

Science, Philosophy and Religion

Spiritualist Monthly

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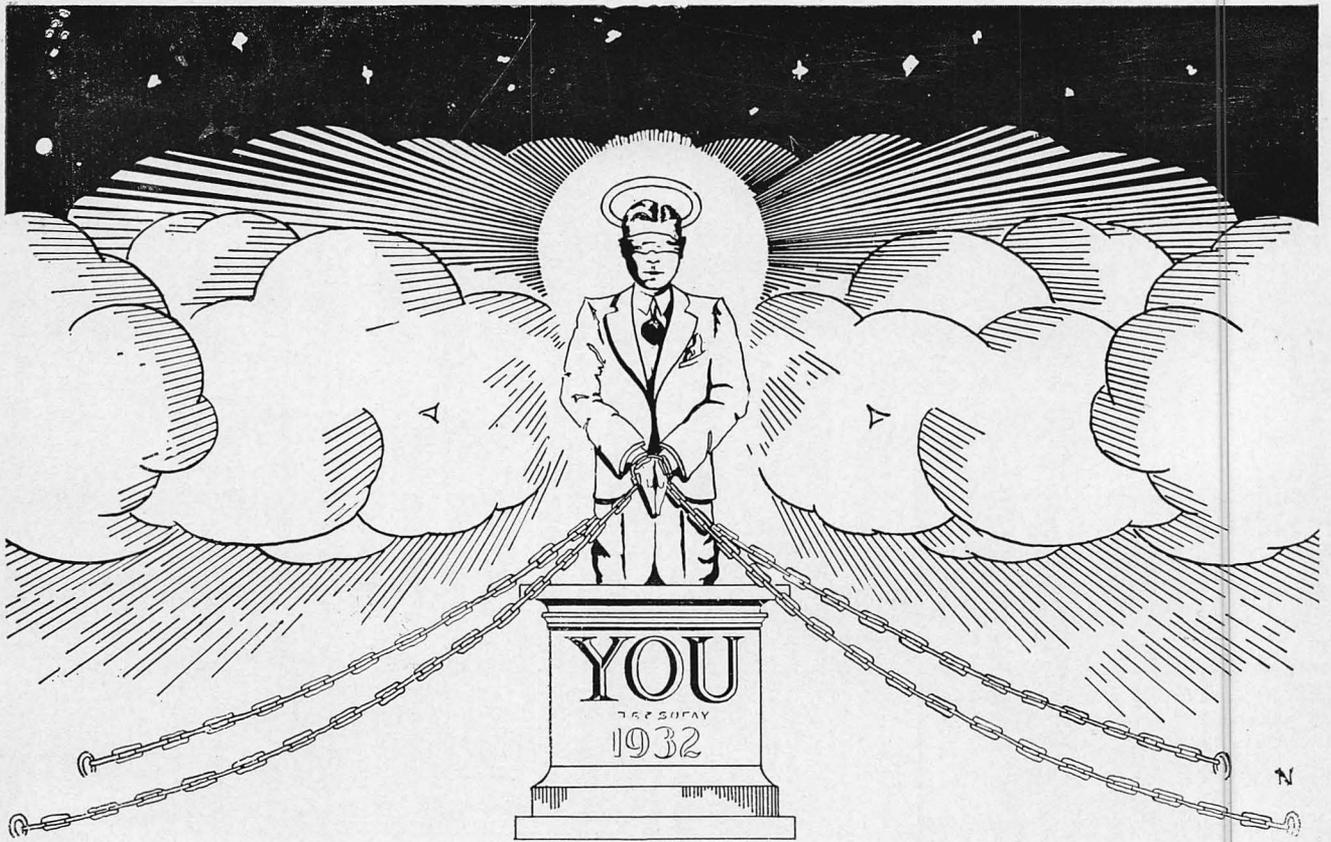
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MARCH

CROSSLEY PUBLISHING CO
Hollywood, California

1932



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SPIRITUALIST MONTHLY

THE SCIENCE, PHILOSOPHY AND RELIGION OF LIFE

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Vol. IV, No. 2

March, 1932

Published 15th of Month

20 cents per copy; \$2.00 one year—\$2.50, one year foreign

CROSSLEY PUBLISHING CO., TEL. NORMANDY 5219 917 NORTH EDMONT, HOLLYWOOD, CALIF.

Entered as Second-Class Matter, May 16, 1929, at the Post Office at Los Angeles, Cal., under Act of March 3, 1879.

Diversified Thoughts of The Editor

"Those whose names are preserved on the pages of history, who have accomplished the most good for the world, in nearly every case have broken away from the precedent."—Manly P. Hall

The Serious Side of a Serious Question



Felicie O. Crossley

over the affairs of our nation, editorial comments should be quite apropos—notwithstanding this is a spiritual magazine.

In the seventh principle in the Declaration of Principles of the National Spiritualist Association, "We affirm the moral responsibility of the individual and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws." That, alone, should be sufficient for any Spiritualist. It means that temperance by education rather than by fiat is the true goal, with the responsibility left to the individual.

Our personal opinion on the subject is unbiased, because it so happens that the editor does not drink. This is no virtue, for alcoholic liquors do not tempt our palate. However, there are millions of highly respectable people who do enjoy an occasional "toddy." Many believe the Volstead Act to be an infringement on their inviolable rights as American tax payers. Indulgence is a misdemeanor punishable by a jail sentence or a fine, or both. Thus, these

"WE exhibit the novel and astonishing spectacle," said George Washington, "of a whole people, deliberating calmly on what form of government will be most conducive to their happiness." This statement was prophetic of the prohibition problem which is the subject of this editorial. We write at the request of several of our subscribers who wish to know our opinion on an issue which will be one of the most important in the forthcoming national election. As Spiritualists are voters and deeply concerned

people are technically forced to become law breakers—and their fine characters and noble principles do not alter the fact.

Others, not so honest, label themselves "prohibitionists," yet look with genuine affection on a glass of red wine and glow with appreciation of its contents. The church world and its clerical representatives have their "sacrificial wine." Many a pious mien has enjoyed the inner stimulus of the "sparkling cup."

Newspapers have reported prohibition agents and legislators arrested for possession and indulgence in beverages of alcoholic content. More than once we have read the paradoxical news: "Professional 'dry campaigner' has been discovered 'all wet.'" The tired professional or business man who has a thirst for stimulating beverages still has his "wee dochin doreis"—zealously guarded in his private safe. Salesmen have confessed that the temptation to imbibe with a business prospect is not infrequent. Is this prohibition?

The Eighteenth Amendment to the Constitution has evolved a critical psychology in the minds of healthy Americans. Thousands of us who formerly believed in its efficacy, have been forced to admit that it has contributed little to the advancement of temperance. State legislators who voted for the 18th Amendment as a possible remedy for the drink evils existing thirteen years ago, and not foresee the social and economic conditions that would result. They did not know—what we have since been told—that crafty lobbyists and shrewd criminal elements contributed financially to prohibition propaganda. Hiding behind the "platform" of the Women's Christian Temperance Union, the sinister forces are not suspected. More than anything else, the Volstead Act has been retained by the misguided influence of emotional idealism. A keen analytical survey of human behaviorism would have presaged the ultimate reaction of the mass-mind.

We should *never* encourage the return of former conditions, when the worker's pay checks vanished across the bar. The abolition of the corner saloon shall ever be to the credit of the Volstead Act. This, more than anything else, seems to vindicate its passage. Laboring settlements have benefited tremendously. In the privacy of their homes a private still or bootlegger now supplies the desires for "stimulants." They have not ceased to drink.

The abhorrent saloon, with its lounging, human derelicts, is a thing no conscientious person would wish returned. Even a thought of the foul smelling, fly haunted grog-shops—which necessitated self-respecting women crossing the street to avoid—repulses our finer sensibilities. But we have new evils equally shocking to us. The army of "coke," denatured alcohol, "canned heat" and drug addicts—who beg for dimes to buy these poisons from slinking, alley vendors—are the result of prohibition. Any water-front, tenement or wholesale district will reveal these tragic human souls, demoralized by drugs and drink of the cheapest kind. The pauper craving stimulants will have them at any cost—even life itself. Cases of resultant blindness and death have reached "staggering" numbers. The rich man, of course, still has his imported liquors as he has always had them—when he wished them.

Such conditions offend the sensitive. Prayers for a world freed from bondage to fleshly appetites have not materialized it. The allegorical vision of a millenium has not subdued the passions of men. Nor has the *sincere* prohibitionist's desire for the enforcement of the Volstead Act been fulfilled. America is literally "swamped" with obsolete laws—ignored, but unrepealed. Are we going to add the Eighteenth Amendment to this mass of antiquated legislation which people refuse to recognize?

Though pre-Volstead conditions openly tempted the weak, prohibition has developed a blatant disregard for law among our young people that did not exist a decade ago. When the editor went to school, even the most brazen did not flaunt a flask. Alcoholic beverages were not considered necessary to guarantee "a good time." Not so today—except in rare circles. Investigation among general groups of young people have proven an amazing addiction to alcohol, drugs, and their resultant evils. Never in the history of our school systems have such conditions prevailed. The "law" means little in the lives of most pleasure-seeking young folks. Such circumstances have necessitated and developed a new psychology of education. Teachers are learning that intellectual and spiritual discipline must supercede "thou-shalt-not preachments." Legislators must also understand that principle. Then people will not need legislation to *force* them to obey "Nature's physical and spiritual laws."

Righeousness should result from the knowledge that it is physically and mentally beneficial to do right. We can never hope to compel people to do that which they do not wish to do, if they can possibly avoid it. The desire for "forbidden fruit" is still rampant. People have ever yielded to the lure. The "back fence" has hidden many youthful escapades, above which gently rising rings of smoke have betrayed a surreptitious indulgence in cigarettes or corn silk. Sen Sen has followed secretly imbibed alcoholic beverages on innumerable occasions. Many kitchen sinks, in apparently respectable homes, have indulged in an "alco-

holic gulp" when energetic raps suggested "Officers!" And all the legislation in the world will not stop such conditions—unless an officer is posted to "shadow" each person, and who will watch the officer?

Temperance in the use of alcoholic liquors would eliminate their evils. But prohibition has not allowed this to be demonstrated. The wise person knows the psychological value of moderation in all things. But the masses learn slowly. Spiritual education is the only solution, for the choice of action ultimately lies with the individual. Thoughtful instruction in the home or school—and the study of dead or wax models showing the ravaging effect of drugs, alcohol and aphrodisiacal diseases—might take away the glamor of indulgence and inspire a second thought. Legislation will not do it.

Legislation and the grim menace of capital punishment have not prevented brutal homicides. Fiendish murders and maniacal attacks on womanhood increase with alarming rapidity. Children's bodies are mowed down by the shells of warring bootleg factions. And legislation has not decreased these atrocities. Laws intended as a warning symbol fade into oblivion when passions mount.

The criminal element was never completely organized before prohibition. Bootlegging has been the principal source of finance for the gigantic crime syndicates now terrorizing America. Burglary and blackmail have assumed minor importance. "Scarface Al" Capone has made millions as a result of prohibition. He and other gangsters have amassed the billions the United States treasury should have had. Two years ago there were 16,000 "alcohol cooks" in Chicago alone—financed and maintained by alien gangsters. Prohibition has fostered and financed every form of crime. The tragic menace of dope peddlers in the vicinity of schools has become public knowledge. Dope addiction among all classes was never so prevalent before prohibition. Recently a California radio announcer reported that several high school students were caught "bootlegging." Such conditions have not contributed to our national prosperity and morale.

In his widely read book, "The Eighteenth Commandment," Clifton Carlisle Osborne discussed some salient facts about prohibition. Shrewdly legislated during the World war—when nearly four million young men of our nation were in the military service—the Volstead Act was legalized without any expression on the part of the people. Legislators passing the measure as a war food conservation move, did not foresee the bribery, poison substitutes, blindness, drug addiction, drunken children and "respectable" law breakers that would result in ever mounting numbers. They did not foresee that prohibition would finally become a serious problem to the federal government; a financial boon to a swarm of grafting officials; a source of huge incomes for murderous packs of alien "bootleggers;" a cause of smug complacency to "dry" partisans; an irritating, expensive annoyance to the bulk of American people, and a gigantic joke to the rest of the world. This is Mr. Osborne's opinion. He makes powerful statements. Can they be disproved? They challenge investigation and serious attention. Personal reticence about discussing such subjects must give way to a rational attempt to eliminate the evils thereof. We must consider national and moral responsibility rather than personal opinions.

Recently we received the staggering report that organ-

ized crime is now fighting the repeal or modification of the Volstead Act. Czars of the underworld will not readily relinquish their billion dollar income. Financed by illegal liquor sales, bootlegging crime syndicates—with their army of drug addicts and social degenerates—have become a challenging factor which is threatening the very principles of law enforcement, and the whole structure of civilization.

Concerning the national deficit, Leo V. Youngworth, candidate for the Republican nomination for United States Senator—speaking before the United Veterans of the Republic Luncheon club in Los Angeles—said: "Professor Seligman has estimated liquor taxes would yield \$1,500,000,000 annually. That would soon take care of the deficit. They've got to come back to it. That is the only place they can get the money."

Like the editor, Mr. Longworth is not a drinking person, and he feels "there is no real defense of liquor." He is likewise opposed to saloons. In defense of his attitude he states that "the problem has become economic and on the moral side prohibition has done more evil than good."

Regardless of the proposed good that might result from a modification of the Eighteenth Amendment, the fact remains that from an economic and moral standpoint the Volstead Act has not succeeded. We have *experimented* with it and found it impossible and impractical—however much we might personally wish for its success. Denmark abandoned prohibition after an experiment less serious than ours.

Government financial experts have stated that the only way to eliminate the national treasury deficit—under the present conditions—is to increase substantially the taxes of the nation's people. This would be calamitous. With hundreds of thousands homeless, and millions unemployed, an increase in taxation in this time of perilous depression would certainly result in nothing less than anarchy. Chicago citizens rebelled in a small way, as a nation will rebel in a big way, if its resources are "drained to the last drop."

Like a dark, menacing horde, organized Communists not only lie in wait for just such an event, but they are actually mingling in our midst encouraging it. They know that in the throes of hunger and physical suffering, the masses are ruled by primitive instincts—and if incensed, they become dangerous. Agitation against political and economic policies is increasing. We must prevent such a catastrophe. Confidence in our national leaders must somehow be reestablished. The strength and morale of a Roosevelt and the wisdom and poise of a Lincoln are needed to solve the problems that have resulted from prohibition and conflicting international diplomacies. Whether or not Abraham Lincoln indulged in an occasional "appetizer" we do not know, but he respected the rights of others to partake if they so wished—so long as they did not infringe on the personal rights of others. When approached by a group of theological fanatics who sought to have Gen. U. S. Grant relieved from command of the Union army in the west because of his drinking habits, Lincoln replied characteristically: "Find out the brand of whisky he drinks and I will send a barrel to each of my other generals."

The modification of the Eighteenth Amendment—so

that *light wines* and *beer* could be purchased in clean, government supervised *wholesale* stores, and taken elsewhere for use—might break the criminals' grip on the masses. People who prefer such beverages, instead of tea or coffee, certainly should be privileged to have them on their table in an honest, aboveboard manner as law-abiding citizens. They feel it their unassailable right as taxpayers.

No personal desire motivates our appeal. Our home was as free from intoxicating stimulants before prohibition as it has been since. Though our spiritual principles may spurn everything which tends to excite the animal impulses, we must not lose sight of our nation's problems which, eventually, will react on us individually. We speak for a people who demand the right to participate in stimulating beverages as law-abiding citizens. We speak for the moral and economic welfare of our nation. Shall our national treasury receive the billion dollar benefit derived from *taxed* liquor sales, or shall we continue to support organized crime under the slim pretense of a visionary prohibition? In the present financial situation can the American people pay the enormous amount necessary to liquidate the government deficit. It can not! The Communists will see to that!

Spiritual and ethical education will correct the evils resulting from extremes of "repression" and "abuse." It is the only solution! We must create respect for law, and that can only be done by wise and unprejudiced legislation. As Spiritualists, professing an understanding of Nature's physical and spiritual laws—and the psychical reaction of ignorance and bigotry—and as American citizens and voters, we must analyze the merits and problems of prohibition, so that our vote may be a thoughtful one.

So, dear reader, we leave our "Diversified Thoughts of the Editor" with you, confident that you are too broad-minded and fair not to grant us freely the editorial prerogative of free speech. *We desire your good will, though our opinions may not agree.* No controversy over mundane issues should ever touch the inner-self where our spiritual Being dwells. "There is a spiritual man and there is a physical man," let us deal with them separately. And as spiritually aspiring people, let us affirm the wise guidance of spirit hierarchies in the ever increasing problems of life—that we may reach the "Promised Land" of spiritual realities.

"Fear is your greatest enemy—conquer it. There can be no great moral culture in the heart of him where fear rules."

"Fraternal or brotherly love is the end of spiritual advancement. The highest goal of soul-development is the love of man for mankind."

"Materialism speaks of beauty, but forgets that beauty is not, unless the spirit of man perceives it."

"Too much learning makes a man mad. Reflective thought is the gate to Paradise."

"You develop spiritually as you learn to know and overcome the weaknesses of the will. The will is the man."

They Who Obsess

By ANNETTE W. SCARBOROUGH

"And there are spirits who pursue evil for evil's sake, inspiring mortals to war and to suicide and to all manner of wickedness."—Oabse

THROUGHOUT human history are found records proving man's awareness of unseen forces hostile to his well-being. The ways and means which man has employed to thwart their malevolent purposes and secure protection are as varied as the degrees and types of evil to which he has known himself to be exposed.

Regarding these sinister facts the attitudes of mankind are widely divergent. To those vast but decreasing numbers to whom all psychic matters are still as "tales told by an idiot," this idea that there exist "evil spirits" and that they can influence and injure mortals must, of necessity, seem the most idiotic of all. According to them, only head-hunters and lunatics could subscribe to such a notion! But Time will work wonders with these scoffing skeptics. Among the psychically well-informed, however, the facts of the matter are generally acknowledged. From many who know the truth from tragic and fearful experiences, as well as from enlightened and self-sacrificing individuals who have given years to the healing and salvation of obsessors and obsessed, come volumes of overwhelming testimony.

When, by means of satisfactory and completely evidential communion, we have learned that the death process makes almost no change whatever in the mental and spiritual character of the recently deceased, we automatically cognize the fact that there must be spirits wise and foolish, saintly and sinful. The newly dead, almost without exception, continue to live and move in their former and familiar places for a longer or shorter period of time, dependent upon the spiritual grade and progress of the individual. Those whose habits, desires and tendencies are of the flesh primarily are held to the earth as steel is held to the magnet. They cannot separate themselves from their accustomed territory and will remain thereabouts as long as their chief interests center therein. These spirits are usually called the "earth-bound," but it is great injustice to think them all as being unworthy, or of evil tendencies. A wholly devoted but unenlightened mother with a child still in the flesh can become as earth-bound as the most depraved and sensual spirit, because she will not—by reason of her all-engrossing love—leave the immediate neighborhood of her child. That she can and does injure both herself and the beloved offspring by this intensely close association will prove itself in any number of ways. She can rob the child of its physical magnetism and vitality, to say nothing of the mental and spiritual depression which her constant, yearning presence can cause. The physical phenomenon of one person in the flesh exhausting another person just by being with him is too well known to need discussion. An elderly person, sleeping with a child, can devitalize the young body of its strength and energy. Herein we have a good illustration of the manner in which an earthbound spirit can sap a mortal of vitality

—physical, mental and spiritual.

If it is possible for a loving, but unwise, spirit to become definitely detrimental to a mortal, it is not difficult to surmise the extents to which a discarnate being whose desires and passions are unworthy, can injure one. It is almost impossible to overestimate the damage which can result from this occult vampirism. To think of the earth-plane as being in reality the bottom of a vast illimitable ocean of spirit life—the level to which the most unenlightened sink as inevitably as stones cast into the sea will sink to the lowest point—is to picture accurately to oneself the conditions extant in the Unseen. The man and woman of sensual appetites, or materialistic, mercenary trend; the spirit bitter with a desire for vengeance against an individual still in the body, or against society (as, for example, an executed criminal); the lazy and the witless, whose sole desire is to sit in idleness and filth—all, all, being veritable paupers spiritually, are as much the denizens of earth as ever they were while still possessing their physical bodies. In mind and soul they are no whit different from what they were at the moment of dissolution, and until they *grow out* of their disreputable state of character they will continue in their habitual haunts like rooted plants. Through this muddy sediment of spirit elements we human beings, the natural inhabitants of the corporeal earth, move.

Obsessions of a mortal by a spirit is really a form of hypnotism. For one mortal to be hypnotised or mesmerized by another mortal is an established fact familiar to every one. The more forceful the mind of the operator and the more yielding and sensitive the mind of the subject, the more perfect is the control of the former over the latter. An obsessing spirit is a hypnotist who is no longer in possession of his physical body, and the fact that the mortal subject is unaware that he is being hypnotized only makes him more susceptible to the will of his unseen tyrant. It is one thing to be confronted by an adversary whom we see, and recognize to bode us no good. It is quite another thing to be subjected to the influence of a mind which insinuates its thoughts into our mind so that we think the thoughts to be our very own, and that in yielding to them we are simply doing what we want to do! Thus it is with the hypnotism of a mortal by a spirit.

The various forms and degrees of obsession are so numerous, so diversified, that to attempt description would be like trying to catalogue all the ills and distempers, vices and follies of mankind. Obsession can be temporary or constant. It can be partial or complete. It can affect a mortal physically so that he or she suffers only slight debility and weariness, or is in a state of complete collapse, suffering from symptoms and ailments no doctor can even diagnose, much less alleviate. It can affect a mortal so

(Continued on page 21)

The Road To Heaven

By REV. GEORGE FRANCIS

"We are the creators of our heaven or hell."

ARTHUR BRISBANE SAID: "We are all in prison all our lives, in a jail called the earth, knowing nothing about what goes on in the real world outside of a 500 mile thick wall of atmosphere, and when we go, the jailer, Death, releases us. We think we are free because our prison is bigger than Joliet, Sing Sing or the federal prison at Atlanta."

It is most interesting to note that Mr. Brisbane designates the world surrounding the earth as the *real world*. We give a great deal of importance to this earth, when, as a matter of fact, it is only a minute speck compared with the gigantic orbs that float in space—and there are trillions of them "out there."

This world, and possibly others out there in space, are just kindergartens where we shall eventually be forced to think for ourselves and realize our destiny. The Spiritualists have a vast field in which to increase their thinking capacity. Many of them are advanced thinkers. But they make a mistake when they talk of "spirit return" and "planes" and "spheres." There is no such thing as "return." There is no such thing as a "plane" or a "sphere" as a definite location. Planes and zones and spheres are rates of vibration rather than places. Every thing in all the universes—the sum total of the universes—is determined by rates of vibration or rates of molecular activity. We are subject to it as much today as we shall be a million years from now. Our whole world here is wrapped around our consciousness and "thought reactions." So shall it be there. The man or woman whose thoughts are rich, has indeed, a rich life. From direst poverty often come the most valuable and beautiful contributions to literature, music and art. Places count for naught in the final analysis of real living. Spirit loved ones are with us now, only we can not see them. It is a matter of vibration.

We are the creators of our heaven or hell. We are the masters of our destiny. The real world is the world of consciousness—the knowing what we are, and in us are divine powers at our disposal. The world of materialism, with all its problems, cannot touch the real self. Material accumulations are as toys to children. Adulthood places no value on them. So the adult-souls place no intrinsic value on the baubles of this world. Barren we are born into this world, and without possessions we leave it. Our only possessions in the "real world" to follow is the richness of consciousness we have developed through our experiences here. And the greater concept of being is that "I and the Father are one." In the radiation of Omnipotent Thought we live and move and have our being. That was the message inspired by the Nazarene Master, Jesus. To himself he was naught except as the Father manifested through him. To his "Father Divine" he gave all the glory of his life and works. He was in touch with the "real world." He ever pointed a guiding finger toward it, and yet—how far the Christian churches have missed the inspirations of his teachings! In prominent headlines we

read of a new church being built in his honor which is to cost over a million and a quarter dollars. If Jesus even knows about it now—what ironic thoughts must have birth in his mind? He who had not a place to lay his head which he could call his own; whose temple of worship was high as the heavens with but a canopy of stars and silver clouds for decoration; whose altar was a mountain side, a village street, or the shores of the sea of Galilee; whose charity was the breaking of materialized spiritual bread and fishes to feed a hungry multitude; whose clerical garb was the roughest of weave. And he said: "Follow me."

He did not say: "Build ye magnificent temples." He did not instruct us in rituals. From sensitive lips flowed words inspired by angel hosts, admonishing us to "worship the Father in spirit and in truth."

All religions are based on the belief in a heaven world. The outstanding religious teachers are those who *seem* to have some knowledge of that world. The more flattering and enticing the conception, the more popular the teacher. Jesus' conception gave man more importance that he had ever before been led to believe he possessed. He definitely linked all life with the life of the Father. He impressed his disciples with a moral responsibility that gave them an incentive to strive for the "higher life." He talked of heaven as a condition to which we may attain "here and now." Happiness need not be postponed to some future existence designated as heaven. Heaven has no relative position in time or space. We need not look "out there" with hungry eyes dreaming of some future state of ecstasy.

Our physical eyes cannot penetrate the 500 mile thick wall of atmosphere surrounding our earth—200 miles of which is solid ether which keeps us from freezing to death. If heaven were "out there" we would have to travel a billion years at the rate of 186,300 miles a second to get beyond the infinity of space that the Mt. Wilson telescope now pierces. And what revelations might be disclosed to us could we but get there—perhaps another infinity of starry blue. What greater wonders of the starry stretches of endless universes will the new 200 inch telescope now being made reveal to the curious eyes of man? We have not as yet even touched the outer surface of the infinitude of space. In the light of science where could we expect to find heaven?

The revelations of science are gradually dematerializing the *apparent* world of objectivity—vibrations and gases are all that remain. The world of consciousness grows more stupendous in its breadth and possibilities. Our desires fire that consciousness with animation. Our aspirations become the goal toward which we strive.

When you come into the consciousness of at-one-ment with the Life Principle, the Christ Emanation, then you are beginning to touch the real world—the world of endlessness; the world that absorbs all, gives all and is All. That Force which keeps worlds and planets in their orbits,

that directs with certain purpose the destinies of people and universes, has a conscious apprehension of our existence to which we may attune for guidance. No church denomination, no priest or prelate can control our destiny. God does not care whether we are a Catholic, Buddhist, Confucian, Brahman, Shintoist, Protestant, Spiritualist or whatnot. He tempts us to righteousness with no crown or throne of jewels. No altars of gold and precious gems lure his favors, for His Temple is a secret and holy place in the hearts of men. Within himself man must go to discover the nature of God. Within himself the Mason will find the Lost World, the Knight the coveted Holy Grail; the Occultist the Power of Aum.

Unchanging, uncompromising, God works through His laws to *temper* man by experiences, and to awaken him to a realization of his infinite possibilities. To doubt is to close the door! The miracles, so-called, of Jesus were the result of a knowledge of cosmic law and at-one-ment with the Father. He said: "I am in the Father and the Father is in me, even as I am in you and you are in me." And he promised, by understanding of the Law, greater things than he did we should do also.

There is no more escape from God than there is escape from ourselves. Disillusioned persons try to find surcease from the consciousness of their mistakes and suffering through drugs or alcoholic stimulants—but the world of serious affairs cannot be definitely avoided. The solemn stillness of death but quickens us to a greater reality. God is all about us and in us as the air we breathe. We cannot destroy ourselves because we cannot destroy life. As ostriches we may hide our heads for a time, but the facts of life must be met sooner or later. As we meet the experiences of life through love and tolerance and human brotherhood, so do we create a *consciousness of heaven*. Deeds not vain prayers; love for one another, not selfishness; spiritual and intelligent growth, not listless servitude to moods and environment; these make for true Godliness. On the wings of noble thoughts and charitable deeds man builds a ladder to heaven. "It is the Spirit that giveth life. The letter killeth."

Buy a homeless waif a needed garment, a coveted bit of sweetmeat, and give him a measure of encouragement to increase his self respect; tell the "fallen" man or woman that despite so-called sin they are divine, and that there are infinite possibilities before them because the doorway to reformation is never closed; ask God for less—because He has knowledge of our needs before they arise. He gives according to the discipline required. Thank Him for the glory of self-consciousness, and here and now you shall know the joy of heaven. Repent not so much of past failures, but determine they shall never be repeated, that they shall be atoned for by increased charity and fortitude. "Repent" is from a Greek word meaning to change your mind, to think over. We cannot "repent" of a past deed—great as our remorse may be—but we can determine not to repeat the offence.

The reactions of this temporal world are a little of love and laughter, sorrow and disappointment, toil and recreation—and then death! Death is the scale that weighs us in the balance, but:

"Deathless and birthless and changeless
Remaineth the Spirit forever."

And when we come into a conscious understanding of

the fact and find spiritual at-one-ment with the Divine, God-Consciousness, then and only then have we discovered who we are and what we are here for. Then we shall realize the illusiveness of this temporal world. Within us the real world finds its manifestation. Within us God lives and moves and has His being. And because He lives we shall live also. We shall not die in Spirit for God can not destroy Himself. There is no death!

This consciousness of eternal life, and that we are cradled in the love and infinite tenderness of God, is the Road to Heaven.

Mrs. Murphy Lydy Returns East

THIS celebrated medium has spent the last three months in Los Angeles during which, at Central Spiritualist church, she gave many impressive demonstrations of her personal phenomenon—the direct voice through the trumpet in full light.

Since she was here a year ago she has visited England where her rare powers made a sensation. Our illustrious contemporary of British Spiritualism, "Light," gave glowing reports of her work. She spent some time at the British College of Psychic Science in London and gained the prestige of its unqualified endorsement. The honorary principal, Mrs. Champion de Crespigny, publicly commended the patience with which she had submitted to the tests of investigators.

Mrs. Lydy's farewell appearance in London was on the same platform with Rev. Arthur Ford before a great audience in Queen's Gate Hall, South Kensington, last June. Many of the voices which came through the trumpet were strong enough to be heard throughout the hall, although the recipients of the messages stood at the small end of the aluminum trumpet. Critical observers were convinced that there was no possibility of ventriloquism. On this point, alleged by skeptics, Mrs. de Crespigny reported a decisive test at the College. A communicating entity had given his name and was asked to whistle as an identification. This was immediately done, at first faintly, and then so loudly that it was heard all over the lecture hall. While the whistling was the loudest the Medium's lips were parted in a broad smile—an impossibility if the demonstration had been the trick of a ventriloquist.

During an interview in Los Angeles, Mrs. Lydy spoke of her work with Mr. Ford in England. "There is nothing too good I can say about Arthur Ford," she declared. "Though I had met him at Chesterfield and elsewhere, I had to go to London and work with him to really know him. He was a big success in London and everybody loved him. He has a beautiful gift and message for the world. And the mediums have no better friend."

Mrs. Lydy goes east for numerous engagements. She will return next winter, when we hope "depression" will be but the memory of a nightmare and prospered Spiritualists can arrange occasions worthy of her famous gifts.

"Spirit calls to Spirit through illimitable realms of God's glorious creation; and the message from far and near is ever "forward," ever "eternal progress."

"We minister best to the progress of those who seek our help for the benefit of others."

Gene Dennis and Einstein

By JAMES TELFORD

An Interview with the Newest Star in the Psychic Firmament

GENE DENNIS is the girl psychic who has changed the views of Dr. Albert Einstein, famous German scientist. Before meeting the distinguished German at Palm Springs, California, a few weeks ago, Einstein was an acknowledged skeptic concerning psychic powers and manifestations. He talked for many hours with Miss Dennis and emerged a convert. He did more than that. The affable Herr Doctor told the world that he was, for the first time, convinced, and further asserted he intended to interest his scientific colleagues in such matters.

Everyone knows Einstein.

But who is Gene Dennis? In brief she is a Kansas farm girl with psychic powers that have taken her high upon the mountains of fame. She was renowned before she met Einstein. Today she is celebrated.

Through the kindness of the management of Warner Brothers Hollywood theatre where Miss Dennis appears daily, the arrangement for an interview had been made. The manager, with much knowledge of the ways of interviewers introduced us, and left Gene Dennis and myself alone to our business—for interviewing is "business" when it happens several times a week.

Miss Dennis is a vital, robust girl of more than medium height, fair, with wavy black hair and frank brown eyes, and fully as comely as her dress pictures indicate. Her manner is thoroughly open and convincing. She is not a medium, not a mind reader, needs no trance state, and outwardly gives not the slightest indication of the extraordinary powers with which she apparently is graced. She appears more like a girl athlete than a mental marvel.

The interview began with a question that most stage folk dodge—"age"?

"I am really 24," she answered. "Though for publicity purposes we make it 23. Born in Kansas near Leavenworth. My father was educated to be a minister, but turned out to be a cabinet maker. I don't know that anyone in our family ever pertained to being psychic, but Dad must have been slightly that way. He had his hand cut off in a band saw, that is, it was eventually cut off. It didn't happen all at once but in a series of minor disasters. Perhaps he was thinking in worlds other than our own. At least that is one way of trying to figure out his uncanny way of slicing off bits of his hand."

The Dennises were poor as the proverbial Job's turkey. Hardly knew where the next meal was coming from. And these good but unworldly parents didn't place much value upon education, especially for women folks. So Gene got barely little more than her grammar school work.

Only on the subject of education did she evidence a trace of what might perhaps have been a modicum of bitterness—not a pronounced invective but a hidden sorrow—that in this day and age where learning counts for so much, she might not have been given greater opportuni-

ties. But her misgivings are perhaps magnified in her own mind, inasmuch as except for an occasional slip in verbiage her English is certainly commonly good "American," and she is young enough yet to obtain any degree of education she may desire.

Since a tot of three she has exhibited psychic tendencies. She was told, even before entering school, that she possessed supernormal powers—that she was a psychic.

"It sounded very awesome to me," she confided. "In secret I consulted a dictionary and found out what was meant by the word. Even Webster gives no clear definition. No more can I explain it. I wish I could. I would like to analyze myself scientifically, but my knowledge of science is limited. People often ask me how I do it. The answer is: I don't do it. When a question is asked me, certain mental pictures—much like one sees through tears—appear to me. I have come to know what many of these pictures mean—though not all—and to be able to interpret them for others. I don't know what I am, and I guess it doesn't matter much as long as I have the power, or whatever function it is, that possesses me.

"I make no claim to supernatural powers," she asserted "In fact there probably is no such thing. I can't envision anything higher than nature. But my gift is probably best explained by calling it 'supernormal.'"

Gene Dennis' first dip in the world of acclaim came through a newspaper and an investigator of metaphysical phenomena as well as exposé of charlatan clairvoyants. Gene was then only 14. A feature story about her had just appeared in the Kansas City "Star." The investigators, Dr. David Abbot, known to psychical researchers on several continents, offered to expose the child. The "Star" furnished expenses for both parties, and accordingly they met on neutral ground in Omaha.

Dr. and Mrs. Abbott met the girl psychic at the railroad station and immediately began plying her with questions designed to make her betray herself. Instead of being "exposed in 15 minutes" as Dr. Abbott had boasted, the Abbotts took the girl to their home where she stayed under observation for four weeks.

The investigator was much interested, but not fully convinced. He determined to give the young lady a test which would be final and conclusive. When she asked him what it was he declined to say.

"I was puzzled," said Miss Dennis. "Nothing happened for three weeks. Then one night came an unusual experience. It was winter. Snow was on the ground. I went upstairs quietly to bed. The Abbott family were already in their rooms. I didn't go to sleep at once but lay on my side, my mind in a half conscious state.

"Slowly I realized someone was in the room, standing beside the bed and looking down at me. I had not heard the door open. There was no sound. Not even of breathing. Yet I was being stared at.

"I was more annoyed than frightened. Perhaps it was one of the Abbots who had stolen in to watch me as I slept. Then something touched my shoulder. I was angry. Even a little girl has some sense of privacy. My shoulder was again shaken, this time more strenuously. I turned over, speechless. I stared. Near the bed was a man I'd never set eyes on before. He stood in mid-air, but real as myself. Then he spoke to me. 'My name is Kollittiere,' he said, 'and I want to tell you something for Dr. Abbott. Tell him there are two stories in the envelope instead of one. He'll understand.'

"Then the thought came to me, 'This was the test.' He spoke just one more word, 'Keller', and with a low whistle, disappeared.

"At breakfast next morning I told Dr. Abbott the test. He assured me there was only one letter. I told him there was also a story called something like 'Keller's Whistle'. Dr. Abbott went to a safe, unsealed a package and two stories fell out of an envelope. He fainted. When he came to he explained the test. Before Kollittiere died they determined to make a test—to determine the possibility of communicating with the dead. Killittiere was to write a story, put it in a sealed envelop and deposit it in a safe. Dr. Abbott was not to know the nature of it. If information came to Dr. Abbott about the story from another source he would know Kollittiere, his friend, still existed in some form or other. This test 'made' the front page. From that time on I have been all over this country, quite largely on the stage where my efforts reach the most people."

The Einstein affair is, of course, the most recent and widely exploited example of her uncanny powers. It happened quite by accident, according to Miss Dennis, although publicity men have a way of "accidental" meetings that are so cleverly managed they have all the earmarks of mere fortuitous occurrences. Anyway, the method does not matter.

Miss Dennis was on her way to San Diego, driving at night, when in the vicinity of Palm Springs a sudden storm sprang up. The time was near midnight. She poked the nose of her Lincoln into the El Mirador Hotel garage and took lodging and a much needed rest for the night.

"I was at breakfast next morning when a couple passed by the windows near where I was eating. My waiter told me they were the Einsteins. Of course I'd heard of them in a casual way, but not knowing much about science the name had never impressed itself very deeply on my consciousness. Well, it happened the two hotel cars were not available—one was in the repair shop and the other had gone after supplies—when Dr. Einstein wanted transportation to visit a sick friend in the neighborhood. Someone told me of the dilemma and I volunteered my motor. That is how we got acquainted.

"The good Doctor was very skeptical at first. He asked me what number he was thinking of. I replied 'five' because that was the number that appeared before my eyes. He said 'ya ya' but still was not very much 'sold.' He doesn't speak very good English and it irritated him greatly not to be able to convey his ideas across as well as he should wish. Far be it from me to teach him English, so we got along with the aid of Mrs. Einstein the best we could.

"Next day we spent five hours together. I told the Frau things that made her weep for half an hour—not intentionally of course—but things she said no one outside her own family knew.

"It would be a breach of confidence of the worst kind if I were to tell you what I told these friendly people. But I can tell you some things in general. I told him what he was working on in science, even giving him scientific terms in three different languages which he understood perfectly and acclaimed, although I had never seen the words before they popped in front of my vision, and I don't know to this day what they mean. I told him that his greatest contribution to science was yet to come and what it would be. This demonstration convinced Dr. Einstein, because he said no one save himself knew what he had in mind. Since then I have visited Dr. and Frau Einstein at Pasadena. They are wonderful people, and if he were not a brilliant scientist his name would still be emblazoned high in the world for social work of some sort, because he is a Good Samaritan above all else.

"Of course I realize that Dr. Einstein's confidence in my psychic powers has been a great asset to me in this realm. He is devoting considerable time to this branch of questions. She uses no back stage "props." The writer this skeptic into a man who now believes strongly in the psychic and is ready and willing to say so. Mrs. Einstein is a dear lady and we have become bosom friends on account of this casual meeting at a desert inn."

But Gene Dennis' merit marks do not close with these instances recorded above. Every day she answers scores of questions. She uses no back stags "props". The writer was back stage and saw for himself. There is no occasion for them. The audience asks its own questions. She reveals secrets that have been locked away for years. She gives clues for finding lost property. She has foretold important events. She has supplied the missing link to criminal investigations. She has solved baffling police problems. She has letters and proofs for all she claims. These, too, the writer has seen.

Gene Dennis declares she is not a mind reader. Nor a clairvoyant. Oddly, she says she has never come in contact with the so-called mediums, seers, crystal gazers, palm readers, astrologers and so forth who claim to tear asunder the veil of mystery that surrounds the past and future.

Miss Dennis has been called America's only true psychic—by the term "true" I presume it is meant one who is neither clairvoyant nor mediumistic in the commonly accepted sense. She seems to get her inspirations direct.

If nothing else, Gene Dennis has, by her influence upon men of science, created a new set of values for psychic phenomena. Let us not say the psychic has not needed it. A pall has surrounded this branch of science since the middle ages. But the frank acceptance of the psychic by Dr. Einstein has set many a skeptical mind a-right, because surely if such men of science can believe, then surely it is not too much to hope for the same from "the man on the street."

"Truth is a living, vital force, the fruit of which we all eat. It depends upon yourself whether you partake of it much or little."

Psychical Research In Other Lands

By GWENDOLYN KELLEY HACK

From an Address Delivered at the Organization Dinner of the Los Angeles Section of the American Society for Psychical Research, February 3, 1932.

IN THE broadest sense Psychical Research, in its sundry subdivisions, not only fuses with the better-known sciences—biology, physics, chemistry and psychology—but it also blends all religions and nationalities. Whatever the clime or race or period the age-old cry of the inner man has been the question of Survival.

This study should take its place in the realm of adult education, not on the lowest step, but linked in with these great sciences which earlier have been tabulated and taught. It brings us indubitable evidence of the interpenetrating realms of life around us. We are, indeed, as Sir Conan Doyle declared in the title of his last book, "On the Edge of the Unknown!"

Since 1926 I have been living in England and Europe, and have but recently arrived in California from a tour of the Orient. Having for years before in this country been interested in psychic research and allied subjects, always everywhere abroad I asked the question, "What are you doing here?" The salient impression that came to me from the ever-recurring response was that it is today the most vital of all themes, and that nothing else so makes for international understanding.

In my wanderings I found psychical research constructively pursued in Vienna by students such as Prof. Thirring and Countess Zoe Wassilka, who also attended the large Congress at Paris in 1927, held within the walls of the conservative and time-honored Sorbonne University. Prominent at the Congress was my friend the late Prof. Santoliquido—head of the International Red Cross in Paris, Chief of Sanitation for Italy, etc.—and it was he who introduced me to his former colleagues of the Italian Senate, the Marquis Centurione of Millesimo Castle—whose psychic phenomena Prof. Bozzano and I subsequently had published by Rider of London. At this Congress many brilliant men from many countries were present, among them Prof. Richet, Prof. Driesch and Dr. Osty. Many types of phenomena were discussed, including Dr. Krall's films of his Everfeld horses which are being studied by our American Society at Hyslop House.

At the British College of Psychic Science in London I witnessed much splendid work, to better observe which I spent two periods of residence. There was very pure mental phenomena, a very beautiful "direct-voice" manifestation, and photographic phases.

In Italy Marquis Centurione seems to be the only "voice medium"—outside, perhaps, the Vatican. The experiences we witnessed during our two years at Millesimo and Genoa were far too many to be reported in a passing paragraph. Often the spirit "guides" would announce: "We shall now show you a series of levitations, of apports, and direct voice—observe closely!" They thus appear, if favorable conditions are afforded, willing to cooperate with any serious and unselfish group.

In Calcutta this spring I met many Indian gentlemen, eager to hear what we in the Western world are accomplishing. One publisher of an Indo-English newspaper has devoted many columns to psychic phenomena. It was in his home that I witnessed a trance phase which was certainly genuine.

In Japan an excellent and splendid society is flourishing with a membership in excess of three thousand, and with headquarters in Tokyo. Its able president, Mr. Asano, now dedicates his time to it and its monthly magazine. He travels extensively throughout Japan lecturing, forming or advising groups, discovering and guiding mediums who later aid the experimental work conducted at the main centers. He has also visited America and England. Very cordial was the welcome extended us by him and the Society which he heads. All were anxious to learn of our progress in America. And when some fifty or more were hurriedly called together at a Tokyo clubhouse for a dinner meeting I found them well-posted upon the latest books in England and America concerned with psychical research, and acquainted—far more than many in our cities—with the progress and status of this science in different parts of the world. The type of men was very high, embracing professors, bankers, business men, noblemen, admirals and a general or two. One of the generals told of his own psychic experiences on the battlefield, and said that he considered it a great shame all soldiers were not acquainted with these realities. What impressed me especially was the frankness of the speakers; their wholesome lack of self-consciousness and fear of what might be said about them elsewhere—a fear which hampers many in our country.

In every way during my stay in Japan this welcome was reiterated. The president of the Japanese Society stressed the point that this great truth was the essential in furthering understanding and better feeling among all nations, embracing all religions and hostile to none. In this my travel contacts lead me personally to agree.

It seems appropriate that in Southern California a branch of the American Society for Psychical Research should be started as nearly simultaneously as possible with that just organized by us in San Francisco. Not only because of the importance of Los Angeles and its metropolitan area, but because of the mutual benefit of the interchange of activities.

It is obviously important to sift the real from the false, and among so-called "mediums" the genuine from the spurious. The latter do an infinite amount of harm, bringing discredit upon the subject and disgusting serious, scientific investigators. We have neither time nor money to waste on counterfeits. Those who traffic upon sacred affections and even sorrows should not only be left to the boomerangs of their own debasement, but should find

our doors shut to them and their names made public. This for the protection of the innocent albeit credulous. And also that some progress along scientific lines may not be unnecessarily impeded. Mr. Stanley De Brath of London, in an able article on "The New Trend in Science," emphasizes that "too often emotional people whose only desire is for some new kind of excitement give rise to pseudo-mediums whose main aim is to make money out of the credulous."

But all is not chaff! It has fortunately been found that the individuals whose mediumship really is genuine, and whose motives are neither ulterior nor selfish, are more than willing to let their "gifts" be observed and studied under controlled conditions, thus cooperating that the laws underlying divers phenomena may become better understood, classified and scientifically tabulated, by degrees, in all countries. In this their own intelligent "controls" or "guides" very heartily concur.

Shall Orthodoxy Swallow Spiritualism?

By HAL RUSH

"Any person who refuses to step up, step down or step out of Spiritualism when that movement is necessary for the good of Spiritualism is not a real Spiritualist."

TO THE observant, it is increasingly apparent that Spiritualism is undergoing a vast evolutionary metamorphosis. New leaders are springing up in all parts of the world to hold the banner of truth more high. A new enthusiasm is being manifested and the next few years will herald either the advancement of Spiritualism as a front rank religion in its own right or it will see its merger in one form or another with more staid creeds which now are casting about for additional footing to maintain their present precarious hold on the theological imaginations of men.

In any event, whether it remain a distinct organization or be absorbed by orthodoxy, Spiritualism will have wrought a lasting benefit to mankind. If it has done nothing else but help dispell the "hell-fire" complex of orthodoxy, it will have been well worth while.

But Spiritualism, if it would exist as a separate organization, must ever be alert. *There is quite a well defined trend to absorb it.* Those who in the past have tagged the phenomena of Spiritualism as the works of the devil, now are reversing themselves and are attributing to it a more celestial origin. The leaders in Spiritualism, and the leaders to come, must meet this issue firmly and frankly. Though willing to share the great truth of Spiritualism, we must never allow it to be submerged among the tenets of orthodoxy, and have the continuity of life on a parity with the Immaculate Conception, Vicarious Atonement and the Garden of Eden myth as expounded from orthodox pulpits.

It will be regrettable if the movement of Spiritualism should be absorbed by orthodoxy. It would be but a futile blood transfusion in the dying body of churchology, of little avail to the patient, and extremely dangerous to the donor—Spiritualism. However, unless Spiritualism in America produces broad-visioned leaders, imbued with the advancement of Spiritualism primarily, and themselves secondarily, there will be an absorption.

Unless the rank and file of Spiritualists awakens, and unless the leaders get busy quickly and intelligently, and use every ethical method of promoting the truth of Spiritualism, the work of the great pioneers in Spiritualism will have been for naught.

We are living in the age of promotion!

The radio, the daily press, the motion picture, billboards, bulletins and magazines are some of the many means of advertising the beauties of this religion. Strange to say the Spiritualists *have not utilized* these means, and as a result have not advanced as rapidly in the public estimation as the just deserts of the movement warrant.

Spiritualists, KNOW that Spiritualism has been discovered by orthodoxy! And do not in any way neglect the fact that it will be exploited by orthodoxy—if orthodoxy by that means can fill now yawning pews. Orthodoxy has awakened to the fact that no longer is humanity interested in dry as dust theology, past inspirations, and past miracles.

As modern Spiritualists we know that there are just as good men today as there ever has been. We know that the intelligence of the masses is greater. We know that civilization has given us much that our forefathers did not have. We have the benefit of all the knowledge that has preceded us. Though children of the past, we are the parents of the future. And we know as humanity has evolved mentally, no longer will it be satisfied with the "Faith of the Fathers" which was based upon credulity, to a large extent, and bulwarked with a fear complex. I have no quarrel with orthodoxy, but I do see clearly where it is breaking down. It is a dying religious system, its zenith has been reached and it is on the decline. Spiritualism is in the ascendancy and all will be well with it—unless it allow itself to be eclipsed.

Here is, in my opinion, that which will save Spiritualism from amalgamation with orthodoxy. And I grant you freely, the right to disagree in whole or in part.

The Spiritualistic Movement must set a definite objective to attain.

It must have a propaganda department in touch with the daily newspapers, weekly newspapers and monthly magazines.

It must attract to its ranks thinkers and writers in greater quantities.

It must concentrate on spreading the philosophy!

It must *build* more churches.

It must educate its mediums.

It must cooperate with psychical research societies.

(Continued on page 20)

Will Disarmament Insure Peace?

By VERNE HINER

"The world is full of power-mad personalities who would sacrifice all claim to superior rights and good for the accomplishment of personal ambitions and temporal influence."—Manly P. Hall

DISARMAMENT propaganda may be inspired by good intentions. But in the stress and complications of present international relationships it would resolve itself into certain "National Suicide."

God knows I hate war! I have just cause to hate it. As a boy of twenty-one, in 1918, I enlisted with that fine body of troops, the U. S. Marine Corps. There I found kindred spirits—boys like myself—fired with the ardor of patriotism, a love of country, and ideals for which thousands of them willingly spilled the blood from their bodies in the hells of war-torn France. There, in company with other mothers' sons, I weltered in my own blood finally to be returned to country and home, a pain-wracked, shattered remnant of the man I once was—prematurely old, grey hair dotting my temples, a body with one limb amputated, the other permanently stiffened, shoulders marked by the ravaging effects of gangrene and the surgeons' saving scapel. Have I a just cause for hating war?

All peace lovers dream of a day in the future—a not too distant future—when the nations of earth shall unite in a great brotherhood of man, coveting neither's possessions. Soul Power over brute power is the Utopian principle on which all spiritual persons should concentrate their thoughts, thus helping the cosmic Hierarchies to direct the paths of men toward a millennium. In the meantime—while nation after nation watchfully awaits the opportunity to increase their power and boundaries—let us guard our own great country by Armament. This is the only rational defense in a purely materialistic world. The dreams of idealists and the preachments of Pacifists did not prevent America from becoming embroiled in the late World War with an army ill equipped and untrained. Millions of our virile young soldiers might have been saved from "mass slaughter" in the first stages of America's entry into the World conflict, had they been thoroughly trained in army technique.

The present situation in China and Japan is but a more malignant outbreak of what occurred in 1910. In discussing the advisability of Armament for the other nations, Theodore Roosevelt said: "If the Japanese choose to follow a course of conduct to which we are adverse, we cannot stop it unless we are prepared, and that would require a fleet as good as that of England, plus an army as good as that of Germany."

That advice is equally valuable in 1932, as it was in 1910. That war between China and Japan was over Manchuria, as it now is—which proves that nations do not easily relinquish their grievances or ambitions.

After quoting Mr. Roosevelt, Arthur Brisbane, commenting in his column "Today," said: "Roosevelt, in 1910, had no thought of airplanes, could not imagine that Japan would be conquering Manchuria with them, at her

ease. Otherwise he might have suggested a flock of fighting planes as numerous as the pigeons on Saint Mark's Square in Venice, backed by a fleet of submarines as great as that of Japan." Brisbane further states that: "Airplanes, submarines and fast cruisers will answer any question from any other nation. This country should have the answer ready."

In an article on "Preparedness for Peace," by F. D. McHugh, he quotes General Pershing, who says: "With all my soul, I hate war! We do not believe in war but others do. So we must maintain an effective instrument of national defense. We must be ready should any nation choose to force war upon us." Mr. McHugh's own opinion is that: "Our greatest insurance against future wars lies in preparedness—not preponderant strength, but *quality* and *effectiveness* in matters of military nature. Quality, not quantity, is the key-note of post-war work of military forces."

From reports—said to be authoritative—we are informed that America now has a standing army of approximately 180,000 soldiers. Its fleet is undermanned, obsolete and, with Congress continually decreasing its appropriations, its very life blood is being sapped. And if some Pacifists have their way we shall see a procession of antiquated tubs, wheezing and wobbling their way to certain annihilation. Our air force is so inferior to other leading world powers it is almost a laughing matter, were it not so tragically real, especially in view of the present world crises.

In a statistical report Maj. Gen. James Fechet, former Chief U. S. Army Air Corp., claims that 3782 planes is the minimum number required to protect our coast lines. On July 1, 1932, the United States will have ready for action a total of only 1591 planes, or 42.1 per cent of an adequate air force to meet the contingency such as has arisen in China in the last few weeks. Gen. Fechet says: "The horror that so recently befell Shanghai might readily be reenacted in San Diego, Los Angeles, San Francisco or Seattle on a scale ten times as gruesome." Gen. Fechet knows whereof he speaks.

It may be comfortable at the present time to sit back with a sense of superiority, complacently smiling while we contemplate past victories and boast that American armies have never been defeated. But it is foolish to even dream that the blue expanse of the Pacific Ocean is any protection against invading foes. Air ships have annihilated distances. However much we might hope for peace the only sure guaranty of it is an adequate navy and airplane protection. Peace cannot be established until all fear and suspicion are removed. So long as nations suspect one another and the weaker fear the strong we cannot hope for peace. So long as people distrust disarmament

agreements they can be of no great influence when human passions are so easily aroused in the heat of international controversies.

When war comes every conceivable weapon is used for defense and treaties are blasted into shreds. The greatest Armament race in history is now in process. International debts are disputed and denied. A cry of poverty comes from nations attempting to avoid the payment of just debts. Glowing promises made when contracting the war loans have been forgotten in the tension of new Armaments. Last year France paid only \$44,350,000 toward her war debt, and \$432,000,000—nearly ten times as much—on her army and navy. England spent 14% of her budget on arms and only 4% in payment of her war debts. Italy spent 25% of her budget on arms and only 6/10 of 1% on its debt to United States. And America scraps good vessels and plans for peace!

On the subject of peace Calvin Coolidge wrote: "Perhaps peace is an ideal that can come only to future generations which are more perfect than our own. *Meantime we should take every precaution to protect ourselves to the fullest extent from its ravages if it does come. The Army and Navy serve the double purpose of prevention and defense.*"

It is pure idealism to economize on Armament and arbitrarily state that we will not engage in war. It would not stop others from warring on us. What would we do if our coastlines are menaced?—and it is not an improbable idea. The fleet? But suppose the Pacific fleet was concentrated for maneuvers in the Atlantic or vice versa? How much destruction could happen in the several days it would take our own fleet to return at full speed to its home coast? In such an event the attacking nation would see that the Panama Canal was impassible. It is common knowledge that the defense of the Canal Zone is inadequate to withstand an aerial attack such as the one recently launched against unprepared Shanghai. With the Canal closed the guardians of the Pacific coast—the proud grey battleships and dreadnaughts—would be marooned in the Atlantic Ocean, facing the prospect of a long and tedious journey around the Horn, while enemy aircraft carriers—out of range of our coast defense—harry our shores with swarms of fighting and bombing planes.

The League of Nations and the Kellogg Pact gave promise of eradicating the probability of such menace to the peace of the world—but no solution has resulted. A perfect fighting machine is usually built up with the sole purpose of conquest and expansion of boundary lines. That is what Germany and Japan have been doing for the past 25 years. Other nations, also, have sensed the value of proper defense—though they *talk* for peace. Unpreparedness exposes helpless humans to the mercy of power and bloodthirsty war lords. No League of nations can prevent such abominations. Governments, as individuals, become a law unto themselves in the heat of passion. Kellogg Pacts will not prevent the devastation of advancing armies—such as occurred in Belgium. So subtle have international diplomacies become that mere notes of apology are expected to atone for lives of humans and the pillage of property. The prophetic vision of cities razed by shell and fire—ashes chastely covering the shattered bodies of once warm human beings—will not dispel the lust for war and power in men-beasts whose nostrils are distended with

the lure of blood. Not while the conquests of battle stir men's hearts to wholesale murder, and each race holds itself aloof from its fellowmen, will a Utopia materialize.

The vision of Gandhi is superb. His program of "passive resistance" is incomparable in its subtle daring. Within a small, brown, emancipated body the soul of a spiritual giant resides. A hundred million people await his instant command and follow him with a devotion fitting for a god. But Gandhi lives in a world untainted by materialism. His ideals are too progressed for nations whose veins surge with animal blood.

America also entertains the ideal of the Brotherhood of Man. But while the world may listen to our altruistic philosophy, its eyes are covetously fastened upon our physical wealth. Shall we leave America's tremendous natural resources perilously exposed to greedy nations, too weak morally to resist temptation? We do not leave our private homes, and the treasures dear to us, exposed to thieves that prey. No compact with the million and a half persons in Los Angeles could induce any of us to leave our homes unprotected against invasion—yet Pacifism would advocate this inane plan for our nation. It would be as futile to do without a fire department as proper defense.

Never before have we been so little fitted to meet a *sudden demand* upon the finances of our nation. The national treasury shows a tremendous deficit. We are in the grip of a humiliating and distressing financial crisis. Nevertheless, *we must not economize in protection*. Until all nations are spiritualized and swords are turned to plow shares, indifference to the forces of evil would be a national suicide. America's prestige must not be sacrificed to selfish peoples. Unfortunately, we are the envy of every other nation on the globe—and the jealousies of nations are as petty as those of individuals. Our social and economic example has been the guiding inspiration of many smaller powers; our wealth has been the "pot of gold at the end of the rainbow" which has lured millions from other lands. We must preserve them! We must also protect our provinces, lest an enemy strike at us through our "children." The Phillipines are easy prey. Hawaii is not sufficiently fortified against invasion by an enemy. Alaska is an open gateway for Asiatic hordes. No, we do not want war, but we could not retain our self respect and not defend our rights if molested. We must protect our possessions against thieves. A defeated and vacillating nation cannot lead the rest!

In times of peace people cry "Economize!" But one billion spent in times of peace will do more to preserve peace than a hundred billion will do to regain it in times of war. The world war cost the United States approximately \$200,000,000 per day in cold dollars—not to mention thousands of her choicest manhood. Arbitrary disarmament would demand no gesture of respect from nations influenced by shrewd and crafty politicians, for a materialistic people can not understand the language of the spiritual aspiring. Treaties and laws, like the Ten Commandments, are broken as readily as though they did not exist. Their only justification is in the influence they may exert, rather than in their invulnerability. Japan has only recently shown an utter disregard for the opinions of other nations. She does not fear them—for she is armed to a man! She knows that England and America are perplexed

by depression and internal strife. She knows how much Communism has injected its poison into the veins of our nation. Disarmed nations is the scheme of Communism so that it will meet no power of resistance. Pacifists crying peace should know that disarmament breeds suspicion as readily as though there was no Pact to curb human greed. Was peace-loving Belgium saved from the atrocities of an invading host? A group that has not the moral stamina to protect its country in times of peace, would run like rats and hide in holes during the enactment of a war drama forced upon us. While idealists preach their visions of Utopia they are deaf to the roll of distant thunder drawing ever nearer.

Going on my way through life—a veteran like other millions called to defend the honor of their nation and the virtue of their women—I observe the peaceful activities about me; see the lights reflecting from windows in homes where happy families are gathered round the fire-side; I see the carefree joy of living beaming from the faces of young folks not yet touched by the problems of life; I salute Old Glory proudly floating in the breeze, and thank God that I was enabled to do my bit in making these scenes possible. When I see lovers serenely oblivious to all the world, exultant over their future; when I see happy children romping off to school, then, and only then, for a few rare moments, do I become immune to physical pain, and my crutches become a badge of honor to me. But I declare from the depths of my being, while still *baunted* by the memory of the pain and hell of war, that in the stress of present international complications, disarmament has no virtue and will NOT insure peace.

Let us follow the advice of Roosevelt, Pershing, Brisbane and Coolidge. "An adequate air squadron and navy is the surest guaranty of peace," for the world at large is not yet convinced of the integrity of international relationships. Let us build imposing war vessels with a surpassing tonnage. Let us place millions of unemployed and homeless in warm barracks, where idle time may be spent in learning to safeguard our nation—they will at least have warm clothes and food and be inspired by a patriotism that will keep them from falling prey to cunning Communists. Let us fortify ourselves at strategic points on all our boundaries, and train our men in the use of *defensive* artillery. Only by making ourselves impregnable to warring factions from without will we be assured of peace and harmony within. "No trespassing" signs are respected only when their owners are prepared to enforce them for the protection of their property.

No siren songs of "Disarmament" must lure us to national serfdom. We must keep our ideals high and never relinquish our self-respect. God knows I have every reason to abhor war. But because I do know the hells of war, I plea for Peace—a Peace insured by full Armament. A nation fully prepared is not a *temptation* to less ethical powers. Thus Armament becomes a "moral responsibility." It is the only permanent economy while any memory of war and the lust of pillage remain. When all men's thoughts reach a high, spiritual plane, and greed for material possessions cease, when human passions are transmuted into a consciousness of universal brotherhood, then wars shall be no more—and THEN ONLY!

"The most difficult thing in death is to know that you are dead."

Science of Ancients Revived

By SAGITTARIUS

ANOTHER philosopher said: "God geometrizes." Observe the geometric patterns of the leaves of different species of trees, plants and flowers. A species runs true to form, whether found at or near the North Pole or near the Antipodes.

Pythagoras, studying the esoteric side of plant life, determined from his discoveries that the solar system must have ten planets (calling the Sun and Moon planets). Recently we have discovered the planet named now "Pluto," in confirmation of this.

The ancients, like Pythagoras, expounded and practiced the science of numbers as applied to all mundane affairs, including the life of the individual, as reflected in the vibrations set up in the minds of others upon hearing a name. The numbers, are merely symbols synthetically representing vibrations or groups of vibrations. According to these teachings, the planets at birth determine the vibrations inherent in the person, the given name adding to or detracting therefrom in accordance with its euphony and its ultimate effect upon the person's life through daily use and public contacts.

THE BIRTH PATH—*The vibrations at birth.*

Of prime consideration is the birth-path, so-called. It is always basic in the life, is inescapable, and is modified in accordance with the name chosen and the exercise of the free-will of the individual within the naturally circumscribed limits of his type.

AN EXAMPLE BIRTH PATH—*Birthday, Saturday, December 9, 1876.*

Astrological correspondence digits—(Saturn)—8 (Jupiter)—3 (Jupiter)—3

The total of these digits is 8 plus 3 plus 3 equals 14; reduced to 1 plus 4 equals 5.

THE MEANING OF THE BIRTH-PATH DIGITS: 5

The positive side of this vibration—every vibration has a potential positive and a potential negative side—gives:

DISCERNMENT. It brings to the personality at birth an emotionally strong, fearless, impulsive mind; makes him a lover of independence and out-of-doors. Conduces to making him a splendid entertainer; full of mental and physical energy. Dynamic; fond of the opposite sex. Must have freedom at all costs.

THE NEGATIVE SIDE—*INQUISITIVENESS.* Hasty in judgment, which leads to being ruled by others. Disposed to give up to passion and regards morality lightly.

The name given will help or hinder the functioning of this vibrational force.

"As the thought is good, so is the Soul; where evil finds being the Soul becomes unclean."

"What a spectacle it is when man in his presumption dares to demand the credentials of his Creator!"

Are you healthy?
Are you Prosperous?
Are you happily married?
Are you in your right environment?
if not, send \$1.00 and birth date to

HAZEL AVERY
and let her help you solve your problems.
145 Park Ave., Ext., Arlington Heights, Mass.

Missionaries To The "Dead"

By REV. E. LEE HOWARD, D.D.

THE date on which this article is written marks an anniversary of utmost significance in our personal history as a student of psychic phenomena. It is just four years ago that we attended our first seance at the National Psychological Institute in Los Angeles, where Dr. and Mrs. Carl A. Wickland are winning serious international recognition for their experimental work in the field of Obsession.

For nearly twenty years previous to that night we had been fully convinced of the fact of spirit return and communication. The distinctive affirmations of Modern Spiritualism found our frank and unqualified acceptance. In the pulpit and on hundreds of funeral occasions we had given expression to views of the after-life consonant with the discoveries of psychical research. But what we witnessed at that seance four years ago—granting its genuineness—possessed implications which, for us at least, were arresting and revolutionary.

Was it genuine? That was the first and crucial question. For if the answer were "yes," then not only had a mysterious new field of inquiry been disclosed to us, but beliefs long held in complete sincerity must be profoundly altered—in some definite particulars even abandoned!

The easy thing, of course, to do was precisely what hundreds of others have done—dismiss the whole subject with a shrug of contemptuous skepticism. But that would have meant intellectual cowardice and dishonesty. When no longer dare we face the challenge of new facts we have reached the limit of our mental growth and a fatal sclerosis has commenced. As an act of simple though heroic fairness we resolved to go the very next time—and we kept on going twice a month (the public occasions) for a score of times before venturing even a tentative analysis of our reactions. Long before that all lingering doubt of the genuineness of the phenomena had vanished. It was indeed a new world, of solemn and tremendous reality, to which we had been introduced!

A few months later a closed, private group numbering a dozen persons, was formed by invitation to meet fortnightly in alternation with the occasions open to the public, and we were honored by inclusion in the group. Thus four years have passed, with seldom an absence from either the private or the public seances—and with a steady deepening of interest in the vast problem to which, with singular unselfishness, the work is devoted.

Readers of Dr. Wickland's amazing book, "Thirty Years Among the Dead," know something of the methods employed at the Institute in the treatment of various psychoses, insanity and other forms of proven obsession. The entities involved, practically all of whom are unaware of having lost their mortal bodies, are permitted to control Mrs. Wickland while she is in trance. By process of patient questioning names and biographical data are elicited, the entities are brought to realize their changed state, usually they see their spirit friends come to help them, so that they go on their way toward happier spheres, never again to become entangled in the magnetic

aura of mortal sensitives. Throughout all the years this extraordinary ministry has been carried on the same stenographer has kept, as she continues to do, a verbatim record of every experience.

Is it possible to verify the biographical statements thus obtained? This question is often asked. The thing of immediate importance, of course, is the liberation of the unfortunate mortal victims, great numbers of whom—to our personal knowledge—have been restored to complete and permanent normality. The experiences are so numerous, and the difficulties of separate investigation so obvious, that efforts now are seldom made to trace the history of the obsessing entities, although it was done in the early and less crowded years. But striking instances of verification do occur. One of the most recent and remarkable deserves publicity.

On page 333 of "Thirty Years Among the Dead" mention is made of a "Charlie Herrman" who had obsessed a five year old boy. He gave the information that he had lived in Illinois, and that his face had been disfigured by smallpox. Other facts were obtained. The experience happened several years ago. Last November Dr. Wickland found in his mail one day a letter with a distant postmark, from a man of whom he had never heard. It bore the date, November 15, 1931. The writer stated that he had just been reading "Thirty Years Among the Dead," and on page 333 found the case of "Charlie Herrman," whom he recognized as his father's cousin. Every statement in the book was verified, even to the spelling of the name, which has subsequently been changed by the branch of the family to which the writer belonged.

More than once in this magazine we have mentioned our honored and distinguished friend, the late Rev. Dr. Ozora S. Davis. A few years ago while he held the office of Moderator of the National Council of Congregational Churches he paid a visit to Los Angeles, and attended a special seance at the Wickland Institute. He was intensely absorbed. At the close he exclaimed, "This is the most amazing missionary work I have ever known!" To that sentiment we can only add our fervent "Amen!"

No cause ever had a more courageous champion than Dr. J. M. Peebles, who imperiled his immense prestige in Spiritualism by publishing the facts about the subject of Obsession. He suffered loss of popularity and his last days were clouded by aspersions. He knew the bitter pang of betrayal in the house of his friends. But already his fame is emerging into a greater splendor. His name will live with that of Andrew Jackson Davis. Some day Spiritualists will dedicate themselves to the most stupendous missionary task the centuries have known, and the solitary pioneers of yesterday will be hailed as Prophets of the Eternal Dawn!

We have repudiated the dogma of a personal Devil. Let us realize there are no "wicked" spirits—only dwarfed, mis-shapen souls, selfish, vindictive, ignorant, earth-bound, to whom our love and faith and prayers may open the Doorway to Reformation!

Among My Souvenirs

*A series of articles by this well-known Writer, Lecturer, World Traveler and Playwright,
President of the Chicago Society for Psychical Research and
former editor of "The National Spiritualist."*

II

ONCE knew a dear old Frenchman who often said, "It is providential that the future is hidden from us. Were it not so, the joys of tomorrow would become the sorrows of today." I have often remembered and pondered on the truth of this remark. It is easy for AGE to look back to Youth. But for Youth to look forward into Age is impossible. Were it so, few of us would have the courage to face life.



Mary Ridpath Mann

How little I dreamed in my care-free girlhood of the stupendous weight of care and responsibility which were to weave the fabric of my life. These responsibilities fell upon me early in life. A year after my graduation from college I was married to a young army officer who two years previously had been graduated from the United States Academy at West Point. Some four years later, never having had a day's illness in his life, he had a sudden hemorrhage and passed quickly from this sphere of activity, leaving me with one small daughter and another babe borne some six months later.

Needless to say, such experiences are almost overwhelming. I felt as one who peers fearfully over the edge of a cliff into the depths of a canyon thousands of feet below. At the end of another year, my children in the safe keeping of the good mother to whom I owe so much, I found myself one evening just after sunset, standing on the deck of the Baltic, watching the beautiful broken skyline of New York City fade into the distance. I knew how Christopher Columbus must have felt, when he set forth on his voyage of exploration, in search of a New World. I, too, had turned my face toward the Great Adventure. For what else is Life? I have always looked out upon Life through eyes that loved and still love it, no matter how roughly it has treated me.

My career as a globe trotter was due to a life-long friendship which had existed between my father and Major Orlando J. Smith, founder and owner of the American Press Association, later the Associated Press. These two had played together in boyhood, attended together the country school in the little red schoolhouse and were graduated from the university together, belonged to the same college fraternity and finally marched away together to experience the tragedy of Gettysburg and Shiloh. It was a friendship which was broken only by the death of my father and by a curious coincidence, extended to the last moment of my father's life. Falling ill while on a business trip to New York, Major Smith took him to the

Presbyterian Hospital in that city where his last hours were spent. But to return to our story.

It was due to the advice of this friend of my father that I took up Journalism as a profession. Fortified by credentials which were and still are unassailable, provided with a list of names of distinguished people in many lands and with instructions to "go and get it," I set forth upon a glorious and satisfying experience which, with a few breaks during which I gave attention to something else, has covered the years of my professional life. Naturally, many of these experiences have naught to do with Spiritualism or psychic adventure. Therefore they do not belong in this series.

While, as I have already said, my knowledge of that other invisible world came to me in my early childhood, I knew nothing whatsoever of what we now call Spiritualism or mediumship until about fifteen years ago. I took for granted that if I saw these things others saw them also, that it was like certain other of our life experiences, just a thing we did not talk about!

Never as long as I live, shall I forget the day that I picked up a paper and saw an advertisement of a Spiritualist Church with a message bearer. What on the face of the earth was a Message Bearer? And here again I am compelled to record one of Life's little jokes! The pastor of this church was a man named Thomas Grimshaw, with whom years later I was to be associated, he as the National Vice-president and I the editor of the National Spiritualist. And the message bearer was none other than Maggie Waite, one of America's best known and best loved mediums, my friend of long standing.

Many there are who believe in coincidence. I am not one of them. Like Abraham Lincoln, I say, "In my Philosophy, there are no accidents." Was it coincidence that at a critical moment in life, when the world seemingly had toppled about me, I was brought closely in touch with the most intelligent Spiritualist I have ever known? Major Smith was an out and out believer in spirit return. He made no secret of it. My father, on the other hand, was not. They "joshed" each other about it continuously but never quarrelled. Well do I remember a day when my father laughingly asked my mother to sew on the sewing machine a sealed letter which Major Smith had asked him to write for a psychometrist to read. I don't know whether the answer ever came or not, but from what I myself now know about psychometry, I presume it did.

Major Smith established the most forceful influence in the world today, the Associated Press. He became many times a millionaire, lived and died in a wonderful home located at Dobbs Ferry on the Hudson where in my earlier years I used to visit him frequently with my father. Not

a great while ago I stood before his grave in Sleepy Hollow cemetery. On a white monument, magnificent in its simplicity, I read his name, Orlando Jay Smith. Just his name—nothing more. No word of his achievements or his good deeds. But I knew that this stone marked the grave of one of Nature's noblemen, a Spiritualist, one who had exploded the theory that a Spiritualist and what is commonly referred to as Success are not so far apart from each other as the world would have them believe. Surely no disastrous effects befell him either personally, socially or financially from the mere fact that he was a Spiritualist. And why am I so sure that he was one? Read *Eternalism*, one of his several books upon the subject and you will know too.

But there is another reason why I know it. Twelve years ago this coming summer, I went for the first time to speak at the largest Spiritualist Camp in the world, at Lilydale, New York. My only acquaintance was the National President, Dr. George B. Warne. I had seen many forms of phenomena but one thing I had not seen was slate-writing. Well, was not the most famous slate-writing in the world there? Pierre L. O. Keeler. Before I made any acquaintance at Lilydale, I made an appointment with

Mr. Keeler. The latter uses cards, placed between slates, instead of the slates themselves. I selected and placed eight cards between the slates, all of which were crowded full of writing when the slates were opened—and the first one was a dynamic message from this good friend. To prove even, that he remembered me from my girlhood, he addressed me as "Dear Miss Mary." The latter follows:

"If any one tells you that I am dead and gone show him this card and ask him how this writing got upon it. A mortal hand could not write it here and a dead hand never wrote anything anywhere. Your father and I are together as of old. Isn't this great? No *Newspapers* here and no *Majors!* Orlando J. Smith."

Thus, out of the Great Silence, do they speak to us, if only we listen and continue to love them!

The third article in Mrs. Mann's series will appear in the next number.

The Cheerful Christ

A PAINTING WITH A MESSAGE FOR YOU

IT IS with pleasure that the *Spiritualist Monthly* receives the appointment as sole agent for "The Cheerful Christ" to the Spiritualists of the entire world. This "Christ Head" is a painting of the Master Medium of Galilee by Charles Sindelar, an artist of world wide fame.

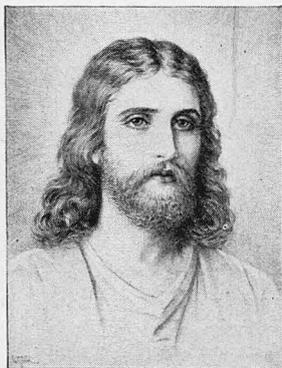
Mr. Sindelar was awakened one morning at two o'clock by the image of a smiling Christ. This phenomenon occurred every morning for three weeks until he was finally impelled to relate the facts to a very spiritual lady whose reply was: "Go home, Charles, and paint what you have seen." So returning to his easel, he portrayed the new Christ—reincarnated in life-like reality, to lead men anew.

No Spiritualistic church should be without one of these paintings. They make a most inspiring gift to pastors, workers or friends. At this time humanity particularly needs the divine influence that radiates from this artist's vision of the Christ. Universal Love, Wisdom and Sympathy speak from the Master's eyes in this new characterization as never before depicted on canvas. Charles Sindelar's "Cheerful Christ" will make his name immortal.

"You do not want to *talk about* religion, you want to *do it.*"

"A man is known by his friends. But do not think that those of earth are the only ones."

THE CHEERFUL CHRIST



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SPIRITUALIST MONTHLY

917 North Edgemont St. Hollywood, California

Is Fate A Fact?

By HORACE LEAF, F.R.G.S.

"I am confident that prophecies of international importance are far more frequent than is generally known."

WHEN discussing this subject, it is necessary to remember that there is a strong prejudice among Westerners against belief in Fate. This prejudice seems to be instinctive, but is doubtless owing to the influence of Christianity, which—with the exception of one or two small sects—has always opposed the idea. Furthermore, the progressive, self-confident disposition of the white races is naturally repelled by a sense of the inevitable, as it seems to deprive them of initiative and the feeling of merit which has become almost a passion.

In the East religion has had an opposite effect, and the Hindu and kindred races, and most primitive peoples, have a firm belief in Fate. The result is not good, if we are to attribute to the belief the general lassitude which characterizes them. They are certainly non-progressive compared with the white races, if progression is to be measured by material advancement and power over matter.

If, however, Fate is a fact, then the passivism of one and activity of the other are not self-generated, but determined.

There are a number of objectionable features about Fate, the principal one being that it seems to deprive the individual of his chief character quality—Free-will. Even fatalists believe in free-will, passing judgments on their fellows as if they were responsible for their actions. Even the Western Determinist finds his belief failing miserably when someone steals his watch; and hastens to have him punished, in the full confidence that he deserves his penalty in a purely personal sense. In other words, Fate appears to be a theory which works poorly in practice.

Owing to its extremely abstruse complications the question has never been, and apparently never will be, settled by argument. Actual experiences must be sought. But when these are found prejudice assails them so vigorously that they are far too often denied, or in some way circumvented. Logic declares that if one instance of accurate foretelling can be definitely and unassailably established, the one case for Fate is established. But that instance must rule out all possibility of inference or accident. Unfortunately the latter is very difficult to eliminate, and therefore an overwhelming number of instances must be adduced.

Now, Modern Spiritualism has adduced a mighty host of instances, with the result that it has made many enemies among the prejudiced masses, whose chief argument against prophecy is that it is always limited to the lives of individuals and seldom to the nation. Surely, they argue, big events are more likely to be foreseen than small ones. The answer is that great national events have often been foretold, but have been studiously ignored, either by the recipients or by the general public to whom they have been reported.

I am confident that prophecies of international importance are far more frequent than is generally known. There were a large number reported about the World War, but unfortunately not until after it had commenced, and in consequence no importance was attached to them. I was the recipient of one such prophecy in October 1914. While sitting with a well-known voice medium, I asked one of the spirit-voices if it could tell me when the War would end, and the reply came instantly that it would end in October 1918; that Italy, Greece and Roumania would fight for the Allies and that Germany would not really be beaten in the field, but by internal revolution.

At the time nearly everybody, including myself, thought hostilities would cease before Christmas 1914. Italy was in alliance with the Central Powers, but afterwards threw in her lot with the Allies. Greece was forced to support the Allies about two years later, and Roumania also came in about the same time. The defeat of the German armies was largely caused by a revolution, and I went to Berlin and saw some of the damage done by the revolutionaries.

An acquaintance of mine, with the gift of automatic writing, received definite prophecies of the World War, ten years before it happened, through a spirit signing itself "Shipton." In the latter part of 1905 the following message came through the planchette:—

"Terrible happenings are to be seen soon. Whole civilized world to be shocked and involved more or less. Germany will seek hostilities on some pretext or other. America will be in danger of civil turmoil and foreign action. Shipton."

Another prophecy through the same medium about the same period said:—

"Watch and wait. Those who live ten years will see and pass through untold horrors and hardships. Many will feel the pangs of hunger. Great mortality among the young. Goodnight. Watch; be prepared for anything. I may not be permitted to come again for a long age. Your star is in the ascendant, so fear nothing. Goodbye. You can depend on the old world-wise woman . . . many would give tons of gold to know what you know tonight. It will be well to let the Government know if possible. (Here the company laughed derisively.) You may smile or sneer; that will not prevent. What is to be will be."

This lady received several messages of similar import, but attached no importance to them, as in 1905 few Brit-ishers contemplated German aggression.

I have been the recipient of hundreds of correct prophecies through my own mediumship and the mediumship of others, and in a few instances actual dates have been correctly given, while in a far greater number they have been approximated closely. It was, indeed, a correct prophecy as much as anything that first aroused my interest

in Spiritualism. In the autumn of 1903 I had a brother lying ill with an unknown chest trouble. Apart from this he was an extraordinarily strong young man, and no one anticipated his decease. Yet in October of that year a perfectly blind medium told my mother that he would die in March 1904, and stated that his death would occur on either the 23rd or 24th. She was not sure which date, but thought both of them might be involved. They were. My brother, who was ignorant of the prophecy, became desperately ill on the 23rd of March, 1904, and died the following day!

I remember giving a clairvoyant reading to a lady in the summer of 1913, the control correctly informing her that she had a brother who was a policeman and an army reservist, and then went on in guarded tones to inform her that he would pass away in an unexpected manner in the winter of 1914. He was killed in the war at that time.

One of the most remarkable stories I ever heard was related by a soldier—a stranger to me—with whom I traveled in the same railway carriage from Glasgow to London. He was returning to the front. He opened the conversation by suddenly assuring me that he would not be killed in the war, as a young gypsy man had told him several years before that he would be suddenly called to active service, and taken from his work-bench. "You will," he said, "be put into a peculiar colored uniform (khaki) and hurried without preliminary training across the sea. You will then live in the ground like moles live, and over the edge of your trench you will see the dead piled four deep, and stark naked. Your friends will be killed to the right and to the left of you, but you will be unscathed and return in the end safely to your family."

All except his final return had come literally true. "I am returning to a trench over which I could look on dead Germans piled four deep, and quite naked through the

force of shell-fire," said the soldier. I do not know whether he returned safely at the end, but the prophecy was doubtless remarkably accurate.

All these incidents admit of no conclusion by inference, but are straight-forward prophecies which support Fate strongly. The principle they involve is of tremendous importance, and if true one which must eventually revolutionize Western philosophy. Practically no European philosopher has favored the idea of Fate, and that may account for their systems being unconvincing. The argument, that if a belief in Fate were accepted by the people it would weaken their endeavors and wreck their morality is beside the mark. A fact is a fact, whatever may be human reactions to it. Personally I do not think there is much chance of the idea gaining ground among the white races, and there may be a fatalistic feature about this. The question is, how are we to account for accurate foretellings, both important and unimportant? If anybody can offer a suggestion I, for one, shall be delighted to know what it is.

SHALL ORTHODOXY SWALLOW SPIRITUALISM

(Continued from page 12)

It must have better training schools.

It must produce literature which will appeal, instruct and hold the public.

It must support its periodicals which are dying from lack of financial cooperation.

The rank and file of Spiritualists must know more about the workings of the organizations.

The lay Spiritualists must not be content with phenomena, but really know for what the Principles of Spiritualism stand.

Every Spiritualist should feel that he is a non-fanatical ambassador of a great truth, willing to share but not to impose his views on any one.

Rancor and bitterness which have torn the organizations into factions must be obliterated.

Above all a constructive program of Spiritualism must be arranged which will appeal to the YOUNG people.

Young mediums should be encouraged and given every opportunity of developing and exercising their mediumistic powers.

The Spiritualistic movement should be careful in its selection of leaders to pick only those who think of the movement first and themselves second. Any person who refuses to step up, step down or step out of Spiritualism, when that step is necessary for the advancement of Spiritualism, is not a real Spiritualist!

Which shall it be fellow Spiritualists, a separate religion or a return to orthodoxy with the truth of Spiritualism a side light? It must be one or the other. The Gods have placed Spiritualism into our laps. What are we going to do with it?

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WEEKLY BULLETIN—Rev. D. J. Bussell

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 Sermon, Sunday - - - - - 11:30 A.M.
 Healing Unit, Tuesday - - - - - 11:30 A.M.
 Healing Unit, Friday - - - - - 11:30 A.M.
 Woman's Study Club, Friday - - - - - 2:00 P.M.

THOSE WHO OBSESS

(Continued from page 6)

that he is merely disinclined to work, or so that he will be morose and unsocial. It can make him choose the highest building from which to make the suicidal leap. Extraordinary and atrocious crimes for which no adequate motives can be found, wholly unwarranted and inexplicable melancholy, excessive and insatiable craving for certain foods, drinks or narcotics, as well as certain perverted forms of physical indulgence—all *can* be due to the tragic, depraved, idiotic or vicious influence of some "living dead" persons, whose earthly habits are still strong upon them and whose minds are fixed with passionate intensity upon self-gratification. That this can be secured to a degree through mortal agency is, of course, the basic reason for the obsession. A spirit who passes out of the mortal body with any earthly desire still strong upon him has only to find some human being with a like taste or tendency, coupled with a compliance which permits ready yielding to temptation. Close association will bring about quite gratifying results for the spirit, who, by crafty and persistent prompting, will stimulate the latent desire and undermine the negative resistance of the victim. That every one is under the influence of discarnate minds, good or evil, is not to be denied any more than that everyone is influenced by human associates. From the young child to the person far advanced in years the responsiveness to minds either in or out of the body is lively and significant.

Wherever a case of obsession exists the victim is, to some degree, primarily responsible for the situation. A case of neglected health, or a run-down condition can very easily prove the original cause. Just as lowered vitality makes us liable to physical infection, so does the natural depression consequent upon ill health make us mentally and spiritually responsive to whatever stronger force is brought to bear upon us. On the other hand, indulgence in certain physical habits which are not conducive to wholesomeness and well-being afford fertile causes for most destructive forms of obsession. Do you yield to a tendency toward melancholy and sadness, worry and fretfulness, thereby lowering your spiritual stamina? Have you a "quick temper" which, every once in a while, explodes and lays the temple of your soul in ruins? Are you inclined to shun human society, faulty and trying though it be, and make a hermit of yourself? Any one of these practices can prove the "open door" to the undesirable visitor, who, because of the relaxed vigilance is able to get a hold on the mortal and retain it as long as his victim is too weak to throw him off. Then, the *negative* undesirable traits are almost sure to become *positive*. The melancholy trend becomes acute melancholia. The

hasty temper becomes a real menace. The indifference to humankind develops into downright unsocialness, the individual becoming a gloomy, sullen recluse. While impure habits of body result in complete and tragic surrender of the kind which fills hospitals and asylums with human wreckage.

There is another and rather distinctive line of conduct full of peril for the unwary and the unwise, which applies with particular force to people actively interested in occult matters. These individuals, usually possessed of some natural sensitivity and by temperament attracted to such subjects, are most likely candidates for spirit obsession. Filled with curiosity, desirous of developing their own mediumship, they indulge in all kinds of experiments which will enable them to contact the unseen forces. In so doing they literally put out the welcome mat for earth-bound spirits. One of the very worst practices is to attend so-called "developing circles," where a *promiscuous gathering is found*. These meetings are more than apt to be veritable hotbeds of unwholesome spirit forces, and the more sensitive and passive the student, the greater his or her eligibility for becoming a victim of one or more of these unseen vampires.

Another way to heighten one's liability toward obsession is the continual running from one medium to another, consulting all and sundry in regards to this, that and the other material things; and hunting for demonstrations and phenomena for "tests." It is just like deliberately exposing oneself to contagion.

One of the most striking facts in the history of occultism and psychic research as it comes down to us from remote periods is that excessive interest in such matters was contemporaneous with extreme dissoluteness in the manners and habits of the peoples of those particular times. One basic reason for the departure of the Israelites out of Egypt was the fact of the awful corruption of the Egyptians by evil spirits. For a people to accomplish anything in the way of spiritual regeneration in Egypt at that time was impossible. The Egyptians were so steeped in occult practices and accomplishments that the earth-loving spirits were able to materialize with greatest facility and then to retain their hold on their temporary bodies in a way that enabled them actually to live with mortals. This fact was responsible for the edict of Moses against those who dealt with "familiar spirits." From time to time throughout history similar prohibitions have been established as checks to rank and vicious occult practices. Again, in decadent

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Rome, the oracles, magicians and necromancers were highly influential. During the "dark ages," notably in Italy at the time of the Borgias, when manners and morals were at a very low ebb, history tells us that nobleman and peasant, pauper and Croesus alike, did almost nothing without first consulting the "witches, wizards and soothsayers," of the day.

Only in one way can the fact of life after death be proven, and that is by psychic demonstration and spirit communion. When, therefore, a gifted and pure-hearted medium is able to bring incontrovertible evidence of survival beyond the grave to those still in the flesh, it is an occasion for devout and holy thanksgiving. But, when medium or patron consents to defile the sacred privilege of communion with the dead by seeking information concerning the most material and selfish matters—when no thought is given to the all-important spiritual issues, and questions and answers pertain exclusively to earthly affairs, such as financial investments, recovery of lost documents, personal aggrandizement, and so forth—then, both medium and consultant contact the lowest strata of the spirit world; they contact those whose interest are still materialistic, sensual and wholly unprofitable—as regards the progress and resurrection of man's soul.

Mindful of the things about which many people are prone to consult mediums, one cannot help but think that the burden of blame rests on the aforesaid consultants. ~~But wherever the responsibility principally rests,~~ the fact remains unshaken that the *earthly interest* will attract the *earthbound spirit*. Herein peril stalks. Spirits who answer this sort of inquiry, indulging in speculation, prophecy and advice regarding material affairs, constitute

a good part of the ranks from which obsessors come.

Among the most tragic phases of spirit obsession are those in which little children are involved. All children, up to a few years of age, are sensitives, whether the fact is appreciated by their elders or not. Most children continue to be highly receptive and impressionable up to or even through the adolescent years. Every kind of extraordinary phenomenon is to be found manifesting through these sensitives of tender age. Behavior considered temperamental is often in reality simply actual proof of subjection to an unseen influence. Peculiarities, difficult and baffling to parents and teachers, are, in many instances, due to the same cause, as well as are the tendencies, alarming and awful in portent, which, with no apparent cause, are evidenced. Another type of manifestation in children, namely, that of prodigious talent along certain lines—musical, literary, scholastic—capacity which in a trained adult would be looked upon as exceptional, yet which shows itself in children whose hereditary background and environment admit of no such distinction, is very frequently attributable to psychic operations. It is interesting to recall, on the strength of this premise, how few of the "infant prodigies" at whom we marvel, mature into the mental or artistic giants one would naturally expect under the circumstances.

But it is aside from the purpose in mind to discuss these results of spirit-influence, generally so flattering to parents and admiring friends. The tragic manifestations are the ones under consideration—those which are brought to the psychic clinics for treatment. Here the ministrations of the metaphysician are, of course, needed. But exactly as in the case of a parent who brings a child to a physician for healing, and by him is closely interrogated, so does the medium who knows his or her business, direct the chief investigation towards the parents of the obsessed child. For where the sufferer is innocent, as is always the case when a young child is concerned, *the people who have that child in charge are responsible*. What is the spiritual environment created for the child? Are the mental and moral influences to which the child is subjected as decent, wholesome and pure as it is possible to make them? Or is the hapless infant reared in an atmosphere of contention, bitterness, turmoil, dissipation, melancholy and fear, such as would contribute to the collapse of an adult's mental and spiritual structures?

These are vital questions to be asked and answered, and the issues to be met if the child's welfare is seriously considered. When the home environment is not what it

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should be, the child, being the weakest and most helpless, is the one who suffers most in every department of existence—physical, mental, spiritual. Of a truth, the sour fruits of the parents' planting do set the children's teeth on edge!

The treatment of obsession brings us into a very significant department of psychic labor. Wherever we find people of superior education we find devoted and active workers who, aware of the tremendous need, are giving unstintingly of their time and money to this task. The ways and methods of treatment vary widely. Generally this is determined by the special gifts of the individual medium. But the one fundamental requirement is a high degree of genuine spirituality. This, and this only, gives the medium the sort of spirit cooperation which is the prerequisite to success. The medium is really only the instrument used, the actual severance being accomplished by the unseen operators who are able to use effectively that particular sensitive's organism. It naturally follows that the higher the spiritual grade of the medium, the more powerful, skillful and enlightened will be the spirit-physicians who select that medium for their working mean.

With the separation of obsessor and obsessed the task of his practitioners is finished. That of the person relieved, however, has just begun. For to be healed of obsession is by no means a guarantee that one will not be afflicted again. Against such a contingency only the patient can protect himself.

We hear a great deal about "guards" and "guides" and fection and disease in the material sphere, namely, a state of well as far as they go. While they are strictly "on the job," and if they are really powerful enough, the patient will probably enjoy a certain measure of safety. But this system of supervision is not the best or surest protection.

We know there is only one real safeguard against infection and disease in the material sphere, namely, a state of HEALTH. In order to keep oneself free from germ attack one could, it is true, use barrels of disinfectants and forever keep at the business of sterilizing, fumigating, and so on. But who would wish to maintain health by such methods? The fact is that with all of one's efforts it is doubtful if one could completely outwit the wily germ. But if a state of real health is established, if the bloodstream is as pure as it should be and all the body functions are correctly active, then, one can laugh at germs and walk unafraid when pestilence is abroad. This is *true* safety, and it is *the only safety*. In the realm of spirit the same law operates. Only by establishing a state of

spiritual health and vigor, by keeping the "bloodstream" of our emotions pure and undefiled, do we really attain to the desired state of security from harmful contact. To be free from the attack of "dark forces" let us build up resistance to temptation. Let us discipline our thoughts. Let us lay the axe to the roots of follies, inordinate appetites, vices and corruptions of mind and heart and flesh—and the hosts of evil will flee from us like leaves before the whirlwind.

Another tremendously significant issue is dealt with when the standards of superior virtue are maintained, and that is the fact that through our own spiritual health we become positive sources of health to all mortals and spirits who move within the radius of our influence. It has been said that the behavior of one good man, even in a sparse country, is of more avail than a thousand preachers. When we fully recognize the fact that we are really never alone, we begin to appreciate how vital is this matter of our entire personal conduct. We are never free from the companionship of the unseen. The "cloud of witnesses" is ever there. Just as our decencies or our unworthiness impress and influence our mortal associates, so do they affect and colour the thoughts and sentiments of our spiritual companions. To be freed from an obsessing spirit is well. But to become thereafter a source of healing unto others is, in truth, the "better part."

So, let us shoulder our great responsibilities. Let us live in a way that will, in effect, "obsess to righteousness" any contacting evil entity.

Oahspe says: "If a mortal have greater wisdom and strength of soul than the drujas (earth-bound spirits)

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then he ruleth over them to a good purpose, reforming them and raising them out of darkness and helplessness. And when that mortal dieth and he had dominion over the drujas, not only his spirit will rise, but the drujas also who were with him, whereupon they are all delivered into Light."

Horace Leaf To Visit America

AS representative at large of the Survival League of England, Horace Leaf, Fellow of the Royal Geographical Society, London, England, is planning to return to America this spring. He expects to travel with Spiritualist credentials, but during his lectures he will spread propaganda for the American Survival League, of which our good friend William C. Hartman is the founder. Mr. Leaf's articles in the *Spiritualist Monthly* have introduced him to thousands who did not know of his work before.

A world traveler, Mr. Leaf has formed contacts with the most outstanding people in Spiritualism wherever he goes. He has studied psychicism over all the globe in which he has had interesting experiences. Of these he writes and lectures. Though quite a controversy arose over Mr. Leaf's remarks concerning his investigations with American mediums, on his last visit here two years ago, we hope time shall have mellowed all concerned and that no grievances nor prejudices may be harbored. His articles in the *Spiritualist Monthly* and his general cooperation have been deeply appreciated by the editor.

Book Reviews

The Message of the Stars—By Max Heindel. 702 pages, beautifully bound in green cloth stamped in gold symbolisms, \$3.50. For sale by Mrs. Max Heindel, Drawer X, Oceanside, California.

The true student of Astrology and the sincere delver into the esoteric interpretation of astrological symbols will find this a most informative book on this subject. It deals extensively with the signs of the Zodiac, planetary vibrations and the deliniation of the Horoscope. The language will readily be understood by the amateur, and will prove a mine of valuable information to the practitioner. It is without doubt one of the finest text and guide books ever written on astrology. For sale by Mrs. Max Heindel, Drawer X, Oceanside, California.

Rosicrucian Cosmo-Conception—By Max Heindel. Heavy cloth binding, green stamped in gold. 702 pages. \$2.00. For sale by Mrs. Max Heindel, Drawer X, Oceanside, California.

This volume is the textbook of the Rosicrucian philosophy. No phase of the teachings of that world-wide, and age-old cult is left undiscussed. Rosicrucianism deals with cosmic things—from the amoeba up through the scale of evolution to the Cosmic Hierarchies. The physical body's relation to the solar system is completely explained; how vibrations direct our activities; how worlds are created and disintegrate; the different epochs of evolution; the mystery and development of sex and its occult significance; man's future unfoldment and initiation; Christ and His mission; the method of acquiring first hand knowledge of all things; the constitution of the earth and volcanic eruptions. The Rosicrucian Cosmo-conception is to Rosicrucians and all ambitious students of the occult and psychic, what the Secret Doctrine is to the Theosophists. As a textbook on Occultism and Cosmogony it is unexcelled.

A String of Pearls—By Irving R. Gaertner. Published by Soul of Man Publishing Co., St. Louis, Mo. Paper cover, 50 cents.

This booklet is a series of inspirational writings dealing with the advent of man in the material plane and his ultimate relationship to the Whole. A few of the chapters are: Material life and What it Holds; Soul Mind and Material Body; Inheritance and Tuning in with the Infinite. It contains ten plates said to be psychic photographs, taken by the late A. Norman, Cassadaga, Florida. The author claims recognition of most of the faces. Close observation of such phenomenon proves interesting. A "String of Pearls" contains much of interest and value to the investigator.

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The Coming Generation—The Musical Education of Children—By Laura J. Richards. 147 pages, paper cover, 60 cents. Published by Austin Publishing Company, 4522 St. Charles Place, Los Angeles.

This book is purported to be inspired by Beethoven. Notwithstanding the identity of the author it is a valuable and instructive booklet. It is unfortunate, however, that the author did not index it for it is replete with subjects covering all phases of child education which the casual reader would not discover by a mere perusal. Children's sensitiveness to spiritual forces; the dangers of obsession; the elevating influence of music in the development of the child and the laws governing the functions of the physical body are but a few of the interesting subjects discussed by this gifted author.

Prophecy For 1932

PROPHECY of world wide scope for 1932 was given New Year's Eve at the First Spiritualistic Temple, Los Angeles, by Katie DeGroot Whittemore, a medium of splendid psychic powers.

Due to the lateness with which the prophecy was received in our office we find it impossible to publish it in its entirety. Most of the predictions corresponded with those given by Rev. Elizabeth R. Courtney which were published in this magazine. A few of the outstanding points are:

In India unrest will prevail, eventuating in a change in government before 1933. Within three years she will have become independent of Great Britain.

China will continue to suffer from war, bloodshed, floods and starvation. The government entirely changed and later will form a close association and friendship with Russia.

Belgium will make a definite break with Catholicism.

An epidemic of national scope is seen in Mexico. Also earthquakes and a Pacific tidal wave.

Australia will soon be freed of the dominion of England.

Conditions in England will be adjusted through taxation on wealth. There will be a new English submarine invention which will revolutionize sub-sea war.

Peace will bless Ireland.

No war is seen for Germany. There will be many new inventions chiefly concerned with electrical and air de-

velopments. It will have a new airship from 600 to 1200 feet long. Out of Germany will come a great teacher, a philosopher who will gain world distinction.

A great deal of sickness is seen for the royal family of Roumania, and bad conditions generally. Religious strife over Catholicism. Development of its natural resources to a greater extent. The death of King Carol.

In Hungaria there will be a change in religious orders and a new political leader.

Austria will have the invention of an automobile driven by electricity. An adjustment between capital and labor.

France is afflicted with a war hysteria, but it will subside.

An attempt will be made to seize King Alfonso's property. He is in danger of assassination. A greater religious freedom and psychical development. A dyptheria epidemic.

America will have a change in leadership. Three prominent persons will pass away—two by natural death. The omen of a "blag flag" hovers over the White House. A new flu epidemic affecting intestines, throat and lungs. Three airplanes enroute to other countries will be lost and not found.

The Pacific coast will have earthquakes which will cause the inundation of several islands. Others will appear.

New York City will have another debachle. Chicago will see worse financial conditions and two important banks will close. A new Mayor. Soldiers will be called out to settle Middle West labor uprisings. Floods, tornadoes, privation and suffering in the South. A tidal wave in Florida. Labor uprising in San Francisco.

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Circles—Wednesday, 2:30 P.M.

Services and Messages—Thursday 7:45 P.M.

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Thoughts for Daily Living

By DR. D. J. BUSSELL

Sunday, February 21

Freedom expresses only good.

Monday, February 22

One universe, One God, naught but good.

Tuesday, February 23

The original thought-image is always of God.

Wednesday, February 24

I now realize that health is an omnipresent reality.

Thursday, February 25

The result of my thought is the effect which I call health.

Friday, February 26

Life fundamentally is cause and effect.

Saturday, February 27

"Be not overcome of evil, but overcome evil with good."
Rom. 12:21.

Sunday, February 28

I am encumbered by no past, today is my beginning.

Monday, February 29

Infinite Wisdom is manifested in all that I do.

Tuesday, March 1

Infinite Supply awaits the molding by my thoughts.

Wednesday, March 2

Abundance is a manifested idea.

Thursday, March 3

My mind is now attuned to the vibration of God.

Friday, March 4

Divine Harmony is established within me by giving and receiving.

Saturday, March 5

"For whatsoever is born of God overcometh the world."
I John, 5:4.

Sunday, March 6

I am a part of intelligence in the thought of God.

Monday, March 7

God is Love, hence I am Love in manifestation.

Tuesday, March 8

In the sunlight of God's Love, evil is only a shadow.

Wednesday, March 9

My mind is the perfect instrument of God.

Thursday, March 10

Nothing can hinder my Spiritual progress, God is all powerful.

Friday, March 11

Love of others is of God.

Saturday, March 12

"Fear not, for I am with thee, and will bless thee."
Gen. 26:24.

Sunday, March 13

My capacity for understanding Truth is as limitless as Truth itself.

Monday, March 14

My mind typifies Divine Capacity.

Tuesday, March 15

Our steps on the pathway of Truth are but new ideas.

Wednesday, March 16

The beauty of Truth inspires me to continue my journey.

Thursday, March 17

Truth never changes, we only see it from different angles.

Friday, March 18

Change your view and your view will change your life.

Saturday, March 19

"He sent his word and healed them."—Psalms, 107:20.

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C. S. S. A. Church News and Miscellany

C.S.S.A Rallies Attract Hundreds

SPIRITUALISM in Los Angeles received a great impetus in February when the California State Spiritualist Association held two rallies here. Hundreds heard the philosophy expounded and the phenomena demonstrated.

The first rally was at the Central Spiritualist church, Rev. Elizabeth Courtney, pastor, Tuesday evening, February 2, with Pres. H. Duncan McFarland presiding. Mrs. Florence Hall, a splendid lecturer, gave an inspiring discourse. Messages were given by Rev. Mae M. Taylor, pastor of the Spiritualist Science Church, Hollywood and the Rev. Florence Becker, state and national missionary, and pastor of the Golden Gate Spiritualist church, San Francisco. Mrs. Hatch was at the organ and Prof. S. Howard Brown at the piano. The tenor solo of Don Donaldson and the trio, composed of Helen Davis, Nan Acorn and Betty LaFernier were enthusiastically received.

The second rally was Thursday evening, February 4, at the People's Spiritualist church with the Rev. Inez Wagner a gracious hostess. The address was delivered by Mrs. Felicie O. Crossley, editor of the *Spiritualist Monthly*. Messages were given by Rev. Elizabeth R. Courtney, pastor of the Central church and the Rev. Florence Becker.

Solos were sung by Nan Acorn, charming wife of Clarence Acorn, first vice president of the C.S.S.A., and Don Donaldson accompanied by Prof. Brown. Mrs. Estella Orser was at the organ.

The state board was delighted with the rallies, Miss Idella McFarlin, state secretary announced, adding that they are planning others in several cities. They wish to thank every worker who contributed to their success.

San Diego Spiritualists Rally

By SPECIAL CORRESPONDENT

SAN DIEGO, Calif., Feb. 1. Hundreds of San Diego citizens who have had but a passing acquaintance with Spiritualism, received an opportunity of hearing all about the philosophy and phenomena from the lips of some of the most advanced Spiritualists in the California movement Saturday evening, January 30 and Sunday,

January 31, when Dr. H. Duncan McFarland, president of the California association, Clarence C. Acorn, vice president, Rev. Florence S. Becker, 2nd vice president and state and national missionary held the greatest Spiritualistic rally ever known in this city.

The mediumistic powers of Rev. Minnie M. Sayers and the Rev. Florence S. Becker were superb and convincing to the hundreds who, through them, received inspiring and consoling messages from the world of spirit. Mrs. Nan Acorn in several solos, and the Sterling quartet of the First Temple, San Diego, left nothing to be desired in the way of musical inspiration.

The C.S.S.A. officials expressed delight with the progress of the lyceum which is growing steadily. It is hoped that the state association officials will visit the church more frequently. This mass meeting has awakened a new appreciation of spiritual things in San Diego.

The Big Brothers and Sisters

THE Big Brother Ken Auxiliary of the "Big Brother and Big Sister Movement" is growing rapidly from an infant organization into an adult auxiliary. Not only has it contributed numerous singing and dancing talent for church programs, but it has done a splendid

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Central Spiritualist Church

Cor. 22nd and S. Union Ave.

REV. ELIZABETH R. COURTNEY, Pastor
SUNDAY SERVICES

9:30 A.M.	Lyceum
11:00 A.M.	Open Forum
2:30 A.M.	Message Service
3:45 P.M.	Message and Healing Circles
7:45 P.M.	Lecture by Pastor, followed by messages
WEDNESDAY SERVICES	
2:30 P.M.	Message Service
3:45 P.M.	Message and Healing Circles
7:45 P.M.	Sealed questions answered
FRIDAY SERVICES	
7:45 P.M.	Message and Healing Circles
Phone PRespect 3827	

Take either A or U car to Union Square

social service work during the holidays. Several needy families were supplied with baskets of food and gifts. The enthusiasm of our workers is inspiring.

Big Brother Ken has devoted a great deal of time to the work. With several workers he visited the People's Spiritualist church where we were dinner guests. On two occasions he spoke at the Central Spiritualist church. In both churches he sang during the program. Saturday night, February 13, the Central church gave a dinner party, at which a table was reserved for Big Brother Ken's kiddies, including himself and other members of his group.

A clearer concept of Spiritualism is being obtained by these good-will visits, and likewise a greater interest in the Big Brother and Big Sister Movement.

At a meeting, held in the home of the Mrs. Elvira Nyström, chairman for the Spiritualists' Big Brother and Big Sister Movement, outlined a definite program for the future. A "Department of Good Thought" was formed to hold spiritual thoughts and prayerful converse with the Divine Forces of the universe at twelve each noon. This is a most commendable idea.

Spiritualism on Radio

SPIRITUALISTS of the Middle West were delighted recently with a radio program from radio station KSOO at Sioux Falls, South Dakota which was presented by Mr. and Mrs. Ed Lukes of Milford, Ia., who are doing everything possible to spread the truth of Spiritualism. The Spiritualists presented the program at the invitation of the Rev. D. E. Cleveland of Sioux Falls who each Sunday presents a religious program. This is a fine method of furthering the truth of Spiritualism.

Omada Spiritualist Church

4707½ South Vermont Avenue
Los Angeles, California
Vermont 9546.

Services Every Day Except Saturday

LILLIAN C. SENZ, Pastor
DR. CARL A. SENZ, President

Spiritualist Success Church

Cor. Cota and Garden Streets, Santa Barbara, California

SERVICES

Sunday, 7:30 P.M.—Lecture and Messages

Thursday, 2:00 P.M.—Healing Service, Lesson and Messages

Thursday, 7:30 P.M.—Healing and Messages

MRS. MARY E. ORR, Licentiate Minister

MRS. NELLIE CHAPMAN, Associate Minister

Worthy Example For Good

THE Spiritualist Church of Oakland had had abundant blessings this past year and wanted to manifest its appreciation. On this subject Mrs. Margaret Foley, our minister, and Mrs. Jane Talbot, formerly associated with Mrs. J. P. Whitwell in St. Paul, Minn., held a conference. The interest enveloped the entire membership. All wanted to help. No sooner had we concentrated our thoughts than food, clothing, shoes and other necessities came to us like magic. And then the joy of giving. Thirty children, from homes knowing privations, were brought to us by motor to receive the gifts. Forty families—some with many members each—were provided with clothing, shoes, meat, vegetables, fruit and food staples. In one home the father had been in bed for some time with a broken leg. A visit with gifts to his home made him and his eight children happy.

Less than a year ago this church was organized, and we have been blessed abundantly. We look forward to another year in which we may give to the needy, and serve our fellowmen. The joys thereof are ten-fold.

Correspondent

Bledsoe Popular in East

FROM the east comes word that California's own, Etta T. Bledsoe, missionary of the N.S.A. and of the California State Spiritualist Association, is achieving a wonderful success in Philadelphia where her abilities as a speaker and medium are fully recognized. She is greatly in demand and is not only lecturing and giving messages but doing a generally constructive work along Spiritualistic educational lines.

California is glad to share with an interested world the services of this outstanding woman in modern Spiritualism. Without workers of the type of Mrs. Bledsoe Spiritualism cannot prosper, with workers of her type Spiritualism cannot fail.

Incidentally, copies of the *Spiritualist Monthly* are meeting with a splendid reception in the east and middle west and the demand for them is growing constantly.

Unity Spiritualist Church

3847 S. Broadway

Los Angeles

L. MADISON NORRIS, Minister

SERVICES: Tuesday at 8 p.m.
Thursday at 2:30 p.m.

Classes and consultations daily from 1 p.m. to 5:30 p.m. by appointment. Phone AX 7683.

Affiliated Workers: Rev. Lillian Lloyd, Rev. Myrtle Shannon, Rev. Mary Miller, Sabelle Seybold
Mae Baxter

A Friendly Tribute

To DR. B. F. AUSTIN

SOME ONE has aptly said, "That is a good book which is opened with anticipation and closed with profit." The individual who reads "Reason," the noted quarterly magazine, capably edited by B. F. Austin—the youthful Spiritualist octogenarian—can truthfully quote the above in judgment of this magazine. For thirty-one years Dr. Austin has been a leader in the field of Spiritualistic education. As an infant in the field, it is our privilege to render tribute to our senior.

Diverging sharply from the hackneyed, "Reason" is replete with articles which provoke interest in the higher Truths. All Spiritualists and Occultists will enjoy the intimate association with Dr. Austin in these pages. His third of a century in Spiritualism as a teacher and publisher has made him an authority on our philosophy. The *Spiritualist Monthly* wishes to express its appreciation and promise of continued cooperation with Dr. Austin and his "Quarterly." His last issue was especially interesting.

Elizabeth Mitchell III

FRIENDS of Mrs. Elizabeth Mitchell, oldest member of the People's Spiritualist church, Los Angeles, are grieved to hear of her illness. Though nearly 95 years of age, Mrs. Mitchell remembers with great vividness the Hydesville rappings, as she was born within a few miles of that New York hamlet. Although she cannot receive calls because of her health condition, the family will be glad to hear from her many friends at their home, 1317 South New Hampshire Street.

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Phone OXford 5326

Spiritualist Science Church of Hollywood

6100 Hollywood Boulevard

REV. MAE M. TAYLOR, PASTOR

Sunday services—

10:00 A.M.—Lyceum.

10:45 A.M.—Open Forum.

7:45 P.M.—Lecture and Spirit Radio Messages by Rev. Mae Taylor.

Wednesday services—

2:00 P.M.—Open class lesson and test questions answered by the Pastor.

8:00 P.M.—Lesson and one hour public Messages given by the Pastor.

Friday services—

7:30 P.M.—Open Class Lesson and Spirit Radio Messages answered by the Pastor.

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"If ye but knew, ye men of earth, the immense importance of your 'life' on earth in establishing the manner of your 'life' after death, how different would ye live!"

"Public opinion plays a significant part in your life, but none in ours, for here it does not exist."

C.S.S.A. Drama League

California State Spiritualist Association

Supervised by Felicie O. Crossley

PRESENTS

I

Dust of The Road

Directed by Verne Hiner

CHARACTERS

Prudence Steele.....Martha Grace Potter
Uncle.....C. Zay Crossley
Tramp.....William Weber
Peter Steele.....William Orser

Time—Christmas Season

II

A Pleasant Half Hour at the Beach

Jewish Monologue.....Francis Brachetti

III

Violin Solo—Selected.....Karlo Paggano

IV

"Carita," by Winne.....Sung by Gertrude Fatjo

V

Barbara's Gods of The Desk

Directed by Carter Weaver

CHARACTERS

Barbara.....Felicie O. Crossley
Lillie.....Gladys Urban
Cecil.....Jack Urban
Nathaniel Finnicum.....Lester Lee

Place—New York City

Time—Present

SATURDAY MARCH 5, 1932, 8:15 P.M. PROMPTLY

At Hollywood Civic Theatre

605 N. JUANITA AVE., CORNER VIRGIL ST.
(1 block east of Vermont, 1 block south of Melrose)

Huntington Park

Community Spiritualist Church

DR. H. DUNCAN McFARLAND, president of the California State Spiritualist Association, has been an active missionary in the cause of Spiritualism. Recently he visited our church and delighted us with a discourse on our science and philosophy.

Mrs. Florence Hall, minister of the state association, has also been a visitor in our church. She is a gifted lecturer and her spiritual lectures have given honor to our Cause.

Rev. E. Lee Howard has also been a guest lecturer in our church. His fine address will linger with us.

Our president, Mrs. C. S. Cole, extends a welcome to all coworkers.

—Correspondent

FIRST COMMUNITY SPIRITUALIST CHURCH

HUNTINGTON PARK

Cor. Clarendon and Malabar Streets. Ebell Club House
SUNDAY SERVICES—Healing 7:15 P.M. to 8 P.M. Lecture and Messages, 8 P.M.—By co-workers.
THURSDAY SERVICES—Healing and messages from 3 P.M. to 4 P.M. Also open forum for discussion of spiritual development. Message Circles 8 P.M.
 Public cordially invited to all services

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DR. W. Q. SAYERS, D.C., Spiritualist Healer and Pres.

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 2:30 P.M., Lecture and Messages
 4:00 P.M., Message Circles
 8:00 P.M., Lecture and Messages

WEEK-DAY SERVICES

Friday, 2:30 P.M., Flower Readings; 3:45 P.M., Message Circles

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ESCONDIDO

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Soul Development, 918 So. Gage St.

Central Spiritualist Church, 2201 South Union Ave.
Mecca Spiritualist Church, 130 W. Thirtieth St.
Merideth Spiritualist Center, 1765 W. Vernon Ave.
Spiritualist Church of Revelation, 730 Grand Ave.

Omada Spiritualist Church, 4707 So. Vermont Ave.
First Spiritualist Church, Belvedere. Arboretum, 936 McBride St.

Unity Spiritualist Church, 3847 S. Broadway.
Spiritualist Church of Spiritual Prosperity, 1820 So. Hobart.

OAKLAND

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Spiritualist Science Church, Porter Hall, 1918 Hall St.

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First Spiritualist Association, 599 Arrowhead Ave.

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First Spiritualist Society, 1240 Seventh St.
McClure Spiritualist Temple, 3940 Fifth Ave.
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Summerland Association of Spiritualists.

WEST HOLLYWOOD

Spiritualist Church of Immortality, Marquis Hall, Melrose Ave. at Doheny Dr.

DECLARATION OF PRINCIPLES

Adopted by the National Spiritualist Association

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression, and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.
6. We affirm that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."
7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

DEFINITIONS

1. Spiritualism is the Science, Philosophy and Religion

of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.

2. A Spiritualist is one who believes, as a part of his or her religion, in the communication between this and the Spirit World by means of mediumship, and who endeavors to mould his or her character and conduct in accordance with the highest teachings derived from such communion.

3. A Medium is one whose organism is sensitive to vibrations from the Spirit World and through whose instrumentality, intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.

"Spiritualism is a Science" because it investigates, analyzes and classifies facts and manifestations, demonstrated from the spirit side of life.

"Spiritualism is a Philosophy" because it studies the laws of nature both on the seen and unseen sides of life and bases its conclusions upon present observed facts. It accepts statements of observed facts of past ages and conclusions therefrom, when sustained by reason and by results of observed facts of the present day.

"Spiritualism is a Religion" because it strives to understand and to comply with the physical, mental and spiritual laws of Nature, which are the laws of God.

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SYKES, MRS. MARIA A., Licentiate Minister, Central Spiritualist Church. Consultation by appointment. 133 W. 48th St. AXridge 0742. Services: Tuesday 7:45 P.M., Thursday 2:00 P.M.

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