

Science, Philosophy and Religion

# Spiritualist Monthly

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## Diversified Thoughts of The Editor

*"He is mightier who controls his spirit, than he who conquers a city."*

### Our New Staff Members

IT IS the privilege of the editor and her associate to welcome a distinguished addition to our staff in the person of Thad Wilson, who will take charge of the advertising department. It is hoped that as a result of his business association new loyalty will be manifested by Spiritualist business friends, who surely ought to benefit by the example of "big business organizations" whose success is built upon the fact that "it pays to advertise." In no other way will the public gain information pertaining to your business, products or profession.

Mr. Wilson is not only a person of brilliant intellect, manifested in his writing and lectures, but he has a sincere, interest in and loyalty to, the Cause which will add to the value of this magazine. We welcome him as a member of our *Spiritualist Monthly* staff.

We are also greatly privileged to add the names of Mary Ridpath-Mann, Horace Leaf, F. R. G. S., and James Telford to our "Staff of Contributors." Each of these persons is distinguished in some special field. Mrs. Mann and Mr. Leaf are internationally famous for their brilliant lecture and literary gifts. Mr. Telford is a scientific writer for several prominent scientific journals and

news syndicates. His association with leading men of the scientific world gives him a singular advantage among writers. We are privileged, indeed, that he has consented to contribute to our columns. With such gifted persons lending their services to our magazine, surely our future is a bright and happy one. And we know our readers will share our enthusiasm.

### Limitations and Boundaries

IT WAS nearing the end of a busy day and evening. Still we lingered midst the glow of soft lights, and held converse concerning people and things. Literature, art, drama, Communism, and religion were discussed. How much religion holds man in bondage. What subservience politics and governments increasingly demand. Mankind—despite its eager urge for freedom—continues to tighten the bonds of its mental and economic imprisonment. Thus, desultorily, we exchanged opinions—America, Europe, Asia!

A soft, understanding voice spoke—the voice of the teacher, traveler, poet, artist, philosopher, mystic; the voice of a man who has lived a hundred lives in one. "There is no such place as America or France or China. A person doesn't live until he lives in the *world*. For as the heart and soul know no

### GREETINGS TO THE CONVENTION

WE APPROACH the occasion of the annual gathering of the California State Spiritualist Association with high anticipations. While our loyalty to the Truth and Cause of Spiritualism is paramount, we believe we can best express that loyalty by a sincere and steadfast allegiance to the only organization in California which is auxiliary to the National Spiritualist Association—whose primacy and prestige in the field of American Spiritualism are unrivalled.

No human institution is infallible or perfect. However sacred or splendid it may be, there will often be episodes in its history that are alien to its ideals and genius. But courtesy and patience, toleration and brotherly love point the way to the unity that wins the critical and achieves success. Serious problems of internal policy are to be faced, but we are strong in the hope that the delegates, in their wisdom and devotion, will find a just solution. We expect the enthusiasm that springs from rekindled fellowships and consecration to superb objectives.

We are grateful for the many instances of consideration and conspicuous cooperation on the part of the churches and workers that have made the past year notable in the history of this magazine. We pledge renewed fidelity to the sublimest Cause in the world today!

The Editors.



boundaries or frontiers, the mind of man should have no boundaries or frontiers.

"When we speak of the 'soul' we have always associated it with God and eternity, and yet when we let the mind function we narrow it by geographical boundaries, racial prejudice and local conventions. The mind needs the same freedom that the soul has. And when it gets it, we shall be nearer to the 'Brotherhood of Man,' and the full realization of Self." Thus spake Sigurd Russell, the philosopher and idealist. In such few words he embodied the attitude and spirit of the "Potboilers," who have pledged themselves to the highest ideals in drama, culture and art. They are literally "potboilers"—many of these struggling and aspiring artists, writers and actors. Echoing down through the ages we hear the words of the Nazarene Mystic; "Even as ye have done it unto the least of these, ye have done it unto me." A truly spiritual person knows no boundaries.

#### Who Is Doing God's Work?

**S**PEAKING of spirituality and the power of prayer, in words that expressed a complete sermon, Sigurd Russell again enthralled us with his "Wayside Philosophy."

"It is a question as to who is doing God's work, the preachers with pulpits, or the men and women without labels. Of course we often speak of the value of the warm handshake and the kindly deed to the few people who happen to cross our path, but there are men and women all over the world who are carrying a sacred banner unheralded. There was the case of a strike in the textile industry. There were thousands of men workers aligned in a hateful struggle against their employers—an absolute dead-lock between two material forces. Police guards, mobs, fights, jails, courts—hatred! Came along a young 'hobo,' perhaps, as the Nazarene had come. Conditions had reached such a state that the mayor, who was in sympathy with the strikers, was jailed for reading the constitution; a preacher for reading the gospel; and of course many agitators that were speaking of the strike. 'Our wanderer' announced that Sunday morning he would speak. 15,000 men, women and children came to the commons, escorted by the police who were ready to arrest the speaker. Rising on a soap box, this youth asked the policemen to kneel, asked the crowd to kneel, and knelt himself. Then he made the appeal of last resort—and prayed: 'O God!' and a thousand voices echoed 'O God.' 'We

have appealed to the press; we have appealed to the pulpit; we have appealed to man-made laws, and now we appeal to You! Give us our daily bread.' The prayer went on from hungry throats for half an hour. The next day the men were called back into the mills, and peace reigned again. This was in Little Falls, New York. The day before he came they had never heard of him. Since that time they have never heard of him. But the spirit of 'O God, we appeal to You,' is everywhere to fight hatred, strife, strikers. There are preachers without pulpits. There are preachers without labels."—The voice of the speaker trailed away, and his eyes betrayed reminiscences. There is "power in prayer" from those who are doing God's work.

#### The World That is Not Our Own

**T**HE chief interest which sustained the plot of "Balloon," an exquisite, fantastic "Potboiler" production, was to find an answer to the query so often propounded by the principal character: "Can any of us ever enter a world that is not our own? Can a man of reveries ever enter the world of a man of action, or the man of action ever enter the world of a man of reverie?"

This question is pertinent simply because it involves processes of thought which are compelling many of us to analyze our own place in this scheme of things. How often ambition urges persons into "worlds" which for them could not possibly hold any happiness. And how often we find misguided beings blindly sacrificing the friendship of those of "their own world" for the cold companionship of those possessing influence, prestige or wealth—but who possess not the faintest understanding, nor sympathy for the ambitious climber.

We are each a "world" unto ourselves, revolving in a

universe composed of those individuals vibrating with our own rate. The law of attraction will draw us to our own, and together we constitute a miniature universe. Out of that "world" we are as a being from another planet—unless we are cosmopolites; at home wherever we may be.

Few persons are so constituted by nature, or by diversity of experience, study and travel, that they are at home in every society, or every group of people. The artist, musician, actor; poet, philosopher, scientist; tradesman, artisan, rustic; each—with but very few exceptions—lives in a world unto himself and his kind. Those who "specialize" are usually lost outside  
(Continued to Page 21)

#### AN OFFICIAL MESSAGE

**W**E HAVE come to the end of the year. The present administration has dealt with the affairs of the California State Spiritualist Association in a clean-cut, business-like, uncompromising way. It has loyally upheld the edicts and policies of the organized movement of Modern Spiritualism. We have felt the day to be long past when personal sentiment should be the dominating factor in the handling of ecclesiastical issues.

Religion—especially ours—must submit to the acid test applied by science and modern industry. In the refining process, essential to permanent growth, the coarse and foreign elements must be eliminated. We would meet the test worthily, and therefore set our minds at this Convention to formulate a program which will place Spiritualism in the commanding position it deserves.

One of the most gratifying signs in our Cause today is that our Ministers are feeling the cosmic urge to attain knowledge—the knowledge that is power. They are aspiring to be better qualified as the vessels of spiritual gifts.

It is commendable for Spiritualists to foster and support an organization whose ideals are so high, especially those Spiritualists who have the honor to be delegates to this Thirty-sixth Annual Convention of the California State Spiritualist Convention. Let us work. "The workers win."

DR. H. DUNCAN McFARLAND,  
President C.S.S.A.



# The Valley of Decision

By MARY RIDPATH-MANN

*"Multitudes, multitudes are walking in the Valley of Decision."—The Prophet Joel*

IT WAS the consensus of the Ancients that the most vital qualification for understanding, and the greatest requisite for the development of human character, is self-control. "Great is he," so runs the Ancient Wisdom, "who controls his body. Greater still is he who controls his mind. Greatest of all is he who controls his heart." Today we still acknowledge the truth of these words, for the best beloved of American philosophers, Ralph Waldo Emerson, verified them when—thousands of years after they were written—he said, "At the bottom of all attainment lies self-mastery!"



Mary Ridpath-Mann

There is no field of investigation wherein the exercise of self control is so necessary as the broad domain of psychical research. He who, unprepared, tampers with the occult, plays with a powerful and mind-shattering force! To study the problem of spirit return intelligently one must cultivate poise. One must have character. One must keep an even mind. One must cultivate the power of resistance that he may be able to close the door in the face of undesirable spirit personalities. To deny that such personalities exist is idle. They do. The mere fact that a man dies does not transform him immediately into an angel if he has been a "rotter" while he dwelt upon this earth.

This question of spirit return is one which we must decide with our brains, not with our emotions. One does not attempt the study of history, mathematics, theology, medicine or law with a disturbed mind and a heart torn by conflicting emotions. To do so would be to court failure.

When first I became interested in the problem of survival I had the usual experience. One may study, seemingly, any other subject under the light of the sun; investigate to his heart's content any other science, philosophy or religion, law, music and the arts; journey at will to the far spaces; become proficient in any art or science; but the moment it becomes known that he has interested himself in studying the most important question in the world—that he is exploring or desires to explore the Unseen Country—one's family and friends throw up their hands in horror and wail, "There's another good woman gone wrong!" A young library of books and pamphlets which almost crippled Uncle Sam's mail service, and lost me the good will of the carrier who had brought my mail for fifteen years, poured in upon me and not one of them contained one word favorable to the theory of the continuity of life. All my life up to this point, I had talked, written and traveled in the interest of things educational. Now, in the twinkling of an eye, I had become an ignoramus!

However, thanks to the courage which from some in-

explicable source usually stands by in our hours of stress, I refused to listen, remembering that almost every one of the worthwhile things in the world has been wrought by those, who, likewise, refused to listen! What would have become of this world of ours if men and women had "listened"? If Joan of Arc had listened to her kings and princes? If Galileo and Copernicus had listened? If Socrates had heeded his detractors? If Jesus of Nazareth had listened to the Romans and the Jews? What would have happened if Abraham Lincoln had listened? The Wright brothers, Marconi and Edison? All who have made history have done so by making themselves impervious to attack, by refusing to be susceptible to a critical and skeptical humanity. I thought their example worth following. Now I look back and smile at the memory of the well-meant efforts of these former friends to "save" me from mental and spiritual disaster. But—the wealth of the Indies would be inadequate to buy from me that which these years of investigation and psychical research have brought me.

In that old and most interesting history in the world known as the Old Testament we read an important and most significant sentence. It is in the book of the prophet Joel. "Multitudes," he says, "multitudes are walking in the Valley of Decision!"

Milleniums have come and gone since these words were written. Yet they are still true today. There has never been a period in the history of the human race when this old world of ours was so busily engaged in the process of changing its mind as it has been during the brief years that have elapsed since the outbreak of the World War. That war did much more than merely to change the map of Europe. It changed the minds of men! And by no means the least important change in the thought of the world was the spiritual change. Spirit return became the dominant thought of the hour. All the world looked into the eyes of his neighbor and each asked of the other the same question, "Where is my son?"

The God they previously had known did not answer. The Church, supposedly the Voice of God on earth, was silent. Philosophy did not reply. It was to Science—Science which has solved every great riddle of the universe—that they had to turn for the answer. And the particular branch of science had one avenue through which they might logically enter and learn—the highway known as Psychical Research.

For centuries men had dreamed, through all the ages men had hoped, but no man *knew* until the results of scientific and psychical experiment proved it for him that life is indestructible—that the spirit in man persists, lives, moves and has its being, just the same as while on earth!

Human nature is essentially a constant. It seldom varies. The milleniums which have elapsed since the words of the prophet were written have changed the nature of man not at all. Today, as of old, the multitudes still walk in the Valley of Decision. In the words of one of the popular songs of the day, "All the world



is waiting for the sunrise." Out of the thousands of Spiritualists whom I have contacted within the last fifteen years I feel safe in saying that less than fifty of them can truthfully say, "I was born a Spiritualist." All the others have entered by the same gateway—the phenomena. Once convinced that one's beloved and so-called dead not only can, but under correct conditions, *do* return to commune with, comfort and aid us, it is but logical that one shall go further and seek for oneself a philosophy and a religion which not only teaches but proves this dynamic Truth. It has become the custom of many, after years of investigation during which they have absolutely satisfied themselves, to turn suddenly and begin to decry the phenomena—the very pathway by means of which they themselves have acquired all that they know.

It has often and rightly been said that the perfect expression of physical life is a baby, correctly born of human contact. It may just as truly be said that the perfect expression of spiritual life is what we know as materialization, the manifestation of contact between the physical and the spiritual world. To see standing before you a once-loved and recognizable figure; to hear a voice speak to you in well-remembered tones of events and facts of which none other on earth except yourself is aware; to see that figure build itself before your very eyes and, the visit ended, disappear in like manner; all of which I have time and again witnessed—what more can one ask of the Infinite? What greater and more definite proof of Survival?

And how may all this be brought *about*? Through what we call *physical* mediumship! No mental medium—no matter how gifted, how well developed, intelligent, educated; no matter how willing, how loyal, great-hearted and sincere he or she may be—can produce this form of phenomena. Like unto him who was "despised and rejected of men," the physical mediums have to stagger under the load, endure the odium, attempt to refute the accusations, the allegations, the jibes, mockery and slander of a cynical and skeptical world. And do they do it—willingly and generously? I'll say they do! As to the mental medium—he, or she, occupies a place of equal and even higher standing in the Scheme of Things Entire. It is the glorious privilege of these to be the teachers, to contact the human mind, to bring about a clearer understanding, to open up to the thinking world a more logical line of thought, a broader philosophy, a saner religion; in fact, to be the Guiding Star of all the multitudes who today, as in the centuries gone by, walk in the Valley of Decision!

"From every man according to his gift,  
To every man according to his need!"

And in this connection we may well keep in mind the words of Paul, the Apostle: "There are diversities of gifts. But the same Spirit worketh in all!"

I heartily recommend psychical research, under intelligent guidance. I wish that I could see in every community in the world a properly conducted psychical laboratory, just as—because I am Spiritualist also by way of philosophy and religion—I should like to know that there is in every community a Spiritualist educational center, from which there might emanate, year in and year out, the intelligent exposition of that Spiritual Philosophy brought to us (in crude form, it is true) from the Spirit World in 1846, two years before the Raps at Hydesville, by Andrew Jackson Davis, and which has now resolved

itself into what we call Modern Spiritualism. But back of all the philosophy, all the religion, all the Spiritualism in the world, like a statue of imperishable granite, stands the medium! And without the medium Spiritualism cannot exist!

To pursue psychical research, even were there no other result, would be well worth while in that it enables us better to know, to understand and to love the medium. Were he, or she, not a thousand times more sensitive than we ourselves, he or she would not be a medium. Strung to that high vibration which enables them to contact both worlds oftentimes plays havoc with the physical and nervous organisms of the mediums. They break out in unusual and inexplicable conduct, in fits of temper, sometimes in tears. We can well afford to disregard all these, remembering only the valuable service they are rendering us. For the most part they are wholly normal and sensible people. Only when we exact too much of them do they lose their poise; and, given the same conditions, we should doubtless exceed their example.

Once, sojourning in a far-distant country, I went to visit a cemetery wherein the perfection of the beautiful statuary was world-renowned. One of these statues has always lingered in my memory and made me long to know the story which lay back of it. Carved of the finest Cararra marble was the figure of an angel which bent forgivingly above a grave. And the inscription, bearing not even the name of the one buried there, read: "The faults of my brother have I written on the sands!"

I think of it always whenever I hear someone "knocking" our mediums, and especially when I hear one medium criticising another. To each and every one be the credit that is due him for conscientious service. May they hold fast our hands as we fight our way through the Valley of Decision!

"No one who believes can ever feel sad. The measure of your grief is the measure of your unbelief."

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# The Psychic Trend of Physical Science

By JAMES TELFORD

*The Student of Occult Science Should Recognize the Steady Trend of the Intellectual to Its Doors*

THE indubitable trend during the last few years, by masses of intelligent persons throughout the Christian world, to a more sympathetic appreciation of psychic sciences and phenomena, is unquestionably one of the distinctive marks of this present era. Through a maze of atheistic thought and religious confusion all occult principles have emerged with a justification and well-founded certainty that has given them a firmer basis than ever before within the remembrance of persons now living on this plane.

The physical sciences, and the far-seeing men of science, have played and are playing a conspicuous part in this spiritual renaissance—a more pertinent part than many of the “orthodox” seem willing to admit. Even some of the high figures of the church, through ignorance of scientists and things scientific, have fallen into the error of crediting the great body of scientific men with non-religious and psychic-repellent attitudes. Nothing could be farther from the truth.

The visit of the English evangelist, Miss Christabel Pankhurst, to Los Angeles recently, and her mistaken views as expounded from the pulpit in the presence of this writer, are examples of this type of shallowness. Miss Pankhurst is neither an interesting nor convincing speaker. But one is willing to overlook oratorical inability providing the message has a modicum of truth. On the particular occasion in question Miss Pankhurst roundly denounced the famous Pasadena physicist, Dr. Robert A. Millikan, whose discovery of the cosmic ray and whose work with sub-atomic structures, have placed him at the very front of his profession. Dr. Millikan was accused of “atheism” from the platform; and the statement was applauded by those in the assembly who were equally misinformed with the speaker.

The writer, being a student of science and having intimate acquaintance with many of the national and international figures in this field, had at that time a pamphlet in his pocket written by Dr. Millikan, and printed by a well-known religious society. Certainly religion is not publicizing atheism as a proponent. Furthermore, Dr. Millikan is an ardent religious worker, and at one time (he may now be doing it, for that matter) taught a Sunday school class. His writings and talks are filled with broad religious sentiments. Nothing could have been more erroneous than the totally ignorant statements of Miss Pankhurst; yet her misinformation is sadly exemplary of a misguided kind of “knowledge” that is being disseminated by persons who ought to know better, and received as the truth by audiences that are too willing to let their emotions rule their minds.

In contradistinction to such negative thoughts it is better for the student of the occult sciences to recognize the steady trend of the intellectual to its doors. Dr. Millikan in one of his books, filled with the impact of science upon religion and vice versa, asserts that science is fast

driving to the place where it will perhaps discover that mind, or the psychic, is the real basis of everything physical as well as mental. Anyone who has read the late books of Sir Arthur Stanley Eddington, British physicist, who holds approximately the same place in European science that Dr. Millikan does in American, knows his views to be decidedly bent toward the psychic. In fact, his last writing effort is a profound treatise in which he builds up irrefutable premises for the acceptance of mysticism in our scheme of things.

Professor Albert Einstein, while visiting in our own Southern California, made the unchallenged statement that “science is already in the field of metaphysics and must increasingly become so.” Sir James Jeans, also a recent visitor at the California Institute of Technology at Pasadena, in his book, “The Universe Around Us,” demonstrates conclusively that the universe is mathematically rather than mechanically conceived, and that such being the case, must be the product of thought rather than blind chance. So, once and for all, together with tomes of scientific data discovered and compiled within the last quarter century, a blunt, mechanical, and thoughtless universe has been resolved into one of purpose and direction, even though this purpose and scheme of things may be veiled to many.

It has never been explained satisfactorily why the ancient metaphysicians and astrologers and high priests knew “by intuition” those very things which scientific analysis and method are only now determining. Yet this is demonstrably the fact. Mystics since the time that written records have endured, were acquainted with the fact that mind ruled matter and promulgated the idea of the oneness of the universe—which a progressive science is only now proving by its own means; not that the truth of the ideas did not always exist, but that science was insistent that proof, to be final, should come from its own methods.

Great as is science, there are many happenings in this mundane sphere totally inexplicable by its logic and experience. It is because such occurrences have transcended the true sphere of physical science and are not soluble in its staid solutions. The world recognizes that a new knowledge is at hand—a sort of science, if you will—that is psychically well-founded, and necessary to cope with the vast problems that confront us. While it is unthinkable that man on earth will ever unravel the tangled skein of existence, it is certain that his entry into the realm of the psychic will unfold wonders not before realized by ordinary mortals. How far man will go in this field—yea, how far may he be permitted to go—are questions unanswerable at this time. But every occult student knows that we are entering a new life scheme of things in which old ideas do not always pertain, and that the vast vista, and most sublime experiences of being, lie ahead.



# Was I Discourteous?

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

*A Vigorous and Convincing Defense*

SINCE March 1928 I have visited the U. S. A. three times, touring through forty States, spending about twenty months on the task. My primary purpose has been to meet American leaders and mediums and to observe, learn and teach all I could about Spiritualism and psychical research.

My interest in America has always been keen and sympathetic, as I have three brothers and numerous other relatives there, and all are devoted to the country's interests. Most of them are native born. Time and experience have deepened my admiration, affection and respect for America and Americans, who have almost invariably treated me with courtesy and hospitality. It is, I believe, impossible to know as much about the United States as I know, and not realise its immense power, potentiality and wonderful future. In many important ways it leads the world.

On the whole, Americans are kindly, sentimental and tremendously sincere. They have, apart from Fundamentalism, an extraordinary breadth of outlook and tolerance in matters concerning religion; resulting in the well-known fact that from the United States have come most modern religious and semi-religious movements. This very tolerance lays its people open to the machinations of place-hunters and charlatans of various kinds, and even Americans admit that these undesirables have not been slow to take advantage of the situation. I have no doubt that they flourish in the States to a degree nowhere else to be found in the whole world, and they are restricted to no particular cause. Among certain religious sects they thrive tremendously—including Spiritualism.

There is nothing unusual about this, except that of degree. I have traveled in connection with psychic studies in no less than twenty-four countries, teaching and learning, and have met these pests everywhere; but in most countries they have less opportunity, especially in the older and—compared with America—smaller countries. In England they seldom get far, owing to the strong action taken by official Spiritualists and the Spiritualist press. As soon as their identity is known they are publicly denounced and warned against. The result has been salutary. I believe the same applies to Continental countries. It is a method which seems to arise from their conservatism and the smallness of national area. Different parts of the country are in close touch with each other, and news soon spreads.

With America it is different. The various States are more or less separate, having their own newspapers and in consequence a somewhat parochial viewpoint on all matters not of distinctly national interest. California does not know what New Jersey is doing.

This is one of the chief safeguards of the fraud who is usually itinerant, staying in one place long enough to exploit it without arousing too much suspicion. The cause he espouses is generally a young and enthusiastic one, demanding no very technical knowledge but a considerable amount of display. Spiritualism is particularly un-

fortunate in this respect. Converts are nearly always intrigued by a kind of magical glamor arising from the realization that supernormal phenomena are possible. For a long time complete faith is likely to be placed in all demonstrations claimed as mediumistic, and a considerable literature—often from the pens of notable personalities—encourages this point of view.

Time, however, tends to correct it; but it is astonishing how long many very intelligent people, of sound judgment in ordinary affairs, are deceived. It is, of course, a great boon to the pretender; and harmful to Spiritualism. The solution is not easy, but the strongest attitude should be taken by those in a suitable position to expose and eradicate this cancer.

Unfortunately there seems to be little realization of the seriousness of the situation among some American Spiritualists. During my various trips through the United States, I took delight in finding genuine mediums and writing about them, invariably mentioning them by name. This was very acceptable to mediums and editors; but whenever I ventured to criticise unfavorably, the strongest resentment and opposition was shown by mediums and editors. Yet never did I mention names on such occasions—which, if my memory serves me rightly, was twice only.

Any suggestion of improvement of method was construed into an accusation of fraud, while the slightest suggestion that the faker is to be found practising as a medium was regarded as tantamount to saying mediums are frauds. No intelligent investigator of Spiritualism can be so stupid as to confuse the meaning of the terms "fraud" and "medium". That there are both is undeniable, and that the fraud is the enemy of Spiritualism and of mediumship is obvious.

My attitude towards mediumship is amply indicated in my conduct. I am, as far as I know, the only professional worker who has undertaken to invite American mediums to visit Europe; and to prepare their itinerary without the slightest regard to personal effort, time and expense. This I did in 1928, arranging for the individual to visit Great Britain, Denmark and Sweden. I am now arranging an itinerary for another American medium through Great Britain, Denmark, Norway, Holland, Finland and, if possible, Sweden. No one antagonistic to American mediumship would venture on such an undertaking, especially in view of difficulties which arose out of the first visit.

I have not the slightest hesitation in saying that I have met in the United States some of the finest mediums in the world; but I have also seen more fraud there than in any other country, and I feel quite sure that whatever may be the objections of some of the leaders of Spiritualism, the general public are not averse to hearing the matter discussed. They will not construe the exposure of a deliberate piece of trickery as professional discourtesy; nor will they regard it as wrong to state when one has sat with physical mediums who produced unconvincing results, that it might be wise for them to reconstruct their

*(Continued to Page 24)*



# Was "Jack the Ripper" a Spirit Obsession?

Reprinted from "BEYOND"

*Mystery of Seventeen Murders Solved by Spirit Medium*

THAT Jack the Ripper was a murderer who obsessed the body of a doctor, is practically proved by a document which has only recently been made public and was lately reported in "The Daily Express." The case is of particular interest to Spiritualists, as not only does it seem that the murders themselves were spirit phenomena, but because their instrument was discovered by a medium, Robert James Lee, whose psychic powers were several times tested by Queen Victoria.

Robert James Lee was a medium and clairvoyant of some repute and is chiefly known for the two beautiful transcripts, "Through the Mists," and "The Life Elysian." The document concerning Jack the Ripper has only been made known since his death, at his own request, since in it is contained information known only to a few men who had been solemnly sworn to secrecy.

Briefly, the facts are as follows:

Seventeen murders were committed toward the end of the last century in Whitechapel. The victims were invariably women and their aggressor was obviously a madman; a madman, however, with some scientific skill, since each body bore a surgical operation. The horror of these murders drew detectives from all over the continent to try to discover the murderer. All, however, were signally unsuccessful, and the secret of his identity has remained unknown for more than a quarter of a century. Today we are in possession of that secret, but a greater secret still remains for solution. Who was the real evil genius who presided over these hideous atrocities? And have Spiritualists any means of tracing him?

Soon after the seventeenth murder was committed the death was announced of a fashionable doctor in the West End of London. He was famous and well loved by his patients, who flocked in crowds to his funeral. They did not know that the coffin, however, was empty, and that the man whom they mourned was incarcerated in a madhouse. In that they were as ignorant as the warders who knew the physician as a number and as a dangerous homicidal maniac. In the study of these two personalities, contained in the single body of a man, lies the key to the mystery of "The Ripper."

The connection of Robert James Lee with the murders, with the final arrest of their perpetrator, is one of the most extraordinary stories known to Spiritualism. Time and again did he foresee the commission of these crimes in clairvoyant visions, and time and again did he warn the police force, but he was always laughed to scorn as a maniac and was once actually threatened himself with arrest. Finally, however, he was listened to and trusted, thus becoming the means of putting an end to one of the most ghastly series of crimes in history. At the time of the seventeenth murder, Mr. Lee was dining with two friends at the Criterion. At eleven minutes to eight he suddenly exclaimed, "Great God! Jack the Ripper has committed another murder." Twenty minutes later the body of a woman was found at Crown

Court, Whitechapel, bearing unmistakable signs of the Ripper's handiwork. Going to Scotland Yard immediately, upon receiving this premonition, Mr. Lee actually arrived before the news of the murder had been reported. As it came through, however, in perfect corroboration of his evidence, the inspector decided to use him, and he was immediately taken to the scene of the crime.

"There is something written on the wall," said Mr. Lee, on entering the dimly lighted court, and by the light of a constable's lamp, the Ripper's signature was deciphered written in chalk in the angle.

Then began the man-hunt, lasting until four in the morning. The magnetic influence of the criminal worked upon the clairvoyant powers of the medium as the scent of a man to a bloodhound. Finally the cortege halted outside a fashionable mansion in the West End of London. Pointing to a dimly lighted window, Mr. Lee told the inspector to investigate.

"There is the man you are looking for," he gasped through his swollen lips, and the inspector remained incredulous.

The house in front of which they were standing belonged to one of the most fashionable of London doctors.

"Describe the interior of the hall and I will believe you," said the inspector, and Mr. Lee immediately proceeded to do so, ending with the picture of a mastiff lying at the bottom of the stairs.

The small band went away and returned when the maid-servants were heard stirring. They were admitted into the hall which tallied with the medium's description, except that the mastiff was absent. In inquiring from the maid as to its whereabouts, the inspector was told that it was out in the garden, though it always slept in the hall until morning.

The doctor's wife was then questioned and she admitted that her husband was abnormal and that he had at times threatened both herself and her children. At other times he was the soul of good nature. His fits of cruelty seemed to come upon him suddenly and one night she had been horrified to find him in his study torturing a cat by burning. She admitted with agonized apprehension that whenever there had been a Whitechapel murder he had always been absent for the evening.

The doctor was then examined by experts and admitted that he had doubts as to his own sanity. There were intervals of time in his life, he told them, of which he had not the slightest recollection. Frequently he had found himself sitting in his study as though just recovered from a stupor, and once there had been a blood stain on his shirt front which he had attributed to nose bleeding. On another occasion his face had been scratched.

When it was suggested to him that he might be responsible for the Whitechapel murders, the doctor expressed the utmost repugnance for the murderer "as though he had been quite another person," and expressed



every willingness to bring him to justice.

The house was searched, and all the clothes seen by Mr. Lee in his clairvoyant visions were discovered. And now appears the saddest part of the story, for when fully convinced of his guilt "the unfortunate physician begged them to kill him at once as he could not live under the same roof with a monster." He was, however, taken off to a lunatic asylum where he developed into one of the most desperate and hysterical cases, though known only to the keepers as Number 124.

Whether or not Robert Louis Stevenson was aware of any of these facts will probably never be discovered, but surely no case could prove better the possibility of his thesis so vividly portrayed in Dr. Jekyll and Mr. Hyde. That Jack the Ripper was an obsessing spirit and that this unfortunate physician was his victim, need hardly be doubted by any Spiritualist. What, however, we must consider is how can such cases be dealt with, and such obsessions prevented in the future?

Jack the Ripper has not been exorcised and his spirit may still be amongst us. Not long ago a similar series of murders took place at Dusseldorf, in Germany, and

only recently Blackheath has witnessed another example. Whether or not all of these crimes have been caused by a common entity it is impossible to say, but the evidence is certainly in that direction. We owe it not only to the victims but to the unfortunates who are made to serve his purpose that all efforts are made to waylay him.

That there are spirits of mischief and cruelty waiting to possess the ignorant who have psychic powers without knowing it, is now becoming an axiom. There are few words to my mind so pitiful as those of the physician whom we have been discussing—"he begged them to kill him at once as he could not live under the same roof as a monster;" while the picture of this otherwise kind and benevolent doctor being slowly driven mad in an asylum is enough to horrify anyone. Once realize that when Christ "cast out devils" he was in actual fact restoring potential criminals to sanity, and you have the matter in a nutshell. The devils, however, must be prayed for as much as their unfortunate victims; they, also, are the victims of a delusion of the most hideous and pitiful variety.

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## The Proofs of Prophecy

A Famous Medium and a Famous Astrologer Both Predict Alfonso's Fate

**I**N THE 1931 Prophecy—delivered through the mediumship of Rev. Elizabeth Courtney, pastor of the Central Spiritualist Church, Los Angeles and published in the February edition of the *Spiritualist Monthly*, off press January 15th—we read the prediction for Spain and perceive that it has come to pass. On page six of the "Prophetic Issue" is written the destiny of Spain:

"Beautiful Spain, of which we 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 to pass at the last hour to prove our prophecy was right. But he would not abdicate. We want you to know 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, and 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 will be 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 . . . . But out of it all will come a new, beautiful Spain," etc.

In the Magazine Section of the Los Angeles "Times," dated May 17th, our attention is also brought to the prophecy of Llewellyn George, world-famous astrologer. Warde Fowler, the author, claims that according to Mr. George's astrological deductions the downfall of the Alfonso regime was certain as far back as 1928—perhaps farther, the way astrological calculations go. Anyway, Fowler writes that, "when King Alfonso put on his hat and eased out of town the other evening most people

thought it was news . . . . Well, to the expert astrologers of this country it wasn't news at all. They'd known it for years. It was an event that had been 'in the bag' a long time."

We count Mr. George a very good friend, not only of this publication, but of every sincere and honest Spiritualist. And we are only too happy that he has had another occasion to prove the dignity of his science by this fulfillment of his prediction of King Alfonso's vacation of the throne of Spain. And for our own worker, Mrs. Courtney, once more we are pleased to express our confidence and pride in her rare gifts. Her prophecies have a singular accuracy. It is in her healing, however, that there is every indication she will attain world renown, not only as a spiritual healer but as a psychic diagnostician. More than once she has proven herself invaluable to the local medical profession—when other methods of diagnosis failed.

Concerning the prophecy it is interesting to note that Alcalá Zamora, the new president of Spain, who leaped into world fame with the birth of the Spanish Republic, came out of jail not many weeks before King Alfonso retired to France. According to the "Literary Digest" there were *riots in several Spanish cities, churches were looted and burned*, and there was declaration of martial law.

Those who are superstitious—for want of more healthful interest—may be gratified to know that Alfonso was the thirteenth of that name to be king of Spain and that his decision to retire from Spain and go to France occurred on the thirteenth of the month.

But the matter of primary importance is—the proof of prophecy.



# Quimby and Christian Science vs Spiritualism

By FELICIE O. CROSSLEY

*This Is One of a Series Embracing "An Analytical Survey and Comparison of All Religions and Material Sciences with Spiritualism."*

IN THE last issue of this magazine we discussed the association of Mary Baker Eddy and Dr. Phineas P. Quimby, proving, by her own letters, that she was his student and that he did heal her. Both facts she later denied. Mrs. Eddy eventually denied Spiritualism, but later in this series we shall submit positive evidence that she practiced as a medium in Boston. We have in our possession letters, and a copy of an advertisement, which will verify our claims. Before we can expose her denials of Spiritualism, we feel it essential to establish—by the preceding and ensuing evidence—on what grounds she makes them. Her absolute denial of the remarkable healings she received through Dr. Quimby, and her admiration for him—as evidenced in the poetical eulogies which she published—are certainly not logical, especially in view of the following letter written to Quimby dated April 24, 1864, Warren, Maine:

"Posted at the public marts of this city is this notice: Mrs. M. M. Patterson will lecture at the Town Hall one week from next Wednesday (May 4, 1864) on P. P. Quimby's Spiritual Science. (Signed) M. M. Patterson." After the lecture she wrote Dr. Quimby another letter: "Mrs. Fuller has since (since the lecture) asked for me to visit her professionally. She is sick. I returned a note that I was not done with my pupilage yet, and recommended her to visit you. (Signed) M. M. Patterson."

In the "C. S. Journal," June, 1887, we discover further evidence of Mrs. Eddy recounting her first visit to Dr. Quimby in 1862. (See "Arena," May, 1899, page 553.) Of this same visit and the treatment received from Dr. Quimby, she wrote to the Portland "Courier." This letter was published in that paper November 7, 1862—four years before her asserted discovery of Christian Science.

If Mrs. Eddy discovered Christian Science in 1866, as the last edition of "Science and Health" states, why did she not say so in her first edition of that book which was written in 1875, nine years after said discovery? In that edition she wrote: "We (meaning herself) made our first discovery that science mentally applied would heal the sick in 1864." (S. & H., 1st Ed., 4-4).

That was not a misprint—as some would have us believe—because she did not correct it in the errata at the back of the book, nor change it until 1883, eight years

later, in her third edition of "Science and Health," page 6:29, Vol I. Yet she said that 1866 was the date of her discovery.

However, there are three important dates relative to the Quimby-Eddy controversy. They are: (1) 1862, when Mrs. Eddy discovered that healing could be obtained by "mental means." This was through Dr. Quimby. (2) 1864, when she found that she also could apply these mental forces to someone else—Miss Jarvis of Warren, Maine. (See letter dated April 5, 1864, Quimby Mss. 152: 1st ed. Not in second edition.) (3) 1866, when she was forced to make use of the Quimby method in treating herself.

If Mrs. Eddy's healing took effect when she read Matthew 9, verse 2 (S. & H., current edition), why did she not say so in her first edition of S. & H., which was

written in 1875 — nine years after the healing is supposed to have taken place? Instead she waited until 1883, the third edition revised, and even then does not mention Matthew 9, verse 2. On page 156:11 (Vol. 1) she writes: "We opened the Bible to the third chapter of Mark. As we read, the change passed over us; the limbs that were immovable, cold and without feeling, warmed; the internal agony ceased; our strength came instantaneously and we rose from our bed and stood on our

feet." Though there seems to be a discrepancy between the record of the third edition and the current edition, as to whether it was the reading of "Mark" or "Matthew" that accomplished the miracle, it makes little difference with regard to the purpose of this article.

Inspired by the remarkable cure of a Captain During by Dr. Quimby, Mrs. Eddy—who was then Mrs. Patterson—indited the sonnet, which appears on this page, to Dr. Quimby. It was published in the Portland "Courier."

These lines certainly conceal nothing of the exalted regard in which she held Dr. Quimby at that time. Other of her literary effusions during the same period of her life only deepen the feeling of the reader that her sentiment toward Dr. Quimby was very ardent, to say the least. The lovely elegy which she published over her own name, after his demise, proves this conclusively.

"Can we forget the power that gave us life?

Shall we forget the wisdom of its way?

## TO DR. P. P. QUIMBY

"Mid light of science sits the sage profound,  
 Awing with classic and his starry lore,  
 Climbing to Venus, chasing Saturn round,  
 Turning his mystic pages o'er and o'er;  
 Till from empyrean space his wearied gaze—  
 More bright than glitters on the brow of night,  
 The self-taught man walking in wisdom's ways.  
 Then paused the captive glance with peace entwined,  
 And sight was satisfied with thee to dwell;  
 But not in classics could the book-worm find  
 That law of excellence whence came the spell  
 Potent o'er all—the captive to unbind,  
 To heal the sick and faint, the halt and blind."

Mary M. Patterson.



Then ask me not amidst this mortal strife,  
 This keenest pang of animated clay,  
 To mourn him less. To mourn him more were just,  
 If to his memory 'twere a tribute given,  
 For every solemn, sacred, earnest trust,  
 Delivered to us 'ere he rose to heaven."

The above was reproduced in facsimile in "McClure's Magazine," February, 1907.

It is extraordinary, in view of the abundant evidence testifying her regard for Dr. Quimby, that she ever attempted to contradict them. Yet, in 1883 she wrote: "We never were a student of Quimby's . . . . we were one of his patients . . . . We knew him about twenty years ago and aimed to help him . . . ." Such lines as those quoted in the poem, relative to Dr. Quimby, are certainly indicative of the facts: "Midst light of science sits the *sage profound* . . . . Turning his mystic pages o'er and o'er . . . . More bright than glitters on the brow of night. The self-taught man walking in wisdom's ways." The original copy of this poem is preserved in Mrs. Eddy's handwriting, and was published by Dr. Quimby's son, in the "Quimby Manuscripts," which may be found in the Congressional Library at Washington, D. C., Dr. James J. Franklin Jameson, Chief of the Manuscript Division. For verification see New York "Times," April 6, 1930, section I, page 4, under heading, "Congress gets Eddy Letters." Available at any public library.

"To understand what Dr. Quimby accomplished for Mrs. Patterson-Eddy, we should not only bear in mind that the 'silent treatment' took her past the decisive point, but note that the conversations were, in their way, no less essential, and that these were made good by the many opportunities to listen to the reading of manuscripts, to hear discussions and to read the manuscripts herself." (Quimby Mss. 154:30. Second printing.)

Our readers will remember that she wrote: "We saw that he was looking in our direction, and asked him to write his thoughts out. He did so, and then we would take that copy to correct" (Milmine, "Life" etc., p. 96). We emphasize these points because they are important to remember.

In H. Thurston's "Christian Science History," we read: "This surmise, which will win credence only with difficulty, cannot rebut the evidence that Mrs. Eddy learned the doctrines she afterwards exploited, from her friend Dr. Quimby." Mr. Thurston also infers that she was influenced in her philosophizing by Evans. We quote the following: "Whether Mrs. Eddy had read and borrowed from Evan's 'Mental Cure,' (first printed in 1869, or six years before the publication of 'Science and Health,' in 1875, and dealing with the same subject from a slightly different standpoint), or whether both Evans, (who was an avowed disciple of Quimby), and Mrs. Eddy, were echoing Quimby, it is not easy to say, but parallels such as these in books whose general subject matter was identical, (i. e., Evan's 'Mental Cure' and 'Science and Health'), seem to suggest that even the philosophical ideas of Christian Science did not entirely originate in the brain of the founder. Further, the term 'Christian Science' itself occurs in two places in the writings of Quimby, though he lays no particular stress upon it."

Notwithstanding all this evidence, Mrs. Eddy wrote in the 1906 edition of "Science and Health," page 110: "No

human tongue or pen taught me the science contained in the book of Science and Health."

### Life, Truth, Intelligence

Though this treatise is primarily "Quimby and Christian Science Versus Spiritualism," it is apropos that the foundation of Christian Science and its relation to Mrs. Eddy's teacher be analysed; in fact, it is fundamental to the subject matter. It is also of primary importance to know what Dr. Quimby's views of Spiritualism were.

In his manuscript "Science, Life and Death," he wrote: "Our real existence or selfhood does not change. True memory persists, for it is eternal; while memory attached to this existence belongs to matter. Our real life is composed of light and wisdom, while matter is employed to work out our problems. We are spirits now even while in the flesh. In the spirit we do our real thinking, real living. Hence, our real 'future life' will have continuity with this life according to the persistence of our interior identity."

Spiritualism teaches—as does all advanced philosophies—that the real selfhood does not change because of death. Memory persists, when the spirit has been awakened to the realization of a change and that it is manifesting in another form. As to Dr. Quimby's and Mrs. Eddy's theories of "matter"—which, indeed, from their explanation seem to be rather vague—Spiritualists dissent. They believe, and are taught by the higher spirit teachers, that God is Infinite Intelligence. He is the "Consciousness" evident in all things, the Life animating all things. God, Infinite Intelligence—call Him Divine Mind or what you will—is in all things that exist; yet all things that exist are not, conversely, God. Infinite Spirit dominates the terrestrial, astral and celestial worlds. Infinite Spirit prevades all material things and gives to them "force" and existence. "Take from the earth its vital Spirit, and the so-called adamantine rocks would disintegrate and sift as dust into the interstices of space . . . . Atoms come and go in their ceaseless transmigrations, worlds move, universes circulate, not because they are material bodies . . . but because they obey the Spirit that can blot out a sun, or dissolve the earth as easily as it can unlink two atoms."

### Matter

Dr. Quimby and Mrs. Eddy said; "Matter is illusion." In "Science and Health with Key to the Scriptures," Mrs. Eddy wrote: "There is no life, truth, intelligence, nor substance in matter, all is Infinite Mind in Its infinite manifestations."

If matter is illusion (which Webster defines as "something with a deceptive appearance; false show; hallucination"), why should anyone seriously attempt to philosophize about that which is unreal, "false," or a product of the imagination? Having no interest in that which is "unreal," and consequently false, a true Spiritualist has no time to quibble over vain philosophizing.

Believing that God—Infinite Intelligence—manifests in all creation, Spiritualism is unable to reconcile with reason the theory, propounded by Christian Science and several other New Thought Cults, that any portion of the universe and its creations could exist without "life, truth or intelligence." It is true, there are different forms of life,

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# Brutus and Journalism

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

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

SHAKESPEARE tells the story in his play of "Julius Caesar" that when Brutus stabbed Caesar and Caesar saw him do it—

"This was the most unkindest cut of all;

For when the noble Caesar saw him stab,

Ingratitude, more strong than traitor's arms,

Quite vanquished him; then burst his might heart;

And in his mantle muffling up his face,

Even at the base of Pompey's statue,

Which all the while ran blood, great Caesar fell."

The purpose of this quotation will become obvious as we place some recent facts in magazine etiquette before the jury of American and British Spiritualists. So often attempts are made to make fools of Spiritualists, that it is high time that those who do so are exposed as arch fools themselves.

In the June 6, 1931 edition of "Liberty," a magazine published every week in New York City and which has an enormous, nation-wide circulation—in which they may credit or discredit truth, making it famous or infamous—an article by Lady Arthur Conan Doyle appears. It is titled, "My Husband Comes Back." To her the truth therein told disclosed a sacred and comforting fact. Whether she wrote the article for the magazine originally, or whether it was copied from a British periodical, we do not know. We read how her son Denis, under strictly test conditions, received from Mr. Hope, a spirit photographer of Crew, England, well known to the Spiritualists of the world as an honest and dependable medium, a wonderful message. "On the first plate," to quote Denis, "are three faces in cloud banks of ectoplasm around my head, upon which one face is partly super-imposed. They are clearly recognizable as pictures of Sir Arthur." Again, at other sittings (with Hope) the face of Sir Arthur appeared on one plate in fulfillment of a promise made to him (Denis), and this message, "My Dear All of You—I have greatly looked forward to this, but I cannot come in contact as I ought. There lies the difficulty (Profound Truth). My greeting to you all. You are indeed doing God's work. Arthur Conan Doyle."

After printing this remarkably frank, affectionate and comforting message of Sir Arthur to his family on earth, the "Liberty" magazine—evidently disbelieving in the genuineness of the message—engaged the services of a New York handwriting expert, Mr. Hubert R. Earlbrooker, to examine the message sent by Sir Arthur in this extraordinary way, either to discredit or disprove its genuineness, and so publicly insult Lady Conan Doyle by printing in the same magazine and following her article, the findings of this hired expert. He declared the message to be spurious. You will have to read the article to learn how he arrived at his conclusion. His method of examination is revealed. No claim is made here, nor protest offered, that by his ultra-violet ray and other tests he did not find exactly what he said he did; but his inferences are certainly chimerical and illogical to say the least. It looks as if he were engaged by "Liberty" to

make out a case against the sanity of Lady Doyle and in favor of the gullibility of Denis and his mother. However, her confidence in the paper's honor was traduced by the publication of his assumed findings. His findings are so trifling that the mere mention of them will prove to what straits certain periodicals go to print an opinion, especially if it assails the great truth of Modern Spiritualism.

To quote "Liberty," Mr. Hulbert R. Earlbrooker writes: "The sensitive plate was light struck—by that I mean that an exposure was apparently made without an object, and that this extra, objectless exposure blunted the sharpness of the outlines of the writing that had been previously photographed on the sensitized plate. Whether the sensitized plate was itself old, or whether the emulsion was old, is not clearly determinable, although it is apparent that the blotches on the negative plate from which the positive was obtained, are caused largely by the soiled condition of the paper, upon which the alleged spirit message was inscribed prior to its being photographed."

So. Mr. Earlbrooker makes bold to infer, following sophisticated criminal customs, that the negatives were tampered with and hence prove the results to be spurious.

Certain idiosyncracies or peculiarities of penmanship, as the writing of capitals "A" and "I," are placed before the readers in what he styles exhibits A and B. He makes a great deal of this simple exhibit of a great man's penmanship; the one exhibit has to do with Sir Arthur's handwriting when alive on earth and the other since he passed on. The disparity between his A's and I's is not noticeable. If Sir Arthur could read the results of the findings of the New York expert, he would surely laugh in his face. What man or woman writes any of his letters exactly alike, every time he writes? Who can do it, under microscopic examination? It is said by scientists that nature never yet made two snow-flakes alike—and millions fall every year. No doubt, if the expert examined all of the A's and I's Sir Arthur ever wrote, he would find the same peculiarity or diversity. Why, then, call the writing "spurious" because it is natural and really facsimile proof of the genuineness of Sir Arthur's message?

If the same efforts were made to prove Spiritualism as is made to disprove it, there would be no need of going to so-called experts, who are often prejudiced against the truth.

The two messages as in exhibit A and B are certainly alike in penmanship. In fact, there is not enough visible difference to talk about it. A so-called expert proves nothing. Does not that look suspicious on the part of "Liberty" magazine to try to make out a case against Sir Arthur?

Now, anyone knowing anything at all about slate writings, spirit photography, automatic writings and similar psychic phenomena dealing particularly with hand writing, understands that it is very difficult to get a message through at all, to say nothing of trying to give an exact



copy of each letter of a word as one wrote it on earth? Most authors, including Sir Arthur Conan Doyle, are not slaves to certain exact forms of penmanship. As a matter of fact, that is the last thing they would consider, and if they ever did write as a professional expert penman would write, they soon lost it as in long hand they scribbled rapidly their thoughts on paper. It is doubtful if Sir Arthur ever wrote any words or even letters exactly alike; and is it not rather unfair to judge his message written by his own hand, or by a psychic process of communication, as spurious merely because he did not conform to a certain uniform way he once wrote his A's and I's when on earth? If survival of one's personal identity depended upon such exactness of handwriting, how few would be able to prove survival! It can be done—it has been done—but uniformity between messages, written in certain exactness to prove similarity of personality, is not demanded except in certain test cases under certain test conditions. In this particular case it is doubtful if that

was the most salient feature which Sir Arthur had in mind.

Now what I wish to emphasize in this published criticism of Sir Arthur's penmanship in the message to Lady Doyle and her sons when he wrote "My Dear All of You," is the effrontery of the "Liberty" magazine to allow such a criticism to appear in the magazine and to follow her comforting article with it. It is unkind, to say the least, to Lady Doyle, and an insult to the intelligence of her oldest son, Denis. It shows how far a popular magazine will stoop to discredit a great truth, instead of vindicating it, and how little it cares for actual facts. No apology for their ignorance and their insult is necessary. "The unkindest cut of all" was the nasty and un-American behavior toward a noble woman who with her husband chose to be a target for ridicule among uninformed editors that the great truth of Spiritualism might not perish from the earth!

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## Who and Where is God?

By REV. GEORGE FRANCIS

*The God of Science Is Conscious Law*

WE can go back into the past before history began, and in the caverns where the cave-men dwelt find carved or painted on the walls crude pictures that portray their idea of God. From the earliest Sanskrit literature, through the sacred writings of all religions—in all lands and times—we trace the changing ideas that reflect the belief in God.

Theology, no matter where you find it—Brahman, Buddhist, Pagan, Christian or Mohammedan—always proceeds from the unknown to the known. Science, on the contrary, proceeds from the known to the unknown. When we pick up a piece of rock it speaks of God. From its formation and the various strata in which rocks are found, we know that the world was not made in "six days" but that it has been billions of years in the making. So we start from the known—from the tiny piece of rock—and we have to admit that the Power that made that rock possible, must be in the rock, must be outside the rock, must be everywhere; that it is all things, and God is Conscious Law.

We go back 2500 years to the age of the Greek gods, when Socrates told the Athenian youths, "There are not any such gods as you worship." For that he was branded an atheist and forced to drink the cup of hemlock. But today there is not a Greek god left. The God of Jesus—"Our Father" Who "is Spirit, and seeketh such to worship Him as worship in spirit and in truth"—was replaced by the monstrous myth that culminated in Medieval Theology. That god of Christian Orthodoxy will pass into oblivion before the God of Science. The millions of this generation no longer accept anything as true on mere tradition. They want to know. And the God of Science is being proved to them every day.

When Voltaire, the reputed atheist, erected the one edifice of his career, he had chiseled in the solid granite over its portals the words: "Erected to the Glory of God." But

it was not the Jewish God nor the God of the Middle Ages; it was the God that Science reveals.

We think of Thomas Paine as an atheist; yet when we turn to his great book, "The Age of Reason," the very first words on the first page are these: "I believe in God." But it was the God of Love and Liberty.

The God of the Universe is Conscious Law; filling all space—limitless, fathomless, free. Reaching out into the great voids, that Cosmic Mind whirls atoms into worlds. A wonderful little poem much quoted today tells the true story of creation:

"A fire-mist and planet,  
A crystal and a cell;  
A jellyfish and a saurian,  
And caves where the cave-men dwell;  
Then a sense of law and beauty,  
And a face turned from the clod—  
Some call it Evolution,  
And others call it God!"

Can you not worship the God Whom evolution reveals—Who is making us more perfect every day? The God Who animated the first cell of protoplasm in the primordial slime, millions of years ago, and Who has guided the process of developing life continuously ever since, until in this century of human achievement *you* are able to think and plan and create—and reach up to Him? Every thoughtful, rational being who views the panorama which Science unfolds, must say: "I thank Thee, God, Who hast destined me to grow nobler, grander, more intellectual and spiritual until my life is blent with Thine!"

If you want to find God and see Him at work, go up to Mt. Wilson and ask the astronomer there to focus his telescope on the constellation Orion, and you will see God making a gigantic world out there right now. There are

(Continued to Page 24)



# Mediumship and Health

By A. T. PIERCY, M. D.

*This Article Answers the Query Often Propounded:  
"Does Mediumship Affect the Health?"*

IT IS often asked if the possession of mediumship is compatible with normal physical and mental health. To intelligently discuss any subject, we should first have a definite understanding of what we want to prove, or disprove. In this case we wish to know the effect produced by the attribute of mediumship on the health of the medium. This calls for definitions. First, what is mediumship? and second, what is normal physical health? Mediumship, we shall define as a peculiar sensitization of individuals, by which they are able to sense and interpret in their consciousness etheric vibrations that pass entirely unnoticed by ordinary individuals. These vibrations may be received as clairvoyance, clairaudience, or clairsentience—the information being given, apparently, by sight, hearing or mental impression—that is, just knowing; but the reason for the knowing not being apparent.

Normal health consists in the harmonious working of all organs of the body, each carrying on its function of circulation, respiration, nutrition and excretion. The sensory organs actively receive information from without, which the mind stores and utilizes as required for the benefit and pleasure of the individual.

From the definition we have given of mediumship, you will understand that mediums are at all times more susceptible to external influences, either for good or bad, than others less gifted. In other words, they experience greater pleasure and more intense suffering, than others not so finely attuned to their vibratory surroundings. From their sixth, seventh and eighth senses—clairvoyance, clairaudience and clairsentience—which are beyond the five senses used by the ordinary person—they more readily sense and appreciate harmony in thought, color, sound and form. They are thus given pleasure, but they are equally susceptible to inharmonies, and suffer as a consequence. Their physical bodies are also more easily hurt. An injury that would scarcely be noticed in one not so endowed might cause excruciating pain in a medium.

The stoicism with which one will endure an injury or the treatment thereof, is not necessarily due to bravery or will power, but is more likely due to lack of sensitivity to that which in others would cause great pain. As an illustration, I cite a case: Many years ago in a seaport town the writer was called about midnight to attend a Greek fisherman who had been injured in a saloon brawl. I found him with a broken skull and jaw, and with numerous long and deep cuts in various parts of his body. There, in unsanitary surroundings—the only place available—I proceeded without any anesthetic, either local or general, and adjusted the fractured bones and sewed up his wounds without hearing from him so much as a groan or any other evidence of severe suffering. It is needless to say he was not a medium, but was a person attuned to the lowest physical vibrations and knew no pleasures except of the lowest physical sort. Consequently he felt little pain. Between such a man and the highest type of medium, surely a great gulf exists!

In the great majority of diseases that affect humanity are those we call infectious. These are caused by germs that are generally one-celled vegetables which live and multiply in the body—eating the body cells or secreting a poison that injures or destroys the body as a whole. Mediums, as others, are alike susceptible to these infections. They should guard the delicately adjusted body against the entrance of these noxious organisms. If infected it is equally important that the medium, as well as anyone else, should use the most advanced methods known to remove or destroy the invading germs, or to neutralize the poison they have produced. The Infinite Intelligence that gave us this intricate and exquisite physical body as a vehicle through which the spirit can manifest, demands that we care for it intelligently. The more delicate the mechanism the greater the skill required for its adjustment. Mediums should be especially careful what advice they accept regarding the treatment of their sick or injured bodies. All health advice coming over the radio is not good, nor is all healing advice received by the medium from spirit sources good. Remember, your advisors were once mortals. John Smith, in spirit land, will know nothing more about the treatment of the sick mortal body than does the same John Smith today in the mortal—and that may be very little.

We freely acknowledge that the greatest advances in all lines of human achievement have been prompted by spirit entities that were once in the mortal; who, after a life here well spent in study, were graduated into spirit life, and there continued the studies begun on the earth plane. If you have such as these for your guides and advisors, follow their counsel. If, after your best efforts—guided by reason—have been exerted, you are still sorely tried, appeal to the Infinite One for guidance and *know* that all will be well.

I have had many illustrations where mediums, and others, have been so seriously sick or injured that medical science could offer but little hope of recovery—but "man's extremity proved to be God's opportunity," and perfect recovery ensued.

From information I have received from some of the oldest and best known mediums in the United States, I am informed that the majority of known mediums who have passed from mortal to spirit life, have done so at from sixty-five to seventy years of age. Many of them were much older than seventy years.

You will scarcely find, in any other business or profession, those whose age at the time of passing reached an average so great.

You also ask, "What about their mental health?" That, too, compares favorably with those of any other occupation or profession. Mediums, like actors and artists, or almost any recognized genius, often seem erratic and emotional. That is the result of the sensitivity of their nervous-organization. As I have stated, they react to vibratory influences that would not affect those less finely



attuned. Hence they often seem nervous and irritable. I have never known a case where true mediumship has been the cause of a mental collapse.

Next to an hereditary predisposition there is nothing more prone to cause a nervous and mental breakdown than fear, worry and grief. This trio of causes would be prevented or largely mitigated by an active belief in, and knowledge of, the Truths of Spiritualism. And mediums are the exponents of these truths. With the knowledge, firmly implanted in the mind, that "there is no death," that "the door of reformation is never closed," and that each must reap what he sows and must pay the debts to humanity that he has incurred; and that Omnipotent Love doeth everything well, fear, worry and grief should trouble no more.

The medium who lives as a true Spiritualist ought to, has a better prospect for a healthful, happy and extended life in the mortal, than has the same individual in any other business or profession. But life's value is not measured by the number of years spent in the physical body, nor by the amount of worldly goods accumulated. Rather, it is measured by the light that has been radiated to illumine the pathways of those that were walking in gloom; by the tears of sorrow that have been wiped away, and by the smiles that have been brought to brighten the sad faces of those bowed down with grief.

The medium whose whole life has been spent in giving happiness to fellow mortals should look forward to a serene old age, free from all fear and worry; knowing that when the call comes, ministering angels will be there to meet the weary one. So, "sustained and soothed by an unflinching trust, approach thy grave like one who wraps the drapery of his couch about him, and lies down to pleasant dreams."

## Fred P. Evans

Pioneer Worker Visits Los Angeles

AS REPORTED in a previous issue of this publication, Los Angeles has again been privileged to witness the remarkable independent slate-writing mediumship of Fred P. Evans, world-renowned sensitive for psychography. In a book, edited and published by J. J. Owen, former San Francisco journalist, we read a fascinating account of the life, psychic development and experiences of Mr. Evans. His life on the sea, beginning when he was thirteen years old and continuing until he was twenty-two, reads as though it were, indeed, charmed. The succession of accidents, and near accidents and miraculous deliverances, seems to indicate that some invisible host

kept guard over him. Though he was a natural psychic in his childhood, and gave evidence of psychic gifts while a mariner, his gifts of psychography were not developed until in 1884. In 1885 he gave his first professional seance, since which time he has been constantly employed in the service of Spiritualism.

He has traveled and demonstrated in nearly every civilized country of the world, and has demonstrated before all classes of investigators. The list of distinguished people who have attended his seances reads like a "Who's Who." Prof. Alfred Russell Wallace and Thomas W. Stanford, brother of Leland Stanford, founder of the famous university, were among those who have sponsored him. Newspapers throughout the world have accorded him an amazing amount of interesting and complimentary publicity.

In his book "Psychography," dealing entirely with the life and mediumship of Mr. Evans, we read a paragraph from the chapter relating Mr. Evans' experiences in Los Angeles of special significance to us today. "Spiritualism, in Los Angeles, was just then (1887) at a low ebb. There was no organized society of Spiritualists there, and no regular meetings were held. An occasional speaker entered the field as a free lance, but unless of commanding ability there was apt to be a 'beggarly array of empty seats.' This was from no lack of spiritual elements, for the believers in our philosophy. It is the old story of inharmony, caused mainly by disagreements in matters of phenomena. There is enough upon which Spiritualists can agree, it would seem, to enable them to maintain an effective organization, in any community with one-fourth the population of Los Angeles." (At that time Los Angeles boasted 50,000).

This same observation might still be made. Forty-four years seem not to have made much difference in some respects—though we now boast fine church edifices and exceptional mediums.

It was interesting for Mr. Evans to return again to Los Angeles and witness the great changes wrought by "time" and the progress of commerce. He was engaged by the Spiritualist Church of Revelation, of which Rev. Minnie Sayers is pastor. Though he is under contract to appear throughout the season at Lily Dale this year, it is possible that he will have a return engagement in Los Angeles, where his phenomenon of independent slate-writing has stirred a new interest in physical proof of spirit communication.

We found Mr. Evans much as the Los Angeles "Herald" reported him to be nearly half a century ago: "A very pleasant gentleman of graceful manners and genial personality." Another noted representative of our Cause. We welcome him.

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# Arthur Ford In Service Again

**S**O MANY inquiries have come to us relative to the recovery of Arthur Ford from his tragic series of accidents last winter, that we are taking occasion to reply through our editorial columns. In the April issue we published a report from the pen of his intimate friend, Mr. Francis Fast, of New York, telling of the remarkable ovation which Mr. Ford received on his return to that city, accorded to him by a brilliant assemblage which taxed the capacity of the grand salon in the hotel St. George. It was, stated Mr. Fast, "the largest and most distinguished gathering ever assembled in the name of Spiritualism" in New York City. It was of additional interest to California Spiritualists that Rev. Etta S. Bledsoe was present, and seeing her in the audience Mr. Ford, with his typical courtesy and enthusiasm, called her to the platform where she shared fully in the magnificence of his ovation.

From a report in "Reason Quarterly" we learn of Mr. Ford's wonderful reception subsequently in Canada. Rev. M. S. McGuire, president of the Spiritualists' National Union of Canada, wrote: "The clairaudient powers of Mr. Ford have caused a considerable sensation in Toronto . . . . The Britten Memorial Church which seats nearly one thousand people, was filled to overflowing on eight nights. At the last meeting hundreds of people, unable to gain admittance, stood for two hours in the street refusing to disperse until they caught a glimpse of the medium. At this last meeting Mr. Ford, who addressed the assembly for an hour and a half, gave the correct Christian and surnames of 143 spirit communicators, naming the persons in the audience for whom the communications were intended. Dates and details were correctly given in the majority of cases. A number of non-Spiritualists in the meeting testified that they had never had such an experience before and that the messages given were correct in every particular . . . . In Hamilton and in London, Ont., Mr. Ford repeated his Toronto success. The Hamilton 'Spectator,' in a three-column notice of one of the meetings said: 'In full light and under conditions which seemingly allowed of no trickery, Mr. Ford performed almost incredible feats' . . . . He addressed, by invitation, an assembly of students of the University of Toronto for nearly two hours. The students plied him with questions which showed a considerable interest in psychic matters . . . . A notable feature of the meetings was the large number of clergymen who were present on every occasion."

In an article published in the popular British magazine, "Light," we read: "The Grotrian Hall, London, the meeting place of the Spiritualist Community, was crowded to its utmost capacity half an hour before the service was due to begin on Sunday night, when the Rev. Arthur Ford spoke and gave a demonstration of his clairaudient re-

ception of names and messages for members of the audiences. Mrs. St. Clair Stobart presided. Mr. Ford's address was a reasoned plea for a wide and inclusive basis for the Spiritualistic movement. Spiritualism, he said, was first of all a science and it was religious only in the secondary sense. Catholics, Methodists, Buddhists and Mohammedans might be Spiritualists and remain attached to their own forms of religion, and it was not reasonable to expect them all to accept one set of beliefs. What Spiritualism had given to the world, that it had not had

before, was proof of human survival and the reality of spirit communication. Speaking of himself, Mr. Ford said he still believed in many things that he believed before he became a Spiritualist, but he did not wish to enforce these views on the movement or exclude from it those who had other views. *It was enough, in his opinion, that all Spiritualists should accept the evidence which proves that human souls live on after the death of the body and that those still on earth can communicate with them. . . .* Mr. Ford's demonstrations of his clairaudient powers were highly successful—all the names he gave being recognized by the people to whom they were directed, and some of the descriptions and details being strongly evidential of individual survival."

Every Spiritualist officer, leader and worker should profit by the suggestions given in Mr. Ford's English address. We need more representatives who are free from bigotry. The whole

future of our Movement depends upon a tolerant and gracious attitude toward this question. Spiritualism could fulfill a greater and more spiritual service to humanity as a "fellowship rather than a religious organization." The whole trend of the Movement, and the apparent results, seem to indicate such a destiny.

After completing his Canadian and European Missionary tour, Mr. Ford will return to America for Camp engagements at Lily Dale and Chesterfield.



Rev. Arthur Ford

Photo by Nicholas Boris.

## Prize Winners Wanted

**D**URING the Spring Festival of Spiritualists, April 18th, "five-hundred" was the diversion of many after the completion of the program. All players were asked to put their address on score cards. Nevertheless, several failed to do so. Among those few were the two women who won prizes. One was a Mrs. Faber, who won first prize, and the other was Mrs. Dena Hoagsban, who won the consolation prize. Both may receive same by calling at the office of the *Spiritualist Monthly*, 1740 West Sixth street, Los Angeles.



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# THE

### Note by the Associate Editor

*This remarkable poem was received inspirationally one morning a few weeks ago, by a young woman of our acquaintance, who asks to remain anonymous. Every person who has read it in our office has been profoundly impressed; and those of competent literary judgment with curious unanimity have ascribed it to a single source.*

*This young woman has never ventured into poetry before.*

*She is accustomed to arise at six in the morning for a day period of meditation. On the day preceding her reception this poem she had spent several hours in the famous Hollywood Bowl. A group of children were going through some kind of drill on the stage, supervised by some adult women. Otherwise the place was deserted, except for herself seated far back upon the hillside. The voices of the children reached her only in a subdued murmur. The day was peaceful, such as would*

Received by A. W. S.

"My Voice is in all places. I speak in the vine that creepeth, and in the strong standing oak. Behold, My Voice is in the rocks, and in the wind that bloweth, and in all things that have not tongues."—Oahspe.

**T**HE Father's Voice!  
Harken! Let deaf ears be open!  
All Sound is His Voice! His Speech!

You who have stood and listened in the forest  
To sound of Wind—sighing, singing—  
To choir majestic in the boughs of pine,  
Different from every other sound—you know!  
To stand beneath the pine with close shut eyes,  
Knowing not what breed of tree is there,  
The strange, deep hymn will instant tell  
To ears attuned!

The shout of tumbling waterfall,  
Boist'rous, exultant, like robust Youth at play,  
With undertone that mingles as Manhood's deeper note  
Creeps in and tones the voice of Adolescence;  
The humming murmur of the hiding stream,  
Sweet, not straining to be heard; the forest's gentle laughter;  
And the miracle of bird-song, bird-call from mate to mate, persistent, coy!  
Thy Voice, Our Father!

At night the sound of stealth, the almost noiseless noise  
Of cushioned feet, the sniff of nostrils keen;  
The soundless pause, the thud of leaping body on the prey;  
The squawl, of terror, pain—so sharp, so short!  
The sound of rending flesh, the splint'ring bone; the guttural purr,  
Body-sounds—so poignant, real!  
Thy Speech, Creator!

Stand upon the city's busiest spot at busiest hour,  
And lend your ears.

The sound of steel on steel, grinding, like masticating teeth in robotic jaws;  
The burr of rubbered wheels, swift-spinning,  
And the song of motors,  
Crescendo, diminuendo, smooth, obedient.  
Above, the steady drum of craft sky-riding;  
And whistles, whistling loud and shrill;  
And horns, steady, low, short, petulant,  
Like male and female moods.  
These sounds are also body-sounds, vast heart-beats, circulation,  
In the vast body of the Giant, Industry.  
I hear Thy Voice, Almighty One, also in these!

Now, opening ears to other notes—the Dialogue of Beast;  
How potent, eloquent and plain to listening sense!  
The low of patient cattle, the soft, moist sigh of fragrant breath  
The bleat of sheep and goat, and quavering call  
Of lamb new-born!  
The eager, smacking sound of hungry mouths  
At warm, milk-swollen teats.  
The grunt and snort and squeal of sow and babes;  
The neigh of gallant horse;  
The brave tattoo of hoofs in pastures green;  
The tremulous whinny of the mare; the swish of tail, fly-brushing  
Aye, and the song of flies themselves, with intermittent buzz.  
The speaking bark of dog, so full of word and mood;  
The high-pitched yelp of rabbit-sighting, and of joy;  
The pleading whine, so irresistible to heeding, loving ears;  
The strange, weird bay at riding moon.  
Oh Father! deaf, indeed, the ears that do not hear  
Thy Voice in these!

And other speech of speechless things.  
The thumping, throbbing chorus of the night;  
Of cricket, frog, and toad; the squeak of darting bat,  
The melody of every bird that sings;  
The chitter of the squirrel, the hiss of gliding snake.  
They speak and sing to Thee, of Thee,  
In all unconscious praise;  
Their voices vocal with Thy Voice!  
For all are sounds of thought and feeling,  
Lacking only consonants and vowels.



# VOICE

*he soul to dreams. The voices of the insect world were audible to her consciousness. Once an airplane crossed the stretch of sky that spans the deep-set Bowl. She was strangely sensitive to the beauty of the scene. Suddenly she said aloud: Oh, if I only had the power of Walt Whitman to describe what I see and feel!"*

*The next morning she arose as usual for her silent hour of meditation. But this time she had an urge to write. Line by line, as swiftly as her pencil could fly, the poem unfolded. After breakfast she typed it from the penciled pages, with a change of only three words.*

*Did the great poet whom her aspiration invoked inspire these lines? Could anyone else have done it? And did he in the mortal ever write anything of surpassing power or insight? We commend the poem and these sincere queries to the critics of the literary world.*

And now, the voice of Man and Woman, Thy upstanding Children,  
Endowed with consciousness of Self, of Thee,  
Within the silent womb.  
I hear Thy Voice in all their voice,  
But not always Thy Speech!  
But what a grand and wondrous symphony,  
The sounds of Humankind!

Harken to Man!  
He speaks of Work and War, of Play and Toil.  
He laughs in joy, in cruelty, and drools obscenely, too.  
He sings with upflung head and spreading, tingling breast,  
A song, a psalm, a chant, a requiem mass.  
He whispers, furtive, sly, with twisted mouth and shuttered eye:  
From back-drawn, slavering lips his curses foul come forth;  
He cries in pain—and prays.

Woman, endowed with music in her throat,  
Accompanist to Man.  
Her tones can mellow, sweeten, harmonize and tune;  
Her laughter, sweet, shy, subtle, sly,  
A saving grace, a searing, acid thing;  
Her speech is wisdom deep, or senseless, silly noise;  
Her songs the world's best music,  
Her prayers, with Man's, its incense.

I hear the speech of Lovers—the breathy, broken phrase,  
That falters, dies, because of whirling sense;  
The strange, small sounds of Love;  
The thundering, beating blood in hearts that skip and trip and race,  
Then cries and cries, so wrung, so choked with efforts to suppress;  
The slide of hungry hands and thirsty mouths,  
Seeking, kissing, biting,  
Cruel, gentle, sweet!  
Accompaniment of Thy Voice, oh Father,  
To the Mystery of Marriage!

I hear the chatter of life at home;  
The contented bass of Man, the treble of the Wife,  
As they work, and talk of prices,

Or the laying of the hens.  
I hear the song at evening, with piano or guitar,  
And then the heavy, even breath of sleep.

Comes a day, an hour, a moan of pain;  
The anxious husband's note; the calm and serious medico;  
Then cries and cries, so wrung, so choked with efforts to suppress;  
But rising to screams, then sinking into wail and whimper.

The hours drag, wet with sweat and tears and blood;  
And then the sound, the pinnacle of sound in Human voice—  
The shrill, thin tremolo of Life New-born!

Lullabies, cooing, soft as doves;  
Gurgles, unworded Mother-murmurs;  
Squawls, high-pitched and breathy,  
Unmistakable Infant's speech.  
Then gradual growth of syllable and word;  
Child's laughter, the harmony of Angels' hymns;  
The sweet soprano of youngsters, babbling, singing.  
These, oh Father, are surely Thine Own joy's expression,  
The very chords of Thine own merriment!

I hear Thy Voice in all of these;  
Thy phrases echo to my list'ning ears,  
And I am filled with reverence and love  
For the wonder of All Sound!  
Harmony is Thine, no less Discord,  
For Discord is no more than Sound unripe—  
Like sour fruit, and Time will make it sweet.  
But as I listen to Thy Voice in Sound,  
Another mystery unfolds.  
And I am conscious made of something else,  
More deeply wondrous still:  
The Silence underlying every sound,  
Eternal, Perfect, ever-present there;  
And I am awed and prayerful in this vast miracle—  
Because therein I find That which I seek—  
Thy SPIRIT!



# Plagiarism

An Editorial

DURING a delightful informal luncheon recently, at which President H. Duncan McFarland presided and a score of workers and officers in the California State Spiritualist Association—including the editorial staff of the *Spiritualist Monthly*—were present, discussion revolved around the general topic, "The Good of the Cause." It was distinctly the kind of occasion that promotes fellowship and understanding. Many subjects pertaining to the Movement were touched upon, the discussion being amiable and instructive.

But, as is usually the case in such gatherings where speaking is unreported and spontaneous, some things were said which were better left unsaid. One utterance especially challenged our sense of justice and logic, and because it involves a principle we deem of profound importance, we are making it the text for a frank but friendly editorial. The speaker, who is honored in the organization and cordial toward this magazine, made this very sweeping and amazing statement: "Every Spiritualist speaker or writer who does not obtain his message direct from the spirit world is a plagiarist!" Well, that made us gasp. His opinion seemed to be that any serious acquaintance with the literature of Spiritualism, or the teachings of its authentic exponents, was unnecessary; and he designated those who thus make definite and conscientious preparation for their appearance on a Spiritualist rostrum as "plagiarists!"

Now, according to Webster, that constitutes a pretty grave charge; for by definition a plagiarist is one who "steals" the ideas and language of another and palms them off as his own. It is the most reprehensible form of piracy known to the literary world. Of course, we suspect our friend did not quite appreciate the scope of his implication.

Pardon us if we become personal. Our associates, Dr. Howard and Mr. Wilson—both of whom were present at the luncheon—obtained their academic training at two of the most famous universities in America, where they were required to write theses which were both exact in information and original in thought. They learned how to use libraries, and to pursue rigidly logical processes in formulating their opinions. They gained, moreover, a broad acquaintance with the results of Biblical scholarship and the researches of modern science—a fact which, perhaps, in the mind of the speaker, constitutes a disadvantage, rendering them less acceptable as lecturers for Spiritualism. While they both gratefully confess personal experience of "inspiration," they refuse to allow that occasional experience to lull them into what they would honestly regard, in their own case, as intellectual indolence.

Our own education has been private rather than academic, but without immodesty we can say that listeners have always credited us with the ability to carry our part in philosophical or scientific discussions. Association with men of the type of Dr. Howard and Mr. Wilson has only strengthened our conviction that ample preparation is one of the greatest needs of the hour on the Spiritualist platform. It will, indeed, be a sorry day for our Cause when such men are excluded from our rostrums, or are

kept in the background, because, forsooth, they are not "trance speakers."

Modern medical science and psychology are well acquainted with the mental phenomenon of self-hypnosis, which often simulates the trance state. We never violate the confidences which come to this office—and they are multitudinous—but we receive many accounts of lectures supposedly delivered in trance that abound in material derived from the speaker's fund of personal experience. To draw the line between unconscious self-hypnosis and a genuine psychic "trance" calls for a wisdom few possess.

Sometimes an auditor comes to us after an address with the "flattering" information that an eminent "spirit"—definitely identified—has been speaking through us; when, as a matter of fact, on that particular occasion, we have spoken from notes previously written, and drawing upon the speaker's store of knowledge. Such efforts to prepare worthily to meet an audience do not preclude "inspiration." Our own spirit teachers tell us that the breadth of our reading and the depth of our study, especially in past years, make us a more versatile instrument. We can testify to having received our finest insight into the problems of philosophy and the mysteries of science as the result of what we have sincerely felt to be direct inspiration. Countless pages of inspirations so received were recorded long before we ever made our first appearance on a Spiritualist rostrum. These today are a precious source of material for our constant lecturing and writing—without them we should have exhausted ourselves long ago. To use them surely is not "plagiarism." And it would be none the more plagiarism if we drew upon the recorded inspirations received by another—if their content were assimilated by our own mentality and made a part of us, not as an act of memory but of true assimilation.

Do we not impugn the wisdom of the Infinite Intelligence Who placed us here if our attitude is one of habitual and passive dependence upon the spirit world? Our minds are endowed with divine powers, capable of arriving at logical judgments, susceptible of unlimited development; and if we never use them here as incarnate mentalities what can we possibly be good for after we pass to the realm of the discarnate? The spirit world is full of ignorant and mischievous spirits who once were mortals. When they can find a pliant mind still in the mortal realm, many such ignorant entities—because they like to "hear themselves talk" as much as they ever did—doubtless try to become trance controls. The prevalence of this condition helps to discredit Spiritualism in the estimation of the judicious.

We would not be misunderstood. Our Movement has produced "inspired" and trance speakers of the highest and most powerful kind. Rev. Marian Carpenter-Vail, Rev. Etta S. Bledsoe and Rev. Elizabeth Harlow Goetz are eloquent examples on the platform today. But what of such equally distinguished speakers as Horace Leaf, Arthur Ford, H. W. B. Myrick, Dr. B. F. Austin, Mary Ridpath-Mann, Will J. Erwood, Joseph P. Whitwell, Hannen Swaffer, Estelle Stead and Mark Barwise today; and Conan Doyle, Wm. T. Stead, Dr. Peebles, Moses Hull, Harrison D. Barrett and Dr. George B. Warne, who were the peerless advocates of our Cause yesterday? They never



spoke in trance. They were not conscious of "direct control." (By the way, is there any certain test by which one who professes "direct control" may know he is not self-deceived?) As persons of keen and disciplined intellect they used their powers with tremendous effectiveness. Such persons are the hope of our Movement. Literary culture, profound scholarship, scientific knowledge—all are needed today. When they are touched by the fires of spiritual illumination the highest intelligences of the spirit world will "cooperate" with them—not to control but to impress. Such addresses are not examples of "plagiarism."



**DIVERSIFIED THOUGHTS OF THE EDITOR**

*(Continued from Page 4)*

their chosen environment. Many brilliant scientists and other "thinkers" appear stupid in the drawing room. The colloquial powers of the "artistic or mental specialists" are narrow in compass, however strong within their own sphere. Social intercourse reveals the natural deficiencies that result from a private life and sequestered study.

Lord Bacon often remarked that conversation was a most effective organ for sharpening one's intellectual qualities. "Reading maketh a full man, conference a ready man, and writing an exact man," wrote Bacon. Effective talkers, notwithstanding their fluency, are at a disadvantage with people who live in a world of meditation. Ignorant persons suppose that to be an impressive disputant one should have a feeble opponent, the better to display his own powers. Contrary to this opinion, the brilliant thinker and disputant cannot display his own powers except when challenged by a brilliant antagonist. Thus he becomes—in the company of the dreamer—as a stranger in a foreign land. They are as two persons from two different worlds or mental planes.

Our "world," or mental plane, is reflected in our aura, which possesses magnetic qualities to kindred souls. The same law of attraction that keeps the planets in their course—that keeps us from being hurled into the interstices of space—is the law that governs social and intellectual intercourse. It rules the "world" in which we live. Outside that sphere, men are as strangers so far as friendships are concerned. One may "sojourn" for a while, and be pleasantly interested, among those of opposite pursuits and mentality, but eventually the "law" becomes manifestly operative and attracts us to our own. When circumstances necessitate forced intercourse or company with those of another "world," unhappiness and restlessness invariably result.

And so we find, though "the man of reveries"—the poet, artist, musician—may be interested in the mental capacity of the scientist, the strength of the athlete, the practicality of the craftsman, yet, time finds him bored and eager for his "kind;" for those who speak his language and understand his temperament.

Thus, the religionist longs for the company of his kind. So does the philosopher, the Bohemian, the athlete. Each speaks a familiar tongue unto his own. Each is of personal importance in his own world. Each has an essential part to perform to perfect the harmony of the whole.

Be ambitious, if you are so inspired; develop every talent you possess, and seek for hidden ones; lose not one opportunity to perfect the temple wherein dwells your

immortal spirit. But never, never sacrifice the love and friendship of "your kind" for the illusive pot of gold at the end of a rainbow—a rainbow tinted with the evanescent colors of fame, wealth or social prestige. There is a "something" that dwells within the heart of man far greater than any of these. Seek that "something" and be satisfied with nothing less. There alone, in the "world" that is your own, shall you find happiness. And what is all the world, its wealth, its baubles, to him who has not happiness and the secure friendship of those who understand?

We can enter "worlds" that are not our own—if we develop the requisites for entry. The man of action can mingle with the man of reveries, and the man of reveries can mingle in the world of the man of action. But as the twilight interposes the day and the night—neither night nor day—so must their souls become if they would find peace. "In the world but not of the world," is the aspiration of all universal souls. At-one-ment with the cosmic must eventually solve the problems of human happiness and companionship. So long as we are bound by limitations in mind or activity, so long shall we be dwellers in the world—freedom from mental bondage only shall release us from material "realities" and individualism. Only the "universal soul" is a dweller in all "worlds" and has understanding thereof. Seek that state, and life will assume a new meaning to you. Then you can enter all "worlds," for they are yours!

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## QUIMBY AND CHRISTIAN SCIENCE VS. SPIRITUALISM

(Continued from Page 12)

and their intelligence differs because of the different media. Nevertheless, there is "life, truth and intelligence" in all phases of creation, because God manifests in all phases of creation. God is All-Life, All-Truth, All-Intelligence.

"Conceptions can never rise higher than their source," affirms the philosopher; hence the conception of God as immanent in all creation is beyond the intellectual capacity of the masses. "God limits the height of the source, and that source, which is the level of the but-partially developed soul, may reach out and touch the 'human-principle' within Himself." Thus God elevates the "human-principle" out of the material into the pure, spiritual plane of expression—and ultimate perfection. Such is the interpretation of the higher Spiritualism.

Dr. Quimby and Christian Scientists have caused quite a controversy over what they call "matter," without making very explicit explanations—at least to the uninitiate—as to what the term really implies. May it not, then, be proper for us to give some explanation of the term as used by the most authoritative scientific teachers?

All life is differentiated in form and expression by rates of vibration—motion. Vibration is a factor recognized by all materialistic scientists. It is the basis of most of their experiments. Vibration is movement of greater or lesser frequencies. Webster defines vibration as "oscillation; resonance; a swinging backwards and forwards." We know—judging from our present standard of knowledge—that life is motion. Without motion there is no life. The difference between the tangible and the intangible is a matter of vibration. "Matter" is retarded motion, or life expressing in a very low, or slow, rate of vibration.

There is life in all creation because God manifests in all of His creation, animate or inanimate. In each phase of creation He has a different expression. The newer forms of creation, or what evolutionists would call the beginning of a phase of life, are expressing in a very low, or slow, rate of vibration. Nevertheless, embodied within them is the Divine Principle of Life—latent but potential.

The manifestation of "mind" requires a higher rate of vibration than is expressed in the vegetable and mineral kingdoms—though they are not unsusceptible to mental impression. Science is now proving this statement. As a "form" or "phase" of life appears in the scale of evolution, so does its capacity to express some aspect or impulse of the "Universal Mind." From ameba to man; from man terrestrial to man celestial—there is an increasing capacity to receive impressions and to analyze them. The lowest scale of life bears evidence of incipient mentality. Some humans exist solely on the plane of appetite and instinct—entirely devoid of the reasoning faculty. This is because the rate of vibration is so low it cannot attune to the higher mental vibrations. Thus we find so many with inferior mentalities. The Spirit requires a much higher rate of vibration than does the mental-plane. Hence, we find persons of brilliant intellect who are devoid of spiritual attributes. Nevertheless, though the real spiritual Self does not apparently manifest on the material plane, it is dwelling in the person just the same—even though unawakened.

Vague though this may be, it does sustain the thesis that there IS "life, truth and intelligence in matter." God

is in the least of His creations as He is in the most highly evolved. For the least are evolving toward the higher, though human consciousness may not detect the progress of their evolution.

### Visibility

We know that below us is a microscopic world of germs, often a terrible menace to the physical welfare of plants, animals and man. Even the mineral kingdom has not escaped their ravages. Yet to the mortal eye these germs are invisible. Their invisibility to us is governed by the same law of vibration.

Vibration is the basic principle of the law of gravitation. The strata of the atmosphere and ethers have a different rate of vibration—increasing with altitude. The farther an object goes from the earth, the more indistinct it becomes to the physical eye. This is because the intervening vibrations manifesting as "air-currents" are of a much higher rate than that of the eyes. The earth, in its rotation, sets up a "vortex" of motion—or vibration. All things of the earth-earthly are subject to the vibratory-law governing the earth planet. This "attraction" is known as "gravitation." Some scientists now postulate the theory that there is a "field" in the strata above the earth which may be less subject to the law of terrestrial gravitation. On this hypothesis plans are being made to project a "rocket" through "space" that may defy the earth attraction and land on Mars, or some other planet out in "space."

This subject could lead one into a maze of interesting speculations, but they would be irrelevant to the purpose of this particular article. Consequently we must confine ourselves for the present to the discussion of "matter," "intelligence" and "vibrations."

We know there are planes and spheres beyond the physical world which even the most delicate instrument of modern science cannot detect—they are "spiritual," and consequently outside the realm of physical perception. They interpenetrate as do the colors of the rainbow—blending from one into the other. Clairvoyants and mystics have verified this—they see them with the spiritual eye which is sensitive to swifter frequencies. But to the "senses" they do not exist. It is this law of vibration explaining visibility and invisibility that seems to separate the discarnate from the incarnate. It is surprising, in view of this fact, that multitudes still believe the place of the future state of existence to be far removed from the mundane world. When we declare that the "discarnate" can pass through apparently solid walls, often our sanity is suspected. But it is a fact that many an one accused of being insane in the past is acclaimed a genius today!

As fog penetrates the branches of the forest trees; as smoke and vapor pass through the meshes of a screen intact; so can spirit bodies pass through so-called material substances. They are vibrating at so much higher frequency that each fails to react upon the other in an "objective sense." The spirit or astral world is moving at as much greater rate than we are, as we are above the infusoria and other microscopic forms of life of which we have no perception.

Take for illustration the fan of an automobile. Start the motor, slowly at first, and the fan will move slowly. As the speed increases, the fan becomes less distinct to



the vision. When the motor is racing at a great speed, the fan becomes *invisible* to the physical eye. One unfamiliar with the phenomenon would declare there is no fan.

The differences between sound, heat, light and color are a matter of vibration. Sound-waves occur in the atmospheric ether, and those which the normal human ear can register range from 32 to 32,768 frequency per second. Light-waves occur in the luminiferous ether—the infra-red at 450 trillion vibrations per second, and the ultra-violet at 850 trillion. The range between includes all the colors known to the human eye.

The law of vibration holds the secret of “tangibility” and “intangibility.” This principle of physics is universal—in the spiritual as well as the material planes. All existence, sentient and insentate, may be expressed in terms of vibration. This is the scientific basis for the assertion that in the last analysis “spirit” and “matter” are essentially one. God is All, and the All is indivisible.

In a lecture at the California Institute of Technology, Prof. Albert Einstein offered “mystic symbols” scrawled with chalk on a black-board, which tend to reduce the distance “between man’s present mathematics and the solution of the theory that links gravitation, radiation and electro-magnetism, *seemingly* separate phases of nature . . . . Until Einstein proposed his now famous equation showing *energy and matter are simply two forms of the same thing in nature*, the wave and corpuscular theories of light were irreconcilable . . . . The newest theory of light is that it consists of ‘quanta’ or almost infinitesimally small *bunches of energy*. Some phases of light, however, indicate light is a wave.”

In other words light is a rate of motion or “vibration.” Science is now discovering that what, heretofore, it was thought were separate forces of nature, are now but forms of the same thing. This is certainly a profound substantiation of occult claims.

Thus, we come to understand why matter in the common interpretation as taught by Christian Science, Quimby, and numerous other New Thought cults, is but a retarded expression of spirit—life. Being a manifestation of Infinite Intelligence, it must have “life, truth, substance and intelligence.”

Mrs. Eddy taught that there was no sickness, sin, disease or death. Yet she was sick, and she did die—to mortals. It is true that pain is not a pain of “matter” but a pain of spirit. Matter reflects suffering and pain only when the spirit is suffering because of transgressed laws. According to the common interpretation of matter, could it suffer, the heated sands would writhe in agony. Because we do not perceive suffering in these lower phases of evolution many contend that matter cannot suffer.

Science is now beginning to find that even plants can suffer. Sir Jagadous Bose, a distinguished scientist of India, made some remarkable discoveries concerning plant life and sensations in plant life. We read: “Plants have hearts that beat, nerves that feel pain, are deadened by anaesthetics, become intoxicated by alcohol, worn out by fatigue and benumbed by poisons, like those of human beings . . . . Consciousness is to be found in all forms of life. Even metals can be fatigued and rested; drugged, poisoned and possibly ‘killed,’ and no sharp line can be found between the lowest of life and the inanimate world. . . . The thrill in matter, the throb of life, the pulse of

growth, the impulse coursing through the nerve and the resulting sensation, how diverse are these and yet so unified! How strange it is that the tremor of excitation in ‘nervous matter’ should not merely be transmitted, but transmuted and reflected, like an image in a mirror, into a different plane of life in sensation and affection. Of these, which is the more real, the material body or the image which is independent of it? Which of these is undecaying and which beyond the reach of death? . . . . The pretensions of man to greater sensitiveness than his despised ‘vegetable brethren’ do not bear the test of close scrutiny.”

The current vogue of Einstein illustrates how a theory long regarded as basic and impregnable as the Rock of Gibraltar may be shattered by the newest discoveries of science. The reluctance even of many scientists to accept the new view smacks of that vast mental inertia which holds the multitude in the grip of traditional opinion. There are ideas so revolutionary that their acceptance compels the reconstruction of one’s entire system of belief. Timid minds shrink from the process and indolent minds refuse it altogether. The bigoted fight with vehemence. Prejudice is a “protective” subterfuge of souls afraid.

All this has a bearing on the conception of “matter” which is so definitely today closing the gap between Berkeleyan Idealism and Modern Science. Dr. Quimby caught a gleam of that concept, and its significance for suffering humanity, in the middle of the nineteenth century. Mrs. Eddy a few years later, in 1866, appropriated Quimby’s views and had the genius to give them an incredible popularity. The basis of those views was really philosophical rather than scientific. Science had yet to make too many explorations, and to achieve more rigid tests of its hypotheses. And now it is possible to see the deficiencies and inaccuracies in the statements of both Dr. Quimby and Mrs. Eddy, relative to “matter” and “intelligence.”

In the next issue of this magazine we shall continue our discussion with an analysis of the theories of Dr. Quimby and Mrs. Eddy in comparison with the teachings of Andrew Jackson Davis, in which we shall touch upon the interesting phenomenon of “Mesmerism,” so familiar in their day.

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## WAS I DISCOURTEOUS?

(Continued from Page 8)

methods. Mediums owe a duty to their clients, and while realizing that they cannot always get results, it is possible that they can improve their methods in a way calculated to improve results.

This is a much more serious problem than appears to be realized. I moved in all classes of society and met hundreds of people interested in supernormal phenomena, but who held Spiritualism in the greatest contempt—and justifiably so in many cases. Their complaint was invariably that they had obtained unsatisfactory results from mediums, and from people battenning on genuine mediumship. It was impossible to listen to these people and not sympathize with them—and with Spiritualism also. Both were sufferers.

It was recently stated in "The National Spiritualist" that I sat with many physical mediums and did not receive anything verifiable from them. This is not true. I wrote extensively about the successful sittings I had with physical mediums during my first trip to America. During my second trip I met nothing very satisfactory, and in some cases it was little short of deplorable. I heard on these occasions the severest strictures passed on the mediums by the sitters, and my sympathies were, as a fair-minded person, with the sitters who had wasted time and patience and money. There was not the slightest possibility in some of these seances of anyone recognizing anything, even had the results been more definite. To advise a reconsideration of method under such conditions was due to the Cause and to the public. Under some conditions silence is wrong. It is a sad commentary that my convincing experiences with physical mediums were nearly always with non-professional mediums, the greatest disappointments with professional. Some of these failures were exasperating. Is there any wonder that the bitterest criticism is met with from people who might well become of use to Spiritualism if only their reasonable skepticism could be overcome? There hovers around the edge of the Spiritualist movement of America a vast host of inquirers who are loud in their condemnation of mediumship and who are, I regret to say, assuming a decidedly threatening attitude. They do not mince their words when speaking of the deceit of which they have been the victims. They have met the fake and mistaken him for the medium, because they find him practising in the name and ranks of Spiritualism. Unless something is done to alter this state of affairs it will probably react very drastically against the organized movement, which seems to be doing nothing adequate to guard its interests.

It is no answer to this unfortunate state of affairs to say that an European has no right to criticise Americans. There are no national borders to Truth; and Spiritualism, like science, is international. The severest critics of Spiritualism in America, are Americans; while few have praised the movement as much as I have done. My activities in the United States extended far beyond Spiritualist churches. I spoke in "orthodox" and "unorthodox" Christian churches; I lectured for the Society for Psychical Research in different cities; in important clubs, and even in a leading American college from which I received an invitation to return. In the West I received an invitation to lecture for various educational institutions. I dined with well-known millionaires, and other leading citizens,

most of whom despised the Spiritualist movement. I did a good deal to raise Spiritualism in their estimation.

On two occasions I demonstrated the reality of psychic powers before groups of literary people with the best results, and some of these men and women I count among my friends—and that means that their interest in Spiritualism has been improved and much of their doubt removed. This is a source of joy to me; but I hope it will never be my lot to become so blind to the machinations of fakers that I shall shield them against criticism, nor that I shall ever condemn honest mediumship, no matter how impressive or unimpressive it may be.

Spiritualism has, I believe, the elements of the greatest religious service for mankind. Into it cunning and fraudulent people will creep or endeavor to creep. It is the duty of every honest Spiritualist to keep them out, whether he be Greek or Roman.

## WHO AND WHERE IS GOD?

(Continued from Page 14)

billions of miles of star-dust; and that mighty molten orb spinning around in distant space is gathering into itself that star-dust, getting larger and more solidified. Eventually, in the process of time, when its surface has cooled, in the scum and slime of shallow pools life will spring up. Oh, don't you see God? I see Him every morning and every night. One Friday night, 4000 feet above sea level, I saw God in a beautiful sunset, with rays that pierced the blanket of ether forty miles aloft and turned it to every color you could imagine. And last night I saw Him when I looked out on a receding star—one that we have been trying to determine if life exists upon it—watching it as it travels off and leaves the earth behind. But God is there—God is everywhere!

Not to any book or church or priest or creed need we turn for the knowledge of God. That knowledge is born of human affection. It has ebbed and flowed in every land and among all nations, wherever the lips of love kiss the lips of death. Have you ever watched the flickering life float out of the earthly tabernacle? The first thing that comes into our consciousness is the thought, "He is gone!" But the body is here. Yes; that is the shell in which he lived, but *he* is gone! Gone where? To a distant "heaven" which Orthodoxy has described, or a torturous "hell" that Dante depicted? No! our dead are here, thronging as the leaves of autumn.

Death to me is nothing more than changing this old suit of clothes. Why do I feel that way? Because I know where I am going. I am well acquainted with the folks over there. I talk with them and live with them.

The Orthodox ministers talk about "losing the soul." Let us ask the question: what is "soul?" If "soul" is anything it must be a part of God. Can God be "lost?" Can He be "punished?" Can He be tarnished? Is there such an entity as the "Devil?" God and Devil symbolize the antinomy of Good and Evil. If there were not evil we could not have good. If there were not hate we could not know love. If there were not tears we could not have laughter. Night and day; up and down; in and out; negative and positive. Such is the paradox of mundane existence. It is when we sink into the negative state that we do wrong.

Jesus the Nazarene came to teach us how to live. Not to "get ready to die," but to *live*. He was not divine in



any way essentially different from ourselves. The transcendence of his moral and spiritual nature is the ideal for humanity. The thought of God is so vast that the puny mind of man cannot comprehend it. But God expresses Himself in the blade of grass and the petal of the rose even as He does in the immensities of space. The morning-glory that opens with the sunrise and goes to sleep at sunset, enshrines His presence. But noble souls like Jesus are His fullest utterance to the hearts of men. Through all the centuries past He has been leading us from less to greater knowledge of Himself, and in the spheres beyond we shall still forever be reaching up to God!

## Mrs. Mann's Lecture Trip

FROM the east come reports of the very successful lecture tour of Mrs. Mary Ridpath-Mann, former editor of "The National Spiritualist."

Large audiences greeted her at Cleveland, Toronto, Albany and New York City, where she spoke for the Spiritual and Ethical Society at the Hotel Astor, and on Monday evening for the New York Section of the American Society for Psychical Research. At Albany Mrs. Mann spoke under the auspices of the Spiritualist Temple, of which Rev. Thora Peterson is pastor. When the papers announced her coming the Unitarians of Albany offered their church for the meeting. The platform chairman of the evening was Judge Alman H. Burill of the Attorney General's office, who introduced Mrs. Mann to her audience. The "Knickerbocker Press," one of the oldest and most conservative journals in the State of New York, in a two-third column article commented most highly upon the lecture of the evening.

Spiritualism is fortunate that the tragic and, we hope, temporary condition of Mrs. Mann's eyes which necessitated her resignation from the editorship of "The National Spiritualist," does not prevent her public appearance or her contributions to journalism and Spiritualistic literature.

## In Appreciation of Mr. Hartmann

NOT a day passes in the busy routine of a publishing company that there is not an immediate urgency to locate the name or address of some person important to the business in hand. The editors of the *Spiritualist Monthly* have often had this experience—usually at a moment when time is at a premium. And we have in so many instances found just what we wanted in the "International Directory of Psychic Science and Spiritualism," compiled by William C. Hartmann, that a deep gratitude inspires this testimonial of appreciation.

A few months ago we reviewed the 1st, or 1930, edition of the Directory. The 1931 edition is even more complete. Its alphabetical listings of leading mediums, speakers, officials, workers, churches and organizations have saved us much time and annoyance these last few days. We count it indispensable. And the interesting thing is that

the compiler is no "dry-as-dust" statistician and researcher, but about the most vibrant personality whose letters come to our office. Whenever we write an editorial or an article in which we have tried a little harder than usual to "do our best," we are sure to get a line from him so fine in its appreciation and so original in its phrasing that we feel it has been worth while. Is it any wonder, then, that when we consult the Directory we often sense his splendid human wish to be helpful?

A man who is so indefatigable in his eagerness to serve our Cause deserves all the cooperation we can give him—especially when that service is so encyclopedic in its scope and accuracy. India and Africa, New Zealand and Japan, Europe and Australia—all the countries of the world are represented in this most comprehensive survey of our fellowship. It will make any Spiritualist proud to be in such world-wide company. Buy a Directory, consult it a few times, and you will begin to understand our gratitude to Mr. Hartmann. We have the Directory for sale. Price, one dollar.

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# Cosmic Truths for Daily Living

A New Department

June 15—All growth for the individual is due to an extension of consciousness. The solution, then, of every problem in life must come about through the "stepping-up" of thought from a lower to a higher state of consciousness. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

June 16—The Father-God and Mother-God can know Themselves only through manifested entities. Every individual is a manifestation of the Father-Mother God. Jesus said, "I and the Father are one." Eastern philosophy says, "Look within, thou art Buddha." Mastery of self depends on conscious unity with the great I AM.

June 17—To master outward circumstances, the individual must function inwardly. We discover God within the mystic mirror of our own selfhood.

June 18—Whenever we follow the "gleam of Truth" in our own consciousness, we pass from a condition of limitation to one of realization. "Be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

June 19—It is the Truth that must eventually free us of all limitations. The individual must become identified with the Universal in consciousness. "Ye shall know the truth, and the truth shall make you free."

June 20—To estimate the values of life from the standpoint of the physical senses is to walk in the pathway of limitations; to estimate the values of life from the standpoint of the spiritual senses is to walk in the pathway of liberation.

June 21—Every individual is an excerpt from the nature of Deity. Man is the little cosmos and his sole purpose in existence is to manifest in form the Cosmic I AM.

June 22—The harmonic principle emanating from the Father-Mother God is Divine Love, and the progress of every individual is in direct proportion as he expresses this divine principle.

June 23—The great, achieving Forces of life lie beyond human reason and will. The only real success for man comes from his conscious contact with these Forces.

June 24—The way of liberation demands sacrifice, service and love. We are possessed by those things which we possess. "Ye cannot serve God and Mammon."

June 25—Consciousness of Truth heals and liberates from all limitations. "Be still and know that I am God."

June 26—The thing that we realize is the thing that we visualize. Eliminate the element of time, and sowing and reaping are the same thing. Sow only that which you desire to reap.

June 27—Prepare yourself by right living to receive those things for which you pray. "More things are wrought by prayer than this world dreams of."

June 28—That which we call religion operates on principles which are scientific and exact. Fixing health, happiness and success in consciousness must inevitably, in time, objectify them as realities of actual experience.

June 29—The whole art of living consists in freeing ourselves of limitations. We must find ourselves, know ourselves, and be ourselves.

June 30—Keep the windows open toward the Infinite. All growth is from individualized to universalized consciousness.

July 1—The Truth of Being is based upon cosmic principles, and these cosmic principles conform to a scientific

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process. "A tree is known by its fruits." "As a man thinketh in his heart so is he." The Cosmic Will operates through individualized consciousness. To perform "miracles" we need only to become agents in the directionalizing of the Cosmic Will.

July 2—Father-Mother God, I thank Thee that Thou always hearest me. Since man's consciousness is the expression of the Divine Consciousness, the "Father knoweth what things we have need of before we ask Him."

July 3—When the Truth comes to us we must assume its obligations no matter what the hazard. The straight and narrow way that leads to Life is the way of concentrated effort toward a definite goal.

July 4—Freedom from inhibitions and limitations comes from constant contact with the Infinite. "I and the Father are one."

July 5—We become partakers of the Christ-truth through illumination of consciousness. "Ask what ye will, and it shall be done."

July 6—The Supreme Consciousness supplies all our needs. "The Lord is my Shepherd, I shall not want." "Every hair of your head is numbered."

July 7—Success can come only through submission to the Divine Will. Many times the path of liberation leads through Gethsemane to the cross, and then to the resurrection. "Not my will, but Thine be done."

July 8—Unless achievement is wrought through Love, the effort will be barren and futile. Divine Love is the harmonizing, conserving, achieving Principle of all thought and action. "Love is the fulfilling of the law."

July 9—Fear and worry produce vibrations in consciousness that shut out the very possibility of happiness and success. "Consider the lilies of the field how they grow; they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

July 10—When the problem which confronts you seems to be too great for solution, leave it to the Mother-Father God. Divine Mind understands our limitations and Divine Love never penalizes.

July 11—"Keep thine heart with all diligence, for out of it are the issues of life." Concentrate upon that which is right, and the right will surely come. Remember that Divine Truth operates universally and eternally.

July 12—If we live up to the light that we know today, greater light will come tomorrow. Repeat over and over again—"I am happy, I am successful." "Nothing is but thinking makes it so."

July 13—It is from the Divine Life that my life emanates; it is from the Divine Mind that I derive all of my intelligence. Father-Mother God, guide me in the way of peace and happiness and prosperity, that Thy will may be accomplished through me.

July 14—"Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." In the midst of sorrow and trouble and disappointment, Father-Mother God, I thank Thee that Thou keepest me in all my ways.

"The highest culture consists of the highest power one has to discriminate. Discrimination is the mightiest of words."

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## Book Reviews

### THE PASSIONATE PILGRIM

A Life of Annie Besant

**T**HIS voluminous work by Gertrude Marvin Williams, depicting the life of Annie Besant, is not an ordinary biography. To speak in the terms of Theosophy we seem to be reading the story of a woman of many lives. This is the consensus, probably, among her thousands of admirers. So replete with the widest diversity of activities and achievements has been her life that it seems impossible for one soul in a single incarnation to have experienced and accomplished so much.

Whatever our religious or political views may be, she is to be named among the most revered and beloved women of this age. Her writings and lectures have won for her a secure distinction in the philosophical world. Her career has been extraordinary. Devoutly religious in her childhood, she married an obscure curate in the North of England. Then—to the farthest swing of the pendulum—she became an atheist! Next she courted the reprobation of society as an advocate of “birth control.” Such was the devious path by which she finally arrived at her true vocation as one of the foremost figures in the literary and journalistic world, with a message on the platform which has held thousands enthralled wherever the English tongue is understood.

It was William T. Stead who brought to her attention Madam Blavatsky’s “Secret Doctrine.” This led to the historic association with its author which was destined to change her life. To the world at large, which is uninterested in the divisions Madam Blavatsky’s death caused in the Theosophical movement, Annie Besant is her real successor with a fame that sometimes seems to be greater than that of its illustrious founder. It is she whose popular qualities as an advocate are to be chiefly credited for the extent to which the teachings of Theosophy have influenced the thinking of this generation. The world counts her the foremost living Theosophist. And what a magnificent leader she has been!

Perhaps time will reveal that her greatest service to the world was her discovery of Krishnamurti. She educated him from early boyhood, and proclaimed him as the “World Savior.” Her insight was sincere, however mistaken its expression. Krishnamurti disclaimed the place she sought to create for him, even going so far as to resign from the Theosophical Society and to disband the “Order of the Star.” But that he is an extraordinary person, with a rarely illuminated soul, destined to deliver a tremendous message to the world, is the conviction of all who have had the privilege to hear him. And Annie Besant will be remembered as his spiritual mother and tutor.

The biographer has done a notable piece of work. Her style is vivid. She has filled her pages with a wealth of incident. It is informing in its treatment of many contemporaneous social, religious and political movements. It is worthy of a place in any library.

Published by Coward-McCann, New York. For sale by Crossley Publishing Co., Los Angeles. Price, \$3.50, illustrated.

### CREMATION

**W**RITTEN on a subject which is more and more demanding the serious thought of a civilized world, this book is a valuable contribution. It is a helpful guide to the proper disposal of “our dead.” The author, Florence G. Fidler, has completely covered the field from the earliest times down to the present day, giving detailed accounts of the methods used by various peoples throughout history. Death is something that strikes at the heart of all who have loved ones precious to them in the mortal sphere, but it is the lot of every human being. In our sentiment we must not forget to be sensible. Before grief comes it is the part of wisdom to decide the question of what to do with the body from which “the spirit has flown.” The author’s discussion is clear, sensible and informing. Ancient and modern customs are reviewed; legal, economic and ethical aspects are treated; objections are frankly faced. Published by Williams and Norgate, Ltd., London. Price, one shilling net.

### MYSTICS AT PRAYER

**T**HIS unique book is an impressive collection of the prayers and affirmations of the Mystics of all ages. From the remote antiquity of the Egyptian “Book of the Dead,” down to the present time, the reverent compiler has brought together the best representative expressions of the devotional life and aspirations to be found in all great religions. Emerson says, “Prayer is the contemplation of the facts of Life from the highest point of view.” This lofty thought of the poet and philosopher is illustrated by these noble specimens of prayer.

The introduction is written by Dr. H. Spencer Lewis, F. R. C. “An examination of the prayers,” he says, “which appear on the following pages reveals the fact that the great mystics of all ages understood the real processes of prayer and knew how to pray. . . . The process of prayer is a transcendent method of communion with God. . . . True prayer is based upon a cosmic and spiritual law. That law is, ‘Seek and ye shall find, knock and it shall be opened unto you’ . . . . Learn how to pray, and make prayer the real pleasure of your life, for it brings you in closer contact with the great Ruler of the universe than you can ever approach Him while living on this

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earthly plane of existence . . . . . You will find many of the prayers on the following pages useful either in their precise wording, or as a guide and help in learning how to express the thought of your soul. The more you pray in the proper attitude the more spiritually attuned you will become, and the richer will be the influx of the blessings from the cosmic through the great love and mercy of God."

Compiled by Fr. Many Cihlar, F.R.C. Published by Rosicrucian Press, San Jose, California. Beautifully bound. Price, one dollar. For sale by Crossley Publishing Company, Los Angeles.

## Spirit Guides Egyptologist

**E**MERY MYERS, a member of the People's Spiritualist church, Los Angeles, California, has just returned home from a successful trip of exploration and research in Egypt, under the guidance of the spirit world.

When passing through Philadelphia on the way back, he stopped a few days to visit our National and California State Missionary, the Rev. Etta S. Bledsoe, who at that time was ministering to the Philadelphia Universal Spiritualist Brotherhood Church. Later, Mr. Myers delivered a short lecture, in the church, on his experiences in Egypt. How the "Spirit powers" brought him in contact with people of influence in every office necessary to assure the success of the trip, is an amazing story which will be told in a later issue of the *Spiritualist Monthly*.

While in Philadelphia Mr. Myers was honored at a delightful social function given by the pastor of the church, Miss Anna Rose. The following evening Mrs. Burnside, sister of Mrs. Bledsoe, presided at a dinner in honor of Mr. Myers.

In Los Angeles he gave an illustrated lecture on Egypt in the People's Spiritualist church, Saturday evening, June 6th. Mr. Myers has studied Egyptology for more than seventeen years and can read the hieroglyphics. His knowledge of Spiritualism among the ancients gives one a vaster comprehension of the antiquity of our Cause. That it has stood the test of Time is a proud boast for us. Mr. Myers expects to return to Egypt next winter.

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# C. S. S. A. CHURCH NEWS

## SPEAKERS AT THE STATE CONVENTION

People's Spiritualist Church  
Los Angeles, 2537 W. 12th Street  
June 24-28, 1931

Wednesday, 8 P. M.—Rev. E. Lee Howard, D. D.

"Spiritualism as a Religion"

Thursday, 8 P. M.—Thad Wilson, M. A.

"Spiritualism as a Science"

Friday, 8 P. M.—President H. Duncan McFarland

Saturday, 8 P. M.—Rev. Geo. Francis

Sunday, 2:30 P. M.—Felicie O. Crossley

"Spiritualism as a Philosophy"

8 P. M.—Rev. Marian Carpenter-Vail

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In behalf of a mother, who is the sole support of three children, we are making a plea, through these columns, for a position. She is attractive and has a charming personality; is experienced in switchboard operation, typ-

ing, bookkeeping, filing, reception work and law. Prefers part time. Excellent references. For information, telephone Olympia 1232, Aedene MacGowen, or write in care of her at 735 North Vendome street, Los Angeles.

## C. S. S. A. SCHOOL CLOSSES SEMESTER

Monday evening, May 4, 1931, marked the closing of the semester of California's branch of the Morris Pratt Institute. The school has been held at the C. S. S. A. Headquarters, 1401 S. Berendo Street, Los Angeles, California, under the supervision of President Henry Duncan McFarland and the capable secretary, Miss Idella McFarlin.

President McFarland has been conducting classes in the science and philosophy of Spiritualism. We were equally fortunate in procuring the services of Thad Wilson as teacher of English and platform decorum.

On the evening of May 4th, after a general review on the subjects of science and philosophy, we were especially honored by having as our guest Mary Ellen Parlee. She very graciously responded to our requests and gave an interesting and valuable talk on the "do's" and "don'ts" of platform etiquette.

The members of the class presented a resolution of gratitude to President McFarland for his untiring efforts in our behalf. With a few appropriate remarks President McFarland closed

the class until the fall semester.

After appointing Estella Orser chairman of the student body, the remainder of the evening was given over to the students, who in turn expressed their appreciation for, and loyalty to, the school. The manner in which each responded proved more plainly than any other method could have done, the rapid growth of each student. We are all aspiring to be public workers.

The class unanimously expressed a desire for the continuation of this school and we went away feeling that it was good to have been there.

Sincerely,

ESTELLA ORSER.

## MINISTERIAL ASSOCIATION

On April 13, at the Ministerial Association was the annual gathering of the "Bluebirds." Our aviary contained thirty-five friendly letters filled with love and good wishes; ten from different States and one from London, England. The committee wish to express their sincere gratitude to all who so kindly assisted in making the Bluebird Party such a delightful success.

May God bless all who wrote us letters and all who did not write, but sent kindly thoughts. We hope that next year all the Bluebirds will sing their way to our aviary and join in our spiritual fellowship.

MRS. ANNIE JIRAK,  
Correspondent.

## Omada Spiritualist Church

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### SUNDAY—

2:00 p.m. Message Service  
4:00 p.m. Message and Healing Circles

8:00 p.m. Lecture, followed by Message Service

### TUESDAY—

10:30 a.m. Omada Club meets, luncheon served at noon

2:00 p.m. Lecture, followed by Message Service

4:00 p.m. Message and Healing Circles

7:00 p.m. Healing

8:00 p.m. Message Service

### THURSDAY—

11:00 a.m. Class of Unfoldment

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

8:00 p.m. Message and Healing Circles

### FRIDAY—

8:00 p.m. Class of Unfoldment

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Dr. Carl A. Senz, D.C., Healer

Grace Lee Davis, Healer

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TUESDAY 2:30 p.m., Message Circles; 7:45 p.m., Short talk and Message Circles

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REV. JESSIE A. BENNETT, Pastor

WM. H. EATON, Asst. Pastor



**PHOENIX, ARIZONA**

**First Spiritualist Church**

As our church here handles your paper perhaps you would like to know of our efforts, and the progress we are making here in the Salt River Valley.

We have our church nearly paid for and hope to burn the mortgage soon. We bought the property in 1927, after introducing organized Spiritualism and founding the First Spiritualist Church. Rev. Edith M. Niles deserves much credit for the effort she has put forth as a persevering worker for Spiritualism. Under strenuous, adverse conditions we feel that she stands out as a leader and organizer of our movement, especially in new fields. She is a woman of pleasing personality, education and refinement, and reflects these qualities in all her work. Her commanding lectures receive instant attention from her audiences. She is drawing large crowds to the church by her daylight trumpet demonstrations and many have joined the Cause through this marvelous phenomenon.

At our annual membership meeting in January we voted to retain Rev.

H. Hegdahl another year as our pastor. He is assisted by Mrs. Niles in the services. We feel that we are doubly blessed by having these two gifted persons in our midst.

We always try to uphold the dignity our Cause justly deserves. The



Rev. Edith M. Niles

Sunshine Club, the church auxiliary, is an enthusiastic group. Every two weeks the members entertain with a party which keeps up the social atmosphere of the church. We hold two services a week. We talk prosperity instead of hard times thus attracting optimistic Forces.

We are in a better financial condition than ever before. We pay our ministers a salary. Our success is all due to cooperation. We are eagerly looking forward to the fall and winter events which start the first of October. It is surprising, in this hot climate, to see how many come out to hear the lectures; but it proves the interest.

We stand for Organized Spiritualism first, last and always.

*Correspondent.*

**REV. JOHN M. TEMPLE**

The beloved pastor of the McClure Temple in San Diego passed to the higher life, May 20, 1931, after an illness of six months. The end came at his home.

Born in Boston, Mass., his mediumship developed at the early age of seven, when he began to heal and give messages. He was one of the pioneers of the Spiritualist movement, widely known throughout the eastern states, especially in New York, where he was a missionary for many years. He was founder of the Forest Temple at Lily Dale.

On coming to California he was associated for several years with John Slater at San Francisco. Then fifteen years ago he went to San Diego. But every summer he made a tour through the eastern states to work among the Spiritualists he had known so long.

The funeral was held at the church in San Diego, May 24. Miss McClure

**SPIRITUALIST TEMPLE OF LIGHT**

Will close June 1st for the summer vacation. Will open September 6, in new location. Our pastor, Rev. Mary Miller, will be at the Spiritualist camps during the months of July and August. Secretary, Louise Faulkner.

**PASTOR, REV. MARY MILLER**

1512 Magnolia Avenue

Phone: WA 0448

Los Angeles, California

**The First Spiritualist Temple**

906 East 23rd St., Los Angeles

(Take Griffith Avenue or San Pedro Street Car)

**Sunday Services**—9:30, Lyceum; 11:00, Conference, 2:00, Healing Service; 3:30, Message Circles; 7:00 P. M., Healing Service. 8:00, Lecture and Messages.

**Tuesday Service**—8:00, Message Circles.

**Thursday Services**—2:30, Sunshine Club; 7:30, Message Circles.

**Spiritualist Church of Revelation**

Garfield Hall,  
WALKER AUDITORIUM

730 South Grand Avenue

*Elevator Service*

REV. MINNIE M. SAYERS, Pastor

DR. W. Q. SAYERS, D. C.

Spiritualist Healer and President

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

Study of Pastor and Spiritual Healer

516½ South Hill St., Suite 231

Phone VA 7461

STRANGERS AND INVESTIGATORS  
WELCOME TO ALL SERVICES



of the Temple officiated. It was a fitting, beautiful tribute to a devoted minister and leader. In memory of his devotion the church has taken his name.

He leaves two sisters and two brothers in Massachusetts, and an innumerable multitude of friends in San Diego, California and the country at large.

**CENTRAL  
SPIRITUALIST  
CHURCH**

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

**SUNDAY SERVICES**

10:00 A. M. Lyceum  
11:00 A. M. Open Forum  
2:30 P. M. Message Service  
3:45 P. M. Message and Healing Circles.  
7:45 P. M. Lecture by Pastor, followed by messages

**WEDNESDAY SERVICES**

2:30 P. M. Message Service  
3:45 P. M. Message and Healing Circles

**FRIDAY SERVICES**

7:45 P. M. Message and Healing Circles

Phone WEStmore 3827

Take either A or U car to Union Square.

**Spiritualistic Temple  
of Immortality**

MARQUIS THEATRE HALL

Melrose at Doheny Drive

Services, Sunday, 7:30 P.M.  
Services, Thursday at 2 p.m.

**KATHERINE VON DER LIN**  
Minister

RESIDENCE  
8921 Dorrington Avenue  
West Hollywood  
Phone OXford 5326

**BIRTHDAY CELEBRATION**

COMMEMORATING the tenth anniversary of its building, and the personal birthday of its pastor, Rev. Inez Wagner, People's Spiritualist Church invites all its friends to an exceptional program Thursday evening, June 18.

Mrs. Wagner's pastorate spans twenty years, the earliest of which were spent in temporary quarters down town. It was an occasion of immense rejoicing when the basement was completed at Twelfth and New Hampshire, and People's Church had a real home of its own. Slowly the temple fund accumulated, and the vision of its splendid benefactor, Mr. Bizant took form. The dedication of the "finest Spiritualist church in America" two years ago marked the final realization of a great dream. This year it entertains for the first time the state convention of California Spiritualists.

The double anniversary, so long observed, has become the chief social tradition of the church. The charm of its popular pastor is perennial. Hundreds gather year by year to bring their tributes of affection. The birthday gifts of money have gone into the beautification of the build-

ing. Happily there is no limit for such expressions of loyalty.

The program announced this year is outstanding. It will be musical and dramatic, donated by artists under the direction of Mr. Carter Weaver.



Rev. Inez Wagner

The list is a long one, and the fact that it includes the name of Mary Wyman Williams—recently numbered among "the ten greatest women" of America today—gives evidence of its distinction. She will give cantillations of her own words and music. There will be two one-act plays.

Following the program refreshments will be served in the social hall. Every reader of the *Spiritualist Monthly* is invited to join the members and friends of People's Church in this insignificant celebration.

**HUNTINGTON PARK**

Community Spiritualist Church—

A lyceum was organized in the Community Spiritualist Church, May 31st, by Rev. Grace Nicholson, Supt. of Lyceums. Dorothy Nunan, instruc-

**Literature Representative**

During the forthcoming C.S.S.A. convention, Mrs. C. B. Sipes will have charge of the literature. We have appointed her sales representative of the *Spiritualist Monthly*, the "Master Key to Psychic Unfoldment" and other Crossley Publishing Company literature. Cooperation with her will be appreciated by this office.

**Card Parties**

The Sunshine Club of the First Spiritualist Temple 906 E. 23rd St., Los Angeles will hold a public card party every Saturday evening at 8 o'clock with unusually beautiful prizes and refreshments. All are welcome.

**Spiritualist Science Church  
of Hollywood**

6100 Hollywood Boulevard  
REV. MAE M. TAYLOR

Sunday Service—10:45 A. M. Open Forum and Lyceum  
7:15 P. M., Healing Service  
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



tor in physical education, assisted. The lyceum was opened with singing, followed by invocation by Clara Paul. After Mrs. Nicholson gave instructions as to how to conduct the lyceum, the following officers were elected: Mrs. Rhodes, conductress; Mrs. Alta Patton, secretary and Miss Norton, treasurer. Classes were arranged and teachers appointed as follows: Mrs. Florence Reynolds and Mrs. Ann Flemington for the middle-age class; Mrs. Rhodes, for the infant class; Mr. Rhodes for the adult class. Twenty-one enrolled at the first meeting. Because of the holiday the attendance was smaller than was anticipated. More members are expected at the next meeting.

Mrs. Alta Patton,  
*Secretary*

**LOS ANGELES**

**First Spiritualist Temple—**

We celebrated the 21st anniversary of the Temple on June 7. The speaker was Clarence Acorn, vice-president of the C. S. S. A. New members were received. On the following Thursday evening Estelle M. White held a benefit trumpet seance for the Temple.

We are looking forward to having Dr. Lee Howard as the speaker Sunday evening, June 21, and Rev. Grace Nicholson a week later.

M. Molinari, Secretary.

**Mecca Spiritualist Church—**

Opening our public services on Sunday, June 7, we were pleased to greet many of our friends who came to extend wishes of success to us. Our attendance was indicative of the fulfillment of a cherished mission in our new home at 103 West 30th street, formerly the home of the Unity Spiritualist Church. We expect to hold regular services in accordance with

the schedule published in our advertisement elsewhere in this magazine.

Rev. Gertrude Hough was appointed pastor, with Jean Nottingham-Shaw assisting her. Others assisting us are LeRoy K. Shaw, president; Albert French, healer; Oline Webster, associate minister. We extend a cordial invitation to the public to attend our services. This is truly a "Spiritualistic Mecca."

Correspondent.

**OAKLAND**

**The Spiritualist Church—**

This church received its charter from the California State Spiritualist Association, the presentation being made by State-President, Dr. H. Duncan McFarland. He was assisted by Agnes Secord, secretary of the Northern District. Meetings are being conducted by the minister, Margaret Foley, every Sunday afternoon and evening, and Friday afternoon, in the church at 743 21st Street.

Before any public service was held in the building a unique consecration-service was conducted by the members. After assembling, the members went out on the sidewalk, and with their minds filled with the idea of entering a new place with triumphant peace each was received at the door by the minister, Mrs. Foley. The entire membership walked through the building to the patio in the rear, where a drinking-fountain has been erected for our feathered friends, the birds. It is surrounded by shrubs and flowers. This floral nook was consecrated to the birds. In turn, the social-hall, kitchen, seance-room and auditorium, were consecrated to the service of humanity. Each member spoke some word of consecration of self to the cause of Truth. Appropriate songs were sung, and heart-

felt prayers were offered. It is believed that an atmosphere of spirituality has been established in the building.

Monday following Mothers' Day, a special program was presented. The juvenile radio artists, Helen and Bobby, gave a playlet and recitations, appropriate for the occasion. A group of young people presented a one act play, "Something Pleasant For Mother's Day." Mrs. Le Roy Harvey sang a group of songs.

A course of study in "Numerology" will be given each Wednesday evening during June and July. Following this course a series of lessons on "Mediumship" will be offered. We welcome all.

Ilma M. Collins, *Secretary*  
J. W. Ring, *President*

**Unity  
Spiritualist  
Church**

3847 S. Broadway Los Angeles

**L. MADISON NORRIS**  
Minister

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

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

Affiliated workers: Rev. Lillian Lloyd, Rev. Myrtle Shannon, Rev. Mary B. Hill, Sabelle Seybold, Mae Baxter.

**Spiritualist Success Church**

Cor. Cota and Garden Streets, Santa Barbara, Calif.

**SERVICES**

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

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

**FIRST COMMUNITY  
SPIRITUALIST  
CHURCH**

HUNTINGTON PARK  
Cor. Clarendon and Malabar Sts.  
Ebell Club House.

**SUNDAY SERVICES**  
Healing 7:15 P. M. to 8 P. M.  
Lecture and Messages, 8 P. M.—By co-workers.

**THURSDAY SERVICES**  
Healing and messages from 2 P. M. to 4 p. m. Also open forum for discussion on spiritual development.  
Message Circles—8 P. M.  
Public cordially invited to all services.



# California State Spiritualist Association Auxiliaries

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Headquarters, 1401 South Berendo Street  
Los Angeles, California  
Telephone EX 9130

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President

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Vice-President

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Golden Circle Spiritualist Church,  
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Buena Park Road

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First Christian Spiritualist Church.

**CULVER CITY**

First Spiritualist Church, 467 Car-  
diff Street, Masonic Hall.

**ESCONDIDO**

First Spiritualist Society.

**FALLBROOK**

Fallbrook Spiritualist Church, Odd  
Fellows Hall.

**HOLLYWOOD**

Spiritualist Science Church, 6100  
Hollywood Boulevard.  
Spiritualist Temple of Eternal Life,  
5617 Hollywood Blvd.

**HUNTINGTON PARK**

First Community Spiritualist  
Church, corner of Clarendon and  
Malabar St.

**INGLEWOOD**

First Spiritualist Church, 102½  
North Commercial Street.

**LONG BEACH**

First Universal Spiritualist Church,  
317 E. Broadway.

**LOS ANGELES**

South Side Spiritualist Church, 5840  
S. Broadway.

First Spiritualist Temple, 906 East  
Twenty-third Street.

People's Spiritualist Church, 2537  
West Twelfth Street.

Soul Development, 918 So. Gage  
Street.

Central Spiritualist Church, 2201  
South Union Avenue.

Merideth Spiritualist Center, 1765  
W. Vernon Avenue.

Spiritualist Church of Revelation,  
730 South Grand Avenue.

Omada Spiritualist Church, 4707  
So. Vermont Avenue.

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

Unity Spiritualist Church, 30th  
and Main Sts.

Mecca Spiritualist Church, 103 W.  
30th St.

Spiritualist Church of Spiritual  
Prosperity, 1820 So. Hobart.

**OAKLAND**

The Spiritualist Church, 743  
Twenty-first Street.

Spiritualist Science Church, Porter  
Hall, 1918 Grove Street.

**OCEAN PARK**

Bay City Spiritualist Church, 2621  
Washington Blvd.

**PASADENA**

First Spiritualist Church, 333 Sum-  
mit Ave.

**SANTA ANA**

First Spiritualist Church, 8th and  
Bush Streets.

Second Spiritualist Church, Moose  
Hall, 303½ E. 4th Street.

**SANTA BARBARA**

Spiritualist Success Church, Gar-  
den and Cota Sts.

Spiritualist Temple of Light, 15 E.  
Anapamu St., Odd Fellows Hall.

**SAN BERNARDINO**

First Spiritualist Association, 599  
Arrowhead Avenue.

**SAN DIEGO**

First Spiritual Society, 1240  
Seventh Street.

McClure Spiritualist Temple, 3940  
Fifth Avenue.

Unity Spiritualist Church, 3642  
India St., San Diego, California.

**SAN FRANCISCO**

First Spiritualist Temple, 3324  
Seventeenth Street.

Golden Gate Spiritualist Church,  
240 Golden Gate Avenue.

**SUMMERLAND**

Summerland Association of Spirit-  
ualist.

**WEST HOLLYWOOD**

Spiritualist Church of Immortality,  
Marquis Hall, Melrose Avenue at  
Doheny Drive.

**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 medium-  
ship, and who endeavors to mould his  
or her character and conduct in ac-  
cordance with the highest teachings  
derived from such communion.

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



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LISSAOS, HILDRED HOPE, Associate Minister; Developing Class; by appointment, HEmp. 2320; Circle Monday evening 8 p.m.; 5617 Hollywood Blvd.

THOMAS, MARGRAY, 607 W. 4th St. Public circles Tuesday, Thursday 8 P. M.; Wednesday 3 P. M. Consultation by appointment. Phone: MI 9091, Office MA 4437.

## LOS ANGELES

ALLYN, MRS. C. C., 1806 W. Vernon Ave. Minister Merideth Spiritualist Center. Tel. UNiversity 1419.

BALLANTINE, MRS. CATHERINE, Associate Minister. Consultation by appointment 250 W. 40th Place. Telephone AXridge 2349.

CALIFORNIA SPIRITUALIST HEALERS' ASSOCIATION holds its class work the second and last Saturday of each month at State Headquarters, 1401 S. Berendo St. All Spiritualist workers are invited to be present.

CRANDALL, MRS. ELLEN ALLEN, Lecturer and Psychic. Consultation by appointment. Phone WASHINGTON 2754. 1239 S. New Hampshire Street.

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KRATTINGER, MRS. JOSEPHINE, C.S.S.A. Spiritual and Magnetic Healer, with First Spiritualist Temple. Treatments by appointment at your home, or my residence, 526 E. 6th St. Phone MADison 3464.

LANGELIER, FLORENCE, Associate Minister affiliated with People's Spiritualist Church. Consultation by appointment. Phone JEFFerson 9538. Res. 4114 Florence Ave. At home Thursdays.

LOELLKE, ALBERT G., Licentiate Minister, Spiritualist Healer. Lecturing and treatments by appointment. Phone WEStmore 3827. Studio 2201 S. Union Ave.

McFARLIN, IDELLA, 1401 South Berendo St., Secretary C. S. S. A. Tel. EX-9130.

MILLER, REV. MARY, Pastor, Spiritualist Temple of Light, 1512 Magnolia Avenue. Phone WASHINGTON 0448.

MODLIN, MINNIE E., Licentiate Minister affiliated with People's Spiritualist Church. Consultation by appointment. Phone ATLantic 6470. 1640 Arapahoe Street.

PIERCE, CARRIE M., Associate Minister, First Spiritualist Temple, C.S.S.A. Circle messages Tuesdays, 2:30. Consultation hours, 10 to 4, or by appointment. Res. 3448 E. 3rd St., Los Angeles, Phone CHICAGO 1549.

SAYERS, REV. MINNIE M., 516½ S. Hill St. Pastor, Church of Revelation. Officiates at weddings and funerals. Consultation by appointment. Phone VANDike 7461.

SAYERS, DR. W. Q., Chiropractor, Magnetic Spiritual Healer. 15 years' practice in L. A. 516½ South Hill Street. Phone VANDike 7461.

SEYBOLD, SABELLE, Minister of C.S.S.A. 101 S. Mariposa. By appointment.

SHANNON, REV. MYRTLE L., 1206 West 6th St., Spiritual Advisor and Teacher. Circles Tuesday and Friday evenings. Consultation daily. Phone MADison 2025.

SHAW, MRS. JEAN NOTTINGHAM, Licentiate Minister and Healer, First Spiritualist Temple, affiliated with C.S.S.A. Consultation by appointment. Hours, 8-5. 1801 South Normandie Ave., Phone REpublic 8663.

WAGNER, REV. INEZ, Pastor, People's Spiritualist Church, 2537 W. 12th St. Tel. DRexel 2631. Study hours at Temple 10 to 4, Tuesday, Wednesday and Friday.

WEBSTER, MRS. OLIVE, Associate Minister, First Spiritualist Temple, (C. S. S. A.) Circle Friday 8 p.m. 1311 Albany St., 6 blocks west of Figueroa, "P" car to Valencia St. Phone ATLantic 5129.

WHITEMORE, MRS. KATIE DE GROOT, Associate Minister. Readings by appointment. Spiritual Healing. Circles Wednesday 8 p.m. 227 S. Flower St. Phone MUTual 2697.

## OCEAN PARK

BENNETT, REV. JESSIE A., Ocean Park; 2704 Third St., Ocean Park. Pastor Bay City Spiritualist Church. Phone 64225.

EATON, WM. HENRY, Healer and Minister of Bay City Spiritualist Church. Appointments only. Phone 64225.

## WEST HOLLYWOOD

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Manuscript forms close 30 days preceding publication.

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PRESS CORRESPONDENTS and SECRETARIES—Make notices brief. Write plainly and double space all copy. Forms for church news close first of each month.

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