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# The Forum

## OF PSYCHIC AND SCIENTIFIC RESEARCH

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BEVERLY D. HINER, A.B. - - Associate Editor

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The Forum of Psychic and Scientific Research is what its name indicates, a meeting ground for diverse opinions about matters of so-called mystery. Therefore, the editorial staff cannot hold itself responsible for all opinions here presented. Nor can the magazine sponsor the material appearing in its advertising columns.

## Diversified Thoughts of the Editor

*"There is no Science superior to the service of Truth.  
There is no Religion higher than Love and Sacrifice."*

### Wonderment

MOST of the readers of this page know that when the last issue of this magazine came off press the editor had ascended into the seventh heaven of joy. She was engrossed with the thrill of a throbbing, vibrant soul—a son—which had entrusted its care on earth to her keeping. In the wake of the earthquake he came. Was his serenity during the disaster prophetic of the serenity man must attain through faith that all works for good, and God is mindful of His own?

Day by day the wonder of his being grows upon us.

The fascination of his identity establishes itself in our consciousness as a definite personality. How humble we feel when we gaze upon his presence knowing how closely we held him to our heart throughout his formative period, and yet how strangely ignorant we are of the mystical processes which brought him into being. Surely "God works in mysterious ways his wonders to perform."

While we—mere humanity—exalt our ego and inflate our importance as prospective Lords of Creation, round about us Infinite Nature works silently but persistently evolving ever-increasing wonders. Pressed for an explanation we shrink pitifully in acknowledgement of our unenlightenment.

### Reflections

OH that we were as highly evolved as we believe ourselves to be! That we might quell the elementary forces which subtly hypnotize us into an exaggerated concept of our own importance! That we might meditate upon our real place in this great scheme of creation and behold ourselves as we are—but a minute cell in the great cosmic body. Then we would know we are no more infinitely individual in the final analysis than any cell of our finite body is individual in the physical sense. Each but contributes to the completion of the whole; each im-

portant only inasmuch as it subscribes to the harmony of the whole. Yet how vainly we strive to assume a complete indifference toward and deny dependence on anything exterior to what we believe to be ourselves. What folly we indulge in when we set ourselves apart and seek to gratify our illusion of cosmic individuality. What a spiritual void will enshroud those who unwisely live for none but self.

The Nazarene spoke profoundly when he said, "I am in the Father and the Father is in me even as I am in you and you are in me." Greater and more vital truths no man has spoken. That is the greatest lesson man has to learn—his universal at-one-ment. When the crucial test is applied to us how

### GIFT OF HEAVEN

Dedicated to Our Son Byron Zay Crossley

OUT of a sky serene and blue  
Wrapped in a light of golden hue,  
To a heart that ached for a babe's caress,  
That gnawed with pangs of loneliness,  
To bless my life, to set me free,  
God sent you angel boy to me.

You came with spring in peaceful bloom  
Fragrant with nature's choice perfume,  
Came with the word of angels fair  
Blessing a world torn midst despair;  
Into my arms awaiting thee,  
Truth sent you angel boy to me.

Blush of a rose upon your cheek,  
So wee, so coy, so fair, so meek;  
Brimming with love your eyes so blue,  
Twinkling like starlets when you coo;  
Come from the mystic cosmic sea,  
Love sent you angel boy to me.

—Felicie O. Crossley

pitilessly fate strips us and throws us completely on the intuition of the soul—which ultimately must look to its Creator for guidance. When we become spiritually cognizant of that supreme fact and consciously direct our lives in accordance, then shall cease to be all the distress which engulfs the world today, sapping the very life of civilization.

All the criminal propensities rampant—manifesting in wars, crime, poverty, disease and physical abandonment—are actuated by a selfishness which always results in “man’s inhumanity to man.” Plenty abounds yet millions are starving because in their nescience of cosmic law certain influences are obsessed by greed and the glitter of gold. What fools they are seeing we come naked into life, and depart destitute of earthly treasures and physical delights.

#### The Mysteries of the Eternal Now

ONLY the mysteries of birth and death can rend the veil of illusion behind which unevolved man hides. Only these defy man’s egotism and profession of wisdom. Ever surrounded by them we are still in complete ignorance of them. Birth and life move within us and we can not dissect their secrets. Side by side we walk with death entranced by awe. Before them all meet on common ground.

On these thoughts we meditated, babe to breast, head bowed with humility in the suspected presence of spiritual forces. The mysteries of evolving life quickened our body and sent the blood throbbing through our mortal veins. Tears welled within our eyes with the inflow of spiritual realization. We heard a voice—and yet we did not hear a voice—which said, “Be Still and Know I Am God.” Within us it seemed, and yet we could hear it reverberating through the spheres. It seemed in the immediate present and yet it was hoary with the wisdom of the ages. Trying to grasp that distant past—to comprehend the beginning—we found ourselves in the vaster tomorrow linked only by this day. Of this thing only then can we be sure in mortality: Today is ours! Life today only assures us of our yesterdays and our tomorrows. Today only binds us inseparably to the universal life. We live tomorrow—in the eternal tomorrows—only because we have lived today and by virtue of how we have lived this day.

And thus a babe, a wee, suckling, helpless babe—born, perhaps, to sound his voice around the world; who knows?—has instilled in us during his first few weeks on earth an exalted realization of the profundity of life and its phenomena. Emotions rise within us. In our daytime thoughts and in our dreams at night our soul cries out to our fellowmen that they might share our experience;

#### Spiritualists and Friends!

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that the constant advent of new life about us might awaken us to our responsibilities; that the repeated cry of new souls might quicken us to envision the greater stream of life which keeps flowing on eternally—without beginning and without end.

We are all subjects of the same laws; creations of the same Creative Forces; destined for the same initiation in the spheres, when we shall learn how strangely birth and life and death are inter-mingled. This realization should eventually bind the great human family together and manifest a spirit of family relationships. Until that day peace shall not reign and suffering will be rampant.

#### A Challenge to Spiritualists

SPIRITUALISTS, of all people, should know these truths for they are repeatedly stressed by the teachers of the higher spheres. How far astray we have gone from their enforcement. What selfishness invades the ranks. Illiteracy stalks among us so far as cosmic laws are concerned. We are almost led to believe that we can live by bread alone if the actions of many of our leading exponents are any criterion; or that the law of cause and effect is a myth in the “hell-fire” status. Because of this as an organization we trod a downward trail leading to the valley of death. There, midst the bones of our skeletons, we shall hear the distant echo from the mountain top and with lifted eyes behold Truth freed for the glorification of the world. Truth—as symbolized in the facts of Spiritualism—can not be imprisoned by the limitations of man-made organizations, and can exist in them only in so long as they survive dis-ease or inharmony.

All true, sincere, altruistic devotees of the Cause which Spiritualism expounds are alive to the menace which creeps upon it. Only those whose sole interest is in the money to be derived under the protection of organization, who have made the Cause of Spiritualism a source of livelihood, will consciously be blind to the conditions which have exposed us to the scorn of spiritual and ethical groups. Greater shame has no man or woman than one who, possessed of spiritual knowledge, deliberately ignores the law in the pursuit of selfish, personal interests. As an organization Spiritualism harbors many such persons. For all the riches of this world we would not change places with them when the “post-death reckoning” takes place—when face to face with their own souls they must meet the challenge of an awakened conscience. Surely, if there is any justice in life; if there is any truth in our teachings; if there is a time of retribution when the law of cause and effect demands its toll, their fate will not be enviable. That they are morally weak no one denies, nor do their actions as spiritual teachers and demonstrators refute their materialistic inclinations.

It is said that those who expose the weak to temptation are equally guilty with those who yield to temptation; so are the leaders in Spiritualism who continue to ignore the loopholes which allow so many of our sensitives to become victims of the lower forces. To protect them and thus insure the moral and ethical prestige of our Cause, and at the same time assure them a livelihood free from the stress of its accompanying responsibilities, is the primary purpose of the plan we submit as a suggestion or working hypothesis for a new organization. Additions and omissions are welcome. (See page 11).



# Cheiro » Man of Destiny

*Intimate Glimpses of the World's Great Who Called Him Friend and Seer*

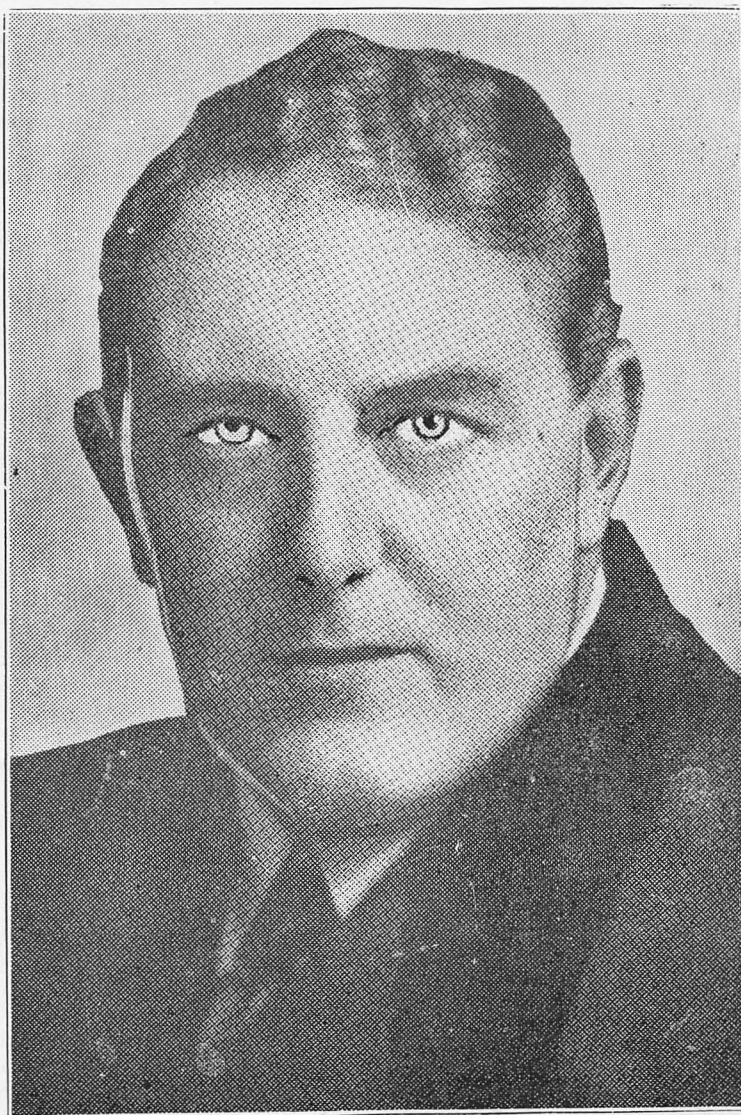
THERE is, perhaps, no figure in modern history who has been so intimately associated with the private life of the world's celebrated personages as Count Louis Hamon, professionally known as Cheiro. His autobiography book is filled with thousands of names which comprise the signatures of people who have been and are the foremost stars in the drama of life. Among the royalty of the world perhaps his most confidential contacts were those with the late Czar of Russia who frequently visited him when in London and with whom Cheiro later dined in the royal summer palace at Peterhof. King Edward VII was also one of his clients and personal friends and had implicit faith in his predictions. King Edward always called Cheiro "the man who will not let me live beyond sixty-nine years." During a severe illness of His Majesty, which greatly worried his family, Queen Alexandra sent for the young seer to come and see her at Buckingham Palace. He did so. When he arrived she said to him: "Cheiro, you so impressed His Majesty many years ago that he would not die before his sixty-ninth year, that in his now serious condition I have sent for you to instill into his mind that his life is good for many years yet. As His Majesty is now only in his sixty-first year, you must impress on him that his present gloomy fears are not justified and that his coronation which you predicted for August, 1902, will take place." This incident occurred in June, 1902. Edward, Prince of Wales, was coronated in August, 1902. His death transpired, as predict-

ed, on Friday, May 6, in the King's sixty-ninth year.

In his book, "Fate in the Making," Cheiro explains the methods by which he makes predictions which have made him the world's foremost seer. He also gives intimate glimpses into the private lives and habits of celebrated personages which have never previously been published. He begins by relating experiences in his youth: how alone he took a tramp steamer to India when only a little past eleven years old. Continuing in this fascinating book he relates what he calls "Revelations of a Lifetime," giving close-ups of such favorites of destiny as King Leopold of Belgium, who called upon the young seer in his Paris

apartment. Obviously the scent of cooking pervaded the rooms for which the embarrassed youth promptly apologized.

Very gravely the king replied: "Monsieur Cheiro, I want you to do me a favor. I am sure I smell Irish stew. It is a dish I always relish, so do me the favor of asking me to help you with it." Cheiro's great chagrin, and the barrier between the social status of the two was broken by His Majesty's jollity, and they dined on Irish stew. Cheiro was invited to the royal palace in the Belgian capital. After greeting his guest King Leopold invited him to follow and they went into a small kitchen wonderfully equipped with all the modern devices to simplify cooking. The King, with his own hands, had prepared an Irish stew and together they again dined on Irish stew. King Leopold confessed that he often cooked his own suppers, first because he enjoyed the nov-



Count Louis Hamon (Cheiro)

elty, and second because he was going to be sure not to "dig his grave with his teeth" as Cheiro had previously predicted. The details of this visit are vastly interesting, as is the fact that notwithstanding his precautions Leopold, King of the Belgians, passed from the mortal plane December 17, 1909. The post-mortem revealed the cause of his death to be intestinal trouble.

When requested by King Humbert of Italy for an interview at the royal palace, His Majesty's only question of Cheiro was: "But tell me, Cheiro, how many years have I to live?"

The Shah of Persia, Muzafer-ed-Din, did not restrain his subtle ridicule of Cheiro's powers. Craftily he tried to confuse the young seer, but so positively was he grounded in his science that finally the Shah was convinced and admitted with infinite courtesy: "Cheiro, I have done you an injustice. You are wonderful!"

His Holiness Pope Leo XII evinced a deep interest in Cheiro's system of numbers. To him he said: "Prince Colonna has told me about you. I am interested in meeting a man who has met the remarkable people you have. But more particularly I should like to hear something from your lips about your strange theory of the coincidence of numbers in human life . . . ." Curious examples of history were outlined which proved that history repeats itself at fixed intervals. When his guest finally paused His Holiness said: "You must meet Cardinal Sarto. Cardinal Sarto has also made a deep study of such things. He believes

there is a curious coincidence in numbers in the events of his own life."

Had Cheiro's friend, W. T. Stead, listened to his warning the great journalist and Spiritualist would not have been drowned. But fate would not be cheated for Mr. Stead ignored the prediction believing that he would meet his end at the hands of an English mob. It is common knowledge that he was drowned when the Titanic was sunk—drowned as Cheiro warned him! Lord Kitchener would also have been spared a similar fate had he been inclined to profit by Cheiro's prophecies.

Intimate glimpses of Sarah Bernhardt, Blanche Roosevelt, Julia Ward Howe, Gaby Deslys, Lillie Langtry (Lady De Bathe), Madam Melba, Madam Calve, Madam Duse, Ella Wheeler Wilcox, Mata Hari, Rasputin, and other interesting personages, all of whom were devotees of prophetic art, make this book more fascinating than many romances. The details explaining Cheiro's method of ascertaining futurity adds materially to the scientific value of "Fate in the Making," published by Harper and Brothers, New York and London.

To those intimates of Count Hamon he is a man "to the manor born," but who is inspired through mystic contemplation so that throughout his life he has been "able to walk with crowds and keep his virtue; and talk with kings without losing the common touch. With him all ment count, but none too much" because he is spiritually cognizant of life's interrelationships.

## Leadership

By WILLIAM ELLIOT HAMMOND

*"The greatest conquerors are those who overcome their enemies without strife. Requite injury with kindness. It is the way of heaven not to strive, and yet it knows how to overcome."—Laotze*

**L**EADERS who desire to serve the larger interests of humankind should consider the imperative need of living a private life of purity and order. It was Theodore Roosevelt who said that no man had the right to enter public life who did not have a character that was "as clean as a hound's tooth."

Before you set out to run the complicated affairs of state, national and international society, prove your capacity to run your own affairs in decency and order. *Master triumphantly the problem of your own life.*

The leading surgeon of your community is that man who enters the operating room with clean hands and a clean heart. The most influential minister is that man who goes into his pulpit with truth in his soul as a basic condition of imparting truth to the congregation. The best engineer to build a bridge is he who is honest and reliable; the work of his brain is certain to be honest and reliable.

If it is your desire to be one of the leaders in your profession, trade, community or society and be one step ahead of the masses, begin now to discipline yourself. In matters of food and drink, dress and personal sanitation, allow

yourself none of the indulgences which are common to nearly every one. The habits of ordinary men are causing a startling deterioration of body, mind and soul. The personality is stunted. The body is weakened.

"There is but one temple in the universe, and that is the body of man.—Novalis.

The above quotation declares the importance of the physical body, but there is something infinitely greater than the temple and that is the sum total of a man—*Character.*

J. Pierpont Morgan, the greatest leader in finance in all the world, at the time of his death, once declared under oath, that "Character is the only gauge in business, and that physical assets are therefore of secondary importance.

Develop a character that will withstand the most merciless assaults that can be directed toward it. Grow a character that is absolutely unassailable.

Reputation is what people say you are, but character is what you really are.

It is imperative that a leader be the proud possessor of  
(Please turn to page 12)

# Auto-Suggestion and Health

By SWAMI JAGADISWARANANDA

*"Wisdom consists in one thing, to know the mind by which all through all is guided."—Thales*

**A**PLIED psychology in the West is marching ahead on its mission of minimizing human sufferings from day to day. In the first quarter of the present century two notable discoveries have been made in the European continent; one is Psycho-analysis of Sigmund Freud of Austria and another is auto-suggestion of Emile Coue of France.

Coue's method of drugless healing has achieved phenomenal success during the last two decades and Coue Institutes have been started in many cities of Europe and America. The initiator of this simple method of Nancy is called the apostle of optimism and the Henry Ford of psychology. He was himself a reputed doctor but disgusted with medical science he occupied himself exclusively with this for about 20 years and has come out successful with his gospel of Auto-suggestion as the sublime fruit of his indefatigable researches. This great philanthropist is a vegetarian and ignores money for his cures which are all gratuitous.

In order to understand properly the phenomena of auto-suggestion it is necessary to know that two absolutely distinct selves exist within us. Both are intelligent. The one is conscious self which we all know, but the other being unconscious it generally escapes our notice. It is however, very easy to prove its existence. Everyone knows that a somnambulist gets up at night without waking and does a lot of things without being, in the least, aware of it. A drunkard attacked by delirium tremens, makes a scene of carnage in his vicinity but when he recovers from his senses he looks with horror to the same without realising that he himself is the author of it. These are the phenomena of the unconscious self.

The unconscious self presides, through the intermediary of the brain, over the functions of our organism such as blood-circulation, digestion, respiration, etc. It is provided with a marvelous and impeccable memory called imagination which registers without our knowledge the minute events. This faculty of imagination is credulous and accepts with unreasoning docility what it is told. The faculty of will or volition belongs to the conscious self. This will that we claim so proudly, though it may seem rather paradoxical, always yields to the imagination.

Contrary to accepted opinion, it is the imagination which overrules the will always when there is a clash between them. One can easily walk over a plank placed on the ground without slipping over the edge. But when it is raised to a height above the ground before one takes two steps one would begin to tremble and in spite of every effort of will one would be certain to fall to the ground like the poor wretch in the quicksands who sinks all the deeper the more he tries to struggle out. Such vertigo is entirely caused by the picture we make in our minds that we are going to fall. If tilers and carpenters are able to

accomplish this feat it is because they think they can do it. A person suffering from insomnia cannot force himself to sleep by his will. The more efforts he makes the more restless he becomes. The more you will to remember the forgotten name of a person the more it eludes you. Who has not suffered from the attack of uncontrollable laughter which bursts out more violently the more he tries to control it. We are in reality wretched puppets of which our imagination holds all the strings.

Properly speaking, suggestion does not indeed exist by itself. It does not and cannot exist except on the *sine qua non* conditions of transforming itself into auto-suggestion in the subject either by the suggestion of example or speech. The unconscious or the imaginative being on which Auto-suggestion plays the prominent part is like an unbroken horse or an indomitable torrent which when trained yields wonderful benefit but when used wrongly is very dangerous. Auto-suggestion is the influence of imagination upon the moral and physical being of man.

When imagination is favourable, unscaleable mountains become mole hills to a man. In conscious Auto-suggestion it is not the re-education of will but the training of imagination that is necessary. The most essential point is that the will must not be brought into play in practising Auto-suggestion. There are two classes of persons in whom it is difficult to arouse conscious Auto-suggestion: one is the mentally undeveloped who are not capable of understanding what you say to them and the other is those who are unwilling to understand. But fortunately they represent three per cent of the whole.

The principle of the simple method which is within the scope of everybody is this. It is impossible to think of two things at a time, that is to say, two ideas may be in juxtaposition but they cannot be superimposed on our mind. Every thought entirely filling our mind becomes true for us and tends to transform itself into action.

Effort means will which is merely a fragment of men's whole being. It is almost muscular. It is the nervous system which dominates the whole organism. The unconscious self, the grand director of all our functions is the magazine of incalculable power which when controlled properly makes one almighty. Health is the normal state of man and sickness is an anomaly, a sort of back sliding disorder, which can be regained when unconscious self simply imagines that. Drug is an artifice. For instance in gum-haemorrhage in the case of a tooth-extraction the wound is artificially patched up at the contact of a haemostatic like adrenalin but if imagination trains the unconscious it will send orders to the small arteries and veins to stop the flow of blood and obediently they contract naturally.

The chiselled epitome of this novel method is a brief formula of a few magic words: *Every day in every*

*respect I am getting better and better.* This must be recited like a litany in a rather monotonous droning voice twenty times with the help of a string with twenty knots in it which serves as a rosary. It ensures mechanical recitation which is essential. It must be repeated with eyes closed moving the lips in a position favourable to the relaxing of the muscular system twice a day at night just before sleep and at dawn just after sleep when mind is drowsy.

In one's mind one should emphasize the word in "every respect" which applies to every need, mental or physical. This general suggestion is more efficacious than the special ones. Be sure, conscious Auto-suggestion made with confidence, with faith, realizes itself mathematically on condition it is within reason. The words 'difficult' 'impossible' 'hard' must disappear from the vocabulary of the practitioner. If one does not obtain better results it is because at the back of the mind there is some unconscious doubt or one makes efforts. Self-confidence is absolutely necessary in this method. He who distrusts himself is a constant Guignard with whom nothing succeeds. Fear of failure is almost certain to cause failure.

#### The Amazing Cures

THIS simple method obtains amazing cures of moral ailments and bodily taints either congenital or acquired. Neurasthenia, so common now-a-days, marvellously yields to this method. In-born kleptomaniacs are miraculously cured by Auto-suggestion. In a few weeks their thieving propensities lessen and in a few months they entirely cease. Stammering, aversions, certain cases of paralysis, incontinence, occasional fits of ill-temper, impatience, depression and fear; night mares, organic lesions and almost all ills that flesh is heir to are cured. Contrary to common opinion physical diseases are far more easily cured than mental ones. Even eczema, tubercular abscess, deafness, blindness, all obey alike this method. By his soothing and soporific method Coue chisels away as it were, the incrustations and crystalization of life-times on human minds and almost unbelievable and dramatic results are obtained in the cases of cast-aways given up as hopeless by every remedy known to science. Coue says that he does not heal himself but he makes every one the healer of oneself. He only removes the green devil of doubt from the unconscious minds of the cure-seekers when a faith almost mystical arises in them and hopefulness dawns on their faces.

This new science of drugless healing has a very bright future. Apart from curing moral complaints and physical ailments it will render greater service to society by turning into honest folks the wretched children who people our

reformatories and who only leave then to enter the army of crime. If a woman a few weeks after conception makes a mental picture of the child endowed with physical and moral qualities with which she desires to see it and impresses on herself the same during the time of her gestation she will have the desired child. "The greatest power ever given to man" said Socrates "is the power of doing good." Emile Coue says in our mind and nowhere outside lies the in-exhaustible reservoir of power and if one consents this will become the patrimony of every one without exception. The miracle is within one's self, only man must be aware of his heavenly heritage. All the healing powers are within. Medicine is only an artificial suggestion to arouse that power. It is this power which cures and not medicine. Man must depend upon himself for the cure of his ills than on any outside agency. The modern science of medicine is also trying to reduce the use of drugs as far as practical. Charles Baudouin, a disciple of Coue and professor at the Jean Jacques Rousseau Institute of Geneva says in his famous book "Auto suggestion and Suggestion" that man will be a fountain-head of good to himself and to others if he can thus train his imagination.

—*"The Kalpaka"*, India

## Short News Items

### Organizing Politically

BY making personal visits to all Spiritualist pastors and workers in Los Angeles county, regardless of affiliation, the Rev. Frank Mickley, president of the National Federation of Spiritualist Science churches, is seeking to organize politically all Spiritualists in this vicinity; the present object being the election of Mr. Frank L. Shaw for Mayor of Los Angeles. At the present Mr. Shaw is chairman of the Los Angeles Board of Supervisors. Mr. Mickley and C.S. S.A. President, Dr. H. Duncan McFarland, held a lengthy conference over the matter outlining effective means of accomplishing their purpose. Other Spiritualist leaders have also evinced an interest. It is hoped by the Editor that this may be the means of a fraternal reconciliation between the various Spiritualist organizations.

### A New Psychic Invention

THE Electra Board, a new psychic invention for communicating with the spirit world, is creating quite a sensation on the Western Coast where it has recently been introduced by D. F. Hernon of Portland, Maine, through the agency of the Crossley Publishing Company. In many parties in the Movie Colony it is said the Board is proving an entertaining as well as constructive instrument of diversion. It is said to be fine for getting the recipients' lucky numbers, answering questions and spelling out names. It would seem that a new interest in psychic subjects and instruments is being revived.

### Appointed Missionary

IN recognition of distinguished services for the cause of Spiritualism, the General Assembly of Spiritualists has appointed the Rev. J. C. F. Grumbine General Missionary for the United States and the Dominion of Canada.

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# Author's Weird Idea of Mediums

*George Lawton Expresses His Views in His Book "The Drama of Life After Death"*

THE subject of Spiritualism was selected by George Lawton as a treatise in "partial fulfilment of the requirements for the degree of Doctor of Philosophy, in the Faculty of Philosophy, Columbia University." In his book, "The Drama of Life After Death, A Study of the Spiritualist Religion," the author touches upon practically every phase of Spiritualism as viewed from his experiences with various American mediums. Even the most cursory reader can not but note that Mr. Lawton has been careful in his compilation. He cites over three hundred and three books which he purportedly has read. Furthermore, he spent a whole summer at Lily Dale Spiritualist Camp, where, he says, "I walked, dined, danced and gossiped with Spiritualists." He claims to have attended scores of public Spiritualist services and observed the work of approximately a hundred mediums in various types of seances.

Singularly enough, for one of his position and *purpose*—the subject having been chosen for him by a professor of Columbia University as "an unworked but fertile field of study"—the author evidences an attitude which is difficult of comprehension. The book is divided into many parts under individual headings in which he quotes many Spiritualist authorities relating to the origin of man's Being, descriptions of the Spirit World and all its phases of existence as continuations of this life and its denizens. However, at times he is greatly misinformed, which no doubt is the fault of the mediums through which he claims to have received his information. Every experienced investigator of the subject is aware how grossly erroneous are some of the statements allegedly communicated *through* the mentality of but partially developed mediums—which constitutes a majority. *Personal opinion* and observation influence spirits as well as mortals.

Commenting upon the claim that "spirits" are still interested in the welfare and proceedings of those with whom they were associated upon earth he says: "Spirit messages fail to tell mankind what it would most like to know: a means of doing away with poverty, unemployment, a cure for cancer, the origin of life, the structure of the atom, how to prevent war, the perpetrator of a particular crime.

"For example, one might think that all those killed in war would protest through mediums against militarism. We hear no such protests, because recipients are little interested in preventing war.

The writer evidently intimates his personal attitude when he suggests that "recipients are little interested in preventing war." According to his analysis this may be the

reason he heard no such pleas for world peace, otherwise, he would have known of the thousands of messages imploring efforts to be made for international harmony, as will be testified by the bereaved relatives of soldiers of the Great Conflict. "The futility of war" is the constant cry of *advanced* spirits.

Scientists admit the atom is still but an *unproved working hypothesis*.

As to the other questions relative to poverty, unemployment, cancer, etc., may we inform the writer that the phenomenon of death does not immediately evolve a mas-

ter mind. Consequently most *newly arrived* spirits—when interested in earthly affairs at all—are as much confused concerning them as they were on earth. Every intelligent being, whether spirit or mortal, inherently knows that the answer to such problems is approximately the answer to the riddle of human nature itself. It does not take a Seer to evolve a means to eliminate poverty, unemployment, war, etc., but how to force humanity to employ the means is "the mystery." So long as greed, avarice, lustful ambitions and criminal propensities are rampant in human nature we will have the tragedies of poverty, war, conflict and other forms of human suffering. And yet, strangely, these apparently retrogressive qualities eventually will hasten man's spiritual evolution. Humanity must be purged in the "fires" of suffering.

That we can suffer so greatly and forget so quickly is evidence that we

learn but slowly. Today the world is in the throes of the most universal suffering and moral confusion in history. But give the assurance of an abundance of food to the millions now hungry and soon they will forget the pangs of starvation; give employment to those now without means of livelihood and the majority will revert to former extravagances. Like motherhood—in which most modern women experience almost unbearable suffering to give birth to a new soul and yet forget so quickly when the burden is free—so humanity, though it suffers almost beyond endurance, soon forgets when the clouds are lifted and the path once more becomes easy to travel. Echoes of the infamous World War—kept alive by the endless march of "living dead" and crippled soldiers, bereaved mothers, fathers, wives, and fatherless children—have not destroyed the *sensuous thrill* of war. The masses of people elevate to dictatorial power and authority men whose ambitions make of them but mere puppets for the fulfilment of their conquests; men to whom a repetition of the gory crime of war is but a means to an end, to whom the stench



Rev. Arthur Ford  
Acknowledged by Author

of death and the tragedy of suffering and disease strike no cord of sympathy—and yet we wonder why there is war, crime, poverty, unemployment! So long as reason is dormant in the majority and emotionalism is rampant, these conditions will continue as they result from the conflict of human emotions and desire. The wise Beings of the Spirit World, for humanity's own benefit and growth, leave us to work out our own problems—born of our own selfishness—that in the end we may attain to wisdom and spirituality.

Mr. Lawton and others who may harbor similar opinions concerning the duties of spirits may well direct their philosophizing to the deeper aspects of the questions they ask. Notwithstanding, our critic claims to make no attempt to prove or disprove the occurrence of phenomena or the existence of spirits, nor does he claim to be particularly interested in such attempts.

"To begin with," he writes, "the phenomena should be studied by specialists, the psychical researchers, whose long detailed experience I cannot hope to duplicate. Furthermore, a very considerable amount of work has already been done by them, both in the number of cases investigated and in the explanations offered.

"But, apart from my inability and my unwillingness to play the part of an investigator, there remains, as the explanation of my refusal to consider the phenomenal side of Spiritualism, this very important reason.

"Even though levitations, materializations, etc., were shown actually to occur, and even though we correctly attributed them to spirits, the Spiritualist hypothesis still would remain unproved, namely, that after death we become spirits living an eternal life very much like this earthly one in a spirit world which is a perfected replica of our own."

### Describes Mediums

A PART from what he describes as *self-mediums*, the author says "most mediums for others are recruited from those who in daily life feel the most frustrated and inferior, usually with ample justification; from those who are most in need of the omnipotence and omniscience which they profess so glibly for others. To begin with, there is simple physical inferiority. . . . Many mediums are unprepossessing in appearance, and run to extremes in weight and in temperamental dynamics; they are very thin, frail, and tense, or else extremely heavy, slow moving, and phlegmatic."

These descriptions may surprise a good many who have spent almost a lifetime among mediums and failed to note that they are physically constituted any differently than the great mass of people from whom they are recruited, so to speak.

Regarding so-called professional mediums, the author continues: "Practically all professional mediums are poorly educated, come from a low social stratum, and are very poor . . . . Again, mediums not only are burdened by a sense of physical and social inadequacy, but by one of intellectual poverty as well . . . . Only once did I hear a sermon which might have appealed to intellectually sophisticated persons, including as it did references to contemporary scientific and cultural forces . . . . This sermon, delivered by the Rev. Arthur Ford, a medium who had been once an orthodox clergyman, was a skillful and urbane affair, the only sermon I have heard which would not have called out a patronizing attitude on the part of a civilized non-Spiritualist auditor."

In his final conclusions the author makes some suggestions for Spiritualists' consideration.

"If Spiritualists would devise a more attractive and sensuous ritual, with the music, incense, and other surroundings and trappings found in the services of some of the more powerful and numerous churches, its hold on the audience's imagination and emotions would be greatly increased. . . .

"My personal feeling is that, whether or not Spiritualism has reached its highest point now, it will grow stronger only because other religions grow even more vague, abstract, and cautious than at present."

True friends of the higher Spiritualism and mediumship will be glad to know that Mr. Ford received such honorable mention in Mr. Lawton's very conservative book, for he has been almost a martyr to the cultural presentation and inspirational freedom of mediumship. It is a singular instance that this greatest friend and defender of the lowly medium should be selected as the most outstanding example of intellectual and cultural mediumship. Surely his co-workers will be pleased for him, knowing that any attempts at flattery or compliments based upon material gifts or prestige fall upon indifferent ears so far as Mr. Ford personally is concerned.

### The "Electra" Board

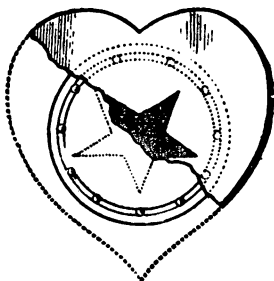
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# A Spiritually Progressive Organization Plan

*"Take from our hearts, O Lord, suspicion, anger, heat, dispute; All that can injure charity and spoil the love of brothers."—Thomas a Kempis.*

1. A new name protected by copyright.  
2. Said Federation, Association or Assembly to be governed by a National Congress composed of one representative from each state in which affiliated societies are located. Said representative to be the Commissioner delegate in authority in his or her state of residence subject to the rules and jurisdiction of the National Congress.

3. The above mentioned National Federation, Organization or Assembly shall select by vote from its membership a Chairman, Vice-Chairman, Secretary and Treasurer, who shall act as an Executive Committee between seasons.

*(Though some may question the advisability for such a large national controlling body, may we suggest as an example the Congress of the United States and give each state just representation. Such a group would tend to eliminate petty political cliques and personal favoritism such as exist in present organizations.)*

4. Said National Congress shall meet once a year for business sessions at such place as shall be designated as National Headquarters—preferably one centrally located.

5. Each representative on the National Congress shall be elected by the state delegates, one for each church charter, in annual State conventions or sessions.

6. The treasury of the National Federation, Organization or Assembly shall defray the necessary expenses of each state representative to the annual business session of the National Congress.

7. The State representative shall be paid a reasonable salary from the treasury of the National body for his or her services in the pursuit of the spiritual and business interests of state auxiliaries.

8. All properties, church and otherwise, shall be the property of the National Federation, Organization or Assembly, under the jurisdiction of the National Congress; and all taxes, rentals, expenses, et cetera, shall be paid by same.

9. All dues, fees, and monies from individual churches shall be paid directly into the National Congress; a record of which shall be kept in the church making payment, the office of the State representative, and on the books of the National Congress.

## Missionaries and Their Duties

10. All missionaries shall be appointed, and their salaries and reasonable expenses paid by the treasury of the National Federation, Organization or Assembly.

11. The activities and itineraries of said missionaries shall be specified by the National Congress in accordance with the need; or in emergencies at the request of the State representative, subject to the approval of the National Executive Committee.

12. Missionaries shall receive no private fees, gifts or monies for services rendered as missionaries or mediums; all such fees, gifts or monies to be the property of the National Treasury. *(Such measures will eliminate any temptation to "pad" messages or simulate phenomena,*

*as no specified quantity of phenomena would be required beyond the normal ability of the medium or missionary.)* The only exceptions being funerals, weddings and christenings, a record of which are to be forwarded to the State Commissioner.

13. It shall be the duty of missionaries to stimulate interest in the Cause, especially in new territories, and where the demand is sufficient, seek to establish new centers or churches.

## A College for Preparation

14. The National Federation, Organization or Assembly shall establish a college standard of which shall conform to the standards of other institutions maintained for the preparation of religious workers; honorary credits and degrees to be available for those meeting the necessary requirements.

## Pastors and Churches

15. All churches or centers shall be chartered by the National Congress in accordance with the need in a specified territory or locality.

16. All pastors for said churches shall be selected by the National Congress according to his or her qualifications and ability to harmonize with the residents in the territory making the call.

17. Said pastors shall be paid from the treasury of the National Federation, Organization or Assembly by the treasurer of the National Congress in accordance with the income derived from said pastorate.

18. Seniority of service and value as a worker shall largely determine the salaries of pastors, missionaries and other paid representatives.

19. All "Reverends" ordained under previous Spiritualistic or sympathetic organizations making application as charter members in the new National Federation, Organization or Assembly, shall be considered and ordination recognized or refused according to their qualifications, character and services previously rendered.

20. Pastors ordained subsequently shall be required to qualify according to specifications outlined in a given course of study and preparation by the National Congress.

21. No mediums, pastors, or ministers shall work outside church headquarters where any fee, gift or money is exchanged for said services; (a) furthermore, no medium, pastor or minister shall accept any secret or private fee, gift or money for their phenomena; all such shall be forwarded by the church treasurer to the National Federation, Organization or Assembly by whom their salary is paid. *(With the exceptions specified in article 12).*

22. Any pastor, medium or minister proven to have accepted such fees, gifts or monies for personal use without notification to the church treasurer shall be compelled to show cause why his or her certificates and membership should not be revoked.

23. A medium—"preferably designated as a spiritual minister"—shall imply one gifted to demonstrate in one

or more of the several phases of phenomena evidencing Survival; said phases to be definitely specified and classified: i.e. a healer, speaker, teacher, psychic, clairvoyant, clairaudient, clairsentient, physical phenomenalist (materialization, etherealization, transfiguration, independent voice, painting, writing, levitation, moving of objects, photography, dousing) and all other phases of known and tested phenomena.

24. Any medium or spiritual minister against whom a charge of fraud or suspicion has been filed in writing in the office of the state representative or National Congress, with the names of the accuser or accusers appended, shall be required to submit to definite tests, the conditions for same to be arranged by a research group designated by and studying under the jurisdiction of the National College of the parent organization.

25. If any medium or spiritual minister so charged (as referred to in Article 24) shall refuse to submit to said tests, he or she shall be required to give cause why they should not be expelled from membership in the National Federation, Organization or Assembly.

26. In the event any such pastor, medium or spiritual minister is expelled from membership as referred to in Article 25, his or her name shall be expunged from the Year Book, and requested in accordance with an agreement made at the time said ordination or other certificates of recognition were presented, to return them to the state representative and they shall again become the property of the National Federation, Organization or Assembly.

#### Finances of Churches

27. All finances from individual state churches or centers shall be accounted for and forwarded to the Commissioner of each state who shall give receipts for same, and by him, in turn, accounted for and forwarded to the treasury of the National Federation, Organization or Assembly each month.

28. All expenses of each individual church or center shall be itemized and forwarded to the Commissioner of each state, for his or her approval, after which payments shall be made from the treasury of the National body.

29. All church and state business shall be conducted on a thirty day basis, except where previously arranged in agreement with state representative of the National Congress.

#### LEADERSHIP

(Continued from page 6)

character, it is greater than talent, fame, money or friends—there is nothing to compare with it.

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#### Money

AMONG the many obligations that the novitiate of spiritual leadership must encounter, is the necessity of thoroughly understanding the use of money, and cautiously avoiding the snare of wealth.

Dr. Russell Conwell, well known for his famous lecture: "Acres of Diamonds," brings forward the importance of possessing money. He tells of its power, how it can be directed for good, or for evil. He is a modern religious leader living in this age of commercialism. In striking contrast with Dr. Conwell, is the impressive fact that all the religious leaders in the early ages taught that poverty, or at least *absence of wealth*, is a condition of the religious life.

Gautama Buddha abandoned his princely possessions and ordered his disciples to make no use of gold and silver. Jesus declared, "Get no gold, nor silver, nor brass in purses," and to "take no wallet for the journey, neither two coats, nor shoes, nor a staff." Paul writes, "If we have food and clothes, we must be content with that. Those who are eager to be rich, get tempted and trapped in many senseless and pernicious propensities that drag men down to ruin and destruction . . ."

St. Francis, of Assisi, became a beggar before he established his order. Tolstoi gave away his property.

Gandhi, in India, today preaches the same renunciation of riches, and tells his followers to turn away from the mad materialism of the West. He once had large possessions and now lives as a beggar.

It would seem that the lesson to be mastered today by the religious leaders is: *Money as a Means, and Money as an End*.

In this modern civilization, there are no running streams from which to drink, no trees from which we may pluck fruit, no bushes or rocky caves in which we may sleep. The stern necessities of modern life present problems of which these spiritual leaders knew nothing. Therefore, we must seek money and pursue it, and get it, as a *condition of living*. While doing this, we must make a distinction between money as a means and money as an end. One man seeks it as a means of sustaining certain interests which are dear to him, such as his family, his work, and his ideals, and another seeks money for its own sake, so it can be used to make more money, and more money again, indefinitely. It is this latter man who is absolutely impossible as a true spiritual leader.

The spiritual leader must turn away from money and all things that pertain to money. He cannot, he must not, be rich! If you are to serve the larger interests of humanity without faltering or failing, you must make up your mind that you are never going to have money, or even want it. In many professions we see this illustrated—the ministry, teaching, social service, nursing and medicine. The members of these professions give their lives unselfishly to the ideal of service. There is much complaint these days at the miserable income which is earned by the average members of these professions. They should receive enough to maintain a comfortable standard of life, and under no circumstances should they be able to make money for the sake of accumulating it. *When it becomes a money making profession, instantly, the august ideals of service disappear.*



# Reflections and Visions

By DR. H. DUNCAN MCFARLAND

*President of the California State Spiritualist Association*

SOON the delegates of the C.S.S.A. will meet in convention at the Peoples' Spiritualist Church, Los Angeles, California: their aims and activities to be the advancement of their Cause. Many have indicated already that in their opinion this is a crucial year, one in which will be decided whether or not the Movement of Spiritualism shall continue to be the "financial security" and plaything of selfish individuals—unmindful of the future welfare of the Cause—or whether the more altruistic will have the *moral courage* to face the many perplexing and oftentimes embarrassing issues which menace us. To turn the tide of the dross and the false into channels of purification from which eventually will come forth the original gleaming truths will be our task.

As an executive I have experienced much. I have been both prideful and chagrined. Our workers oftentimes have thrilled me with absolute conviction by their evidential demonstrations of mediumistic phenomena. On the other hand too frequently have I been crushed by the despicable traits and practices of those who are less serious and sincere, yet beguile many by a posed mien of suavity.

Conventions should be assemblies of the fearless and frank, true to their tasks, neither evading or stampeding, but resolutely eliminating the source of their organization's weaknesses. Such constructive work can only be done by the delegates casting aside all favoritism and unflinchingly examining every problem, personal or general, without failing the obligation to render a just decision. By such a procedure and the reconciliation of our difficulties the future of Spiritualism and its place among the dignified religions of the world could be promoted to an amazing degree. Fraternalism would then supplant the antagonisms which are now rife.

I have observed the ominous signs of our organization's structural weakness. This is due, perhaps, to lack of vision when the Spiritualists first organized. Dictatorships were never intended by the inspirers of the Cause, yet gradually they have crept into existence. The result of this deplorable condition in a religious body has been a pathetic lack of unity which has resulted in a notorious disorganization. The only means of its salvation then, is a drastic reorganization. And yet anyone daring to point out the truth of our retrogression is immediately discarded from public platforms by the self-imposed "demi-gods" in influence.

An old adage is that "figures do not lie." Millions in America are conceded to be Spiritualists. Millions more would be if only our presentation were improved. Perhaps they would then have the courage to enter the "sacred chambers" where, under the strictest religious and scientific supervision, they could witness spirit communications and enjoy a spiritual fellowship. At present we do not offer such, and many of our leaders are afraid to suggest improvements. This is an undeniable challenge to the courage and qualifications of leadership. A leader in

the true sense is one who leads, not one who is merely a puppet in the control of those who put him or her in office. The leaders who have made history in any cause or government are those whose fearlessness and resolute convictions inspired the confidence of the people to the end that personal prejudices and viewpoints were sacrificed to the larger vision which benefits the whole.

Including the many so-called national and state associations, and independent churches there is a total membership which even the most generous concession would estimate as not exceeding forty thousands. That being true, as many statisticians claim, what is wrong with Spiritualistic organizations that they have not attracted the many millions who are interested in Spiritualism but place their membership elsewhere?

Perhaps I may depopularize myself—as the president of a state association—to the unprogressive type which claims that the present organizations "are good enough for me." However, having been a Spiritualist practically all my life, and having been a member of Spiritualist churches on two continents, I can not be untrue to my ideals concerning it. Consequently I resolve to fight for those ideals and seek to improve the associated representation by attempting to rid the Cause of undesirable elements. At the same time I hope that the altruistic delegates will amend the Association or reorganize that the besmirched past might be redeemed by a virtuous future.

If Spiritualists fail to heed this warning, I must confess that there will be a leader who will give birth to a new order of things. Spiritual truths must be cherished and the commercial dross must be discarded and further entries of such be made impossible by a protective form of organization—whether or not it must be renamed for copyright so that any "Tom, Dick and Harry" cannot ply their trade under its name.

When we meet in convention this June may we have pondered upon these things to which, in all sincerity, I have given public utterance that my friends and the delegates in general may know my true opinion in these matters.—*H. Duncan McFarland.*

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## BOOK REVIEWS

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**M**AGIC and Mystery in Tibet, by Alexandra David-Neel. Bound in black cloth, stamped in gold. 320 pages. Illustrated. Price \$3.75. Published by Claude Kendall, 70 Fifth Ave., New York.

This is an intriguing book giving the account of the author's fourteen years travel in the magic country of Tibet, where she was initiated into the mysteries of Tibetan occultism and became the only European woman to be honored with the rank of Lama. Seldom has such an intimate insight been given of that "forbidden" land full of magic and mystery.

The book explains how the Lamas are able to go naked in zero weather; how they float and walk on the air; their system of telepathically communicating over vast distances without physical or mechanistic means of contact; how they actually rekindle life in corpses; their methods of spirit communication, and sorcery of various sorts, make this an invaluable book for students of occultism. It is as dramatic as a novel because of the strange fascination of the subject.

**P**RIMITIVE Man, by Caesar de Vesme. Translated by Stanley de Brath, M. Inst. C. E. 286 pages, bound in blue cloth, gold lettered. Price \$3.50. Published by Rider & Co., Paternoster House, Paternoster Row, London, E.C.4.

This book is Volume I of a history of experimental Spiritualism in the philosophical sense, and was laureated by the French Academy of Sciences. It is especially valuable to students of psychic sciences for it shows that the phenomena which is manifested in Spiritualistic groups today also abounded in ancient times, and is among the more primitive tribes of this era. It is a scientific work written for the layman, and gives evidence that the so-called supernatural manifestations were the beginning of religions; also that they are equally, if not more, prevalent among the primitive and savage tribes. This book does not deal with creeds or dogmas. Experimental Spiritualism on every continent is catalogued and analyzed. This is one of the most valuable reference works for students of Spiritualism and especially psychic research that has come to our attention. Highly recommended.

**O**CCULT Glossary, by G. De Purucker, M.A., D. Litt. 192 pages, bound in red cloth, stamped in gold. Price 5/. Published by Rider & Co., Paternoster Rouse, E.C., London.

The House of Rider has contributed its most valuable work to occult students throughout the world in the publication of this compendium of occult, oriental and theo-

sophical terms. It gives a complete explanation of the use, origin and pronunciation of hundreds of words which have confused the uninitiates and neophytes. The key to the pronunciation of Sanskrit words, when learned—and this is not difficult—simplifies the study of ancient philosophy and dispels the pronunciative confusion so often associated therewith. A valuable reference work.

**A**DVENTURES in Inspiration, by Hannen Swaffer. 39 pages, bound in red cloth. Published by Morely and Mitchell, Kennerley Junior, 22 Essex Street, London, W.C.2.

The author of this interesting book is reputed to be the foremost dramatic critic of England, and has a wide reputation on the Continent. In dealing with the subject, "What Is Inspiration," he not only analyzes the phenomenon from an analytical point of view but quotes numerous distinguished authors, artists, composers, dramatists and pianists. It is briefly written but very informative.

**U**NTO Thee I Grant, Revised by Sri Ramatherio. A private, limited edition. 98 pages, bound in stiff cardboard cover. Price \$1.25. Published by the Rosicrucian Press, AMORC College, San Jose, California.

The original manuscript of this rare book was written two thousand years ago for the initiates of the temples in Tibet. Only by special permission of the Grand Lama and Disciples of the Sacred College was the translation of this manuscript allowed. No book written on the lives and teachings of the Masters of the Far East deals with each phase of human existence so completely as this one, having, as it does, chapters and divisions on the passions, loves, desires, weaknesses, ambitions, hopes and fortitudes of man. The details of the strange and mystic experiences of the expedition which went into Tibet to obtain this manuscript constitutes one of its most fascinating chapters. A beautifully inspiring book.

**L**ECTURES on Ancient Philosophy, by Manly P. Hall. 471 pages, bound in dark brown cloth, stamped in gold. Illustrated with numerous esoteric diagrams. Price \$5.00. Published by The Hall Publishing Company, Los Angeles.

This massive work is an introduction to the study and application of rational procedure. The author interprets the doctrines of Orpheus, Pythagoras and Plato definitely setting forth the principles underlying rational living. He restates the teaching of the Orphics—the ancient wisdom of Alexandria—in an effort to clarify the subject of classical pagan metaphysics. The practical idealism depicted by the author—one of the foremost philosophers in America—is based upon the incomparable standards of ethics and learning developed by the ancient Mystery Schools.

This book contains twenty chapters which include the following subjects: Illumined Mind, The Universal Savior; Pagan Theogony and Cosmogony; Nature of the Absolute, Emerson's Concept of the Oversoul, Ancient Mystery Rituals, etc.

Readers of a philosophical turn of mind will greatly appreciate and value this massive volume written in Mr. Hall's fascinating style.

### NOTICE!

#### TO ALL WHOM IT MAY CONCERN

This is to inform you that the Church built at 1801 South Normandie Avenue, Los Angeles, California, was built and financed by myself alone. Also that I have been a Spiritualist ever since 1898 and hold credentials as a healer.

—Leroy K. Shaw

# C.S.S.A. NEWS

## April Board Meeting

**C**HARTER granted—Spiritualist Church of Truth, 1726 Venice Boulevard, Los Angeles. Mrs. Minnie Modlin, Pastor.

Charter cancelled—Spiritualist Temple of Light, Los Angeles, for cause.

Healer's Commission cancelled—Josephine Krattiger, for cause.

## C.S.S.A. School

**T**HE Semester for 1932 and 1933 will soon be brought to a close. While the cooperation of some of the churches has not been as expected no doubt partly to the depression—however, the progress made by the earnest students under the tutorship of Dr. H. Duncan McFarland, president of the C.S.S.A., teaching the Philosophy and Science, Mrs. Georgia Jones, English, and Mrs. Maryellen Parlee-Nottingham, Decorum, can only be measured by those who have had the privilege of observing their growth. Through them a foundation for a higher order is being builded for the betterment of the cause of Spiritualism and the organized movement under which it is being operated.

As one who is familiar with the workings of this organization from several view points I am appealing to those in a position to, and having within them the desire for the advancement of our younger workers—who eventually will be the back-bone of the movement—to send to the State office, 1401 S. Berendo Street, Los Angeles, donations to the School Fund, so the good work may be carried on.

A card party under the auspices of the C.S.S.A. School will be held at McCormick Hall, 4601 Crenshaw Blvd., April 29, 1933 at 8:00 p.m. Every one is cordially invited to be present.

Thanking you in advance for any assistance you grant us at this time.—*Idella McFarlin, Secretary C.S.S.A.*

## C.S.S.A. Mass Meetings

**O**N March 22nd the Editor received a splendid report of the San Francisco and Oakland Mass meetings—held February 21st to 26th—from the Rev. Vincent M. Wilson, Northern commissioner of the C.S.S.A. and pastor of the Spiritualist Science Temple, San Francisco. Great credit was given to State President, D. H. Duncan McFarland for the excellent series of lectures he delivered and to the ministers of the message, namely: the Rev. Florence S. Becker, State and National Missionary, Mrs. Christina M. Irving, Secretary, Northern Commission, Mrs. Margaret Foley, the Rev. Lillian Brouse, and Rev. Vincent M. Wilson. Fine musical programs were given each evening; the Rev. and Mrs. Wilson both being accomplished musicians. Many commendatory letters have reached this office rela-

tive to the very constructive work accomplished during these meetings.

The charter for the Spiritualist Science Temple was presented by Dr. McFarland to the church on Sunday evening, which climaxed this eventful week. We are sorry space does not permit complete publication of Rev. Wilson's detailed report.

## Separated from Death Notices

**T**O the Missouri State General Assembly of Spiritualists belongs the credit in the East, of taking Spiritualist Church announcements away from the "Death Notices" and giving them the same recognition that all other churches have enjoyed for years. This gives proper prestige and recognition to the Cause for the good of all mediums and organizations. The precedent was established on Sunday March 12, 1933, when the St. Louis *Post-Dispatch* inserted a large display advertisement announcing a dedication service which had a heavy, conspicuous border around the "copy."

A huge crowd attended this service at which charters from the General Assembly of Spiritualists of New York and the Missouri State General Assembly of Spiritualists were presented by Attorney Irving Gaertner, Missouri State Missionary and Secretary respectively.

## Books To Be Reviewed Next Issue

Rosicrucian Questions and Answers with Complete History of the Rosicrucian Order; Betty's Proof of Spirit Return; The Adventures of Rex and Zenda in the Zodiac; Lake of Fire; Facing the Facts and Astro-Numerology Course.

## FIRST COMMUNITY SPIRITUALIST CHURCH

HUNTINGTON PARK  
Cor. Clarendon and Malabar Streets. Ebell Club House  
SUNDAY SERVICES—Healing 7:15 P.M. to 8 P.M. Lecture and Messages 8 P.M.—By co-workers.  
THURSDAY SERVICES—Healing and messages from 2 P.M. to 4 P.M. Also open forum for discussion of spiritual development. Message Circles 8 P.M.  
Public cordially invited to all services

## THE BUILDERS SPIRITUALIST CHURCH

331 10th Street, San Bernardino, California  
Phone: 254-30  
Anna Laura Cowburn, Pastor—George Carriger, Pres.  
Open and closed classes, Tuesday and Wednesday.  
Pastor's message night—Thursday.  
Sunday, 7:30 P.M. lecture, messages, solos.  
The Pastor, Board of Directors Healers and our talented workers bid you welcome.

## Spiritualist Church of Revelation

Garfield Hall, Walker Auditorium, 730 South Grand Ave.  
Elevator Service

REV. MINNIE M. SAYERS, Pastor

DR. W. Q. SAYERS, D.C., Spiritualist Healer and Pres.  
Lectures by Prominent Speakers

### SUNDAY SERVICES

1:40 P.M. Healing and Conference  
2:30 P.M., Lecture and Messages  
4:00 P.M., Message Circles  
8:00 P.M. Lecture and Messages

### WEEK-DAY SERVICES

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

Study of Pastor and Spiritual Healer 516½ South Hill St. Suite 221. Phone VA 7461

Strangers and Investigators Welcome to All Services

## SPIRITUALIST SUCCESS CHURCH

Cor. Cota and Garden Streets, Santa Barbara, California

### SERVICES

Sunday, 7:30 P.M.—Lecture and Messages.  
Thurs., 2:00 P.M.—Healing Service, Lesson and Messages.  
Thursday, 7:30 P.M.—Healing and Messages.

MRS. MARY E. ORR, Licentiate Minister  
MRS. NELLIE CHAPMAN, Associate Minister

# California State Spiritualist Association

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1401 S. Berendo St., Los Angeles, California

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4011 Ingraham St., Los Angeles

**MRS. FELICIE O. CROSSLEY**

450 S. Grandview St.

## CALIFORNIA STATE SPIRITUALIST ASSOCIATION AUXILIARIES

### BUENA PARK

Golden Circle Spiritualist Church, 915 Grand Ave.,  
between 4th and 5th.

### ESCONDIDO

First Spiritualist Society.

### HOLLYWOOD

Spiritualist Science Church, 6100 Hollywood Blvd.  
Spiritualist Center of Big Brother and Sisterhood.  
7205 Franklin Avenue.

### HUNTINGTON PARK

First Community Spiritualist Church, corner of Clar-  
endon and Malabar Streets, Ebell Club House.

### LONG BEACH

First Universal Spiritualist Church, 317 E. Broadway  
California State Spiritualist Church. Charter No.  
233. Masonic Temple, Locust Street near Eighth.

### LOS ANGELES

Temple of Scientific Spiritualism, 906 East Twenty-  
third St.

People's Spiritualist Church, 2537 West Twelfth St.

Central Spiritualist Church, 2201 South Union Ave.

Spiritualist Church of Revelation, 730 Grand Ave.

Omada Spiritualist Church, 4707 So. Vermont Ave.

First Spiritualist Church, Belvedere. Arboretum, 936  
McBride St.

### OAKLAND

The Spiritualist Church, 743 Twenty-first St.

Spiritualist Science Church, Porter Hall, 1918 Grove  
Street.

### SANTA BARBARA

Spiritualist Success Church, Garden and Cota Sts.

### SAN BERNARDINO

First Spiritualist Association, 599 Arrowhead Ave.  
The Builders Spiritualist Church, 331 10th Street.

### SAN DIEGO

First Spiritualist Society, 1240 Seventh St.  
McClure Spiritualist Temple, 3940 Fifth Ave.  
Unity Spiritualist Church, 120 Washington Street.  
Trinity Spiritualist Church, 1854 - 4th St.

### SAN FRANCISCO

First Spiritualist Temple, 3324 Seventeenth St.  
Golden Gate Spiritualist Church, 240 Golden Gate  
Spiritualist Science Temple, 110 Page St., corner  
Gough.

### SUMMERLAND

Summerland Association of Spiritualists.

### WEST HOLLYWOOD

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

## C. S. S. A. SCHOOL

OF

**PHILOSOPHY, SCIENCE, ENGLISH, DECORUM**

**EVENING CLASSES**

**7:00 P.M. State Headquarters**

## DECLARATION OF PRINCIPLES

Adopted by the National Spiritualist Association

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression, and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.
6. We affirm that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."
7. We affirm the moral responsibility of the individual,

and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.

8. We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

## DEFINITIONS

1. Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.

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

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