

Science, Philosophy and Religion

Spiritualist Monthly

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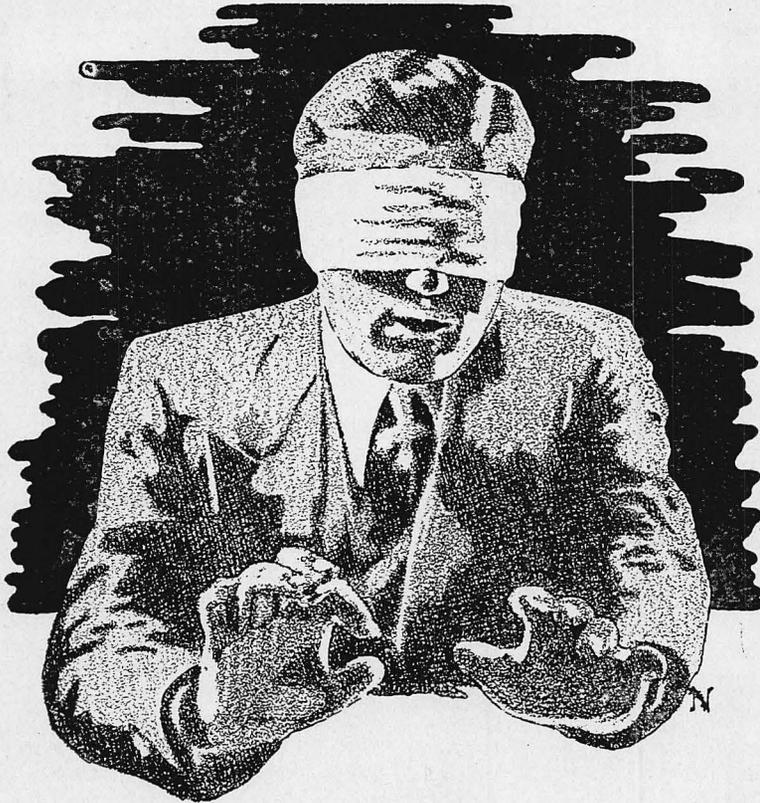
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APRIL

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1932



STOP SEARCHING IN THE DARK!

DON'T PLAY BLIND MAN'S BUFF WITH YOUR LIFE

WHY REACH out blindly toward the things that constitute REAL HAPPINESS in life? If you are depending on opportunities to make themselves known to you, by waiting to hear, see, or feel them, then you are letting the future slip by. It is possible, of course, that YOU MIGHT contact the chance you need—but that possibility is as small as seeking the key to a treasure chest in a darkened room.

If you are limited alone to your five physical senses, you would be merely an animal in the narrowest sense. The success of your future would be dependent on

your superior sense of smell, hearing, and seeing. Man has achieved NOT BY THESE, but by the capabilities of his INNER MIND and CONSCIOUSNESS.

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THE SCIENCE, PHILOSOPHY AND RELIGION OF LIFE

FELICIE O. CROSSLEY - - - *Managing Editor* BERNICE H. JACQUELIN - - - - - *Secretary*
BEVERLY D. HINER, A.B. - - *Special Correspondent*

Contributing Staff

Mary Ridpath Mann
J. C. F. Grumbine, B.D.
George Brashears, LL.B.

Thad Wilson, A.M.
Rev. George Francis
James Telford

A. T. Piercy, M.D.
Annette W. Scarborough
Judge Ernest Windle

Horace Leaf, F.R.G.S.
V. May Cottrell
Hal Rush

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Diversified Thoughts of The Editor

"Sine Cera"

IN the days when Greece was in her glory—when she was the art and cultural center of the world—she imported the rarest and finest marbles obtainable from the Island of Paros. When the big blocks of Parian marble arrived, those that were to be sold to sculptors were tested by being exposed to the noon-day sun to see if they were perfect. Occasionally a block would be cracked in the quarries. These cracks would be filled with paraffin so skilfully blended with the marble that the human eye could scarcely detect the deception. But when the blocks were exposed to the tremendous heat of the sun in mid-heaven, the paraffin filler would melt and display the fissure. If the marble block proved to be perfect it was said to be "*sine cera*," meaning without wax. So commonly was this expression used in relation to perfect marble blocks that later it was defined as meaning "without flaw."

From this Latin phrase was derived the English word "sincere," the common definition of which is: true; honest; not falsely assumed; genuine; frank; upright; freedom from hypocrisy or pretense. When we say a person is sincere, we usually mean that he is genuine and without "hypocrisy" or "pretense."

Sine cera! What a dream for humanity. Sincerity is a soul quality. Lacking in this superior attribute a soul is "barren." We see these spiritually unprolific beings wherever we go. Their faces betray shallow, self-centered interests. No magnanimity is written there. Streaming through life are faces; faces with cold, sharp eyes and thin pressed lips; faces with bloated cheeks and sensuous mouths; faces with designing smiles; cruel faces; crafty faces; eager faces; hopeless faces. Masses of faces drifting listlessly. Through faces souls look out upon us and measure us. Through faces we look in on the privacies of another being. And what ecstasy surges through our veins when we behold a face upon which is stamped the word "sincerity."

For this quality humanity cries in direst need. All phases of human existence have known the want of it.

Its absence is menacing the very heart of civilization. It holds the key to peaceful international relationships. Without it diplomacies breed suspicion. The whole world is suspicious, one of the other, because of individual insincerities. Governments, commercial interests, cultural groups, and even the churches—all phases of human association—are conspicuous by the scarceness of sincerity.

Competition! Selfishness! Greed for power and fame! These inspire dissimulation. The rivalries of existence contest our faith in humanity—in the justice of life. And yet the philosopher assures us that all is with purpose, and that purpose, good.

Things! Possessions! Ancestors! Too long these have been the criterion of our value to society—a society as fickle as the winds. What does it matter if the blood of royalty flows within our veins? It does not endow us with nobility. Corporeal power and distinction seldom display genuine merit in their attainment. War and selfishness and depravity stalks human blood whatever its caste. Life and love and death bow not less to the proletarian than to the patrician. The laws of nature have no favorites. From whence come man's pretenses?

The very soul of humanity is being corrupted by false valuation. Economic indigence is menacing the foundations of governments, because of property inflations—real and unreal. Spiritual and physical adversity is threatening the future of our civilization, because of false concepts of personal worth. Wealth and education and distinctive ancestors do not guarantee the moral responsibility of the individual. It is the man! Abraham Lincoln proved that.

America was founded upon the principle of democracy—religious, governmental and social. Yet, into our system has crept an oppressive element which is subtly undermining the integrity of our constitution. A tremendous faction entirely lacking in sincerity. Our whole social system is effected, portending disastrous consequences.

Sincerity! How wonderful the world would be if we could depend upon the sincerity of our fellowmen; if we could believe that when a hand clasps ours the sentiment

inferred is genuine instead of mere formality; if we could trust people to be veracious; if we could only know that the motive back of a smile is kindly—Millenium! What visions? A humanity *sine cera*.

“So many Gods, so many creeds,
So many ways that wind and wind;
When just the art of being kind,
Is all the sad world needs.

Cheiro's World Prophecies

The World's Most Distinguished Seer Predicts Amazing Changes

THERE is no name in Europe or America which commands the instant attention of those who would know the future and learn the fundamentals of Cosmic laws as that of “Cheiro”—otherwise known as Count Louis Hamon.

For nearly half a century his phenomenal powers have captivated people in all walks of life. The great and near great have lingered at his door equally as eager for a solution to life's problems, as those of lesser distinction. Sarah Bernhardt, Eleanor Duse, Dame Nellie Melba, Emma Calve, John McCormack, Mark Twain, Oscar Wilde, Ella Wheeler Wilcox, Prof. Max Muller, Robert G. Ingersol, Grover Cleveland, Admiral George Dewey, Lady Arthur Paget, His Grace the Duke of Newcastle, Sir Henry Drummond Wolff, Sir William Robinson, Lady Spencer Churchill, Mary Pickford, Douglas Fairbanks, Ramon Novarro, Lillian Gish and many thousands of other distinguished persons, too numerous to mention, have given impressive testimony of his brilliant gifts of prophecy and character analysis.

No one could scan Cheiro's autograph book and for one moment doubt the universal prevalence of humanity's interest in the occult. Material prestige does not lessen primitive human instincts and impulses. All Seers and prophets know that man's curiosity concerning the future has persisted so many hundreds of thousands of years that it has become almost habitual. Irrespective of caste or creed those who foretell the future, with even a semblance of accuracy, have largely influenced the affairs of men. The destiny of nations and of people have been changed miraculously because of some mystic divination.

From remotest history Seers have interceded between the visible and the invisible worlds. Nations have been founded and destroyed; religions created and dissolved through the guidance of prophecy. Priests, Temple Virgins, Prophets, Seers, Mediums, Palmists and Phrenologists have been with us from prehistoric ages; through the reign of the Pharaohs; the splendor of Babylon; the culture of Greece; and down to our materialistic, scientific period. And most renowned of our century is Cheiro. Of him Oscar Wilde said: “To ‘Cheiro’ the mystery of the world is the visible, not the invisible.” Ella Wheeler Wilcox wrote: “The study of people gifted with occult powers has interested me for several years. I have met and consulted scores during my studies. *In every respect I consider ‘Cheiro’ the most highly gifted of all.*”

Let us strive to be sincere—without reservation. Let us honor those to whom honor is due. Let us seek companions whose ideals and ambitions are harmonious with our own, and to them let us never be culpable or deceptive. Let *sine cera* be our life slogan. If we do this, we shall be true to ourselves, and being true to ourselves we shall, as a natural consequence, be true to all the world.

World Prophecies

And this phenomenal Seer predicts that: “The United States will emerge from the depression slowly, but in five years will start toward its greatest prosperity.

“In the interim there will be a war against Japan and Mexico. The United States will win the war against these now undreamed of allies; and will proceed to acquire a suzerainty over Mexico such as Great Britain now exercises over India. Japan, however, will acquire the Philippines.”

“The capitalist system will prevail, but with labor gaining unprecedented advantage and a greater share in profits in United States. This nation will reject Communism.

“The prohibition problem will be turned back to the individual States to determine and many will go wet.

“Christianity is declining, will continue to decline, and by 2150 will be only a minor sect without much influence.

“The Jews are entering upon the greatest period of power they have known since biblical times.

“Modern Communism and the trend of pure sciences are Semitic in essence. It is significant that the fountain-heads of modern thought are three Jews: Marx, Freud and Einstein. It is the powerful waves of Semitic thought that are causing the antireligious ferment in Russia, Spain and Mexico today. The time of the Gentiles is drawing to a close. The prominence of the Jew in modern art and literature, the spread of circumcision, and the dawning of the five-day week, so that the Jew's Sabbath of holy day may be observed are a few significant signs.

“Within the next few years the wars will commence, and the great battle of Armageddon—as foreshadowed in Ezekiel—will be fought on the plains of Palestine. The end will be a powerful Jewish nation, the reunion of the twelve tribes, fulfilling the prophecy ‘I will take the children of Israel from among the heathen, whither they have gone, and will gather them on every side and bring them into their own land.’

“The pretext for the start of the war will be when the Israelites and their coworkers in Palestine open up Egypt, with its vast resources. This will arouse antagonism from the followers of Islam, and Turkey, backed by Russia, will endeavor to recapture Palestine. In the end, when the smoke has cleared away there will be a new and powerful nation of the Jews.

(Continued on page 15)

He Whom Easter Commemorates

By REV. JAMES L. GORDON, D.D.

"Greatest as psychic, healer, clairvoyant, mind reader, socialist and democrat. Jesus is still in advance of our most advanced thought."

LET me remind the Spiritualists of the world that the risen Christ was a spiritual Christ. He carried about with him a spiritualized body. He was the same Christ before his resurrection and yet he was different. He passed through closed doors and solid stone walls. Nothing could keep him out and nothing could keep him in. He appeared in a second, vanished in a moment. When you are not looking for him he is there, and when you would behold him he is gone. Sometimes visible. Sometimes invisible. The risen Christ is a spiritual Christ.

The Christ of the Epistles is a spiritual Christ; not a physical Christ. Not the Christ of Nazareth, or Galilee, or Palestine, or the temple, or Jerusalem, or Bethany, or the wilderness—not the Christ of the Four Gospels. Paul writes of the Christ who appeared to him on his way to Damascus. John, in the Revelation, presents the portrait of an eternal Christ. The eternal Christ is more than the Christ of the physical body.

The Christ of the spiritual body is not "coming." He is here. A physical Christ is a limited Christ. If he should appear in Washington, you would not find him in London. If he should descend on Chicago, you would not expect him at the same moment in New York. The physical Christ is possible, but the spiritual Christ is larger and nearer. He is here; right here. I cannot see him, but I feel his presence. He is here.

"Unheard, because our ears are dull;
Unseen, because our eyes are dim;
He walks on earth, the wonderful,
And all our deeds are done for him."

I now present to you the supersensitive Christ as he lived. The best thing about Jesus was not that he was supernatural, but that he was absolutely human. And what he was, he is. The approachable Christ! Easy to get at. Darwin said about Gladstone: "He sat on that chair and talked just like you or me." Great men are simple. The world's greatest man was the gentlest of all. Kind, tender, emotional, responsive, approachable, frank, open, candid and with a large heart manward.

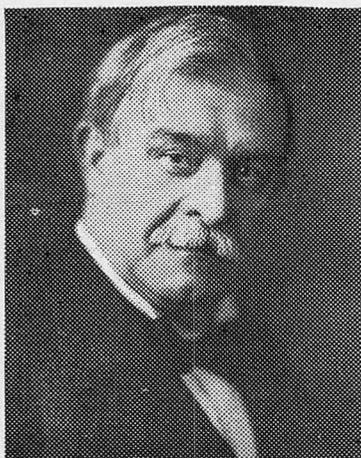
He understood nature and nature understood him. He could apply to nature "the laws of nature." His science was workable. He walked upon the sea. He ascended through clouds. "He was transfigured before them." He heard voices. These are the signs of a psychic. So far as the new Spiritualism is built on the spiritual experiences of Jesus it is scientific, Scriptural and in harmony with common sense. Common sense is a combination of all sense.

Jesus was the incarnation of science and health. He was great on "absent treatment." The second miracle which Jesus wrought was one of absent treatment. The record is in John 4:52. The nobleman's son was dying. Jesus said, "Go thy way, thy son liveth." At that exact time the son began to improve, so the nobleman discovered when he reached home.

Jesus is the world's greatest clairvoyant. He can see through brick wall and solid granite. No opaque substance can confuse his vision. Darkness affords no shelter from the penetrating eye of Jesus. To his eye the world is as transparent as a block of clear glass. Nathaniel imagined that he was well hid, screened and covered from view under his fig tree, but Jesus surprised him by saying: "When thou wast under the fig tree I saw thee."

He knew what was in man. He was a great thought specialist. He read the thoughts of men who were seeking to find words with which to conceal their thoughts—"and Jesus perceived the thought of their heart." The woman of Samaria was guilty of a mental evasion when she said: "I have no husband." But Jesus startled her by saying: "Thou hast had five husbands and he whom thou now hast is not thy husband."

Ever before us. Ever above us. Ever beyond us. Jesus is the superman. Greatest as psychic, healer, clairvoyant, mind reader, socialist and democrat. Jesus is still in advance of our most ad-



Rev. James L. Gordon, D.D.

vanced thought.

The man who is never alone presents a shallow or one-sided character. Character is the result of two things, solitude and society. We are born in society, but we must create opportunities for solitude. The mystic who spent whole nights in prayer has a message for an age which is too busy to be deep and too active to be thorough. Thirty years of silence preceded three years of the most wonderful ministry the world has witnessed. Works of genius are not produced at the cross-roads.

The responsiveness of Jesus was unique. It lifts him above every other teacher. The life currents of his nature operated irrespective of his mental volitions. He was gracious without forethought or premeditation—"who touched me?" Strange question when the crowd jostled him on every side. But to the touch of suffering faith his nature responded: "I perceive that virtue is gone out of me."

What a climax in the psychology of consciousness. "Touched with the feeling of our infirmities." *Thy touch has still its ancient power.*

Hamlin Garland and Spiritualism

By THE EDITOR

HAMLIN GARLAND is the Dean of American letters. But only scholars and the most observing readers know of that distinction. The man! The name! There is a magnetism about them that compels—a spirit that reflects something of a superlative nature. A life spent in cultural pursuits and the association of noble men and women has molded a character beloved by thousands. Though the intimate of nobility, his heart interest always has been with those who could not defend themselves. His work in behalf of the American Indian is history. Had his plan of giving each of their families a definite family name been fulfilled, the dignity of the first Americans would have been elevated. But politics! Our nation needs business men to guide its destiny—but greater is the need for a soul influence in our government.

Hamlin Garland's interests are not confined to arts and letters. He is as concerned in the renaming of a town in New Mexico—which has historical import—as he is in the advancement of radio. He is an ardent supporter of all that is for the betterment of his country and the cultural advancement of his fellowmen. He is one of the most outstanding figures in America.

His belief in psychic phenomena is common knowledge. He has the courage of his convictions on the subject and is not hesitant about discussing them. Many persons fear the opinion of skeptical friends and are afraid that if the public knows of their interest in Spiritism it will decrease their prestige.

All Mr. Garland's friends know of his interest in psychic phenomena. He has given the subject years of thoughtful study and research. His opinions are strictly impersonal so far as religion is concerned for he does not believe that psychic manifestations come under the category of theology. He is of the opinion that everything in the realm of life is biological and, as day by day science lifts the veil from hidden things, there will be a perfectly natural physical explanation of apparently psychical events. It is unexplored biology.

Any person who has studied seriously the subject from a scientific aspect knows that Mr. Garland is right. Spiritualism and psychism will not advance in prestige until it tears away the veil of "supernaturalism" and impresses the public with the "naturalness" of its phenomena. The world must be made to realize that a thing appears to be mysterious or supernatural only so long as we are ignorant of the laws governing the phenomena. Time was when people believed thunder and lightning to be the anger of God frightening them for some sin they had committed. Understanding of electrical forces and other of nature's laws proved the fallacy of such superstition. So will advanced knowledge of the human body—its organs, glands and nervous system—serve to eliminate the superstitions surrounding mediumship and psychism.

It is evident that these faculties are supernormal but certainly they are not supernatural. Man knows neither the extent of his individual talents nor the wonders of nature yet unrevealed to us.

Mr. Garland believes that the human body is a dynamo of energy possessing super-radio faculties, which, if discovered and developed, cannot only receive but send out. "The brain is the radio of the soul," claims Mr. Garland, "but, speaking through the brain, is the soul which at present occupies the body—not the spirit that has left it."

In an interview published in the Los Angeles Times Sunday Magazine, he declared: "The type of men and women acting as mediums is changing. They are of a much higher class than formerly. When Emerson called psychic research 'the rat hole philosophy' it discouraged the better class from acknowledging their powers, and only persons of a lower social order subjected themselves to the transmission of messages. *But now the world is so interested and the subject has been given such scholarly attention that an entirely different class of medium is to be found.*

"Asked why so many demonstrations are made only in the dark or dimly lighted room, Mr. Garland said it was purely a prejudice of some mediums, like the use of accepted objects such as bells, or certain tables and cabinets.

"The medium is under a nervous strain and feels that he or she can do better work in the dark and with familiar things. But the dark is not necessary. A manifestation can be obtained in a brightly lighted room. It was two o'clock in the afternoon, in a sunny room, when Mr. Garland and Henry Fuller held the slate upon which invisible forces wrote bars of music, and listened to a whispering voice which claimed to be that of Edward MacDowell. This was after MacDowell had died. I asked Mr. Garland how he explained this phenomena. 'I don't explain them,' he said, 'because I can't.'"

"These 'Indian Guides,' by whom so many mediums claim to be controlled, are certainly not to be credited," says Mr. Garland. "One thing alone proves their undoing: their particular kind of broken English. They sound like the Italian fruit man. An Indian's arrangement of his sentences is that of the sign language, and in his translation from his language to ours he confuses the genders of the pronouns: 'My house, you see him.' No 'Indian guide' talks like that.'"

That is Mr. Garland's opinion on a subject which has caused much concern among serious Spiritualistic investigators and psychical researchers. He should know what he is talking about if experience is to be any criterion, for he has studied psychical phenomena for many years. And he not only understands the American Indians' signs and manners, but he is vitally interested in them.

Notwithstanding any differences of opinion our readers may entertain, Mr. Garland's nobility of character precludes the possibility of any personal prejudice; his courage in admitting his belief is commendable; his knowledge on the subject makes him an authority whose judgment is valuable. There is only one Hamlin Garland and he believes in psychic phenomena—because he knows the Truth.

The Insistent Revelation of Modern Spiritualism

By J. C. F. GRUMBINE, B.D.

Life Fellow of the Society of Science, Letters and Art, London, England

THE theological or religious and ethical teachings of Modern Spiritualism are as important and vital to the movement as the scientific and philosophical. Considerably more of the religious side of life is now stressed—in this day of the prevalence of organized churches—than in the early days when spiritistic phenomena held precedence over all the other phases of the movement. In fact, we hear more of Spiritualism as a religion than we do of Spiritualism as a science. The reason is obvious.

As a revelation—not so much from God as from the Spirit World and its inhabitants—we were informed exactly what to expect when we die; what the geography and nature of the place will be and the life we will live. Hitherto, dogmas of Christian, Parsee, Hindu, Greek, and Mohammedan theology speculated as to the life the soul lived in the Spirit World. These dogmas were built upon the doctrine of vicarious atonement and salvation. These were hideous to contemplate from the standpoint of the average person or the man of the street. If he was an infidel, agnostic, atheist or a disbeliever in the prevailing creeds of religion, as was Galileo in his day, eternal torment in hell was his quoted portion. His life was made uncomfortable. He was threatened with the *auto de fa* and the inquisition and regarded as a moral leper. His moral character was undervalued and his fair name for good works was befouled by the leaders of the church. These dogmas were and still are a blot on the escutcheon of religion. For not any theologian of the Christian Church could assemble any proofs of the truthfulness of what he taught. The whole scheme of theology was "choked down the throats" of the masses of people and their imagination was fired with horrible pictures of what they might expect after death, if they refused to believe in the creeds of the Christian Church. Thus to save themselves from horrible physical and mental tortures, fear made thousands recant and affirm a faith in what their reason and conscience denied, while at the same time, they secretly nursed their rationalism and got what comfort they could from it. The reformation led the way for the dawn of the age of reason, when blind belief was challenged and when the dogmas of the church were questioned!

It took over three hundred years of mental struggle and spiritual revolt before a clear, definite revelation was given the world concerning the problem of survival, the status of the soul after death, and the simple facts or phenomena upon which this revolutionary revelation was established. Why this revelation did not come earlier, to save thousands of men and women from persecution, is difficult to say. Evolution moves slowly through the civilizations of the world. The soul requires time and conditions for its

expression. Even today, are we making the most of our freedom and knowledge?

The most important aspect of the revelations of Spiritualism to the modern world is the fact that *knowledge took the place of belief*. This was one supreme purpose of science. It exalted knowledge! And so, Spiritualism, despite scientific disapproval, did its utmost to make immortality demonstrable by making its phenomena available to all mankind. It remains for science to accept the spiritual hypothesis as the only workable one. Once demonstrate survival by so-called scientific proofs—which are an appeal to reason and the senses—and the universal fact of the divinity (not supernaturalism) of life is established. This is the far flung infinite result of cosmic life. Either, all life is eternal, hence divine, or the immortality of the soul is impossible. Forms which characterize and individualize life are transient, illusive and destructible, but that in them, which is life, is eternal. This Spiritualism proves in a way quite acceptable to any fair and open-minded person. Granted that the soul survives the change called death the revelation of what its habitat is, is most important. (See "Spirit World—Where and What It Is," by the author). Spirits describe the Spirit world as a natural world, which surrounds the earth and is ethereal, as are the bodies of the individualized spirits who inhabit it. They are firm and uniform in the statement that there is no such *place* as heaven or hell. *Heaven or hell are states of the mind*, due to the character and life of the spirit. All spheres blend and harmonize with the states of the individual. If one lives a normal, good life, he is happy and is in a sphere as cheerful as the state of his spirit, or vice versa. Could any statement generally revealed by all communicating spirits be simpler to understand? It is because of the unchanging law of the universe—a law physically and spiritually the same everywhere in the universe, and applicable to all souls in all conditions of moral and spiritual evolution. As in the incarnate, so in the decarnate life, this law is the same. It reveals the unchangeableness, absoluteness and perfectibility of the Creator whose will is conceived in love and executed in justice and mercy. No one suffers twice for a transgression. God nor law punishes no one. Whatsoever one sows, he reaps; no more, no less. You do not sow seed in Canada and reap the same in Russia. Nor do you sow corn and reap thistles. Nor do you sow corn and reap oats. Every cause produces an effect and the effect is consequential. If on the earth plane you suffer for a violation of the Law that suffering is not continued in the Spirit World. That suffering ends when you die, provided you have outgrown and remedied the cause which produced it.

(Continued on page 15)

Rumor And The Defense Against It

Editorial from the "ROSICRUCIAN MAGAZINE"

"A carefully calculated suggestion, a whisper here and a confidential remark there, and the forces of unreasoning are unleashed."

RUMOR is one of the great unregulated forces of human society, capable of unimaginable damage unless one knows its nature and the defense against it Manchester Boddy, a prominent columnist of Los Angeles, writes about it as follows:

"Rumor is the most powerful force in human relations. The Germans recognized this truth a quarter of a century ago and used organized rumor to build morale within their own country and destroy it in enemy countries.

"Lord Northcliffe discovered the devastating force of rumor in 1917 and organized a far-flung bureau of propaganda that did much toward winning the war for the allies

"When rumor is organized and directed it becomes propaganda. A lone man skilled in the art of propaganda can visit more distress upon a nation than a hostile army.

"In every individual there is latent fear and hysteria, just as there is a potential stampede in the head of every quiet old cow. A carefully calculated suggestion, a whisper here and a confidential remark there, and the forces of unreasoning fear are unleashed. *A rumor can never be recalled. It gains momentum as it travels and assumes many terrifying aspects. It flourishes mainly in the minds of inexperienced people who do not know how to think for themselves.*"

National and international rumors of all kinds are rife these days, the same as they have been in all times past. It is easy to recall a few of them and everybody is familiar with the current ones. For instance, a few years ago a certain chain of newspapers was determined to have Japan attack and capture California, and they harped on it for months. At the present time rumor has it that Russia is planning a world revolution and that communism is merely a cloak for it. Rumor says Germany is going to repudiate her debts and that America and the other nations will lose their investments there. Rumor puts the idea continually before us that Depression is bound to get worse.

As to a defense against rumor, Manchester Boddy gives us some advice. He says:

"In these days, especially, every individual should be on guard against rumor. He should see to it that every bit of 'lowdown' stuff that is given him as 'straight from so and so' first passes the test of ordinary common sense and sound judgment."

He likens the rumor monger to the devil fish which squirts black ink into the clear water around its prey and thus renders the latter helpless against its attack. He continues.

"When your mind tingles with some 'low down,' or you feel depressed and gloomy because rumor has it that the world has gone to pot, remember that nine times out of

ten some human devil fish has got you just where he wants you."

Discrimination of course has come to be used in passing upon what one hears. Occasionally rumors are actually based on fact, but investigation will disclose whether this is true or not. It is the blind acceptance of rumor without investigation which does the damage. It does damage not only by inspiring fear in the mind of the individual who hears it and thus tending to paralyze his efforts, but it also does damage by injuring those against whom it is directed. The power of thought, one of the tremendous forces of the universe, is set to work destructively instead of constructively. It is like using the electrical power in an industrial establishment to burn out the machinery and destroy the plant.

When it comes to protecting oneself against rumor and slander and gossip the first consideration is to refuse to engage in them. If, however, one has been made their target, then he may devise a defense against them. This defense should normally be two-fold:

First: Remember that rumor, slander, and gossip injure only the reputation. *They do not effect your character.* And here is the important point: Reputation is what others *think we are*; character is what we *actually are*. And what we actually are is the main thing that counts. People can hinder us with their idle talk or vicious thoughts, but if we are what we should be they cannot prevent our ultimate achievement. Boddy says:

"In the long run character overtakes reputation. Therefore why waste a minute worrying about what people think. Rather, build character, and some day people will know us for what we are."

Second: Always look for the good. This is an occult maxim of tremendous importance, and it embodies an occult principle which everyone should know. That principle is that when you look for the good, you are utilizing the creative power of thought to create it, and the good which you create thereby will come back to you eventually to protect you and support you. Not only this, but it will add to the sum total of the good in the universe and thereby help to make the world a better place to live in.

It has been said, "A man who is fundamentally right may often get into trouble but he seldom stays in trouble. Trouble almost always is the end product of habitual wrong living and wrong thinking." A man may be put in the hole by rumor, but if his living and thinking have been right he gets out of that trouble presently.

Truth always wins eventually and has the inherent power to force its own acceptance. Falsehood promulgated by slander and gossip, whether it be individual, national, or international is bound to trip itself up sooner or later.

(Continued on page 15)

Psychical Research and Science

By FELICIE O. CROSSLEY

"Never utter these words: 'I do not know this, therefore it is false.' One must study to know; know to understand; understand to judge."—Phylos

TO establish Truth is the goal toward which all enlightened persons labor without fear or prejudice or preconceived ideas. Obstinate prejudice is as irrational as blind emotionalism—both lead through dark passageways to "empty chambers." In fact, vague uncertainty looms ever before us. Religion, philosophy and science have not yet solved the mysteries of being.

The religionist is met by refutations of his belief at every turn. His faith and prayers avail him nothing when death grimly imposes its edict. The philosopher builds with infinite care strategic bases for his concepts of life and the Supreme Being—only to have them shattered by a greater revelation. The scientist has infused into the people a smug faith that here, surely, is the truth at last! But the world does not know the secrets of the "inner chambers of science." It blandly ignores the fact that its two most outstanding representatives have completely shattered each other's theories. Few suspect how vaguely science gropes in the laboratory. Scientists are as bewildered by the mysteries of life as the laymen. The atom is still a mystery so far as demonstrable facts are concerned. Mathematics has symbolized infallible truth—but at best it is only a "symbol" with which to work. Pure intellectualism and materialism cannot command the laws of nature.

Traced backward to its origin all things revert to a vast Nothing. Persistent research will reveal no other conclusion. Matter has been resolved into electronic energy—Nothing, so far as physical apparatus and observation are concerned. A Nothing that can destroy a city in the twinkling of an eye—a potent, awful force more wonderful than all the phenomena which it creates; a Power beyond the comprehension of the keenest intellects.

In fear of this Supreme Nothing religions were born. In an attempt to analyze Its nature philosophies developed gradually. Curiously trying to control It material science had its inception. Men call it by different names—some call It God! Religionists approach this Infinite Nothing by the path of emotionalism and idealism; philosophers by intellectual processes; scientists through the laboratory. But irrespective of their approach all that any of them apprehend is that which find correspondence in their consciousness.

One renowned philosopher made a pertinent statement on this question when she said: "The only sure testimony that we possess as to the existence of facts without us, as

to the existence of an external world at all, is the testimony of consciousness. It is only from the testimony of consciousness that we can argue that anything exists without ourselves.

"Because, when certain impacts are made, consciousness answers to those in various ways, therefore, we conclude that therein is an external world. *We only know the response of consciousness to impressions made upon us by what we presume to be an external world.*"

Because of this sensorial dependence for our knowledge of the external world we are bound by limitations. The deaf man cannot grasp the beautiful symphonies of music, nor the blind man the colorful splendor of nature. All the beauties of the world are lost to those whose faculties are insensate to the finer attributes of life. But that does not disprove the existence of beauty! Nor does the skeptic's incredulity disprove the existence of a supernatural world and its phenomena.

Cousin wrote: "It may be true that skepticism is the first appearance of common sense in our philosophizing, but it is not the only appearance of common sense in that field, for skepticism should be able not only to destroy falsehood, but also to establish truth."

That indicates primarily the mission of true psychical research: "not only to destroy falsehood, but also to establish truth."

Religion, philosophy and science have failed in this mission—to establish truth. Religionists revel in a world of emotional idealism; philosophers in endless speculations; scientists in a world of chemicals, vibrations and measures. Each is by temperament incompatible with the other.

It was only a few years ago that material science denied the reality of everything that did not come within the scope of its physical instruments, but the theory of the atom has changed that. Chemical experiments have shattered the illusion of dependence on visible things, by resolving everything back into its original element of invisibility. People qualified to speak confess that science is literally floundering on the borderland of the invisible, the reality of which it once denied.

Out of the differences of opinion existing between physical and metaphysical sciences, and the phenomena thereof, psychical research has had its birth. Seriously trying to avoid the pitfalls of religion and science it has found itself in a difficult position. It is wavering between the illusion of so-called reality and the fear of believing in the so-



Felicie O. Crossley

called unreality. Challenged by precedent it progresses slowly—and the real import of the mission of psychical research is lost sight of.

Psychical research is a study and investigation of mental and super-physical phenomena. Psychic science is also the study of the mind and its influence. Psychology—which so many psychical researchers would ignore—is in this same category, inasmuch as it is the science of mental phenomena and their classification and analysis. The philosophy of the soul has given place to the science of the mind and its powers. To bring obscure phenomena within the registration of the physical plane should be the object of all scientific research—whether in the physical or psychic realm.

Many material scientists blunder in their failure to recognize psychic phenomenon. Recognizing it, they attempt to bring it within the scope of physical instruments. If it fails to meet these requirements it is confronted by severe and unwarranted criticism. In analyzing physical phenomena "physical yardsticks" are used as gauges. But science has, as yet, developed nothing which can be termed a psychic or mental yardstick. Nevertheless, most psychical investigators try to use the same rule to "measure" both kinds of phenomena—only to meet with disappointment.

In chemistry, if a formula does not apply itself to the experiment in question, a new rule is sought until the desired effect or discovery can be made. Nitric acid will not attack gold, nor will muriatic acid. The intelligent chemist would not waste energy trying to force these acids to separate the golden atoms, for he realizes the futility of such procedure. Persistent experiment proved that if these two acids were mixed together they would set up a more rapid vibration than either one possessed alone. This greater rapidity of vibration caused the amount of heat necessary to separate the golden atoms. But rarely are such logical processes used in psychical research. Rather than strive to find the law governing psychic phenomena, science seems determined—when at all interested—to force the phenomena within the scope of its physical yardsticks and laboratory apparatus.

Psychical researchers have, with but few exceptions, followed this same procedure, and with equal futility. Men who are conversant with both physical and psychical sciences assert that the type of psychic phenomena capable of being reduced to the physical level are exceedingly rare. They are the exception rather than the rule. Therefore, the psychical researcher should not expect too much in the way of physical phenomena. The vast majority of mental phenomena take place within the realm of the psychic and are, therefore, incommensurable in the physical realm. Until "mental measurement" is discovered we cannot hope to enter fully into the intimate field of the mystic, occult or psychic. For the thousand years scientifically inclined men have been trying to transport light out of sound. Scientists have discovered that nature's laws do not easily bend to the will of man. Yet some psychical researchers believe that if a phenomenon cannot be produced successfully under rigid laboratory conditions, it has no foundation in fact. Irrespective of the "will" of man the sun, moon, stars, tides, winds and seasons move endlessly in accordance with infinite law—and psychical phenomena will manifest likewise. The only rational procedure,

then, is to discover the "law" and having discovered it study its effects.

One who is interested merely in phenomena, rather than the laws governing the phenomena, is not a true psychical researcher. Education rather than self-gratification should be the aim. Psychical research should be conducted in a scientific manner in so far as it is possible, but keeping in mind that even science has no definite foundation—is not infallible. The "mind of science" is changed as often as the proverbial "mind of a woman." Yet that very characteristic is proof of its growth; for growth—ceaseless change—is the law of evolution.

All psychical researchers, as do scientists, should classify and catalogue their evidence. This gives it a general educational value. In this way deductions can be made regarding varying conditions and their effect on phenomena. Thus a semblance of knowledge concerning the laws governing psychic phenomena may be obtained, and the character of the substance "worked upon" by the psychic force may be analyzed.

Science seeks to discover the laws motivating the observable world. When its research leads into fields unchartered by physical instruments and beyond a previous hypothesis, it resorts to mathematical calculation in order to build up a fairly substantial working basis. Scientific *speculations*—and that word is used advisedly—stress so greatly the importance of the atom. Yet no man has seen the atom. No instrument has measured it and its actual substance is without the range of present knowledge. It is purely a mathematical hypothesis, and because it is an hypothesis it should be catalogued in the field of philosophy. Its existence is based upon the "philosophy" that it ought to be there.

We do not wish to convey the idea that we depreciate the splendid achievements of material science, but we should like to destroy the popular concept many psychical researchers entertain, that the edicts of science are infallible. Science is a good guide but a poor ruler. And in the field of psychical research it is not always a good guide—notwithstanding any prestige it might lend.

Possessed by a strange mental complex—resulting, perhaps, from the fears and prejudices of the past—many psychical researchers make only the most surreptitious reference to spiritual explanations of phenomena. They seem to fear such reference might lower their dignity. Yet the most outstanding men of science unblushingly admit their belief in a spiritual world.

Sir Stanley Eddington, professor at Cambridge University, England, and one of the most brilliant scientists of this age, says, "Science cannot stop with the mere disassembling of matter into electronic energy. It must go on and take up the path and tracks of metaphysics and explore the domain of the phenomenon known as Spirit." He further asserts that the universe as a biological concept must be discarded by modern scientists to make room for a spiritual concept of the world and man's place in it.

In a brilliant article by James Telford, recently published in this magazine, the author gives quotations from the testimony of several distinguished scientists relative to their belief on the question of soul, spirit and an after-life.

(Continued on page 20)

Because I Live Ye Shall Live Also!

By REV. GEORGE FRANCIS

"Did Spirit Mentors walk side by side with Jesus up Calvary?"

SPIRIT communication has opened up a new world and given us a new source of knowledge—a knowledge that supercedes blind faith. It has taught us that we need not longer approach our graves ignorant of the adventure before us; that faith is not mandatory to a true religious life. We shall not fear death when we understand the process of spiritual evolution. The Spirit World is teaching us.

The writer once knew a man who had been a devout member of the Christian church for forty years. He was afraid to die. When asked his reason, he replied: "Because I do not know. I have been believing all my life, and yet I do not really know whether or not there is either a heaven or hell. I do not even know whether life actually continues." He was a victim of faith teachings.

Belief, without assurance, withers at the portal of the greater life. Faith leads its victims to the grave and leaves them there. The tools of Christian dogmas are rusted. "Because"—the proverbial answer of the Church—is a simple reply for babes, but even children nowadays want to know "why?" Orthodoxy has fed its people from shallow vials. Water for bread has left its devotees hungry. Pretending advancement certain of them have offered "spiritual hors-d'oeuvres" instead of vital sustenance. But the people are now demanding food. Spirit communication will give it to them. If people starve it is not because the feast is not laid before them, for the Spirit World is ever at our beck and call eager to help us—eager to assure us that consciousness persists; that loved ones do reunite; that there is no death.

Though the world of Orthodoxy has depended on blind faith, Spiritualism replaces faith by facts and proves that life is indestructible, and that death is but a process in the scheme of evolution. Jesus taught that death is the last enemy we shall put under our feet—"And greater things that I do ye shall do also."

Jesus' greatest mission was to teach people spirit communication and the overcoming of death. The power of spirits was manifested throughout his life. The Bible refers to them as angels, which is derived from a Greek word "angelos," meaning "messenger." In the Garden of Gethsemane—knowing that on the morrow he would be tried before Pilate and then crucified—he asked his followers to watch that he might have privacy. "And he went into the garden to pray. He prayed with angels (messengers) and they ministered to him."

Imbued with the consciousness of his At-one-ment with the Divine, and enthralled by the spirit of brotherly love, he was able to transcend earthly limitations and approach Calvary with an equanimity that has commanded the respect of the whole world. He was continuously prepared by angel messengers to meet the future and foresee its calendar.

On one occasion he took Peter, James and John and went up in the mountain to pray, and as he prayed his countenance was altered and his raiment was white and

glistening. And behold there talked with him two men, Moses and Elias, and they spoke to Christ and said to him: "Thou art going back into Jerusalem, and thou art going to be delivered into the hands of men and they will kill you." And Peter and James and John said: "Master, let us build three tabernacles, one for Moses, one for Elias and one for thee." Then a cloud obscured him and Moses and Elias, and when it vanished Christ was alone, and a voice out of the vanishing cloud said: This is my beloved son. Hear ye him."

What comforting revelation! What sublime inspiration! Did these same loving Mentors walk side by side with him up Calvary? Did they ease the pain from the nail prints, while mortal blood streamed from the wounds? Did they lull his mortal consciousness to the traitorous cry of his fellowmen and quicken his apprehension to the music of the spheres? Was his martyrdom made easier by the presence of holy messengers "from his Father?" Did he know that for love of Truth other noble souls before him had sacrificed mortal bodies to painful death, and that martyrs without number would follow him?

He knew that because Moses and Elias had lived he would live also. So he relayed the message to his disciples: "Because I live, ye shall live also."

Jesus always referred to his "Father" as though He were an All Pervading Spirit: "You have seen me, ye have seen the Father, for I am in the Father and the Father is in me, even as I am in you and you are in me." He was consciously attuned to the Universal. He did not picture heaven as a place, but a condition.

Having raised the dead; stopped the flow of blood from the wounded; healed the sick; made the deaf to hear; the blind to see; the lame to walk and overcome evil with good, he said to his disciples: "Yet a little while and I leave you . . . Great things have I done, but greater things shall ye do for I go unto my Father."

He did not preach of creeds and dogmas. He did not suggest places and things as rewards or punishments. In his philosophizing all life was in the Father. Nothing existed outside of the Father. All that lived and moved and breathed did so through the universal pulsation of the Father. Death could not end his life for he was a vital part of "The Life." Death could not still his consciousness for his consciousness was a part of the Universal Consciousness. Life and Consciousness are God and the Father. And God could not destroy Himself—thus His creatures live because He lives.

Now can we understand Jesus' psychology? why he is so alive in the hearts of men? why spirits in the eternal spheres reverence his memory—though they do not espouse the Christian faith? His greatest Commandment was that we love one another. His greatest message was that there is no death. And echoing his inspiration comes qualifying knowledge from the Spirit World, proving there is no death; there are no dead!

Our Poet's Page

Unsolicited Contributions to This Department
Cannot Be Returned

The Song of the Medium

By Hal Rush

I AM a medium.
Through my body and brain
Deathless vibrations resound.
In my small personage I am nothing.
In my role of prover of Life I am everything.
Scorn will I endure!
Persecution leaves me unmarked.
I sit unmoved as abuse is heaped upon me.
I will be content ages to come when mankind understands.
I sing for no one; yet everyone!
My audience is not and cannot ever be numbered,
Catalogued, tagged or indexed.
My song is continual, sweet and entrancing
And the universe my sounding board.

Roofs

Received By A.W.S.

I STAND upon the roof of the high building
In which I live, in the great city.
Dawn!
My eyes lift in prayer to the vast panoply of heaven,
Aglow like the rose-red heart of a smelting furnace
With the titan fires of the coming day.
Salutations, Day!
Father of All! I thank Thee for another day!

Lower I gaze and there, for miles and miles
Before my stretching vision
Lie Roofs!
Roofs of Houses, sombre, flat, impassive—
Broken by chimneys, straight and stark and sooty.

I look, and strange, mute anguish, like a swelling wave,
Dilates my heart and makes my eyeballs burn.
Roofs! Topping places where Men and Women dwell,
And little Children.
Like a furtive thief, my heart steals forth
And wanders down into the Houses
Beneath the Roofs.

I note the dwellings of the Joyous,
But only for an instant do I stay
To smile upon the tranquil souls
Within the peaceful walls.
My heart, like compass pointing to the north,
Seeks for the hearts that beat in pain,
Because for them it can yield up its *self*
And strive in love, to strengthen and console.

Here on a hill, with sturdy, handsome turrets,
Stands the Rich Man's house.
He sleeps, breathing heavily, his lax mouth pale;
His body, beneath the satin,

Misshapen with too much costly food.
His waking mask has fallen askew—
How sad he looks, and strangely thwarted!
I depart, feeling that I have seen
What it was not meant for me to see.

With noiseless pulse my beating heart
Now goes into another House.
Here is Poverty.
The Man, sleeping profoundly, is gaunt and hard,
His countenance bears the etching of anxiety.
His wife, a thin, soft creature,
Turns and sighs a little in her sleep;
One hand wanders and rests at last upon his cheek,
And then she smiles.
A crib stands in the corner, shabby, clean,
And curled like an unborn rose,
There lies an Infant.
I gaze and gaze, and vast humility
Makes my heart beat slow and solemn.
Hush, my heart! Canst thou not apprehend
The Presence of the Angel in the House?

I go into a darksome place
And hear the sound of weeping.
So still, this House, but for the muffled, rending sobs!
I halt and look within, not wishing to intrude.
The Widow sits, bowed like a stricken thing,
And weeps and weeps and weeps.
The while beside her, white, serene and still,
Is laid the body of the newly Dead.

I pass into the place of Sickness
With its rows of snowy beds.
And look upon the wan and fevered ones,
So patient, mute and waxen-cheeked—
Some with the Light of Resurrection
Already in their eyes!

I go into the Prison House,
Drawn by the awful vortex there.
The windows barred! The icy steel
Of doors that clang like gongs of doom!
And faces pinched and grey, like mould'ring things!
Oh Heart! thou canst but wring thyself in woe,
Because it is beyond thy puny power
To lift the gloom that broods and festers in this place!

Sunrise!
Fire engulfs the East!
Oh Day! My salutations!
Again I look upon the Roofs,
And lo! Like sheets of gold
They burn, transformed, transfigured.
Lord God of Hosts! I see Thy Hand upon them all,
And my heart, in understanding, shouts
Of Thy Eternal Glory!

NEXT MONTH'S POEMS

"Look Up and Smile".....By J. Willis Ring
An Answer to the poem "Immortality".....By Emily Wilson
"Three Houses".....By Katherine Gillespie
"Beyond".....By Laura E. Forrest

Among My Souvenirs

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

III

IN planning this series of articles dealing with psychic experiences, I had thought to keep them in consecutive order. But as I write, two things of tremendous importance are taking place. One is that we are entering into a nine month's celebration of the two hundredth birthday of the Father of our Country—the wise and

experienced statesman who warned us to beware of all foreign entanglements! The other is that while I am penning these words the thundering guns of the Japanese are bombarding beautiful Shanghai! And within the picturesque walls of Shanghai are thousands of Internationalists, many of them Americans! With the memory of the tragedy of a great World War still ringing in our ears, we stop, look and listen, no man knowing what the day may bring forth.



Mary Ridpath Mann

One finds oneself possessed of long, long thoughts when one meditates upon the story of China's glorious past. China—the oldest of Empires! China—with her five thousand years of written history. The mythical and legendary annals of Egypt run farther back into the past than do those of China but the latter country boasts a written record of over five thousand years, the longest recorded history in the world. And what a history it is. When our own European ancestors lived in caves and wore skins for clothing, China had a great splendid civilization all her own. They clad themselves then, just as they do now, in the soft, shining, lustrous, heavily-brocaded silks still sought by beauty-lovers all over the world. On the walls of the old observatory at Peking stood the marvelous instruments by means of which thousands of years ago Chinese astronomers accurately calculated eclipses of sun and moon. These fine complicated, mathematical dial plates were made of gold, heavily mixed with bronze (a perfect but now a lost art) and although they stood century after century right out in the open, exposed to the elements, they still triumphantly defy corrosion. In China, time was first calculated by methods other than watching the sun. In this same old observatory is a water clock, made of three receptacles resembling pails, placed at different heights, through which the water, under accurate time and pressure, oozes in a given length of time, just as later the sand passed through the hour glass. Two centuries before the Christ the Chinese invented and used gunpowder. They grew the first tea. They invented the art of printing with type in movable fonts five hundred years before Gutenberg re-discovered it in the fifteenth century. They also designed and perfected the arch to which our modern architecture owes so much of its beauty

and grace. Now an envious, egotistical and avaricious enemy would destroy this country five thousand years in the building. Will she succeed? We shall see what we shall see! Perhaps—by overwhelming numbers and brute force. But one who has lived in the Orient, one who has seen both these peoples in every-day action will answer with a thunderous and defiant "No!"

But I did not set forth to write a history of China or even to speak my thoughts upon the subject of the Sino-Japanese War. My purpose was to tell the story of one of the most thrilling adventures in a life which has been full of adventure, and to portray as best I may one of the most picturesque and colorful public characters whom it was ever my good fortune to contact. This was China's most distinguished statesman of the last half century, His Excellency, Li Hung Chang.

It was during my very first year of journalistic barn storming. A few years previous I had had quite an interesting experience in Washington. I was visiting there with my father when we learned that among the attaches of the Imperial Chinese Legation there were several young Chinese who some years before had been sent to this country by the Missionaries, and who had received their college education at DePauw University, in Greencastle, Indiana, of which college my father was Vice-President and Professor of History and Belles-Lettres. My democratic father, regarding them as former pupils of his, made a very informal call at the Legation and left his card. The next afternoon we thought the whole celestial empire had descended upon us. A whole pack of visiting cards was sent up to us and we went down to the hotel parlors to receive some fifteen orientals in all the gorgeous paraphernalia of their country. Later we were privileged to attend a dinner given by the Chinese Minister at Washington in honor of Li Hung Chang as he passed through our national capital in his journey around the world. These former students were most desirous that these distinguished representatives of their country should know my father and of course this fact let me in on the party.

Once again I say with Abraham Lincoln, "In my philosophy there are no accidents?" Had it not been for this episode in Washington, which later obtained for me the influence and protection of Li Hung Chang, I should not now be writing this story.

Following both the custom, and my own instructions, on my arrival in Peking I presented my credentials at the American Legation. Here I met a man whom I came to admire beyond words to express, the man whose fearlessness, dauntless courage, integrity and purpose and personal sterling character enabled him to write one of the most brilliant papers in the history of American diplomacy. This man was Major Conger, then the American Minister to China. His poise during the troublesome days to come

and afterward, when it came time to confirm the Treaty, of Joint Note, as this document was called, made him one of the outstanding diplomats of the world.

Two days after my arrival in Peking, I was startled to receive at my hotel a somewhat peremptory request to present myself at the Legation with all my belongings. Once there I found the Minister in conference with Li Hung Chang, to whom my letters from the Imperial Chinese legation in Washington, one of which was to Li himself, had been shown. He was most desirous also, that nothing should befall me while I was traveling in his country. I could see that both he and Maj. Conger were greatly troubled over my presence in Peking at that moment but I could not understand why. I was soon to learn. When His Excellency took his leave that afternoon he took both my hands in his one and said something in Chinese which I did not understand. Later the interpreter told me that it corresponded to our familiar saying, "God be with you" or "I shall remember you in my prayers." The literal translation is "I invoke for thee the protection of the ancestors."

The story of the next two months would fill a volume. Here it must be brief. There was at this time in Peking a revolutionary society known as the Boxers. For a long time they had been making trouble for the Chinese government. There has not been in all history a shrewder, craftier more wily statesman than the late Empress Dowager of China who passed away shortly after this disturbance took place. She was crafty enough to divert the hostility of the Boxers from the government itself and turn it against the foreigners representing the other nations of the world in China. To make a long story short the situation grew tense. The German Minister, Baron von Kettlen, courageously volunteered to go to the Tsung-li-Yamen (Chinese Foreign Office) and ask them to respect and protect the Legations. On the way, however, he was killed by a Boxer. We began to look for trouble and it was not long in coming. Just after sunrise next morning a cannon ball crashed in the wall and shot the Stars and Stripes off the flagpole. The American Legation was nearest the firing line and received the heaviest bombardment. For a period of eight weeks the representatives of eight of the greatest nations in the world found themselves besieged in their Legations, as definitely cut off from the world as though we had been on a desert island. Outside the compounds the fighting continued fiercely in the streets. The day came when we ate gratefully what a loyal and very clever Chinese cook prepared for us, not asking either what we were eating or whence it came. Day after day the British Legation urged us to come to them, more removed from the fighting and in a more strongly constructed building. The minister and staff, however, would not budge, and this being true neither would Mrs. Conger. Finally, however, the ladies were persuaded to accept the hospitality of the British Minister. Half an hour after we left our American Legation a cannon ball crashed straight through the second story ripping it to pieces.

The disturbance came to an end at last, as all things must. One day a beaten, tortured and seemingly insane coolie broke into the shelled American Legation compound. He was promptly seized, of course, which was

his purpose in coming. His insanity was feigned. He brought a smuggled note to the Minister from Li Hung Chang. The government at Washington demanded news of Mr. Minister Conger, and my own good father, it seems, was raising several different varieties of Gehennan in the attempt to get news of yours truly. His Excellency would be glad to transmit a message to Washington for us if the Minister could get it to him. A code message to the effect that if aid did not reach us very soon it would be too late was immediately dispatched to Li Hung Chang. Then we waited. After a day of suspense a cable arrived from Washington. This is what it said: "Wire immediately first name of sister living in Washington." Such is diplomacy! Major Conger's sister then bore the unusual name of Alva. He cabled back this name, again appealing for haste. A few hours later he was informed that Marines stationed near by were on the way. The word was passed to the other Legations, with the result that British, German, French and Japanese troops were also sent. How we counted the hours! At last one day the American blue-jackets broke through what was known as the Water Gate in the Great Wall. They scaled the compound walls like a swarm of bees and set us free.

What has all this to do with Spiritualism? More, perhaps, than it seems. To Li Hung Chang, China's brainiest man and her most gifted diplomat, was entrusted the difficult and delicate task of treating with the nations whose representatives in Peking had been so badly abused by the Boxers. His management of this exacting matter was a masterpiece of diplomacy.

One day when the negotiations were at an end, Mrs. Conger, ever on the alert to promote friendly relations between China and the United States, said: "Your Excellency, the ladies of our Legation would so greatly enjoy making the acquaintance of Lady Li and your daughters." He smiled protestingly, saying: "You American ladies! You want everything." Then he added gravely: "Madame knows that my people do not approve of such freedom for our women. But—we shall see." Not long afterward I was to have one more thrilling experience. Invitations were received at the Legation for us to visit the family of Li Hung Chang in his palatial residence. The great man looked haggard and weary but still smiling and kindly, he arranged for my safe conduct out of China. Before the day for my departure came, however, His Excellency fell ill and passed quickly away. This episode provided me with my final impressive picture of China and the Chinese people. It is mandatory with the Chinese that a man be buried where he was born, and were I to live a thousand years I could never forget the gorgeous funeral procession which followed the body of Li Hung Chang out of Peking to the far-away province of Honan in South China, in which province, sixty-seven years before he had been born.

On my arrival in Peking I had found an American Army officer, a military attache of the Legation who had been a class mate of my husband at the Military Academy at West Point. He also was returning home. So about two weeks later accompanied by this gentleman and under escort of two Chinese secret service men, I crossed the frontier on my way to the Empire of the Czars or, as my traveling companion laughingly called Russia, "The land

of sour soup and no butter." Four weeks later I came into the Golden Gate, only to receive the shock of my life. As I stepped from the boat, I heard my name being called by a Western Union boy. He gave me a telegram which told me that my father was dying in the Presbyterian Hospital in New York City. That four days' journey across the country! It seemed endless. And it proved futile. Ten minutes after I reached the hospital he too entered the kingdom of the Great Beyond. Then back to Indiana—that he also might be buried where he was born!

This story would be valueless were it not for the sequel. All these events occurred more than twenty-five years ago. About six years ago, however, I found myself at the summer camp at Lily Dale. The previous year I had had a reading of profound interest from the world-famous slatewriter, Pierre L. O. Keeler. This year I walked down the path in front of his cottage. Mr. Keeler was on his porch. He invited me in. Again I selected cards for the writing which I felt sure would be received. I was not mistaken. When we lifted the slates from the tables, each holding the corners so that one could see above, below and all around them, there was a sudden pressure which made it difficult to hold the slates and the sound of heavy writing. When the slates between which the cards had been placed were opened, in the center of one of the cards was a large Chinese character about two inches square. There was no other writing on the card. The Chinese write with a brush dipped in India ink but this looked more like it had been made with a heavy stick of charcoal. I showed the card to many people but no one could read it. I knew that in the Foreign Exchange Department of the First National Bank in Chicago, where I live, is a man who speaks all known languages. When I returned I took the card to him. He smiled and asked: "Who is your oriental friend?" I asked him what the character stood for. He replied: "It means, 'God be with you' or to be exact, 'I ask for thee the protection of the ancestors.'" Who shall say that the dead do not return?

(The fourth article in Mrs. Mann's series will appear in the next number.)

CHEIRO PROPHECIES!

(Continued from page 4)

"England will be attacked in all her Mohammedan possessions. She will free India, but religious warfare will rend that country from end to end until it is equally divided between followers of Mohammed and those of Buddha and Brahma.

"Italy and Germany will both war on France, for separate reasons. Spain will be engaged in a life and death struggle in North Africa. Germany and England eventually will become allies and pour immense numbers of troops into Palestine and Egypt against Russia and Turkey.

"Russia will draw enormous masses of Chinese and Tartars with her, and all Mohammedan groups will be brought into the conflict.

"Great Britain will suffer terribly. Most of London and some towns on England's east coast will be destroyed by Russian bombing planes.

"In Ireland there will be a new civil war between North and South, and Irish airplanes will play havoc later by bombing such cities as Liverpool, Manchester, Birmingham and west of England."

Though these predictions may distress all lovers of peace—as inharmony of any kind has ever done—facts are void of sentiment. Wars and rumors of wars have been man's chief occupation throughout history. To be forewarned is to be forearmed. Already the thunder of neighboring hostilities echo to us. Subtle diplomacies are loosening the ties of national ethics. Where it all will lead we dare not suggest. But Cheiro has spoken—we shall wait!

INSISTENT REVELATION OF MODERN SPIRITUALISM

(Continued from page 7)

If one can violate the Law on the spiritual side of life, the same law holds one to the same spiritual effects. Natural law is law "naturalized," as spiritual law is law "spiritualized," but it is one and the same law. One has to do with matter, the other with spirit. One's character determines the degree and kind of suffering in the material and spiritual world. These are the moral facts which the denizens of the Spirit World uniformly reveal to all who wish to know the facts concerning obedience or disobedience to the law of life, or the will of God. God nor Divine Law are revengeful, nor do they respect persons! Thus is the dogma of the atonement and salvation, as conceived in Orthodox Christian Theology, proven to be false. Humanity is liberated from the fear and terror of a future hell or punishment. Thus Spiritualism reveals God as Love, natural and spiritual law as the just expression of His Will and eternal evolution and progress as continuous from birth to death, and beyond!

RUMOR AND DEFENSE AGAINST IT

(Continued from page 8)

"Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold rules the future,
And behind the dim unknown
Standeth God, within the shadow,
Keeping watch above his own."

People may think that rumor, gossip, and slander can be indulged in with impunity, but they who think this are merely ignorant of the cosmic laws which govern this matter, and which are inexorable in their workings. *Every force which we set into operation, be it mental, verbal, or physical, must come back to us eventually, bringing results which are in accordance with its nature and its intensity.* If we set vicious forces like unfounded rumors into circulation they are bound to come back to us sooner or later, in this life or a later one, and trip us up and cause us all the trouble which their nature naturally produces, and which they may have caused others in their long journey out and back again. Hence if we know the facts, let us work in harmony with them, for by so doing we can achieve success and avoid the penalties of ignorantly setting forces into operation which will work against instead of for us.

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Psychical Research in Los Angeles

REPORT

With a History of the American Society for Psychical Research

AT an organization dinner February 3, in Los Angeles, a group of persons interested in psychical research met to discuss plans for the formation of a section to be affiliated with the American Society for Psychical Research. So unanimous was the enthusiasm displayed that a motion was made to write to the secretary of the A.S.P.R. at once announcing our desire for a charter from that body. In quick succession members joined and details for application were completed and forwarded to the national headquarters.

The charter has been accepted, and the Los Angeles group is now an established section of the American Society for Psychical Research. This is the *first* time an authorized section of the A.S.P.R. has been formed in Los Angeles. Organizing just one month later than the San Francisco Section the two infant societies—almost twins—are cooperating to bring to the Pacific Coast some of the most renowned mediums of the world. Already several leading English and eastern mediums have signified their intention of serving the California sections of the parent body.

An article in the Journal for Psychical Research—published by the A.S.P.R.—indicates the history and scope of the movement.

"The first American Society for Psychical Research was formed in 1885 in consequence of a visit by Sir William F. Barrett to this country, and Professor Simon New-

comb became its first president. In 1887 the society invited a man of signal ability, Richard Hodgson, A.M., LL.B., sometimes lecturer in the University of Cambridge, to become its executive secretary, and he accepted. This organization later became a branch of the English Society under the very able guidance of Dr. Hodgson, until his death in 1905. The American S.P.R. was then reestablished with James H. Hyslop, Ph.D., formerly professor of logic and ethics in Columbia University, as its secretary and director.

"The American S.P.R. was incorporated under the laws of New York in 1904 under the name of the American Institute for Scientific Research, for the purpose of carrying on and endowing investigation in the fields of psychical research and psycho-therapeutics. It is supported by contributions from its members and an endowment fund which now exceeds \$275,000.

"Membership in the S.P.R. does not imply the acceptance of any particular explanation of the alleged facts collected by it or even of the facts themselves. Membership stands only for the investigation of the alleged phenomena.

"The purpose and scope of the society are:

1—The investigation of alleged telepathy, visions and apparitions, divining, monitions and premonitions, automatic writing, and other forms of automatism (as speaking, drawing, et cetera), psychometry, coincidental dreams, clairvoyance and clairaudience, predictions, psychical phenomena (such as materialization, telekinesis, rapping and other sounds), and in short all types of mediumistic and metapsychical phenomena.

2—The collection, classification, study and publication of reports dealing with the phenomena designated above from first hand acquaintance and seemingly in good faith. Members especially, and also non-members, are asked to supply data or to give information where such may be obtained. Names connected with phenomena must be supplied, but on request these will be treated as confidential.

3—The maintenance of a library on all subjects embraced in psychical research, and bordering thereupon. Contributions of books and periodical files will be welcomed and acknowledged in the journal."

In a subsequent issue of the *Spiritualist Monthly* the activities of the Los Angeles section will be indicated. Membership in the Los Angeles Section of the S.P.R. is ten dollars, five dollars of which represents membership in the parent body and procures for the subscriber its monthly publication, the Journal for Psychical Research.

Bi-monthly meetings are planned with interesting programs. Communications may be addressed to the secretary of the Los Angeles Section for Psychical Research, 2511 Wilshire Blvd., Los Angeles, California.

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The Peace of the World

By V. MAY COTTRELL

"Those who follow blindly and accept without question the mental, moral and Spiritual findings of their fellows must ever remain the weaklings."

CONDITIONS are changing so rapidly in the world at this time that there is much confusion of thought in the minds of the people. Old customs, ancient traditions, immemorial rules of conduct and long-accepted beliefs of every kind are being subjected to the searchlight of truth. In many instances these are found to be so lacking in real merit that they are being rapidly superseded by newer and truer ideas and beliefs.

The minds of the people everywhere are awakening from that lethargy of spirit which alone makes it possible for people of intelligence to accept, without question, ready-made ideas of any kind. People are exercising their right, as individuals, to think for themselves on all matters of moment.

Social, industrial and religious problems are receiving very much greater attention than ever before in the history of the world. That millions are still incapable of real, constructive thinking is perfectly obvious to those who take even a superficial interest in world affairs. This, however, cannot alter the present trend to any appreciable extent. These submerged personalities will be lead and governed—as always—by the real thinkers and doers among them.

Those who follow blindly and accept without question the mental, moral and spiritual findings of their fellows must ever remain the weaklings. Such as these contribute nothing to the sum-total of knowledge, for they fear to deviate, by so much as a hair's breadth, from the beaten path of long-accepted ideas and beliefs.

If, in the throwing off of ancient trammels, this new-found liberty of thought sometimes degenerates into license of behavior it is hardly cause for wonder at this stage in the mental evolution of mankind. The release has been too sudden for the mental caliber of those whose individual personalities are still either wholly or partially undeveloped.

Much mental readjustment will be required before order emerges out of the chaos of the present time. Very many earnest-minded but short-sighted citizens view the present situation with growing alarm. They are saddened and deeply distressed at what appears to them to be the flouting, in very many quarters, of everything that is good. This is because the knowledge and insight of these people is too limited to permit of that wide range of vision which makes for true judgment and the accurate summing up of any particular situation.

More power has recently been put into the hands of the common people than ever before in the history of the world. That this new access of power to the masses will make for peace and equity, eventually, is certain—disquieting as their present use of it may be to the average citizen.

Social, economic and religious matters are all being subjected to searching analysis by virile minds today. The young people are realizing their responsibility to their own country, and to the world at large, as never before. Theirs is the gigantic task of constructing a new and better world out of the war-torn and hate-filled remnants of the old. Knowing this, the youth of all nations and all creeds feel an urge to band themselves together in friendship with this end in view.

Out of the strife and turmoil of the present will emerge eventually, that new Age of Peace wherein the common people everywhere will be freed at last from the age-old fear of death and disaster at the hands of many forces. Once the dark cloud of war has been permanently removed from the world, through an enlightened and more fully evolved mass-consciousness, that new world will arise, in all its splendor, from the charred remnants of the old. This is no mythical vision of an impossible condition, but the only possible and logical outcome of the present trend of world affairs.

Man's inhumanity to man has been the despair of social reformers in all ages and in all climes. But this is lessening with each decade in spite of all apparent evidence to the contrary.

War will be an impossibility of the future because of the more friendly relations that are being established between the peoples of the world. The more intimate knowledge which they acquire of each other's aims and ideals will banish the spirit of suspicion and hostility that breeds quarrels, hatred and war. The growing economic dependence of each nation upon every other is also becoming a powerful factor in behalf of peace. No nation is now so isolated, or so insignificant in the general scheme of things, as to render its rise or fall, its poverty or opulence a matter of little consequence to its neighbors and the world at large. This growing sense of interdependence is only one of the signs which point toward that real unity of the nations so long the dream of all clear-thinking, fair-minded citizens of the world.

Once the public conscience has been fully aroused scheming, self-seeking politicians—those purblind leaders of the people—will no longer be able to involve nations in war. No longer will death, poverty and destruction stalk through prosperous countries, as of old, at the command of the few who hold the destinies of nations in their powerful grasp.

The reins of government are safe only in the hands of honest, fair-minded, public spirited men. Men whose whole aim and purpose in the conduct of public affairs is not mere personal or partisan gain, but national and international good.

Your Birth Sign and Its Influence

By ZARAL L'VERNE

Aries—(The Ram)—March 20 to April 21

AS an introduction to this series of twelve articles dealing with the signs of the Zodiac and the Sun's place at birth, we should like to have it clearly understood that they are not correctly cast horoscopes of each individual's mathematically calculated birth date. In these articles we refer only to a general delineation of any one born between certain dates in a certain month. These are Sun-sign readings.

Emerson very aptly said: "Astrology is astronomy brought to earth and applied to the affairs of man." It can be employed in daily life by helping people to work in harmony with known laws, and to take advantage of the definite knowledge to be found in a birth chart. This chart shows the arrangement of the stars at the time of birth and the paths of the planets through life. Astrology can be of the greatest help because it shows how to direct our energies in the proper channels, in order to make life a success. Many person's interest in Astrology is in proportion to the good or flattering things shown by the signs. However, by knowing our faults and weaknesses, we can strive to conquer them. The stars are the sign posts along life's road to advise us in our affairs. Know thyself! "The fool is ruled by his stars; the wise man is guided by them."

Because of the season we begin this series with the fiery sign, Aries. Mythologically it is represented as a ram which governs the head and face. This symbol describes quite accurately the tendencies of those born during the time the Sun travels through this sign. This is a group that succeeds through mental activities. They are intellectual and intuitive but high strung. They are so energetic that it is often very difficult for them to keep within the bounds of safety and common sense. They are self-assertive and aggressive, and love to be the leader. They are venturesome to the verge of foolhardiness. Their thoughts, ideas and actions are radical and turbulent. We also find them greedy for the profits of their labor. They never get enough, but strangely, they always seem to be poor in worldly goods for they spend as freely and thoughtlessly as they earn.

Forgiving, tolerant, quick-witted, they possess an extreme love of justice and freedom. They are good-humored, appreciate jokes and a "good time."

To map out a plan for someone else to follow appeals to them immensely. Their desire for recognition—and sometimes conceit—causes them to talk too much of their accomplishments. They are outspoken and rarely discreet. If their plans are opposed they are quick to resent any interference. This trait often leads them into unexpected trouble.

They are serious and ardent in all they undertake. They never do anything half-heartedly. When espousing a cause, social, political or religious, they will work for that cause with all the enthusiasm of their energetic nature. If, on the other hand, an Aries child becomes addicted to a vice the whole intensity of its nature is exercised in the gratification of that particular part of its lower nature. So parents with Aries children should create by precept and example the noblest form of conduct and behavior. Be particularly careful to inculcate abstinence from alcoholic liquors for an Aries child, if addicted to drinking, usually becomes subject to delirium.

The greatest fault of Aries people is a lack of balance. Though independent and fearless they will seldom accept criticism or advice. They are essentially dreamers and visionaries, seeking new ideas and new fields. Ideas come to them so rapidly and having a supreme confidence in their ability, they often work too hard. They have a tendency to drop one thing and jump to the next. Being born leaders they are best suited when in a business of their own, or at least at the head of any enterprise. Lacking continuity they need someone else to put the finishing touches to what they initiate. They seldom make peaceful alliances in this field.

They have a tendency toward jealousy, and are rather exacting in their demands of loyalty from others. As pioneers they shine, disdaining convention, but are generally impatient to extremes. They require the lesson of tolerance of other people's slower thinking capacities, though they really are tolerant of other's philosophies.

The most sensitive point in an Aries native is his pride. In spite of their inclination to rush into things, without much heed, they miss many opportunities for advancement through fear of a rebuff. They are proud of their "pride."

The children born between March 21st and April 20th will be very headstrong, with tempers all their own. The majority will be rather erratic in their actions, and considered as odd. In many cases this is a symptom of a degree of genius or extreme originality, especially those born prior to the ninth. Those born the 11th and 19th are likely to be very nervous and will require considerable patience in handling. The best advice for the parent of the Aries-born children of 1932 is to teach them self-

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Book Reviews

FREEMASONRY AND CATHOLICISM—by Max Heindel. 110 pages, bound in green cloth, price \$1.00. For sale by Rosicrucian Fellowship, Oceanside, California.

This book is an esoteric treatise on the cosmic facts underlying these two great institutions as determined by occult investigation. It endeavors to show the cosmic root of both of these organizations, the purpose of each and the training which each will inaugurate, if successful; also the nature of the soul quality which may be expected to result from each method. It explains in terms of Mystic Masonry the conflict between the Sons of Cain and the Sons of Seth, and unravels the allegory dealing with the building of Solomon's Temple, the Queen of Sheba, and the Grand Master, Hiram Abiff. In addition the author writes about the famous Philosopher's Stone, the Alchemists, the Path of Initiation, and the Coming Age. A book without which no occult library is complete.

ASTRO-ANALYSIS—Llewellyn George. 196 pages. Bound in blue cloth price, \$1.50; paper cover \$1.00. For sale by Llewellyn Publishing Co., Palms, Los Angeles, Calif.

This book gives a detailed reading of the characteristics of each sign of the Zodiac. It shows how to find your ascending sign, then gives a reading for that sign. It presents readings of the planet ruling your birth month and also the planet ruling your ascending sign. It shows how to easily find your favorable and unfavorable periods in each year, and also how to determine the important years in your life. Business men will find it valuable for studying prospective employees. Physicians and metaphysicians will find the work of value in diagnosis and treatment. It is helpful in training of children, their education and occupation. It is especially adapted to self-analysis for the purpose of improvement, progress and greater success in life. A handy pocket edition of interest to all.

HOW PLANETS AFFECT YOU—Llewellyn George. 180 pages. Bound in green cloth, price \$1.50; paper binding, \$1.00. For sale by Llewellyn Publishing Company Palms, Los Angeles.

In this book is clearly revealed the philosophy of planetary influences. It tells why a person is affected at one time while others are seemingly immune or unconscious of the same vibratory disturbances. Why one person is inclined in one direction, another just opposite. Why you are what you are. It tells the secret of it all. It gives an understanding of the planetary vibrations as applied to

(Continued from preceding page)

control, and to use the wonderful gifts latent within them for constructive purposes.

In marriage they blend best with the vibrations of Leo, Libra, Sagittarius, Aquarius and Gemini. They seldom marry more than once.

A few of the famous people born under this sign are J. Pierpont Morgan, Charles M. Schwab, Andrew Lang, Andrew Mellon, Wilbur Wright, Chas. Evan Hughes, Charles Chaplin, Mary Pickford, Gloria Swanson.

your life, feelings, urges, tendencies, acts, fate and destiny. Some of the chapters deal with Causes of Pestilence; Epidemics; Depression; Pluto, the newly discovered planet; Alchemy and Astrology; Law of Fate; a Metaphysical Lesson. A very worthwhile book.

IN THE LAND OF THE LIVING DEAD—by Prentiss Tucker. 168 pages, bound in green cloth, price \$1.50. For sale by Rosicrucian Fellowship, Oceanside, California.

This occult story deals with the experience of a shell shocked soldier who left his body temporarily to explore the astral world. He saw his sergeant pass out, helped him adjust himself to the new aspect of his life under the direction of an "Elder Brother" who was chosen to instruct the soldier. The Elder Brother was traveling in the astral and assured the soldier of his usefulness on the earth plane. To prove the experience, the soldier was given the Elder Brother's name and address in France, where he went after recovering in the hospital. Jimmie, the soldier, is very convincing in his appeal to others to not only believe, but *know* that the "dead" live. It is very readable and should be a comfort to heart-sick war mothers, and those who are in doubt of a future life and communication with loved ones.

ASTRON IMAGO—Jos. P. Hennings. 196 pages. Beautiful suede cover stamped in silver. Price \$2.00. Published by author, St. Louis, Missouri.

This is a book for students who wish to obtain a sane, scientific knowledge of the physical universe from the astronomer's viewpoint. It presents science blended with mystic insight, and astronomy blended with faith in the great analogy. This astrology has been differentiated from fortune telling and superstition as a result of unprejudiced research. Each chapter is provided with a basis of demonstrable facts. They consist of monologue, dialogue and expository lectures which are illustrated graphically and artistically. One of the most unique books on astrology that has ever reached this office.

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PSYCHICAL RESEARCH AND SCIENCE

(Continued from page 10)

"Dr. Harlan T. Stetson, professor of astronomy and director of Perkins Observatory at Ohio Wesleyan University, states that 'we live in a world of beauty, a world of motives, and a world of values based on standards other than the metric system . . . To abandon all cognizance of religion because of scientific inconsistencies with certain preconceived notions is as foolish as no longer to recognize gravity because Einstein has shown that all gravitational forces are illusory, and that the falling of bodies may be explained as an acceleration of coordinates.'

"Dr. Stetson names such renowned men of science as Galileo, Newton, Faraday, Kelvin and Pasteur as believers in God and the life beyond.

"Dr. Robert Millikin, discoverer of the cosmic ray and the electron, has long recognized the place of metaphysics in the regime of the universe. He is outspoken in declaring that the world is on the threshold of the greatest revival and progress in the psychical ever achieved on this plane. In his latest book Dr. Millikin, who is head of the California Institute of Technology, says that *he believes psychical science will prove that mind is the one persisting reality in the universe.*"

In reply to Dr. Cyrus Adler's criticism of the authenticity of the terms "soul" and "spirit," during the national meeting of the American Philosophical Society, Dr. Millikin said: "Some persons speak glibly about soul and spirit as things which cannot be defined precisely. These

persons assume with equal glibness that when they talk of atoms and electrons they are speaking of something that can be so defined. *But we haven't a thing more precise about atoms and electrons than souls and spirits.* When we attempt to analyze atoms we find that their exact nature escapes us. The best definition is that an atom is a unit of chemical action. We speak of mechanisms, but we cannot define that term without first defining matter, and *we cannot do that at present.* Certainly the one type of terminology appears to have as much authenticity in today's parlance as the other."

"Thus ended," writes Mr. Telford "the reply of a brilliant scholar and scientist who, without prejudice, and recognizing the limitations of his own branch of knowledge, was unwilling to hear another branch of knowledge denounced without coming to its aid and stating the answer to the question exactly as he saw it without equivocation or subterfuge."

Dr. Millikin sets an ethical example for all psychical researchers and scientists.

Only the most unreasonable ignoramus will sneeringly disregard the evidence verifying the existence of psychic and spiritual phenomena of a superior order. The metaphysical world is no longer a speculative theory. Professor Albert Einstein, eminent physicist and mathematician, declared to a reporter for a nation-wide press service, who inquired of him the difference between metaphysics and science that "Metaphysics is science."

Psychical research is distinctly an individual field of research and cannot be guided by any precedents set by either material science or religion. But it can benefit tremendously by recognizing the limitations of established knowledge, and without fear or prejudice, hew new trails into the invisible realms. As a neutral body—bound in no way to either science or religion—proceeding wisely in its search for knowledge of life's laws, it can "not only destroy falsehood, but also establish truth."

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REV. MINNIE M. SAYERS, pastor of the Spiritualist Church of Revelation, Los Angeles, California, has one of the most unique and evidential phases of mediumship it has been our privilege to witness. Never shall we forget the first time we sat enthralled while she gave a message of minutest details proving the identity of a spirit communicator. The spirit had been a neighbor in the childhood of an aged woman that sat in the audience. In seeking to identify herself the spirit described a hat trimmed with bright paper flowers she had made for the child more than half a century ago. So many incidents had occurred since that time the woman could not remember. But the spirit



Rev. Minnie Sayers

was determined. "My husband was a physician. Do you remember one day when you were in his office and became curious concerning the contents of a closet? You opened the door and became almost hysterical with fear of a skeleton he kept hidden there. You ran out of the house screaming and would not enter it again unless someone came with you."

The woman remembered! So poignant was the fear which possessed her at the moment the spirit referred to that even time had not erased it.

Such evidential communications are common features of Mrs. Sayer's mediumship.

In a recent interview we asked her how she discovered her mediumship. Reminiscing, she replied: "It was during the grief attendant upon my mother's passing."

Hoping to allay her sorrow a friend told her of spirit communication and advised her to see a medium. Eager to know the truth—that her mother lived and was near her—she obtained an appointment with Asa Wilson Keyes, of Chicago, daughter of E. V. Wilson. From the communication she derived great comfort. The medium not only consoled her, but told her of her psychic powers and urged her to unfold them. She was mystified.

Being a devout Methodist with complete faith in the Bible, she immediately consulted it seeking to reconcile this newly discovered Truth with biblical revelation. A flood of spiritual light poured over her and she read with a new understanding. The Bible was full of Spiritualism!

Repeated visits to mediums brought her many remarkable tests, some of which were received through slate writing. Mounting enthusiasm inspired her to study this New Revelation, and eventually she joined a Spiritualist church. This was in 1903. So completely did she give of herself to this new Cause that one year later she was made a delegate to the Texas State Spiritualist Convention and was elected its secretary. No source of knowledge on the subject was overlooked so that she might be informed completely as a representative. In her official duties she traveled extensively—and then she married.

Succumbing to the lure of the Golden West she and Dr. Sayers immigrated to California and made their home in Los Angeles. Church membership was placed in the People's Spiritualist Church, which was then holding services in the old Burbank Hall on Main street. She signified her intention to qualify for credentials from the California State Spiritualist Association and began apprenticeship. After passing the necessary requirements and examinations she was granted an Associate Minister's Certificate in March 1912; Licentiate Certificate in June 1914, and finally in December 1918 full ordination—the highest honor the State and National Spiritualist Associations could bestow upon her.

Recognizing her signal ability as a medium and teacher, in 1916 the Spiritualist Church of Revelation called her to be its pastor. She has served in this capacity for sixteen years.

Mrs. Sayers has not only served her own church, but she has worked on numerous state and national programs where her mediumship has always received the highest commendation. Last summer she toured the southern, mid-western and eastern states in the service of her Cause. So evidential were her demonstrations and so winsome her personality that Lilydale Camp and other outstanding Spiritualist centers have offered her a contract for return engagements. These she has accepted.

Of her mediumship and sterling character Rev. B. F. Austin, editor of "Reason Quarterly," wrote at length in a personal letter of appreciation, but space does not permit publication of the entire testimony. Though it was filled with encomiums, we quote only a few excerpts:

"For over ten years I have been associated in spiritual work with Rev. Minnie M. Sayers . . . During this time, a few years excepted, I have been a coworker with her in the regular Sunday services as speaker while she was the message bearer.

"It gives me great pleasure, therefore, from the intimate viewpoint of her mediumistic work to bear public testimony to her efficiency and worth as a message bearer of the Spirit realm, and as a sincere and successful worker for Spiritualism in general. Her messages are characterized with such a wealth of detail and clear verbal descriptions to bring conviction in nearly every case to the recipient. Many of them are so novel, striking and astonishing as to raise the interest of the hearers to a high tension point. Most of her messages are delivered to strangers and some of the most convincing ones to those attending spiritual services for the first time . . . In these messages there is no religious austerity, no undue solemnity, but a combination of friendly counsel, spiritual admonition and sometimes a striking prophecy. I have heard wonderful reports of prophecies so delivered and most accurately fulfilled to the very letter and day.

"Her heart is in the work and her time and talent are fully consecrated to the spread of her religion. She is a

pleasant speaker with an easy flow of appropriate language, and her talks are thoroughly spiritual, inspiring and helpful. As a worker for Truth and Spiritualism, Mrs. Sayers must be reckoned among the best and most efficient in the ranks of American Spiritualism."

Dr. Austin's prestige and unassailable veracity make this testimony trustworthy in every detail. It is only one of hundreds Mrs. Sayers has received from appreciative friends and persons in all walks of life who have consulted her and received indubitable proof of immortality through her phenomenal gift.

We are happy to call Mrs. Sayers our friend and to work with her in the service of our Cause. We share with the venerable Dr. Austin the opinion that as a medium "Mrs. Sayers must be reckoned among the best and most efficient in the ranks of American Spiritualism."

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Spiritualism In Politics

By CLARENCE C. ACORN

*A Letter to the Editor From the Vice President
of the C.S.S.A.*

MY dear Mrs. Crossley: Permit me to congratulate you on the March issue of the *Spiritualist Monthly*, and especially with reference to your editorial "The Serious Side of a Serious Question."

If I were speaking in terms applied to the national pastime of golf, I must say your approach to the question under discussion was unique. As a result your readers found themselves in the midst of a most convincing argument in favor of a much discussed and vital question, with their minds totally free from any biased opinion which otherwise they might have formed had they been forewarned with a caption referring definitely to the subject.

Two serious questions are mentioned in this editorial. While you majored on prohibition, you commented on a topic that has caused me a great deal of concern for some time: that is with regard to political influence we as Spiritualists could control if we but realized the power of an organized group at the poles—as have other organizations which have gained influential prestige in politics and thereby protect their rights. Few, if any, of our judges—Superior Court or Municipal—are ever elected by majorities in excess of the number of votes that Spiritualists could control if they were properly organized. This same influence could be exercised in national politics. It then behooves us as a religious body of people to stand together

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and with audacity make our votes count on election day irrespective of the issue which is being balloted upon. However much we might wish to keep our Cause free from politics, the fact is that *our freedom and municipal prestige* is largely influenced—either restrained or encouraged—according to the personal beliefs of our “governing body” or dictated by the “powers” which put them into existence.

It is especially incumbent for us to make our votes count when it comes to the election of Judges, Legislators—State, City or County—or any other public official who has to do with the framing of legislation and ordinances which might eventually cause restrictions to be placed upon us in the promulgation of our Cause—our religion! It is my contention that we must inject ourselves into the political arena and obtain the recognition to which we are entitled, both as an organization of American citizens and a religious body of people.

The prohibition question is a serious one and one which is going to be a national issue in the coming election. In view of this I wish to draw your attention to the fact that Mr. Youngworth is not interested in adjusting this matter in the way suggested in your editorial. While he does not come out boldly and state that he is in favor of light wine and beer—or a modification of the Eighteenth Amendment—he attempts to acquire the so-called wet vote by declaring himself in favor of government control—putting the cart before the horse. Before the government could control liquor selling, it must first be made lawful to sell liquors; therefore the Volstead Act must be repealed. This will take a long time to accomplish. In the interim, however, it is possible that light wines or beer may be legalized. The only candidate seeking the nomination for United States Senator on behalf of the Republican party, who has been *bold* enough to put light wines and beer as a plant in his platform, is State Senator Tallant Tubbs of San Francisco.

The article “Shall Orthodoxy Swallow Spiritualism?” by Hal Rush is most apropos at this time. If we Spiritualists are concerned with preserving the foundations already laid, we must give this matter serious attention and some *concentrated action*.

I think the March issue of the *Spiritualist Monthly* the best you have printed. More power to you—you give us something to think about, and I want to be one to tell you.

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Thoughts for Daily Living

By REV. D. J. BUSSELL

Sunday, March 20

Thoughts in conformity with Cosmic Law always bring right results.

Monday, March 21

Poise and harmony are sign-posts on the road to success.

Tuesday, March 22

Apparent obstacles are only boulders in the way to slow our progress that we may see the beauties about us.

Wednesday, March 23

I am a universe in God-consciousness.

Thursday, March 24

The lessons of my life are the Zodiac of my universe.

Friday, March 25

Cosmic Law is my ruling planet.

Saturday, March 26

"I will take sickness away from the midst of thee."
Ex-23:25.

Sunday, March 27

As Christ came forth even so my understanding comes forth today.

Monday, March 28

Through knowledge of the past I have faith in the future.

Tuesday, March 29

Today I enter into a fuller understanding of Truth.

Wednesday, March 30

Infinite Wisdom is my guide.

Thursday, March 31

Divine Love is my protection.

Friday, April 1

Divine Harmony is made manifested in all my affairs.

Saturday, April 2

"I am the Resurrection and the Life." John, 11:25.

Sunday, April 3

All compassing wisdom is my guiding star.

Monday, April 4

I now realize that Divine Harmony for me is contingent upon my thoughts.

Tuesday, April 5

God is That—without limit.

Wednesday, April 6

I do now realize that mind controls all.

Thursday, April 7

Divine Love is the light and life of my universe.

Friday, April 8

Through the medium of thought I can obliterate fear.

Saturday, April 9

"Commune with your own heart upon your bed, and be still." Psalms, 4:4.

Sunday, April 10

Sickness is the result of sick thoughts—perfect thoughts, perfect health.

Monday, April 11

I am God's Perfect Idea, hence all perfection gravitates to me.

Tuesday, April 12

I will not be receptive to any suggestion that does not contribute to my welfare.

Wednesday, April 13

The thinker is greater than the thought, therefore I am master of my destiny.

Thursday, April 14

Realizing my thoughts are creative, I will only think good.

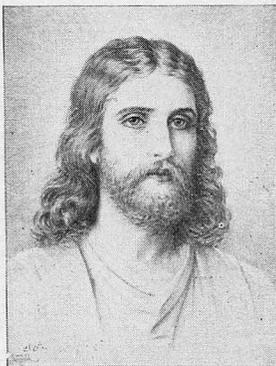
Friday, April 15

Good is God-expressed, evil is God unexpressed.

Saturday, April 16

"And he said, My presence shall go with thee, and I will give thee rest." Ex-33:14.

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

OBSERVE FORTIETH ANNIVERSARY OF SUMMERLAND CHURCH

THE thirty-first day of March, 1932, will be one of the most eventful days in history of southern California Spiritualism. Not only is it the eighty-third anniversary of the founding of modern Spiritualism, but it is the fortieth anniversary of the first Spiritualist colony on the Pacific coast.

Almost half a century ago, overlooking the blue expanse of the Pacific Ocean, ambitious pioneers of Spiritualism stood enthralled by a mighty inspiration to found a Spiritualist camp and church in California. The beauty of the mountains, the mystery of the sea, the blue canopy of California skies, and the exaltation of spiritual souls combined in giving it a name—Summerland. A substantial grey frame temple was erected and dedicated to the Cause. The most renowned lecturers and mediums in the national movement were attracted to it. Perhaps the most distinguished and beloved of these was Dr. J. M. Peebles, M.D., philosopher, teacher and world traveler. He had the vision of Summerland and concentrated a great deal of effort to materialize it. The spirit of these souls permeate the walls and atmosphere of the church. There is a sense of invisible presences ever close—an uncanny something that inspires reverence in even the most skeptical.

For forty years this assembly has braved the adversities usually present with Spiritualistic pioneering. Cognizant of this, on a recent trip to Summerland—where a Mass meeting was scheduled—Vice President Clarence C. Acorn, was inspired with the idea of a commemoration celebration in which all Spiritualist churches in southern California would unite. The idea was enthusiastically welcomed. A consultation between Mr. Acorn and President H. Duncan McFarland—who was ill at his home—completed plans for the momentous event. The first Sunday previous to the anniversary, being Easter, was selected as the day for celebrating.

It is only a few hours drive from Los Angeles over excellent highways, and Spiritualists are urged to join in making this an historical event. There will be a picnic lunch at 11:30 a.m. during which the church will serve free coffee, cream and sugar. Visitors will bring their own lunches. Services will begin at 12:30 p.m. followed by message circles so that every one will have plenty of time to return to Los Angeles and other points before the evening services in their home churches.

The program has not been completed, but Mrs. Felicie O. Crossley, editor of the *Spiritualist Monthly*, will be the principal speaker. Other prominent workers have also signified their intention of attending, so that some of the most representative workers in southern California are expected to be present. All details of the program are being worked out carefully in honor of the event which the occasion commemorates. Let us all join together in observation of the historical significance of "Summerland" on Easter Sunday.

PRESIDENT McFARLAND ILL

THE home of Dr. H. Duncan McFarland, president of the C.S.S.A., has been visited by misfortune. A few weeks ago Mrs. McFarland was taken dangerously ill and rushed to the hospital where she hovered between life and death for several days. Doctors and family held little hope for her recovery. Only recently has she improved to the extent that she could be returned to her home. A few days before her removal Dr. McFarland, exhausted by exposure and long vigils, succumbed to influenza which was quick to gain control of his depleted body. At the time of this writing both are under the care of a nurse in their Whittier home. Prayers have been given constantly and concentration held for their recovery. And friends anticipate their restoration to health and activity in the near future.

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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—

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BIG C.S.S.A. UNION DAY

A NEW course of action has been inaugurated in the union social meetings of the workers, members and friends of the C.S.S.A. The various auxiliary churches are uniting in one big day of message circles, dinner and a good-time party at the Central Spiritualist church, corner 22nd and Union Avenue, Los Angeles, Saturday April 2. Outstanding message mediums from the different churches will be present during the afternoon bringing personal spirit greetings from 2 o'clock until dinner.

From 5 to 7 p.m. a real southern Virginia baked ham dinner will be served. This will be followed by retirement to the social hall of the church where an evening of delightful recreation and amusement is assured. The committee have suggested a surprise occasion with good music and unique entertainment.

The cooperation by the various churches has been generous, and there is every indication that we shall have one of the most memorable social events we have had in years. The program of the day merits its success.

In reaching the church take either the "U" or "A" car to Union Square.

Geo. H. Ralph, Cor.

HUNTINGTON PARK NEWS

Community Spiritualist Church

ON February 8, our new officers were elected for the ensuing year. They were installed on February 28 by our state secretary, Miss Idella McFarlin. We also celebrated our sixth anniversary as a member of the C.S.S.A. with a Valentine party and dance at which light refreshments were served. Mrs. Katherine Marriott won the prize for the most suitable costume. Little Janiece Rice, granddaughter of Mrs. Cole represented "Cupid."

Mrs. Lawseeker-Paschal who has been with us for several years has moved to Laton, California, where she expects to open a new center. We shall miss her. Mrs. Rosa Hyams is slowly recovering from a severe illness.

We also wish to express our deep appreciation for the donations from Maryellen Parlee, Rev. B. F. Austin, and the Crossley Publishing Company for our new library.

For the next four months, Mr. L. Madison Norris will act as message bearer on every second and fourth Sunday. We anticipate an increasing attendance to our services. All are welcome.

Correspondent.

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C.S.S.A. PLAYERS LAUDED

OF course the friends of the players in the California State Spiritualist Association's production, Saturday, March 5, were enthusiastic in their praise. But friends are not always critical. However, disinterested spectators and professional persons have given generous tributes to the budding artistry of several of the cast. Perhaps the most noted of these was a gentleman, formerly a director of the Moscow Art Theatre, Russia, under the reign of the Czar. At a formal salon a few evenings later he grasped the hand of the editor and with an impulsiveness of his race exclaimed: "Since leaving Russia I have witnessed many amateur performances in my professional routine, but I have never seen such *natural* characterizations. The *simplicity* of the players and their freedom from the "airs" so many amateurs assume, was delightful. You may be proud." The almost unanimous sentiment was that "the actors did not seem to be acting." State officers, pastors and other witnesses expressed their appreciation for the entertainment and its punctual adherence to the program.

Mr. Carter Weaver deserves the credit for the direction of "Barbara's Gods of the Desk." Noted as a pantomime artist himself and a teacher who has trained many players for the stage and screen, Mr. Weaver is directly responsible for any "finish" the performers may have had. The C.S.S.A. Drama League was unusually fortunate to obtain his services. Two of the players had no previous experience before an audience, but Mr. Weaver's artistry soon moulded them for a smooth performance. Gladys Urban was the darling of the show. Her youthful charm and naturalness were refreshing. Jack Urban, was most likeable as a sweetheart and long-lost brother, and Lester Lee made a handsome Dr. Finnicum and gave an interesting performance. These three young players gave excellent support to Felicie O. Crossley in the leading role of Barbara. Their enthusiasm and faith was inspiring.

Verne Hiner, formerly associated with the Denver station of the Columbia Broadcasting Radio system, directed "Dusk of the Road." Through his coaching William Weber was easily the dramatic star of the evening, portraying the characterization of Judas as a tramp. Mr. Weber reached dramatic peaks that thrilled his audience. Martha Grace Potter, as Prudence Steele, and William Orser, as Peter Steele, gave fine interpretations of mid-western farmers, both in manner and speech. Together with C. Zay Crossley, who gave a natural characterization of an aged uncle, they were excellent support for Mr. Weber. Mr. Hiner may feel proud of his cast.

Francis Brachetti—well known in the little theatre movement in Los Angeles, and on the radio, as an actress of signal ability—gave an especially fine characterization

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him to give an unfaithful message. Complete honesty and integrity are an essential part of his character." Dr. Copeland writes that he had weekly sittings with Mr. Thompson for two years. Mr. C. A. Burgess, president of the Illinois State Spiritualist Association, adds his testimony for Mr. Thompson by vouching for his uprightness, honesty and sincerity in the Cause he represents. "He is a medium, speaker and organizer, and one whom I have found can be trusted in all respects."

Not having met Mr. Thompson the writer cannot personally say much about him, but certainly any poor words of ours could not be more impressive than those we have quoted. Mr. Thompson may justly feel proud of his credentials, and we are certain he will have an equal success in California. We extend a cordial welcome to him to the ranks of California Spiritualism.

Spiritualism in Milwaukee

First Psychic Science Church

THE First Psychic Science church of Milwaukee, Wisconsin, celebrated its twelfth anniversary on Sunday, February 21. The church was specially decorated for the occasion.

After the invocation by Rev. Mamie Betty Schultz, of Fort Wayne, Indiana, the Lyceum children gave an impressive demonstration of their work, which is preparing properly trained Spiritualist workers for the future. We were privileged to have Mr. Charles Smith, president of the Wisconsin State Spiritualist Association, who lectured on "The Principles of George Washington and Spiritualism." Mrs. Mabel Carlson was the soloist. Mrs. Emma Voelkel, one of our oldest members, gave a brief history of our church of interest to younger members. Messages were given by Mrs. Elizabeth Bub and Mrs. Ella Bauer.

Under the capable supervision of Mrs. Clara Domm, chairman of the entertainment committee, a delectable hot chicken dinner was served by the Woman's Club of the church.

The speaker for the evening service was Rev. Schultz who gave a spiritually convincing lecture on "Progression." She followed with blindfold ballot reading of an evidential nature. Mr. William Lillis assisted in the message service. Silent prayer for healing was led by Mrs. Emma

Cahn, our president. Vocal and instrumental music was provided by Mrs. Arling Harms, Mr. Ray Albright and Miss Lucille Hanjeski.

During the evening services Rev. Schultz presented the Premo of our church building, which is planned to be erected in the near future. The building committee is making careful plans. We wish to express our gratitude to all who assisted in making our anniversary memorable, and especially to those who came long distances. The generous contributions were appreciated and will help a worthy cause.

William G. Lehman, Cor.

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Thursday, 2 and 8 p.m.

CHAS. A. THOMPSON, pastor

WEEKLY BULLETIN—Rev. D. J. Bussell

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Sunday,	Silent Circle	10:30 a.m.
	Sermon	11:00 a.m.
	Silent Circle	7:30 p.m.
	Sermon	8:00 p.m.
Thursday,	Lecture	8:00 p.m.
Friday,	Healing Unit	2:00 p.m.

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2:30 A.M. Message Service
3:45 P.M. Message and Healing Circles
7:45 P.M. Lecture by Pastor, followed by messages

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3:45 P.M. Message and Healing Circles
7:45 P.M. Sealed questions answered

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7:45 P.M. Message and Healing Circles

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Summerland Association of Spiritualists.

WEST HOLLYWOOD

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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 communication.

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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