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July 1930

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A magazine devoted to the promulgation of the Philosophy and Science of Spiritualism and other Occult Sciences which teach the Laws governing the Mysteries of Life and the Destiny of Man. Urging the practical application of Spiritual Laws, and encouraging every person in holding present beliefs open to re-statement as growing thought and investigation reveals new truth.

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Human Consciousness

By DR. BERNARD FELDMAN, F. R. C.

"The individualized self is the actor of every vesture he wears."

SCIENCE has been forced to admit the fact that man has a psychic body. We will show later that this body has a nervous system (the sympathetic) within the physical body whereby man's psychical attributes are made possible. Man is a two-fold being. His physical organism with his animal instincts and desires can be traced back to their analogies in the lower kingdoms of nature. But his essential consciousness and his Self come from a divine source which links him with the Divine. This source is the absolute consciousness of deity (H.P.B.).

The occultist feels that he is no less scientific when he prefers man's divine origin to the moneron or the slime on the ocean floor. The occultist claims that man started in a body, described so beautifully by St. Paul, as "a house not made with hands, eternal in the heavens."

Psychic evolution proceeds on parallel lines with physical evolution in accordance with the law of polarity. The two go together from eternity to eternity, for they are inseparably interwoven. To get a more rational idea of the theory of evolution, science will be forced to supplement its materialistic viewpoint by adding the balancing psychical aspect of the problem. Unless there were this psychical aspect to counterbalance the physical aspect, of the evolutionary program, everything would be in a chaos. In the Cosmos, the equilibrium and harmony must be preserved. The operation of the two contraries produces harmony, like the centripetal and centrifugal forces which are complementary to each other. If the one is arrested, the action of the other will immediately become destructive.

Harmony is one of the universal laws; in conformity to it, man's psychic body must be the balancing aspect of his physical body; the two bodies MUST be distinctive aspects of the ONE SELF. Each body MUST vibrate at its own distinctive rate; each must have its distinctive polarity and each MUST seek to unite with its opposite in a regular septenary manner.

Consciousness Is Septenary

Nature never works simultaneously; never proceeds by leaps or bounds. She must have time regardless of what world she is working in. The divine life that is cabined within the form ever presses outwards, gently but constantly. In every form, be it mineral, vegetable, animal, or man, this expansive energy is ceaselessly working. This is the evolutionary force, the lifting within the forms, the rising energy which science glimpses but knows not whence it comes. But science can easily notice that it proceeds in its DUAL evolution cyclically and septennially. There is a septenary law in nature, in which the seventh, fourth, and first members play a distinct and specific part in the Cosmic scheme. We can employ this law as a Key to reveal the truth of human consciousness. Human nature within man and all nature without are alike seven-fold.

Therefore, there are seven times seven states of consciousness which define the fruits of human consciousness. Furthermore, human consciousness has its three PRIMARY vehicles and four subsidiary ones which compose the entire gamut of vibrations that compose the one life in man. The self in man can work up and down this Cosmic keyboard because each of the seven states of consciousness corresponds with each of the seven planes of nature with their characteristic vibratory rate. The Self can express itself as a conscious entity, on all the different levels of nature when all its vestures are in vibratory attunement with them.

The I am I

The individualized Self is the actor in every vesture he wears; it is his presence that gives the feeling of "I am I" alike to the body and mind. The "I am I" is that which is self-conscious, and which, by allusion, identifies himself with that vehicle which he is most actively energizing. To the earthly man of the senses, the "I am I" is the physical body with its earthly desires; to the scholar

the "I am I" shows himself as the intellectual vesture, for it is in its exercise that most of his life's joy and interest are concentrated. To only few people (like the mystic and philosopher) who rise to abstract heights, will the Self feel itself in its own fiery, or superelectrical environment.

The unfoldment of the self and its fiery vesture is but the progressive manifestation in him of vital energy derived from the sun and its divine source. Its voltage can be raised within the nervous system into supersensible energy (vitality, conscious electricity) of incredible voltage, hardly comparable to the form of electricity known to the physicist. This force can be governed by man, but its secret has been carefully guarded from the profane. Constant aspiration will liberate this living flame and arouse the dormant nerve centers which have become atrophied from disuse. When regenerated, they reveal to the aspirant the superphysical states of consciousness. The highest and most sublime form of consciousness is the Nirvanic consciousness in which existence is raised to an inconceivably intense vividness. Man then becomes god on earth and he returns to the divine source from which he originally started in his round of evolution as the eternal pilgrim or Self.

This Self is the real man, his body is but a temporary form which disintegrates to its physical elements. But the Self is immortal and his consciousness is never lost. Its psychical and physical components fluctuate but the Self remains constant during all time as it is eternally immortal. It is the thread of each man's Self, always a living Self. No more than death does birth mean any break in the Self's consciousness. So-called death is in nature's program in order that the Self may progress ever onwards and upwards to its goal.

The Extensions of Consciousness

Human consciousness is not tied down to but one physical plane but can be extended through forty-nine gradations from the waking to the Nirvanic. Very few people can attain to the higher planes; so we stop at the fourth stage since it is seldom that one can go beyond it with any degree of certainty (H.P.B.). The Nirvanic stage is allegorized in the fiftieth Jubilee year following the Sab-batical Sabbath (Levit. xxv). By a series of progressive awakenings, there is an upward progress of the Self from the physical plane. The higher senses latent in man begin to function while the Self remains at its loftier height and it can master the secrets of sounds and colors that are inaccessible to the physical plane, with the gradual approach to the oneness of sense and feeling.

There is something very strongly suggestive in the fact that the waking physical consciousness can be gradually extended to higher realms. At the opera, we are subjected to the vibrations of SOUND, and we are carried "beyond ourselves" until we forget our surroundings and we live for the moment in the world which the artists are creating for us. Their feelings are our feelings, their emotions are our emotions. We are clothed in our tabernacles of flesh but actually we feel and live as if we were outside ourselves.

We go to the art gallery and we revel in the glorious COLOR productions of the master artist. We are similarly carried away by them to the extent that we forget where we are and we are living in the environment depicted on the canvas.

So too we can take a certain drug and its chemical vibrations transport us into ecstasies unknown to the normal consciousness.

When we go to sleep, we live in a different world and our dreams carry us into vivid experiences in which we use all sense faculties; yet we are actually lying inert and subconscious.

The Self Is Always Active

Dreamless sleep is but one of the expanding states of consciousness in which the Ego can function. The universal law is that under normal conditions, rest must alternate with work in all vital processes or phenomena; otherwise speedy exhaustion and death surely will follow. All forms of bodily activity cause an exhaustion of energy which must be replenished. This renewal of psychical force and physical rest are provided by nature through the subconsciousness in sleep.

The Self is never asleep and knows no rest. While the objective faculties of the sleeper are held in abeyance, the Self is intensely active in guarding the vital processes, and brooks no interference with them. It is self-evident that an intelligence outside the brain must keep up the heart-beats and the breathing while the brain is temporarily disconnected from external stimuli. There is life present and something must control this precious life. If nothing unforeseen happens to break asunder the superelectrical threads which connect the Self with the physical body, the person returns to his waking consciousness.

As evidenced by the mystic, the Self's waking consciousness is centered in even a higher degree of consciousness. This is the Self's proper sphere of functioning, and the Self strives to live in it by getting rid of the lower planes which are obstacles to his climbing to his goal.

Three Primary Forms

The entire consciousness in man is, therefore, manifested through a septenary gradation of principles, in which the first, fourth, and seventh are called its PRIMARY vehicles.

We shall, therefore, consider only these three PRIMARY types of consciousness and differentiate them as (1) the waking, (2) the subconscious, and (3) the supraconscious.

The waking, or objective, consciousness acts upon the objective things through the objective senses. The closer attention paid to these objective things at each moment, the clearer will they be. It is only a very small part of our whole consciousness since it is limited to the definite extent that the physical brain and its five senses can answer certain vibrations which fall within a certain range. Its mechanism is confined to the cerebro-spinal system which controls the VOLUNTARY actions of the body SOLELY.

The subconsciousness is the Self's acting through the subjective (inner) and the objective (outer) phases of man. Its mechanism is the sympathetic nervous system which controls BOTH voluntary AND involuntary actions of the body. It includes not only the vital functions but all those strange and dim relics of our past which have come down to us from our ancestry.

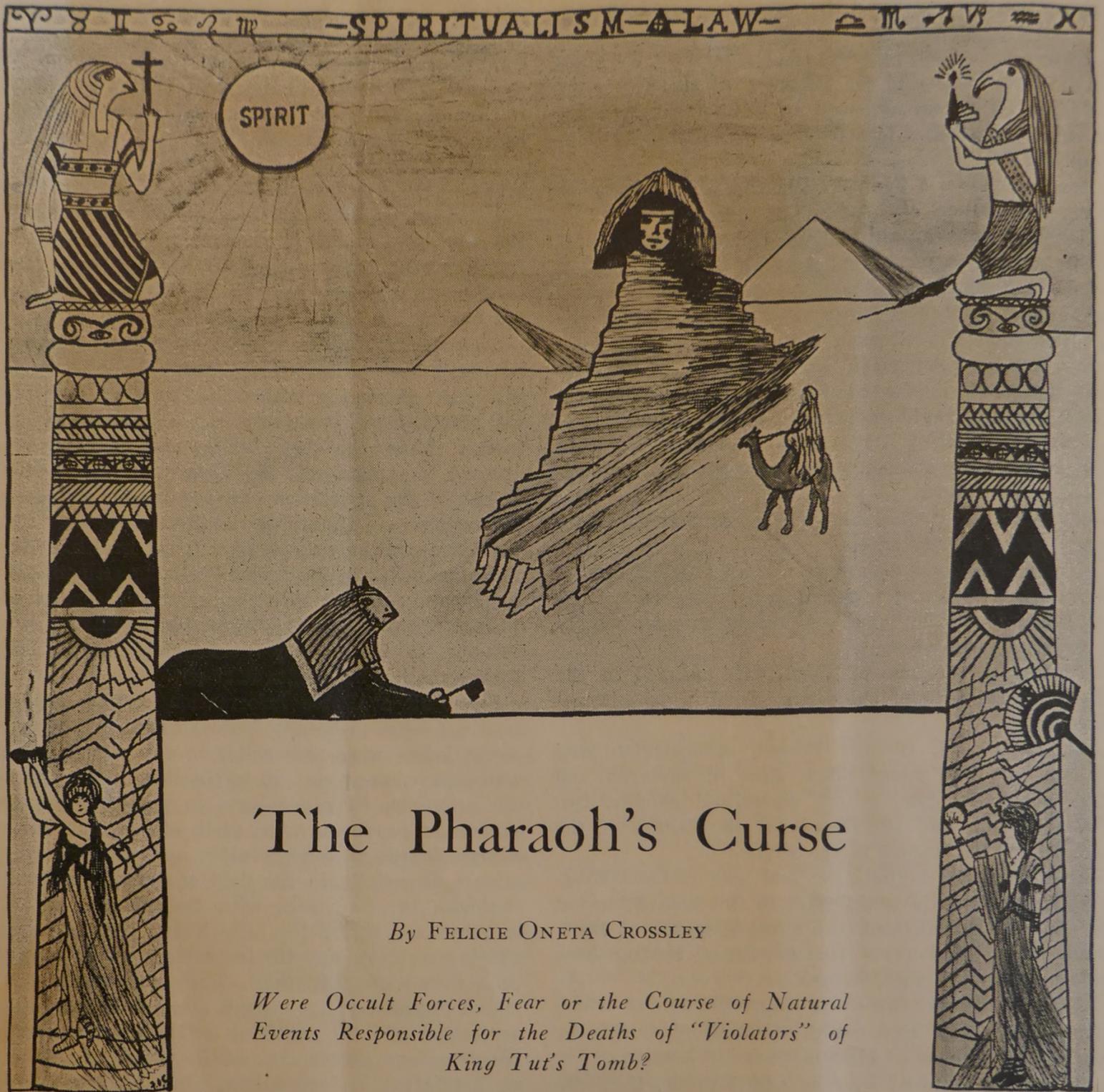
Supraconsciousness has to do with the abstract things which the Self is continuously engaged with, only occasionally projecting them upon the mirrors of the objec-

(Continued to page 25)

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Arthur Conan Doyle
James Conan Doyle



The Pharaoh's Curse

By FELICIE ONETA CROSSLEY

Were Occult Forces, Fear or the Course of Natural Events Responsible for the Deaths of "Violators" of King Tut's Tomb?

DOWN through the ages people have been held in subjection to priestcraft through imposed systems of superstition and the fear of "curses" or anathemas. Cleverly conceived to gain power over the unenlightened, the superstitious fear of "curses" once implanted has spread until it may be traced, in some form, in every religion from the most primitive to the most modern. However subtly concealed, it survives today.

The growing enlightenment of the masses, however, means the progressive conquest of superstition. Yet every now and then something occurs to remind us that ideas which reason has long since repudiated still continue to exist in the curious limbo of the subconscious. The most striking of these instances in recent years is the so-called "curse of the Pharaohs" and its alleged causation of a very high percentage of fatalities among those who "violated" the tomb of King Tut-Ankh-Amen. Newspapers and magazines throughout the world have given a current publicity to the facts that makes this article timely.

The range of opinions respecting the "curse" is almost

as interesting as the subject of the curse itself. Writers of evident intelligence solemnly debate the question whether the deaths came as a consequence of the "invasion" of the tomb, or can be attributed to purely natural causes. Many conclude that the former view is to be accepted, notwithstanding the widely differing circumstances in the list of deaths.

Approximately forty-five persons were connected with the alleged violation of the tomb of this illustrious Pharaoh who lived three thousand years ago, and over whose splendid mortuary vault ancient magicians and priests are said to have woven the protection of a "curse." Of those forty-five, twenty-one have already died. The following list is taken from the *Nieuwe Rotterdamsche Courant*:

1—Lord Carnarvon, promoter of the enterprise, who furnished the capital, and who was present at the opening of the tomb. Died suddenly a few weeks later.

2—Archibald Douglas, radiographer, who made a pho-

THE GREAT PYRAMID OF GIZEH.

DID you know that the Great Pyramid of Gizeh was designed by the Son of God? Did you know that His name was then Melchisedec? Did you know that Herodotus tells us that a SHEPHERD named PHILITIO got the credit of building the Pyramid, and Philitio means simply LOVED ONE, and that the loved one was simply Melchisedec, and that Melchisedec was made like unto the Son of God, as per Hebrews 7th Chapter? Did you know that the Great Pyramid was designed to a great law and that Melchisedec left a rock-cutting in the Gizeh rock just East of the Great Pyramid that was to confirm the law whenever He thought good to reveal that law? Did you know that The Great Law has now been revealed and that among its functions it squares the circle and doubles the cube, and many other things that man has tried to do since creation? Did you know that no man hitherto has ever squared the circle? Did you know that the Pyramid gave the date of the Great War to the day, and also the Armistice and the slump? Did you know that the Pyramid gives the date of Christ's birth, baptism and resurrection? Did you know that the mysterious ratio called pi, or 3.1416, rules the Pyramid? Man has only comparatively recently discovered pi. Did you know that there is only one system of measures on earth that solves the Pyramid and that those are British, or Israel's; as Israel is Britain, not the Jews? Did you know that if the Pyramid's Grand Gallery length of 1883.25 inches be subtracted from 1914.666 A.D. the Great War outbreak, that the resultant is 31.416 or ten times pi? Do you know that if a circle exactly 31.416 miles diameter be drawn over London that it passes through the little village of *BUSHEY* in Hertfordshire, and that therein is an inn called The Red Lion, and that on *SUNDAY*, the 11th day of March, 1883 A.D. there was born of *CHARITY* a messenger? Do you see that 1883.25 inches of Grand Gallery length means simply the year 1883 A.D., and that the fraction .25 means the first quarter or the month of March, and that 31.416 means the messenger's age on 1914.666 A.D.? Do you see that 31.416 means also the diameter of circle, with the Tower as centre, whereon that messenger was to appear at the *ELEVENTH* hour? Do you know that no one in Bushey or Hertfordshire knows anything about the family: they have disappeared, but the Registrar of Births has it all recorded in black and white? So the Pyramid is right again. Did you know that Glasgow is exactly 11 times 31.416 miles from the Tower of London, the old, old home of the *LION* kings? Did you ever wonder why the *LION* is on our arms, our flags, and ships, and inns, and hotels? Why Scotland has the *LION*? Why Britain is caricatured as a *LION*? Why Christ is the *LION* of the tribe of Juda? Do you now wonder that the messenger was born in a *LION*, on a Sabbath, on the 11th hour, of *CHARITY*, and why he is 31.416? Did you know that the Great Tribulation is indicated in the Great Pyramid to occur in 1928 A.D., and that about then Number 666, or the devil himself, will assume power on earth and be slain, all as long prophesied? The Pyramid says so, the Bible says so, and all good men see it coming, and principally the spirits from the *PIT*. Isaiah 14. Did you know that Charts called No. 1 and No. 2, which shew many parts of the Pyramid solved for the first time in history, can be purchased for 3/- each, and can be had post free from

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tograph of the mummy by X-Ray process. Died shortly after.

3—Professor Lafleur, of McGill University, Toronto, one of the first visitors to the tomb. Died since.

4—Evelyn White, an assistant in the research. Committed suicide, leaving a letter: "The vengeance of Pharaoh pursues me."

5—Mons. Benedite, a French archeologist and visitor to the tomb. Died since.

6—Signor Casanova, an Italian archeologist and assistant in research work. Died since.

7—Colonel Herbert, an American millionaire, brother-in-law of Lord Carnarvon, present at the opening of the tomb. Died suddenly. Reason unknown.

8—Jay Gould, an American millionaire, one of the first to visit the tomb, in the company of Lord Carnarvon. Died of a specially rapid pneumonia, shortly after.

9—Prince Ali Fatmy Bey, one of the first Egyptian notables to visit the opened tomb. Assassinated mysteriously a few days later.

10—Secretary of Prince Ali, who accompanied him to the tomb. Died shortly after.

11—Miss Greeley, an American woman of good family, a visitor to the tomb and who had in her possession some objects taken from the tomb. A tragic suicide, shortly after, for no known cause.

12—Doctor Carver, one of those who assisted in the demolition of the door of the tomb. Died in an automobile accident.

13, 14, 15, 16, 17, 18—Six French archeologists and journalists who had spent much time in research and writings about the tomb. One committed suicide, two died of accidents, and the details of the deaths of the other three are not known to the writer.

19—Capt. Richard Bethell, son and heir of Lord Westbury, who had actually taken part in the excavations at Luxor. He was found dead in his bed in a club at Bath, England, under mysterious circumstances, having been in perfect health the night before.

20—Lord Westbury, father of Capt. Bethell, of whom mention has already been made. Committed suicide by leaping from a window of his apartment in London.

21—A curious incident may be added to the list. On the day of Lord Westbury's funeral, the hearse containing the body of the suicide ran over and killed an eight-year-old child in the street."

This appears an amazing list of dead to have been connected with one enterprise of such comparatively recent date. Of the writers who have discussed the subject, one whom we quote at some length is convinced that despite the absence of a logical basis for the belief, the "curse" is responsible for all the deaths. He dismisses the possibility of a natural interpretation of events, and says, in *The Seer*: "It is especially necessary to consider the possibility of a vengeance which remains active for a period of three thousand years, and further to examine the means of a power so formidable and so enduring.

"Strictly speaking, it is not just to consider as a 'curse' the implacable judgment which hangs over the heads of the violators of the tomb. It is not a 'curse', but a just and righteous punishment. The criminal who goes to the gallows because he has broken the laws of his country, is not executed because the laws curse him, but because they condemn him, which is a very different mat-

ter. In the same way, those who break the occult laws and who—either consciously or unconsciously—destroy conditions by which, according to the ancient rites, the soul was still united to the body, should not be surprised if they are condemned by the same occult laws. It may be a doom: it is a judgment."

The author of this article has devoted many years of study to the vast realm of occultism without discovering any foundation for such a belief as the foregoing. But the writer just quoted continues: "That it is possible for such vengeance to extend over a period of three thousand years is proved in the most rigidly scientific way by the fact that it has happened."

That "rigidly scientific" is an arresting phrase. We do not deny the "power of thought," the potency of occult forces set in motion with either good or bad intent; but we affirm more positively the existence of protective forces. These the above writer also acknowledges in an attempt to explain why Mr. Howard Carter—chief archeologist of the expedition and responsible for the opening of the tomb—is apparently unaffected by the "curse" and has since continuously enjoyed good health. Mr. Carter disclaims belief in the "curse." Being an eminent Egyptologist and familiar with the secret rites practiced by the ancient priesthood, it is alleged that he knew how to avert disaster to himself by performing certain protective rites—whether he admits it or not.

From all available information on the subject there does not seem to be any logical basis for the belief that occult forces were responsible in any way for the deaths which have occurred. It is possible, in accordance with the principles of psychology, to project a mental force capable of producing good or ill effects, but this requires a high degree of concentration and will-power. Modern science, especially in the field of radio, has familiarized the man in the street with the phenomena of "wave lengths" and vibrations. He knows that the instrument which broadcasts and the instrument which receives must be in tune with each other. The same laws which prevail in the physical realm prevail also in the psychical. The projecting and the receiving minds must be *en rapport*. Blessings and curses are equally impotent in the case of an indifferent or incredulous mind. When aware of its divine attributes the mind is master of every situation. Conscious of no evil intent and filled with a positive altruism, it is protected—as if by armor—against "curses" or any other malevolent influence, real or imaginary.

If one believes that harm can be wrought by "curses," or that another has the power to do him evil, he automatically opens the door of his mind to the force which he fears—the citadel is breached, the psychic contact is made, and harm results. One may unconsciously, in too negative a state, be affected by ignorant, discarnate spirits or malicious mental forces. The facts of obsession demonstrate this. But a recognition of the possibility and the maintenance of a positive mental attitude acts as a "protective wall." Like a boomerang the malicious thought force rebounds upon the sender, who usually suffers himself the thing he aimed at another.

All the twenty-one deaths might be listed in the obituary column of any daily paper without attracting special attention aside from the prominence of some of the

(Continued to page 24)

Mediumship and Genius

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

"A genius is not every one who has an inspiration. This is equally true of mediumship."

HERE is no more reason to be ashamed of mediumship than there is to be ashamed of genius. The connection between them is obvious. If the usual definition of genius is correct, mediums must belong to this category, a fact long recognized by qualified researchers.

A genius is a person possessing extraordinary capabilities, which may be general or specific. If specific they fall into one or the other of the following classes: intellectual, esthetic, artistic, literary, philosophical, religious, mathematical and organization. Their peculiar qualities cannot be learned and are not the product of hard work, although geniuses may be scholars and very industrious. Genius is dependent upon inspiration, is inexplicable, unique and unteachable. A genius cannot be made, although he can be encouraged and inspired by example and praise. Genius appears to be something outside the range of the individual's ordinary consciousness, as if it were not the result of his own capacity.

This has been recognized ever since a word was coined to express genius. The ancient Romans attributed the inspiration to an independent spiritual force which was at the same time so linked up with the privileged one that it was also part of himself. Time has modified the original meaning of the word and gradually eliminated the idea of an independent spirit, attributing everything to the person. But genius is as big a mystery as ever.

It is possible that mediumship will lead back to the old Roman idea of a cooperative spirit. At present the inclination is to ascribe genius to the operations of the subconscious; but too little is known of this phase of mind to permit anyone to speak authoritatively on the point. The theory, however, presents no difficulty so far as mediumship is concerned, as supernormal faculties are undoubtedly subliminal. People do not see clairvoyantly with the normal eyes nor hear clairaudiently with normal ears. Practically everything about supernormal-faculties indicates their source to lie in the subconsciousness.

The points of resemblance between genius and mediumship are so close as to be unmistakable. Most geniuses are said to be rather childish and vain. They are pleased and perplexed with their power, inclined to be boastful, and work as if it were play. The faculty is spontaneous and may manifest at any time, and is quite beyond the ability of individuals to produce, although they may put themselves into the condition most conducive to it. While associating themselves with their productions, they nevertheless view them in an impersonal way.

The works of genius may be useful or useless, but they must be expressed. That is why so many have died in poverty unrecognized in their day and generation, and why so many are in asylums. Only those who produce results useful or pleasing to their fellows are appreciated and rewarded.

If their work is unconventional they may be execrated

and persecuted. This has been the experience of every kind, especially those gifted philosophically and religiously. Mediumship falls in the main into these two classes, and has suffered the shafts of religious conventionalism. In time the work of the persecuted genius may win recognition and his name be revered and praised. This was the case with the Buddha, Jesus of Nazareth and Swedenborg; and is becoming the case with mediumship. If the inspirations of genius serve no purpose, they are entirely forgotten; this has often happened in art and in literature. Genius must win its spurs, but even if it fails to do so it is still genius.

Goethe's belief that if children grew up according to early indications we should all be geniuses, applies very closely to mediumship. Most children appear to have psychic faculties, but are discouraged by their parents, who in ignorance attribute their strange experiences to imagination. This and want of technique cause the average tendency to genius to sink into the background, and the ordinary social values rise to the supremacy.

This is true of mediumship. Careful training and much sympathy are essential to the proper development of supernormal gifts. If commenced early enough, this might enable everyone to become more or less sensitive to impressions from the metethereal world.

A genius is not everyone who has an inspiration, as a certain amount must come from intellection and habit of mind. This is equally true of mediumship. Discrimination must be made between the operations of imagination and those which have supernormal origin. It often takes an expert to tell the difference. That is one reason why all would-be mediums should seek in their unfoldment the advice of an expert. The individual cannot judge himself owing to the intensity of his emotions, and these are naturally very active when anyone is anxiously trying to develop such rare and important faculties.

Temperament has a good deal to do with genius; it also has with mediumship. The best mediums are usually extremely sensitive and self-conscious, their nervous system is highly strung, not, however, in a pathological way. During the development of their powers a decided change may occur for the better, giving rise to a sense of satisfaction, similar to that felt by the genius when he has given expression to his inspiration. A feeling of relief prevails, due to having given birth to something that causes a feeling of restlessness.

Genius is largely dependent on heredity, so is mediumship; but in both cases there are exceptions to the rule. Neither genius nor medium depends so much upon environment as upon heredity. Every class of society may produce examples of both of a high order. Nor are they dependent on intellect. Some geniuses have been below normal in education and intelligence. Only occasionally, however, have geniuses been imbeciles. The same applies

to mediumship; as, with genius, most mediums have at least ordinary intelligence.

It has been observed for centuries that geniuses are often rather morbid and given to fits of melancholy and excitement. Both moods are common to good mediums. Genius has an innate capacity, so must mediumship. That is, not everybody can be a good medium, any more than he can be a good genius. But everybody appears to be gifted with some degree of mediumship, just as everybody is endowed with a degree of genius, for whoever can dream is a genius. Not a very useful or outstanding boon, but a genius none the less, as dreams are spontaneous and exhibit powers far beyond the capacity of the ordinary mind.

Huxley was near the truth when he compared geniuses among men biologically with "sports" among animals. That is, they have all the ordinary qualities, plus some peculiarity not usually found among the normal or ordinary members of the race. The analogy must not be pressed too far, as there is an immense difference between the psychological states involved in genius and mediumship and the physical conditions of biology.

Do not be ashamed of mediumship. To develop it may raise people out of the common order, but it places them in the van of evolution, and puts them in the company of the best examples of the human race.—*From The Banner of Life.*

Two Golden Days

By ROBERT F. BURDETTE

HERE are two golden days in the week upon which and about which I never worry—two care-free days, kept sacredly free from fear and apprehension.

One of these days is Yesterday. Yesterday, with its cares and frets, and all its pains and aches; all its faults, its mistakes and blunders, has passed forever beyond my recall. I cannot undo an act that I wrought, I cannot unsay a word that I said. All that it holds of my life, of wrong, regret and sorrow, is in the hands of the Mighty Love that can bring honey out of the rock, and sweetest waters out of the bitterest desert. The Love that can turn weeping into laughter; that can give beauty for ashes; the garment of praise for the spirit of heaviness; joy of the morning for the woe of the night.

Save for the beautiful memories, sweet and tender, that linger like the perfume of roses in the heart of the day that is gone, I have nothing to do with Yesterday. *It was mine—it is God's!*

And the other day that I do not worry about is Tomorrow. Tomorrow, with all its possible adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond my mastery as its dead sister, Yesterday. It is a day of God's. Its sun will rise in roseate splendor, or behind a mask of weeping clouds—but it will rise.

Until then, the same love and patience that held Yesterday, holds Tomorrow. Save for the Star of Hope that gleams forever on the brow of Tomorrow, shining with tender promise into the heart of Today, I have no possession in that unborn day of grace. All else is in the safe keeping of the Infinite Love that is higher than the stars, wider than the skies, deeper than the seas. Tomorrow is God's day. It will be mine.

There is left for myself, then, but One Day in the week—Today! Any man can fight the battles of Today. Any woman can carry the burdens of just One Day. Any man can resist the temptations of Today. O, friends, it is only when we wilfully add the burden of those two awful eternities—Yesterday and Tomorrow—such burdens as only the Mighty God can sustain—that we break down. It isn't the experience of Today that drives men mad. It is the remorse for something that happened Yesterday, and dread of what Tomorrow may disclose.

These are God's Days. Leave them with Him!

Therefore, I think and I do, and I journey but One Day at a time. That is the easy way. That is Man's Day. Dutifully I run my course and work my appointed task on that Day of ours. God, the All-Mighty and the All-Loving, takes care of Yesterday and Tomorrow.

The Pathfinder

WE cannot find the pearl in the oyster until we open the shell. Life is a sealed book to the man that won't think. Tradition is no criterion of truth. Blind faith will get us nowhere. Without a knowledge of life we have no preparation for taking the next step. The exercise of grey matter is the key that unlocks nature's secrets and pours into our lap her treasures.

"We cannot see the germ in the acorn that holds the potential life of the future tree. We do not see the main-spring of life, for the same reason. It is the hidden quality that we must investigate before we are wise.

"God may be in every leaf and flower, in the mountains and the valleys. But the flowers, mountains and valleys are but expressions of that hidden force which we know so little about, and we must go deeper than the surface

if we would know how life is operated. And until we do know the plan, how can we build our everlasting structure?

"The normal mind possesses the faculty of reason. The more we try to stifle that faculty the more it persists in coming to the front and making itself known in no uncertain terms. We can never be quite happy while we refuse to answer reason's queries as to the whys and wherefores of life. Reason is a God-given quality, and to refuse it utterance is to strike back at our Maker a dastardly blow. As much as to say: 'You made a mistake in giving me a thinking mind. I don't want to think. I don't want to know anything about life; but I want to have an easy time without work.'"—W.H.S., in *The True Light.*

Props for the Fainting Heart

By PATRICIA D'ESTE

Has Religion Kept Abreast of the Times?

ALL religious creeds, all slogans, all worldly knowledge painfully acquired, are but "props" for the fainting heart of mankind. Some day when the souls of men have advanced beyond the stage where such props are needed, mankind will stand independent and free. Until then there is great need of religion—in its higher, truer sense, aside from creed and dogma; a religion which stresses the fact that man alone is responsible for his lot in this life as well as in the after life—that life of which Omar Khayyam said:

"Heav'n, but the Vision of fulfill'd desire,
And Hell, but the Shadow from a soul on fire."

Of these "props" Spiritualism is at present the strongest, because it carries the proof which this questioning age demands. Religion has not kept abreast of the times. It gives confused reply to the questions we ask. We are unconvinced by its assertion that because Jesus died "the cruel death of the cross" we shall be "saved" if we but accept that fact. This conception long ago was repudiated by Omar in a classic stanza of *The Rubaiyat*:

"I sent my Soul through the Invisible,
Some riddle of the After-life to spell;
And bye and bye my soul returned to me,
And answered, 'I Myself am Heav'n and Hell!'"

The symbology of the Bible shows that the "death OF the cross" (not the death ON the cross) is the death of the lower self and the "crossing over" from the lower to the higher side of life. Think, for a moment, where this "cross"-ifixion took place. It was at Golgotha, "the place of skulls." In the skull of man there is a cross formed by the avenue which supplies both the brain and the sex glands with life. In regeneration the life-force is brought up to the head instead of descending, and the person determined upon the regenerate course of life is bound to "die the death of the cross," for the lower senses "betray" the man and "deliver him over to torment." This is the place where a terrific struggle will be waged, for the current of life flowing to the brain, with its flood of carnal thoughts, must be reversed. Many believe this must mean destruction to the brain, but Paul spoke of "a more excellent way." Did he have prescient knowledge of the function of the pineal gland which guards the path from the sex glands to the brain, and renders possible the creative genius of a Newton or an Edison? If you doubt the interpretation that Jesus died the death OF the cross rather than ON the cross, read Philippians 2:8—"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death OF the cross."

While those who are materialistic in their thinking affirm the necessity of using the life-force for the gratification of the physical senses—and these senses will betray you unless you determine otherwise—there is a higher conception of, and a higher use for, this vital force. "He that hath ears to hear, let him hear." It requires fuel to keep a fire burning, and in this age there is plenty

of fuel to feed the blazing fires of passion in the vogue of a materialistic psychology bereft of every sense of spiritual values. In the mad dance of present-day carnality are we spinning down the same fateful declivity that ended in ruin for so many nations of the ancient world? What religion but Spiritualism can counteract the poison of a false but popular philosophy whose pestilential propaganda is sweeping multitudes away from their ethical ideals?

In an age when the cult of the "sensationalists" holds so wide a sway Spiritualism possesses the appeal of its phenomena. While it is a fact to be deplored that many frauds invade this field for sordid or mercenary motives, still if there were never a genuinely psychic phenomenon imitation would be impossible. Imitation jewels only emphasize the intrinsic value of the real gems. Spiritualism has the power to *attract*.

But it must also *hold*. This it is able to do when its philosophy, explaining the phenomena, is taught by persons who are intellectually competent. Too often in the past, and too largely yet today, inability to present the philosophy in an impressive way has been a reproach, as it continues to be. But a finer and higher type of teachers is coming to our platforms. Our own ranks are producing some of the best—and will produce an increasing number as our own young people, college-trained, dedicate their lives to a career in Spiritualism. Then we are having accessions from the outside, as ministers who have achieved eminence in their denominations have the courage to proclaim our Truth.

Spiritualists have awakened to the necessity of educating their mediums as well as their speakers. Only a lack of education has kept Spiritualism from being placed on a level with the great contemporaneous movements in the world of religion and philosophy. In the opinion of the writer, Spiritualism is not strictly a "religion." It is rather a philosophy which may be widely inculcated in other religious systems. It is the basic fact of the Bible, and should be integral in every religion that acknowledges the Bible. Every great religion was founded by a Seer. Christ supremely was a Seer. Who can deny the significance of these facts?

What makes for vogue in any movement is social prestige. When men and women not only of the intellectual class but of the socially elite become known as Spiritualists our Cause will emerge into the sunlight of popularity—and consequent prosperity. Whatever may have been true originally, is not social prestige at the present time the chief cause for the success of Christian Science?

The writer was reared in Spiritualism. A brilliant and talented mother endowed her with the privilege in her girlhood to contact intimately some of the choicest people in the movement. We were often guests in the beautiful home of Dr. Helen Palmer Russeque at Hartford, Conn. Dr. W. F. Peck and his niece were members of our intimate circle. So were Mrs. Carrie Twing, Mrs. Katie Ham, May S. Pepper and many others prominent a few

years ago. In the era of unpopularity they were pioneers. My mother was a teacher and school principal. Reasons of discretion made it needful for her to keep from an antagonistic public the knowledge of her interest. Only in the most recent years has she felt that she could let it be known. Yet during all the time that professional considerations dictated silence Spiritualism was her religion, and more than once it proved a "saving grace" indeed in hours of crisis.

Emerson says: "Revelation is a disclosure of the soul." When it becomes that, and is no longer confused with for-

tune telling, it will attain a new dignity. When we learn how responsible we are for our own conditions we shall begin to build a happier destiny. We shall know there is only happiness in store for us if we give only happiness to others.

So we shall—once more to quote Emerson—"forego all low curiosity and accepting the tide of being which floats us into the secret of nature, work and live, and all unaware the advancing soul has built and forged for itself a new condition—and the question and the answer are one."

The Evolution of Religion

By MADISON ROMAINE

*"A Fire mist and a planet; a crystal and a cell;
A jelly-fish and a saurian; then caves where cavemen dwell;
Then a sense of law and order; a face upturned from the sod;
Some call it evolution—while others call it God!"*

COMPARE this hymn of a modern poet with the poem in the opening chapter of the Bible:

"In the beginning God created the heavens and the earth.

.....
And God saw everything that He had made, and behold,

It was very good. And the evening and the morning was the sixth day.

And God rested on the seventh day, and hallowed it;

Because in it He rested from all the work which He created."

This seems to us an infantile conception of creation, such as marked the childhood of the race. It was correct nevertheless in its great outlines, though misconceptions distorted it in particulars. The first chapter of Genesis gives a beautiful description of creation—and a true one—if you know how to read between the lines. Paul said, "When I was a child I thought as a child, I spake as a child—but when I became a man I put away childish things."

How like children all of us are. We strive and climb, and how proud most of us are when we feel we have gained the summit of our ambitions; that is evolution. History records the ancient Israelites, with childlike simplicity, eager to receive the revelations given through Moses. They followed his teaching faithfully because they had not the least definite conception of such a being as God.

Down through the ages generation after generation have blindly followed the dictates of faith without foundation, stilling reason in the belief of supernatural powers and agencies to account for natural phenomena.

At the feast of Belshazzar a hand appeared opposite him and upon the wall in bold characters wrote "Mene, Mene, Tekel Upharsin" (Daniel 5:25). Daniel, of all the wise men, was the only one able to translate it. Samuel gave wise counsel to Saul until Saul became so arrogant he believed he could get along without the counsel of Samuel. Later, so much confusion arose Saul knew not what to do, nor where to go, so he inquired for "someone with

a familiar spirit" and was referred to the Woman of Endor—later branded as the Witch of Endor, even by a noted minister in Los Angeles in an age of enlightenment. History has not proved that she was other than a beautiful, noble character whose true predictions proved her ability. (1st Samuel 28.) Jesus said, "By their fruits ye shall know them." Her "fruits" should be sufficient testimony.

After 6000 years or more of evolving and learning, our flight through time brings us to the age of Jesus' birth which marked a new epoch in the evolution of religion. In previous dispensations the rule had been—an eye for an eye, a tooth for a tooth, and might superseded right. Jesus taught that right was greater than might, and all his teachings exemplified Love, Truth and Service. When Peter asked him, "Lord, how many times must I forgive my brother?" Jesus replied, "Seven times? nay, seventy times seven." In his parable of the prodigal son he taught forgiveness without recrimination. Consider his attitude toward the "scarlet woman", Mary Magdalene. Divine love and understanding administered to her made of her a "ministering angel." All through his life Jesus taught the need of love and unselfish service. But people of that day—like the majority of today—could not comprehend his spiritual message, so they crucified him. But his influence did not end with the flight of mortal breath for it had taken root in the hearts of men. Down through the generations since that historical event on Calvary and its subsequent phenomena, his message has reverberated throughout the world until millions are leavened by its influence. It is the dominant sentiment of this Nation—and it is the prayer of the wise that the time may soon be when his message of love will be the ruling power of the Nation. For as Paul said; "Love suffereth long and is kind; Love envieth not; Love vaunteth not itself, is not puffed up; doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things. Love is the fulfilling of the law." Love is the greatest thing in the world; the greatest thing in the universe—God is Love.

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Master Key to Psychic Unfoldment

By DELTA SAMADHI

Our Knowledge Is Limited by Our Sensibilities, by the Testimony of Consciousness.

Lesson Fourteen—Controlling The Senses

DUE to prevalence of greed, selfishness, envy and other unspiritual qualities—even among students and advocates of the esoteric philosophies where they seem to wreak more tragic results—we feel it imperative to give here a few instructions upon “building a protective aura.” That ignorance of the Law and the consequence of infraction is responsible for its violation seldom occurs to the perpetrators, who often are boastful of the power they possess.

It is necessary to build a protective aura around oneself before entering a seance room, promiscuous crowds, or other places where negative conditions may be present. Disturbing mental and psychic influences and thought waves fill the ethers: these may be of a mundane or an astral origin and may be equally annoying. Rhythmical breathing is very effectively employed in building a protective aura by which one may render himself immune to outside influences of every description.

We again remind that in all these exercises the spinal column must be kept straight. Clear the lungs and breathe rhythmically according to previous instruction, employing the regular pulse-unit beat, not to exceed seven cycles. (No exercise should be overdone.) Use the imagination to build mentally the “protective aura,” and the attention and will to project it, surrounding your body for several feet in all directions. This forms an oval shield which cannot be penetrated by any psychic or mental currents, and will enable one to gain mental poise, which comes from perfect confidence and faith. However, the most important part of this formula is the accompanying affirmation which will express self-realization of Masterhood and the divine, creative powers of the “I AM.” More than all else mankind needs knowledge of its divinity, of the I AM, the Divine, dwelling within it: the “I AM” which Jesus taught and which the multitudes understood to relate to GOD, yet could not comprehend. When the disciples asked him, “How shall we know the Father?” he replied, “Ye have seen me, ye have seen the Father also; for I AM in the Father and the Father is in me, even as I AM in you and you are in ME.” Could a great truth be more plainly given? It is this indwelling divinity, the realization of which is symbolized in “I AM” that all should strive to attain—and by which we are protected against all external influences.

When one has thus protected himself, undesirable psychic and mental vibrations, and thought currents, will rebound to the sender, often with amazing discomfiture. It is a law of natural “action and reaction” that we reap what we sow; consequently if sowing unpleasant thoughts and conditions, one could not other than reap unpleasantness which inevitably returns as a boomerang to the “creator.” Purity of mind, and realization of At-onement with the divine-creative forces and their eternal protection is the most positive safe-guard we have against

external influences, as well as the internal imaging of our own “mortal mind.”

Selfishness, envy, greed, *jealousy*, all of which create unkind thoughts, are the surest way to attract lower-astral influences and kindred thought forces which result in sorrow and disillusion. Will humanity never learn that we get out of life exactly in proportion to that which we put into it? To deny this is to deny the wisdom and justice of God, to doubt the efficiency of Divine Law. In the limitations of a finite consciousness we are not able to comprehend a Justice so vast in scope, so eternal and supernal, as that of *Life*. It is impossible for the un-awakened soul to associate “life” and “justice.” Few can find a blessing in pain, or feel soul-growth in a heartache, or understand that values can only be realized by comparison. Monotony would be a curse. The sun is only radiant in comparison with darkened skies. Exuberance of health is only realized in the presence of sickness. Joy, in comparison with sorrow; love in contrast with indifference. Life is wonderful only by way of comparisons, which are the result of progressive or retrogressive influences—obedience or disobedience to the laws of life. Life is Law—we cannot escape it. Therefore to gain the most from life we must live in harmony with the laws of life. Selfishness, jealousy, envy, greed, are contrary to spiritual evolution, are destructive, and create sorrow. Therefore, eliminate them from the sanctuary of your mind that your soul may be glorified with the fruits of righteousness. No one can take from you that which is rightfully yours. *Remember that!* If another has success, he has earned it. If another is blessed with love and happiness, he is reaping that which he has sown—though we may wonder how? and when? We cannot pretend to understand life; it is enough to know that Infinite Mind must have destined everything to happen for a purpose—and that purpose for the good, the evolution, of our souls. Therefore, at best, we can only strive to adjust ourselves to the circumstances of life and improve them, if possible.

Sensations

The most important step in all spiritual development is “control of the senses.” Few teachers realize that the senses must be quieted to the extent that we are not conscious of them, before it is possible to concentrate. Many enter classes of psychic and spiritual unfoldment and after a few preliminary instructions are told to concentrate, few, if any, knowing the definite meaning of the term in connection with spiritual unfoldment. When informed they are of the opinion that concentration means to keep con-centered on one subject or object. To a certain extent that is true—but how is one going to keep the mind exclusively on one object or subject when the senses remain persistent in their effort to keep us aware of them. You may succeed in arriving at what seems an eternal

silence, then suddenly to the mind comes the thought, "I am concentrating, I am not thinking of anything." Then comes the amusing realization that, after all, *we were thinking.*

This proves it is imperative that we learn to hold our senses in abeyance to the power of mind—better still, *silence them completely by Will*, if you would gain complete mastery over Self. "Sensations are the raw material of thought," and thought indicates activity of the Mind. When we learn to regulate the "raw materials of thought" we shall have learned how to gain mastery over the thoughts themselves by which we gain control of Mind.

Advanced teachers are beginning to lay more stress on the subjugation of the senses and the various organs of sensation, i. e., touch, sight, hearing, smelling and taste. From the feelings or sensations which arise from the reports of the five senses is formed the principal basis of our whole mental life. From thirst, hunger, emotional and sexual instincts are derived the raw material, or the basic substance of the "mass thought." Few realize how dependent thought is upon sensation. Sensation motivates feelings, emotions, desires and thoughts, which in turn result more or less in external activity.

There are extremists in philosophy and psychology who believe that the sum-total of all our expression of consciousness is the product of sense-origin. In Spiritualism and all advanced occult teachings that hypothesis is accepted, but only partially. There are external forces, spiritual and mental, which likewise are responsible for some of our trains of thought—but even these most often reach us through our senses (clairsentience, clairvoyance, clairaudience and intuition). Even in a deep trance state the spirit, or controlling influence, gains expression through the sense-impressions of the instrument, thereby gaining the necessary emotional expression to be convincing and interesting.

Concerning sensations, William James wrote: "They are the immediate results upon consciousness of nerve currents as they enter the brain, and before they have awakened any suggestions or associations with past experience." According to his conception the sensations are the elementary steps of knowing. A leading writer on this subject says:

"A sensation is a state of consciousness resulting from a nerve action. No one can tell us why nerve action affects consciousness, but such is the fact. Sensations are not knowledge, any more than wool is cloth. They are the raw material out of which knowledge is slowly spun. . . . Not all nervous action appears in conscious sensation, since a healthy nervous system is fortunately a machine which obtrudes no more of its business on consciousness than is sufficient to furnish the raw materials of knowledge. The capacity for sensation lies at the foundation of all knowledge. *Our interpretation of the world is merely the proper interpretation of the senses. . . .*

"Our senses give us only a section of the world's phenomena. If a visitor from another planet were to come to us with a request to be shown terrestrial animals, and if we admitted to view only such as could pass through a hole three feet square, we should do for him in an analogous way what our senses do for us. The visitor would, of course, not know that we had horses, camels, hippopotami, elephants, and whales. In the same way

our senses usher only certain phenomena into the presence of our minds. If we had three or four new senses added, this might open a new world to us; we might become conscious of a vast number of phenomena, which at the present never have any effect upon our nervous organism. It is possible to imagine a race of beings whose senses do not resemble ours, inhabiting other worlds."

To see and comprehend these other worlds is the principal motive for spiritual and psychic unfoldment which is attained only through the "quickenings" and use of the higher senses. This is the purpose of these lessons. The analogy of the "three foot hole" may well be applied to the instructions and descriptions those of the Spirit World try to bring to us. Many people cannot, and do not, understand what they are trying to bring to us, because we have no comparison, no analogy.

On the subject of the dependence of mind upon sensation we have the following excerpt from the pen of a brilliant American psychologist:

"Marvelous as are the mind's achievements, we must note that it is as completely dependent upon the nervous system as is a plant upon the sun, rain, and air. Suppose a child of intelligent parents were ushered into the world without a nerve leading to his otherwise perfect brain from any portion of his body; with no optic nerve to transmit the glorious sensations to the eye, no auditory nerve to conduct the vibrations of the mother's voice, no tactile nerves to convey the touch of the hand, no olfactory nerve to rouse the brain with the delicate aroma from the orchards and the wild flowers in spring, no gustatory, thermal, or muscular nerves.

"Could such a child live, as the years rolled on, the books of Shakespeare and of Milton would be opened in vain before the child's eyes. The wisest men might talk to him with utmost eloquence, all to no purpose. Nature could not whisper one of her inspiring truths into his deaf ear, could not light up the dark mind with a picture of the rainbow or of a human face. No matter how perfect might be the child's brain and his inherited capacity for mental activities, his mental faculties would remain for this life enshrouded in Egyptian darkness. Perception would give memory nothing to retain, and thought could not weave her matchless fabrics without materials.

The powers of understanding would forever lie dormant were it not for the impress of the sensations and the action of external agencies on the nerves, because these are the carrying agencies which directly supply the mind with its material for knowledge. The highest ideals, ideas and inspirations are gradually developed from the accumulation of sense experiences, but to guarantee the truth of them we must find concrete examples in what we believe to be 'real existence.'"

Our knowledge is limited by our sensibilities, by that which may be compared with something already in our realm of consciousness. By the avenues of sense we gain knowledge of an external world. Shut out from all communication with the outer world we could know nothing of what exists in the world. According to the acuteness of our sensory organs is the quantity and quality of our knowledge. Were one possessed of but one sense his knowledge would be limited to the revelations of that one sense. Likewise, people destitute of one or more senses are deprived of the knowledge which might be obtained

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From Orthodoxy to Spiritualism

*"The Spiritualist is no longer on the defensive. The proof is on the skeptic,"
says Arthur Ford*

IN response to numerous inquiries which have come into this office concerning Rev. Arthur Ford who recently created a furore in Los Angeles and San Francisco, and to inform the public about the true facts of the Houdini message with its resultant controversies, this article, and the one last month, have been written. Magazines and newspapers throughout the world have given him abundant publicity. Notwithstanding, multitudes are still interested and "curious" concerning his mediumship and advent into Spiritualism, for he is easily "the man of the hour" in American Spiritualism. However, there is no assurance that tomorrow another may not rise with a like meteoric rapidity and likewise captivate the "fickle" public. But no one doubts that the name of Arthur Ford will ever be found in the list of those grand workers whose names spell the history of Spiritualism.

Many of us grow into Spiritualism—we come like the dawn, or the eventide, gradually—and when we appear before the public, anticipation has already dimmed our novelty. Not so with Mr. Ford.

In the last issue of this magazine we told of his military service and college training. Later he was in charge of a church in Barbourville, Kentucky, during which time he joined the Society for Psychical Research. His interest, he admits, was chiefly to explain away his own psychic powers which were developing rapidly and were causing him much concern. These he had failed to explain as coming from the subconscious mind, or "conscious trickery," as is usually the hypothesis of psychologists.

It was in the fall of 1919 while passing through Grand Rapids that he noticed an announcement of a Spiritualist meeting. He was impressed to stay his journey and hear the medium. Up to that time he had only heard two mediums, neither of whom convinced him. During the service in Grand Rapids he sat as far back in the hall as possible. Concerning the meeting he writes in a personal letter: "There was a splendid lecture by a scholarly old gentleman whose name I did not know at the time. Later I discovered it was the distinguished veteran, E. W. Sprague. Finally, about ten o'clock, the woman medium, Mrs. E. W. Sprague, pointed to me and frightened me half to death by describing a young man who she said was standing by my side. It was an accurate description of my boyhood friend, Fletcher. She then gave me a word which no one except Fletcher could have used, a secret pass-word of a high school fraternity of which we had both been members. I left the meeting puzzled, but soon dismissed the subject from my mind."

During their college days Fletcher and Ford had attended a class in psychology. As a diversion one evening they visited a seance. Afterward Fletcher said to

his friend that if he died first he would come back in such a way as to prove his identity. This he did, when after passing suddenly, he returned at three different times in eighteen months in three different cities widely separated, and through three different public mediums, giving information of a highly evidential nature. One of them was the Greek-letter test.

Forced to Believe

After a brief acquaintance with things which his church philosophy failed to explain, Mr. Ford felt moved to leave the church which he was serving and to accept an engagement on the Chautauqua platform. This offered him travel, variety and other alluring inducements. It was in 1924 in Athol, Massachusetts, where he was to lecture on the Saturday afternoon program of the Chautauqua, that some friends suggested that inasmuch as he had planned to spend the next day there, he might be interested in visiting Lake Pleasant, a Spiritualist camp not far away. In telling of the incident he writes: "I was told that a famous medium was to appear that week. Arriving at Lake Pleasant we found the grounds fairly jammed with an enthusiastic crowd of people, all of whom were discussing the remarkable powers of Rev. Etta S. Bledsoe. I remember quite well my feeling of surprise that so many seemingly intelligent people should have accepted the spiritualistic interpretation of psychic phenomena. It was a new experience for me and I fell to studying the people and was upset terribly to find that they seemed to measure up with similar crowds with which I was familiar in orthodox circles, so far as intelligence and breeding was concerned. Nowhere did I note



Rev. Arthur Ford

anything which would indicate that this was a mob of weird or mentally unbalanced persons. Why I expected this I do not know unless I was simply reflecting the general opinion of people who know nothing about Spiritualism. On the whole it looked like a happy, wide awake lot of people.

"Finally the medium appeared. Here again I was disappointed for I had expected a coarse, illiterate sort of person. Why I expected this I do not know unless it was because the few mediums I had met in my limited experience had been that sort. I did remember that the Grand Rapids medium, Mrs. E. W. Sprague, had been a beautiful, dignified woman with a spiritual face that had made a deep and lasting impression upon me at the time. After the hymns were sung and a prayer offered (the hymns were badly sung and the prayer upset me again, for it made no reference to the sort of God I recognized), the medium was introduced and greeted with prolonged applause. She then began a short talk in which she calmly told of the death of her husband, F. Scott Bledsoe, who had evidently just passed on.

Quietly, lovingly she told these people who seemed to know and love him, how he had gone away and how she wanted to carry on the work which they had begun together. I remember that I was gripped by the simplicity and beauty of it and wondered how she could be so calm about it. Then some more hymns, abominable hymns, and the medium standing quietly before that huge audience began to call out names and give messages of a highly evidential nature. It was all very wonderful, but I whispered to a friend sitting by me, 'She knows all these people, they are her friends.' My friend replied: 'But, most of these people testify that they do not know her and have never been here before. How about that?' Having read some books by the magicians, I knew how to answer that. 'Plants.' In these days when I am sometimes accused of having 'plants' in the audience I recall that afternoon with shame. Then, to my horror my name was called and my father's and my grandfather's and the medium was off into a description of a problem which had baffled our family for a generation. It was the finding of a great aunt who had not been heard of for sixty years. She was my grandfather's sister; they had been separated during the Civil War between the North and the South, and had never met again during my grandfather's lifetime. Through the medium I got a spirit message from my grandfather who informed me that his sister was still living in the western part of New York State. He gave me her name and the name of the town where he said she lived.

"I followed the matter up, and after much investigation I went to visit her at a town about 2,000 miles from where my grandfather died. I gave her no warning I was coming. I simply knocked at her door, and as it happened she opened it herself.

"I asked her if she had ever had a brother and, if so, what was his name? I did not give my name. She said she once had a brother whose name was Albert Ford, but she had not seen him for sixty years. I told her that I was her great nephew, for Albert Ford was my grandfather, and I proved it by showing her his photograph as a young man.

"She asked me to come into the house, and then she produced a duplicate of that same photograph. She said that for many years she had given up hope of ever locating her brother, as she had been informed that he had been killed in the war. Instead of that, however, I told her, he had gone back to Ireland after the war. But for *mediumship* I could never have discovered this relative, for we had no knowledge whatever of where she lived or even of her existence.

"That fall in Philadelphia I learned that this same Etta Bledsoe was in town and I sought her out and tried to have a private interview. She refused me, as she was booked up to the limit. I then joined a 'developing class' which she was holding. This was my first serious effort to study Spiritualism as such, though I had been studying psychical research literature for years. I owe my start in this movement to Etta Bledsoe, whose kindness and patience helped me to find myself. I then met Rev. Robert Russell of the First Spiritual Alliance of Philadelphia, a scholarly gentleman, who had formerly been a Presbyterian minister. At his invitation I spoke in his church and made my first public declaration for Spiritualism. It happened that some of my Chautauqua

friends had heard of my intentions and were present. A few weeks later I lost my position with the Chautauqua Association. I spoke several times that fall in Mr. Russell's church and through his efforts was able to secure sittings with a number of well known mediums, notably Miss Hazel Ridley, one of the greatest of American 'Voice Mediums.' I shall never forget Robert Russell. He was later *hounded* from the movement by one of our workers whom he had to sue for criminal libel. A man of sincere devotion to the Truth, Mr. Russell finally left the organized movement in disgust. Another victim of the petty jealousy and evil minds of persons who lack spiritual understanding and vision. Such things as this explain why our movement is unable to enlist the active support of many persons of culture and ability."

By this time Fletcher was beginning to work through Mr. Ford, and was finally accepted as a guide. Together as a team—spirit and mortal—they have gained world renown in the cause of Truth. Mr. Ford went to New York and together with a small group of friends formed a developing class. To this sincere group of "seekers" he attributes much of his success. For five years they worked together, and eventually nearly every member of the group developed mediumship of some kind. Fletcher was the guiding genius and brought to them many great teachers—"notably our beloved H. P. Blavatsky."

"This class is the backbone of the First Spiritualist Church in New York, and several are destined to make Spiritualistic history," says Mr. Ford. "I owe everything to this group of friends. I owe a great deal to my enemies, of whom there are many. They have been my best press agents."

The Thurston Challenge

Mr. Ford's first platform work was under the guidance of Mrs. Sarah-Wenige Cushing, one of the truly great mediums of New York. Later he was elected pastor of the First Spiritualist Church in Carnegie Hall, New York, and for three and a half years, served in that capacity. While there he attained his first measure of national prominence through a sensational debate with Howard Thurston, the famous American magician.

In an effort to get a little cheap publicity Thurston made a sweeping attack on Spiritualism. Ford at once countered by posting a ten thousand dollar challenge for him to prove his statements. This challenge resulted in the famous debate. Typical of certain newspapers, that always suppress the Spiritualist's case, the *New York World*, which published Thurston's attack, would not give Ford's answer. However, the United Press carried it to thousands through the columns of its eleven hundred papers. The strategy of this move on Ford's part forced Thurston finally to agree to meet his opponent in public debate in Carnegie Hall. The "fight" was to be on the basis of facts alone, and was to be a "show-down." The audience was huge and enthusiasm ran riot. Skeptics and antagonists were confident of Thurston's triumph. Spiritualists had equal confidence in their brilliant exponent. Spiritualism won. Thurston was unable to substantiate a single one of the statements he had made, and went so far as to admit—which is a little to his credit—that there might be something more in Spiritualism than he had imagined. He may yet

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Mrs. Crossley Enters Spiritualist Ministry

A Friendly Sketch by the Associate Editor

SINCE the last issue of this magazine the editor, Mrs. Felicie O. Crossley, has passed the necessary examinations and at the meeting of the Board on June the 7th was granted her credentials as a licentiate minister under the California State Spiritualist Association.

An honor of such interest to her friends, calls for more than a routine listing in the monthly report from State Headquarters; and therefore the associate editor has asked to defer his own announced article for this issue that the space may be devoted to a "friendly sketch" inspired by the beautiful relationships of a year together on the magazine.

The public part of the test the editor was required to meet as a candidate for ministerial recognition, was an "inspirational" address at the Central Spiritualist church, Los Angeles, Sunday evening June the 1st, delivered extemporaneously on a subject handed to her as she went upon the platform. The associate editor returned from an outing at a beach resort especially to be present, and the pastor of the church, Rev. Elizabeth R. Courtney, graciously invited him to a seat beside his chief as the chaplain of the occasion. The auditorium was a marvelous bower of floral beauty in honor of Memorial Day. The front pews were filled with a large company of the editor's friends from all over the city. The music was uplifting. Mr. Harold P. Courtney as chairman infused his genial personality into a situation that was inevitably tense for the candidate speaker.

"Is Job's Query—'If a man die, shall he live again?'—the most Important of all Questions?" This was the subject. The speaker handled it superbly. In rhetoric and logic, diction and delivery it was as fine and flawless an example of extemporaneous speaking as one ever hears. She went straight to the heart of the matter by making it clear that in a world of moral relationships immortality must be a basic truth. If the individual does not survive, his accountability becomes fundamentally meaningless. To deny survival, or to cloud it with serious doubt, is to loosen the very foundations of character and civilization. Spiritualism is a stabilizing force for righteousness that the world must recognize or chaos will result. The paramount importance of character connotes eternal values. There can be only one answer to the question propounded.

The associate editor, whose own training reflects the academic tradition of the orthodox ministry, shares keenly the pride of Mrs. Crossley's friends in her splendid personal triumph. She was undoubtedly "inspired" by

her loyal spirit teachers. To be "inspirational", however, speaking does not have to be *extemporaneous*. Mrs. Crossley's Sunday engagements have kept her occupied constantly for many months, but she has never faced an audience without earnest and extensive preparation; and we are convinced that she will not suddenly abandon this commendable practice.

The cut which accompanies this article is from a photo for which she posed at the request of friends since her "test" address, and our nation-wide family of readers may easily visualize her as she appeared on that occasion. But no cut can suggest the charm of her face in her moods of unconscious inspiration. That is a memory

which must ever be the unique possession of her listeners.

The rare and radiant personality which Mrs. Crossley reveals in her writing is one which she shows habitually to her closest associates. Sincerity is the keynote of her nature. Her heart is full of a wise kindness. Intense in her personal fidelities, she has an unusual capacity for "seeing the other side." This gives her a poise of judgment remarkable in one so young—for she is still, and will be yet many years, on the morning side of life's meridian. Her beatitude, in singular measure, is that of "the pure in heart" who "see God." The world in which she lives is everywhere athrill with mysterious intelligence, and the humblest human life aglow with a divine indwelling.

The associate editor came into Spiritualism with a background of Biblical and scholastic theology. Mrs. Crossley, on the other hand, was faintly impressed by the religious instruction of her orthodox childhood, and early in life began to seek elsewhere the interpretation of her problems. Comparative religions and psychology, the philosophies of occultism and the

oriental phases of religious thought—these were the subjects of which she was an earnest student for years before she finally accepted the sublime but simple principles of Spiritualism. Thus from opposite points of the horizon have we journeyed into the field where we were destined to become associates in the publication of a magazine devoted to the universal aspects of Truth. This immense diversity of faith and experience has meant a mutual enrichment and stimulus which these pages must increasingly reflect.

It was in her orthodox childhood, however, that she awoke to the consciousness of her remarkable psychic endowments. Clairvoyance was born in a splendid vision, in the Methodist church, in her early teens. During a brief affiliation with the "Pentecostal" movement



Felicie Oneta Crossley

she had, at the age of fifteen, her first experience of the trance phenomenon known as "speaking with tongues." She spoke at length and eloquently in both Latin and Spanish—neither of which she had studied—and her messages translated brought the audience to tears. Flashes of physical phenomena have appeared in later years, but her spirit guides have impressed her, for the present, to seek in the intuitional and mental realms the unfoldment of her psychic gifts. Her writing, at its tranquil and undriven best, is amazingly inspirational. So is her speaking—never more so than when she has made conscientious preparation on the intellectual side.

Before entering upon the venture of *The Spiritualist Monthly* at the end of 1928, Mrs. Crossley had done considerable literary work as a newspaper writer. When the immediate predecessor of the magazine finally expired of inanition, she was urged by numerous friends to enter the editorial field. It was a venture of faith. A less ardent nature would have grown discouraged and quit in the early months. She was sustained, however, by an unbounded and dauntless enthusiasm. Slowly the subscription list has grown, and the financial clouds, which from the beginning have menaced the existence of the magazine, promise to break ere long. It is her dream that generous donors living, and noble souls who

leave bequests, will yet make the publication independent.

And now to the prestige of editorship she adds the distinction of an accredited minister. Full ordination and a missionary commission are doubtless in the future. The associate editor utters the sentiment of a great number when he declares his own belief that a nobler, purer, truer soul cannot be found in the Spiritualist movement. It has required the sternest firmness to get this "friendly sketch" past her intact to the printer. But we do comply with her wish that a little verse which she keeps on her desk as a daily reminder, and which is wondrously revealing in its sentiment, may be printed at the close.

MAKE ME WORTHY

"Since it has been my joy to find,
At every turning of the road,
The strong arm of a comrade kind,
To help me onward with my load;
And since I have no gold to give,
And love alone must make amends,
My only prayer is, "While I live,
God make me worthy of my friends."

Convention Inspires Serious Thoughts

*A New Business and Educational Program is Imperative If We Are to Keep
Abreast of the Times*

IT SEEMS but yesterday that we were in the convention of 1929, one great body of people united to propagate the teachings of eternal life. We were met to strengthen our organization, to launch new policies, to promote greater mutual understanding among the workers, as well as to elect our official leaders for the ensuing year.

Will the editor ever forget that convention! It was our first since entering the ranks of Spiritualism. That fact made us more susceptible to impressions. Not all were pleasant—we may as well confess. We felt that "poor sportsmanship" was evinced on more than one occasion. There was politics, too, of a brand reputed to prevail in a typical Methodist conference, but which we had not expected to find in an organization that exalts the Golden Rule. Nevertheless, we left the convention, after its five crowded days, proud of our membership in the California State Spiritualist Association and resolved to serve its cause with all the enthusiasm of our nature.

The year that is now ending has seen many changes. Judge Fred E. Stivers resigned the presidency in the middle of the year, to the surprise and regret of a host of friends. His associates on the Board implored him to reconsider, but his decision was final. The vice-president, Dr. H. Duncan McFarland, was advanced to the vacant post, his own place being filled by one of the directors, Clarence C. Acorn. The vacancy in the directorate was filled by the selection of William Turner. A few months later another director, Mrs. Jenne Hale, resigned, and her place on the northern commission was taken by a beloved veteran, Mrs. Elizabeth Ward.

While going to press, news comes that this esteemed worker has laid aside the mortal frame and gone home. How we shall miss her!

Despite the difficulties incident to a sudden change in official leadership in "mid-stream," the Board faced the situation with a calm resoluteness that quickly won the confidence of the churches. With genuine sagacity they planned a series of mass meetings covering the territory more completely than had been done in recent years. The reports that have been reaching this office attest the success of the program. Officers, pastors and workers came to an intimate understanding of their common task and problems. We believe the forthcoming convention will reflect the good that has been accomplished. We anticipate a harmony, an earnestness, and a will to attempt greater things, that will make the gathering memorable in every respect.

The work of our own incomparable mediums and the recent visits of Horace Leaf and Arthur Ford have given a new prestige to Spiritualism in California. Numerous social events have brightened the memory of the winter season. The bonds of friendship have been made tighter in many instances. These are happy auguries for the future.

The members of the Board have done faithful work. It is a pleasure to commend them. It is by no means invidious to speak in personal appreciation of the one who has carried inevitably the chief burden of official responsibility. President McFarland has grown in office. His dignity, wisdom and devotion have been impressive. His attitude toward this magazine has been one of increasing

and sincere friendliness—a sentiment we openly and cordially reciprocate.

That criticism and dissension exist in the ranks cannot be denied. There are conditions that have long been developing. We face real problems. Perhaps not in all their history have the Spiritualists of this state been challenged by more serious or important issues. We should pray for the convention, as well as plan to attend it.

The evening sessions, happily, promise to be inspirational in a wonderful degree. Eloquent speakers and brilliant message ministers have been announced. They should do much to create the atmosphere in which, as a religious body, we conduct the debates and deliberations of the business sessions. There will be frank speech, but it should not be bitter. Candor and courtesy are virtues that should never be divided. Every honest conviction pertaining to the issues in debate should be expressed with the emphasis of the speaker's feeling. Conflicting views, once brought clearly into the open, can be harmonized where good temper reigns. In a democracy there will always be majorities and minorities. *Graceful submission to the decisions of a considerate majority is a mark of true greatness.* We are confident that no "steamroller" methods will be attempted at our convention. We hope we shall behave like enlightened souls consecrated to a noble and exalted Cause.

Though many worthwhile things were accomplished at the last convention, more progressive plans must be launched at the coming one if we are to surmount increasing popular prejudices. In our judgment there are two outstanding issues to be faced at this convention. The first is that of a more adequate financial policy; the second pertains to education as a means to the more effective propagation of our sublime Truth.

The chief cause of our present troubles has been the *per capita tax*. It has come to be amazingly misunderstood. It was not imposed upon the churches by any autocratic Board, but was adopted by their own vote at the state convention held at San Francisco in 1927. It may not have been the wisest possible legislation, but it did represent the mind of the delegates at that time. *A strong state organization, capable of protecting our workers and establishing new societies, must have funds.* The *per capita tax* was believed to be equitable, and the best plan to adopt. We feel that more than one charter during the last three years has been surrendered with inconsiderate haste because of a misunderstanding of this issue. In some instances there has been positive disloyalty. Where the tax has seemed to work hardships the Board has exercised a fine discretion to save struggling societies. Chosen to administer a law that has proved increasingly unpopular, the position of the Board has been a difficult one. Have those so free to criticize and condemn been just enough to realize this?

What is the solution? We cannot carry on our work without adequate financial resources. Everybody must admit this. How shall funds be obtained, and the work be preserved from disaster?

Most of us before coming into Spiritualism had experience as members of orthodox denominations. Have we forgotten how we were urged to give generously—in the spirit of actual sacrifice—to the budgets of those churches? Thousands conscientiously gave a tenth of their gross salary or wage incomes, as is still the case in

those churches. As a result, stupendous undertakings were carried through to success. Colleges and hospitals and world-wide missions tell the story.

It has long been our belief that Spiritualism asks too little of its adherents. Never in the eighty years of its modern history has it evolved an efficient financial system. It has not sought to cultivate a sense of responsibility in the wealthy or the well-to-do. A poverty complex holds many of our people in its grasp. Some even think it a virtue to be poor, and have gone so far as to sacrifice ambition and pride on the altar of spirit-communion. Progressive spirit teachers warn us of the fallacy of such conceptions. The writer knows the value of a penny; has learned that frugality is a virtue, because we have been forced to exercise it in the management of the *Spiritualist Monthly*. All must know that our resources have been taxed to the limit in order to survive in the wake of our predecessors' failures. Nevertheless, we have not lost the faith that we are endowed with universal creative powers, and that by proper recognition of those powers—as manifested by Jesus and others—our reasonable needs and demands will be met in the proper time. Many deny this, but denial does not prove it untrue—no more than does a disbelief in mediumship prove it untrue. This law of demand and supply is understood by advanced teachers in Spiritualism as well as in other occult and New Thought philosophies.

Christian Scientists have demonstrated the law of financial prosperity with results that have impressed the entire world. All Spiritualists should understand that law as well. Those who *give, receive*.

Those who are prosperous ought not to stop with a mere personal *per capita tax* but should give of their abundance, so that adequate funds may be available. Let the strong, in this respect, help bear the burden of the weak. Large donations to finance special lectureships and the finest visiting mediumship would be a noble service to the cause of Truth. Scores of small cities and communities are hungry for the gospel we possess. The churches of the orthodox world should not have an exclusive possession of anything so magnificent as the missionary spirit. Our Board cannot plan the broad range of activities for which the time is ripe without the money to carry it on.

Instead of resenting the *per capita tax* we should welcome an opportunity to do our share—if only in a small way—to assist in financing a program which is imperative for the future welfare of our Cause. If we should resolve to express our loyalty in more substantial and adequate ways, would not the highest forces of the unseen world come to our aid as they have never done before? Would it not usher in an era of manifestations and phenomena and revelation duplicating—perhaps surpassing—the Pentecost of nineteen hundred years ago? "Grieving the Holy Spirit" is a Biblical phrase. It is certain we must *grieve* our spirit teachers and guides many times by our indifference to the needs which exist in the mundane sphere.

Let us remember these things when we come to the convention. Through earnest debate we must decide our future financial policies. Many honest but thoughtless persons have been misled by the glowing promises of the "diploma-mill" psychic associations. They apparently

(Continued on page 27)

Would You Care to Share the Joy T

Ever since the Spirit World committed to us the editorial and business responsibilities of the *Spiritualist Monthly*, many thoughtful few of which we are publishing—have given us hope and encouragement; often saving us from the despair which eventually spelled

Dear Mrs. Crossley:

"Allow me to congratulate you on the excellent magazine you are publishing. I consider it one of the best published in the interest of Spiritualism and Progressive Thought. . . . All good wishes for your success in the splendid work you are doing for humanity."

THOMAS GRIMSHAW,
Vice-President National
Spiritualist Association.

"May I express my admiration over the appearance of your splendid publication and the quality of the articles."

J. C. F. GRUMBINE.

"We enjoy the *Spiritualist Monthly* and personally I greatly envy you its appearance."

MARY RIDPATH-MANN
Editor National *Spiritualist*.

"The paper is growing better all the time. I do not see how anyone can get along without it after having read it once. I like it best of all the *Spiritualist* papers."

JESSIE A. BENNETT.

"I like your paper very much."
ETTA S. BLEDSOE.

"We want to praise you for your good work, will help you all we can."
MRS. E. S. COLE.

"Your magazine is an inspiration to me, and I deeply appreciate your masterful writings. I would like to wish you every success which you so justly deserve."

LEONE TAYLOR DAYNES,

"Congratulations on your splendid February issue! It simply was great, the best you have printed yet. Never falter by the way, just keep going day by day, is our wish."

VICTOR BRIGGS.

"Your magazine is very fine and I am selling it because, as far as I know, it is the finest occult publication in the market."

PATRICIA D'ESTE.

"Permit me to congratulate you on your magazine. It is splendid and filled with fine articles."

S. H. ALLISON.

"The California Association should be very proud of its 'Official Organ.' It is a credit to Spiritualism."

FRANK EDISON.

Many thanks for the magazine which I am thoroughly enjoying. I want to give a word of appreciation . . . Your editorial upon schools is simply incomparable—great—and if that does not move them nothing will."

ORA ROBINSON.

"I have traveled the world over and no where have I seen a *Spiritualist* magazine with the style of cover and the quality of articles that the *Spiritualist Monthly* has. May God bless you and give you the cooperation you deserve. A sister in truth."

GERALDINE V. MCKENZIE.

"Your magazine is very instructive and should be in every home."

FRANK R. HUBERT.

"As my subscription to your excellent magazine has about expired I will enclose a check for two years subscription. *You are making a very interesting magazine.* May the unseen guide and help you ever."

MRS. J. R. FRANCIS.

We wish you all the success which you so much deserve. We hope that you will receive many helping hands and much co-operation in the future."

JOHN G. BRIGGS.

"It is a wonderful magazine, and well gotten up. It is certainly a credit to you as its editor and a great credit to the *Spiritualist* cause at large. I wish you unlimited success in your work."

MRS. ELLEN W. DeGRASSE.

"I think the *Spiritualist Monthly* is wonderful."

BEULA C. GASTON.

"I thoroughly enjoy your *Spiritualist Monthly*."

LURA GALLAGHER.

"There is certainly a big difference between what it is now, and what it used to be. Keep up the wonderful work of yours and make ever and ever so many people happy every month through your magazine. God bless you and your undertakings, and more power to you."

MRS. P. JENSEN.

"Enclosed please find two dollars for another year of your wonderful magazine. I do not want to miss any number."

LAURA BURWELL.

"The good work must go on, and it will, but the *Spiritualist Monthly* lives and can live only through co-operation. It is an open mouth-piece to the people at large."

MR. and MRS. EDWARD
COPPERSMITH

Your paper has shown increased class and power with each issue; it is a pleasure to sell good reliable articles. We are glad to sell your paper and realize the value received from perusal of its pages. The issue just published was a splendid one. Out of three dozen received we have only seven left and they will be sold by Sunday. I only wish I had ordered a dozen more."

ADRON M. WRIGHT.

"We enjoy and hope you by the hundred publication in all your MR. ANI

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The *Spiritualist Monthly* is accomplishing the results which I know you have hoped it would, the unification and solidifying of Spiritualists. I know it is to be the means of producing these results which we have all desired. I tell all my friends about it and give them a copy to read, and do my best to get as many people as possible to subscribe for it.

Wishing you and the *Spiritualist Monthly* the best luck in the world. I am with you for success."

BERNARD C. CROFT.

Would You Care to Share the Joy These Messages Bring to Us?

Ever since the Spirit World committed to us the editorial and business responsibilities of the Spiritualist Monthly, many thoughtful friends have taken every opportunity to express their appreciation and encouragement. These—a few of which we are publishing—have given us hope and encouragement; often saving us from the despair which eventually spelled failure to our predecessors. We are so grateful for them. Thanks for the "flowers while we live."

Dear Mrs. Crossley:

"Allow me to congratulate you on the excellent magazine you are publishing. I consider it one of the best published in the interest of Spiritualism and Progressive Thought. . . . All good wishes for your success in the splendid work you are doing for humanity."

THOMAS GRIMSHAW,
Vice-President National
Spiritualist Association.

"May I express my admiration over the appearance of your splendid publication and the quality of the articles."

J. C. F. GRUMBINE.

"We enjoy the Spiritualist Monthly and personally I greatly envy you its appearance."

MARY RIDPATH-MANN
Editor National Spiritualist.

"The paper is growing better all the time. I do not see how anyone can get along without it after having read it once. I like it best of all the Spiritualist papers."

JESSIE A. BENNETT.

"I like your paper very much."

ETTA S. BLEDSOE.

"We want to praise you for your good work, will help you all we can."

MRS. E. S. COLE.

"Your magazine is an inspiration to me, and I deeply appreciate your masterful writings. I would like to wish you every success which you so justly deserve."

LEONE TAYLOR DAYNES,

"Congratulations on your splendid February issue! It simply was great, the best you have printed yet. Never falter by the way, just keep going day by day, is our wish."

VICTOR BRIGGS.

"Your magazine is very fine and I am selling it because, as far as I know, it is the finest occult publication in the market."

PATRICIA D'ESTE.

"Permit me to congratulate you on your magazine. It is splendid and filled with fine articles."

S. H. ALLISON.

"The California Association should be very proud of its "Official Organ." It is a credit to Spiritualism."

FRANK EDISON.

Many thanks for the magazine which I am thoroughly enjoying. I want to give a word of appreciation . . . Your editorial upon schools is simply incomparable—great—and if that does not move them nothing will."

ORA ROBINSON.

"I have traveled the world over and no where have I seen a Spiritualist magazine with the style of cover and the quality of articles that the *Spiritualist Monthly* has. May God bless you and give you the cooperation you deserve. A sister in truth."

GERALDINE V. MCKENZIE.

"Your magazine is very instructive and should be in every home."

FRANK R. HUBERT.

"As my subscription to your excellent magazine has about expired I will enclose a check for two years subscription. You are making a very interesting magazine. May the unseen guide and help you ever."

MRS. J. R. FRANCIS.

We wish you all the success which you so much deserve. We hope that you will receive many helping hands and much co-operation in the future."

JOHN G. BRIGGS.

"It is a wonderful magazine, and well gotten up. It is certainly a credit to you as its editor and a great credit to the Spiritualist cause at large. I wish you unlimited success in your work."

MRS. ELLEN W. DeGRASSE.

"I think the Spiritualist Monthly is wonderful."

BEULA C. GASTON.

"I thoroughly enjoy your Spiritualist Monthly."

LURA GALLAGHER.

"There is certainly a big difference between what it is now, and what it used to be. Keep up the wonderful work of yours and make ever and ever so many people happy every month through your magazine. God bless you and your undertakings, and more power to you."

MRS. P. JENSEN.

"Enclosed please find two dollars for another year of your wonderful magazine. I do not want to miss any number."

LAURA BURWELL.

"The good work must go on, and it will, but the Spiritualist Monthly lives and can live only through cooperation. It is an open mouth-piece to the people at large."

MR. and MRS. EDWARD COPPERSMITH

Your paper has shown increased class and power with each issue; it is a pleasure to sell good reliable articles. We are glad to sell your paper and realize the value received from perusal of its pages. The issue just published was a splendid one. Out of three dozen received we have only seven left and they will be sold by Sunday. I only wish I had ordered a dozen more."

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SPIRITUALIST MONTHLY

"Spreading the Truth to Make Others Free"

PUBLISHED BY CROSSLEY PUBLISHING COMPANY
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DIVERSIFIED THOUGHTS OF THE EDITOR

Personality and Character

MANY persons confuse "personality" and "character," often using the terms interchangeably. Personality, according to Webster, is "that which constitutes distinction of person." Character is "moral excellence." Perhaps we might define the former as that which one appears to be; the latter as that one really is.

Many have remarkable and magnetic *personalities* which attract to them fame, fortune and success. With regard to *character*, however, such persons may be bankrupt. How often have we known of those whom time or circumstances had disrobed of the external appearance, exposing a sordid character.

The vogue of a commercialized "psychology" today is stressing the requirement of impressive, magnetic personalities in order to meet the increasing competition in all the walks of life. Thus there has come to be a special psychology of salesmanship and every other line of business or professional life. Each attempts to teach the ability to impress favorably; to acquire an attractive, captivating manner—a pleasing *veneer*. Were it not for such types of cultivated "personality," people in California would not lose so much money via the real estate or oil stock route, or the other "high pressure" schemes. Few, indeed, have not at some time succumbed to the plausible and compelling *personality* of an unscrupulous salesman. Many victims of the Julian Petroleum affair have rued the day they were unable to distinguish between "personality" and "character."

The Cult of Camouflage

There is so much rivalry in business and the professions—as well as in *affaires d'amour*—that those ambitious to succeed strive to annex the special "qualities" imagined to be essential to success. Thus has arisen the "psychology of personality" for an age which demands mental keenness and physical attractiveness. This all conduces to a greater material evolution; but unless the spiritual, inner character is developed at the same time civilization is doomed. Vast extremes must be bridged before the ideal is realized.

The mad struggle for wealth and power has ushered in an age of sham and camouflage. Veneer has the value of the genuine. We count ourselves "intellectual" be-

cause having picked up a smattering knowledge of a few subjects we are able to talk about them glibly. We think we are "spiritual" because an inquisitive determination to penetrate the occult has intrigued us into a study of the invisible, the abstract—the cosmic principle of Life. Cosmology has become a common study—not because those who pursue it feel an urge to cultivate the divine in their nature, but because their evolving rational faculty has aroused a desire to explore the mysteries of existence. The "ego," in some slight degree, has become aware of its innate, creative powers. The physical, naturally inclined to be pleasure-loving, responds readily to the mental urge to create what will add to its comfort and increase its leisure for play. So we have the age of mechanical inventions—the endless applications of electrical science, leading to greater comfort and ampler space for recreation. Not that play is a natural instinct of the adult, but it helps us to *forget* the growing pressure and complexity of our problems.

The Quest of Forgetfulness

Forgetting is a state keenly coveted by multitudes in their distraction and perplexity. Life, even on the present plane—without the thought of an eternal existence—to them is much too long for the struggle with the mysterious, elemental forces that ever seem to threaten the soul in its few passive moments, so that consciousness—where, after all, the struggle lies—becomes a chaos of wretchedness. Did Buddha know the painful surgings of a soul distraught, and did his yearning for *forgetfulness* lead to the dream of Nirvana? Behind the brooding immobility of his historic countenance was there hidden the tragedy of shattered dreams and ashen hopes which drove him at last into the seclusion of his own inner self? Failing there to find the tranquility which he sought—the escape from life's responsibilities—is it possible he withdrew into yet remoter depths of his subliminal consciousness, where at last the dream of blissful oblivion became a reality to him?

This, of course, is sheer conjecture. But today the slaves of illusion, the mockers at reality, the cowards who shrink from obligation and destiny, seek surcease of memory in drugs or alcohol or maddening revelries. The air is full of the weird and sensuous distortions of melody invented by a *jazz* age to paralyze reason and intoxicate the senses with a deceptive thrill of pleasure. Thus in many ways, and with equal futility, are the responsibilities of life evaded.

The Vogue of the Hour

Personality might easily be predicated of every type of sentient life. It constitutes the quality of distinctive differentiation. To be "original" is a well-nigh universal desire. The spur of competition impels us to cultivate the appearance of originality. The immemorial law that "might makes right" (is it a survival of the Stone Age?) has assumed dominance in a new arena. Mental supremacy has come to supersede physical force. The business and professional world is ruled by the strongest minds. In the mental realm personality finds its most distinctive and commanding expression.

A magnetic, captivating, dominant personality is the paramount desire of all ambitious persons. It is regarded as the power by which every purpose may be

gained. It is esteemed the chief essential to success. Personality has been abbreviated to IT, and Clara Bow has made the capitalized abbreviation famous. But the vogue started with Elinor Glyn, who coined the synonym for Ailine Pringle, a very attractive example. According to the *Cincinnati Post* of February 21, 1930, Spiritualism also furnishes an example: "Something about this fellow Ford gets under your skin. Maybe it is personality—probably he is the 'IT' of Spiritualism."

The craze for wealth and power has given rise to the new commercialized psychology of personality. "How to acquire a pleasing, magnetic personality," "How to obtain what you want," "How to get rich"—these are samples of the seductive advertisements flaunted in countless magazines, or on the billboards of our cities. Thousands have been deluded into exchanging "twenty-five dollars" for "ten lessons" until one wonders if the supply of dupes is inexhaustible. If the signs read, "How to develop *character*," what a different response we should have!

A person may be a thief, a liar, or a rouse, an addict or a criminal, selfish or deceitful—and yet possess a plausible and attractive *personality*. It is the studied disguise cunningly created to hide the inner realities of *character*. When sudden justice overtakes such persons and exposure occurs, it is a curious fact that not only the manner but the very features seem to undergo an instantaneous change. Then those who knew them wonder how they ever could have failed to detect the tell-tale evidences of turpitude. Few, however, have sufficient cleverness to create an effective disguise, and the basic character is always discernible. They may, like ostriches, attempt a foolish concealment, but their sins and weaknesses remain only too evident. It is certain that with the majority *personality* is a revelation of *character*. Yet noble principles are often found when a "pleasing personality" is absent.

Stressing the Essential

In a day of sophistication and pretense the crying need is a return to the simplicity of childhood. Let the inner

spiritual sincerities evolve their own appropriate expression. The first need is a beautiful character; its radiance will be the unconscious charm of personality. The subtle forces of the soul are creative; personality will be the garment which they weave. We can aid the process by a knowledge of the spiritual laws—and that is one of the noblest missions of Spiritualism; the very finest inspiration of our lyceum movement.

Cultivate a pleasing personality if you do not possess one. It will help create a matrix of happiness by attracting to you friends and favors. It will make others happy in your presence because of the spirit you radiate. It will certainly benefit you materially—but let that not be your aim, else the motive will detract from the lustre of that personality you are seeking. Build gloriously the mansion of your soul—building into it beauty and art and wit and intellect—but always on the strong foundation of a noble, altruistic character. Fill it with the atmosphere of sympathy and understanding. Covet a reputation for honor and dependability, for justice and tolerance. Let your word be your bond, and rejoice that others have such faith in you. The truest *personality* is the product of a noble *character*.

Character is built by thoughts and deeds. The noble and generous, the charitable and altruistic are dealing with divine forces. Their work will be crowned with God-like success.

"I count this thing to be grandly true,
That a noble deed is a step toward God—
Lifting the soul from the common sod
To a purer air and a broader view.
We rise by things that are 'neath our feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet."

These beautiful lines from J. G. Holland utter our thought. Let us sweep away the cobwebs of envy and malice, jealousy and gossip. Do not covet the external appearance and neglect the internal reality.

"To things, not phantoms, let us cleave—
The things that are more excellent"—
a noble, generous CHARACTER.

YOUR FRIENDSHIP

Is your gift of friendship one that will merit this tribute from those befriended?

If not, you have not tasted of Life's sweetest nectar.

There is something in your friendship
Very sweet for rainy days—
'Tis your thoughtfulness in finding
What I like in little ways;
And of doing, one by one,
Things that others leave undone.

There is something in your friendship
Sane and strong and glad and true,
Which makes better worth the doing
Everything I have to do;
And your friendly word and smile
Somehow help make life worth while.

There is something in your friendship
Very rare to find, my friend,
'Tis unselfishness in giving
Without stint and without end.
So there is—at last I learn—
Love that asks for no return.

There is something in your friendship
That has stood through many a test—
Giving me a sense of safety,
Of security and rest.
Friend of mine, my whole life through,
I'll be glad that I met you! —Selected.

Observations and Impressions of the Zodiac

By KORTH

Cancer, the Sign of the Crab

THE Sun passes through the constellation of Cancer, the fourth sign of the Zodiac and first sign of the Water Trinity, from June 21st to July 22nd. It rules the stomach and breast. The Moon is the ruling planet. Cancer is the sign of precaution, thrift, generation and resistance.

Cancer persons are very sensitive and it is easy to hurt their feelings. It is difficult for them to do anything when there is discord and antagonism. They are at their best under harmonious conditions.

Cancer persons are very friendly; but show a tendency to avoid any conflict by keeping at a little distance. They are nervous, a condition caused by over-exertion and their extremely sensitive natures.

Their precaution and foresight enable them to elude some of the most direct questions and disagreeable situations.

Cancer men are quiet and reserved, more so than the women; but they are very friendly and cordial. The women are more capable talkers than the men. They are also very fascinating and attractive.

Cancer persons do everything in a calm and easy manner. They are thoughtful and observant in their actions and performances. Their keen senses make them capable of detecting the defects in almost everything.

Cancer persons are very helpful and industrious and are always willing to do their part.

They have good memories and reflective minds.

They are very successful at all work where apt fingers and the sense of feeling are necessary.

Cancer persons are very sincere and devoted to those whom they love; but are not very demonstrative with their affections.

Cancer Avocations

Cancer persons are very apt in their work and perform their duties in an easy manner.

They have very good business ability and are very economical.

They are very good lawyers, judges, doctors, dentists, bankers, publishers and manufacturers.

They are good teachers of art, music, drama, and are very talented.

They are good advertisers, salesmen, printers, proof-readers, detectives, tradespeople, and mechanics.

Business and Partnerships

Gemini, May 20th to June 21st—Clever ideas, good sellers.

Libra, September 23rd to October 23rd—Dependable and capable.

Capricorn, December 21st to January 20th—Determination, business.

Friends and Associates

Gemini, May 20th to June 21st—Lively, fun loving and entertaining.

Cancer, June 21st to July 22nd—Sincere friendship.

Scorpio, October 23rd to November 22nd—Good friendship.

Capricorn, December 21st to January 20th—Jolly and congenial.

Aquarius, January 20th to February 19th—Good friendship.

Pisces, February 19th to March 21st—Good friendship.

Love and Marriages

Leo, July 22nd to August 22nd—Lovable and affectionate.

Libra, September 23rd to October 23rd—Extremely affectionate.

Scorpio, October 23rd to November 22nd—Deep affection.

Capricorn, December 21st to January 20th—Lovable and affectionate.

Pisces, February 19th to March 21st—Sincere love and loyalty.

Important and Favorable Years, Months, Days and Numbers

Favorable years—1936, 1943, 1950, 1964, 1974, 1978, 1985.

Favorable months—September and February.

Important day—Monday.

To ascertain your lucky number, enumerate the year, month and day of your birth. Illustration: year 1911, month 12th, day 13th. Add the three numbers together, 1911+12+13 equals 19. Add 1 and 9 equals 10. Ten is your lucky number.

Cancer Faults

Extremely sensitive, too precautionary, too inquisitive, too afraid. Too reflective and use "don't" too often. When they overcome their obstacles they have plenty of nerve and aggressiveness.

Cancer Powers

Psychic, occult, keen foresight, personal magnetism, strong resistance.

Cancer Diseases

Cancer persons are very sensitive and nervous mentally and physically, causing stomach trouble and gas formation, sometimes affecting the heart. They usually have a slow acting liver, causing constipation and fever. They are troubled with palpitation of the heart, rheumatism and piles.

"Problems of Religion"

BY A TRUTHSEEKER

A book dealing with the problems of creed and religion without criticism. Knowledge obtained from inspiration, experience and deep study by the writer. Price 75 cents per copy, postpaid.

A. ANDERSON

P. O. Box 24, Sawtelle, West Los Angeles, Calif.

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Mediums I Have Known

By REV. D. A. (DELL) HERRICK

Little Journeys Down Memory Lane

AS I search the storehouse of memory for something which may interest you, I come upon a most wonderful, really marvelous manifestation, a phase of mediumship which, to my knowledge, has been demonstrated by but three, all of whom have been promoted to the higher side of life. This phenomenon is Spirit Telegraphy, and the mediums, named in the order in which they came into the work, are Dr. Rowley, William Henry and William (Billy) Cole.

Dr. Rowley was a resident of Cleveland, Ohio. As to how, when and where he acquired the title of Doctor I have no information. About the year 1880 there appeared in the *Cleveland Sunday Press* a remarkable story of a man who had been employed in the offices of one of the railroads, but who had been obliged to leave his position because of a strange phenomenon affecting his instrument. Messages were clicked out to which, when concluded, a name was signed with the statement, "They say I am dead, but I am not," directions as to delivery of the messages being appended. A group of friends of Dr. Rowley made a box and enclosed in this box of glass a telegraph key with a small dry battery. This group had sittings together and received these marvelous messages. There are no doubt many persons yet living who saw Dr. Rowley when he visited Lily Dale in 1892 and who received from him this incontrovertible evidence of continued life. Any telegraph operator could read these messages, as they were given in the Morse code.

Mr. Henry was at Lake Brady, Ohio, in 1896, and at that time had had this phenomenon for about ten years. I was Chairman at Lake Brady at the time of his visit, and there was a ruling that all mediums must sit for the Committee before being allowed on the program. A very quiet, unassuming gentleman, he gave sittings to many prominent people, all of whom went away satisfied and convinced of the genuineness of the messages. In his demonstrations, the telegraph instrument rested between two slates placed upon a small table. Mr. Henry sat far enough from the table to permit the investigator to walk all around it or move it in order to assure himself that there was no contact in any way with either the medium or any wires or extraneous objects.

Mr. William Cole was an associate of Mr. and Mrs. Harry Archer, traveling with them as Mr. Archer's secretary. He was one of the finest gentlemen I have ever known. He came to Columbus, Ohio, in 1891, and during 1892 resided with my mother and myself. A guide materialized in Mr. Archer's seance, instructed him how to make a box, and to sit for this phase of mediumship. During that winter a friend made the box of thin wood and placed the telegraph key inside. Mr. Cole sat almost every day for many weeks, and one afternoon came running downstairs from the seance room, calling to my mother to "come quickly! The machine is working and I can make out words!" He had learned the Morse code, so that he might understand the messages. We sent for Mr. Barrett to come from the railroad offices and to bring

an operator with him. Truly and surely enough, as we all sat there in wonderment, they read to us message after marvelous message from our loved ones. Mr. Cole lived in Detroit, Michigan, for many years. A book was taken in its entirety by him in code from the spirit side. He was also a fine trumpet medium, and his home in Detroit was a Mecca for the investigator as well as the Spiritualist. He was loved and respected by a host of friends. Some of these friends are residents of Los Angeles, people who knew and loved both Mr. and Mrs. Cole, and gladly welcome Mrs. Cole when she comes on her frequent winter visits.

MAN—THE HUMAN RADIO, AND THE KEY TO KNOWLEDGE

By George Francis

The author of this valuable booklet has gained a wide reputation by his lectures, which reveal a vast acquaintance with science and philosophy. The contents deal with "the history and evolution of mind, and its range of expression." It explains the law of vibration relative to color and sound. Its discussion of the scientific aspects of mental and spiritual life is highly suggestive and valuable. Old students will find it fertile in new ideas.

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THE NATURAL LAW OF LOVE DIVINE

By Helen Loaid Willson

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Failure is written at the end of many a life simply because there was lacking the quality of sticking to one thing instead of scattering effort.

Sanctuary

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COUNCIL CHAMBER, CITY HALL, SANTA MONICA
Fourth and Santa Monica Blvd.
PSYCHIC SCIENCE AND NUMEROLOGY
PATRICIA D'ESTE, Hostess

Mediums I Have Known

By REV. D. A. (DELL) HERRICK

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FROM ORTHODOXY TO SPIRITUALISM
(Continued from page 14)

live to know that Spiritualism has nothing to do with the imagination; facts alone prevail.

As a result of the debate Spiritualism gained favorable publicity in papers in the United States and Europe. And we are told that the challenge still holds good, and any magician or music-hall performer who attacks the cause in a wholesale manner in order to draw attention to his own "show" will have to face it.

Speaking of the incident, Mr. Ford said: "It is important only in that it shows how easy it is to confound those persons who attack a subject without first studying it. Nine times out of ten the person who denounces Spiritualism has had no experience whatever. My friend, Hannen Swaffer, proved that when he made a fool out of an English conjurer named Prince a few years ago. He and Mr. Barbanall again proved it in their recent debate with Dingwall and Hocking."

Press Recognition

Mr. Ford says that Spiritualism is the most rapidly growing movement in the world today. He ought to know for he has not only toured his own America, but has toured Europe twice, lecturing and demonstrating for Spiritualism. Everywhere he has been greeted by great audiences. When asked by a European reporter what he thought of the occasional fanatical outbursts, he replied: "I have never had an unpleasant experience in dealing with the popular audiences. Once in a while some fanatic has tried to disturb the meetings. The people themselves usually silenced him.

"The day of abuse and ridicule has passed. The very attitude of the public press is changing. In Copenhagen I lectured under the auspices of the *Politiken*, the leading paper. The clergy attended my meetings in numbers. Only the most stupid clergyman these days denounces the movement. It is the ally of the church, and the only hope it has of surviving in a scientific age.

"I have never attended a Spiritualistic meeting anywhere that was not crowded. The one crying need of the day is for more and better mediums. The Spiritualist is no longer on the defensive. The proof is on the skeptic. The secret of our power lies largely in the fact that it is a subject which appeals to people who are used to serious thinking, to people who realize the beauty of facts. These are the people who do the creative work of the world. They are flocking to us in numbers and assuming places of leadership."

Proof that the public and the press are taking a fairer attitude toward Spiritualism is evidenced by their changed treatment of its exponents. The general courtesy of the press especially has been one of Mr. Ford's pleasantest experiences. It has helped him to bear with patience and humility the occasional instances of an opposite nature. He has a serene confidence that the American instinct for justice will assure his ultimate vindication and confound the bigoted skeptic.

Sir Arthur Conan Doyle's splendid tribute should be weighed by those who are critical of Mr. Ford's mediumship. In the *London Express* of April 8, 1928, he wrote: "The most amazing thing I have witnessed in forty-one years of psychical research was Arthur Ford's demonstration before one thousand persons in London." And worthy of citation in the same paragraph is the state-

ment made a month later in *Der Mittag* of Berlin: "Whatever one may think of Spiritualism, the fact remains that this young American completely awed a huge audience of well-known Berliners last night . . . Three thousand people packed the Royal House to hear this brilliant American Spiritualist. Mr. Ford said and did the most astonishing things—this reporter left with a desire to know more."

England anticipates Mr. Ford's return, and according to one reportorial prediction it will be necessary to engage Queen's Hall to accommodate the throng eager to hear him. We cannot better close this article than to quote the enthusiastic opinion of a writer in the *International Psychic Gazette* of England: "The Rev. Arthur Ford, M.A., is truly an ambassador—an ambassador from Spiritualist America to Spiritualist England. No one who has met him can fail to have a feeling of more than usual kindness for America, for in addition to those common ties that unite us, he has shown us how intimate between the two countries is the bond of Spiritualism. . . . A frank, boyish-looking man, Mr. Ford has a most engaging personality; and his deeply interesting addresses, giving us a clear insight into the Spiritualistic movement in both America and Europe, are touched with that rare fire of eloquence and inspiration which from start to finish holds an audience enthralled and spellbound."

Mr. Ford is to be one of the principal speakers at the State Convention in Los Angeles the last week of June. His host of friends here will welcome his return.

THE PHARAOH'S CURSE

(Continued from page 6)

names. Lord Carnarvon died suddenly. But heart trouble causes hundreds of deaths as sudden every day. Nine are listed as having "died since." In view of the fact that several millions, few of whom ever heard of the Egyptian tomb, have died likewise, this statement fails to impress us. One died suddenly from pneumonia; but that is a disease which often claims its victims quickly. Four of them died in accidents; but the alarming increase in this type of fatalities in every modern city is a problem of challenging dimensions. One expired mysteriously in bed who was alleged to have been in perfect health the evening before. In the absence of a physician's certificate we see nothing to differentiate this from hundreds of similar cases that have not excited suspicion. The captain's father committed suicide after the death of his son. Many causes, including extreme grief, might have been assigned. Three others committed suicide, one of whom left a letter with the sentence: "The vengeance of Pharaoh pursues me." In the light of modern psychology is it not more reasonable to believe that FEAR of the "curse" rather than any occult potency in the "curse" itself was the cause—unless in fact the real motive was unconfessed? Fear undermines the mental balance, shatters the nervous system, and destroys the powers of resistance, until frequently one becomes the tragic victim of his hallucinations.

There remains the hypothesis of poison, advanced by some as explanatory of the numerous fatalities. According to this view, poison may have been distributed through the tomb with the purpose of impregnating the atmosphere and rendering it deadly should the tomb ever be

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LOVE IN SLAUGHTER WROUGHT

(Ezek. 20:38-44)

Enslavery, a benefice;.....(Ezek. 20:36, 37)
 Aristotle taught;.....(Ezek. 16:62, 63)
 And force of arms a cocatrix.....(Ezek. 21:3-7)
 Was with virtue fraught;.....(Amos, 3:2, 3)
 Spirit of right was avarice;.....(Ezek. 20:5-7)
 Conceit, sold and bought.....(Ezek. 17:12-21)
 This vice was chaste, in LOVE'S entice;.....(Ezek. 20:25, 26)
 HIS LOVE in slaughter wrought.....(Ezek. 20: 33-35)

New Spirit came, with good advice.....(Matt. 3:16, 17)
 And new LOVE besought;.....(Matt. 5:43, 44)
 Rejected, in our edifice;.....(John 1:10, 11)
 Mind new Spirit caught.....(John 1: 12, 13)
 Home is founded on love of vice;.....(Luke 20: 34-36)
 Bringing all to naught.....(Luke 14: 26, 27)
 True LOVE demands self-sacrifice;.....(Matt. 19:11, 12)
 And LOVE is slaughter wrought.....(Matt. 10:21, 22)

A Judgment came from Paradise.....(John 1: 1-5)
 And a Sentence brought;.....(John 13:34, 35)
 Love condemned, to gloom's abyss;.....(Mark 9:43-49)
 Fear of LIGHT'S onslaught;.....(John 3:19-20)
 Dwell a season, in love's caprice;.....(John 13: 26, 27)
 Drink an Earthly draught.....(Mark 14:32-42)
 Man's highest love, will not suffice;.....(I Cor. 13:1-7)
 'Tis LOVE in slaughter, wrought.....(Matt. 10:37-39)

'Tis strange to us, this precipice.....(John 13: 12-17)
 As our love it smote;.....(John 16:8-15)
 So we dwell in our prejudice;.....(James 4:1-5)
 Fight as ne'er we fought.....(Matt. 10:34-36)
 'Tis calling for blood sacrifice;.....(Heb. 9:20-22)
 'Tis no pleasant thought;.....(Matt. 26:27-28)
 For God demands we pay the price.....(Matt. 22:20, 21)
 Our love in slaughter wrought.....(Luke 18:31-33)

Our trust it is, an artifice;.....(Matt. 26:14-16)
 We cringe, when we're caught;.....(Matt. 27:3-5)
 Our faith, it is a cockatrice;.....(Luke 22:54-62)
 With a sting we note;.....(Heb. 6:4-6)
 Our LOVE is feign and false in this;.....(I John 4: 16-21)
 Give our all we ought;.....(Matt. 5:38-42)
 Our hope, it is, man-made justice;.....(I Cor. 6:5-8)
 A love in slaughter wrought.....(I Cor. 6:9, 10)

This poem is copied from LOVE IN BEWILDERMENT—a book of poems by "Presume," which is appropriate for birthday, wedding and holiday presents. FOR SALE \$1.00 postpaid, by

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1740 West Sixth Street, Los Angeles, Calif.

LOVE

B. C. CROFT

Love to be LOVE must be supreme—(I Cor. 13:13). As this poem, "LOVE in Slaughter Wrought," so beautifully portrays, God (LOVE—Ex. 34:5-7; Micah 7:18-20; I John 4:7, 8) has always dealt, and still deals with mankind in LOVE. Likened unto the paternal love of a Father (Heb. 12:5-9; Rev. 3:19) and the identification of a disciple of Jesus Christ is LOVE.—(John 13:34, 35).

Quite apart from theological prejudice, our divine nature grips us through our psychological processes. Our nobler self bespeaks LOVE, TRUTH and PEACE. What we are demonstrates what we were created for. At the base, we are lovable beings because we are competent to distinguish between LOVE and indifference. The first one of these is the regnant trait of our existence. Other desirable qualities are universally obligatory upon us since they are conditioned by factors that universally obtain. But essentially LOVE is universal in scope because it is a universal possibility. Hence we are foreshorn to LOVE, and its conditions are an integral part of every life. Conceptions of Love may vary; wherever a man is found some principle of Love is predominant in one form or another.

All of us know how numerous are the mainsprings of woe and undoing. But none is so subtle and penetratively destructive as the transgression of God's principle of divine LOVE. (Gen. 5:1-7). The major dramatists, poets and novelists who portray character and its sordid verities distil through their writings all the penal theology an orthodox preacher of the inevitable outcome of indifference could imagine. Their line of demarcation is luminous. It starts with Cain and Abel, and separates LOVE and indifference from the beginning until now. Yet if to us God is the all LOVING Father Jesus Christ represented Him to be, our outlook on life is transfigured. His WORDS are henceforth voices; never senseless sounds. The WORDS which unbelieving ears hear with indifference—to them signifying nothing—to the mind "which is in Christ" is a Celestial language. Why so? Because our minds are necessarily interpretative, and this function obtains its highest results when dedicated to faith in God and what that faith implicates.—(2 Tim. 2:15). Jews and Gentiles can unitedly say: "I believe in God the Father Almighty, Maker of Heaven and Earth." But who among us has even faintly glimpsed the magnitudes of LOVE, TRUTH and PEACE in these words? Did they actually control our life as they have every authority to control it, they would reinterpret Heaven and Earth for us.—(Rom. 8:38, 39) Once it is conceded that the Creator has nothing but Paternal LOVE in His aims toward His creatures the human situation is prevalent with hope and benevolence. Its sequel is contained in Dante's noble line: "In la sua volentade e nosta pace."—"In His WILL is our peace.—(Ps. 40: 7-12; Heb. 10:7-12).

(Paid Space)

opened. Or some mysterious poison may have been employed when the body was embalmed. The deaths have occurred in such widely differing circumstances, and the health of the survivors has been so unimpaired, that this hypothesis does not deserve comment.

Life is full of happenings that are weird and mysterious. Some of them baffle the effort to reach a satisfactory explanation. But intelligent persons unhesitatingly discard all theories founded upon superstition. Rational investigation must be both patient and progressive. It is strange that in an age of science so many should cling to superstitions which hark back to the most primitive witchcraft!

The writer recently read a letter written by a progressive American business man, pleading for release from certain "mental forces" which in his conscience-smitten state he believed to have been set in motion to harm him and his associates. "Death has even manifested in our midst as a result of it," he wrote. The whole letter breathed a primitive superstition and FEAR incredible in a person of twentieth-century culture and shrewd business ability. It is not an uncommon case. Police records abound in reports of similar superstitious credulity.

The great mission of Spiritualism is not only to prove the continuity of life, but to dispel the superstitions which darken minds on this present plane. It teaches harmony with natural laws. They are guides to the solution of ultimate mysteries. Spiritualism seeks to add to the knowledge of the modern world the lost wisdom of the ancient. Like the pilgrim crossing the desert in his journey to the East, our face is toward the mystic source of light. The over-shadowing Spirit leads the way. When we have learned the secret of "the silence of the Sphinx," then shall "the lion of patience and repose" deliver to us the key which will unlock the "mystery of the ages." Then shall man, in perfect realization of his destiny, become master of space and time, demonstrating his God-hood in the dynamic affirmation that good is supreme. Then belief in the baleful potency of anathemas and "curses," along with every other superstition that has infected the thoughts of men, will be relegated to the mounting rubbish heaps of human ignorance.

HUMAN CONSCIOUSNESS

(Continued from page 4)

tive consciousness. For example, the mystic is known to have his body so trained that he can normally extend his consciousness to planes inaccessible to the average indi-

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vidual. His Self is functioning through the parasymphathetic.

Let it not be supposed that there are THREE distinct consciousnesses; there is but one which manifests in three different degrees or ways. Just as there is but one Self, so there is but one consciousness, for the Self is consciousness which manifests periodically as intuitive, rational, and intellectual (reason) LIFE.

Consciousness Continuous

Since life and Self are immortal, as long as the human being IS, his consciousness must be working on one or more planes of nature. It is only when man reaches the Nirvanic consciousness that he loses his human identity and becomes divine. The term unconsciousness is, therefore, a misnomer, since there can be no total cessation of consciousness. A more truthful expression would be "expansion of consciousness," since the waking expands into the subconscious and the subconscious expands into the supraconscious on this plane. The whole gamut is not tied down to the physical plane but it extends much farther so that man can think and live on seven planes of being.

From the supraconsciousness come the promptings of the genius and of the master. It is not more commonly apparent because materialism has become so dominant that it has shut our bodies from these superfine vibrations; but supraconsciousness lies latent in every man. Man must develop his solar body to have the Self's waking consciousness become his supraconsciousness. This is the purpose of human evolution. The coarser bodies of flesh and bones must eventually be cast off which will unfold to him again his pristine Self. Always retaining the inherent psychical powers which he possessed at the start of the cycle and round, it is decreed that man shall cast off physical limitations which are enmeshing the Self and holding it in bondage.

As Hermes says, "At the beginning was Self. Now the Self builds the mind out of stuff like itself but less pure; Self and mind together build the Soul; Self, mind, and Soul build the patterns for the various bodies."

—From the Rosicrucian Digest.

MASTER KEY TO PSYCHIC UNFOLDMENT

(Continued from page 12)

through those avenues of communication. Additional senses would likewise prove new avenues of communication and knowledge no less surprising than the sense of sight would be to one born blind, or the sense of hearing to one born deaf. Avenues of mediumship bring such amazing and surprising revelations that those who have not unfolded the sixth and seventh senses cannot apprehend the wonder of them. There are heights and depths of consciousness which mankind cannot at present reach because of the limitations of its sensoria.

As knowledge is dependent upon consciousness, and consciousness upon the testimony of the senses, is it not

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important to train them by obedience so that they will not lead us astray into a world of illusion?

(Continued next month.)

Of Interest in the August Issue

- The Proofs of Evolution.....Charles Smith
What to Expect from Mediums.....A. T. Piercy, M.D.
Auras and Colors.....J. C. F. Grumbine
Some Observations on Mediumship.....Dr. Lee Howard
The Best Thing in Life.....M. C. Martinez
Numerology and the Aquarian Age.....Patricia D'Este
As Spirit Is, So Is Our World.....Mabel A. Frost
Study and Interpretation of the Bible.....Moses Hull
Master Key to Psychic Unfoldment.....Delta Samadhi
The Sin of False Witness.....Felicie O. Crossley
Report of the C. S. S. A. Convention and
Excerpts of Lectures.....
Observations and Impressions of the Zodiac, Leo...Korth
Official, Church and Miscellany News of C.S.S.A.

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CONVENTION INSPIRES SERIOUS THOUGHTS

(Continued from page 17)

offer much for nothing. But however small the fee, their titles and "ordinations" have no worth with people who count. There is a vast difference between these "diploma-mill" associations of *fortune tellers* and a religious organization. A thoughtful public and the representatives of the law are beginning to understand this.

Another question that will come before the convention undoubtedly will have to do with the definite formulation of an educational policy. The Spiritualists of the "fifth city" of the United States are sufficiently numerous and influential to found a school. A committee or commission should be chosen, with the best wisdom of the delegates, to solicit funds, engage instructors and outline courses of study. It is also necessary to initiate a standard of platform decorum that will not continue to discredit our Cause. There are several things needed either to conduct a service impressively or to participate in one. These should be taught. Such steps our leaders have long contemplated, but they alone cannot do it. We, the people, must see the vital importance of such measures.

We are informed that there is to be introduced at the convention a by-law which would prohibit two members of the same church holding office concurrently on the State Board. Personally, the writer is strongly opposed to such a law. Nevertheless, many are inclined to favor the measure. Here is the question. Are we going to enact another unpopular law because we fear one church may gain predominance, or are we going to search for *fitness and executive ability* wherever they may be found?

Come to the convention prepared to give your best suggestions and judgment. Let us advocate the measures that will increase the dignity and prestige of Spiritualism. Let us stand for a program that will unify and inspire our whole membership. Let honest criticisms be uttered with courteous restraint, and appreciation given generously where faithful service has earned it. Let us cease to be merely a "mutual admiration society." It can lead to nothing but eventual disaster. This sentimentality has predominated too long in the selection of representatives, and the results are apparent.

Let us choose our officers carefully. We need now, as at no previous time, far-sighted executive ability to direct our organization. *Temperament and sentiment should be shelved.* During convention all should be possessed of fine, clear, reasoning faculties. Once having chosen our officers, let us pledge them a loyalty so fervent they will not doubt us when the dull days of duty come during the year.

The searchlight of public scrutiny is upon us as never before. That we may not be found wanting, we must practice what we preach, lest the whole cause suffer. The day of "reckoning" is at hand. Have we been faithful to our spirit friends and teachers, true to the God who has blest us with such proof of immortality, loyal to the Truth which has torn from our eyes the veil of superstition?

Let us rededicate ourselves to the mission of enlightening the world with the glory of Spiritualism; becoming, indeed, true Spiritualists.

"A thousand words will not leave so deep an effort as one deed."—Ibsen.

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C. S. S. A. CHURCH NEWS

NOTICE TO CHURCHES AND SOCIETIES

Each Spiritualist Church and Society is entitled to 150 words of church news free in each issue; 3 cents a line thereafter. Church correspondents are requested to keep their own accounts and mail us the amount for "extra space" with their regular bills. We are pleased to print any reasonable amount of news, but it must be written in an interesting manner. Correspondents and writers see notice on Directory page. Please limit news to things which promote the good of our Cause. Social news is for a social column.

MISCELLANY NEWS

WE SHALL MISS HER

*Elizabeth Ward Has
Passed From View But
Not From Heart*

Words fail to express the shock, which still lingers, over the passing of our beloved friend Elizabeth Ward, Director of the California State Spiritualist Association, and one of the most respected pioneer workers in the whole Spiritualistic movement. Her life was not only dedicated to her religious services, but to a multitude of charitable and philanthropic activities—chief of which was her work with the British Consulate in San Francisco, California.

It seems only yesterday she stood beside us on the rostrum during the San Francisco mass meetings and called us "our baby worker." Shall we ever forget the Scotch brogue which characterized her speech, the broad smile which was a constant feature, and the firm conviction of right which made her one of the most valuable members of our movement. She served long in official capacities and won the increasing esteem of her co-workers. To the vast storehouse of her encyclopedic memory we owe the information which makes possible a history of the State Association from the days of its headquarters in San Francisco down to the present time. Shall we soon forget her? No! Even now that she has joined the endless caravan of life's travelers journeying toward the Source of Light, we feel the lingering presence of her generous Soul—and undoubtedly, more than ever, she will direct, encourage and inspire those devoted to the Cause she loved to serve.

From S. H. Allison, her friend and co-member of the Northern commission of the State Association, comes

the following report of her passing, also an expression of the sentiment her northern friends felt for her.

Arisen

"Elizabeth H. Ward, a pioneer Spiritualist, beloved by all who knew her, a director of the C.S.S.A., and an ardent supporter of the N.S.A., passed away Wednesday morning, June 4th, at the home of her daughter, Mrs. Jessie Palmer, in Soquel, California. The memorial rites were held Friday afternoon, June 6th.

The report of her passing came as a shock to her many friends, most of whom were not aware of her illness. But in Spiritualism we have the consolation of knowing she has gone to a home of "rest and peace," builded by her many acts of kindness while journeying along life's pathway. As a worker her words were always those of assurance and comfort to inquiring minds, and her conviction of immortal life was an inspiration to those in doubt. She was a tireless worker for Spiritualism. May the angels bless her in her new existence is the prayer of her many friends."

N. S. A. CONVENTION PROGRAM

Curiosity abounds each season after the annual board meeting of the officers of the National Spiritualist Association as to the program of the succeeding convention. We have unofficially been informed that the following speakers and message bearers have been listed. This report, admittedly premature, does not presume to be authentic. No doubt an early issue of the National Spiritualist will contain the official news.

The evening speakers are to be: Tuesday, Rev. Thomas Grimshaw; Wednesday, Rev. Elizabeth Harlow Goetz; Thursday, Rev. H. W. B. Myrick; Friday, Rev. Malvina Taylor; Saturday, Rev. Arthur C. Smith. Message bearers: Tuesday, John Slater; Wednesday, Grace Larson and

John Kelley; Thursday, Theresa Hayden and George B. Cutter; Friday, Dolly Clark of Indianapolis and Maggie Waite of Chicago; Saturday, Mae Taylor of California, and Will J. Irwood.

The Symposium subjects will be: Tuesday, "Some problems Confronting Our Organized Movement" (open); Wednesday, "The Presentation of Our Philosophy," led by Elizabeth Schauss; Thursday, "The Presentation of Our Phenomena," led by Mark A. Barwise; Friday, "Conducting Our Public Services," led by Rev. E. W. Sprague. These symposiums should prove intensely interesting and of momentous value to every Spiritualist. The time has come when we must seriously consider these questions, for we are no longer just a small body of people believing in spirit communion. Now that we have assumed the proportions of a worldwide movement we must realize our increasing responsibilities and act accordingly. This our National and State officers recognize; and in an effort to alleviate many of the conditions that have branded us with some very unflattering terms, they are conducting these symposiums, and other important meetings in an effort both to create a better understanding, and to suggest a solution of unpleasant problems.

HARMONY GROVE CAMP

Preceding the regular camp season, July 6th to August 17th, the officers of the Harmony Grove Camp Association have arranged for a grand picnic and basket lunch on July 4th. This is anticipated by a large group of people who annually assemble at the Grove for their vacation period. As this is the holiday season an unusually large number have signified their intention of attending the picnic. Games and other entertainment are to be featured. On Saturday evening a dance will be held in the large and newly improved auditorium. A

fine orchestra has been selected with a program of good music.

Sunday, July 6th at 10 a. m., the camp will be officially opened by camp president, L. Madison Norris, who, after the flag raising and salute to the flag by Minnie Atherton, will give the address of welcome. In the afternoon session, Dr. H. Duncan McFarland, president of the C.S.S.A. will give the lecture. The evening lecture will be delivered by Rev. Jessie Bennett.

Through the season each service will feature good lectures and messages. Without a doubt it will be the most interesting season in years, as the call for loyal cooperation has met with a generous response. Camp programs may be obtained at any of the churches or by writing the secretary, Mrs. C. D. Brown, 320 N. Tyler Ave., El Monte, California. After July 4th address all communications to the camp.

Let us all unite in making Harmony Grove equal in attraction to the Eastern camps. Certainly, with its massive live oak trees spreading a majestic canopy over the grounds, the mountains and valleys, this is one of California's real beauty spots—an ideal retreat for the devotees of Spiritualism.

ARTHUR FORD

San Francisco Spiritualists have thoroughly enjoyed Mr. Ford's work. Many strangers, as well as those already familiar with the work of Spiritualism, came to see and hear him. The messages of hope and good cheer, given by this fine medium proving our continued existence, were eagerly received by those groping for the Truth.

All those who have seen and heard Mr. Ford wish him every success in his onward march in Truth. If "by their works ye shall know them," Arthur Ford needs no defense.

S. H. A. Correspondent.

Golden Gate Spiritualist Church.

"Pray not for an easier life, but for a greater endurance; not for more material wealth, but for a greater understanding of its spiritual significance. Pray not for more friends, but for the grace to hold fast those we now have. Pray not for 'more worlds to conquer', but for a clearer vision that shall enable us to conquer—ourselves."

An Appreciation

THE Spiritualist Monthly from its inception has been the official organ of the California State Spiritualist Association, and in consequence many inquiries of widely varying nature have been addressed to our office. Most of these we have promptly referred to the secretary of the Association, Miss Idella McFarlin—excepting, however, those which concerned herself.

Recently a letter was received ask-



Idella McFarlin

ing us if we would not publish a cut of Miss McFarlin, so that persons who have not had the privilege of meeting her might be able to associate her face with the personality she reflects in her official correspondence. It is a pleasure to comply with that request, for she has proved a true friend to us in many ways.

How vividly we recollect our first discouraging months on the magazine, striving to become adjusted to financial and editorial responsibilities, when friends were so much fewer than they are now and co-operation was often absent. Hers, figuratively, was the motherly shoulder upon which more than once we laid our head to weep. This place she has filled with many others grown weary along the way.

Nine years have been devoted to the Cause in her present capacity—years of faithful, smiling, efficient

service. In a position calling for exceptional tact and diplomacy, where criticism is inevitable, she has grown in grace and wisdom.

This compliance with the request of a correspondent expresses also our own appreciation of the one whose picture here appears.

EAGLES UNITE IN SERVICE

We have had two red letter days recently. On Easter Sunday the "Harmony Four" (Mr. and Mrs. Herrick, Mr. and Mrs. Frank Selken) went to Ocean Park to assist Rev. Jessie Bennett at the Bay City Church. Mr. Herrick was the speaker at the afternoon and evening services. Mr. Eaton and Mrs. Herrick were the message bearers. Mrs. Selken assisted with vocal and whistling solos.

Mrs. Bennett has a growing lyceum and splendid audiences, as a reward for her earnest labor and real devotion to the Cause.

On May 12th the "Harmony Four" assisted in the Mother's Day Program at the First Universal Spiritualist Society at Long Beach. On this occasion the Fraternal Order of Eagles united with this church in an impressive service. The hall was beautifully decorated with large baskets and bouquets of flowers in memory of mothers. These flowers were later sent to hospitals, and to friends who were ill. Mrs. Katherine Foulke introduced Ralph Foulke, worthy Past President of the Fraternal Order of Eagles. Rev. D. A. Herrick gave the address of the evening. There were also short talks by Mr. Foulke, Mr. Zimmerman, state trustee of the Fraternal Order of Eagles, and Mrs. Isabel Richards, state vice-president of the American War Mothers. Mrs. M. A. Packard and Mrs. Selken, accompanied by Jessie Glore, rendered the solos. The large drill team of ladies and gentlemen in uniform made the service impressive to all. At the close all joined in singing "The End of a Perfect Day," which was indeed a fitting end to such a memorable service.

Mrs. Herrick.

NEWS FROM STATE HEADQUARTERS

Charters Granted—Meredith Spiritualist Center, Los Angeles. Arthur Zuvani, President. Spiritualist Church of Truth, Ventura. Rose D.

Voegler, leader. Spiritualist Temple of Divine Knowledge, Hollywood. Richard Stocum, leader.

Certificates Granted—

Licentiate—Felicie O. Crossley, First Spiritualist Temple, Los Angeles.

Albert G. Loellke, Central Spiritualist Church.

Gertrude S. Peterson, People's Spiritualist Church.

Associate Minister Class A—

Ora L. Prince, People's Spiritualist Church.

Katherine C. Marriott, Community Spiritualist Church, Huntington Park.

George and Elizabeth Upton, Unity Spiritualist Church.

Jean M. Green, Spiritualist Science Church, Oakland.

Healer's Commission—

Derkji Hoogstad, Universal Spiritualist Church, Long Beach.

CALIFORNIA SPIRITUALIST HEALER'S ASSOCIATION

C.S.H.A.

In the next issue of the Spiritualist Monthly we will have a surprise for you.

Progression and success has ever been our object and goal. Now we have attained our initial assurance of advancement through organization. We have always stressed education, and our present success indicates the

future possibilities are unlimited. More than ever we urge a loyalty to all that is noble.

As patriotism is the unwritten law of Americanism, so is spiritual healing the unwritten law of harmony.

And as Americanism depends on patriotism, so Spiritualism depends on harmony for its higher manifestations. This power comes through the harmonious expression of the mental, spiritual and physical laws of the

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REV. MAE M. TAYLOR

Sunday Service—10:15 A. M., Healing
10:45 A. M. Open Forum and Lyceum
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Wednesday Service—2 P. M., Open class.
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2:30 p. m. Message Service
4:00 p. m. Message Circles
8:00 p. m. Lecture followed by Message Service

TUESDAY

10:30 p. m. Omada Club meets
11:00 a. m. School of Spiritualism
2:30 p. m. Message Service
4:00 p. m. Message and Healing Circles
7:00 p. m. Healing
8:00 p. m. Message Service

THURSDAY

2:00 to 5:00 p. m. Message and Healing Circles
8:00 p. m. Message and Healing Circles

FRIDAY

8:00 p. m. Class of Unfoldment

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universe. Infinite intelligence has no beginning and no ending—this symbolizes perfect harmony. The vibrations of one coordinate with the other. There is no predominance in harmony.

If we allow precedence to either spiritual or physical attributes, in-harmony results; they must be equalized through the mental. With understanding of these principles we learn to harmonize the forces through education and organization. This is the aim and purpose of the C.S.H.A.

Our classes have made great strides through the instruction of Dr. E. A. Anderson. His lectures from charts and X-ray pictures have been interesting and instructive.

In May Mr. Loellke and Mr. Eaton visited the Santa Barbara Temple of Light. Our representatives also visited the First Spiritualist Church of Inglewood. Both visits proved successful. Since January first our representatives have given 1383 healing treatments. *Testimonies are invited.*

After a vacation in July and August we anticipate a big opening in September at our headquarters, 1401 S. Berendo, Los Angeles, California.

Albert G. Loellks, president.

CHURCH NEWS

LOS ANGELES

Central Spiritualist Church

Our church is slowly progressing in a degree that success has marked the activities of all our departments. Loyalty and service is the foundation upon which we work and the results have been wonderful. A few months ago we burned a large church mortgage; today we are enjoying a beautiful new carpet in our main auditorium; a new double gas range and linoleum in our kitchen, and many other improvements are in progress. Our pastor is receiving many congratulations upon her achievements during her short ministry in our new church home. We are all proud of her.

Mrs. Felicie O. Crossley gave her trial inspirational lecture at our church Sunday evening June 1. It proved her to be a scholar and an eloquent speaker for the cause of Spiritualism. We extend to her our

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Spiritualist Temple of Light

Symphony Hall, 232 S. Hill St., Los Angeles Rev. Mary Miller, Pastor

SUNDAY—1:30 P. M.—Healing.
2:30 P. M.—Short talks and flower messages.
4:00 P. M.—Circles by good message bearers.
8:00 P. M.—Lecture by good speakers, followed by Spiritual messages by Mrs. Miller and Co-workers.

WEDNESDAY—2:30 P. M.—Short talks and spiritual messages.
4:00 P. M.—Message Circles.
8:00 P. M.—Entire evening devoted to messages.

REV. MARY MILLER,
Pastor

STANLEY GRANDJEAN,
Asst. Pastor

Pastor's residence, 1512 Magnolia Ave., Phone BEacon 0161

Study Hours: 10 to 4. Class night, Tuesday, 8 P. M.
Trumpet, Thursday, 2:30 P. M. and Friday, 8 P. M.

Will not close for the summer months

Angeles Center

Spiritualist Church

1717 W. 47th St., Los Angeles, California

REV. DELLA H. HOUSER, Pastor

Noted Trance Lecturer and Independent Voice Medium

SERVICES

Sunday—Lecture followed by Spirit Voices and Tests.

Wednesday—All messages. Bring written questions.

Card parties every Saturday night beginning May 24. Welcome.

NOTE—Take M car or Western Ave. Bus to 47th Street, walk west to 1717. FREE PARKING SPACE.

heartfelt congratulations and sincere wishes for success.

The occasion was also our Flower and Memorial Sunday. In observance our church was a garden of gorgeous flowers. Patriotic messages completed the memorial service.

Our church will be closed during July and August, and will open again Sunday, September 7.

Correspondent.

SANTA BARBARA

The Spiritualist Success Church

For the last month we have had splendid meetings. So many seem to be interested and are pleased to have the "Spiritualist Monthly" to place on file. We had the pleasure of hearing Mrs. M. A. Sykes and we hope to have her and Mr. Sykes again soon. Our healing meetings are doing a good work. Forty-seven absent treatments and seventeen physical treatments were given. Such testimonies as "I slept well after my treatment"; "I am so much better" etc. make these treatments worth while. We are trusting that the great work will go on and that each worker in the vineyard of Spiritualism will continue to hold his place and will be able to take the next step when the opportunity for advancement comes.

Mary E. Orr.

BAKERSFIELD

Josephine Edwards, pastor, is manifesting strongly in a rejuvenating direction. The Sunday evening meetings, despite the approach of the summer season, are well attended as are the two weekly seances. While independent Spiritualist churches of the city are falling off in attendance, causing pastors to resign, the C.S.S.A. church is slowly but surely

FIRST COMMUNITY SPIRITUALIST CHURCH

HUNTINGTON PARK
Cor. Clarendon and Malabar Sts.
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 on spiritual development.
Message Circles—8 P. M.
Public cordially invited to all services.

building up a membership and general public esteem.

The coming to our city of Dr. Bertha LaBronte, gifted trance medium and character analyst, with her talented husband, Prof. Charles H. LaBronte, healer and lecturer, has served to rouse the dormant interest of the people of Bakersfield in Spiritualist science and religion. Only recently Dr. and Prof. LaBronte, with the pastor, held a public Sunday night session at the W.O.W. hall.

The church has now elected a new corps of officers and a normal growth in membership is anticipated.

Correspondent.

"The element of greatness lies in every person; it awaits only the individual's knowledge of the fact and a desire to develop it; confidence, determination and application are the only necessary requisites of success; therefore, there need be no failure in the life of any person."

"Give us, oh, Lord, the power to discriminate rightly; to discern truly; to appreciate keenly; to obey willingly and to go forward unflinchingly each day. Give us to understand that by so doing we harmonize with Thy Law and reap the benefits of Thy protection."

C.S.S.A. CONVENTION

June 25th to 29th
At Central Spiritualist Church
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Excellent Speakers and Message Bearers

The Public is invited to the Evening and Sunday Sessions.

Have you subscribed for the Spiritualist Monthly?

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

WEEK-DAY SERVICES

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

Study of Pastor and Spiritual Healer
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Phone VA 7461

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WELCOME TO ALL SERVICES

FIRST SPIRITUALIST CHURCH OF BELVEDERE GARDENS

Arboretum, 936 McBride St.

Thursday Services
7:30 Healing Services
8 P. M. Message Circles

MAUDE CLARK, Pastor

All welcome.

A Message For All.

Spiritualist Temple of Eternal Life

5402 Hollywood Blvd.

HILDRED HOPE LISSAOS, Pastor

Sunday Services— 7:30 P.M. Healing.
8:00 P.M. Lecture and Message Service.

Wednesday Services—2:00 P.M. Message Service.
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PRINCIPLES OF N. S. A. AND AFFILIATED ORGANIZATIONS

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 constitutes 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 believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that men 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 gateway to reformation is never closed against any human soul here or hereafter.

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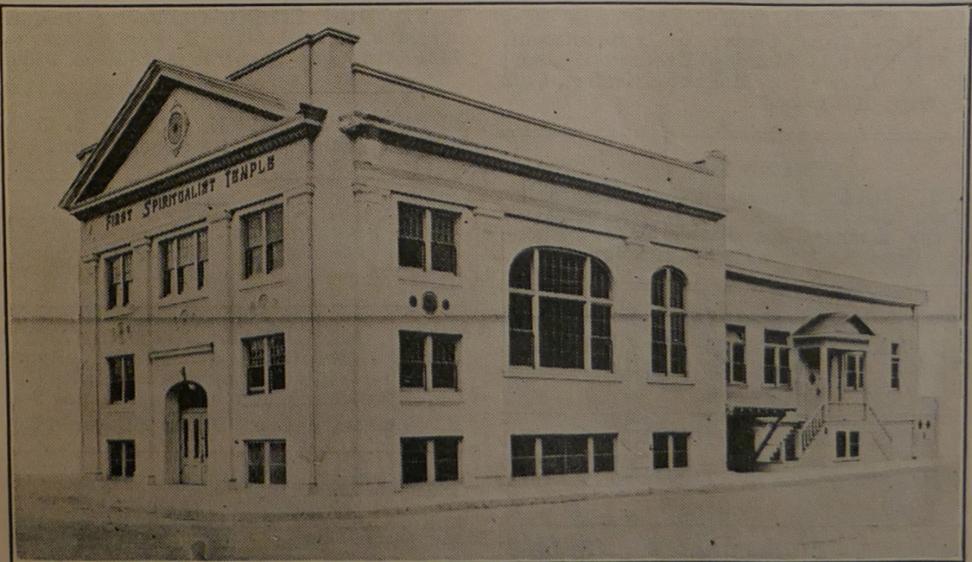
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Philosophy and Religion of continu-
ous life, based upon the demon-
strated fact of communication, by means of
mediumship, with those who live in
the Spirit World.

2. A Medium is one whose organ-
ism 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 Spirit-
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