of us here was claimed to be unlike us, to lack something we possess, or to possess something foreign to us, would we admit the claim? If we did, would we be truthful or honest? Would we not be claiming for it something that it did not possess, claiming a distortion rather than a reflection, a fraud and an imposition as our likeness? Can your image and likeness in the glass have something or take something that you do not have or take? Can man, then, the image and likeness of God, be different from God? Can he be unprepared for anything, unsafe, inefficient, helpless; can he take a cold, sickness of any kind, and die? Not unless God is and does these things. How truthful, how honest is one then who claims to be man, meaning man or woman, the image and likeness of God, and also claims to be, to do, and to have everything

contrary to God? Is he then declaring the truth which alone makes free; is he obeying the commands "Thou shalt not bear false witness" and "Judge not according to the appearance, but judge righteous judgment"?

We all need assurance. All will agree that if God is the Principle, the basic reality of all, claims contrary to Him are not true. Yet these claims, the education of generations upon generations, crowd upon us, clamor for admission at every turn, upon every hand. They assure us at every impact, every contact, that there is danger; danger that we cannot, that nothing can ward off; that cold, heat, dry, wet, everything we breathe, drink, eat, touch, smell, feel, everything we undertake to do, is fraught with danger, danger that we have not sufficient intelligence or power to cope with; that all these things have power over us, not we the power over them which God gave us and constantly gives us. We have no assurance, our whole education is the assurance of struggle, of strife, of ultimate defeat, disaster, death.

How like "the gentle rain from heaven" dropping upon the dry earth beneath, comes the opposite assurance that "now are we the sons of God," even though this "doth not yet appear"; that as such we are the reflections of God; that because of this we now have just what God has, all that is good and nothing else; that now is all this available to us through being truthful, honest, through not bearing false witness, not claiming and not taking what does not belong to us as the sons and daughters of God, so heirs of God with Christ; by not entertaining, not appropriating in thought, not expressing in word or deed aught contrary to this new, this higher education.

PEACE BUT NOT AT ANY PRICE

The one thing desired by all is contentment, peace. Does this mean that Christian Scientists are non-resistants, that they must suffer wrong of any and of every kind?

Not at all. Christian Scientists are unequivocal, uncompromising resistants. Christian Science teaches them that wrong of any kind must not be submitted to, but overcome. It does more than this, it teaches how it must be overcome. This teaching is again the teaching of the Master: "Be not overcome of evil, but overcome evil with good," and it should be remembered that he taught there is only one good, God. Are we then to have peace at any price? No. We are to have peace at only one price, the price of righteousness, the price of thinking what is right, saying what is right, doing what is right ourselves. Again there is no other way under heaven in which we can have peace, or have a right to have it. Let individual destroy individual, let nation destroy nation, let destruction and desolation have their

schools are beginning to recognize, and in some degree to acknowledge, that in Christian Science a light has come into the world, but they are not able to see that it is all light, and that in it is no darkness at all. Theology is beginning to teach an incorporeal God, but not one who is the Spirit that is all Love, too pure to behold iniquity, evil of any kind, to cause it or to permit it. The healing arts are beginning to teach that mind is at least in part cause, but without recognizing that Mind is God, good, so never the cause of disease and death, but always the cause of restoration, of health, and of life. They call that mind which is but false education, illusion, suggestion, the ultimate cause of sin, sickness, death. But the human beliefs that still obscure cannot forever hide the true light which shines, and shines unto a perfect day when all shall be illumined by it, and there shall be no darkness, ignorance, illusive suggestion, disease, fear, and so no sin, no disease, no death.

GOD'S THOUGHTS

"And the angel of his (God's) presence saved them," we read in Isaiah. We are also told that after Jesus had withstood being tempted by the devil, and all should now be able to see that the devil was just what Jesus called him,—a "murderer," that which is destructive, and "a liar," that in which there is no truth,—angels came and ministered unto him. What does this mean? Does it mean that corporeal beings with wings healed the people spoken of in the Bible, and ministered unto Jesus?

In the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, on page 581, we read: "Angels, God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality."

Cannot all see how such angels could and did indeed heal the children of Israel, how they could and did minister unto Jesus; how they can heal you and me and everyone, and minister to us all? Have not all of you entertained just such angels, time and time again, unawares? Have not pure, spiritual intuitions, inspirations of goodness, come to you and to all, and have they not been helpful to you? Where did they come from; from your brain, or from anyone's brain? They came from Mind, the only true Mind, God, to inspire, to enlighten you, to bear you up, and to set you up on high. Have we all been inspired then? Of course we have. Have we always heeded these inspirations? That is the question. It is not uncommon to hear that some one is inspired by malice or hate. Everyone is ready to credit this, but let some one be said to be inspired by God, who is infinite power, intelligence, Life, Truth, and Love, and derision and reviling are sure to be his

lot. Is not everyone inspired with Life? If not, how then does anyone live? Are not all inspired by Mind, Truth, Love? If not, how do you express intelligence, how is it that you are truthful, kind, loving? Does this surprise you? Then let me say that you were inspired before you ever breathed or saw the light of day, and that inspiration is the one essential of existence.

Everyone is most particular as to the air he breathes. No one without absolute necessity would for a moment breathe foul air. Everyone is most particular as to the food he eats, what raiment he puts on, and so forth. How much more particular should all be as to what they are inspired by; for whether the thought that comes to us be good or bad, it is one that comes to us, not one that originates with us, and sooner or later we are bound to express it. Is it pure, beautiful, good, true, the thought of health, of life, of immortality, of courage, and of love for all? If so, it comes from the one true source. Bid it welcome; let it abide with you, entertain it, make it your honored and your welcome guest. It comes from God, and is the word of God, an angel visitant, sent as of old to heal, to minister, to save. Is that which clamors for admission a base, sinister, degraded thought, a thought of want, discouragement, hate, fear, anger, sickness, death? Then bar it out, for it will express itself, bear fruit after its kind. How bar it, say you? By recalling and recalling the thoughts, the angels of God and of His Christ, the truths taught in the Bible by Jesus, emphasized, illumined, and made practical by Christian Science, until these shall be an angel legion round about you to guide you, guard you, and have charge over you.

How often do we hear the question, How can I help what I think? and the assertion, No one can help what he thinks. We not only can help what we think, but in order to do better, feel better, be better, we must help what we think, for as a man "thinketh in his heart, so is he"; and the way that has been indicated, the way that Christian Science teaches, is the only way in which this help can come; the only way under heaven in which men can be saved here, now, anywhere, everywhere, from ills of any kind and of every kind. It is the only way in which one and all, irrespective of time, place, vocation, circumstances, can be truly armed and prepared, have absolute safety and complete efficiency.

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utmost results, until there is but one individual left, and that individual will have, can have no peace in any other way. Peace does not come with or as a result of turmoil, destruction, death; it is an attribute of God, of Life, Truth, and Love, and "Great peace have they which love thy law (the law of Love): and nothing shall offend them," sang the psalmist. Every wrong, whether in ourselves or others, must be corrected, must be overcome. Love tolerates no wrong. But every wrong in the individual, family, community, industrial, social, national and international economy, life or existence, must be corrected, overcome in the right way. To overcome it in the wrong way is to cry "Peace, peace," when there is no peace," where there is no peace, and is but a new incitement to strife, war. Christian Scientists believe in peace, individual, universal peace. They believe in it at one price only, however, the price of obedience to law, the law of God, the love of every man.

A WORD ABOUT THE DISCOVERER AND FOUNDER

What has been said will but dimly indicate the teachings of the ideal, yet most practical and scientific system of ethics and healing discovered in the words and works of our Master by Mrs. Eddy. Through her faithful, loving, Christlike leadership Mrs. Eddy founded this system, Christian Science, and advanced it to its present world-wide acceptance. Bringing what she did to the world,—the "pearl of great price," the applicable, demonstrable Christianity of Christ Jesus, which has proved itself such by comforting, reforming, and healing the vast majority of those who have honestly, earnestly studied her books,—she has enriched the world beyond all reckoning. Hundreds of thousands of her beneficiaries rejoice in bearing grateful witness to their appreciation of her divine service to them and to all mankind.

As one who had the privilege of visiting her home, let me say that all about Mrs. Eddy was of the very simplest. In her the world indeed had a true example of simple living and high thinking. Those who were with her bear loving witness to the fact that she watched, worked, prayed without ceasing, and that she did this for all alike. That this untiring consecration has borne fruit—the fruit of purer, happier, healthier, more useful and loving lives—is attested on every hand. The modest fortune that came to Mrs. Eddy through the publication and sale of her written works is by her direction, like her life, being devoted to the promulgation of her high teaching; to the establishment of "on earth peace, good will toward men"; to the establishment of the kingdom of God on earth, in which there can be no sorrow, no pain, no death.

Mrs. Eddy was at times reviled, but she reviled not again. So unmindful of the world was she and so mindful of God that His thoughts, messages that came and do come with healing and with blessing in their wings, were always her thoughts. Her one prayer was to be God's faithful messenger. The answer to this prayer was certainly vouchsafed to her. Mary Baker Eddy founded a world-wide religion, a religion that is Science, a Science that is Christian and that both heals and saves. In doing this she has risen to her rightful place in divine Love—Love that is reflected by the constantly increasing esteem of the world, and the grateful appreciation of hundreds of thousands of her beneficiaries.

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