

# THE FORUM

## OF PSYCHIC AND SCIENTIFIC RESEARCH

SCIENCE • PHILOSOPHY • RELIGION

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# The Forum

## OF PSYCHIC AND SCIENTIFIC RESEARCH

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## Diversified Thoughts of the Editor

*"Believe that this is God's promise that the waters of life shall not close over man's head, drowning him in the depths of oblivion or eternal hell."*

### The Spirit of Christmas

PEACE did not reign over the land of Judea two thousand years ago. The masses were as enslaved by the extremes of existence as are the masses of the twentieth century. Great wealth and luxury mocked the beggar on the narrow streets of Jerusalem, while the laborer implored the gods for tasks that his hands might win bread for his loved ones. Priests lived like kings with power and physical delights, alternating between feasts and rituals. Pharisaical prayers echoed above the housetops while vice ran riot in the dens.

But underneath the surface strange things were occurring which electrofied the spirits of the awakened. The very earth seemed pregnant. To the godly was revealed a fulfillment of "The Promise"—as divined by the prophets of old. In the mystic lands beyond the seas and mountains, the temples and hermitages of spiritual men were exalted with the influence of the reincarnating Christ Spirit.

He who was destined to save the minds of men from the narrow confines of bigotry and greed and crass materialism was born—Jesus of Nazareth.

Years passed in which nature builded his body to perfect, spiritual manhood, while "the Masters" cultivated his mind until it developed a profound beauty and intellectual depth.

It came to pass that Jesus, being baptized, was praying and the heavens "opened." The Holy Ghost descended upon him and he was filled with spirit power. Thereafter he became known as Jesus, the Christ—Jesus, the anointed.

After due ceremony, being thrilled with the illumination, he went into Galilee—as a man among men—and preached the gospel of spiritual enlightenment and intellectual freedom, a harmony of law, and the infinite at-onement of all things. He said unto the people: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. . . .

Wondrous, confounding works he did—yet always insisting he was the son of man, though his devotees fain would make of him a god. He was a "savior" from creeds and dogmas, contrary to the prophets of old and the priests of his day. No man-made temple filled with the stench of bloody sacrifice and the heavy fumes of incense met his sublime purpose. His temple was on the highest hills and in the lowest vales, in the deserts and on the seas; from the east to the west, from the north to the south, from the surface of the earth to the highest heavens. It was carpeted with soil and grass; canopied with the starry-decked heavens, and pillared with endless columns of faith, wisdom, strength and beauty.

His message was one of faith in God, hope in immortality and charity to all mankind. He disclaimed the presence of miracles, insisting that all phenomena were but the manifestation of the "Father's laws."

When the people marveled at his healing of the lame and



the blind; his raising of the dead and the exercising of evil spirits, he said unto them: "Greater things than I do ye shall do also for I go unto my Father . . . It is not I but the Father within me which doeth the works."

Always he insisted he was "the son of man," possessed of power because he recognized his at-one-ment with the Father, Which, he claimed, was in all things. He was exalted with the consciousness of universal brotherhood and an appreciation of spiritual values. He was never deceived by the attraction of matter or the lure of the senses.

Jesus was no more a god than each of us are gods. He was different from the masses only because he manifested his inherent godhood. He remains an exemplification of deity today because no man has surpassed his understanding of nature's laws and the demonstration of their phenomena.

Two thousand years later the import of his revelation has not waned. The twentieth century finds but a magnification of the moral circumstances which preceded the first century. Recalling the prophecy of John's Revelation the Christian masses today again anticipate the return of a "savior." But like the Jews of old their conceptions are visioned in flesh while they miss the reality of his spiritual presence. Encompassed by matter the mass mind is closed to the spirit, as a result, witness the chaos of today.

Christmas dawns upon us with pagan anticipation—while the mortal spirit sleeps. But it is revealed from higher sources that mankind shall not have peace until the heavens are opened and the "Spirit of God" descends to light the hearts of men. The limitations of matter shall not cease to imprison men's souls until creeds have given way to spirituality; until personalities have been superseded by universal brotherhood; until the divisions of churchology shall fade into a cosmic temple as broad as the universes, as high as the heavens—when faith, wisdom, strength and beauty shall reign as priests, and the choir shall be the music of the spheres.

Then, and only then, shall man be saved and the grace of the original creation be made manifest. Man was created in the image and likeness of the "Divine Creative Power." His destiny is the manifestation of his inherent Godhood.

## Our Sustaining Fund

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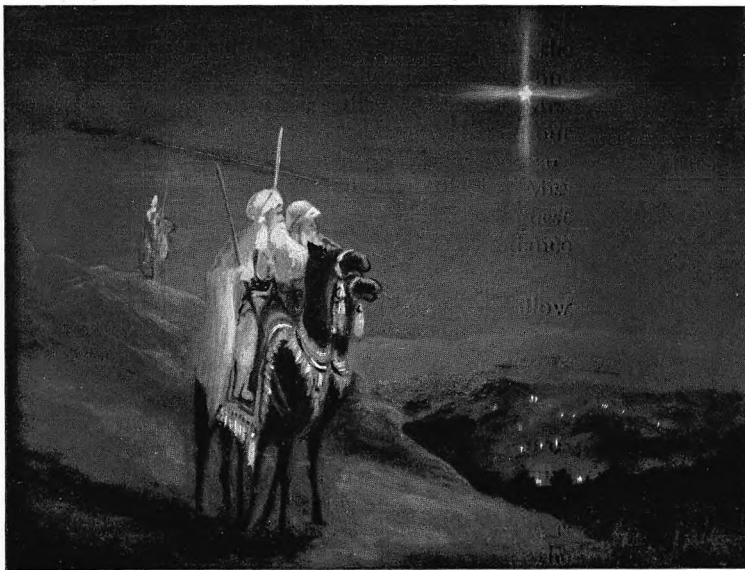
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"Spirit is a substance wherein thinking, knowing, doubting, and a power of moving do subsist."

—Locke



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### Our Greetings

AS the Star of the East guided the Wise Men of old, may the Light of Truth guide each of you into pathways of Peace and Spiritual Understanding. May this Christmas be one of complete fulfillment.

Felicie O. Crossley  
Beverly D. Hiner  
Bernice Jacquelin

### Mr. Bligh Bond Ordained a Priest

WE understand that the ordination of Mr. Frederick Bligh Bond as a priest of the Roman Catholic Church took place on Trinity Sunday.

Mr. Bligh Bond is well known throughout the Spiritualist Movement as the author of several important contributions to its literature, the most valuable of his works being "The Gate of Remembrance—a classic of Psychic Research.

According to our contemporary, "Light," Mr. Bond is now to be appointed "Prior of the Abbey of Saint Dunstan, at Cos Cob, Connecticut, as well as Vicar-General of the English-speaking congregation of the Old Catholic Church in North America."

Mr. Bond's conversion has caused a sensation in Spiritualistic circles in America. He is editor of the "Journal" of the A.S.P.R.—*The Two Worlds*.

# World Prophecies for 1933

By SRI DEVANANDA, Darjeeling, India

*"And the heads of nations shall be drunk from the wine of Fate."*

**S**TRANGE alterations in the world's relationships are taking place. The entire social scale of life is changing. Here in India we look down from the peaceful seclusion of our hermitages and in spirit behold the restless millions below us whose souls are stirred with the consciousness of the Aquarian age. The Great Cosmic Spirit is quickening the creatures of earth, who too long have been absorbed in a finite lethargy, while the Divine Spirit awaits patiently for expression.

The day is fast approaching when the rich and poor shall, side by side, feast on the manna of hidden revelations; when the castes of material possessionists shall be superseded by the nobility of spiritual realization. Only in spirit can man arise above the circumstances of fate. The flesh is heir to trials and pain and tribulations; and so long as the flesh is master, so long shall mankind be a prey to the colossal forces of destruction created by its own spiritual ignorance.

The whole of creation is being affected. Not only are the thrones of royalty being destroyed in a frenzy of democracy, but the very earth itself is suffering with the labor pains of a new terrestrial dispensation. Portions of old Atlantis are emerging to bask once more in the sun. And other glorious continents now sunk beneath the oceans will rise again and give birth to life. Seismic changes will thus occur throughout the world, and the earth's crust will cry and tremble with its labor. Mariners will need to chart new courses lest they be grounded on treacherous shoals and rising mountain peaks. In other places the bottoms of oceans will seem to have completely dropped out, as they have in places near Newfoundland. Gas rumblings even now can be heard in various places over the earth's surface, betokening the greater changes taking place beyond the ken of instruments. Volcanic activities are becoming increasingly numerous, as seismographers are well aware. Waters will flow where they have not flowed for thousands of years. Shore lines are gradually being changed.

Geologists admit that the coasts of the United States of America are slowly sinking and that the waters of the Great Lakes of that nation will join with the waters of the Gulf of Mexico. But this latter change is very slowly manifesting, and while not noticeable within this generation, they are occurring nevertheless. Even now our mortal eyes behold the signs.

The events of this age are more vast and significant than the masses are aware. Great forces are at work. From the most sensational phenomenon to the ordinary quiver of an aspen leaf, all is within the scope and plan of the Infinite Architect. Many predatory elements are being removed from human intercourse and in a goodly time the panics and depredations of destructive agents shall cease. Only good can result, though the old must be destroyed that the new cosmic dispensation may have a more sure foundation. Life and death are compatible only in

spirit. Matter, only, demands definite lines of demarcation. The improvement of humankind is the goal, and the promulgation of spiritual enlightenment the means.

The year of 1933 is a most significant one to all the world, for more than ever before human and earthly changes will introduce a new era. We are approaching Armageddon—but Light can not be dimmed by darkness except the Light itself fade.

*Have no fear for the forces of Light are growing stronger with each era.*

## World Prophecies

**India**—Though India seems to have solved her major problems by the uniting of 60,000,000 Untouchables with the other approximate 250,000,000 which go to make up its vast population, yet so deeply is entrenched the religious prejudices among its people that they will not be whole-heartedly harmonized for awhile. There is an indication of a serious religious war among the different cults of its people. Public officials will be constantly in religious and political conferences in an attempt to quell the masses. Yet India is realizing a great spiritual and national awakening. In the summer season it will be effected by extreme heat waves which will create pestilences, food disturbances and a high mortality rate by poisonings. The wild animals from the jungles will more than ever make prey of human life by invading the villages. India's immediate future is not easy, but our courage is great for we who see beyond the mortal ken behold India's returning grandeur and spiritual leadership.

**Far East**—The Far East may prove to be a problem to the League of Nations this coming year. The people of this section of the world will be torn by the trials of livelihood. Revolutions and civil strife, food problems and severe epidemics of dysentery and cholera are indicated. A change in living customs is taking place which will cause civil dissensions between the old and the newer, progressive elements. Among the influential a great deal of scheming for political and financial advantage is taking place with true oriental cunning. Serious trouble will involve China and Russia; the latter playing an important part. The western world will receive sensational news of political conferences regarding military affairs in the Far East. Russia has awakened the slumbering Asiatics to the lure of warfare, and the forces of evil will arouse the dust of sleeping centuries. Even now the cry of war threatens.

**Russia**—Russia is becoming increasingly involved in the Far East, China and Manchuria, and is in this manner becoming a temporary menace to the peace of Western peoples. Malignant, warlike influences are at work. Conditions between Russia and America will be strained, and there will be controversies over tariffs and imports. However, Russia is gaining power in world politics, and trade conditions with other nations will be improved with growing confidence. There is destined to be great

changes in the leadership of the Soviet government, but not without violent murders and serious political complications. There may be political conflict between Russia and Japan, due to Russia's strategic position Japan will not find the Russian Bear a gentle foe. A great supply of foodstuffs and happiness is to increase the general goodwill among its people toward the Soviet regime. Aside from military conflicts with the Far East, the immediate future of Russia and the conditions of its people in general are hopeful.

*Japan*—Japan has aroused the resentment of the western world due to its attitude on the Manchurian question. She has placed herself in such a position that her export trade will be badly affected. Its relations with America will become increasingly strained until war seems inevitable. She is seeking to form an alliance with Mexico so as to improve her land attack. War between these three countries is almost inescapable except by the most tactful diplomacy on the part of American statesmen. Japan is one of the shrewdest and most highly organized nations in the world, but is still motivated by the primitive Asiatic blood of its warring ancestors. Its chief progress has been in weapons of war, until it now possesses one of the most highly efficient war machines in the world. This coming year will find an increase in Japan's monetary and insurance system, at the same time there is an agitation among its people for domestic improvements. The throne of the young Emperor will be threatened by a democratic form of government. Japan's commercial relations are endangered by political aggression. It will have an unusually cold and stormy year which will affect the crops. Cyclones, earthquakes and water catastrophies will occur in the summer season. Japan should accept the warning of universal disapproval and cease her aggressive colonization lest she receive a very severe shock to her financial and political well-being.

*China*—China is beginning to awaken from her national slumber and is destined to make much progress in world affairs. Where Japan will suffer in world trade China will make headway and gain increasing prestige. Northern China is due for adverse conditions because of its close association with Manchuria. On the whole an era of prosperity will reign over China. There will be an increase of mystic cults, for China is inherently a country of mysticism. A decrease in civil strife in Central China will afford new positions for foreign investments and new markets for American and British exports. An invention of high explosives and improvements in aerial warfare is indicated in China which will make her a formidable enemy in the East if they antagonize her. China will greatly develop her ocean power and naval forces. China—wonderful China—is awakening!

*Mexico*—Mexico is yet to hear from her religious expulsions, over which internal dissensions are seething. Rome will not easily release so rich a devotee to her faith. America's harboring of many of the expelled priests of Mexico does not increase the good will between these two countries. This fact is being emphasized by Japan as a diplomatic "sore spot." There will be terrific disasters along the coasts of Mexico. Tragic crimes and civil outrages will occur. America will be fortunate if Mexico does not

foolishly declare war. Mexico will experience more and longer dry periods than in many years, alternated by cloud-bursts and violent tropical storms and earth-quakes. The people of that rich country are not yet to have peace for awhile.

*South America*—Remarkable progress is being made in South America despite civil warring factions. From there will come some unusual discoveries which will benefit the whole world, especially from Brazil and Argentina. Foreign possessions in South America will be affected by the civil revolutions. Gradually the native leaders are beginning to realize the great extent of foreign influence in their affairs. America would do well to leave them to their own troubles by keeping her army influences away. There will be severe seismic disturbances, especially in the northern part, which will also affect the Panama Canal Zone, Salvador, Guatemala and the Honduras.

*New Zealand*—Though this beautiful country experienced tragic earthquakes last year, she is to be visited again by terrific quakes and hurricanes. New Zealand is not under good influences in the coming year. General trade will be affected and there will be radical attempts at government reforms. The Bolsheviks have not overlooked the riches and beauty of that lovely country. The crops will not be abundant and there will be epidemics and pestilences. Unfortunately conditions in general will not be favorable this year. This is New Zealand's testing time.

*Australia*—Great political excitement, government reforms and extreme radical movements will be noticeable in this great Island country, and there will be discord with the English government. There will also arise bitter controversies over tariff and custom problems between this country and China, India, South American nations and England. A political party will seek to sever relations with the mother country. Due to unusual mineral discoveries Australia will attract the attention of the entire world. Its vast and now unknown interior will be explored by aeroplanes and new air routes will join the continent. Conflagrations and severe storms are indicated. Due to an invasion by political and social outcasts from China and other Asiatic countries Australia will suffer from criminal and civil strife and increasing racial problems. With all these, however, this great continent offers unlimited opportunities to the investor and treasure seeker.

*Balkan States*—This part of the world is in the throes of military disturbances. They seem not to be able to forget and forgive the old wounds. Warlike influences are likely to set a flame any minute and stimulate a conflict in other parts of the world. There will be a complete break-down of old conditions and political arbitrations. War is likely to involve the whole Balkan district, which is continuously in a restless and excitable state. Earthquakes will also affect this region, responding, as it were, to the revolutionary attributes of the people.

*Roumania*—This beautiful country will prosper under the administration of King Carol, who is at present manifesting under particularly good cosmic influences. At heart this apparently wayward king is an idealist and desires to do what is right. His humanness makes him easily

(Please turn to page 22)

# The Religion of Science

By SWAMI DHIRANANDA

*Containing Observations on God and Religion by Darwin, Huxley, Einstein, Pupin, Lodge, Millikan, Eddington, Jeans, Bose, Edison, etc.*

## Part II

**G**REAT scientists, whatever their religious views, never damage society, because they have too much depth and too much concern for the ultimate good of society. They may stimulate and rouse society by their radical religious views, but that is done not with the intention of making society irreligious but rather truth-loving in a larger sense or in a sense which they understand. It is the small scientists, however, or the opportunist popularizers of the thoughts of great scientists or their unscrupulous imitators or imperfect exponents—who have the technique but not the vision—that lead the stream of thought and civilization into channels that are not only unnecessarily tortuous but positively dangerous.

(3) The third article of the religion of science is its *emphasis on the salvation of the race*, not so much on the salvation of the individual soul. This article is a by-product of scientific attitude and scientific research and not a direct formulation. It grows out of the scientific habit of mind when the latter views the need of social application of scientific methods, discoveries and inventions.

Science and its cooperative social agencies believe that diseases should be banished from the face of the earth by tried, hygienic methods of prevention and expert knowledge of cure; labor conditions should be improved, labor and capital working together for mutual good; everybody should be financially self-respecting; security against poverty and old age should be guaranteed through wise insurance investment; cultural forces such as music, painting, etc., should be more recognized; education should be more aligned with the needs of the time; recreation and leisure should be provided for all; healthier and better children should be raised by well-informed parents for the stability of the race; pursuit of happiness should be insured to all; criminals should be segregated and humanely treated; hopeless morons or the insane should for the protection of society be restrained from marrying or propagating; the church should take care to inspire people to moral and humanitarian endeavors, etc., etc.

The aim of those who accept this creed of the religion of science is to ameliorate the conditions and guarantee the uplift and salvation of the race. It is certainly a noble aim, impelling individuals and nations to do inspiring and beautiful service.

But the religionists ask, "Is that all there is to salvation?" What about salvation of the individual soul from moral and spiritual ignorance? What about sounding the very depths of one's being in unnamable joy? What about preparing for achieving the great destiny of the soul in the beyond? Can worldly comforts or decent culture take the place of a radiant spiritual life of the individual that

may be known even in the present existence? Is not the prevalence of crime, demoralizing graft in high places, outburst of war, cruel rivalry and murderous hate between man and man, nation and nation, proof enough that salvation of the race cannot be attained simply by machines and money, by taking care of man's body and mind, but by emphasis on spiritual values and religious experience? Is moralism enough? Can there be proper service without the recognition of the soul? Is Humanism satisfactory without a God or soul?

Scientists with a social turn of mind—those who are not too busy with their research—though not wholly agreeing with the religionists, admit the latter's contention in a measure at least, themselves quite alarmed at the present evils of society, but few of them come out openly to stress more than a poor pragmatic value of religion and the church. On the other hand the church especially the fundamentalist church though not willing to recognize all the conclusions of science at least sees the need of and reads into its scriptures the emphasis on social salvation in a physical sense alongside of moral and spiritual salvation. So science and religion are not so bad off in each other's company after all!

Before we discuss the fourth article of the religion of science we will gather together observations by some great scientists on God and religion without investigating as to whether they embody a polished form of their "grandmother's religion," or something they have evolved either through the promptings of their own religious nature or philosophic reflection on their scientific findings. Some one has remarked that scientists are hard as door nails in their laboratory and poets at home and in the church. Whether that is exactly true or not in all cases, some scientists are at any rate timid about expressing their religious views lest they may offend any section of society by their unveiled liberalism or private agnosticism.

Charles Darwin, father of the Evolution Theory (over which the nonsensical "monkey trial"—Scopes trial—was held some years ago at Dayton, Tennessee) was always shy to express himself on ultimate questions though he felt keenly about them. However, he says:

"The theory of evolution (with its principles of variation of species, heredity and natural selection) is quite compatible with the belief in God but we must remember that different persons have different definitions of what they mean by God."

Also:—

"I may say that the impossibility of conceiving that this grand and wondrous universe, with our conscious selves, arose through chance seems to me the chief argument for

the existence of God, but whether this is an argument of real value, I have never been able to decide." (a)

"No man can stand in the tropical forests without feeling that they are temples filled with the various productions of the God of nature and that there is more in man than the breath of his body." (b)

It should be remarked here that Darwin in his boyhood was a candidate for the ministry and a great believer in the orthodox conceptions of God and Christian Scriptures, but as he pursued his scientific research he threw away one by one his old views about creation, miracles, etc., and though positively unwilling to be called an atheist satisfied himself with the agnostic position that the ultimate things cannot be satisfactorily explained by inadequate human reason. In this he was one with Kant and Shankar, the great Indian philosopher. However, Darwin retained his membership in the orthodox church and even took active part in church affairs and the nobility of his character was often referred to by writers on his memoirs. Of the pragmatic value of religion he says in his *Descent of Man*, "With the more civilized races and conviction of existence of an all-seeing Deity has had a potent influence on the advance of morality." And on love he waxes eloquent, "Talk of fame, honor, pleasure, wealth, all are dirt compared with affection." (c)

On his death-bed lay this scientist, one of the greatest of all ages, with his mind crystal clear and when the end was drawing near he uttered with great calm, "I am not the least afraid of death." Did he find in a love or in knowledge of the continuity of eternal laws a substitute for religious faith?

Thomas Huxley, celebrated scientist, called the "bull dog" of Darwin says, "Utterly unable to conceive the existence of matter, if there is no mind to feature that existence."

Edison, the famous American inventor says, "Science cannot reach any other conclusion than that there is a great Intelligence manifested everywhere." (d)

Pasteur, father of the modern process of pasteurization of milk, was the famous nineteenth century chemist and bacteriologist to whom the world owes among many other things knowledge of the true nature of fermentation, of the chief maladies of man and animal, caused by microbes and bacteria, and the immunization and neutralization of disease germs. His own creed was beautifully expressed in his eulogy upon Littré:

#### References

a—Quoted by J. V. Nash in *the Open Court*, August 1928, Page 461.

b—Quoted by Dr. Millikan in his *Evolution in Science and Religion*, Page 60, Yale University Press, 1927.

c—*Open Court*, Op. cit. Page 463.

d—W. P. Warren, *Edison on Invention and Inventors in the Century Magazine*, July 1911, page 17, quoted by George S. Bryan in his *Life of Edison*, Garden City Publishing Co.

e—Quoted by Dr. William Osler in his *introduction to the Life of Pasteur*, Garden City Publishing Co., New York, 1930.

f—From *Immigrant to Inventor* by Michael Pupin, Charles Scribner's Sons, 1930.

"He who proclaims the existence of the Infinite—and none can avoid it—accumulates in that affirmation more of the supernatural than is to be found in all the miracles of all the religions; for the notion of the Infinite presents that double character that it forces itself upon us and yet is incomprehensible. When this notion seizes upon our understanding, we can but kneel . . . I see everywhere the inevitable expression of the Infinite in the world; through it, the supernatural is at the bottom of every heart. The idea of God is a form of the idea of the Infinite. As long as the mystery of the Infinite weighs on human thought, temples will be erected for the worship of the Infinite, whether God is called Brahma, Allah, Jehovah, or Jesus; and on the pavement of those temples, men will be seen kneeling, prostrated annihilated in the thought of the Infinite." . . . "Blessed is he who carries within himself a God, an ideal, and who obeys it: ideal of art, ideal of science, ideal of the gospel virtues, therein lie the springs of great thoughts and great actions; they all reflect light from the Infinite." (c)

Michael Pupin, famous inventor, through whose Pupin coil transcontinental telephony was perfected, says:

"Fifty years ago, instructed by David's psalms, learnt at my mother's knee, I found in the light of the stars a heavenly language which proclaims the glory of God, but I did not know how that language reached me, and I hoped that some day I might find out. That hope was in my soul when I landed (a penniless immigrant from Serbia) at Castle Garden, New York. Today science tells me that the stars themselves bring that language to me. Each burning star is a focus of energy, of life-giving activity, which it pours out lavishly into every direction of the energy-hungry space; it pours out the life of its own heart, in order to beget new life. Oh, what a beautiful vista that opens to our imagination, and what new beauties are disclosed by science in the meaning of the words in Genesis, 'He breathed into his nostrils the breath of life, and man became a living soul.' The light of the stars is a part of the life-giving breath of God. I never look upon the star-lit vault of the heaven without feeling the divine breath and its quickening action upon my soul." (f)

"We feel intuitively that science will never penetrate the deepest mysteries, but our faith encourages us in the belief that there behind the impenetrable veil of this eternal background is the throne of the divine power, the soul of the physical world, the activity of which we contemplate in our research of physical phenomena." (f)

Referring to social abuses of science, Dr. Robert A. Millikan, Noble prize winner, Director of California Institute of Technology, and famous discoverer of Cosmic Ray, says:

"There is one to me very regrettable tendency in modern life for which science is probably to some extent at least responsible. I refer to the craze for the new regardless of the true, to the demand for change for the sake of change, without reference to the consequence, to the present widespread worship of the bizarre, to the cheap extravagance and sensationalism that surround on every side, as evidenced by our newspapers, our magazines, our novels, our drama, our art in many of its forms, our advertising, even our education."

Regarding the somersault of modern physics and emerg-  
(Please turn to page 27)



# The Message of Spiritualism for Present Humanity

By REV. GEORGE FRANCIS, *Pastor Francis Church of Truth, Los Angeles, California*

THE question is often asked: "What does Spiritualism mean to the world today?" The fact is that Spiritualism has a far more important message for this materialistic age than Jesus had for the people of 2000 years ago. He preached Spiritualism, but his followers wove so much theological embroidery around his teachings that the purity and beauty of his message was lost in ambiguous fogs and creeds.

If Jesus, the Christ, taught anything he taught the return of spirit. He demonstrated it while in the body—in the event of Moses and Elias on the Mount of Transfiguration—and later, after his crucifixion, when he materialized to his disciples while they were assembled behind locked doors. He continues to demonstrate it today, but the mortal mind of the mass has closed itself to his true teachings. Few, tragically few, have awakened to a spiritual realization.

Like Jesus, Spiritualism teaches that whatever a man sows that also shall he reap, and that God—the Cosmic Father—is the God of the entire universes. Scientists, at Mt. Wilson Observatory, have discovered stars out in space 500 trillion light years away. The figure is so stupendous we can not grasp it. Yet throughout all that immensity of time and space we still find God—and heaven and hell too, perhaps, if man goes there, for man takes his heaven and hell with him.

Spiritualism, like Jesus and Lincoln, teaches that all men are created equal. Some are free born. Many are born with fetters around their brain which restrict free thinking—others create them. Time was when most of the luxuries and pleasures now enjoyed by church members and others alike were thought to be evil agents of the devil. What has changed? the Church or God's laws or man's interpretation of good and evil? Slowly the fetters are falling away, but we are still enslaved.

The Principles and phenomena of Spiritualism have existed through the ages. The Bible is filled with them. The Jews included them in their rituals. The Phoenicians hallowed them. The Druids considered them infallible. The Indians were possessed of a spiritualistic consciousness.

Spiritualism teaches there is no chance; all is governed by intelligent law and order. The very matter itself pulsates with Infinite Intelligence—an Intelligence which keeps the stars and suns in their courses; the tides of the seas ebbing and flowing with perfect spontaneity; the seasons following one another as the days follow the nights. A cosmic scheme so perfect that astronomers, prophets, et cetera, can predict with mathematical exactitude events and cosmic phenomena years hence. There is no chance!

Spiritualism has a vital message for the world today. It is taking the shackles off our minds; liberating the clogged cells of our brain so that the vibrations of Infinite Intelligence may express through us; making us realize there is no death—no end to God's supreme scheme of creation. Spiritualism's greatest revelation for the modern

world—a reiteration of the teachings of the sages of all ages—is that God animates all things in all time, and that we, being imbued with God's will, are gods in the making; creators of worlds to come. Man has a far greater destiny than mere sleeping, eating, laughing, weeping and death!

Spiritualism is demonstrating to the world that there is no death; that life has always been and will always be.

The question is often asked: where do we go from here? Why go anywhere? In the great spiritual-mental universe there is no time or space—only the perfect whole of which we are a part. Only by the alchemy of nature do we appear to change "clothes," from the so-called visible to the invisible. We go from form to form only in thought, for the real "we" is ever separate from matter and form. In each of our minds we build a world apart, but the cosmic world is unchanged. The omnipotence and omniscience of God is moving within us, and God can not destroy Himself. There is no death except as man's thinking has made it so. Spirit is eternal, and we are spirits here and now as much as ever we shall be.

Spiritualism teaches that Jew or Gentile, Buddhist or Brahman, Mohammedan or Hottentot, all came from the same Source that gave life to all things, and back to that state of cosmic at-one-ment each of us must and will blend, irrespective of caste or creed, of race or color. All are brothers and sisters in reality. The vision of universal brotherhood did not originate in the mind of man. It is the spiritual essence which motivates all existence. It is the state toward which all evolved beings strive. Consequently we have organizations, lodges, nations and Leagues of Nations, all of which are trying to bring man to a common understanding through a cooperative spirit. When men and women can free their minds from the boundary lines of nationalities and the prejudices of color and creeds, and regard their fellowmen with one great thought that there are no divisions in the real world of spirit—hence we can injure no one without injuring ourselves—then will dawn the Millenium of which Jesus prophesied.

Spiritualism is a philosophy of service, and those who fail this trust are Spiritualists in name only; unworthy of the designation. Spiritualism is not a mere belief, it is a scientific reality; a living truth as eternal as the ages—a Truth impregnable to man's disbelief. Spiritualism is the Queen of Sciences because it deals with causes rather than effects, with the Spirit of Life itself. Spiritualism is the savior of the modern age because it defies the challenge of materiality and coordinates science and religion. There is nothing higher than Truth; and pure Spiritualism—*uncontaminated by the limitations of its representatives*—is a Truth of universal dimensions. It reveals life as an endless chain of experiences and revelations. There is no death! There is no separation of spirits. Loved ones do unite. That is the message of Spiritualism for present humanity.

# Christmas and Spiritualism

By HAL RUSH

*"A greater and brighter "religious babe" has been born—Spiritualism."*

**H**IGH in the heavens a wondrous star shone over Judea. Rich, effulgent, diffusive it gave light to saint and sinner alike. The frightened shepherds on the Palestine hill sides hid themselves. Others gazed timorously at it and withdrew from its radiance. Still others, emboldened, followed it and reached—Christ. This was on the eve of year 1, A.D.

Today in the religious firmament there is another wondrous star. A bright and shining celestial figure—Spiritualism. Humanity learns slowly, and again the frightened hide themselves. Others gaze timorously at it and withdraw from its radiance. And others—the emboldened ones—God bless them, follow it and reach?—the peace that passes all understanding.

Again it is the Yuletide season.

Millions are preparing to demonstrate once again that it is more blessed to give than to receive; that there is a Santa Claus—the materialized spirit of Christmas; that the magnificent gift of God—the Christ Spirit has not been made in vain.

Just as Joseph and Mary had to flee into Egypt with the infant Jesus to escape the persecution of Herod, so has Spiritualism had to flee from those willfully ignorant but lawfully powerful potentates who are blinded and surfeited with their own power.

Spiritualism has had to flee to back rooms and closets to gain strength—to approach the stature of womanhood. Now it is stepping forth from seclusion. Like David of old, it is hurling stones in the form of Universal Brotherhood from the slingshot of Truth at the giant Phillistine, Goliath—who is none other than bigotry, intolerance and ignorance of true spiritual values.

"How far that little candle throws its beams. So shines a good deed in a naughty world."

The candle of Spiritualism is throwing its beams. It is increasing in size until it is a veritable lighthouse on the coast of immortality, welcoming one and all to the haven of spiritual freedom.

Its darting rays—a harbinger of glad tidings—say:

"Here, my beloved, here wilt thou find surcease from worldly cares; here wilt thou truly learn to appreciate your part in the divine scheme of things; here wilt thou learn a new standard of conduct based on eternal values; here wilt thou be able to drop thy cares and tribulations like a tree sheds its leaves in autumn and rest, and prepare for a more glorious foliage in the coming Spring."

This is Spiritualism's message to humanity at the Christmas season.

Each of us is a Christ in miniature; each a self-appointed Santa Claus to a spiritually bewildered world.

This wondrous star, Spiritualism, is lighting the path of millions to a grander, more glorious conception of life, immortality, eternity.

Old values are disappearing. Old taboos are dying. Greed and avarice are in the throes of death. Soon Christmas, now but a date on the calendar, will be an every-day presence in the human heart.

Spiritualism has gone far in the dissemination of Universal Brotherhood. It will go farther. It will go on and on, up and up, until its pillars prove the very foundations of heaven itself.

Now it is Christmas eve.

In imagination—perhaps clairvoyantly—I see the three Wise Men trekking over the Judean hills. I am one of them! The air is crisp. Shepherds are gathered round tiny fires, their flocks huddled together to keep warm. Brilliant stars overhead pay tribute to a magnificent heavenly visitor—the Star of the East. We plod on and on, and Bethlehem appears but a league on the horizon. Our camels, resentful of being cheated of their accustomed rest, show a quickened stride as the hamlet appears.

There is a tenseness among us.

We are entering the little village, where we stop and inquire for lodging, but are told there is none. We retreat to a stable, guided by intuition, and enter. Something electrical is in the air.

A woman is lying in a manger, a newly born babe clasped to her breast. There is a circlet of light about the infant's head. Dropping to our knees, unheeding of the curious stares of man and beast alike, we unwrap our gifts and place them in the manger.

"Hosannah. Peace on Earth, Good Will to Men," we murmur.

"Hosannah. Peace on Earth, Good Will to Men," Mary softly replies.

The infant Jesus sleeps, a smile lighting his face.

It is the first Christmas.

Christmas—the one thousandth, nine hundred and thirty-second one.

Jesus, the Christ, has been crucified; his children persecuted; but the Star of the East again is in the sky. The Magi—you and I—again are taking up their journey.

We are approaching another manger; a manger in which a new, a greater, a brighter "religious babe" has been born—Spiritualism!

We drop to our knees in obeisance, heedless of the curious stares of man and beast, and cry: "Hosannah, Peace on Earth, Good Will to Men."

We are not mistaken. There is a reply—"Hosannah. Peace on Earth, Good Will to Men!"

"Now, I believe very firmly that in fifty or a hundred years theologians will be talking about the 'ether' and 'vibrations,' and so on. Survival and the possibility of communication with those on the Other Side will have become a commonplace belief."—Rev. John Lamond, D.D.

# The Evolution of Man's Beliefs

By FELICIE O. CROSSLEY

*From Primitive Dreams to Scientific Realities Man has Evolved through the Ages*

**E**MANUEL KANT said: "A dream which all men dream together and which they must dream, is no longer a dream but a reality."

Throughout the ages men have dreamed of love and riches, of power and fame, but the greatest dream of all time has been man's dream and vision of God and immortality. Irrespective of caste or creed, of race or age, the desire for eternal life has been as natural as breath and as persistent as history.

The ceaseless law of change, by which philosophies are born and die, by which nations and people rise to mighty power, and then fade into obscurity, has affected the whole scheme of human progression from the dream state of man's beginning—but it has not touched the innermost recesses of man's being. Change is the keynote of evolution. By this same token humanity is evolving from the primitive animal man up to the celestial spiritual man—however slow the ascent. That the fundamental characteristics of life are universal throughout the ages would seem to indicate that there is a definite Intelligence directing our evolution. This Infinite Intelligence—this ineffable Life-Principle—was dimly sensed by the most primitive races in remotest times. But because it could not be apprehended by the physical senses It has always remained a mystery.

One of the greatest mysteries of all time has been the creation and animation of the human form. The earliest procreative impulse was a hazy, unconscious urge. But when self-consciousness began to assert itself in the primitive human, and he consciously observed the form created by what previously had been a sub-conscious urge, man was enthralled by the mystery of birth. He then began to glorify himself that he could create so wondrous a thing as warm, animated flesh with a definite intelligence of its own. From this state of consciousness evolved the human ego. Man thought himself supreme, and as such he worshipped himself. From this self-aggrandizement was derived the sensual religious rituals which have their echo unto this day—born of the mystery of birth.

As change is the keynote of evolution, so intellectual and spiritual progress is the keynote of human growth. Primitive man realized—as each must realize at some time or other in his life—that he was not sufficient unto himself. Interest in human love and personal companionships has gradually evolved, and not until these companionships were severed by the hand of death was sorrow born. Death

became the supreme tragedy in the lives of primitives, and is today in the lives of all who love deeply.

Death knows no caste or creed. Death the impartial; death the leveler; death the inevitable, man in all his glory could not stay. Serious thoughts possessed the primitive mind. The glorification of man became submerged in the majestic silence of death. Man observed he could create a form in his image and likeness, but once created he could not save it for himself or for posterity, if death had claimed it.

Man was in a quandary. What was this power greater than he? All nature assumed mysterious proportions in the wake of such an incomprehensible mystery. Who created man? Confronted with humility the primitive was enthralled by this addition to the awe of life. Then mystery gave way to fear—a fear of the Unknown. So, for the first time through the revelation of death, he was forced to realize there is a Power superior to himself. And he bowed down on his hands and worshipped. Every form of sacrifice and ritual was conceived to appease that great mysterious Power in an effort to stay the hand of death. Religions were born. This awe-inspiring Power men call God—though each in his own tongue God is to all men in all ages, whether the man be an Australian Bushman or an Einstein.

Early man perceived death touched all things and reasoned that it must be universal. He was possessed by fear, and racked his brain for intercessors.

He appealed to the sun, the moon, the stars, the forests, the flowers, the rivers, the animals and even the rocks to intercede for him with the power of death to stay its vengeance. Thus prayer was born. But birth and life and death move ever on, uncompromising in their courses.

A longing for "the touch of the vanished hand and the sound of the voice that is still" burned in the primitive's breast. He could not conceive of an endlessness so he began to study the process of death and observed that in some ways it was similar to sleep. As the sleep of night intervenes two earthly days—so the primitive philosopher reasoned death might also be but a night between two greater days. Dreams became revelations for the coming dawn. Thus in quick succession were strange philosophies born.

The anguish of physical separation created an intense desire that finally bridged the gap of death. In dreams at night loved ones returned with messages of love and consolation. The primitive realized that life and consciousness did not end with death. Belief in immortality was



Felicie O. Crossley

definitely established. Increasing tests and proofs were given—as they have been given in all ages to all men who will receive them—that life is eternal and loved ones do unite. The primitive no longer believed—he knew. In his simple way the savage proved what scientists and psychical researchers have been striving to ascertain, that:

"Birthless and deathless and changeless,  
Remaineth the spirit forever,  
Death hath not touched it at all,  
Dead though the house of it seems."

Though we ever have with us the boasting sceptic, great minds in all ages have believed and known the Truth. Other equally great minds have anticipated the Truth but have seriously avoided everything which might tend to throw some light on the subject. In an attempt to be rational on the question of immortality, multitudes have become irrational: and in this irrationalism fear has played a tremendous part.

Notwithstanding the fogs and mists of man-made dogmas and superstitions, the Truth has ever remained with us. Outstanding scientists, philosophers and religionists, and leaders in the realms of literature, art and music, have testified their belief in immortality and spirit communion. Throughout history inspired persons have faced death with the sublime serenity that comes with knowing the truth about the eternal question of all ages: "If a man die shall he live again?"

Christna, Zarathrusta, Confucius, Buddha, Jesus, Mohamet and other illuminated souls—and the religious martyrs of history—all have carried a merciful message to a world possessed by the scepticism of an evolving civilization. Jesus has been immortalized simply because he transcended death and left an incomparable message of hope: "Because I live ye shall live also." From behind closed and locked doors he materialized to his faithful disciples. But Thomas would not believe until he had seen the nail prints in the Master's hands. Others have also disbelieved in the face of irrefutable evidence. O, world of little faith!

But such has been the affect of book learning. In his search for knowledge man's heart has grown insensate to the finer attributes of life. Socrates taught a superb philosophy of immortality. Yet when he was forced to drink the hemlock because of his faith, his disciples failed to grasp the import of his mighty inspiration, and doubted. In gentle tones of reproof he said to them: "Is it not strange after all I have said and done to convince you that I am going to the society of the happy, you still think this body to be Socrates. To die and be released were better for me." Plato, Aristotle, Empedocles, Cicero, and other brilliant philosophers, ancient and modern, have testified impressively to their belief in immortality.

From the realm of science have come innumerable testimonies of belief. Sir William Barrett, Fellow of the Royal Society, said: "I am absolutely convinced that those who have lived on the earth, can and do communicate with us." And who can discount the testimony of such a venerable man of science and letters as Sir Oliver Lodge, who declared: "I tell you with all the strength and conviction I can utter, that we do persist, and that people over there are still interested in what is going on here, and are able from time to time to communicate with us." These two

brilliant and honored men speak for the most outstanding men of science.

What a pity that so many doubt the reality of a spiritual world and communication with its denizens? The greater marvel would be—not in its reality, but in the possibility of its unreality. As Maurice Maeterlinck, the distinguished poet-playwright said: "It has always seemed incredible that there should not be a future and that we should not be able to know the future."

Literature and drama have been immortalized by their philosophy—put to music they become sublime. Shakespeare is without a rival. In Macbeth and other literary creations of his genius, ghosts walk with men and talk of common things. Tennyson's poetry has endeared him to millions by its intimations of survival. What wise admonitions he gave to all who would commune with the so-called dead:

"How pure in heart, how sound in head,  
With what divine affections bold  
Should be the man whose heart would hold,  
An hour's communion with the dead."

And then to take away the awe of spirit visitations, to bring them close to our hearts and everyday affairs, Longfellow wrote:

"All houses wherein men have lived and died  
Are haunted houses. Through the open doors  
The harmless phantoms on their errands glide  
With feet that make no noise upon the floors."

"We meet them in the doorways, on the stair  
Along the passages they come and go,  
Impalpable impressions on the air,  
A sense of something moving to and fro."

How many of us have felt a sense of something moving to and fro? But so many have the fear of ridicule, are afraid of the opinions of their sceptical friends and neighbors. But notwithstanding prejudice and fear spirit communication has made history. The destinies of nations and of people have been influenced by messages from the spirit world. We all know of Abraham Lincoln's experiences with mediums and how their messages influenced some of his most important decisions. The royal houses of Europe all have had their mediums. The whole world has marveled at the mysterious influence of Rasputin, the monk, over the late Czar and Czarina of Russia. Rasputin was a medium of great powers. But greed for political influence and wealth caused him to resort to black magic. He prostituted his gifts, ultimately causing to be destroyed, not only his sovereigns but his nation and himself.

Herr Zunkelhorn, once known as the immortal mystic of Germany, was the official psychic of the House of Hohenzollern and the House of Hapsburg, the fall of which he predicted to Kaiser Wilhelm. "Absurd," was the Kaiser's reply when the psychic warned him. He was so angered by the prediction and further admonitions that he deliberately provoked the fates, refused to see the "hand-writing on the wall," and finally dismissed the medium who had been with him from early childhood. We all know the truth of the prophecy. The House of Hohenzollern went down in dishonor and the Kaiser was banished from his country.

(Please turn to page 14)

# Andrew Jackson Davis, the Neighbor

By GUSTAVE P. WIKSELL

*"It must be clear that the revelations of Davis were for the time in which he lived."*

**D**URING the last few years of Davis' life I was a close neighbor and a regular caller at his home. He was fond of his friends and held for years open receptions in his home on Sunday evenings. I never remember to have seen him alone in these occasions but I had many happy talks with him while walking. He liked to walk with one who would keep step, and he was a quick and active walker. Always full of cheer and witty remarks he never referred to his great works of the past and no one would suspect from his conversation that he was in the least interested in psychic matters. He was not, as some contended, out of patience with the Spiritualistic Movement, but he deplored the lack of progress he saw in it and the waste of time and energy on the endless repetitions of phenomena by veteran Spiritualists who should, he thought, be engaged in more useful work.

Davis loved children and believed that they should be the first thought of all spiritual endeavour. He founded the Children's Lyceum and wrote under inspiration a complete manual for their conduct. It is to be deplored that this department of activity has not been developed since his day into what it should be—the central activity of all Spiritualist Societies. Not that the ideas of Mr. Davis should become crystalized into a creed—for that would be most displeasing to him—but that a constant improvement in the work should be manifest. Dr. Davis—for he practiced medicine for his livelihood—had an office in which he received patients in the rear of the Webster Pharmacy on Warren Avenue in Boston, some three miles from his home. This distance he walked twice a day and kept fit as a soldier. He was erect and active until near the end of his earth life.

Clairvoyant vision in his diagnosis gave him a great advantage and his remedies suggested by unseen helpers were very efficacious in cures. Herbs and simple curators seemed to be the basis. His cucumber pills are still made by those who helped him.

Although Dr. Davis was not looked upon as a leader by his contemporaries, and more clamorous voices had driven him into silence, he never had a harsh word of criticism. He spoke in a humorous way of the toys and foibles of many who had become leaders in the movement in which he had played such a prominent part.

About the time Davis took his "departure" the fashion in spirit controls was "ancients" who taught reincarnation, and most mediums were held to be reincarnations of kings and queens of Egypt and Syria—or at least some prince of ancient Greece. Davis deplored this and warned his hearers that they were in the hands of "Diakka" or earth-bound spirits. This called down on his head a verbal storm from those who liked to clothe themselves in the mummy tinsel of mouldy kings, and he was read out of the ranks of the Spiritualists of his day. He made no protest but calmly and smilingly took up his medical work

and lived to the end of his days without a bitter word or thought. He chose few friends though he never seemed to reject any who came to him for help or light.

It must be clear that the revelations of Davis were for the time in which he lived. He would be the first to protest against a system or cult to be founded out of him.

All that we receive from spirit worlds come through imperfect media and must be so judged. The realms of spirit are so vast that a thousand books may come from spirit sources, no two alike or in exact agreement, yet all true in time and place of the inspirer. The danger of course is in the "man of one book" who would bend all others to it.

A new age is dawning and new and greater revelations must be on the way.

## For Spiritualists' Consideration

By FREDERIC HARDING

**T**HE explanation of the lack of respect and admiration for expressed Spiritualistic religion today may be found to some extent in a reading of George Lawton's new book, "The Drama of Life after Death." Amid floating bits of scathing and scurrilous comment on American Spiritualism are to be found items of discerning and undeniable criticism that lay bare like a surgeon's scalpel. One must conclude that the cause of the delay in fulfillment of the "sweeping of the world" by Spiritualism resides in the behavior and policies of many mediums. Many lack a realization of the supreme and tremendous responsibility which is theirs as contemporary custodians of God's ancient Truth, and as relays in the chain of communication between two vitally interested conditions of man's eternal existence.

Judicious observers, frequently heart-sick with loving longing for the voice that is, to them, still, turn away grieving afresh from some of the public message services on Wednesday nights—a standard phase of our Church life here in America—when it is announced that everyone present shall get a message in return for an admission fee of twenty-five cents. Some judge, from what goes on, that mediumship can be turned on and off like a water-tap. Questions of sensitive attunements, delicate vibrational reconciliations and the authentic contact which excludes the interpolation of ideas from the instrument's native consciousness, are psychic factors unknown and unregarded.

The Sunday night services—which, if ever, should reflect devotion and true spirituality—proceed along sweet and uplifting waves of thought, very often, until the portion of the session devoted to communication. Suddenly and deplorably, the mental atmosphere is often transformed to that of the real-estate office and the employment



agency with the major part of the audience in the role of beseeching enquirers for prophecies of future material benefits. True enough, it is the audience which debases the service here. But they would cease to do so if they knew that only communications which would bring solace and lift the bowed down heart would be given by the church mediums on Sunday nights.

#### THE EVOLUTION OF MAN'S BELIEFS

(Continued from page 12)

The spirit visitations on the battle fields of the World War are not legend. They are gloriously true.

There were three divisions of British troupes in the battle of Ypres. Before the grim cythe of the reaper of war most of these bodies of young and virile manhood were laid in a mighty pile of blood and shell, leaving a mere handful to hold the retreat position. Unburied dead littered the shell-pocked hell of No-Man's Land. Suddenly word flashed like wild-fire through the depleted ranks of "Tom-mies" that a horde of Germans—a hundred-thousand strong—were advancing to complete the carnage. Nearer and nearer came the grim-visaged monster of war. The "Tom-mies" gripped their rifles in hopeless determination to hold the line until the last drop of blood was drained from each man's body—though certain it was but patriotic suicide. But as the Germans advanced they were apparently stopped by an invisible, insurmountable barrier that turned them in mad retreat. For a moment the "Tom-mies" were astounded, but quickly grasping their opportunity they leaped the parapet of their trenches and pursued the fleeing enemy, capturing many of their number. Later, at Intelligence Headquarters, in answering the question, "Why they retreated?" the Germans replied: "We were outnumbered by thousands of English troops."

The amazed British denied this, stating that had the Germans advanced, so few was their number, they would have been wiped from the face of the globe. In frank disbelief the captured German officers sneeringly asked: "Do you think we are fools? We saw an unconquerable host of English soldiers rise from among the dead and out of the shell-holes of No-Man's Land to stand with ready bayonets challenging our advance."

"Spirit Buddies" had not failed. It was as though echoing above the blast of shot and shell the words from invisible lips rang out:

"We do not sleep though poppies grow  
In Flander's Fields."

And who can refute the testimony of the French soldiers at Verdune, led on to victory by a glorious vision of Joan of Arc in full armor and with flaming sword held high, mounted on a snow-white horse, riding the clouds of war. What majestic inspiration! In response each soldier shouted the immortal cry: "*They shall not pass!*"

Throughout the ages, the Spirit Monitors of the race, have cherished the rights of men. In the throes of war and devastation; in the majestic presence of death; in the stress of sorrow and suffering, men's souls reach out and know there is a God and that life is eternal!

"And because Thou art, O God,  
I am, and ever shall be."

## BOOK REVIEWS

**TECHNIQUE OF THE MASTER**—The Way of Cosmic Preparation. By Raymund Andrea, F.R.C., Grand Master, Rosicrucian Order, Great Britain. Purple cloth binding, 174 pages. Price \$1.85 net. Published by Rosicrucian Press, San Jose, California.

The "Technique of the Master" is a book in which the author delineates all that its title implies. It is a message written for those seeking the path to a higher life on earth; to those desiring mastery over the circumstances of karmic conditions. As the author is one who is considered to have "attained," his guidance in the technique of discipleship is of utmost reliability. Most often teachers lead the student into a maze of terms and abstract theories which leave him thoroughly bewildered, far from the goal he anticipated. Mr. Andrea's treatise is masterful and, if followed, will lead the earnest student in a rapid and simple way to the attainment of Cosmic Consciousness and the attendant psychic revelation of life's mysteries. Recommended.

**PSYCHIC UNFOLDMENT**. By William Gordon, D.D., Ph.D. Blue suede binding, 171 pages. Price \$2.00. Published by Oxford Press, 2006 N. Argyle Ave., Hollywood, California.

One of the best indications of this book's value in psychic unfoldment is that of late we have been asked repeatedly if we have read Dr. Gordon's new book. It is decidedly unique in the presentation of its subject matter, as it gives all phases of psychic and mediumistic development in a detailed and comprehensive manner. It deals with our relations with the spirit and astral world. The minute instructions on development technique are interspersed with thoughtful and revolutionary philosophy from "spirit sources." A useful book to students.

**BACON**, a Book of Verse. By Kep Taggart. 153 pages, bound in red fabrikoid, gold stamped. Price \$1.50. Published by the author, 225 S. Lafayette Park Place, Los Angeles, California.

Kep (K.E.P.) Taggart is probably one of the most original—though perhaps not yet the best known—of modern poets. Hers is not the style dictated by rhetorical precedent, but a free and restful cadence "flows" through her human, gems of thought that makes of them a fireside companion.

The author lives not alone for life, but with life, observing all its manifestations in a thorough appreciation of their value. The least of creation is a profound revelation to her—and not one bit of life's humor is ever lost. Once read you will want her books on the table by your favorite chair, and your guests will also appreciate them.

**THE CRAZY QUILT**, (Price 75c) also by Kep Taggart, is another poetical delight, uniquely covered in a cardboard representation of an old fashioned quilt. Each patch has a tale to tell depicting an experience in life—for as an old fashioned quilt is made up of patches of different materials and color, so life is composed of different patches of experience. Miss Taggart is a poet-philosopher-humorist blended into one.

# "The Stars Incline but Do Not Compel"

By R. VERNE HINER

*Your Birth Sign and Its Influence and Business Predictions for January*

## Sun Reading of Capricorn

THE Sun is in Capricorn from December 22 to January 20. It is ruled by Saturn, the planet of obstruction and is pictorially represented by the goat.

In appearance many of these people are of average height, quite slender, with rather long, thin features; character lines in the face; small, weak eyes; thin, silky, dark hair and dark complexion. Their vitality is usually very low but once past infancy they exhibit a tenacity that is truly amazing. In old age they seem to "dry up" into a mass of wrinkled skin and bone that is all but imperishable because of the Saturn ray.

The typical Capricorn is very industrious. They are born leaders and organizers but chafe under restrictions and dislike particularly to take orders from others. They resent interference and seldom meddle with the affairs of other people. They are capable of attaining great heights because they are ambitious and persevering. They make the most of their opportunities and usually succeed through their own merit and efforts. They are very conservative and practical, being especially careful and discreet in money matters. They love order and are easily confused when working with people who have no system. They are adapted for practical work connected with the earth and its products; real estate; civil and mining engineering; prospecting and mining. Some of the best college professors, teachers and instructors are Capricorn people.

In the practice of mental healing the characteristics of this sign are very desirable, because, if developed, they have strong concentrative powers.

They are quite sympathetic although not impulsive or demonstrative. Consequently they often appear cold and indifferent when exactly the opposite is true. They are quick to know their friends, and can discriminate between flattery and sincerity. They find it difficult to forgive a real or fancied injury. But if they once give their confidence and friendship they are loyal.

These natives must strive to overcome selfishness and self-distrust. Many of them see all the faults in other people but overlook their own. The Saturnine quality of the sign makes them jealous and suspicious of the motives of others. This causes them much unnecessary worry, often resulting in habitual melancholy. Most of their ill health seems to rise from despondency, melancholia and worry.

As Capricorn rules the knees these people often suffer from injuries to the lower limbs. They suffer with weak eyes, heart and lungs. Due to poor circulation indigestion is very common with them.

They find the most congenial companions and friends among those born in Taurus, Virgo, Pisces and Cancer.

Some famous people born in this sign are: Woodrow Wilson, Benjamin Franklin, Charles Wakefield Cadman, Lloyd George, Bebe Daniels and Marion Davies.

## Lunation Readings for January

EACH new Moon indicates to all students of Astrology the influences which will prevail until the next New Moon occurs, twenty-eight days later. We, therefore, draw our conclusions concerning the conditions in the United States for January from an observation of the lunation chart erected for Washington, D.C. at 6:23 a.m. December 27.

In comparing the planets of the United States chart, we find that most of them will fall into the seventh house of the January lunation chart. Therefore, we may expect a great deal of activity in partnerships, marriages, contracts and lawsuits. Open enmity may be incurred with servants, laboring classes or like matters.

Relations with foreign nations will be more favorable, despite the fact that some secretive measures will be introduced. Some difficulty over service is indicated. But since this aspect comes from mental signs it will be largely confined to destructive criticism. From the same house comes a benefic ray from Jupiter to Mercury, the planet of writings, which will tend to give us a better understanding of foreign nations through our ambassadors.

Motion pictures will also be favored. Products of the ocean and oil will be benefited as far as influential people are concerned although exportation of these products will not prove profitable.

The laboring classes may be antagonistic in their actions and words towards employers and government, but they will receive considerable help this month due to a conjunction of the transiting Jupiter with the natal Neptune in the employment sign, Virgo. Judges and bankers and those in command of affairs will take more interest in the welfare of the public. Religion and science will be benefited by the same aspect.

The Sun and Moon in conjunction in the first house denotes improved employment conditions. This may cause new professional activities to flourish noticeably during the month. The inclination to be extravagant beyond one's means, and to take desperate chances to rehabilitate fortunes, will cause some new losses. After these projects are launched the Moon opposing the natal Sun will indicate a tendency to be dilatory in carrying propositions to completion. Therefore, it will be advisable to go into new matters carefully and once into them to carry on consistently and courageously.

Financial matters will not be satisfactory as we would wish them to be. Saturn, the planet of procrastination, rules the house of finance. So there is little hope of much financial freedom at present. However, there is a constructive side to this position for it assures that what financial gains are made will be built on a firm foundation.

Some unusual manuscripts and inventions will be produced this month. Home conditions, also lands, mines,

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# High Lights of the N. S. A. Convention

By REV. ALFRED H. TERRY

*Pastor of the First Spiritualist Church, Washington, D.C.*

*Dear Mrs. Crossley: I was sorry that your splendid paper was suppressed at our N.S.A. Convention in Chicago because I understand it was a very instructive and interesting issue. Am enclosing money for copies.*

*I am also enclosing an article on some important features of the convention which were also suppressed and I hope you will find room for this article in your paper.*

—Alfred Terry.

THE convention of the National Spiritualist Association held in Chicago was an important one, as a certain question which has been agitated within our ranks for some years was definitely settled. It concerned our National Body making laws, which would bar from our platform different occult subjects and thus restrict spirit teachings.

With the passing of our beloved past president, Dr. Warne, who was ever an exponent of free thought and free speech, a shadow, like an ominous cloud, began to descend upon our National Association. Gradually it has been growing in size and increasing in darkness. This shadow was cast by those *within our ranks* who are seeking to make of our sublime cause just another religious creed, with restrictions and boundary lines beyond which one cannot go and remain a Spiritualist.

These people grew so in power, that in the Detroit Convention two years ago, they were able to bring various resolutions before the delegates, barring certain occult subjects. A year was given for consideration. At the next convention, in Kansas City, the delegates vigorously defended the use of free thought and free speech upon our platform. Consequently these people failed in their attempt to have restrictive laws enacted.

Those controlling this Movement—being determined to restrict our platform so that it would conform to their personal opinions—did not accept as final the expression of the Kansas City delegates on this matter. It was brought up again at our last convention in Chicago where it was defeated by the delegates assembled.

At this time the question was raised by certain sections of the President's message. One point was as follows: "Reaffirmation of the laws of the Association in regard to the teachings that may be allowed upon the platform of Societies affiliated with the National Spiritualist Association." The phrase, "reaffirmation of the laws," is misleading, for it conveys the idea that such confining laws have been made in our National Body. This is not the case. There were resolutions made to this effect, which have since been repudiated by the entire convention, but no laws.

The other part of the President's message referring to this matter reads as follows: "A clearly defined statement of what Spiritualism as presented by the National Spiritualist Association stands for, and presents to the world as

its accepted understanding and teachings of the philosophy and religion of Spiritualism."

The committee on the presidential message was composed of Mr. Blinn, chairman, Mrs. Elizabeth Harlow Goetz, Mrs. Smith and Mrs. Schmitt. It was due to the fairmindedness and breath of vision of the members of this committee, that this important matter was definitely settled on the floor of the convention. Referring to this part of the President's message the committee said: "With regard to the teachings to be presented on our platform, they should be guided by the individual society and conform to the Declaration of Principles."

As this statement was presented to the delegates Mrs. Goetz rose as a member of the committee and stated that "it was the spirit of the committee that our platform must be maintained upon broad and liberal lines." Her remarks were met by an enthusiastically affirmative applause, and this part of the committee's report was unanimously sustained by the delegates.

Thus it was definitely settled that our National Body make no laws which aim to limit or restrict the spirit teachings of Spiritualism. Our teachings are founded upon our Declaration of Principles, which are broad enough to give free expression to all occult thought, which relates to the infinite possibilities and sublime destiny of the soul of man.

The Committee on Resolutions which consisted of Rev. Burroughs, chairman, Mrs. Adams and Rev. Ollah Toph presented for the consideration of the convention some splendid resolutions which were acted upon and accepted. There was not a single resolution among them which sought in any way to circumscribe the platform of Spiritualism. So the spirit of this convention was thoroughly progressive. It reflected the power and glory of Spiritualism as a far reaching religion, in which narrowness, bigotry and intolerance play no part.

On Saturday morning, an interesting session brought out a very important point that Spiritualists throughout our country and abroad should know. Some within our ranks, have been led to believe that there was a law in The National Spiritualist Association against teaching Reincarnation from our platform. It was clearly brought out at this session that there was no such law.

Concerning this matter Mrs. Goetz on the floor of the convention said that some of our best people believe in Reincarnation and teach it, and it would be absurd to drive them out of our organization because of this, as we need all the strong workers we have and we cannot afford to lose them.

Upon hearing this Dr. Julia Walton rose and told of one of the largest and richest Spiritualist Churches in Michigan which has withdrawn from the N.S.A. because of the impression that it could not remain in, and continue to

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# Truth Crushed to Earth Must Rise Again

By DR. H. DUNCAN MCFARLAND

*A Courageous, Fearless Expose of the Causes which Are Degrading Spiritualism*

IN compiling these thoughts concerning the present trend of organized Spiritualism an effort is being made to avoid as completely as possible any petty controversial matter. Yet to justify its publication the facts must be adhered to conscientiously—with complete indifference to the “soft peddling” tactics so often employed by political factions, even among Spiritualists.

Progressive Spiritualists are unanimous in the opinion that Spiritualism, as represented by all organized groups, needs a social and moral revolution. A score of indications point to its necessity. The imperative need is for some spiritual genius to come to our rescue, take the helm of our craft and steer us into a sane course that will bring honor and credence to this noble but leaderless Cause. However, it is necessary that politically-bent individuals be excused as the logical contenders for a trust so great.

The tragedy of the past indicates emphatically that no condemnation is too strong for the bigoted procedure of organizational tyrants, who clothe their ambitions under the guise of spiritual pretensions, to the detriment of a great Truth. Guided solely by self-aggrandizement, they have directed our cause into a materialistic and spiritually degrading fog which has obscured our true Principles from the masses. At the same time they impose upon our people belittling restrictions which belie the purpose for which we are organized, breeding a spirit of intolerance and oftentimes rebellion. In view of this, there is little wonder that out of the millions of Spiritualists—in belief—in the United States, there are less than thirty thousand who actually belong to Spiritualist churches. Hungry for church affiliations many thousands of these actually attend other denominations, though not subscribing to their tenets. This fact alone proves conclusively the colossal failure of our leadership. Think of the astounding strength of the National Spiritualist Association under the Harrison D. Barrett administration in the early days of our Movement, and then compare the gradual decrease, which has reached lamentable proportions, until a sense of broken faith with spirit inspirers forbids publication of the present membership. The depreciation is heart-rending. What lies back of all the sincere dissidents from our ranks? The inglorious selfishness of individuals! Why can not Spiritualists rise above individualism in the pursuit of spiritual nobility as befits our Cause?

It is natural that many of our so-called “Spiritualistic demigods” should be amazed at the courage which is necessary in such a revolutionary Cause as this. But Truth undisguised ever confoundeth! Yet even a slumbering conscience should not fail to draw within the offenders’ comprehension the real facts which threaten their self-content and *quasi* power. Dare they take refuge in discordant laughter and indifference to the principle involved—expounding pseudo-oratorical phases disguised in ambiguous terms with intent to deceive? Such satire befits a Nero who laughed while Rome burned.

It has been demonstrated frequently that none are so blind as those who actually refuse to have their eyes opened. Such an attitude prevailed among the inhabitants of the Dark Ages, and was a hindrance to spiritual and intellectual progress. Surely none of our people will want to be in this category by refusing to observe the glaring facts which explain why modern Spiritualism, as a religious Movement, is a tragic failure. Who will wish to be blind followers of leaders who have failed to honor the trust imposed in them, and have brought our Cause into public scorn? It is not enough to say that every great Cause has suffered. Such negative “alibis” are invalid.

Witness the phenomenal growth of Christian Science— which borrowed its precepts from previously established teachings. Its wealth and membership are amazing. Spiritualism may have suffered from the folly of its members, and commercial attempts by some of its representatives— but Christian Science bears a like blame. If people have been deceived occasionally by pseudo-communications in Spiritualism, how much more gravely is the Christian Science mother deceived who allows her child to die of a painful malady rather than call a medical physician—all the while she sits by, affirming *the error of matter and sickness*; or the Christian Science husband—blinded by faith—who watches his wife die in the throes of childbirth while he affirms, “There is no life, truth, intelligence nor substance in matter.” And these are not exceptional cases. If the truth were known there are thousands similar to them. Yet Christian Science prospers simply because it has a wisely organized leadership. Personality is never allowed great influence in its ranks. Therein Spiritualism is most noticeably different as an organization. It is possessed by personalities and petty, political ambitions.

Our membership is subjected to the personalities of its leadership, many of whom attempt to rule with a proverbial iron hand. Offenders—which refers to those who differ in opinion with those in power—are judged with an oligarchical finality which defeats the end of justice. They are not allowed a public hearing, regardless of their injury and mental suffering.

Our platforms and press are rigidly censored and oftentimes enslaved by the personal beliefs of those in influence. Should a “bystander”—with a sense of justice and loyalty to the spirit of fair criticism—attempt to express his views, he, too, is classified as an “offender” and politically exiled with others who have suffered from gross injustices at the hands of a controlling minority. Such a case is fresh in the minds of the delegates at the recent N.S.A. convention where a dignified and valuable literature was suppressed because in the spirit of “justice to all” it published a viewpoint not entertained by those in power—a viewpoint unchallenged as to its authenticity, and its contents verified as correct by a score or more. While this “spiritual travesty” occurred, on the same literature table from which this magazine was barred, appeared another

Spiritualist weekly paper with the following in a bold box on the editorial page: "Congress shall make no laws respecting an establishment of religion, or prohibiting the exercise thereof; or *abridging the freedom of speech, or the press*; or the right of the people peaceably to assemble and to petition the government for a redress of grievances." (Constitution of the United States.)

Yet an association which boasts of a broad vision, which eternally cries against the oppression caused by the secular press and other denominations, shamelessly resorts to the same tactics within its ranks. Frequently do we hear some—who attempt to crush those who differ with them in their own organization—resort to bitter invectives and accusations of impious and tyrannical deeds; all the while they are doing identically the same thing. It is as though "an eye for an eye and a tooth for a tooth" was "good for the goose but not for the gander."

**L**EST we forget to inspire a spirit of justice and fairness to all in presenting the following facts we wish to remind our readers that there are several sides to a question. We present one side and leave it to those challenged to present theirs. The facts themselves need airing so that stagnant conditions—which breed disease and death—shall be cleansed by the inflow of light. Star chamber sessions and business secrecy have no place in a spiritual organization. Because of the decline in our finances and membership, and because we believe a knowledge of the causes may help to eliminate further wrong, to inspire frankness we quote our sources of information. The reader will, no doubt, realize the necessity for such procedure. Concerning membership and conditions N.S.A. Secretary, Harry Strack, writes to Vice President Thomas Grimshaw in a letter dated July 10, 1931, excerpts of which follow:

"It is reprehensible when we stop to think that the U.S. is the mother of Spiritualism and yet our chartered societies are about one half the number reported in the British Union . . . The report showed a loss in membership. . . *It is time the N.S.A. took stock of itself. If the patient is sick then let us prescribe some remedy!* Why all this secession? Why all these independent associations of our churches? Why all this persecution and prosecution of mediums? Is it because the opponents of Spiritualism think it a lost cause, and they can now crash without opposition? Has the N.S.A. lost its dynamical, magnetic energy? I think not, *it is just sleeping.*"

Secretary Strack makes some pertinent points. In a letter dated July 14, 1932—a year later—addressed to Judge Fred E. Stivers, N.S.A. Executive, Secretary Strack comments on the General Assembly affair, the following of which are excerpts:

"I mailed you a copy of my letter addressed to the Vice President, Thomas Grimshaw, in reference to New York churches affiliated automatically with the N.S.A., and in my opinion of the only legal way that end could be accomplished. Saturday I was rewarded for my pains in daring to think or express an opinion. Mr. Grimshaw writes me: 'The manner of procedure in inviting the churches in New York State, who dissent from the action of the late Assembly convention, to affiliate directly with

the N.S.A., will no doubt be outlined by our Chief Counsel Barwise.'

"There you have it. I am not supposed to think. Is the secretary of the N.S.A. just an automaton or have the N.S.A. members put him in office to express himself for their best interests? If Mr. Barwise is to do all the thinking, *why doesn't he think and put his opinion in writing* so that we will have something to be governed by. The action of the N. Y. Assembly was expected and before it happened it should have had a legal opinion from our Chief Counsel for guidance when it did occur. Forewarned is to be forearmed—but that does not seem to apply to our Chief Counsel . . . I have no knowledge what Mr. Barwise wants done, and not knowing what is expected of me, what can I say or do in the matter? (Referring to technical inquiries directed to the secretary.)

"Judge, I never told you I attended law classes a number of years ago, and while in this office I have frequently consulted with Attorney Sedgwick and paid him out of my own funds for his advice. Many of my opinions are predicated on advice of Mr. Sedgwick, especially is the one sent to Barwise . . . . .

"In Toledo when general missionaries were appointed who brought up the legal point that a principal was responsible for the acts of its agent: that if a missionary representing the N.S.A. in the course of an address assailed mediums publicly and denounced them by name as fakes and frauds, the N.S.A. was liable and subject to a libel suit. This very thing happened during our N.S.A. convention in Toledo. Did Barwise, who was then appointed Chief Counsel, advance that legal point? No, it was the secretary who "was not supposed to think" who raised the issue, and Mr. Barwise had to admit that the secretary was correct . . . I don't cite these things to brag of what I did, but rather to show the point raised should have come from another direction—but did not! Should I remain silent also? I sometimes get discouraged and think what is the use of inviting sarcasm . . . I do not do the things I do or say the things I say to be unduly officious; I express myself for what I firmly believe are the best interests of the N.S.A.

"I sometimes wonder if better work for the N.S.A. would be accomplished if an automaton, or yes-man, was in this office . . . I wonder what would happen to the N.S.A. if the few who seem to think they are appointed by divine providence to do the thinking for the N.S.A. should pass out? There will be thinkers when these few are gone, even if these few are disposed to think there are none but themselves."

Secretary Strack no doubt has faced many serious breaches of executive ethics if the above are samples. It is such a total lack of respect and consideration that has marked the decline of our Movement. Much as we might personally desire to refrain from letting the public know of our gross mistakes in judgment and leadership, the time has come when the facts must be faced. Spiritualism, as an organization is afflicted with a cancerous condition which requires the sternest methods to eliminate. The public recognizes the affects of our disease but not its cause. *We have come to the place where the Cause must no longer be held responsible for the inefficiency of its leader-*

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# Freedom of Spiritualism's Press Denied

EDITORIAL REPORT

**I**MBUED with the spirit of democracy—upon which the very basis of American freedom is founded—the editor has always contended that that portion of the Constitution of the United States which assures us freedom of press and speech should be adhered to religiously.

Perhaps no other group and teaching, within the history of publications, have suffered as the result of an unfair, prejudiced and scoffing press as have Spiritualists and Spiritualism.

Editors and writers within our ranks have lamented the fact that though Spiritualism has been attacked bitterly by a prejudiced and uninformed press, it has never been allowed space for defense. Even a most cursory survey of Spiritualistic editorial comments covering the past quarter of a century will disclose resentment of this undemocratic, unconstitutional procedure. In the November 19, 1932, issue of the "Progressive Thinker," the editor, M. E. Cadwallader, writes:

"We are constantly reading articles on Spiritualism in the secular press, written by those who have little or no knowledge of the subject of Spiritualism, and these articles are calculated in very many instances to mislead the public.

"It is high time that our people arouse themselves and protest to the management of the secular press against the injustice of presenting only one side of the subject and refusing to accept articles which would present the side of Spiritualists.

"Let the Spiritualists band themselves together for justive and fair play."

Mr. Cadwallader voices the same attitude harbored by various leaders in our Cause. For years the "National Spiritualist" and other Spiritualistic press have stressed this same problem—the lack of fairness in the secular press.

And yet, strange and unbelievable as it may seem in a spiritual Cause, the very same discrimination and lack of freedom is being displayed by the editors of the "National Spiritualist" magazine.

The subscribers, which largely are members of the National Spiritualist Association, are given only such items as the editors wish. As a result instead of the "National Spiritualist" being the true official organ of the N.S.A., as an association of interested people, it is but the official "mouthpiece" of the executive officers. Its pages are barred to those whom they oppose. The matter appearing conforms to their personal beliefs and advantages, notwithstanding the fact that Spiritualism is a philosophy based upon teachings from the Spirit World.

We saw no mention in the N.S.A. Convention report, in the "National," of the defeat of certain resolutions discussed by Rev. Terry—a delegate—in the present issue of this magazine under "Highlights of the N.S.A. Convention." Though the "desirability" of these resolutions was commented on at length when they were first presented three years ago, their defeat after a magnificent speech by Rev. Elizabeth Harlow Goetz and others was never mentioned.

It is a betrayal of our principles to attempt to place personal restrictions upon the teachings from the Spirit World. Who is the divinely appointed, infallible judge? That the spirit teachings show the same diversity of opinion as the cults of earth would seem to indicate the naturalness of the Spirit World and the continuity of the multitudinous personalities which constitute the earth's population.

Spiritualism was not founded to inspire a new cult or creed—as some of our present leaders would have us believe. Its supreme purpose is to prove the demonstrability of survival. The most important question in the world is to ascertain "if a man die shall he live again," and that can only be proved by communication with those who have experienced transition. Churches throughout the world teach immortality. Spiritualism is differentiated only because it proves what heretofore has been hypothesized on faith alone.

If our leaders were broad-visioned they would not attempt to enforce the acceptance of any particular teaching. Our Principles are of such nature that they include all truths. A Catholic, Methodist, Theosophist, Rosicrucian, Buddhist, Mohammedan, Parsee or Hebrew could easily find comfort in our fellowship, if we did not argue over doctrines. If the evidence presented in Spiritualism is not sufficient to convert people, then we had better improve our evidence.

Indeed, any effort to enforce converts to Spiritualism or make of it a new system of doctrines will not fail quickly to defeat its cause. We must insist that the Spirit teachings be free from the limitations of man's belief. If the public does not approve of a certain teacher's philosophy, the medium or speaker will soon find it out by a decreasing congregation. On the other hand, if the public is interested in teachings not permitted on our rostrums it will go where it gets them—whether or not we would wish it. This, also, would be evidenced by a diminishing congregation. This same rule may apply to the communications. It is time we are determining our weak points. Yet when some of us are courageous and conscientious enough to try and correct the fault by first bringing it to the attention of the members, we are instantly "put on the black list."

We question why there are several million registered Spiritualists in America and yet only between thirteen and fourteen thousand affiliated with the pioneer body, the N.S.A., when in past years that number was considerably larger? Yet such a query brings condemnation. Why?

**P**REVIOUS to the Kansas City convention Rev. E. Lee Howard wrote a most appealing article under the caption: "Is Unity Impossible for Spiritualists?" By this he had hoped to inspire a sane course of reconciliation between the N.S.A. and G.A.S., to be affected during the convention. But he was doomed to disappointment for one of

the most tragic instances in the history of the Movement occurred.

In the February issue of this magazine Rev. Howard wrote a post-convention article which was thoughtful, impartial and scholarly—a last vain attempt to stir our National officers into a reconsideration of inviting the Assembly to return to the fold. But so stubborn was the attitude of certain members of the National Board, and so adamant were they in their determination not to concede to any "middle ground" for reconciliation, that the G.A.S. has been hopelessly lost to the National under its present, uncompromising regime. However, *it must be understood that not all of the N.S.A. officers shared this attitude.*

Dr. Howard's intelligent and earnest appeal to the reason and sincerity of our National leaders met with unfeigned disapproval. Though he stated repeatedly concerning his "unflinching allegiance to the National," official eyes were blinded to the spiritual and ethical challenge therein.

As a result of these articles the publisher of this magazine was reprimanded and told by National Trustee Harold P. Courtney that she had better write to President Whitwell at once or it was doubtful if her magazine would be allowed on sale at the Chicago convention. She did so, explaining her loyalty to the National Body. At the same time she wrote of other controversial details in a thoroughly sincere and frank manner. The reply from the National President was most courteous.

Notwithstanding these official diplomacies the problems were not solved, nor any attempt made to rectify them—though they were concerned wholly with the welfare and success of the National Association.

At the N.S.A. convention in Kansas City, 1931, Rev. Arthur Ford was sent as the official representative of the New York General Assembly of Spiritualists, bent solely upon trying to solve the differences between the two organizations, so that a restoration of harmony might result. His appeal also met with failure. Of the occasion he wrote in the November, 1932, issue of this magazine:

"Last year I went to Kansas City with full authority from the New York State, with 134 churches, to present a plan to the delegates, whereby New York would again be part of the Movement. After the most absurd kind of political effort, and the threat of secession on the part of numerous important delegates, I was 'allowed five minutes' before the National Board . . . . When I finally got my case before the delegates, the presiding officer and his second answered me with over an hour's tirade against a few men in New York with whom they had had *personal differences*. The chair ruled that no discussion would be allowed. Seven state presidents tried to get the floor to support me but none were recognized . . . . My effort was to save the largest state association to the National."

As to the verity of this report by Mr. Ford, California's delegates to that convention told the same story concerning the incident, emphasizing especially the unfairness displayed by the chair. Those delegates were: Judge Fred E. Stivers, then National Trustee; Dr. H. Duncan McFarland, president of the California State Association; Rev. Florence Becker, N.S.A. and C.S.S.A. missionary; Rev. Grace

Nicholson, then C.S.S.A. Superintendent of Lyceums and Rev. Inez Wagner, an esteemed pioneer worker, and pastor of the Peoples' Spiritualist Church, Los Angeles. Each of these are persons whose integrity and ability have been recognized by our National Association. Trustee Harold P. Courtney neither affirmed nor denied the charges. He merely stated: "There are two sides to the question."

Because of the verification of the above unfair procedure, and, furthermore, because the editor firmly and fearlessly believes in freedom of press and speech—and that the members of the National should know just what is going on—she was unhesitant in publishing Mr. Ford's article.

In it Mr. Ford also stated: "I have a letter from Boston to the former editor of the 'National Spiritualist' ordering her not to mention my name in the official magazine again. This letter is signed by the National President . . . . This former editor told me that while she was in charge of the magazine *she was given a list of popular and successful workers whose names were not to be mentioned.* They did not vote the right way. . . . My attitude has always been that organization exists for the purpose of furthering Spiritualism. Spiritualism does not exist for the purpose of maintaining a political machine."

These challenging charges were never mentioned by the National officers on the floor of the recent N.S.A. convention, we are told.

The statement of Mr. Ford's which seemed to irritate the Rev. Thomas Grimshaw—until, it is said, he mentioned the matter vociferously two or three times on the platform, all the while waving a copy of the "Forum of Psychic and Scientific Research" in the air—was: "I know this article will cause me trouble in certain quarters but I have never cared much for the opinion of mental midgets. . . . Too often we are dealing with 'mental midgets.'"

This inference seemed a bit more than the Rev. Grimshaw could bear, so we are informed. He is said to have exclaimed with deep resentment: "And he called us mental midgets! Now I ask you what is a mental midget?"

What a question! What an accusation! What travesty! Our spirit inspirers must have wept. The charges which pertained to the welfare of our organization and the integrity of our National leaders were completely forgotten in resentment of the suggestion of mental midgets.

Mr. Ford also wrote: "The people have a right to know the facts in the case, and in this instance I have presented them. If they (meaning the National leaders so challenged, ed.) can present evidence to prove me wrong I am sure these same columns will be open to them for a hearing."

Knowing of our intended sense of fairness in all things Mr. Ford was rightfully unhesitant in suggesting that the "other side" also have a hearing through our columns. As the whole Kansas City incident referred to has not been mentioned in the "National Spiritualist" there was no other way for the National members to know the truth, except through the columns of an impartial press.

But because of this article this magazine was taken off the floor of the Chicago convention and not allowed for sale, though we were informed there was a large demand for it. (Increasing requests for copies of the issue, from eastern churches and individuals, prove its message was not lost.)

This was indeed a surprise action for several thought

the N.S.A. executives would be far too diplomatic and subtle to overlook Mr. Ford's remark in which he mentioned the editor of this magazine: *"Any effort to suppress her publication would not only indicate a fear of the truth on the part of those herein challenged, but would to some minds be an admission of guilt; for falsehoods are never feared by strong men."*

Anyway, the Rev. Grimshaw appeared not to relish the thought that he might be one of those referred to as a mental midget. When we were children we used to retaliate to uncomplimentary accusations by coolly saying: "Oh, consider the source." It appears that in this case the "Source" presented such damaging and belittling evidence that all diplomacy fled on the wings of "pinching shoes."

This travesty will not soon be forgotten by the delegates. And the future finances and membership of the National will be affected seriously unless the highest ideals of our Cause are adhered to rigidly hereafter. Nobility of purpose, wisdom in judgment and an impersonal attitude in all things pertaining to the organization must prevail or we are lost.

Referring again to Mrs. Cadwallader's remarks about freedom of the press—which is denied to and in Spiritualism—Yes, "the Spiritualists should band themselves together for justice and fair play!"

IT seems the conditions which defame our Cause can only be eliminated when the offenders are assured that they can no longer disguise their activities in star chamber sessions and suave oratory—and that our press is free.

Such an inspired Cause as Spiritualism is worthy and must have magnanimous leaders in whom the membership can place its trust with the utmost assurance of fairness and impartiality. It is a task for mental giants and spiritual saints blended into one. Can such be regenerated? Or must we find them among the fold?

The Cause of Spiritualism challenges courageous souls to her salvation. We must not—we shall not!—be lost in the mire of petty personalities and political machines while the spirit hierarchies go begging for pure and noble representation.

There is nothing higher than Truth, and Spiritualism is the brightest ray of the sun of Truth. Without it life is consumed in death, as the curtain draws across the grave. The revelation of immortality's victory, as evidenced by the phenomena of Spiritualism, demands our loyalty in keeping it free from the shades of bigotry and superstition and personalities. The Spirit alone is supreme and must be our guiding star!

Without fear or favor, in the advancement of Spiritualism and its veracious representation, we serve the people. Will you not assist our Cause by obtaining a new subscription?

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HIGH LIGHTS OF THE N.S.A. CONVENTION

(Continued from page 16)

teach Reincarnation. She wanted to know if she could invite this church to rejoin the N.S.A. *She was told she could.* No doubt there are other churches that have been under the same impression as this church in Michigan, and if they know the facts in the case, they will probably return under the banner of our National Body. Thus by the splendid work of the committee which had this matter under consideration, and the cooperation it received from the delegates, our organization will be more successful and united in thought and purpose; its membership increased; its finances substantially strengthened.

Reincarnation, then, is not barred from our platform, and there is no law made by the National Spiritualist Association against teaching it. This is indeed good tidings to a vast number of Spiritualists throughout our country who accept Reincarnation as a vital part of the teachings and revelation of Spiritualism. These facts should be given the widest publicity, but unfortunately a deliberate effort has been made to suppress them. As this splendid work of the convention is known and a broad liberal platform is assured, there will be many who will enter our organization and help to sustain it.

If those behind this Movement to curtail our platform, had at this last convention established the precedent, by deleting any part of our spirit teachings, they would have inserted a detrimental wedge into our organization. Later they could enforce other restrictions, until the philosophy of our great religion would become a poor mutilated thing, bearing little likeness to its original, supreme grandeur. This effort to limit the spirit teachings in any way is a very dangerous procedure, and one that all true Spiritualists will ever vigorously oppose.

The true purpose of the National Spiritualist Association is not to dictate the message of Modern Spiritualism to the world, and thus make of it a creed, but rather just the opposite. It should aim to give the broadest platform possible for its expression, that its sublime truth—which comes to free a suffering humanity—may flow freely from the inspired lips of its teachers. Its field for expression is infinite and its message is of such a universal nature that all mankind will ultimately respond to its call. Thus will be fulfilled its sublime destiny of becoming the universal religion.

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(Continued from page 6)

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acceptable and understood by his people. However, he will have menacing outside influences to deal with which may constitute a real enemy. Russia will also seriously affect the peace of his regime. Due to his idealism his wisdom may be lacking in many international complications. This may tend to arouse an attempt to dethrone him and establish a Dictatorship. On the whole Roumania is fortunate for expansion and progress are her lot this next year.

*Italy*—There will be inharmonious influences between this country and America, Japan and Germany. Its dictatorial leader is a man whose real motives are as mysterious as his right to power. The outside world seems never to fully understand his dramatic rise, exactitude, coldness and his amazing reconstruction of Italy. Success and power mark Mussolini's present destiny. He will do a great and lasting good for his people and his country if he does not become obsessed by the desire of conquest and world power. Italy's military and colonizing ambitions are rapidly becoming a problem to the peace of the world, and alarmingly so because of her military organization and influence. Fascism is a force to be reckoned with by peace-loving nations. Italy is not seriously considering disarmament and peace. Her leader is drunk with an international ambition as other nations will yet discover. There will be a political intrigue which will temporarily engage the attention of both the Duce and King Emanuel, ending with disaster. The King is destined for a fortunate year and public popularity because of his *pro tem* divorce from political controversies. Italy will prosper in trade developments.

*France*—There seems to be a temporary world increase in sensational crimes and immorality among the youth, and France is particularly affected in this way. There will be many strange cases of poisonings and epidemics which will cause an alarming mortality rate, especially in the cities. Beautiful France will also have many great fires of mysterious origin, and storms such as it has not had in many years. She will also experience a tragic aeroplane disaster, though she will contribute largely to the progress of air travel. While France has grown more or less accustomed to the depredations of the Apache, she is now to know the terror of more intellectual and highly organized criminals with international connections, who will carry on much as the smugglers and pirates of old. Gruesome murders and other crimes will take place around the water fronts. Not yet freed from the consciousness of war French inventors are even now working on terrible inventions of destruction which will become known this next year. France is under evil conditions. Due to socialistic and radical changes in government France's diplomatic relations with other countries will be more improved, though the death of one of her greatest statesmen will cause a temporary uncertainty in its own government. Her relations with Germany and Russia will be quite tense for awhile yet, and great diplomacy will be needed to avoid warlike complications, though about the middle of the year these conditions will be greatly modified and harmony more established than in the past.

*Prophetic forecasts for each month will be published throughout the coming year in this magazine.*

**Germany**—Germany is once more advancing to a foremost place in the international limelight. Internal political strife marks her present destiny. The whole world is fascinated by the calm of its "Grand Old Man," President Von Hindenburg. Had it not been for his capable and just leadership Germany's post-war history would have been more unfavorable. However, 1933 opens the way for his retirement. His work is finished. The overthrow of the present German government is inevitable for strong influences are at work. Even now there is a powerful man rising to assume the reins of government—the present commander of the Nazis—though he does not possess the same constructive mind as President Hindenburg. His political and military ambitions are likely to completely disrupt the present status of things and throw the control into financial and socialistic anarchy. Great tension will reign between Germany and France for the first part of the year, though her relations with America will be strengthened. The same group of international criminals which will affect France and America will also set up in Germany, and there will be sensational crimes and violence. But toward the latter part of the year and into 1934 the German people will experience a reign of prosperity and business expansion.

**England**—This country and America will develop more friendly relations during the coming year. Together they will send a strong force into the Far-East which will contribute largely to a reconsideration of militaristic operations there, while at home the British government will be very insecure. Financial crashes threaten the existing Conservative parties. Violence and heated resentment of economic conditions will arouse the workers to violence and strike demonstrations and an attempt to overthrow the National Party control. Notwithstanding the present trend of democracies, leaving toppling thrones in its wake, there still exists in England a deep sentiment toward the royal family which ensures its security and permanence. This is largely due to its attitude of "the people first." They will have many personal misfortunes—love affairs, sickness, death and sudden changes in family routine—but these will not affect the Kingdom. Queen Mary will take an added interest in psychic subjects causing much criticism among the so-called conservatives of her family. The name of the Prince of Wales will be closely associated with that of a woman, which will create quite a stir in social circles. A new title and diplomatic prestige will be conveyed upon him.

Toward the middle of the Summer British trade will increase and its financial problems will begin to lift. In the fall a new crime wave will disturb the people, and there will be a murder of one of the most influential men of England. Fires and other violent influences will also occur under mysterious circumstances along the coast cities. Unaccountable accidents in mines and railways. Political strifes and trade uncertainty.

**America**—A world-wide sensation will result from a sudden boom in the New York stock market about the first of the year which will cause a wave of wild speculation. The East Coast will experience a trade revival and temporary prosperity. The country will be torn with conflicting political policies and internal strife. Severe acci-

(Please turn to next page)

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dents and mysterious explosions will result in Communistic indictments and labor troubles. A big air crash will occur which will temporarily affect air travel. America is passing through its greatest crisis victoriously but with a threatening struggle. A startling change will be made in government procedure about the first of the year dividing the country into three distinct factions: progressive democratic, labor and gangster. To fight the latter the first two shall be more united. The old political factions are due for a metamorphosis. During this phase of political changes the prosperity and peace of the American people will be adversely affected. Foreign complications will also result and trouble is likely with the Far East. There will be diplomatic differences of a threatening nature between America, Prussia, Poland and Italy. The middle states will experience an increase in atmospheric disturbances such as cyclones, freak storms, earthquakes and a destruction of crops. On the West Coast there will be a threat of war, tidal waves, sensational crimes and great fires of mysterious origin. San Francisco is destined for a great tragedy.

There will also be a revival of sea piracy on American coasts. America and England will be more harmonized as a result of trouble involving Russia and the Far East. This will particularly affect the peace of the Western Coast.

The repeal of the Volstead Act will assume serious proportions but things will be adjusted without benefit to "gangland"—as they call it in America. The increase of unemployment and the raids of criminal elements will threaten its whole financial and social structure. The criminal class will not easily relinquish the power it has gained. The uprising of labor elements will seriously encourage revolutions. Serious and sensational accidents and disturbances in the prisons and hospitals of the U.S.A., will include frequent riots, rebellions, prison fires and a scandal concerning managements. A reorganization of such institutions will result.

California will have a renewed outbreak of earthquakes and seismic disasters; freak weather, such as alternating cloud bursts and dry periods. Relations between the U.S.A. and Mexico will be very strained; also with Japan, which is seeking an alliance with Mexico against America. Civil war in Mexico will largely upset its diplomatic reasoning and goodwill toward its northern neighbor and affect the border states.

Notwithstanding, through just leadership in the White House and its governing influences, America will largely affect the destiny of the whole world, and will tend to enforce idealism and justice among nations. The Americans are inherently a peace-loving people.

About the middle of the summer there will be a fresh outbreak of government scandal involving the fraud of public funds.

America will become the financial dictator of currency values and as such will increase its power in world-trade. In late summer there will be a boom in world trade benefiting America as a result of some generous consideration bestowed by that country upon its creditors. Greater than the growing unemployment problem will be that of gangster rule which seems to continue throughout the year.

Chicago and the Great Lakes region will become a hee-hive of gangster residents and criminal depredations which will shock the whole civilized world. A group of international crooks will make its headquarters there. Toward the latter part of the year the American people will be more united politically and more prosperous financially.

The whole world is going through spiritual and economic conditions never before known in history. It is as though the controlling cosmic hierarchies are determined to put us on our own responsibility, in order that we might be forced to realize how far astray from spiritual principles we have gone. Blinded by the lure of false values and adornment mankind has been enslaved by the excitement of sense gratification, which has deafened its ears to the voice of spirit, and its eyes to the beauty of spiritual relationships. So long as mankind is protected from the folly of its own vices—resulting from misdirected egos—so long shall be postponed the day of rational adjustments.

Before any lasting good can be accomplished and ethical methods of business and social relationships established false standards of valuation must be exposed. The fleeting power of materiality must be supplanted by the lasting influence of intellectual and spiritual achievement. Humanity today is facing a realistic review of its own follies—the fruits of its imaginations, misplaced powers and egotisms. All its present tribulations can be traced effectively to its lack of wisdom and rational valuation. Whether a lesson has been learned, only time will tell.

But Peace will be our reward as we have arrived at an appreciation of spiritual values and spiritual at-onement. Those deeply imbued with the occult philosophy of cosmic laws are consoled, even 'midst physical despair, by the knowledge that though we walk through the valley of Gethsemane we walk not alone. Though the gods seem to have forsaken us as we struggle in a sense dilemma, the very heavens are touched by their sympathy. Divine wisdom bids them let us strive alone until we shall have "learned to master." Man is not a creature of the dust, but a god in the making—as Cicero said: "Those very gods themselves had their beginning here below and rose from hence to heaven." So shall all men, through experience of opposites, through temptations and their overcoming, through trials and heartaches, rise above emotional chaos into the poise that comes with divine understanding. Only by knowing the weaknesses of the flesh shall man gain mastery thereof and in so doing become "gods of the kindly skies."

Fear not, though the days seem dark and evil is riot, we are surrounded by a cloud of witnesses who keep wise council over our affairs. All is designed by the Master Creator for the spiritual and intellectual evolution of the species. Nothing, whether it be a song, a cry of anguish or a prayer, is ever lost. So Mote it Be.

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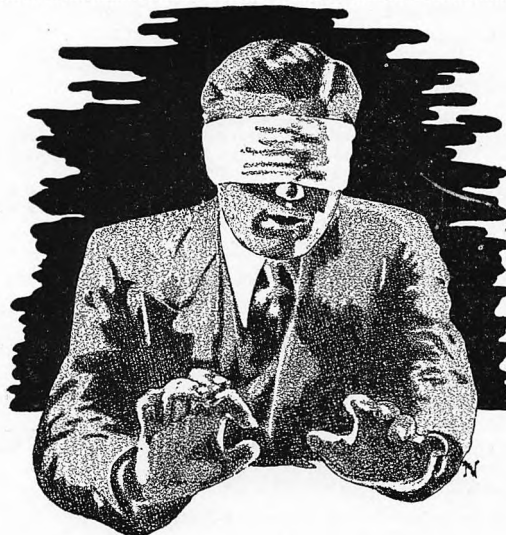
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## TRUTH CRUSHED TO EARTH MUST RISE AGAIN

(Continued from page 18)

ship. Increasing evidence convicts some of our leaders of disloyalty to the trust imposed in them, and to preserve our future we have no choice but to expose wherein the fault lies. How little did our early spirit inspirers realize the depths to which this beautiful truth should sink.

A letter from F. W. Constantine addressed to myself says in part: "At a conference with you and Dr. Burgess, and at other conferences during which Mrs. Etta Bledsoe and Mrs. C. V. Morrow were present, you asked me, 'What can be done to secure the return of the General Assembly of Spiritualists to affiliation with the National Spiritualist Association?'"

"In reply I will say, I have no idea. It seems to me that the National has effectively closed the door . . . Previous to the withdrawal of the General Assembly from the National, officers of the latter were in communication with leaders of auxiliaries of the General Assembly *advising disruption of the Assembly*. This is evidenced by letters which I have been shown. Since the severance of relations between the two associations, certain officers and missionaries of the National have sought to corrupt said societies and win them from allegiance with the Assembly; and to join the National direct. They have attacked and maligned leading officers of the Assembly and made slanderous statements from public platforms calculated to injure the reputation of said officers and to bring Spiritualism into disrepute. In the interest of Spiritualism the General Assembly has made no reply but is gathering evidence which may be examined in a tribunal which is appointed to handle such matters.

"The Assembly has made no attempt to influence auxiliaries of the National Association to unite with the Assembly." (October 8, 1932).

In another letter Mr. Constantine writes: "The General Assembly of Spiritualists is not and has never been antagonistic to the National Spiritualist Association. It is ready at all times to cooperate in the work for the advancement of the cause of Spiritualism. It is attending to its own business and making substantial progress by so doing. Personal matters and differences have never been allowed to influence the action of the General Assembly in the slightest degree."

IT has been broadcast frequently that "intellectual deadness" has caused retrogression in the Association. It is mighty difficult to deny such an accusation in view of the foregoing.

History records the information that when men are limited and unrestrained they are liable to become monsters of indulgence. As soon as a government departs from a high and unselfish standard of representation it ceases to be anything more than "a gang in possession," and its days are invariably numbered.

With all the fervor of our devotion to the Cause of Spiritualism, let us insist that this shall not be our fate. Let us positively affirm that the light which inspired the founders of our Cause shall again shine over the horizon of darkness which has dimmed our path. And may those in whom the destiny of organized Spiritualism is intrusted be fired with a spirit of tolerance and the attitude of "live

and let live." May those in power henceforth refuse to abuse the authority imposed in them by a trusting membership. May the wine of self aggrandizement cease to drunken our leaders so that they may wisely and level-headedly meet the problems of the day. Let us pray for a broader vision of justice among our leaders so that they may have the courage to be fair to all sides of a question, regardless of whomever is benefited.

Let favoritism cease! There are no favorites in God's creation—much less should there be in man's. This is a task for great, magnanimous souls; souls devoid of personality so far as a dedicated Cause is concerned. Where shall we find those capable of leading us out of "Egyptian darkness into the promised land?"

Is history to repeat itself in Spiritualism?—the kings killed the prophets; the priests desecrated the trusts imposed in them; the righteous were persecuted; the only portion of expression left for the masses was resignation and weeping.

Long have I insisted that reciprocity and not antagonism should be our guiding spirit. But to conceive the good is not enough. It must be made to succeed among men. Truth crushed to earth—even by those who wear its armour—must and shall rise again!

(Next issue: *The truth about the colored question; why the G.A.S. left the N.S.A.*)

THE RELIGION OF SCIENCE

(Continued from page 8)

ing conception of God, he says:

"But if there is anything which the growth of modern physics has taught it is that dogmatic assertion about the whole of what there is or is not in the universe as was represented by nineteenth century materialism is unscientific and unsound. The physicist has had the bottom knocked out of his generalizations so completely that he has learned with Job the folly of 'multiplying words without knowledge' as did all those who once asserted that the universe was to be interpreted in terms of hard, round, soulless atoms and other notions. Says the Oxford biologist, John Scott Haldane, 'Materialism, once a scientific theory, is now the fatalistic creed of the thousands, but *materialism is nothing better than a superstition on the same level as a belief in witches and devils.* The mechanistic theory is bankrupt!'"

"Is it at all likely in the light of that history (the history of the growth of ideas in physics) that we can long maintain air-tight compartments separating ether (or matter, whichever you will) from life and mind?"

"The God of Science is the spirit of rational order and of orderly development, the integrating factor in the world of atoms and of ether and of ideas, of duties and of intelligence. Materialism is surely not a sin of modern science." (g)

The above observations lead us to consider the Fourth Article of the Religion of Science.

(To be concluded next issue.)

g—*Science and New Civilization, Charles Scribner's Sons, New York City, 1930.*

"THE STARS INCLINE BUT DO NOT COMPEL"

(Continued from page 15)

houses and earthly things will be disturbed. Hospitals, prisons and reform schools will be assisted by an educational program.

The general outlook for January is one for steady, conservative business. Constructive thought and sane methods will be applied to the problems of the country and a gradual increase in trade is noted. This month does not promise any sudden secession of the present financial difficulties but it does show that some steps will be taken to alleviate present conditions.

BOOK REVIEWS

**C**ONSTRUCTIVE POSITIVE THINKING. Received by Ethol E. Pardie, inspirational speaker and clairvoyant. A little booklet dealing with man as spirit. Ten chapters of spiritual inspiration and instruction, 50 cents. Published by the author, 340 Kingsley Drive, Los Angeles, California.

**T**HE WAYFARER. By Seti. 107 pages, bound in dark blue cloth, gold lettered. Published by The Alphac Publishing Center, 19 Southampton, Chancery Lane, W.C.I., England.

This is the story of a man living on the south coast of England. While he was on the Downs looking out to sea he was startled by "a voice" close behind him; that of a stranger who called himself the "Wayfarer," and who was afterwards recognized as "The Master."

After several meetings the "Wayfarer" dictated a short story of man's glorious birthright and his fall. Seti has given this wonderful tale in book form. It is an interesting and enlightening addition to psychic literature.

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

### C.S.S.A. THIRD ANNUAL RALLY BANQUET

IN the charming Orange Blossom room of the Hayward Hotel, Los Angeles, the workers, members and friends of the California State Spiritualist Association assembled in the Third Annual Rally Banquet, Saturday night, November 12.

As founder of the occasion, three years ago, Mrs. Felicie O. Crossley was again invited to preside as official hostess. The pastors of the C.S.S.A. churches and State President H. Duncan McFarland were the honored guests of the occasion—with places at the speaker's table being shared by the members of the State Board.

This year we were privileged to have as special guest speaker the Honorable Judge Ben B. Lindsey, noted Juvenile Court judge of Denver, Colorado.

He founded the first Juvenile Court in the world in Denver, April 12, 1899, which for the first time segregated juvenile offenders from older, hardened criminals. Fifty-two items of law were formulated by Judge Lindsey for its guidance. Similar laws followed in Chicago and the second Juvenile Court was established there July, 1899, as a result.

Judge Lindsey was also responsible for the founding of the first Family Relations Court in the world, which entirely separated cases dealing with domestic relations from the criminal courts. In these two fields alone his service to humanity has been invaluable. He has been principally responsible for revolutionizing the whole system of court procedure.

After being introduced by the chairlady, who suggested that Judge Lindsey speak on the subject which has made his name famous throughout the land, he entered upon a most interesting discussion of his work, at times reaching peaks of humor and human understanding which were fascinating.

Two of his important points, which he claims have largely contributed to his success, were that he believes in fighting evil more and people less; and that one of the greatest arts of human society is cooperation. Above all, Judge Lindsey is thoroughly human, and justice radiates from him. He is a man "before his time."

Another special guest speaker was Mr. Nipo Strongheart,

of the Yakima Nation of Indians. Although equipped with a university education and a knowledge of the classics, Mr. Strongheart still clings to the spiritual consciousness and naturalness of his forefathers. For seventeen years he has been a member of a popular lectureship bureau.

Count Louis Hamon, world famous as "Cheiro," who was to be one of the guest speakers, was unable to be present, but sent the following telegram: "Mrs. Felicie O. Crossley. Regret illness prevents my being at dinner tonight. Best wishes for success. Cheiro." Perhaps we shall have him next year.

Dr. McFarland gave a resume of the activities of the N.S.A. convention, after which he introduced the guests at the speakers' table according to their seniority in the association. Those presented were: the Reverends Inez Wagner, Elizabeth R. Courtney, Minnie M. Sayers, Mary Miller; Mesdames Lillie Senz, Nevada De Vore-Putts and Anna Laura Cowburn; and Mr. Frederick Stotler, new pastor of the First Universal Church in Long Beach. The members of the State Board were also presented, as were several other persons who had distinguished themselves by some special service to the Cause.

The vocal solos which interspersed the program were sung by Miss Celeste Cottem, charming and gifted concert singer. Her semi-classical and popular repertoire was choice. She was accompanied at the piano by Mrs. Laurinet Duclos, also a gifted musician.

The invocation was given by the Rev. Dr. B. F. Austin, and the benediction by the Rev. Marion Carpenter-Vail. These were an inspiring part of the program.

The catering arrangements were made by Mr. George Ralph, C.S.S.A. Director and chairman of the official social committee. Those who assisted him as personal representatives in their individual churches were: Mrs. Hicklin, People's Church; Max Weinberger, First Temple; Albert Loellke, Central Church; John Lambert, Church of Revelation; Ann Ticknor, Omada Church; Bertha Nunan, Temple of Light; Raymond J. Bemrose, Spiritualist Science Church, and Ray B. Kemp, Belvedere Gardens Church.

Rev. Grace Nicholson, former State Superintendent of Lyceums, assisted as official hostess and was responsible for the table decorations, place cards, et cetera. She is always most helpful on such occasions.

It was a happy affair and well attended notwithstanding the fact that many who had been present on former occasions were absent due to financial stress. It is the sincere wish of the founder of the Annual Rally Banquet, that its original purpose—to honor yearly the service of our pastors and ministers—shall not be lost sight of, and that the event will grow in popularity with each year. The spirit which inspired it, if carried out, will be a tremendous incentive toward spiritual and cooperative unity.

### CHRISTMAS GREETING

MAY the Spirit of Christmas—exemplified in faith and hope and charity—inspire you through the coming year; and may the "Peace that passeth understanding" lift your souls to a haven beyond the confusion of earth, in proportion to your spiritual service and loyalty to Truth.

*H. Duncan McFarland,*  
President, C.S.S.A.



**C.S.S.A. BENEFIT MASS MEETING**

**B**ETWEEN January 15 to 21, inclusive, the C.S.S.A. will hold a Mass Meeting at the Central Spiritualist Church, 2201 S. Union Ave., Los Angeles, Calif. Concluding the event on Saturday night a turkey dinner will be served with all the additions of the holiday season. This will be followed with a dance; tickets for this evening will be fifty cents. This is the first of what is hoped to be a Mass Meeting circuit, during which the various churches of the Association are invited to preside as hostesses. All such meetings will be on a cooperative basis between the State Association and the hostess church, so the State officers are earnestly requesting that a true spiritual interest and cooperative spirit prevail among all, for the good of the Cause.—George Ralph, Chairman.

**C.S.S.A. SCHOOL PARTY**

**T**HE Student Body of the California State Spiritualist Association school will give a benefit party Saturday, January 14, 1933, at the Omada Spiritualist church, 4707 South Vermont, to which all Spiritualists and the general public are invited.

The proceeds will go to the State Association treasury according to Estella Orser, president of the student body. The evening will be devoted to bridge, whist, five hundred and bunco with Mrs. Minnie G. May acting as chairwoman. Among the numerous prizes will be hand-painted china and oil pictures.

There will be a special musical program, and refreshments will be served. The entire donation will be 35 cents, by which it is hoped may be raised a sum pledged to the C.S.S.A. by the School.

**CARD OF THANKS**

**M**RS. George Ralph, wife of C.S.S.A. Director Ralph, wishes to extend her sincere appreciation for the many letters, calls and floral tokens of friendship which she received during her recent disability. An accident, in which she was run over by an automobile driven against the signals, resulted in injuries to her which were very serious and painful. She is hopeful of a complete recovery.

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**LONG BEACH, CALIFORNIA**

**T**HE First Universal Spiritualist Church of this city has been fortunate in securing the services of Dr. Frederick M. Stotler as pastor. Dr. Stotler is a scholar and teacher, having been in the work of Spiritualism for forty years. He has served this Cause over a greater part of the United States.

The church has a very happy outlook just at present and cannot too fully express its appreciation to the Editor of the *Forum of Psychic and Scientific Research* for the kind assistance which she has given at all times, to the C.S.S.A., and the many mediums and lecturers from Los Angeles churches.

Recently Mrs. Crossley planned for us a most successful rally service. Though she was greatly missed as the scheduled lecturer, because illness confined her to bed, the discourse given by the Rev. Grace Nicholson was one of spiritual beauty and inspiration. Mrs. Anna Slack, of the People's Church, Los Angeles, gave impressive and convincing messages evidencing immortality. Mr. and Mrs. Orland Grigsby, of Los Angeles (concert singers), and our own Mrs. M. A. Packard, Irene Baines and James McFarland contributed the solo and duet musical numbers. Miss Idella McFarlin, secretary of the C.S.S.A., presided as guest chairlady. It was a perfect service and the attendance was complete.

Dr. Stotler's lectures will be a fitting program to follow up such inspiring workers.—*Correspondent.*

**OAKLAND**

**"T**HE Spiritualist Science Church of Oakland is progressing nicely," writes Mrs. Christine M. Irving, secretary of the Northern Commission. Credit is largely given to Rev. Vincent M. Wilson. She continues: "He is doing much to stimulate the Cause to action here in the North. We feel fortunate to have him with us just now as he is, indeed, an organizer and a 'live wire.'"

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**SAN BERNARDINO, CALIFORNIA****Rev. Vail Holds Meeting**

**C**ONSIDERABLE progress has been noted recently in Spiritualistic circles in San Bernardino, several visiting speakers augmenting the services with splendid lectures.

On Sunday evening, November 27, the Rev. Marion Carpenter-Vail, California State Missionary, spoke at the Builders Spiritualist Church. She brought to the people of this city a message of spiritual inspiration and won the admiration of a large congregation.

The Pastor, Anna Laura Cowburn, and the Rev. Vail worked together in Detroit, Michigan, nearly twenty years ago. Both recalled happy memories when Rev. Vail served as pastor to a membership of one thousand.

On the evening of December 18 we are looking forward to a visit from Miss Idella McFarlin, C.S.S.A. Secretary, and Mrs. Josephine Hutchinson, former pastor of a Hollywood Church. Mrs. Hutchinson is not only a fine message bearer, but a woman of great personal charm.

Pastor Cowburn is giving a course of twelve free lectures adapted for public education; one to be given each Thursday evening before her message service. Her clear, concise delineation of the teachings of Spiritualism have been greatly valued by her membership.—*Correspondent.*

**SAN FRANCISCO**

**T**HE Spiritualist Science Temple, recently organized by the Rev. Vincent M. Wilson, has made application for a charter with the C.S.S.A. with a membership of thirty. Rev. Wilson was unanimously selected as the Pastor. Those elected as officers were: Rev. Wilson, president-pastor; George Osbon, vice president; Antoinette Smith, secretary; Ethel Wilson, treasurer. Directors: Robert Sternizsky, Edwin Engberg, Harold Nygard, Lyman Averill and Klemmie Klaerner.

All are said to be people of excellent standing in the community, and possessed with a real foresight for the good of the Cause. Much of a constructive nature is contemplated.

Mr. Wilson is now organizing a new charter in Oakland. He has also visited Modesto and expects to found a charter there as soon as the Oakland church is well established. The great need, so Mr. Wilson writes, is for qualified workers to carry on the churches after they have been organized when he must return to his own church in San Francisco. Though there are missionaries and commissioners to assist in the campaign work, there is a deficiency of pastors.

Due to the fact that crowds have repeatedly been turned away during the Oakland meetings, which Mr. Wilson and Mrs. Christine Irving have jointly held, the Church membership voted that they continue the services indefinitely as its treasury has been substantially increased.

The California State Spiritualist Association has appointed Mr. Wilson on the Northern State Commission until convention, for which his work as an organizer duly qualifies him.

The constant thoughts for the health and success of the editor held by the members of the Spiritualist Science Temple in their Sunday and Monday evening concentration services have struck a deep cord of gratitude within her which is fully reciprocated.

**MILWAUKEE, WISCONSIN**

**T**HE Rev. Etta S. Bledsoe, of Los Angeles, and the Rev. Bessie Woodworth, of Chicago, both internationally known lecturers and mediums in the Spiritualistic movement have been having remarkable success in meetings held in the First Psychic Science Church, Inc., Milwaukee, Wis. Milwaukee is a splendid city for psychic demonstrations, especially as the attitude of the press has been fair and helpful. Mrs. Emma Klein Cahn is president of the church and Mrs. Emma Voelkel, corresponding secretary.

Charles R. Gibson of Chicago, Ill., formerly of East St. Louis, Ill., lectured to a large crowd December 11. He was assisted in the message work by Miss Irma Marth and Mrs. Lillian Riemer.

**OBITUARY****Mrs. Helen Gruner**

**M**RS. Helen Gruner of Los Angeles, formerly of Buffalo, N. Y. passed to the higher life after a long illness. She is survived by two daughters, Mrs. Bertha De Ferrari of Argentine and Emily H. Gruner of Los Angeles. The Rev. Marion Carpenter-Vail conducted a very impressive spiritual service at the Little Church of the Flowers, with internment following at Forest Lawn Mausoleum in Glendale. Mrs. Gruner formerly was a member of the Church of Spirit Communion, Buffalo, N.Y.

**Mrs. Ellen Carney**

**T**HE transition of Mrs. Ellen Carney, Los Angeles, formerly of Owosso, Michigan, occurred November 7, age 81. A happy reunion awaited her in the land of Spirit as her husband, James Carney, and three sons preceded her. A very beautiful Spiritualistic service was conducted by the Rev. Inez Wagner and the Rev. Marion Carpenter-Vail. She was a member of the Peoples Spiritualist Church, Los Angeles.

**FORTHCOMING REVIEWS**

Books to be reviewed next issue: The Coming of the Angels, by Geoffrey Hodson; Polyglot Mediumship ("Zenoglossy"), by Professor Ernest Bozzano; The Problem of Lemuria, the Sunken Continent of the Pacific, by Lewis Spence; The Elements of Heaven, Script given by Zabdriel through Marjorie Livingston; The Science of the Mighty Psalms, by Magus Albus; Atmagnan or Life in the Spirit, by T. L. Vaswani; Religion and Culture, by T. L. Vaswani; Environment, The Key to Life, by J. A. Douglas Parker; "Let There Be Light"—Reincarnation with Bible References, by Gloria Dave; and a series of books on Astrology, by Vivian E. Robson.

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

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

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

### DEFINITIONS

1. Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.
2. A Spiritualist is one who believes, as a part of his or her religion, in the communication between this and the Spirit World by means of mediumship, and who endeavors to mould his or her character and conduct in accordance with the highest teachings derived from such communion.
3. A Medium is one whose organism is sensitive to vibrations from the Spirit World, and through whose intrumentality, intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.