

PROPHECIES FOR 1931

Spiritualist Monthly

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Puppets of Fate, or Incipient Gods?

By FELICIE O. CROSSLEY

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

AS WE write, we are entering the portals of the New Year with its unforeseen events portending joy, sorrow and tragedy. These are experiences destiny is forcing upon mankind, in an effort to awaken it to a realization of its true Self.

In the beginning of self-conscious human life we were given dominion over all things; endowed with a conscious, creative faculty capable of attaining mastery over all things. This great power with which mankind has been entrusted is a power of the Word—the manifestation of thought, expressing the processes of Mind. All forms of life are a natural gradation, evolution—involving from pure Spirit into self-consciousness, thence again evolving into pure Spirit through a series of experiences.

Creation

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men."

The "Word" has been an essential part of all great philosophies. In Masonry, both esoteric and exoteric, the supreme secret is embodied in the mystic "Word." "And the Word was with God, and the Word was God."

Mystics and teachers throughout the ages have meditated upon the interpretation of this "Word," and its relationship to the origin of life. These interpretations have been pro-pounded by different philosophical sects in an attempt to enlighten mankind upon the mysteries of life. Each is relative to the truth, yet concerning this great fact of Nature man still continues in ignorance—an ignorance responsible for great catastrophies and tragedies which threaten the whole social structure.

"In the beginning"—briefly—was Spirit; the primal, motivating, animating Principle of all existence . . . "And darkness was upon the face of the deep." A vast, cosmic void prevailed . . . "And the earth was without form and void . . . and the Spirit of God—the Word—moved upon the face of the waters. And God said, 'Let there be light:' and there was

Greetings and Appreciation

IN THIS, the beginning of a New Year, the editor wishes to express her sincere appreciation for the loyalty and cooperation of her friends and subscribers throughout the past year. It is our sincere hope that this magazine is carrying the message of light and Truth into the hearts of our readers, and that the new features will inspire your confidence in our efforts to produce a magazine representative of the "Higher Spiritualism." Criticisms and suggestions are invited, for it is our sincere desire to make the *Spiritualist Monthly* an example of intellectual and spiritual progression—ever holding present beliefs open to restatement as growing thought and investigation reveal new truths. Your support and cooperation have made this magazine possible. We are grateful for it and hope you will long remain members of our splendid family of readers and truth-seekers. May success and the peace that comes with understanding abide with each and every one throughout the coming year.

Yours in love and truth,



Felicie O. Crossley

Felicie O. Crossley.

light."

The involution of Spirit—so far as it has been possible for spirits of the highest order to ascertain—is manifested from Spirit, the animating Principle, directed through Soul and expressed by Mind in the manifestation of thought, both verbal and silent. Thus in substance we find thought to be the ultimate expression of God-within, or the mystic "Word" of creation. How important, then, is thought—the concentrated expression of mind. That humanity still fails to grasp the significance of thought in relation to creation is evident in the conditions which have been brought about by misused, or misapplied, thought forces. In the first verses of John, the first chapter of Genesis, and the first part of the second chapter of Genesis, we are given an allegorical account of the process of creation—yet the masses seem to remain in complete ignorance of the truth.

John, the Mystic, the most beloved of all the disciples of Jesus, explains the true significance of the "Word" as the Life-principle, God. Then in the first chapter of Genesis, with impressive continuity, we find an outline of creation, which was entirely spiritual in the abstract sense of the word. Each "command" was that of the "Word." "Without It was not anything made that was made. In It was life." St. John, 1:3. "And God said, 'Let there be light:' and there was light." And so throughout that poem of creation we find that the whole process was one of command by "Word"—and it was so.

Many who have studied the scriptural record from an academic point of view regard it as a myth. Because of the lack of historical continuity in the compilation of the Bible, and because its historical records are largely interspersed with legend and myth, they fail seriously to consider the probability of the profound truths embodied therein. Failing to harmonize the literal interpretation with the discoveries of scholastic knowledge, they have regarded both accounts of creation irrelevant to their conception of facts. There is nothing in either account that compels the interpretation that they are literally two different versions of one mundane creation. Occultists regard them as allegorical versions of two different creations—the spiritual and the physical.

In expounding strange ideas, we are aware that we invite denial, and perhaps ridicule. But the fact remains that all claims—even those of science—regarding creation, if pressed for definite proof, would be found largely theoretical. The majority of people who expound progressive ideas are met with ridicule from the masses: Galileo, Columbus, the Wright brothers, Benjamin Franklin, Darwin, Einstein and a host of others, have stood alone.

The Process of Evolution

REASONING from a purely objective viewpoint, most evolutionists smile upon the Genesis record—either because they have entirely ignored it, or because they fail to read the great esoteric truths embodied therein.

We claim—and not without the earnest support of the majority of occultists—that the first chapter of Genesis is a veiled record of the first creation which took place in the "archetype" or mental sphere of Infinite Intelligence, the "Word" manifest. When man creates, first the idea is in his mind. The author conceives his idea in mind, then objectifies it in manuscript; likewise the painter, musician, et cetera. So with God—not that we believe God to be a personality. He is the Law, the Primal

Cause of the evolutionist, the Abstract Principle of all life—dual in nature.

This idea is partially confirmed later in the chapter of Genesis. "And God said, Let us make man in our image, after our likeness." And He gave man dominion over all things. "So God created man in His own image, in the image of God—the "Word"—created He him; male and female created He them."

"Our" and "us" are both plural pronouns. A pronoun, as almost every one knows, is a word which refers to or is used in place of a noun. Then "us" and "our" being plural pronouns must represent a plural "God," or Creative Force. This idea is confirmed in nature. Male and female are manifested throughout all earth life. Objective-life being a counterpart of abstract-life, this same law must obtain in the spiritual realms—and does obtain. Science now confirms the theory that male-female principles exist even in the mineral sphere. This has long been regarded true in the plant kingdom. It also prevails in the realm of chemistry and physics. We have no better illustration than that of the positive (male) and negative (female) principle in electricity. Thus, God—call Him the "Word," Infinite Intelligence Divine Mind, or what you will—must essentially be "male-female" in nature if the being "He" created in "our image, after our likeness," is male-female.

Spiritually "conceived," as recorded in first Genesis, we find the "Law of Divine Thought" set in motion, and through an infinite process of involution and evolution were suns and worlds born. Self-conscious Beings, Lord Gods—also called by a multitude of different names—began consciously directing this mass of creation, and perceived that as the rate of vibration, or speed, was lessened a new form of life began to manifest; an objective manifestation unresponsive to spiritual influence.

Thus, in the second chapter of Genesis we find—after "God ended His work which He had made"—that the Lord God perceived there was not a man to till the ground. The original, spiritual man which God, the "Word," had created was not of a physical nature, or rate of vibration, so could not command response from the planetary conditions that had resulted. Only through experiences do we gain understanding, and only through understanding do we gain wisdom; so it was necessary for spirit-man to become Master or God of the kingdoms at his disposal through experience and understanding.

To do this he had to have a body of the same material as that he wished to experience and express through. So, "the Lord God caused a mist to go up from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Authorities in occultism teach that with the first breath, the form—conceived and nurtured by body-chemicals—becomes a living or a self-conscious being. With the failure to breath, death, or dissolution of the chemical elements, results—the same as happens when the "breath" leaves a body at any age. Before the breath of life the body is nothing more than a mass of cells patterned in the image of the "parent-cells." After the flight of breath—the spirit of life—the body is once more but a mass of cells composed of the earth-earthy, or the dust of the ground. For verification of the elements which compose

(Continued on Page 25)

Prophecy For the Year 1931

By REV. ELIZABETH COURTNEY

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." I Corinthians, 14: 1.

WE STAND before Thee tonight O Father, asking for Thy guidance. We are ready to do whatever Thou wouldst have us do. Take us wherever Thou seest fit. We are pledging ourselves to give the truth, which we trust will lead to a greater understanding of the spiritual man. Thou art the Guide of the universe and Thou hast given us the power and privilege to see and to reveal. Guide us, then, we pray Thee.

Japan—Friends of the coast land are ever fearing that nation. I see there in the temple the double-bladed swords, sharpened. That nation is determined to be able to handle their personal affairs. The Emperor understands how to rule his men. They are ready at the slightest call to defend their own nation against attacks by other nations. We do not see much regarding attacks on your wondrous country—not yet. We see the broadening of their minds through social efforts to create among these people a broader vision. Destruction will be heavy, even more so than I foresaw in the year 1930. The ocean will be more dreadful and there will be losses in ships of the air. There will be fires in the air, and fires on the water. I see earthquakes, causing greater destruction than ever. Later an epidemic will strike that country which will cause many deaths. That passes and I see in the latter part of the year, a lighter, more happy nation. For this we are glad.

China—We are now entering China and I see a cloak of protection for that country. There will be a great deal of humility, a great deal of self-culture. Commercially it will be more successful. Physically weak, its people will be touched by a heavy fever. I see them taken; yea, ten and fifteen at a time, and put into one grave. I see the cultured Chinaman progressing in a commercial way more than ever before. There are those who are liable to destroy that nation—their own brothers and sisters, sword to sword. I see them fight, and I see destruction through internal warfare. I see where they wish to make a new law in China, those of the lower classes seeming to conquer, and destroying the American residents—but not as much as in previous years. Five years ago I think there would have been a greater slaughter on account of religion. This feeling still exists, however, and I see a renewed outbreak in the autumn. We see destructive elements as if the very hills were on fire. They will appeal to other countries for aid. May God bring them spiritual comprehension, that to destroy others is to destroy themselves. They will hear the laughter of the children in the time of August, and the country will be enjoying a beautiful peace which they have not enjoyed for many years.

Russia—We are now coming into Russia, the country of promise, with its power in the soil. A country that could be so beautiful. Every mineral, liquid, grain and fruit can be found there. One of the greatest and one

of the richest countries; but the elements of freedom are as yet weak. It seems as though that country really needs a monarch, but by the different changes as I behold them—I can see where there is another change made and, like the Japanese and Chinese—they will be lifted out of their war-like condition. I see a better Russia in 1931. I see the money-maddened men placing themselves in line and bringing a hardship to these people by taking from them, with their money exchanging, the prosperity that lies ahead. I see where they are in danger of giving up their oil, mineral and grain rights. But I see the changes of the nation, and in time, through a man of lowly birth, strong in body and mind, with great consideration for the peasantry—there will be a savior who may come before October of 1931. Then that country can be saved again for another couple of years. I see much sickness affecting their lungs; and I can see limbs, hands and feet destroyed through internal strife. A great deal of water will flood small cities, but not as much destruction as we have seen in the past.

Scandinavia—Now we will go into the Scandinavian countries. Thanks to the great God that these Norse countries are touched by the midnight sun. It seems to us it is a symbol. The clouds part and they behold God. This is one people that are not enticed through invitation, compulsion, or desire, to war with other countries. They have kept away from war and will continue to stay away from it. A marvelous nation, and people. You find among them spirituality. "Why should we destroy," they say, "when we are not destroyed." We see in Sweden that a monarch and an older member of the family will enter into the spirit world.

Norway seems to stand firmly. Finland is just a little weaker, for they are leaning backwards. They are doing well this year. With the exception of these deaths in Sweden which are of importance, there will be very little sickness, and not much destruction. These Scandinavian countries are going on with their wonderfully prosperous life. They have not been touched by the hardships that other nations have known in this past year, and 1931 will bring them prosperity from the depths of the ocean and the heights of the mountains. Prosperity will also come from the grain of the valleys.

Italy—We are touching Italy. There will be destruction, yea, caused by the snowy peaks of the Alps, between Switzerland and Italy. I see many little hamlets destroyed. The water seems to come from the peaks and I see it sweeping away the little towns that have been built on the hillsides and in the valleys. Yet I see wonderfully happy times, and I see on the southern slopes the grapes so luscious. Never before has there been such a crop of grapes to make the wine that is used over all the land. That will bring in greater money than ever before. Such a prosperous condition has not visited this

country for twelve years. The spirit says: "Its people are satisfied with their ruler and the lowly ones are coming to understand the dictatorial man who can rule without destruction." There will be a great deal of suicide among the higher classes. I see where there will be a great deal of destruction through black smallpox. The latter part of 1931 I see a new life in that wonderful country; the spiritual life of understanding. May the angel forces lead the bands of spirits among them for the sake of peace.

Spain—Beautiful Spain, of which I have spoken so many times. The things we have told that country would do to force its rights are being realized. Last year we said, "Their monarch will be forced out," and it came at the last hour to prove our prophecy was right. But he would not abdicate. We want you to know that there will be horrible sacrifices in Spain. You will see treasures buried there. They are a dissatisfied people. I can see the ruler using what does not belong to him, but I see his rule going down. Although he will promise his people to do as they say, it is a positive untruth. He will never forget that he is ruler.

Beautiful Spain will have a revolution, but there is one who will be able to liberate those who are in prison and those who are ready to be shot. In this country I see the blackest prophecy I have. They are religious, although they do not believe as you do. They believe just as they have been taught to believe. I see much destruction by fire and water, and gases. I see children destroyed, trampled under horses' feet, their heads cut off and carried around. But out of it all will come a new, beautiful Spain. They may be more hungry than you. Give a little portion to them, for they are God's children, although of a different nation, and I want you to feel that you are brothers and sisters to them.

Turkey—We are now touching Turkey. Oh, that little Turkish country; beautiful, savage, and very much underhanded. When they talk with you as a nation they are very indulgent, but when they go home among themselves they are not ready to do as they promised. That country is touched by terrific electrical storms. There will be deaths through sickness, but more liberation for the men and women than I prophesied last year. A great deal more merchandising than in years before. I find them prosperous. The more humble ones of that country are very optimistic for this coming year. I believe that nation, though small, is brooding over warfare a great deal more than you imagine, and still they are not ready to have it. It will come without fail for I see the power of release and then I see happiness among these people.

Switzerland—This little place where blooms the flower coming through the snow, called Eidelweiss, and where the young boy dares to climb the highest mountains to show his love for the maiden he desires to marry. That country prepares their children for war, and they have a standing army, if at any time they should be called upon. However, they never provoke, yet they never hold back. It is a good nation. In 1931 there will be a great commercial exchange with this country, importing the goats from their mountains. They will send things here; things that seem to be playthings. I see a great prosperity. Their monasteries will not be so filled as in years gone by. I see them trying to induce the young

boys to become priests. But that little nation is touched by a spiritual awakening, and few are stepping into the monasteries. We do know, however, that prosperity will be theirs; and for the little wares that they have for sale to the pilgrims who come to their trading centers there will be a greater demand than ever before. A mountain fever will touch them, but not many will pass over. There will be a great deal of sickness through this fever but not much loss of life. There will be electrical storms and some floods, but not so very destructive.

France—Beautiful, restless, greedy France. With the conscientious, aspiring people among the lowly class and the working middle class, I see them winning out. I see a scythe sweeping over that country, for many will pass on through sickness and hardships, from starvation, and through internal strife. The spirit says, "France will have to free herself." I see that scythe again and I say to you, it will come. I see dreadful suicide from gambling and from misunderstanding. But I see prosperity among the working men whose minds are occupied. A force of spiritual comprehension must touch France without fail. 1931 will see a different France after September; better, happier, and more congenial, though war-like—preparing for anything that might come. I see destruction on water and in the air. I see many taken through automobile and railway accidents. But after all France will live and stand forever, and into the lives of its people will come happiness and contentment. Stand back of them, even though they depose their leader. I see seven of the higher ministry leaving their positions and some passing into the spirit world. France with its golden opportunities will have much to look forward to in 1931.

Germany—Wonderful Germany. We see the advantages that Germany has had. They dared to bring out a man from the working class, but it is not satisfactory as yet. There will be new changes, and the next change will be better than this last one. We feel that this country will stand without a Kaiser. We feel that they are grateful for their opportunities. They are grateful for the hardship that has come to them because it has brought an awakening. I see great activity. More things will be imported from that country that have been in many years past. New airships will be built. I see them fall, and many will be destroyed through electrical storms. I see small miniature airships and a Zeppelin larger than any you have yet seen. It is on the way; and is being kept secret. It is being worked on under ground. They are also working on destructive gases the same as France and your country, and they are working on new guns that can be held in the hand instead of over the shoulder. You see the war spirit still exists there. They have always said, "Prepare for war while in peace." But it will not urge you on to war, for its new rulers are peaceful and desire peace. I see much sickness and hunger. I see destruction to the homes, especially in the region towards Bohemia. From Bohemia will come floods of water from their mountains that will effect the northern part of Germany. It will be a blessing if Germany does not place too many ships on the water. There are ways under the water and such ships are being built. We find many passing out in that wonderful country; many young men, that give their lives to their country. Now we see where their

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Einstein and the Truth

By THAD WILSON, A.M.

"His arrival brings together three of the greatest living physicists of the world into our neighborhood."

THE coming of Dr. Einstein to Southern California is a matter of great interest from many viewpoints. His arrival brings together three of the greatest living physicists of the world into our neighborhood, and these three men are busily engaged in solving fundamental problems of the physical universe. In all the world there are not many minds that think in terms of fundamentals. It is for that reason that Millikan, Michelson and Einstein are said to be men of genius—they see clearly that ultimate towards which other men more or less blindly grope; they bring forth the hidden thing, and give it a habitation and a name. The student of the occult clearly understands that these "three wise men" are "journeying toward the manger" that contains the mysterious symbol which will ultimately solve the problem of life itself.

It is when the chemist steps beyond the limiting boundary line of the physical senses that he becomes the alchemist. The Philosopher's Stone will never be actually discovered this side "the River Styx." Beyond time lie the limitless depths of eternity; beyond matter lie the limitless reaches of non-matter. Time and space are limitations in consciousness; they exist because the individual who is functioning in the physical phase of existence cannot grasp the full meaning of the eternal and the universal. To say that the sun is twenty quintillion miles distant from the heart of the Milky Way, or that the weight of the earth is six thousand million-million-million tons, are excellent commentaries upon man's intellectual genius, and yet we must get beyond facts such as these if we are to probe to the fundamentals of life itself. After all is said and done, Darwin's law of Natural Selection deals only with effects, no matter how notable the discovery of that law may have been. Universal laws go deeper than the mere physical phase of things, and it is self-evident that purely physical definitions must ultimately be redefined in terms of the universal. There is a boundary line beyond which the physical scientist cannot go, and it is that "continuum" that holds the key to the mysteries of life.

Dr. Milliken has recently isolated the electron; that is to say, he has discovered within the external sheath of the atom a substance that differs from the external sheath. It has also recently been announced that other scientists have discovered that each electron has as its essential nucleus a proton. Some months ago I predicted in a public lecture that this would be the case. But what good does it do us to know how an atom is constituted? In my judgment this discovery is one of the most amazing things that has ever occurred in the history of the world; for the triple-phased atom becomes an epitome of the triple-phased phenomenal universe. If, for example, the atoms of an individual's body are physical, electronic and protonic, every atom of that body is a contacting link between the physical phase of ex-

istence and the electronic and the protonic. Now if we use the words "terrionic," "astronic" and "essonic" to describe the three phases of the atom, we shall immediately see the connection between the three phases of the atom and the three planes of phenomenal existence—the physical, the astral and the spiritual; that is to say, every individual's body, atomically, is physical, astral and spiritual, and through its three atomic phases it contacts the three planes of phenomenal existence. Man's body, then, is not simply terrionic; it is also astronic and essonic—a triple-phased unity functioning in vital contact with the triple-phased phenomenal universe. It is in this way that man becomes the microcosmic manifestation of the macrocosm.

Now since the measure of all life is consciousness, it becomes a simple matter for us to understand the method by which we glide from the terrionic to the astronic, and from the astronic to the essonic; or, let us say, how we function physically, psychically and spiritually. The physical man functions intellectually; the astronic man functions psychically; and the essonic man functions spiritually. On the physical plane every individual is triple-phased, and he may function in harmony with the three different phases of his nature. Usually, he is so dominated by the physical that the other two phases of his nature are almost entirely overlooked. Hence the physical becomes of paramount importance, and that which lies "beyond the River Styx" becomes of little value. But science and religion are one, for religion is the science of cosmic relations. There is but one substance in the universe, though this substance is multi-phased. All law is universal and eternal, however modified to meet the exigencies of the different planes; and man is the prismatic manifestation of the nature of God.

Miss Hazel Ridley, Gifted Medium, Visits Us

FROM Buffalo, New York, comes to us for the winter, perhaps, one of the youngest and most gifted mediums of this decade, Miss Hazel Ridley. As the writer has had very little experience with Miss Ridley's unique phase of mediumship, she feels that any comments of her own would be of little value. Miss Ridley's personality inspires confidence in her sincerity. She is exceedingly modest and practical, and is keenly appreciative of analytical minds. This makes her a valuable asset to psychical research. But charm and personality do not meet the demands of scientific investigators. It is her mediumship that has attracted to her such noted persons as the late Sir Arthur Conan Doyle, Mrs. Hewat McKenzie, Mrs.

Miss Hazel
Ridley
of
Buffalo, N. Y.
Young,
gifted and
sincere,
she is a
valuable
representative
of our Cause



Anna Louise Fletcher, Rev. R. W. Russell and Wilson G. Bailey, M. D.

In his last book, Sir Arthur Conan Doyle devoted two full pages as a testimony of her gift. In her book, "Death Unveiled," Mrs. Fletcher, wife of Senator Fletcher of Florida, wrote after devoting eight pages in praise and commendation of Miss Ridley's gifts: "I could fill a book with evidence which has come through Miss Ridley, but so much of it is personal that I do not feel privileged to do so." Mrs. Fletcher has been a loyal advocate of mediumship for several years, and won the esteem of thousands when she went before the United States Senate where she was called to sustain the claims of mediumship.

In his book, "No Not Dead," Dr. Wilson G. Bailey wrote concerning Miss Ridley's mediumship: "I filled her mouth with water and then with salt, and still the voice came through without interruption or impediment, and I also punctured her arm in trance, and though I drew blood she did not feel pain. Miss Ridley sits without darkness and without any paraphernalia."

The late Editor of *Psychic Science* wrote: "The suggestion that the voice proceeds from any external point such as the chest or neck is untenable."

Dr. A. Stewart, of Washington, D. C., wrote the following testimonial of an experience while treating her. "On June 19, 1926, while treating Miss Hazel Ridley, in Washington, my attention was called to the fact that the sound of a voice whispering was issuing from the region of her solar plexus. I placed my stethoscope over her solar plexus and distinctly heard the conversation and the entity producing the voice was placed by me. Miss Ridley was not in trance and was laughing and talking at the same time. Later, however, she did go into trance and gave a number of evidential messages."

Rev. R. W. Russell, of Philadelphia, writes as follows: "Her (Miss Ridley) phase is 'automatic voice.' We are told it comes from the solar plexus, which is used as a sounding board by the visitants. The circle is conducted in the light. She has been tested by physicians, and when-

ever there are physicians in the circle they are invited by her guide, 'Grey Wolf,' to sit beside her and watch her pulse during the trance and as she emerges from it. Once a physician was so skeptical that he thrust his hypodermic needle through the fleshy part of her arm fourteen times before he would be convinced that she was in a trance."

In the *Progressive Thinker*, issue of August 13, 1927, seven columns were devoted to Miss Ridley's mediumship and her experiences before the British College of Psychic Science. Other notable seances are also recorded in this generous space. The records of the British College's seance signed by Mrs. Hewat McKenzie, and others of the college, bear irrefutable evidence of the value of Miss Ridley's mediumship.

The editors of the *Spiritualist Monthly* extend to her a cordial welcome to California, where we know her phenomenal gift will bring comfort and evidence to many. Miss Ridley has been giving demonstrations at several churches in this city, where she has received a cordial welcome. Further announcements of her activities will be made in a later issue of this magazine.

Who's Who In Spiritualism?

See the Directory of Psychic Science
and Spiritualism

FOR the first time in the history of Spiritualism, Occultism and Psychic Research, we have a directory, compiled by Wm. C. Hartman, who was inspired to meet the great need for such a work. Though apparently a hopeless task, he set about to obtain the names, addresses and vocations of all people active in these lines. As a result he has compiled the first complete and authoritative work of its kind in the world.

It is an impressive list of names of which we may be justly proud. Few have ever realized the vast numbers of people expounding and demonstrating this great Truth. But the absence of cooperation has been shameful. Why is it that our people do not support such efforts? Why do they fail to be moved by the sentiments of fellowship, unity and cooperation? It has actually been reported to this office that several persons would not buy the Directory because their names were not in it. And yet tens of thousands of circulars were mailed and, as is too often the case, ignored. Alas for the apathies and egotisms of humanity!

Few would have had the courage to attempt such a compilation. It took years of research and inquiry. It sells at the very low price of one dollar. No one should be without it. Every secretary, church, society, worker and investigator should own one, to keep in touch with those who are teaching and demonstrating this great science of life. It is a directory and reference book, listing everything and everyone of importance in this field. See advertisements on front cover of this magazine.

"When you find your beloved friends in Spirit the meeting will be pleasant indeed, but perhaps a little strange, for they have grown spiritually. They know and they love more; and they are very tender and kind."

David Belasco and Spirit Return

As Written For MONTROSE J. MOSES

"Spiritualism emerges triumphantly in spite of charlatans"

David Belasco, dean of the American theater, wrote the following account explaining how he was inspired to write the play, "The Return of Peter Grimm," one of the most discussed dramas ever written. This article was written for Montrose J. Moses as an introduction to the play which he published in his book, "Representative Plays by American Dramatists." It is an unreserved confession of Mr. Belasco's belief in spirit communion. (Ed.)

"THE play, 'The return of Peter Grimm' is an expression in dramatic form of my ideas on a subject which I have pondered over since boyhood: 'Can the dead come back?' Peter Grimm did come back. At the same time, I inserted a note in my program to say that I advanced no positive opinion; that the treatment of the play allowed the audience to believe that it had actually seen Peter, or that he had not been seen but existed merely in the minds of the characters on the stage. Spiritualists from all over the country flocked to see 'The Return of Peter Grimm,' and I have heard that it gave comfort to many. It was a difficult theme, and more than once I was tempted to give it up. But since it has given relief to those who have loved and lost, it was not written in vain. Victorien Sardou dealt with the same subject, but he did not show the return of the dead; instead, he delivered a spirit message by means of knocking on a table. His play was not a success, and I was warned by my friends to let the subject alone; but *it is a subject that I never can and never have let alone*; yet I never went to a medium in my life—could not bring myself to do it. My dead must come to me, and have come to me—or so I believe.

"The return of the dead is the eternal riddle of the living. Although mediums have been exposed since the beginning of time, and so-called 'spiritualism' has fallen into disrepute over and over again, it emerges triumphantly in spite of charlatans, and once more becomes the theme of the hour.

"The subject first interested me when, as a boy, I read a story in which the dead 'foretold dangers to loved ones.' My mother had 'premonitions' which were very remarkable, and I was convinced, at the time, that the dead gave these messages to her. She personally could not account for them. I probably owe my life to one of my mother's premonitions. I was going on a steamboat excursion with my school friends, when my mother had a strong presentiment of danger, and begged me not to go. She gave in to my entreaties, however, much against her will. Just as the boat was about to leave the pier, a vision of her pale face and tear-filled eyes came to me. I heard her voice repeating, 'I wish you would not go, Davy.' The influence was so strong that I dashed down the gang-plank as it was being pulled in. The boat met with disaster, and many of the children were killed or wounded. These premonitions have also come to me, but I do not believe as I did when a boy, that they are warnings from the dead, *although I cannot explain them*, and they are never wrong; the message is always very clear.

"My mother convinced me that the dead come back by

coming to me at the time of her death—or so I believe. One night after a long, hard rehearsal, I went to bed, worn out, and fell into a deep sleep. I was awakened by my mother, who stood in my bedroom and called to me. She seemed to be clothed in white. She repeated my name over and over—the name she called me in my boyhood: 'Davy! Davy!' She told me not to grieve—that she was dying; that she *had* to see me. I distinctly saw her and heard her speak. She was in San Francisco at the time—I, in New York. After she passed out of the room, I roused the family and told what I had heard and seen. I said, 'My mother is dead. I know she is dead,' but I could not convince my family that I had not been dreaming. I was very restless—could not sleep again. The next day (we were rehearsing 'Zara') I went out for luncheon during recess with a member of my company. He was a very absent-minded man, and at the table he took a telegram from his pocket which he said he had forgotten to give me. It announced the death of my mother at the time I had seen her in my room. I am aware that this could be explained as thought transference, accompanied by a dream in which my mother appeared so life-like as to make me believe the dream real. This explanation, however, does not satisfy me. I am sure that I did see her. Other experiences of a kindred nature served to strengthen my belief in the naturalness of what we call the supernatural. I decided to write a play with the return of the dead; so it followed that when I was in need of a new play for David Warfield, I chose this subject. Slight of figure, unworldly, simple in all his ways, Warfield was the very man to bring a message back from the other world. Warfield has always appeared to me as a character out of one of Grimm's Fairy Tales. He was, to my mind, the one man to impersonate a spirit and make it seem real. So my desire to write a play of the dead, and my belief in Warfield's artistry culminated in 'The Return of Peter Grimm.'

* * *

"There is one memory associated with the play which will remain in my heart as long as it beats. This piece was written during the last year-and-a-half of my daughter Augusta's life. For some reason, which I could not understand then, but which was clear to me later, the subject fascinated her. She showed the greatest interest in it. The dear child was preparing to leave the world, but we did not know it. When the manuscript was finished, she kept it by her side, and, notwithstanding her illness, saw the dress rehearsal. During the writing of the play, she often said, 'Yes, father, it is all true. I believe every word of it.' It was as though the thought embodied in the play gave her comfort. When we discovered how ill she was, I took her to Asheville, North Carolina, thinking the climate would help her. She grew worse. Still hoping, we went to Colorado, and there I lost her.

"It has seemed to me since that the inspiration compelling me to go on with 'Peter Grimm,' in spite of the difficulties, came from this daughter who died."

The Voice of the Silence

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

"Conscience cannot be educated, but our judgments can be."

IN A notable book entitled "Spirit Teachings," by Stanton Moses, (M. A. Oxon), who was a clergyman of the English church and an unprofessional medium, due stress is placed upon contemplation. There is no exercise of the mind more important than meditation or introspection.

In this jazz age when externals are absorbing the attention and most people are doing little or no serious thinking, meditation and introspection are almost a lost art. Of course there can be no psychic unfoldment unless the spiritual life is deepened and unless meditation is made a daily habit.

One important object of sittings is to express our supernormal powers. This is attained by entering the silence. The silence is the sphere of meditation. It is not the sphere of the unconscious, but a state of consciousness where we contact the finer powers and forces, which belong to us, but which can only be made consciously operative, or kinetic, by mental passivity. These increments of power—these human senses thus made active on the higher but inner supersensuous planes of consciousness—become demonstrative only in the silence. So that the silence is very important in spiritual science and its function in psychic training and unfoldment should never be undervalued.

All clairvoyant visions and clairaudient messages, as well as clairsentient touches, occur through and in the silence. To force the mind and body into negativity is a difficult and aimless thing to do, for no one can enter the silence by this mental, dynamic exercise. Mental gymnastics are unavailing. The silence becomes evident when, through the will, each individual prayerfully and unselfishly seeks by spirituality—not by feats of intellect—to become passive, that the higher self, or the real self within each one, may prove its divinity and sovereignty. This is not of the nature of a challenge that if we do certain things we shall expect or demand certain other things; and if these psychical results do not occur, then to show a hostile or indifferent spirit. In true humility, one must patiently wait for both growth and demonstration, as a child cannot expect the understanding of a man, until he has grown to be a man. The ego, or individual, is a psychic entity or germ which must unfold little by little and step by step by the simplest rules which have been found practical, before supernormal results will be available. Attainment precedes all obtainment. To become as a little child, passive and receptive to revelations of the higher life, is the true mental attitude.

Now in the silence, one hears not only the voices of our spirit friends, but the voice of conscience to which Socrates in his most lucid moments listened with trance-like attention. The only difference between the voice of conscience and the voice of intuition is that conscience is an appeal to the emotional nature while intuition is an appeal to the intellect. Both affirm divine guidance and authority. These monitors abide among the spirit friends as well as earth people; and the more refined and advanced

in knowledge, power and spirituality, the more responsive are these oracles to Divinity. I know that there are materialists who deny the infallibility of conscience and the prescience and dependability of intuition; and yet if conscience and intuition are not dependable guides of conduct and intelligence from the standpoint of universal right and truth, and affirmative of all revelations of right as distinguished from wrong, and truth from error, on what can reason or judgment depend? This discrepancy must be settled before ethics can be made authoritative and character can be built up on old-line virtues which gave the world its best men and women. Perhaps the uncertainty or the indefiniteness of the moral sentiment as a guide to action is one cause of crime and its increase, to say nothing of the loose behavior of flaming youth.

Recently one Sunday afternoon a Paulist priest of New York City gave a splendid talk in defense of the moral sentiment and of revelation corroborating the moral sentiment as the basis, as well as authority, of right living. He took the same position as Cardinal O'Connell, of Boston, who said that the revelation of Jesus supplemented, as well as bore witness to, the authority and divinity of conscience. Upon this understanding of the infallibility of conscience, ethics, religion, sociology, the state can build a dependable code of moral action and behavior, which will safeguard society against the folly and sophistry of materialism.

The deeper we enter the silence the more certain shall we be of the still small voice which standardizes all voices, so far as moral guidance is concerned. The moral sentiment saturates the emotional and spiritual nature of man and determines what is good as well as best for all mankind. Conscience cannot be educated, but our judgments can be. What is eternally right can be and is determined by conscience. What are my individual civil rights as to possessions are determined by law, but individual rights and judgments must yield finally to what is universally and impersonally good, or the best for all concerned. Civil and criminal law, to be just and humane, must be built upon what is divinely right, according to conscience, which is the oracle of right, as well as "rights." Spiritualism affirms the divinity of conscience and bids us enter the silence where we may hear its voice and know always right from wrong.

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Christ, the Medium

By REV. GEORGE FRANCIS

"The Miracle of human life cannot be explained on Materialistic grounds."

SOME would have us believe that Jesus Christ never lived. But in the museum of ancient history in London there is a letter written to Tiberius, depicting the very color of the hair and eyes of the Nazarene. Beyond the shadow of a doubt he did live. Josephus, the Jewish historian, mentions him. He says: "There is a man now and his name is Jesus—if it be lawful to call him a man, for truly he does marvelous works." If he had not lived, Josephus would not have mentioned him; neither would that letter be in the archives of the British Museum.

But so much embroidery has been woven around his life, and so many things have been credited to him which he never did, that we have a very faint conception of what Christ really was.

Christ was a medium and communed with the spirit world, if you believe the book we call the Bible. You remember he went into the garden on the eve of his crucifixion to be alone in prayer, and "angels" ministered unto him.

He came with a mission, and that mission was to uplift the man whom we today call the "under-dog." He had no temple. He came the lowliest of the lowly. He was cradled in a manger. He slept wherever the sunset found him. But his followers of today, who profess to follow in his footsteps, have vast tabernacles with cushioned pews and wonderful organs and movie shows—to lead men into the knowledge of the lowly Nazarene!

Christ tried to teach us that there is nothing we have ever done that is not written in the cylinder of the soul; and the cylinder of the soul becomes transparent to an attuned brain. What I mean is this: we feel certain things but cannot see them, yet we know we feel them. Our astronomers on Mt. Wilson tonight are measuring heat waves, thrown off from a constellation just discovered, that is ten million light years away from us. "Ten million light years away"—and yet they have a little instrument that records the heat those stars are giving off. Now, if man can make an instrument so sensitive as to measure those distant heat waves, how much more possible is it that God can attune a human brain to see and feel things which transcend the mortal senses?

And that is what Christ came for—to teach men and women to live right and be of service to their fellow-men. I do not believe that he came here to teach us to be "straight-laced," afraid to laugh. He came to make people happy, and if we were not meant to laugh God would not have given us the muscles for laughter.

Here is a newspaper clipping that is giving: "The miracle of human life cannot be explained on materialistic grounds; and the person who cannot visualize anything in life except what he sees in a test-tube or under a microscope is to be pitied." Dr. Allen Craig of Chicago, in an address before the American College of Surgeons, said: "It is the spirit within that makes man supreme in the

world and allows him to control materialistic things." The spirit within! Have you ever felt that? Haven't you felt the spirit urge? Sometimes when you have wanted to do something "the spirit within" has urged you not to do it. It has cried out continuously, "Wrong! wrong!" But though convinced that it was wrong, something "pulled" you on and you did it—and then paid the price for it.

Christ came for an experience, to show that each one of us must have an experience. He went to the Mount; he hung on the cross. You and I go to the mount and very often hang on the cross. Talk about crucifixion! There are those every day being crucified. Christ came as the emblem; we are the living realities. He came to tell us how to live, and we misunderstood him. He came to teach men to be friendly. He said: "If a man smite thee on one cheek, turn to him the other side." He made no creed; founded no church; had no dogma; and his great heart of love was filled with compassion for all.

When the woman caught in the act of adultery was brought to him, they said, "Rabbi, this woman has been caught in the act of adultery." "This woman!" I wonder what became of the man? Why bring only the woman? Why let the man go? It takes two, a man and a woman, to commit adultery. But in this case, the man—he was not brought in. It is the woman who always has paid, and always will pay. So they brought the woman. Christ did not speak; and after he heard the charge he stooped and with his finger wrote in the dust. I have searched the Bible through but have never been able to find what he wrote. It was never recorded. Do you know why? I will tell you what I think he wrote: "You rotten bunch of Jews, every one of you has been guilty of the same act but has never been caught." Don't you believe that is what he wrote? It was, at any rate, something they would not record. Then when he arose he said, "Woman, where are thine accusers?" She replied, "Master, they are gone." Then he said, "Neither do I accuse thee; go in peace and sin no more."

Christ was the greatest medium that ever lived. Hundreds of years before his coming Isaiah prophesied his birth. Yet when he came unto his own, his own received him not. He knew what the end was going to be. And when the end approached let us see the man—the human man—in Christ, when he cried, "Father, if it be possible let this cup pass from me." Then he came back into the spiritual and said, "Nevertheless, not my will but Thine be done." And then when life was ebbing out on the cross, he exclaimed, "My God, my God! Why hast Thou forsaken me?" That cry proves that Christ was no more a Son of God than you or I, but just a teacher; because if he were what the orthodox church would have us believe—"Father, Son and Holy Ghost, three in One and one in Three"—he would not have uttered that questioning cry.

Christ the man, Christ the medium, had come up through aeons of time, through an ageless pre-existence; he had

learned the secrets of life and become acquainted with all conditions of men. They asked him, "Rabbi, who art thou?" He answered, "Before Abraham was, I am." Then they exclaimed, "Listen to him blaspheme! He says he was alive before Abraham lived!" They could not understand that. How could he have become acquainted with the conditions of all men? In thirty-three years? No! Only because it was true that "before Abraham was, I am." "If I go away, I will come again." "I will be with you always, even unto the end."

Some people think that when the world comes to an end Christ will come in the clouds, because he said he would be with us "even unto the end." He is not coming, for he has already come! The coming of Christ is not physical but the advent of a principle. He was the attuned instrument of the great Cosmic Force. "Christ" is Greek, meaning *Anointed One*. Could we live the life today that Christ lived, I believe that many would be "anointed." But we are living in a very different age.

What is God but the Cosmic Consciousness that knows all things—past, present and future? Let us get away from the idea of a "personal" God seated somewhere on a throne, when out there in space great universes are floating, populated, beyond the shadow of a doubt, more densely than our earth.

Sir Oliver Lodge tells us that the human race need have no fear, "for life has just begun on this old planet." "Just begun!" And we know that life has been here for more than a billion years, and will be here for billions more. We are just babes. We have five senses that we are acquainted with; we can see, hear, smell, taste and feel. But we have other senses of which we have no knowledge whatever. Gradually they will come into view. The more we use our brains the faster we will unfold them. Mediumship is akin to the receiver on a radio set. When you open up your brain cells you get the vibrating thought from outside. The Bible tells us: "That which hath been, is now; and that which is to be, hath already been. God requireth that which is past." Civilizations have come and civilizations have gone on this old planet of ours. Out there in space worlds have been made and worlds have been blown to atoms. But the egos that lived there—although their bodies may have been blown to star dust—the soul of them was not destroyed. You cannot "destroy" anything. If this thing which thinks and aspires can be destroyed, then God Himself could be destroyed. It cannot be!

What are we here for? To attune our brain for greater co-operation with the Infinite Thought on some other plane, or on this plane where life yet really will be worth living.

Spirit Guides

By GEORGE BRASHEARS, LL.B.

"Call them 'angels' and it will be seen how orthodox this matter is."

MEDIUMS, who of course are exceedingly few in number as compared with the rest of mankind, are popularly supposed to be unique, in that they are in more of less constant communication with spirits. Not only the general public—who have very little knowledge of spiritual laws and facts—but even many Spiritualists, are unaware of the *great fact that intercourse between spirits and mankind is both continuous and universal*. In other words, not only mediums, but every man, woman and child is in continuous relation with the Spirit World and with spirits. The fact that this relationship is both unknown and unrecognized upon the part of the vast majority of mankind, does not change the fact that it not only exists for all, but that its existence continues throughout the duration of human life on the earth plane. Every child has a good spirit as a guide. These spirits are usually attracted by *natural vibratory affinity*, which is the law governing such spirit intercourse. Call these spirit guides "angels," and it will be seen how orthodox this matter is; for has not the Christian Church of ancient times proclaimed the existence and functioning of "Guardian Angels?" And has not that same Church also warned its followers to be constantly on guard against the wiles of "devils," who in fact are nothing more or less than the evil spirits, who do indeed throng the earth plane in countless numbers?

It has been stated above that every child has a good spirit or "angel" as its guide, and continues to have the benefit of such guidance and protection during its childhood, and until such time as it arrives at the age of per-

sonal responsibility and moral accountability. When that momentous time comes, the child, by the character of life it elects to lead, decides whether such spirit shall continue to guide it. For, deliberate and willful sin interposes a barrier which the good spirits may not breach. The guardians are perforce compelled to withdraw from men and women who sin willfully, and from choice. The spiritual vibrations created and thrown off by evil thoughts, desires and deeds are obnoxious and hateful to pure and elevated spirits, who are sadly compelled to withdraw from such sinners.

In such event, the evil spirits who throng the earth plane are only too quick to seize the opportunity and rush in to take the place of the guardians, who are thus driven away. The slopes of Avernus, said that exalted archangel, "Imperator," to the medium, Stanton Moses, are crowded with men and women hurrying to doom, each of whom is the center of a band of evil spirits, pulling him downward. Under the influence of physical and spiritual gravity, it is naturally easier to descend than to rise.

All men and women have more or less of evil mixed with good, in their natures. It must needs be so; for man upon the physical side is an animal, with all of the imperfections of the animal nature. And, at the present time, it is a sad but true fact that the vast majority of mankind are living largely upon the physical plane. In the spirit spheres, Earth is today called the "Dark Planet," because of the low state of development of the mass of mankind.

The essence of sin is the attitude of will of the individ-

(Continued on Page 27)

DEATH

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

*"But for the advent of Modern Spiritualism and Psychical Research
the whole world might have grown unbelieving."*

INDIVIDUAL reactions to the various problems of life are often very personal, and one occasionally meets an individual whose views and solutions are apparently quite contrary to those commonly held. It is impossible to read Einstein, for instance, and not realize that he sincerely believes no one survives death.

Many religious people still persist in saying that the complete materialist is a myth; but religion has always been incompetent of appreciating human psychology. I have met many intelligent people who have disbelieved in survival, sometimes as if instinctively. So firm is their unbelief that the strongest evidence to the contrary seems meaningless. A few weeks ago I sat with a delightful American whose wife had been a remarkable medium for forty years, and yet could not accept survival. In support of his view he produced all kinds of arguments and the boldest assumptions, and when the faultiness of his logic was made bare, he simply sat in the seat of the fool and continued to assert his unwavering disbelief. It was obvious that he simply could not believe.

It was impossible not to admire the courage of this man. Literally tottering on the verge of the grave, surrounded by friends who deplored his mental attitude, some of them throwing out vague warnings and threats about the vengeance of God, he persisted in holding to that which he felt convinced was correct. He had no God sense. This does not mean that he had no moral sense. I learned sufficient of him to know that he was one of the most prosperous and honored men in the city. A jeweller of note, he had occupied every position of trust and responsibility among his business associates, and had never failed in his integrity.

This is by no means an uncommon case. I have found intellectual and "instinctive" materialists among the best of citizens. Long ago, even when an enthusiastic convert to one of the most orthodox of evangelical Christian sects, I discovered that religion did not always make a man good, while atheism certainly did not make him bad. In any crowd of people living the ordinary events of social life, one could not tell the average religious man from the average non-religious.

The serious facing of the problems of life and death is more likely to make one non-religious than religious. Most of the great philosophers have been sceptical of a Divine Purpose and of the survival of death. Science almost invariably leads to agnosticism or atheism. A paean of praise ascends from the Christian pulpit whenever some noted scientist boldly states that he believes man is an imperishable spirit.

Both philosophers and scientists often develop an admiration for Nature exceeding that of the merely religious person, because it is established on greater knowledge, but being logical and unafraid, they usually refuse to twist the facts into unjustified schemes. One cannot believe in the existence of an omnipotent and omnipresent

God without deserting plain facts and indulging in faith. This may be logically done only when one maintains that the human mind is too small to comprehend all the facts of the universe. But if the critic determines to stand by the obvious, and apply what is known as the criterion, instead of a religious conception, the idea of a Directive Mind, of a Universal Experimenter, or of Creative Evolution is more acceptable.

Religious people wilfully refuse to face unpleasant facts, as a rule. They are like the folk who assert that sin and pain are negative, notwithstanding that sin oppresses mankind terribly, and toothache will stop the greatest genius from thinking. Perhaps their attitude is justified instinctively. It certainly makes life more tolerable, and therefore contributes to the persistence of the race. It is the intellectuals who generally refuse to propagate their species. Science is in favor of birth control, religion condemns it.

It is difficult even for Spiritualists to answer the question that if death is the doorway to a higher life, why do people hate and fear death? Non-Spiritualists may well be forgiven for denying survival on these very grounds. Outside of positive proof to the contrary, everyone would be justified in saying that death is undesirable, so undesirable that even a worm will struggle with all its might against it. With what anguish religious parents and friends view the possible decease of the loved one! All their loud affirmations of belief in the existence of a beautiful hereafter and a loving Heavenly Father seem to weaken alarmingly before the dread fact that death is in the chamber. Why do we abhor and fight death? Why does youth refuse ever to think of death, and middle age tremble at the thought that the meridian of life has been reached; and why does old age deny itself so often, secretly envying youth? Said an elderly doctor in San Antonio recently, "Youth is the most wonderful thing in the world; every healthy young man and young woman is richer than the richest millionaire. How I envy them!" This was his way of saying that old age was unpleasant because death held its hand. He was struggling to live, foreswore age by his manner and his dress, slapped his chest and said, "A man is as old as he feels he is," but he knew that sixty-odd years had been taking the sap from his bones and "tone" from his muscles, and that before long death would lay him by the heels. So he hated death, because he loved life, and all his belief in survival seemed beating helplessly against the inevitable end.

I have purposely put these facts plainly, crudely, it may seem, but I think truthfully, which is more important, because it may enable us to understand the growing unbelief which spreads with education. Every young botanist, every young zoologist, every young biologist knows that the struggle for existence grips plant and animal alike. From the lowest unicellular animal to the finest human specimen, there is a mighty urge to live, not in a

hereafter, but here on earth. They all devise ways and means of avoiding unpleasant, harmful and destructive stimuli, and kick against death to the last. Why should they do this if this world is but the gateway to "a larger life?" Well, why should they? There is not a person living that can answer that question satisfactorily. They may drag in hope, faith, God, but the mystery remains unsolved.

Who cannot see in face of these facts that if the solution of the problem had been left where it stood before the advent of Modern Spiritualism and psychical research, the whole world might have grown unbelieving. In the Western hemisphere there is ample evidence to support this opinion; the East copies.

The discovery of the spirit world, with its opportunities, may not solve the problem of existence on earth, but it does offer positive facts. It may present a paradox, but it also presents an important fact—man lives again.

For the rest we must rely upon commonsense and the value of testimony. What the next world means to the dead must be told by the dead in the main. There are a few privileged human beings who have some definite knowledge of it, and they are more often simple, unknown folk, the founders and leaders of religions.

The paradox is by no means unpleasant. There seems to be an almost unanimous opinion among the dead that the world to which they have gone was worth the change, and that death is a nasty camouflage. When this discovery becomes as definitely known to the biologist, the psychologist and the philosopher as more orthodox facts, death will still be unpleasant, but not nearly so much as at present. Its worst features will be quite outshone by the glorious realization that man not only survives death, but that survival is a beautiful and desirable thing.

From—*The Two Worlds.*

Cheer Up—the Best Is Yet to Come!

By MACK CASTILLO MARTINEZ

"Our future battles will be fought psychologically rather than physically."

THERE is no use denying that the economic situation has been a rather difficult one in the past few months, and even now things are not what they should be. Permit me to say that we have reached the turning point and that the possibilities for better days look very favorable. I feel very sure that the best in all things will come back to us before long. I see no need to be alarmed; the world is not coming to an end, neither are the people going to starve to death.

It is true that we have slid down just a little, but the pressure of optimism is now rising. There is no danger of sinking below the level—we must float. The people of the U.S.A. are too industrious and aggressive to fail. It is true that some money has changed hands, but it is not lost. It has not gone out of our country, but is lying in steel vaults somewhere. The people who own it now are very anxious to put it back into circulation, but they are waiting for the opportune time—the so-called psychological moment, when the people in general get over the panic-stricken idea that all good things have gone for good, and begin to think and talk business, success and happiness, in the good old way.

I must admit that things have been going consistently wrong with some of us, but let us hope for the best, and not lose faith in God, ourselves or our fellowmen; it will all come back in good time. There is no doubt in my mind that the economic situation will improve from now on, and in fact, I wish to say, that I sense that an era of immense prosperity is now at hand, and that greater and better opportunities will come to all of the people everywhere; perhaps, in just a little different way than heretofore—but let us be ready!

There is not a thing which is permanent in practical life. Even the most useful ideas of men sometimes will change, to give room for others more up to date. The world is now passing through a period of physical and spiritual readjustment. Many new ideas are coming

into existence, all for the best. I see a great many changes in the near future, which will directly affect the industrial, social, political and religious life of the people. These changes under proper conditions will bring much prosperity and happiness to the people on earth, through the process of mutual understanding, peace and good will.

We have often complained of having too much work to do, and no time to study and advance ourselves in knowledge. It is different now; machinery is replacing manpower everywhere, which means freedom from manual labor and more time at our disposal. It is up to us whether we waste it in the frivolities of life, or whether we expend it in the privacy of our study, endeavoring to learn, bringing forth the genius which lies dormant within. Our present civilization demands more creative power and originality. Up to this time we have been satisfied in depending on others to do our thinking but from now on, each one gradually and surely must learn to think for himself. It is up to the individual in his own sphere of life to make his choice, whether he wishes to partake in the activities which are to come, or whether he stands by the wayside in amazement and watches the procession of progress go by. Did you ever stop to think that dead fish do not swim?

There is at the present time a degree of uncertainty in the minds of the people concerning our business methods, owing to the fact that some incompetent and unscrupulous men have undertaken to speculate in doubtful enterprises with the people's money, in which many have lost the savings of a lifetime. These men have bluffed their way into wealth and power at the sacrifice of others, but the people of America, although they have lost their money, still have their courage, and will continue to go on undisturbed, perhaps under more secure business conditions. Our future battles in the field of competition will be fought psychologically, rather than physically. Brain

(Continued to Page 28)

When Spirit Meets Mortal

By FELICIE O. CROSSLEY

"The value of mediumship consists primarily in the fact that it gives certitude in place of conjecture; knowledge instead of belief."

PSYCHIC researchers and scientists are beginning to realize the vast significance of vibrations, and their influence on the phenomena of life. Wireless telegraphy and radio have been largely instrumental in explaining these forces—though the masses seem indifferent to this mighty power at their disposal. It has long been known that military leaders order their soldiers to break step on crossing a bridge, as the rhythmic tread would cause vibrations too violent for the structure to sustain. It is also acknowledged that the continuous playing of a single note on a violin, or similar instrument, the vibration of which corresponds to the vibrations of the subject in the experiment, can positively drive him—however well-balanced and mentally alert he may seem—into hysteria. If continued, death would result. These statements are not theoretical—they are facts. If humanity would familiarize itself with the law of vibrations, there would be more energy and harmony derived from life.

Students of occultism and psychic phenomena are instructed in the value of vibrations, and consequently know their importance. Nowhere is this knowledge more essential than in materializations and other spiritistic phenomena.

In an editorial on this question, Arthur Brisbane asked: "If a person who has died can build a form which in all appearances is as real as the body he inhabited on the earth plane, why can he not stay here when he has materialized? The fact that he does not, and cannot, refutes the possibility of a genuine materialization and proves it to be merely an illusion of the senses."

In the final analysis, what constitutes an "illusion of the senses?" Annie Besant writes in her book on Mysticism: "The only sure testimony that we possess as to the existence of facts without us—as to the existence of an external world at all—is the testimony of consciousness. It is only from the testimony of consciousness that we can argue that anything exists without ourselves.

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

This statement appeals to those who love simplicity in their philosophising. It is factual and impressive. It harmonizes with the rules of logic. From it we can reasonably deduce that all objective life might be an "illusion of the senses." How, then, can we justly accuse another of illusions simply because he has witnessed something we have not? More often the critic's mind is not yet in a condition to apprehend the finer exhibitions of divine force.

The reason a materialized form cannot remain on the earth as a visible entity, is because it is composed of a viscous substance. This assumes the firmness, appear-

ance and touch of a real human form, so long as it can sustain the vibration upon which it built—and draw strength from the one whom it contacts.

Materialization is one of the greatest demonstrations of the power of mind over matter, even though the controlling mind is discarnate. A materialized body is built by sheer will power, the subject keeping in mind, as much as possible, every detail of his appearance as those on earth knew him. The spirit must recall and reproduce marks of identification so that the earth friends will recognize him. This is almost a hopeless task. That they oftentimes fail should not be the sole occasion of doubt. Do not professional artists and sculptors usually keep their models posed before them, that their creations may achieve fidelity? How many mortals could draw, or reproduce through mental visualization, a true likeness of themselves without looking in a mirror?

The laws governing the birth of the human species are such that to be naturally born requires nine months in which to acquire flesh, blood, bone and energy to clothe and equip the soul for its experience of earth life. A materialized form does not have blood or bone. This constitutes the principal difference between a physical birth and a materialization. Some mediums deny this difference, and claim that materialized spirits do have "blood and bone." Does this explain the *fleshly solidity* of some phenomena? Why—with the paucity of "force" found in the average seance—waste this "force" in creating blood and bone when it is not necessary for identification?

During several years' research in the laws governing physical phenomena, we discovered that in a complete materialization, contact with the "form" leaves one with the sensation of a clammy, sticky substance adhering to one. This seemed to be an after-effect—though is not always the case. On one occasion we were given the privilege—by one of our higher teachers—to hold his hand. When he began to dematerialize the hand remained in ours, and not until the last particle of the "head" dematerialized through the floor did the hand dissolve into nothingness in ours. A sticky substance adhered to our palm and fingers for a few minutes, then disappeared.

On another occasion we asked a materialized form—which was creating what seemed to be yards of veiling in mid-air—if we might have a little piece of her veil for a keepsake. She smiled graciously and spun some for us. We were delighted and held the precious bit securely between our hands, occasionally rolling it between our fingers to be sure we were really holding something. It was as firm and real as any thread. But when the spirit returned to the cabinet and dematerialized in front of it, we suddenly found that we held nothing—though something had been in our hands during the course of the manifestation, which was quite a lengthy one.

However remarkable the phenomena we have witnessed, we are convinced that most of it was impersonation and

transfiguration. Though we have friends possessing this phase of mediumship we cherish the hope that our mediums will some day be courageous enough to ignore the selfish curiosity of the public, in its demand for phenomena, and insist that if only one or two manifestations occur they must be thoroughly GENUINE. Though impersonation and transfiguration may be legitimate phenomena—they expose both the medium and the Cause to calamitous misunderstandings.

The public is often as much to blame as the medium. This is also true in trumpet phenomena. The majority of persons demand personal manifestations—never stopping to consider whether or not the spirit whom they seek to contact is familiar with the process. When the public demands phenomena, regardless of conditions, they usually get it. We hope some day the guides will refuse to play Tom, Dick and Harry simply to please a greedy public. When they find that some entity has impersonated the one they wished to commune with—perhaps, because the spirit could not get in on the vibration and instead relayed its message, *or?*—they complain and criticize severely; often crying “fraud!” Selfishness and greed have been Spiritualism’s chief source of grief.

Regardless of the disappointments—and moments of absolute disgust—Spiritualism survives. As David Belasco wrote: “Although mediums have been exposed since the beginning of time, and so-called ‘Spiritualism’ has fallen into disrepute over and over again, it emerges triumphantly in spite of charlatans, and once more becomes the theme of the hour . . . it is a subject I never have, and never can, let alone.”

Were there not the genuine, there could be no counterfeit. Everything in life has its opposite; as the night, the day—so spirit phenomena. Considering the beauty of the real spiritual manifestations, do they not dim into insignificance, the spurious duplicates, the fraudulent phenomena, produced by the lowest, most despicable cheats on earth—the fakers of spirit phenomena who prey on the tenderest and noblest sentiments of human nature?

Knowing there is genuine phenomena: knowing that our conscientious mediums are ever bringing back from across the borderland, trustworthy messages from those who dwell there; are we not blessed with this Truth that overcomes our fear and doubt? Should we not be less selfish in demanding quantity phenomena? The public must assume the blame for the majority of impersonations. If in every seance, those assembled would say—sincerely—“If there is only one manifestation, regardless of whether it is mental or physical, let it be direct and real,” they would have fewer impersonations foisted on them. Mediumship has been sacrificed to appease an avid public.

Admitting the doubtful manifestations, the fact remains that the scales balance. Is it not, then, a marvelous test of the continued retention of mentality and personality beyond the grave, that spirits are able—even in part—to materialize a form with a cognizable semblance of their original mortal self? And is it not equally remarkable that back from across the void come messages assuring us that death does not separate those whom love has joined together?

In view of the fact that science has been unable to explain the exact process of birth, and the “forces” and

laws governing the involution of a soul into the realm of matter—the efforts of psychic devotees should not be depreciated, simply because the majority are unable to explain the process and laws of psychical phenomena.

It requires no little knowledge of the sciences of chemistry, physics and physiology to understand even partially these psychic laws.

A knowledge of alchemy and the “mysteries” of mind, together with an understanding of the processes of evolution, are necessary to enable one to explain intelligently the *modus operandi* of psychic phenomena. However, practical suggestions can be given, whereby one may include with practical knowledge, the revelations of the real source of wisdom—the I Am from whence cometh all knowledge—and there will he find the answer to the multitude of questions which the mind of man is ever asking. As Jesus said: “Were it not so, I would have told you.”

We live in an age of fulfillment; an age in which is being demonstrated the truth of eternal life, for which the devout in a materialistic world have prayed. By evidential phenomena the densities of unbelief among men of scientific mind shall be met.

In our next article of this series we shall attempt to explain how to assist in a successful seance; how to strengthen the forces; what part the “sitter” has; why certain rules and regulations obtain; why certain lighting is used; concerning singing and the reception of communications; and how to detect fraudulent phenomena. We are aware that we invite criticism from some—but not from the honest. Every honest medium is an enthusiastic advocate of educating the public concerning these vital facts.

(To be continued)

QUESTIONS AND ANSWERS

M. C. G., Corcoran, Calif.—You ask me if I can tell you about your husband and advise you about bringing him back. I cannot. If I did have the power I should feel it sacrilegious to waste it that way. I should consider it a spiritual misdemeanor. I beg of you, rise above such questions. Mediumship is a holy thing. For your own soul’s sake do not be a party to desecrating it.

Madame M., Hammond, Ind.—You ask me how to protect yourself from the undesired influence of undeveloped or earthbound spirits. If you will follow instructions given in “The Master Key to Psychic Unfoldment” series published in this magazine, you will learn how. It is soon to be published in book form; see advertisement of same.

Concerning this kinsman suicide who bothers you, you can debar him by the positive declaration that he must leave you alone. Through concentration you can will him loose from your aura. Will him to go on and progress, and leave you to yourself. Spirits do not possess us nearly so much as we are possessed by the idea of obsession. Recognition of the condition is the first step to victory. Affirm that nothing but that which is pure and holy can touch you—and live a life in accordance—and you will free yourself.

Regarding the purported Egyptian priest who carries a cross it is hardly probable that this is his real identity.

(Continued to Page 27)

Master Key to Psychic Unfoldment

By DELTA SAMADHI

The Attainment of Mystic Consciousness.

Lesson Twenty-one

IN THE philosophy of Mysticism it is held that there is a Spiritual Principle of the universe which is the life-giving, will-creating, consciousness-producing element. It is the Cause of all things. It is Pure Spirit—the very Essence of life and intelligence. Although it is held to be one, indivisible, non-atomic, it is said to be composed of an infinity of atomic “souls” or “spirit atoms.” This is called Purusha by orientalists, but in the later cults is designated as spirit.

There is also—as announced in an early lesson of this course—what is termed the material substance, which is called Prakriti. In its original form it is undifferentiated, simple, and without the qualities of its manifested and derivative forms, which is popularly called Matter. Prakriti is finer and more subtle than the finest known vapor or gas, and is even more tenuous than the universal ether postulated by modern scientists.

When caught in the mesh of “attraction” that prevails throughout the universe, Purusha becomes entangled with Prakriti, and thereupon becomes involved in the folds of what is known as material substance. Here, it is, that the Spiritual Principle, or Purusha, loses its original freedom, like a fly that has become enmeshed in honey. Not only the physical form of all things, but also the evolution of the mind itself, are created and maintained by this “cosmic union.”

The action of Purusha—or Pure Spirit—upon Prakriti gives rise to what is known as the Mind-stuff Principle, or the Universal Intelligence. In this Universal Intelligence all material forms are held as ideas or mental images—just as all our ideas of material things are derived from sensations materialized in our own consciousness.

In terms of cosmic evolution, the “infinite world of ideas” is called the Macrocosm, while the finite world of ideas is the Microcosm. The thing “as it is” is the noumenal aspect, or noumenon, of every thing. The imperfect and distorted sense-perception constitutes the phenomenon, which exists in the individual’s finite world of ideas, and which he mistakes for the true idea of the thing itself. The thing as it really is exists only in the Universal Mind; the thing as it appears to be exists in the finite, or individual, mind. Thus are explained the continual changes and evolving world of finite ideas. Because of this man is ever a creature of restlessness and change—it is the law that governs the material world. It is the urge that makes mankind aspire toward something higher and finer—the consciousness that quickens him to a realization of a world of freedom from those illusions which haunt him in the mundane sphere.

It is the aspiration to overcome the ordinary sense-consciousness and to rise into the world of reality through super-consciousness—to cognize and know immediately and directly the Noumenon, or the thing in itself, that

inspires “concentrated meditation.” In this high plane of consciousness the apparent form or appearance gives way to knowledge. Because the person manifesting only in the world of sense-perception has no possible means of spiritual perception concerning the experiences of this super-world, those who possess this mystic faculty are often thought to be eccentric, if not insane. The experience is beyond sense-perception and the terms of sense-perception are inadequate to express it. When it is remembered that all the knowledge we have comes to us by comparison with previously acquired knowledge, and is so analysed and catalogued in the corridors of memory, it is not strange that those who have arrived at the consciousness of Noumenal Reality should be so pitifully misunderstood.

It is beyond the scope of ordinary terms of speech to express the noumenal experience. And there is no objective set of rules by which such experience may be attained—it is a spiritual development that requires time and the sincerest patience. That is the object of this whole course—to stimulate patience and persistence, and to instruct the Chela, or student, in “the way.” Many have dropped “by the side of the road” because this course was a lengthy and methodical one—but they were not seriously interested in the higher development. Things eternal are not created in a single day, a single month or year—they are a process of steady growth, and time is the requisite. There is one thing which will be a constant source of provocation to the student—the interference of sense reports. In developing the higher faculties with the idea of arriving at the inner-meaning, or the noumenal reality, the student must not lose sight of the object in view, and must refuse to identify it with the ordinary sense reports concerning the thing. He must refuse to yield to the temptation to heed the report of the senses concerning the object of his mystic meditation. He must ever keep in mind the ancient aphorism: “It is, in essence, without outward attributes, formless, devoid of outward distinctions. It is not gross and not subtle, not short and not long, not hard and not soft, not colored and not colorless, not large and not small. It is not to be touched, not to be seen, not to be tasted, not to be smelled, not to be heard. It is ‘not such, and not so.’ It has no form, and no representation of form can express its essence and real nature. It is different from that which we know by sensation. Words and thought based on sense-experience turn back from it without finding it. To the senses it is non-existent; and from its own viewpoint all sense-experience is non-existent.”

Concentration, meditation and contemplation, in time, cause it to evolve and manifest. When it finally comes, there is a peculiar “click” of the mind, a sudden change in one’s whole mental-world. The old sense-ideas vanish and are replaced by the super-sense ideas. At first this

superb consciousness may be momentary—it may appear for a flashing instant only to disappear again. But it will return if one continues to meditate and follow instructions. Each time it appears it will remain longer, and the mind will become stronger and more accurate in its perceptioning. It will have a new power of insight—a knowledge of things as they really are. Once experienced, it will never be forgotten.

But do not attempt to force the “bud” open. In nothing is the old proverb more to be remembered than in spiritual and psychical development—“Make haste slowly.” Let this supreme faculty unfold gradually—this is the only sure way.

After having attained the higher consciousness, the next step is to learn to control it. Students of occultism—in all its different phases—seek the attainment of this consciousness, though calling it by different names: Spiritual Consciousness, Cosmic Consciousness, and Mystic Consciousness.

As to this supreme state of “knowing” many have questioned its reality—some extremists have even called it a lower state of consciousness than the normal. Concerning this attitude, Vivekananda wrote: “How do we know that a man in Samadhi (Mystic Contemplation) has not gone below his consciousness, has not degenerated, instead of going higher? In both cases the works are unaccompanied by egoism. The answer is, by the effects, by the results of the work, we know that which is below, and that which is above. When a man enters into a plane below consciousness he is unconscious, and when he returns to consciousness he is the same man. The sum-total of the knowledge he had before he went into unconsciousness remains the same; it has not increased at all. No enlightenment has come. But when a man goes into Samadhi (the Supreme Consciousness), if he goes in a fool, he

comes out a sage. What makes this difference? These are two effects; now the effects being different, the causes must be different. As this illumination, with which a man comes back from Samadhi, is much higher than he got from consciousness, or much higher than he got from reasoning in a conscious state, it must be super-consciousness; and Samadhi is called the super-conscious state.”

This perfect state of consciousness transcends reason and brings one face to face with facts which no amount of reasoning can ever know. It is the highest state of consciousness that can be attained by a human being. It is the state which achieves Masterhood—which differentiates from the common mortal such adepts as Jesus, Buddha, Confucius, Krishna, Hermes and others to whom the world looks with reverence and awe. In this state of profound contemplation, the soul becomes enlightened, the being divine.

Concerning his experience in Samadhi, Emerson wrote in the following celebrated lines: “Words from a man who speaks from that life, must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it; my words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will, and behold: their speech shall be lyrical and sweet, and universal as the rising of the winds. Yet I desire, even by profane words, if sacred I may not use, to indicate the heaven of this deity, and to report what hints I have collected of the transcendent simplicity and energy of the Highest Law.”

If you would know more of this transcendental state, and how to enter it, come, O Chela, and enter with us the mystic realm of contemplation and wondrous things shall be revealed to you.

(Continued next month)

(See announcement on page 24)

More Prophecies For 1931

By REV. GERTRUDE HOUGH

“He that prophesieth speaketh unto men to edification.”

ESTEEMED FRIENDS: We bring greeting to you from the realm of spirit, and a preview of conditions as we see them.

We journey to Asia. Here we find people assembled for psychic unfoldment in villages and cities. Great unrest and turmoil are manifest. Man seeking after pleasure neglects the more vital things of life.

In Africa we find greater advancement, education and spiritual enlightenment: a great struggling nation striving for the welfare of the people. People from other countries go there and create disturbances and confusion. In that land they are about to plant great orchards of nuts. Their scientific men are seeking to bring to the world greater revelations than ever they have in the past.

In the great land of Brazil we find a desire to colonize, but through some misunderstanding and peculiar misrepresentations we find they have made little advancement. At present there are increased imports and exports.

In the land of Japan many of the intellectual men as-

semble at regular periods for development of prophecy. Their master minds are fully conscious of the continuity of life. They have been constantly praying that Infinite Intelligence might bless them, so that they may have no more tidal waves and earthquakes, but we fear for this land before spring time.

In China we observe there has been a great increase in intellect and the philosophies that have been imported from that land have been broadcast over the world. They are proud of their students who have returned from the American continent. They are struggling to rise above their own conditions, to give the world greater ideals for peace and contentment. But at the present time we do not observe that peace and contentment. We see a very peculiar mental disease among them.

In France we fear to fully express ourselves because of the dark conditions; but in looking over the blue prints we find they are in a spiritual way to rise above the old

pagan ideals which have held these people in its grasp. They will receive a greater light for they are working for a greater understanding of the continuity of life.

Now we take you to Germany. There in all of its hamlets they are pondering over the greater psychic unfoldment of the English, and people of the other continents. They are progressing and are returning to normal. There will be great productiveness because they till the soil well.

In Russia they have a great desire to do away with all spiritual things of any nature or name, for they have beheld such mockery, and gradually they feel they will conquer and control. Then all spiritual things will rise and be placed on a firm basis. There are many there desirous of sending greetings to other countries. They are a powerful people. We observe that in certain sections there will be bountiful harvests; also a peculiar quake in a section of that land where it has never occurred before.

In that little country of Italy, they are determined to expand, to gain a headway. They have ceased for a time to pay attention to the spiritual things which are taking place. Their export and import business will not be as prosperous and good this coming year as the past year has been.

Now we take you to England where there will be strange storms. Great damage will be done there and some of the sections will be overshadowed with poisonous fog, and also in many other sections of European countries. But they are progressing seriously with intelligence and wisdom. They are instructing their people to hold spirit communion sacred, and not ask to have their fortune told by their loved ones in the spirit world. All over this country are students in what is called the air school. There will be storms of a destructive nature on land and sea, such as never occurred before.

Now we go to the Atlantic coast of America. And first we wish to state that the American government has been a blessing to all countries of the world. With the spirit of enlightenment, the spirit of honor, it has established its factories in all of the foreign lands. It is the noblest spirit that ever existed in the universe. It has enlightened the foreign nations. It has been an education. It has given great employment.

On the Atlantic coast there will be great storms; also touching the coast of Florida. Nearing the West we observe that after planting time there will be terrible floods such as have not existed in the past. Man must do his best to build new dams and to fortify the dams which exist. He should build break-waters.

Coming closer into the West we observe there will be some peculiar quakes taking place in states where they have had no quakes of any nature. Nearing the Continental Divide we observe there will be some scientific men and geologists seeking for treasure, and they will find it. It will also be a source of enlightenment to the American people. Crossing the Continental Divide we see several engineers making great surveys in virgin oil fields which will not be opened this coming year.

Coming closer this way, we find a man of a scientific nature who will leave no stones unturned. He is impressed that great fossil remains lie beneath the desert sands which he will bring to the surface. They will be of a very valuable nature and will benefit the whole race.

Nearing the coast are many artesian wells that will bring to the surface living springs of pure water. Many new veins of precious yellow ore will be discovered.

In your beautiful city we observe there will be a better business condition, but we do not observe that until in the summer months when the boom of real estate will take place. It is true that there is much financial distress among the people. You will observe that men who have great holdings are bound hand and foot. They are waiting to procure the cash and put it into circulation. The crisis is general—is world wide. Discord, discontent and confusion exist everywhere.

In the farming sections of America there will be great productiveness and plenty. We observe a people who are about to colonize on the American continent, and some will colonize in Canada. They are figuring ahead for the future, but we refrain from imparting the observations regarding the colonizations. The intellectual minds will soon discern the reason. There are great changes coming and much of the suffering will soon cease—although it will not entirely cease: not as long as man desires entertainment and easy money instead of earning his bread by "the sweat of his brow."

Beloved friends, under all circumstances be masters of yourselves.

The coast will be swept by peculiar gales and there will be earthquakes. There will be volcanic eruptions on the European coast where they have never known them before. Around your beautiful city great buildings will be erected by wonderful architects. We find that many of the banks of the United States from the Atlantic to the Pacific will close their doors.

Keep an even mind though storms may beat. Let the Eternal Sunshine rest you. Ever remember that a loyal citizen is an asset to his community and his government, so cease finding fault with the American government because it has built factories in foreign countries. These souls come from the same divine source as you do. You have been divinely blessed with sunshine and torrential rains. There will be thunder and lightning in this section. The frost and cold weather will be one of the great benefits to this section of the country. It will destroy much larvae, therefore it will be welcomed by the scientific men who understand.

Seek at all times for that which is noble and pure and good. Do not make rash promises. We also observe that those who keep an even mind will be free from mental diseases. You will have your city hospital and city sanitoriums overcrowded. There will be a bountiful supply but he that deals with a slack hand shall surely come to harm. Remember "Thy brother dwelleth in the far off lands and by thy side." Peace be with you in 1931.

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TRUE SPIRIT AND PSYCHIC TALES

We hope to make this department a monthly feature. There are many such instances stranger than fiction. Accounts of personal phenomena giving unquestionable evidence of spirit guidance. These are the kind of experiences we solicit especially, as they eliminate all possibility for the skeptic to explain them away on the hypothesis of telepathy. Write us a true spirit experience—even if you must recall the details of that "haunted house," which made you sleep with your head "under the covers!" Prizes for best manuscript, one year's subscription to SPIRITUALIST MONTHLY; second prize "Love in Bewilderment," a book of poems.

My Spirit Pilot

By MARGARET FOLEY

First Prize

ANYONE who, at sea, has had the gripping experience of encountering a typhoon can perhaps more fully appreciate this article. But I assume that such a traveler at least felt the security of being on a ship that was in perfect sailing trim. Therefore, unless blessed with a deep and abiding faith, this tale will be read with a sensation akin to horror.

Some years ago I sailed with my husband, Captain Charles H. Foley, as had been my custom for many years, aboard his ship "City of Papeete." We were outbound from Guam with a full cargo of copra. We set sail with apparently everything ship-shape. As we cast off the lines all, including our crew of fourteen loyal Americans, were in a happy mood; for all indications pointed toward a prosperous trip.

Two days out from Guam blackness descended upon us; mountainous waves broke over us. Our ship was shuddering and lurching and turning broadside to merciless, heaving swells and dashing water; bent under the shock of mastheads crashing to the deck. Fires below were extinguished and only the terrifying, jagged lightning, cutting through the blackness, gave us light.

The Captain and I had been sitting in the cabin just previous to the breaking of the storm and had been momentarily startled, or perhaps forewarned, by a distinct white light which enveloped us.

In our twenty-five years at sea together my husband and I had held regular hours for silence and spirit communication, receiving guidance through our Arctic voyages. Since nine years of age I had received almost continuous manifestations. Constantly I seemed impelled to take flight outside my earthly body—to fly forth into a more ethereal existence. Now in the maelstrom of this typhoon both the Captain and myself felt perfect calm in spite of the fact that the first incomprehensible, circling antics of our ship had brought the startling discovery that her rudder was gone!

Miles from port, signals to passing ships unheeded, swirling about in those terrible seas utterly without control, our little ship was fighting her battle. What greater disaster could we face? No one slept, no fires were made except for the burning of everything available as distress signals. For twelve hours, rudderless and helpless, we were buffeted about; then came the encouraging, the life-reviving hope—the voice of my Indian Chief and the spirit control of an old Captain friend of my husband.

As I sat alone in the now chaotic cabin, the spirit of the Captain's mother also came to me.

At midnight the voice of both the Captain's friend and of my Indian Chief came and most clearly gave these instructions: "Rig a jury-rudder. Place it at the stern of the ship." This Captain Foley had done immediately. In about five hours our staunch ship emerged from the circles in which she had been whirling and floundering and set a direct course.

But ahead of us lay two thousand, three hundred and seventy-five miles to be traversed. We were most literally "at sea," for we had drifted miles out of our proper direction. We were now holding entirely to the guide of the Spirits. God had been good to us. Without help or guide of man we had come out of that typhoon, lightning-pierced blackness, into calmness and light. Then came the most beautiful illumination spiritually and literally we had ever received, or experienced, in our years of manifestations and guidance—the voice of my mother: "Peace, peace. The port of San Francisco is open to thee, my child."

Within a few days we were actually nearing our home port—safe, calm, strong in the great faith which had not failed us. So for those seeking unfoldment, power of prayer and faith will bring that which you seek. By many connections and manifestations given me I know that our expression is just as tangible in the next world as here. Our spiritual experiences aboard Captain Foley's ships, from the Tropics to the Arctics, in the presence of our loved ones, and with the messages they sent, are the most beautiful and happy memories of thirty years at sea.

Prison Ghosts

By A "LIFER"

Who Developed Mediumship in Prison

Second Prize

A DENSE blanket of fog hung like a pall of death over the prison. It was damp and cold—a cold that penetrated and scraped one's bones. Fog horns and sirens screeched eerily—like the sound of the proverbial country graveyard ghost.

It was a horrible day. I hated it—the men all hated it. Their ill-will and gruffness of disposition was in harmony with the atmosphere. There prevailed throughout the yard and buildings a foreboding restlessness. For once the evening "lock-up" came as a surcease from the daytime hours. My cell-mate fell to reading, and happily left me to my own diversion. I chose meditation; if you can imagine one doing that surrounded by such men as make up a prison population—men from gutter and mansion,

illiterate brutes mingling with debonair men of the world, balancing on the scales of society's conception of justice; outcasts from that society.

Knowing the mental vibrations of the day, I knew their auras hung like a haunting cloud over the masses of men who had created them. Desiring to project myself into the "astral," I knew I must strengthen my "forces." My object was to satisfy my curiosity concerning Bob and his wife. I wrote about him last month—but perhaps you have forgotten him.

Bob was a young burglar who had married his "moll" on the eve of going straight. But he had waited too long for his reform program. He had been traced by the "bulls" and was convicted, and sent "up the river" for a stretch. He was thin and pale, and all of us knew that the "pip" was claiming its toll. But he was to become a father, and this great joy filled him with a remarkable energy which was amazing in one so frail. But the shock came in a telegram which announced the still birth of a son. Wife too weak to survive—both died. Bob did not stay long after that. He lived only a few weeks after being removed to the prison hospital.

He was as tragic a figure in spirit as in mortal. He continued lost in grief, with face as immobile as granite, unresponsive to the efforts of other spirits who wished to help him. As I wrote before, Bob could hardly be said to be conscious either of life or death. He was more like a dazed automaton. Sleeve to sleeve with him, I saw on several occasions a petite blonde girl hugging to her breast a clinging babe. She seemed to be looking for some one, and would drift, as by some occult compulsion, toward Bob—yet neither seemed to see the other. Perhaps it was Bob's fault because he was so lost to everything and everyone. He had literally grieved himself to death, and was continuing to grieve in death. I was certain the woman and the babe were Bob's wife and child; she being attracted to the prison at death because her last thoughts in life had been of the man over there in the prison—the father of her child on whom she was lavishing all the love of her reformed womanhood.

Once, when I had been *out* witnessing an execution, I saw Bob and spoke to him. For a brief moment he was aroused, then suddenly he relapsed into his mental daze. I was "shocked" back into my mortal body, so failed to help him further. This night I determined to try again. By this time my cell-mate was aware that I was a "queer duck" who had *cataleptic* spells, and requested not to be disturbed when "under." Having taken a fancy to me—after all, we were cell "buddies"—he was obliging enough to grant this request. But I knew he secretly pitied me as one *afflicted*.

So, after what seemed a difficult effort of concentration, I was *out*, and hovered like a wraith over my physical body. After adjusting myself, I was met by what later turned out to be a "spirit teacher," who assigned himself as my guide and instructor. From him I learned many things, and together we later did a great deal of missionary work among the spirit-prisoners. We set out to find Bob, but the teacher said it would make our task less difficult and would preserve my "forces" if we used the method of attracting the spirit to us by concentration—much the same as I had "concentrated" myself out of the body. This we did by visualizing Bob in as many details of his make-up as possible. Then we visualized a cord

and projected it forth to meet him, to assist him to us. Feeling a vibratory response, we said in monotone: "Bob, follow this cord and you will find your wife." This we said three times—and to *my* amazement Bob came drifting toward us as though hypnotized.

Being experienced in the treatment of "sleeping spirits," the spirit missionary knew just what to say and do to help him, being able to get more closely in his vibration because of my assistance—for I was a spirit still possessing a mortal body. Gradually Bob began to return to self-consciousness, and would answer—as though still in a dream—the questions which were intended to arouse his interest in finding his wife. After we got him to talking about her he began to grow normal with amazing rapidity. In that experience I learned as never before that most all the conditions of the physical and spiritual world are governed by the mental attitude of those concerned. This was the case with Bob. He was sick and despondent because of separation from his wife and expected child, when he entered the prison. Their death was the last straw. He fell into a swoon that affected his whole being—and in this condition he died and continued to remain.

After what seemed to me an interminable time—but which the spirit teacher assured me was only a few minutes—Bob became alive, actually mentally and bodily alive. His first conscious question was: "My God! why did they take my wife and child away? We were trying to go straight."

Then began the real task, that of convincing Bob he, too, was dead—so-called. He viewed us suspiciously, and even accused me of conniving with this strange and lustrous *man*, a magnificent hoax against him. However, as he had failed to help himself, and observing that surrounding conditions were changed, he consented to follow instructions in an effort to *attract* his wife. That he had no confidence in results was evident from his expression. But with us Bob tried. He earnestly put forth every effort to bring about what we assured him would result in reunion with his family.

After a brief period of concentration Bob began to weep and said: "I actually feel as though there might be something to this. I feel as though she will come." And she did come—out of the mists, calling, "Bob, sweetheart, shall I never find you? I need you so!" Out of the mists she came like a sweeping cloud into our vision; then she began to take on form, and before us stood a radiant, lovely creature—purified in motherhood—Bob's wife. She had responded to our call because of the great love she had for her husband—she came radiant in love like one materialized from the ethers.

Their reunion was one of the most pathetic, and yet tenderest things I have even seen. When Bob beheld his child he became magnificent in his pride. How splendid they were—these two who had tasted the bitter and sweet as mortals; who had preyed on society, and had lived to *pray* with it. How sublime is the unfoldment of love when it fires the soul and purifies it of selfishness and hatred! Bob and Ruth had suffered, had been singed by the flames of hell—and had earned the right to "heaven," which was theirs.

I told them I was still a mortal and knew I must return before my "force" expired, and I would be compelled by the attraction of my body to return in a shock. They were curious about my experience, but were too interested in

each other to linger over questions which concerned another. As I turned to go, Bob touched me on the arm most tenderly: "Old pal, tell 'them' I did not die. Tell them there is no death." Over his face came a soft glow—a spiritual light—as he gathered his family into his hungry arms. "Tell the doctor I found her—there is a heaven, after all, isn't there?"

I felt myself slipping. As though a voice from a distance whispered, I heard: "Pal, write mother that a cache of money is buried in her cellar floor . . ." I heard no more. I seemed to be fainting, but awakened to find myself returned to the cell. I must have been groaning for my buddy "hollered" up at me: "Now what in the hell?"

"Wrong again," I answered him after I had gotten myself together. "It was not hell."

I told him I had seen Bob and had helped to reunite him and his wife. Of course he laughed and laughed. It was beyond his control to conceal the great amusement he felt over my claims. However, he did grow a bit more serious when I told him about the money. Being a good sport he said we might write his mother, but it was a fool thing to do to expose one's intelligence to ridicule by conveying such "hocum."

Obtaining her address we proceeded to write her about "my illusion." It was three weeks before we received the reply. "God bless my boy, he must live, for we found the money. Tell me more about this wonderful experience you have had. Tell me if he is happy. He went astray and broke my heart. Oh please, tell me, he is not in hell. I love him so."

Pity her faith, her fear. But rejoice, for now she knows the truth and believes "Dead men do tell tales."

Oh, they hang about us like a cloud. A host of spirits in darkness, held, as bound by chains of ignorance, as ever men were prisoners bound. They haunt the ethers. Their thoughts cut like swords and incite the criminal mind. Help them, Spiritualists! You alone hold the key—you alone can save this marching army of earth-bound prisoners. Heed this, a "Lifer's" plea.

PROPHECY FOR THE YEAR 1931

(Continued from Page 6)

flag is entwined with all the nations, showing to us that there will be a greater understanding with your country, and other countries.

Ireland—I am viewing Ireland with its green hills. Ireland is touched with perfect harmony, peace and success. There will be disturbances but not serious ones. I see the same for **Scotland** which will be prosperous. You have not heard the cry of hardship from these countries. They are helping themselves because they are thrifty nations, made up of thrifty men and women. They know they must save when the sun shines in order that they may not want when the rain falls. These nations will give the right hand when you are in need, telling the left hand not to speak. Prosperity and goodwill touches them. Something about military training is shown here. Men between 35 and 40 will be called, not to war, but for maneuvers. This year will bring a great deal of that nature.

Belgium—The outlook for Belgium is black, very black. Conditions which wiped out so many of its people were

foretold last year. More of that dreadful gas is coming from the water. Science has not discovered the origin of these gases. I see in 1931, around August and September, this country is again touched by these same fumes. But their children are full of life and energy and their women and their men are very active about their places. They are prosperous. How full of prosperity that little country of Belgium is! There will be greater happiness and more activity than there has been since the war.

England. We are now entering into England. I see ships on the water and I see many of them stripped, and destroyed by nature and by force. I see them contemplating more ships of the air. I see destruction and I also see 1-2-3-4-5-6-7-8-9-10-11 sitting in one plane, and I see them destroyed making a journey, as though to the southern part of America. That nation is wonderfully equipped with naval, air and land forces. They have not laid down their sword. Do not think so. But I do not see a war with you. This war they are fighting is with another nation on their own land, and especially the land where there is so much rubber plant harvested. The World War has not inspired them with a desire for peace. They are not making any advances to bring on any war with your country, but with others. I do find a man approaching their ministry and there seems to be a peculiar awakening—which to us looks quite satisfactory—concerning your League of Nations. I believe that the League of Nations, its principles and workings, are not understood by most of the people: but there will come an understanding that will make things clear to everyone. Last year we told you we did not like it. We did not like even the suggestion. The spirit brings it to us more satisfactorily; in time it will clear up. I see destruction and hunger. If you could see the hungry ones that are working just for a few pennies to keep body and soul together—little children who should be in school are working in the factories and their little bodies are consumptive, from the need of air and food. Among the working men there is something that will create a demand for justice to the children. Have you ever been in a coal mine where the little children go down into the mines, where the fathers have been down in these mines for days and weeks? Have you ever traveled in such countries? You have them in this country, but it seems more dreadful there because here the children are more protected. In 1931 a law will be made to protect these little urchins. Little children hardly able to sit in chairs are forced to do something, if nothing more than to wind yarn while the mother crochets. 1930 has been a dreadful year for the poor in England. We are hoping the clouds will rift and the sun shine in a greater prosperity. May God hear the prayers of that nation. Though some may not love that nation remember it is a nation that belongs in God's universal home, like our own. Remember that! There will be children passing out from a disease of the throat, skin and eye, but it will touch the weaker children more than the healthy ones who are able to eat their portion of food. Help to bring to that nation greater happiness through a universal prayer which you send out to the universal spirits who can visit these nations which you personally cannot touch.

America. Coming to your wonderful country I find prosperity hidden in the depths. Men who know, and can manipulate these things for themselves, have lined their

pockets with gold that is taken into this country from a little nation. As we prophesied, many have committed suicide over their great losses. There are many more who will be touched by that same condition. We see New York floating along and we find it shaking and fearful. There is much treachery there. There will be a demand made, and there will be one victory. Victory will come to those law makers who are striving to reduce this terrible condition of crime. We find this greatest crime wave started in Wall Street. Men who had given their lives there have left their families and turned into thieves and murderers. Yet there is a touch of spirituality and that will awaken those who have committed these dreadful crimes—there will be a lesson. There will be less crime in 1931, and more congeniality for the working man. But first—just a little step ahead—I see a terrific slaughter, and then a new awakening, a new hope and prosperity, in the city of New York. Even more horrible than in London are some conditions there; fathers selling children 7, 8, 9 and 10 years old, to men of lust to get enough to satisfy their craving for drink. Many homes are without support. Girls 15 to 20 years of age are selling their honor for a crust of bread. You do not know what you have in your American cities. You see only the killing and the stealing, but you do not see what brings it on. We hope that New York will stand powerful as a whole: that it will not have to be ashamed of the statue of Liberty. We must not lose hope. We could take one city after another but time does not permit. We see the Atlantic raging along its coast, where Florida will be touched again with earthquakes and tidal waves.

There will be many diseases of the limbs, throat, and there will be many suggestions of cancer by physicians, which you should not listen to unless you have proof that it is true: a great deal of pneumonia in the eastern states. The rivers will claim houses, cattle, horses and things belonging to the farms, and this will add to these hard times. I do feel the eastern cities such as Chicago, Detroit and all these larger cities will have prosperity and plenty of work. It is pitiful to be out of work, to be hungry and tempted to commit crime. But there has been an opportunity, for we find work plenty, but wages will be small. Let the east not be discouraged, because we see flourishing opportunities in the east, south and middle west; but the western coast will find prosperity first. I do not mean by opening great factories like in the east, but individual work. There will be some wage cutting. We see great prosperity but not until a little later will the prosperity start—approximately in June. In 1932 you will have marvelous success. Though you have not been able to save, when you can, save for the rainy day.

Coming to the Pacific Coast I find storms. I see the ocean washing over lands that belonged to it before and many will return to it. The ocean will claim its right again. This year will bring much death to you. I see just slight earthquakes. I said last year there would be only slight earthquakes and somebody said we were wrong; but there has not been a terrible earthquake during this past year. Little tremors that did not tear things down. Nothing like the San Francisco quake in years past. There have been slight tremors occasionally and there will be in the coming year. You will have more accidents than most cities in the country. You will kill more people than the war took from your regiments during the World War.

The crime wave will continue. There are crimes committed even through conversation. If people would bridle their tongues and refrain from discussing what they have and do not have, it would be better for all.

You talk about the liquor and that it brings on this crime. You may think so, but working conditions have brought it on a great deal more than liquor. I see still a revealing of men—not one, but many—who are supposedly honest, but are crooked dealers in stocks, property etc. They are still out and doing the same thing, but we see some are going to be caught and brought to justice. People have just started to find out the truth. The home you have may not be your home for all you know. We hope it is.

We see children taken through coaxing or persuasion to give up their little lives. Watch your children. Do not be too certain you know the men who take your daughters out. Know who they are. This crime wave is going on for six months hence. But look for the sunshine; we see it. Let us become optimistic from now on. I know it will be better. Go out and spend fifty cents tomorrow instead of saving and hoarding it, just to put it into circulation. Every man and woman who has, should do a little by helping themselves with a little luxury, because it circulates and returns in time.

I see the air full of wonderful ships. I see many who are injured and killed, but that does not keep others from trying it. We do see disasters but not any more than you should expect. Many prominent people will be taken during the year. We find prosperity this year; more dew, rain and frost, but all will tend toward a more prosperous year. Everything looks splendid. The worst time of all, concerning your financial depression, is over, and work will come even if you have to divide it up with someone else. Men will be touched with nervousness more than the women—very unusual, but true. A sensitiveness will touch them as never before. Men are going into a psychic circle and this year you will find more men mediums than women. This is a muscular year, a nerve year, a sensitive year and a blessed year.

Spiritualism will follow into every religion more than at any time since 1870. Extreme sensitiveness is the case in your western country. We want you, men especially, to save; and women, be selfish enough to keep what you have in your intuitional and psychic work. I am grateful for this message. Hail to the one who is bringing an understanding of life. There is a cycle of perfection that is here before you now and as you step into the new year, forget the old pain that you have experienced during this period of depression and look forward to the crown of success. He who turns the sheet of prophecy for me says, "Prosperity for one and all."

Now as to the **Spiritualistic Cause**. I see it growing stronger and stronger, though divided. The time will come when you will be united, just as the South and the North are united—"the grey and the blue." Your hands in fellowship must meet. Stand for right and truth, for "united you stand, divided you fall."

My greetings for your happiness, may it live forever and may your lives be made better as the result of your efforts to live in the best way you know. God be with you.

**ARE YOU A SPIRITUALIST MONTHLY BOOSTER?
IF NOT, WHY NOT?**

Arthur Ford Miraculously Saved

Death Claims Sister and Friend

REV. ARTHUR FORD, world renowned lecturer and medium, was miraculously saved from the death that claimed his sister, Edith Ford, and her friend, Grace Harrington, in an automobile accident in Raynham, N. C., December 15th. The party was returning to New York after visiting the mother of the Fords in Olanta, S. C.

The Fayetteville newspaper reports that in the town of Raynham they met an empty truck with a long trailer attached. According to eye witnesses, the truck driver apparently started to turn out to his left to cross to a filling station on the opposite side of the road. Mr. Ford, who was driving his car, quickly turned to the left in an ef-



Rev. Arthur Ford

Photo by Nicholas Boris.

fort to avert a crash. At the same instant the truck driver, W. D. Buie, of Dillon, S. C., shifted to the right of the road, striking the car on its right side. The Ford car was thrown whirling off the highway, the two young women were caught in the wreckage, and Mr. Ford was thrown out. Miss Ford was killed almost instantly and Miss Harrington died three hours later. Mr. Ford is in the Baker Sanatorium, Lumberton, N. C., suffering from an injured back, several crushed ribs, facial lacerations and internal injuries. The doctors report that it will be a month more before he is recovered sufficiently to leave.

According to several witnesses, Buie admitted that he was asleep at the wheel. He was knocked unconscious in the crash and was removed to his home in Dillon, S. C. Though unable to attend the hearing, Buie was represented by counsel at the coroner's jury investigation held by the Superior Court of Robeson County, during which he was indicted on a murder count.

In a personal letter concerning the injury, Mr. Ford writes—while helpless on his back—with sympathetic consideration for the "poor man" who killed his sister. His vast understanding of human nature has sustained his faith during this great tragedy of his life. Referring to the indictment, Mr. Ford said: "I shall not prosecute him. In fact I hope to plead for him. I seek no revenge." Such altruism is no doubt the secret of Mr. Ford's phenomenal success. Though his mediumship and lecture ability are unsurpassed, it is the *humanness* of him that wins him intense friendship wherever he goes.

Thousands of wires and letters have arrived from all over the world inquiring about his condition. He has asked us to state that he is deeply grateful for this interest, and that friendly letters have meant much to him.

This tragedy will delay his scheduled trip to California at this time, but his host of friends here anticipate an early return. Healing thoughts will no doubt do much to assist in his recovery, and it is further hoped that the faith and comfort he has given to thousands will sustain and comfort him in this "his hour of sorrow."

MASTER KEY TO PSYCHIC UNFOLDMENT

To Be Published

A few more lessons and this course will be drawn to a close, and will be published in book form. So many from all over America have asked for the complete course this is thought advisable. But in addition to these lessons—the key to "spiritual illumination" will be given in the book. Every student should know and understand this law and thus be saved from spiritual insanity. With this knowledge, one can become relieved of the mental complexes that are sending so many to the hospitals for mental cures because the doctors do not understand.

In order to assist in the publication of this book the author has agreed to personally autograph the first two hundred books ordered in advance of publication of this course with the additional key. Are you going to be one who assists in the publication of this valuable course, which will be printed on fine egg shell paper and beautifully bound? If so, send one dollar (\$1.00) to the publisher of this magazine and a receipt for same will be given.

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PUPPETS OF FATE, OR INCIPIENT GODS?

(Continued from Page 4)

the human body read the scientific analysis of its composition. It is most interesting that though the objective form may weigh many pounds, the animating spirit expressing in it weighs but a very few ounces. This has been ascertained by weighing bodies immediately before and after death—the flight of the breath. In many philosophies breath, soul and spirit are used synonymously.

The esoteric interpretation of creation is scoffed at by many mundane scientists. But it is interesting in that it substantiates a portion of the evolutionist's claims regarding the order of development of the species—this process has been going on for millions of years and will probably continue millions more. According to the Genesis version, the order of creation was: void, planetary, organic, mineral, vegetable, marine life, animal and human.

The first record is that of a solar system. The atmospheric chemicals were separated and brought about light and darkness, which is called night and day. Through a continued process of evolution land and waters were separated, and by spiritual hierarchies were designated as earth and seas. Then the "Word" or "Law" evolved grasses, herbs and fruits, each yielding or producing after its kind. Then after an incomprehensible period vertebrata and other evolved animal species developed—fishes, amphibia, cartilaginous land species, fowls of the air, "cattle and creeping things, and beasts to inhabit the land, each to reproduce after its kind." All forms of life have been developed by continuous differentiation of organs and modifications of parts from one low form of life consisting of the minute cell—protoplasm. Gradually man evolved. And the "Word" decreed: "Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every living thing that moveth upon the earth."

It is interesting to note that at certain stages of the human fetus it is impossible to determine whether it will be a tadpole, fish, fowl, animal or human—except by a knowledge of the parent-cells. The early stages of a prenatal human form seem to verify the claims of evolution regarding the development of the species.

Boomerangs of Thought Creation

AFTER having created man, God blessed them, and said unto them: "Be fruitful, and multiply, and replenish the earth, and subdue it."

In this last order lies the success and happiness of humankind through mastery. Because he has strayed so far from the principal purpose of life he has brought upon himself the tragedies and catastrophies that always result from domination by the senses. This is esoterically illustrated in the symbolic "fall of man" in second Genesis. When procreation became purely a sense-functioning instead of a spiritual and mental creation, then began the descent of man into a maze of cause-to-effect experiences which have gradually brought about the conditions which make of mundane life a network of intermingled joy, pain and sorrow.

Why is all this? is the question on the lips of millions of thoughtful persons. May we briefly state—in conformance with this whole treatise which is but our sketchy interpretation of cosmic creation—that humanity's think-

ing has made it so. Blame not God, for when the law was set in motion and God saw that it was good He ended His work and rested from all the work which He had made. Thus did the spiritual man descend into the earth, the "vale of experience," which is the cosmic training school for "Mastery." How well Cicero understood this thought of man's innate divinity and essential Godhood when he wrote: "Almost all heaven is filled with the human. Those very Gods themselves had their beginning here below and rose from hence to heaven."

Not until man learns that he is not a body with a soul, but a soul with a body, will he begin to learn the first principle of his life-purpose. Then shall he begin to dominate the body, mastering its destructive passions, rather than continue, as he has done throughout the ages, to be controlled by the body. In various teachings being promulgated throughout the world, humanity is beginning to learn the reality of the omnipotence of Will.

Sense-gratification retards spiritual growth and is a destructive principle, creating chaos in the elemental planes of life. That all advanced spirit teachers, and mystics of earth, counsel us: "Know thyself," and "Thoughts are things," should be significant of the great truth they express. By our thoughts—concentrated on the gratification of the senses for untold ages—have we created chaos in the "elements," causing earthquakes, volcanic disturbances, floods, and innumerable other catastrophies.

We know there are many that smile with disdain upon these hypotheses: yet at the same time these people often fail in their attempt to explain consistently certain phenomena of life, and our advent into this cosmic maelstrom. Some academic scientists, while ridiculing occult claims, have been forced to abdicate their own pet theories in the face of facts as growing thought and investigation revealed new truths.

Regardless of humanity's unhappy experiences—it still continues in a debauch of sense-gratification. This creates destructive thoughts, which reflect from us, and in time for good or evil reverberate to us—the creators. We are the creators. Man must learn this fact if he would change the tide of events and bring about harmony in his own soul and in the cosmic planes of life. Not until man learns the law of thought-creation and its influence upon our own as well as elementary life, shall he free himself from the chain of disastrous circumstances he has spent ages creating.

Is it not an impressive fact that with but few exceptions, previous to every great catastrophe—the Biblical flood of Noah, the fall of Babylon, the inundation of Atlantis and Mu, the destruction of Pompeii, the burning of Rome, the San Francisco fire, the earthquake in Japan, and the major catastrophies of history—there were orgies of riotous and sensual living.

Portending Events

FOR many years gifted prophets and mediums have foreseen great disasters continuing up till 1933. The writer has seen many of these prophecies come to pass with tragic exactness. That many more of them will be fulfilled in the coming three years, we have no doubt. The correctness of past prophecies which we have heard through attuned intermediaries sustains our faith in

future ones. Thus we have anticipated the discovery of the Millikan Ray; the terrible Pacific coast storms of a few years ago; the calamity of the Dole flyers; the Mississippi floods; the St. Francis Dam disaster. These were prophecised through the lips of a great medium by high spiritual beings who foresaw the retrogressive forces humanity had set in motion by its destructive thinking and living. Pitying us, they sought to warn us.

These were broadcast. The masses were indifferent. Many scoffed and laughed at such superstition—but the thoughtful man was reminded that “a mule brays easily.” The mystic is too engrossed with the reality of life’s problems to laugh without provocation while distant thunders rumble.

The past year has not been an easy one for the majority. Reports of seismic disasters, floods, fires, rebellion, riots, crime, war and threatening whispers of impending conflict, drugs, drunkenness and their accompanying disillusionment, disease, poverty, hunger and death have largely filled our news columns, and have overshadowed the whole structure of civilization like an evil omen. But brief respites of happiness and peace have broken the monotony of the horrible picture, giving hope to the weary—yet we know the morrow brings but a repetition of this stark realism.

There are people almost unconscious of the misfortunes of others, who are indifferent to the seriousness of life; who revel in an illusion of joy; who feast on the earnings of others, or selfishly use their wealth for their own comfort, heedless of those less fortunate. To them this subject is one of rank pessimism—but it is factual. Delight though we may in flights of idealistic intoxication, practical reasoning soon hurls us from the heights and again we are faced by the seriousness of life’s experiences. What is the solution? **RIGHT THINKING** and **RIGHT LIVING**.

We cannot hope—though all the world should change overnight into the Millennial-dawn idea of perfected beings—to immediately harmonize the warring elements we have set in motion, for it is the Law that every cause has an effect for better or for worse, according to its origin. But we can set into effect new causes which will reap harmonious results for posterity, and bless the remainder of our own lives. By so doing we will create a true heaven in the extension of life beyond the veil of death. We will build mansions of the soul, where we shall realize the dream we have built for others. The admonition, “As ye sow, so shall ye reap,” points a solemn truth.

The Duty of Spiritualists

EVERY Spiritualist has been blessed with a sublime and comforting knowledge and demonstration of immortal life. Are we not then obligated to sow the knowledge we have gleaned from the spirit world? Are we not disloyal to our Cause if we fail to abide by the Eight Principles of our Faith? Indifference to our philosophy is too prevalent. Therein lies tragedy for our Cause.

In a recent editorial, our esteemed National President, Joseph P. Whitwell, declared, “The problems of the future, as has been the case with many of the problems of the past, are those which have arisen from within our ranks and not from outside.” So it is with the problems of earth-life—symbolized by Spiritualism. Earth’s prob-

lems arise within the ranks of earth-dwellers, and must be met by them; just as the problems of Spiritualism must be met by Spiritualists. And this can only be done by **right thinking** and **right living**—it is the only solution; the only key that will forever banish sorrow from the face of the earth.

Dark though the future may be, still back of the threatening clouds the silver lining is as bright as ever, and shall some day reveal to us the true worth of spiritual existence. Everything has its opposite—so has sorrow. For every tear there is a thrill of happiness; for every sigh, the faith of a loving friend; for every crime, an act of charity; for every death, the throb of a new-born soul. So life goes on, the bitter with the sweet; a chain of experiences that will eventually bring man to a realization of what he really is, and then he will learn to use constructively the laws and forces of life which heretofore he has so grossly abused. And then shall reign—though now but an idealist’s dream—that which was written, “Peace on earth, good will to men.”

“Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each tomorrow
Finds us farther than today . . .

“Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.”

—Longfellow.

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SPIRIT GUIDES

(Continued from Page 12)

ual. All men and women—even the best of them—sin more or less; but it is only *willful sin* which drives away the guardians. The individual who wants and who tries to do right, may sin from weakness. But such sin is not willful and purposive; and sooner or later it will be overcome and conquered. For it has been truly said, by that great Master, Jesus of Nazareth: "Ask and ye shall receive, seek and ye shall find." The conscious and intelligent soul of man is the driver, speaking figuratively, of two steeds, each of which is seeking to pull it in an opposite direction. The pull of the physical is downward; of the spiritual, upward. One or the other must ultimately prevail; and the one the soul of man favors and aids, is the one that will win. That great allegory of the inspired Bunyan, "Pilgrim's Progress," is true to life, and is well worth careful study. And the "pilgrim" who continually toils upward, will one day find the burden of sin fall from his back, and under spirit guidance, he will reach the Heavenly City, wherein aboundeth great joy and unspeakable happiness, and all manner of delectable things.

QUESTIONS AND ANSWERS

(Continued from Page 16)

It is not characteristic of Egyptian priests. It is, rather, a Catholic symbol. There are a host of masqueraders in the astral world. I should not be surprised but that a similar masquerader is the one who took you to see "Christ on the cross of crucifixion" again. The Egyptians and orientals are not interested in the crucifixion of Jesus—that is a magnificent illusion that has been perpetrated on you. "Let the dead past bury its dead." I wonder if Jesus has not long since forgotten his mortal crucifixion? It has nothing to do with our lives only in so much as it demonstrates his superb will and spiritual convictions. I suggest that you get some good books and study this subject, then you need not suffer so vainly. I will be glad to furnish you a list of good books. Do not be misled by the fanatical symbolisms of some religions and their devotees. Real life is free from fancy. The real priests and priestesses are those who have freed themselves from the chains of superstition and dogma, and are really living a practical, serviceable life, "doing unto others as they would have others do unto them"—tolerant and unselfish.

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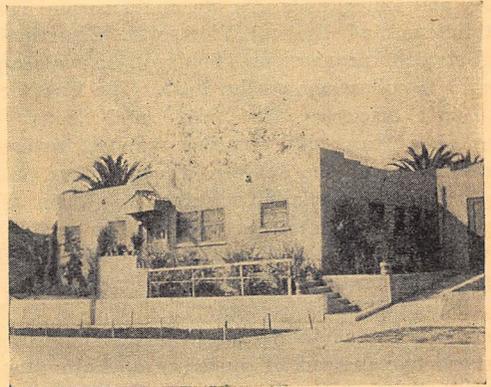
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RENEWING ACTIVITIES

AFTER a quiet summer, the Spiritualist Healing Center of Light, Love and Labor is renewing its activities and anticipates a winter replete with spiritual service. Many letters and verbal testimonials of appreciation have come to us from those we have helped. It is hoped that the coming winter will find this a haven for those who are sick and weary. We have services every Wednesday and Sunday afternoon, as announced elsewhere in this magazine. The public is invited. Though our pastor, Rev. E. H. Fallon, sustained a broken ankle last June, she is recovering nicely, and is present at all the services.

Correspondent.



Spiritual Greetings

New Year's Greetings are sent to all churches, societies and workers by Thomas L. Fallon and Rev. Emily Helen Fallon, founders and organizers of the Spiritualist Healing Center of Light, Love and Labor. We wish for all success and happiness, and extend a welcome to our Center. Services, Sunday and Wednesday afternoon, 2:30 p. m.

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Book Reviews

MANSIONS OF THE SOUL; THE COSMIC CONCEPTION

By Dr. H. Spencer Lewis, F. R. C.

STRANGER than fiction is this book written by Dr. H. Spencer Lewis, Emperor of the Rosicrucian Brotherhood of North America. It is a story of the soul's re-birth on the earth, and gives a full outline of the theory of reincarnation. Among its intriguing chapters are: Why are We Here? The Ancient Beliefs. The Cosmic Conception of the Soul. Does Personality Survive Transition? Heredity and Inheritance. Karma and Personal Evolution. The Religious and Biblical Viewpoint. Christian References. Between Incarnations. Souls of Animals and "The Unborn." Recollections of the Past. The Fear of Death.

Dr. Lewis discusses the "pros" and "cons" of this doctrine in a frank and fearless manner, revealing his deep knowledge of the subject. The chapters on Cosmic Conception are especially valuable to those who are interested in evolution and cosmology. The writer believes that every person really interested in "life" should have at least a conversational knowledge of all popular philosophies, including this doctrine. This idea is in keeping with our belief that "belief or disbelief should be based upon knowledge instead of prejudice and ignorance." Every Spiritualist and occultist should appreciate the logic embodied in this statement. This interesting book is for sale by The Crossley Publishing Co., 1740 W. Sixth St., Los Angeles, Calif. Price, \$2.50.

THE RETURN OF CAPTAIN W. G. R. HINCHLIFFE, D. F. C., A. F. C.

By Emilie Hinchliffe

IN AN inconspicuous little volume, published by The Psychic Press, 2 Victoria Street, London, S. W. I., Mrs. Emilie Hinchliffe has compiled valuable and remarkable evidence proving that the so-called dead can communicate with those still in the mortal. Her clarity of expression, and conciseness make the book especially interesting to those of a busy world. It is an impressive human document of survival, a triumph of psychic certitude.

Previous to Captain W. G. R. Hinchliffe's ill-fated flight across the Atlantic, neither he nor his wife believed in the possibility of interworld communication. In fact, to use Mrs. Hinchliffe's own words: "Spiritualism we never looked upon as a religion at all . . . both my husband and myself had pronounced it as 'ridiculous and impossible.'"

After her husband had started on his gallant attempt to fly the Atlantic, came news that he had flown over the Irish Coast—then a tragic, poignant silence. Success had seemed so certain Mrs. Hinchliffe believed disaster impossible. Imagine her surprise on receiving a letter from a strange person—a private, non-commercial medium—stating that she had a communication from the captain, her husband, lost the other day; that he had gone down at sea off the Leeward Islands (the islands to the leeward)

at night, and that he was anxious to communicate with her. This is one of the most evidential testimonies ever written, for Captain Hinchliffe had not yet been announced as lost. Price, 60 cents, postage extra.

CHEER UP—THE BEST IS YET TO COME!

(Continued from Page 14)

power will rule the world as it always has, only in a greater measure and with a clearer understanding.

Believe it or not, but the psychological, negative attitude of mind which has prevailed among a large percentage of the people, has had a great deal to do with our present depressed situation. It is true also that for some time there has been a psychic wave hanging low over the earth, over which people had no control, the consequence of which was the World War and conditions that have prevailed since, such as loose morals, disease and crime. Although the skies look clear, and the sun of nineteen hundred and thirty-one is gradually rising on the horizon of a greater civilization, in the far off distance appears a small cloud which threatens the peace and comfort of the people—the possibilities of a misunderstanding between foreign nations, which will not affect us in America, unless we choose to partake of them. With that exception, the future looks bright and beautiful. Having learned our lesson, let us profit by it and not make the same mistake twice.

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DEFINITIONS

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

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

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

C. S. S. A. CHURCH NEWS

NOTICE TO CHURCHES AND SOCIETIES

All church news must be written by church correspondents and forwarded to this office before the 5th of each month of publication.

MISCELLANY NEWS

NEWS FROM STATE HEADQUARTERS

Certified Medium, Class A., Certificates were granted to the following workers at the regular meeting of the Board of the C.S.S.A. in January:

Maryellen Parlee, Unity Spiritualist Church, Los Angeles.

Maude A. Clark, First Spiritualist Church, Belvedere Garden.

Beatrice Goatcher, First Association of Spiritualists, San Bernardino.

Amelia Ramuz, Summerland Association of Spiritualists.

December meeting:

Associate Minister, Class A., Certificates cancelled:

Irene Ross - Nishwander, Elmira Anderson and Nina Kranz.

Healer's Commissions canceled:

Mack C. Martinez, Emanuel Argonza and Bertrum Goodman.

Certificates registered:

Hazel Ridley, Licentiate and Associate Minister, from New York Assembly; Margaret Gray Thomas, Licentiate, Washington State Association; Lizzie L. Crandell, Associate Minister, Kansas State Association.

Passing of Workers:

Rev. Alice Baldrige, an ordained minister, December 28, 1930. Funeral at First Spiritualist Temple, Los Angeles, Jan. 3, 1931. Rev. B. F. Austin and Rev. Gertrude Hough officiated.

Mrs. G. W. Casey, associate minister and healer, December 13, at Brockwell, Oklahoma. Mrs. Casey was a member of the First Spiritualist Church, Belvedere Garden.

Dear Co-workers in the Cause of Spiritualism, again I urge upon your attention the classes held at state headquarters every Monday evening at 8 P.M. These classes have been

formed for your benefit, and I plead with you not to let this opportunity pass by without attending. The Board of the C.S.S.A. should have the hearty cooperation of every worker in Los Angeles and vicinity in this undertaking.

Idella McFarlin,
Secretary.

MOVES TO LOS ANGELES

Rev. Henrietta Lichtig, who at one time was the national Superintendent of Lyceums, and a member of the Illinois State Board, has moved to Los Angeles, and is residing at 1132 N. Mariposa Street. Though Mrs. Lichtig is not at present an active worker, her retirement comes as a respite from long years of service to the cause of Spiritualism. We welcome her to sunny California.

HERE FROM SCOTLAND

One of the recent registrations at the headquarters of the C. S. S. A. was that of Mrs. Margray Thomas, from Glasgow, Scotland. She plans to spend the winter in Hollywood, making her church headquarters at the Spiritualist Church of Revelation, which she has joined. Mrs. Thomas has lectured and demonstrated in England, Scotland, and America, where she has a wide circle of friends. She says: "Los Angeles is God's own country, and I love it."

Mrs. Thomas was formerly a member of Dr. Arthur C. Hill's church, Elgin Place, Glasgow, a Congregational assembly, previous to her advent in Spiritualism. Upon coming to America she registered in Washington State where she received ministerial credentials. But now that she is one of the C. S. S. A. family we welcome her and her spiritual contributions to our Cause. She is holding public seances and classes for the unfoldment of mediumship.

Are you a Spiritualist Monthly booster? If not, why not?

CHURCH NEWS

LOS ANGELES

Spiritualist Church of Revelation

John Slater, national missionary, was with us for a series of lectures and demonstrations December 14th to the 21st, inclusive. He drew the splendid audiences which always greet him on his visits to Los Angeles. His powers are unabated in their brilliancy. As usual, many of our leaders took occasion to be present. One of the most interesting of such visitors was Mrs. Amelia Pfening, of Buffalo, the first graduate of Morris Pratt Institute. Many other old-time friends of Mr. Slater joined in the welcome he received.

Our state president, Dr. H. Duncan McFarland, was the speaker on the first Sunday of the new year. His visits and lectures are always greatly appreciated.

Nine new members have recently joined our church. Among the number are two associate ministers: Mrs. O'Neil of Culver City, and Mrs. Crandall, recently of Kansas City, Mo. They are valued accessions to our corps of workers.

A delightful feature of our Sunday evening services has been the solo work of one of our own young men, John Lambert, Jr. He is a baritone of marked talent and promise.

We extend to the Spiritualist Monthly, the state and national associations, our sister churches and all our friends, best wishes for a happy and prosperous year.

Correspondent.

First Spiritual Temple

Dr. B. F. Austin recently gave us one of his scholarly lectures to the great enjoyment of our people. Our beloved editress member, Mrs. Felicie O. Crossley, speaks at her home church regularly on the last Sunday of every month. It is a generous

service which steadily endears her more deeply to us.

Another speaker of unusual ability and renown, the Rev. James Epringham, of London and New York, has affiliated with the Temple. He is also an author of distinction. Several of his books are in the city library.

The children of our lyceum furnished a fine entertainment on Christmas eve. There was a beautiful tree.

New Year's eve was one long to be remembered. During the early part of the evening there was dancing, for which an eight-piece orchestra donated its services. At ten-thirty our pastor, Rev. Gertrude M. Hough, united O. T. Wyatt and Clara Stern in marriage. At eleven-thirty she delivered the annual prophecy, continuing the tradition which made our late pastor, Rev. Mary Vlasek, famous. All felt its impressiveness. After fervent greetings the large audience dispersed.

Wishing all a Happy New Year.

Marie L. Molinari,
Secretary.

HOLLYWOOD

Spiritualist Science Church:

Since our beloved pastor, Rev. Mae Taylor, has returned from the Detroit convention, this, "the little church on the corner," has been a center of constant activity. Our members and friends have been thrilled with the brilliant addresses given here during the past month. Our editor, Felicie O. Crossley, paid us one of her monthly visits and spoke on "The Revelation of Christmas to a Modern Age." Mr. Fred Jordan, of the United States Navy, followed the next two Sundays and held his audiences spell-bound. His subjects were, "Life's Greatest Secret," and "The World Court." Continuing with this array of gifted lecturers, we had Mr. Charles

Smith, president of the Morris Pratt Institute at Whitewater, Wisconsin, who gave a short address. He was followed by Judge Fred E. Stivers who spread his sunshine and optimism to an enthusiastic audience. A month would not be complete without one of our pastor's instructive and comforting addresses. Her subject was, "The Ten Commandments."

On Christmas morning Raymond Dwight Sanberg and Anna Victoria Liljegren, two of our promising young people, were united in marriage in a pretty wedding in the church. The service was performed by our pastor.

The young people of our church are forming a get-together club and they invite all aspiring young people to join.

In the life of a church, with the happiness of weddings and social events, must also come the solemn occasions. Our pastor officiated at the "Rites of Memory" service for Franco Smitti, a young man of North Hollywood. Interment was at Chatsworth.

There has been an increase in the interest and attendance of the "Open Forum" each Sunday. Several fine lecturers are developing out of this meeting. The spirit messages and test questions given by our pastor are proving her rare gift and sincerity, and are leading many into the Truth of Spiritualism.

Correspondent.

HARDING

Golden Circle Spiritualist Church

The last two months of 1930 brought us gratifying audiences and several guest speakers. Among the latter were our state president, Dr. H. Duncan McFarland, Rev. Jessie Bennett, pastor at Ocean Park, and William Eaton, also of the church at Ocean Park. The ministry of healing was impressively demonstrated, and many testimonials were given. Two healings were truly remarkable—a case of blindness of several months' duration, and a skin affection that had lasted a year.

Special mention is made of the visit of Mr. Rogers, of the Metropolitan Health Institute, Long Beach. He is a magnetic speaker and delivered a wonderful address. He was accompanied by Mr. Afana, an occultist and author. Both are new recruits to our movement.

During the month of December articles of food were collected which at Christmas were distributed to families in need. In appreciation of the work of our pastor, Mrs. Carrie K. Parry, and our president, Mr. Parry, they were presented at the Christmas celebration with a gift of money. Mrs. Bob Davis, at the same time, was presented with an amber necklace.

At the Christmas church service three babies were christened and two adults welcomed into membership. We are giving our children recognition in the services, by having them pass ballots, sell papers, give recitations, or participate in other ways. We commend this practice to our sister churches.

Correspondent.

CHICO

First Psychic Science Church

Our charter was granted by the State Board in November, and the presentation occurred December 7th, with Vice-President S. H. Allison, of San Francisco, in charge. A large attendance filled the K. P. Hall. Mr. Allison gave an inspiring address and presented the charter officially. Then he installed the persons chosen for positions in the new church—Florence Fairfield, president; Mabel Guliford, vice-president; Nellie Walters, secretary; Harriet Dinnel, treasurer; Crist Johnston, Harold Mecum, Pearl Rothrock, Edward P. Walters and D. B. Fairfield, directors.

The church was organized early in the spring of 1930. It is a splendid group of people, and their success has been encouraging.

Correspondent.

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Bay City Spiritualist Church

Patriotic Hall, 2621 Washington Boulevard

Ocean Park District, Santa Monica

Services—Sunday and Wednesday, 7:45 P. M.

REV. JESSIE A. BENNETT, Pastor

WM. H. EATON, Asst. Pastor

LONG BEACH

First Universal Spiritualist Church

Having been absent from the columns of the *Spiritualist Monthly* for some time, we wish to extend our New Year greeting to the officers and members of the C. S. S. A. And to the editor of this magazine and her staff we wish continued success through the new year and the years to come.

On December 6 and 7 the C. S. S. A. held a mass meeting at this church and it was a huge success in every detail. The minister, Mrs. Kathleen Foulke, opened the meeting on Saturday afternoon at 2:30 P. M., giving both the lecture and the messages. In her opening remarks, Mrs. Foulke declared: "It is a grave mistake to designate as Spiritualists those people who are mere curiosity seekers and phenomenalists who do not seek to cultivate spirituality within themselves." The speaker further declared that "Spiritualism is a natural, scientific religion. It reveals life as a divine unit. Spiritualism is a teaching that ennobles. It stands for communion with the spirits of loved ones, for the fatherhood of God, the brotherhood of man and the fraternalism of all intelligence partaking in the divine life." The Saturday evening service found the hall filled to capacity to greet Rev. Etta S. Bledsoe and Rev. Inez Wagner. Mrs. Bledsoe gave the lecture, one that will long be remembered by the audience. Rev. Inez Wagner followed with blindfold ballot readings; to be followed in turn by Mrs. Bledsoe with her message work. Too much cannot be said in appreciation of the work of these two splendid veterans in the field of Spiritualism. Mrs. Wagner has been on the platform of this church before and has a host of friends in Long Beach.

Sunday afternoon we had the state president, Dr. H. D. McFarland, with us for the lecture. Dr. McFarland

spoke upon pseudo-mediums whom he characterized as barnacles of the Spiritualist movement "Unscrupulous fakers who hide under an ecclesiastical cloak for protection while they ply their trade as mediums resorting to trick methods to dazzle the gullible, are not to be confused with Spiritualists," the state president asserted.

Rev. Mae Taylor gave the messages following the President's lecture. This was the first time Mrs. Taylor had appeared before a Long Beach audience and her work won her many friends in this city.

Dr. Lee Howard gave the address Sunday evening and standing room was at a premium. Our hall has a seating capacity of 500; every chair was filled, and it was necessary to bring in stools and boxes, and still many had to stand.

The message minister of the evening was Rev. Minnie Sayers, who gave some wonderful tests and added to her many admirers by her very convincing work.

Following the mass meeting, on December 14 we had Mrs. Felicie Oneta Crossley with us for a lecture. We always look forward to her visits. Sunday, December 21, we had the pleasure of having Judge F. E. Stivers, past president of the C. S. S. A., with us for a lecture. Judge Stivers always attracts a large crowd at our hall. Mr. Jack Flemington accompanied Mrs. Crossley and Judge Stivers as the message minister. Mr. Flemington's work is greatly appreciated in Long Beach. Sunday, December 21, Rev. Grace Nicholson, the state superintendent of lyceums, was with us in the afternoon and gave a very interesting talk on lyceum work. The program of the occasion was furnished by Allie Whitfield Studio and we are greatly indebted to them for their wonderful work.

Lewis McCrory,
Correspondent.

SANTA BARBARA

Spiritualist Temple of Light

We shall soon celebrate our second anniversary. Since moving to the spacious Odd Fellows Hall, in the heart of the city, the audiences have grown and newcomers are greeted at every service. The membership, too, is increasing, with a fine number in

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Lectures by Prominent Speakers

SUNDAY SERVICES

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

WEEK-DAY SERVICES

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

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STRANGERS AND INVESTIGATORS WELCOME TO ALL SERVICES

SANTA BARBARA

Spiritualist Temple of Light

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EDWARD COPPERSMITH, Pastor

SERVICES

Sunday, 7:30 P.M.—Address and Message Service
Friday, 2:00 P.M.—Message Service
7:30 P.M.—Spiritual Healing followed by Messages

Pastor's Address, 122 Micheltorena Street—Phone 27281

prospect. The spirit is one of sustained and contagious enthusiasm.

During the last three months the church has featured a program of visiting lecturers and mediums, to which the response has been gratifying. The state president, Dr. H. Duncan McFarland, Rev. Dr. B. F. Austin, Rev. Dr. Lee Howard and Mr. Albert G. Loellke, state director and president of the healers' association, are among those who have spoken. Visiting mediums have been Mrs. Florence Hall, Mrs. Lena Schenk, Mrs. Esther Prell, Mrs. May Baxter and Mrs. Ada Dowler. Mrs. Amelia Ramuz, of Summerland, has served the church faithfully whenever it has been possible for her to be present.

The work of healing is carried on effectively by Mr. George Luth, Mrs. L. C. Peterson and Mrs. I. Copper-smith. It strongly supplements the other activities. We enter the new year with high confidence that our endeavor to serve God and humanity, in the life of our beautiful city, will be blessed in abundant measure. We urge all friends of our Cause to visit us when in Santa Barbara. There must be many such among the throngs of tourists who come this way.

Correspondent.

HUNTINGTON PARK

Community Spiritualist Church

The last Sunday night in December we had a most pleasant surprise. The Martinez family orchestra, with Miss Marjorie Lake as accompanist, paid us a visit and rendered several selections; while Dr. Mack Martinez delivered a splendid address. They did more good than they can realize, and we express our lasting appreciation.

Correspondent.

**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 ser-
vices.

A SEANCE WEDDING

Frank J. Porter and Arubia Oneal, of Culver City, were married at the home of Dr. and Mrs. C. C. Allyn, in Los Angeles, December 17th, 1930. The ceremony was performed by Dr. Lee Howard in Mrs. Allyn's seance room, and during a nuptial trumpet seance which followed immediately the teachers, guides and spirit relatives of the contracting parties gave their blessing. It was one of the very unique experiences in Dr. Howard's wide ministry. Mr. and Mrs. Porter are among the most highly gifted who have received their psychic training through the mediumship of Mrs. Allyn.

**CENTRAL
SPIRITUALIST
CHURCH**

Cor. 22nd and S. Union Ave.
REV. ELIZABETH R. COURTNEY,
Pastor

SUNDAY SERVICES
2:30 P.M. Message Service
2:30 P.M. Message Service
7:45 P.M. Lecture by Pastor, fol-
lowed by messages.

WEDNESDAY SERVICES
2:30 P.M. Message Service
3:45 P.M. Message Circles
7:45 P.M. Sealed questions
answered

FRIDAY SERVICES
7:45 P.M. Message and Healing
Circles

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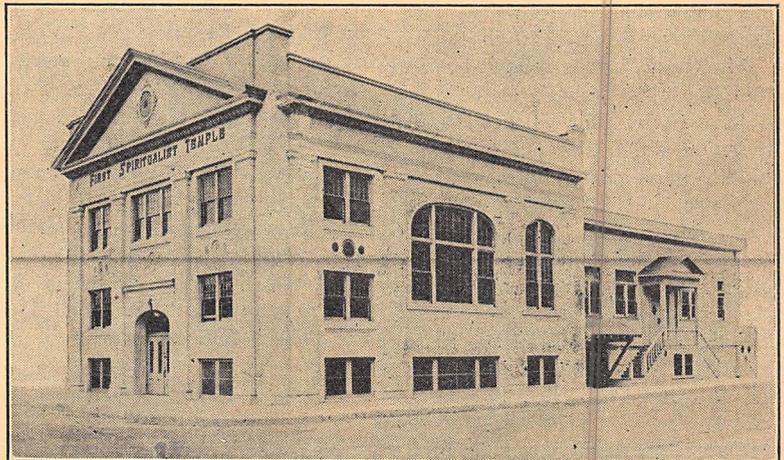
**Spiritualist Science Church
of Hollywood**

6100 Hollywood Boulevard
REV. MAE M. TAYLOR

Sunday Service—10:15 A. M., Healing
10:45 A. M. Open Forum and Lyceum
8:00 P. M. Lecture and Message Service.
Wednesday Service—2 P. M., Open class.
8 P. M., Lecture and Messages.
Friday Service—7:30 P. M., Open class.

Pastorate: 5816 Harold Way. Phone HOLLYWOOD 6625

Our Healers are Mr. Wm. H. Smith and Mr. Raymond Bemrose



The First Spiritualist Temple

906 East 23rd St., Los Angeles Phone Richmond 3339
(Take Griffith Avenue or San Pedro Street Car)

REV. GERTRUDE M. HOUGH, Pastor

Sunday Services—9:30, Lyceum; 11:00, Conference, 2:00, Healing
Service; 3:30, Message Circles; 6:30, Class in study of Medium-
ship; 8:00, Lecture and Messages. Young People's League.
Tuesday Service—8:00, Trance Message Circle, Gertrude Hough.
Thursday Services—2:30, Sunshine Club; 7:30, Message Circles.