

THE FORUM OF PSYCHIC AND SCIENTIFIC RESEARCH

SCIENCE • PHILOSOPHY • RELIGION

Price 20c

A DIGEST OF THE PHILOSOPHY OF SURVIVAL AND THE
PHENOMENA OF SPIRITUALISM AND PSYCHIC RESEARCH

February

1933

IN THIS ISSUE

Diversified Thoughts of the Editor.....	Felicie O. Crossley	3
The Soul of Upton Sinclair.....	Mrs. Hewat McKenzie	5
Can Unitarians Join Spiritualists.....	Walter L. Teasdale	6
A Priest on Modern Spiritualism.....	Father Francis A. Judd	7
In Love with Life.....	Hal Rush	8
Spiritualism and the Churches.....	Mrs. St. Clair Stobart	9
Concepts of God and Immortality.....	Felicie O. Crossley	11
The Religion of Science.....	Swami Dhirananda	13
The Goal of Psychic Research.....	Contributed	15
George Francis Prophecies for 1933.....	Rev. George Francis	16
When Napoleon III Went to Seances.....	Special Report	17
The Treasure of Santiago Cifuentes, and Other Foreign News Items.....		18
The Truth about the Negro Question.....	Dr. H. Duncan McFarland	19
Spiritualism.....	J. A. Douglas Parker	20
Is Black Magic to be Feared?.....	Horace Leaf, F.R.G.S.	21
Book Reviews—Nine Reviews of Late Books.....	By the Editor	23
Controls and Pseudo-Controls.....	Dr. Nandor Fodor	26
U. S. Planetary Forecast—Prophecy for Month.....	R. Verne Hiner	27
Sun Reading for Aquarius—Jan. 20 to Feb. 19.....	R. Verne Hiner	27
Directory of Spiritualist Churches and C.S.S.A. Principles.....		32

Published by CROSSLEY PUBLISHING COMPANY, Los Angeles, California

EDITED BY FELICIE O. CROSSLEY

READ GOOD BOOKS

PSYCHIC UNFOLDMENT

- MASTER KEY TO PSYCHIC UNFOLDMENT.** A masterly course on psychic development giving both the Oriental and the Western methods, with complete explanations, exercises, etc. Of it the "Occult Digest" reviewer writes: "It is written by a Master. One who has attained." Recommended by the leading teachers in Occultism and Spiritualism. By Delta Samadhi. Leatherette cover \$1.00. (Cloth)\$1.50
- LAWS OF MEDIUMSHIP.** Cloth bound form.....\$2.50
- LAWS OF MEDIUMSHIP AND SPIRITISM, 7 lessons complete**\$1.75
- CLAIRVOYANCE—The law and science of its expressions,** by J. C. F. Grumbine.....\$2.00
- CLAIRAUDIENCE.** A book of original technical information, by J. C. F. Grumbine.....\$.85
- CONCENTRATION, Hindu method,** by J. C. F. Grumbine\$.55
- PSYCHOLOGY OF COLOR** with color dictionary, by J. C. F. Grumbine.....\$.85
- TELEPATHY, the science of Thought "Transference,"** by J. C. F. Grumbine. Paper, \$1.00. Cloth.....\$2.00
- EASY LESSONS IN OCCULT SCIENCE.** A primer for beginners, by J. C. F. Grumbine.....\$.55
- PSYCHOMETRY OR SIXTH SENSE.** By J. C. F. Grumbine. Paper\$.85
- SELF-UNFOLDMENT,** by Dr. B. F. Austin. Highly commended especially to students seeking development\$1.00
- MEDIUMSHIP, ITS PHENOMENA AND PHILOSOPHY,** by Mary C. Vlasek.....\$1.50
- SCIENCE OF SEERSHIP.** A study of the faculty of clairvoyant research; with diagrams. An authority. By Geoffrey Hodson.* (Cloth).....\$3.00
- CONCENTRATION.** By Ernest Wood.* (Cloth).....\$1.75
- METHODS OF PSYCHIC DEVELOPMENT.** The nature of psychism and how to develop it, with a careful explanation of various methods. By Irving Cooper.* (Cloth)\$1.00

SPIRITUALISM—AND PHENOMENA

- ARTHUR CONAN DOYLE, A Memoir,** by the Rev. John Lamond, D.D.....\$3.50
- PAST YEARS, AN AUTOBIOGRAPHY,** by Sir Oliver Lodge.....\$3.50
- SEVEN MINUTES IN ETERNITY,** by William Dudley Pelly, a notable experience. Paper.....\$1.00
- THE MEANING OF SPIRIT, A Sermon** by William E. Barton, D.D., LL.D. Litt. D. A series of automatic writings. Leatherette.....\$.25
- ANIMISM AND SPIRITISM,** by Ernest Bozzano, translated by Stanley De Brath. Specifically a reply to M. Rene Sudre's work entitled "Introduction to Human Metaphysics."\$2.00
- RESEARCHES INTO THE PHENOMENA OF MODERN SPIRITUALISM,** by Sir William Crookes\$1.00
- FUNDAMENTAL FACTS OF SPIRITUALISM,** by A. Campbell Holmes.....\$1.00
- THIRTY YEARS AMONG THE DEAD,** by Dr. Carl A. Wickland. The foremost book on Spirit Obsession\$3.00
- THE AUBREY MESSAGES,** by Aubrey Peacock, Evidential\$1.00
- TRAILS OF TRUTH,** by Jenny O'Hara Pincock. Full of human interest and spiritual instruction.....\$2.00
- THE VOICE TRIUMPHANT,** by Mrs. Cecil M. Cook. The life of a medium written by and through herself\$3.00
- PSYCHIC LIGHT,** by Maud Lord Drake, interesting and historical.....\$3.25
- IS DEATH THE END,** by John Henry Remmers. One of the most stirring books ever published.....\$2.00
- WITHIN,** by Thomas L. Masson. A book to "live with"\$2.50
- EVIDENCE OF IMMORTALITY.** A scientifically sound treatise upon man's most important topic. By Jerome A. Anderson.* (Cloth).....\$1.25

- LAST LETTERS OF A LIVING DEAD MAN.** By Elsa Barker, from Judge Hatch*.....\$2.50
- LETTERS OF A LIVING DEAD MAN.** By Elsa Barker, from Judge Hatch*.....\$2.50
- WAR LETTERS FROM A LIVING DEAD MAN.** By Elsa Barker from Judge Hatch*.....\$2.50
- DEATH—AND AFTER?** An account of after-death conditions. By Dr. Annie Besant.* (Paper \$35) (Cloth)\$.75
- MAN'S LIFE IN THREE WORLDS.** On life in the physical, astral, mental and Spiritual worlds. By Dr. Annie Besant.* (Paper \$50) Cloth.....\$.75
- MAN'S LIFE IN THIS AND OTHER WORLDS.** Showing how we live in various worlds now, and make our future life by our life today. Besant*.....\$1.00
- THOUGHT POWER, ITS CONTROL AND CULTURE.** An exceedingly practical treatise on the nature and control of thought. Dr. Annie Besant*.....\$1.25
- ON THE EDGE OF THE ETHERIC.** The book that makes the Spirit World understandable. It is revolutionizing scientific and religious thought. Earnestly recommended. By J. Arthur Findlay. (Cloth).....\$2.00
- THE STORY OF PSYCHIC SCIENCE.** Encyclopedic in its extent. Its vast field of subjects covers Spiritualism, Occult Science, Theosophy, and Psychic Phenomena. By Hereward Carrington.* (Cloth)\$5.00
- THE SLAYER OF SOULS.** A story of psychic powers used by an assassin sect attempting to control the world. By Robert W. Chambers.* (Cloth).....\$1.00
- AFTER DEATH.** One of the foremost books on the subject. The author was a distinguished journalist and psychic re searcher. By W. T. Stead. (Cloth Bound)\$1.25
- PSYCHIC SELF-DEFENCE.** There have been many attacks upon occultism by those who are alive to the dangers and the abuses to which it is liable, but this is the first time that a professed occultist has revealed what happens behind the carefully guarded doors of Black Lodges and what is done by Black Occultists. Detailed practical instructions for the detection of psychic attacks and defence against them are also given. By Violet M. (Astral Fortune) Firth.* (Cloth).....\$2.50
- ASTRAL PLANE, ITS SCENERY, INHABITANTS AND PHENOMENA.** The. Describing the habitation of the so-called dead. Psychic phenomena of various kinds are also explained. By C. W. Leadbeater* (Cloth)\$.60
- INVISIBLE HELPERS.** A unique account of the work of human helpers in the astral world. Enlarged. By C. W. Leadbeater.* (Cloth)\$1.75
- OTHER SIDE OF DEATH, The.** If a man die shall he live again? Here is the answer to the age-old question by one who knows. He has "traveled into far countries" and shares with us the treasures which he has found. By W. C. Leadbeater.* (Cloth)\$5.00
- MODERN PSYCHIC MYSTERIES: MILLESIMO CASTLE.** By Gwendolyn Kelley Hack, world traveler and psychic researcher.* (Cloth)\$6.00
- AFTER-DEATH LIFE, The.** A carefully compiled outline. By Major A. E. Powell. (Paper).....\$.75
- OUR SIXTH SENSE.** Including such phenomena as hallucinations, premonitions, somnambulism, psychometry, telepathy, spiritism, hyperthetia. By Professor Charles Richet.* (Cloth)\$3.00
- DREAMS AND PREMONITIONS.** A clear and convincing explanation of dreams, their causes and their significance, from the trivial to the tragic. The work contains a rare collection of symbolical and premonitory dreams from real life which are used to illustrate the occult principles that are being explained. By L. W. Rogers.* (Cloth)\$1.25
- VARIETIES OF PSYCHISM.** Lower and higher psychism. The psychology of psychics, etc. By J. L. Wedgwood.* (Cloth)\$.75
- SLEEP AND DREAMS.** By Max Wardall.* (Paper).....\$.30
- BLUE ISLAND, The.** A graphic account of the great sea disaster, the sinking of the Titanic, and its effect on the victims. Experiences of a new arrival beyond the veil, and his reception. By W. T. Stead.* Introduction by Sir Arthur Conan Doyle. (Paper)\$.75

Crossley Publishing Company

450 S. Grandview Street

Los Angeles, California

(For other book lists see advertisements on pages 23, 24, 25, 28)

The Forum

OF PSYCHIC AND SCIENTIFIC RESEARCH

FELICIE O. CROSSLEY - - - Editor-Publisher

BERNICE H. JACQUELIN - - - Secretary

BEVERLY D. HINER, A.B. - - Special Correspondent

Important Notice

The office of the Crossley Publishing Company will be open from 12:30 to 5:30 P.M. daily except Saturday and Sunday. The editor may be seen by appointment only.

Vol. IV, No. 11

Published 15th of Month Except Sept. and Oct.

FEBRUARY, 1933

20 cents per copy; \$2.00 12 issues—\$2.50, one year foreign and Canada

CROSSLEY PUBLISHING CO. TEL. EXPOSITION 8237. 450 GRANDVIEW ST., LOS ANGELES, CALIF.
Entered as second-class matter May 28, 1932, at the Post Office at Los Angeles, California, under Act of March 3, 1879.

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

Diversified Thoughts of the Editor

"Friends, if we be honest with ourselves, we shall be honest with each other."—George MacDonald

Must We Live 1932 Over Again?

INCARNATING on earth a little over a year ago, thrilling us with promises and good-will, Father Time's Ambassador for 1932 certainly gave the people of earth a poignant discipline before he departed.

But what a ghastly sight met the eyes of new-born '32! Immediately he beheld the "weeds" of sensuality, selfishness, covetousness and crass materialism which humanity had sown. Vainly he strove to plant seeds of spiritual wisdom, but his efforts were thwarted by man's corporeity.

Among the "weeds" man had built temples of illusion and became enamored of his dreams. His thoughts and ambitions had soared into spheres of unreality. The lovely, tender sentiments of human devotion were submerged in milling sensationalism. The necessities of livelihood were floundering 'midst unessentials which aggressively insisted upon relationship. Monetary means of exchange had become inflated hopelessly beyond reclamation. Land quotations had soared to challenging heights—and the tax collector climbed with them—only to find themselves battling in space, frantic for

a footing. Contrariwise to the poet's verse, life was "unreal" and "un-earnest."

1932 was frankly puzzled, then he observed the "hand-writing on the wall." He beheld man's destiny unwinding on the scroll of Time. He saw the illusionary castles of opiate prosperity slowly begin to tumble about humanity; bodies were wounded—some died—seeking to escape. He saw the masses with aching heads and chastened appetites praying for release—masses which never had prayed before. He heard the factory whistles "knell" the closing day for millions of workers who would join a rapidly increasing army of unemployed. He observed food wasting in the fields and granaries bulging while hollow-eyed multitudes cried for sustenance and warmth. Millions of hungry, hopeless, forlorn walked the streets. Thrones toppled into history. Throughout the world, nations forsook the Gold Standard. Citadels of finance crashed in a motely heap. Communism and anarchy stalked at large. Thunderings of war and international distrust echoed in the ethers, and trembling for

A New Year's Thought for 1933

FORGET THE YESTERYEARS

LIST unto me! Forget the yesteryears,
The days so full of sadness and of tears;
Tomorrow, perhaps, new joys may bring
To fill your heart with sadness: make you sing
Forget the past, 'tis but a lesson less,
Come quietly to us to burn or bless;
Gone quietly—a teacher on its way,
Leaving us wiser for another day.
Forget the past, the laughter and the tears;
Real life is here and now—not yesteryears.

Felicie O. Crossley

the future weakened the hearts of men. Helpless pessimism ran riot.

1932's heart was touched with pity at the blindness which had brought about such conditions. As the scroll of destiny—created by man himself—unfolded further he beheld humanity mocking the fates and demoaning its lot. He heard the laborer blaming the machine-age and Capitalism for the depression. He saw the capitalist "scratching his head" wondering what it was all about, not certain but that it was a dream. Former comrades of the rich were forced to haunt the bread-lines with the man in overalls. Taxpayers blamed extravagant government, while government officials grew silent midst economic and legal confusion.

The scroll of revelation ceased to unwind. The "dye was cast." The wheels of Time were set in motion. The prophecy—calculated by a cosmic certainty, "as ye sow so shall ye reap"—came to pass.

Pity changed to provocation when 1932's Ambassador saw that each individual was ready to place the blame safely beyond where he must share the responsibility. Was it ignorance or cowardice? The year drew to a close. Seeing that humanity was learning no lesson from its experiences and suffering, and that the mass of the people was still spiritually and intellectually asleep, 1932 picked up his scythe and in disgust left for realms unknown.

WITHOUT benefit of parents, 1933 was born; left on the doorstep of a chaotic world. Seeing the child the multitudes shouted, "Hallelujah, a new day dawns!"—thinking surely it would lift their burdens. But little do they realize the growth of the infant depends upon them for is experience and success.

Will the Ambassador for 1933 also be forced to depart in disgust because humanity continues in a lethargy of unrealities? If so, earth peoples will pay a tragic price, for:

"We are the masters of our fate;

We are the captains of our soul."

Thus we shall reap what we have sown.

The Cosmic Hierarchies have decreed this cycle as the testing time. The fate of future generations is trembling in our hands. We alone can balance the scales thrown out of adjustment by our selfishness. We now are facing a "frankenstein" which has been in the process of creation through the ages. Our destiny is to give it a soul.

Unto Us a Light Is
Given!

THOUGH religions and philosophies and sciences are floundering side by side with economic and diplomatic uncertainties, we need

not lose faith. Our first duty is to keep our minds elevated above the hopelessness of Oriental fatalism, which Omar Khayyam so aptly expressed:

"The Moving Finger writes; and, having writ,
Moves on; nor all your Piety nor Wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it."

No greater cosmic revelation inspired the depressed soul of the Oriental once he had set the wheels of thought and deed in motion. He simply bowed to the verdict of fate *ad infinitum*—as do millions in India today who seek no improvement nor release from the chains of superstition which enslave them, simply because they believe it is their karma so to exist, and that all "their piety or wit cannot cancel half a line." Other thousands in the so-called civilized nations of the world cling to a similar fatalism which is retroactive to spiritual and intellectual progress.

For two thousand years Christianity offered a partial antidote against a spiritually poisonous submission to the arbitrament of fate. By salvation through Vicarious Atonement, professions and rituals, which breathed a pagan essence, man was offered a post-mortem freedom.

Then came a light for the modern age, Spiritualism! Once the veil between mortality and immortality was penetrated the Spirit Masters gave a magnificent revelation to the world of men—to lift their hopes above the superstitions of pagan mythology; to inspire them with their inherent godhood. Thus was revealed "*the moral responsibility of the individual, and that he makes his happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.*"

How diverse from the belief of fatalism which held the Oriental in negative submission to the twists of so-called fate. Here was a gleam of hope and spiritual light on the path of man's development which led him into deeper realms of philosophical reasoning. Still he was in a quandry, constantly harrassed by the dogmas of a selfish and shrewd priestcraft whose mightiest weapon was fear. Always man was faced with the menace of eternal punishment in a hell of brimstone if he did not seek salvation through the avenues offered by the Church. "No piety or wit could cancel half a line" unapproved by those in influence; nor tears wash clean the slate of any soul outside the spiritual oligarchy.

Through modern Spiritualism the Spirit Masters questioned the wisdom and sincerity of such teachings and sent to earth a greater revelation which rocked the very foundations of orthodox power:

"We affirm the doorway to reformation is never closed against any

(Continued on page 29)

To The Faithful

IF you are sincerely interested in the veracious promulgation of the philosophy of survival and the phenomena of Spiritualism and psychic research, then you have an obligation to yourself and the Spirit World to morally and financially assist those so occupied. "Unsupported" excuses will not suffice with the spirit people. No Cause suffers so greatly from lack of cooperation among the lay members and friends as Spiritualism. It is deplorable that our workers should not be paid, that our churches should not be supported, and above all that the Spiritualist magazines should labor under financial difficulties, because our people are not sufficiently interested in the philosophy of our great Truth to help circulate it. Will a little self-sacrifice ever be foreign to us? Shall we ever rise up as one and put our Cause first so that the blessing we enjoy may be shared by the world? It is our personal duty to strengthen the whole so that improved representation may be had.

OUR MISSIONARY AND SUSTAINING FUND

"Please accept our sincere gratitude"

Arthur Ford.....\$5.00

A Friend (with two additional 'advance' renewals).....\$2.00

The Soul of Upton Sinclair

By MRS. HEWAT MCKENZIE

Famous Author Tells of Strange Ecstatic Experience

NOT all the Crusaders lived in the past. In *Candid Reminiscences; My First Thirty Years*, by Upton Sinclair, is the story of one who has borne the brunt of some of the heaviest fighting against unscrupulous industrial methods, against graft, injustice and oppression of the weak. Quite apart from whether one is sympathetic or otherwise to the causes for which Upton Sinclair has given his life, his sincerity is unquestioned; and in my opinion, such a man is bound, some time or other, to be challenged by the truth of psychic facts.

Something of this I said to Upton and Mary Craig Sinclair when I met and discussed psychic evidences with them in Los Angeles in 1928. "You will give us a book on these things one day," I said. But he shook his head, visualising the many fights already in hand and the trouble his publishers would make if this new challenge was thrown to the world by a popular author.

But within two years *Mental Radio* was published, a record of telepathic experiments carried out by his wife, himself, and others and carefully recorded. It has a welcome and distinguished place in our psychic libraries.

Here and there in his autobiography, Sinclair gives us interesting glimpses of the "soul" behind the hurricane brain. Before he left College, he questioned orthodox theology, transferred his interest to Unitarianism, and became acquainted with the Rev. Minot J. Savage, whose little book *Can Telepathy Explain?* is also on our shelves. He mentions that Dr. Savage was the first intellectual man he ever met who claimed to have seen a ghost, "not merely seen one but had sat up and chatted with one."

The story runs that Savage had a friend who set out for Ireland from the States in the days before the cable. One night he awakened and saw his friend, who stated that he was dead but that he had not known the pangs of drowning, that the steamer had been wrecked on the Irish coast and that he had been killed by a beam striking him on the left side of his head as he was trying to get off the ship. Savage wrote this out and had it signed by witnesses. Two or three weeks later came the news that the ship had indeed been wrecked and his friend's body found with the left side of the head crushed. Our author comments—"In *Phantasms of the Living* you may find a thousand such cases carefully documented. I no longer find these phenomena so difficult of belief, because my wife and I have demonstrated long-range telepathy in our personal lives."

While still only a lad of nineteen—devouring Shakespeare, Milton, and Shelley as other boys might tell stories of adventure—Sinclair had an experience of "Ecstasy" which gave him a glint of what the inspiration of genius may be. One winter's evening, his mind on fire with high poetry, he went for a walk in the country—silence, and the stars bright overhead.

"Suddenly this thing came to me," he writes, "startling and wonderful beyond my power of words to tell: the

opening of gates in the soul, the pouring-in of music, of light, of joy, unlike anything else. I stood rivetted to the spot and a trembling seized me, a dizziness, a happiness, so intense that the distinction between pleasure and pain was lost. If I had been a religious person, no doubt I would have had visions of saints and martyrs . . . but I had no sort of superstition so the ecstasy took a literary form."

He goes on to tell us that he seemed to see a camp-fire by a mountain road and round it gathered many of the great in literature, and stranger still, some of the famous characters they had created—Falstaff, Hamlet, Prince of Denmark, and Don Quixote! "all equal with their creators in this realm of fantasy."

"They held conversation, each in his own character, and I was laughing, singing with the delight of their company, behaving like a madman. Yet I knew what I was doing, I knew what was happening, I knew that this was literature and that if I could remember the tenth part of it and set it down on paper it would be read."

"The strangest part of the ecstasy," he says, "is the manifold states of consciousness it involves, all at one time, and the conviction which comes to you that you are in the hands of a force outside yourself. You may call this force what you will, your own subconscious mind, or God, or the Cosmic Consciousness, the point is that it is there. If you ask whether it is intelligent I can only say that *you* appear to be the intelligence and 'it' appears to be the cause of intelligence in you."

This is one of the most vivid accounts of soul illumination I have read—such as William James (who says that we have got to accept the experience of the mystic as valid experience) would have welcomed in his *Varieties of Religious Experience*. Hannen Swaffer, in his *Adventures with Inspiration* has given us many modern instances. Only the psychic student has the key to these. The boy's "soul," drawn out in aspiration by contact with fine literature, was tuned in to some of the "great Intelligences fair," who, using this sensitivity, fired his soul and prepared him for his life work.

Sinclair himself says wisely, "How anything unintelligent can be the cause of intelligence is a riddle I pass by." Other similar experiences followed, "often in unexpected places and at unpredictable times; often associated with music and poetry and natural beauty . . . I became a haunter of mountain tops and deep forests. I had something which other people did not have and could not understand."

One effect of these ecstasies on the boy was to give him a kind of discernment of spirit, another "gift," enabling him to recognize genius among his professors, and many a brilliant thinker went down as far as he was concerned before this touchstone.

He notes brief contacts with two men well known to psychic students. At Columbia University, Prof. James

Hyslop taught him "Applied Ethics." "A kindly but eccentric person, who later on took to spooks, and learned that no form of eccentricity could be tolerated at the 'University of Morgan.'" Later, he met Prof. Wm. James, and, "our two or three believers in Spiritualism tried to show him some phenomena in table rapping, and strange things happened, as they so often do on these occasions."

A lesson in the potency of suggestion came to Sinclair when his first wife lay at the gates of death. "She was in a semi-stupor, completely worn out by pain, which had lasted more than a week; she had given up, when she heard my voice. I did not pray for her—I did not know how to do that—but I prayed to her, (silently) urging her to live, to keep holding on: and that voice came to her as something commanding, stirring new energies in the soul." And she lived.

Of his present wife, he says: "She has discovered powers of her own mind that she didn't know about, and has

demonstrated telepathy and clairvoyance in such a way as to convince her husband and make him into one more kind of 'crank.'"

This is a book of primary interest, perhaps, to Socialistic reformers, but to the Spiritualist it reveals the "sensitive," the man who followed his vision and kept his soul alive, and who has been used to speak to others. Upton Sinclair himself sums up his life's inspiration and guidance when he says, in words found in his maturer years:

"In 1900, the burden of my spirit had become greater than I could carry. The vision of life which had come to me must be made known to the rest of the world in order that men and women might be won from their stupid and wasteful ways of life. It is easy to smile over the 'Messianic delusion,' but, in spite of all smiles, I still have it."

Who will say that Upton Sinclair, the supposedly irreligious, has not received "the baptism of the Spirit" for his own particular work?—*Light, London.*

Can Unitarians Join Spiritualists?

REPORT

Walter L. Teasdale, a Unitarian Lay Preacher, Suggests an Experimental Union

"I FEEL it necessary to assert that Spiritualism has something of real value to offer to the world which Unitarianism has not—viz., a definite proof of survival and messages of comfort, consolation, inspiration, hope and guidance direct from the spirit world," writes Walter L. Teasdale, of Stafford, England, a Unitarian lay preacher, in a letter to the 'Inquirer', a weekly organ of the Unitarian movement.

"The Bible," he writes, "is full of Spiritualistic phenomena, but Unitarians usually attribute this to superstition or exaggerated symbolism, or word-picture-painting, ignoring what I have come to believe is the real Cause.

"We Unitarians are in a peculiarly favourable position for taking up Spiritualism. Our theologies are the same. We have no creeds or dogmas to relinquish . . . Turn a few churches—the weak ones—into Unitarian Spiritualist churches, run on Spiritualist lines as an experiment, to see if this would put new life into them."

Mr. Teasdale claims he has conversed with spirit entities, so 'Light' reports, under conditions which preclude any question of fraud. This is a fearless challenge to some of his associates.

"One of the points raised in reply to Mr. Teasdale," says the 'Psychic News', an English Spiritualist weekly, "is that Spiritualism leads to insanity. This he excellently answered in the 'Inquirer' last week.

"There are neurotic and hysterical people," he says, "whose minds are unhinged by other religious cults, and such people should leave Spiritualism alone."

"The 'Psychic News' recently recorded the case of a man having been saved from suicide by taking up Spiritualism. Most of us are normal, and could only reap benefit by taking it up.

"If God does not mean us to find certain things out, He will withhold the power to do so. He has not withheld

the power to communicate with the etheric (or spirit) world.

"When I suggested that some of our churches should be turned into Spiritualist churches, I did not mean for investigation, *per se*, but for worship on Spiritualistic lines, and certainly with the consent of all parties interested."

"Although the Unitarian movement is not a large one," comments the 'Psychic News' regarding Mr. Teasdale's suggestion, "it is an influential one. If it can be induced to study the facts of Spiritualism, it may be the means of an alliance between Spiritualism and Unitarianism.

"All religions have a common basis, and the more they become welded together in the service of the world, the better it will be for humanity."

Grand Duke Indisposed

THE Grand Duke of Russia, cousin of the late Czar and father-in-law of Prince Yussouf, "the murderer of Rasputin," is lying critically ill at Mentone," so "The International Psychic Gazette" reports.

The Grand Duke is an eminent Spiritualist and has contributed many articles to newspapers and magazines in defense of Spiritualism.

Truth and Soul

"Say not, 'I have found the truth,' but rather, 'I have found a truth.'"

"Say not, 'I have found the path of the soul.' Say rather, 'I have met the soul walking upon my path.' For the soul walks upon all paths. The soul walks not upon a line, neither does it grow like a reed. The soul unfolds itself, like a lotus of countless petals."—Kahil Gibran.

A Priest on Modern Spiritualism

By FATHER FRANCIS A. JUDD

"The orthodox should be awake to the probability that through the actual communications of good and holy spirits God is vouchsafing to us further light."

A suggestion that Spiritualists and psychic researchers should collaborate with the Church, and that some mediums should act under the guidance or supervision of the Church, was made by the Rev. Father Francis A. Judd, Vicar of Holy Trinity, Reading, London, in a speech he delivered at a meeting in the Small Town Hall under the auspices of the Society for Psychic Investigation. The meeting received an excellent and sympathetic report in the "Reading Standard," from which we quote.

FATHER JUDD said that when the Psychical Investigation Society invited him to take part in that discussion they were, he gathered, under the impression that his attitude towards their Cause would be wholly antagonistic and unsympathetic, without any recognition of good, truth or sincerity in their Movement.

"I would say at once that this does not represent my attitude in the least," he continued. "If the Society were a materialistic body concerned to deny the world of spirit and the life after death, such would necessarily be my attitude. They are concerned, on the contrary, with establishing in people's minds the truths of the survival of the soul in a conscious and intelligent existence after death. And so am I, so indeed is the universal Church which as a Christian priest I represent. It is a mistake to suppose that the Church believes or teaches that the soul is asleep until the Resurrection morn, and if any of our hymns suggest that heresy they should certainly be excluded or amended to remove the misunderstanding.

"The Society claims psychic investigations have established scientifically and beyond reasonable doubt the survival of the soul after death. I can rejoice in the comfort which such an assurance must give to many who otherwise might have little faith in a doctrine which is absolutely essential to Christianity in all its forms. I am not, therefore, at all concerned to dispute or deny such evidence of communication with the unseen world as they claim to have accumulated. I am glad that the truth of survival is supported by such a mass of evidence and by such abundant testimony. We cannot, in my opinion, set all this aside as untrustworthy, as if it were based upon a systematic conspiracy to defraud the credulous. Such a position, besides being in my view wholly untenable, would be doing the most grievous injustice to this Society, to which, as a body, I would give the credit of being quite honest and sincere in their search after truth, and themselves anxious to exclude every fraudulent element from their investigations. I join hands with them accordingly on their fundamental assertion, which may be expressed by the insertion of a familiar text, 'In the midst of death we are in life.' I meet them tonight as a Society engaged in a specialized and particular line of investigation.

Not a Religious Body

"I do not on the other hand recognize them as a religious body, however religious their private beliefs and convictions as individuals may happen to be. As a body they are concerned with establishing communication with spirits in the unseen world. Religion is concerned primarily with the worship of Almighty God. We are continually, all of us, in communication with one another in this life, and in that sense we are all holding intercourse with spirits though they be clothed in mortal flesh. We do not regard such intercourse as religion. Nor can we regard intercourse with spirits after they have left this earthly place as having necessarily any connection with religion. You may communicate, for instance, with the spirits of Red Indians in the other world. That is no more an act of religion than when you communicate with one another in this life. Still less can the satisfaction of our religious need be found in the ceaseless search of evidences for survival, or in their sifting and analysis.

"Consequently the practice of Spiritualism ought not in my view affect to be a religion, ought not to try to establish itself as a religion outside the Church, ought not to seek to persuade or invite those engaged in the worship of God to separate from their fellowship of worship in order to concern themselves primarily with spirit intercourse which cannot ever be justified as a substitute for the worship of God as we find it in Church, especially in the great Eucharistic Sacrifice.

Clairvoyance of the Saints

"The Church is, of course, familiar with the records of spirit visions given and vouchsafed to saints on earth throughout the ages. To all communications which may be received in any way she applies the test of the faith, accepting the precept of her ancient Father in God, Saint John the Evangelist—who was also, according to her tradition, the author of the Apocalypse, and surely the greatest psychic the world has known—'Beloved, believe not every spirit, but try the spirits whether they are of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.' I have read now and again various samples of Spiritualist literature. I do not find by any means that these always or generally militate against the faith of the Church. On the contrary, I have read communications definitely in harmony with it, and on these I wish to lay special stress as satisfying the test of which I have just spoken. There are, however, many other communications on record which are contradictory to the faith, and here the danger lies. There is a natural tendency in those who seek communi-

cation with the unseen world to regard what they receive as revelation or to imagine that all who speak from the other side must speak infallibly.

"There is the possibility of evil manifesting itself in the negation of the truth, of evil or inferior spirits making false impersonations and seeking to overthrow the faith of weaker brethren. This alone provides a reason why the Church has looked with disfavour on endeavours to raise the spirits of the departed, especially depreciating the unnatural attempt on the part of spirits to function through someone else's body and brain while the person is in trance, a means of communication which she has always pronounced unlawful.

Spiritualism Helping the Church

"There are, however, mediums who are merely automatist, sensitive or clairvoyant, and I think we cannot deny that certain persons are endowed by God with peculiar psychic gifts for which there is intended a real and hallowed use. Many of these feel a definite commission for bringing their gifts to the aid of psychical research, and I can see little reason why room should not be found for

a consecrated use of them under the guidance and supervision of the Church. This is only a suggestion, and the way in which such collaboration might be achieved would have to be carefully thought out. Meanwhile I think that the attitude of hard and unqualified opposition either on the part of the orthodox towards Spiritualism, or of Spiritualism towards orthodoxy, is of all things the least likely to advance the highest interests of either cause.

"Spiritualists should realize that the supreme and the best attested fact of triumphant survival is the Resurrection of Christ, the basis of the Catholic Faith, and *the orthodox should be awake to the probability that through the actual communications of good and holy spirits in these latter times God is vouchsafing to us further light for the strengthening of our faith and the ennobling of our lives.*"

Father Judd was followed by Lieut. Col. E. F. Gordon-Tucker, B.A., M.B., who, speaking as a scientist, expressed himself as convinced that there was a future life, and that a recognizable personality of man survived when this earthly existence had run its course.

—*The Two Worlds, London.*

IN LOVE WITH LIFE

By HAL RUSH

IT is early morning, and I am in love with life. The blue, blue Pacific is placid and the few waves, which come in unrebuked to kiss the shore, wave a friendly hand to me of which I am acutely aware. I return the salute.

The sun which is beaming brightly warms and invigorates me. It is so good just to live and to love life.

I swear those mockers which are cutting such didoes in the palm overhead are playing for me. Do they not cock their heads atilt and stare?—as if in pity that I do not have wings to join them. But I talk to them and they sing to me.

This grass I am lying upon—it is not silent either. There is a mystic rapport between us we both sense. I know why it is growing and it knows why I am living; and I am as dumb as it in putting it into words. But we both know!

Here comes an old man, beard white, limbs tottering; his race for life near ended—or is it just beginning? He sits at my side and, reserve gone, lets down the bars of his soul and I let down the bars of mine. Who can be formal, reserved, taciturn this beautiful California morn? We find that age is but a shadow on a dial, and shadows were not meant for us.

Here comes a young woman from whom life soon will be unfolded. The ribald may jeer, but I have seen the holy look in her eyes. I prostrate myself at her feet in humble adoration. She passes on, serene, face aglow, afoot with vision! No more shall I trouble myself as to the purpose of life. God parades it before me constantly.

Here comes a chubby child with fumbling feet. He tumbles over himself in his eagerness. He wants to see, touch, smell—possess all. God, how like the child I am! He also is in love with life. O, God, let him keep his illusions! Envelop him with your love. Protect him from sordidness, ugliness, the meanness of little people.

Here comes a youth and girl—lovers—hand in hand: there are but two persons in the whole universe, themselves. How have I ever doubted for an instant there is a heaven? Are they not in Paradise? Do I not hear the rustle of wonderful, chaste, first love of a man for a maid and the maid for a man? Lose not an instant brother, sister!

Rudely I am awakened from my reverie. A whistle is commanding toilers to work. My body says, "Be done with idling, there is bread and meat to earn." My soul says, "Stay, there is beauty to enjoy."

My soul wins! I have a loaf of bread—and I do not eat my brother.

Spiritualism and the Churches

By MRS. ST. CLAIR STOBART

Including Viewpoints and Criticism by Various Editors and Writers

IN England there has been waging a pointed controversy as to whether or not Spiritualism should be absorbed by the churches "lock, stock and barrel," as Mrs. St. Clair Stobart, distinguished exponent of Spiritualism and head of the London Spiritualist Community, expresses it.

English magazines have quoted her remarks at length. In a recent service at Grottrian Hall, reported in "Light," she said: "Because I criticise some of the doctrines held by the Churches it is assumed that I am antagonistic to them. Never was a greater mistake. As proof of this, I may mention that for our work in the East End of London I sought, and obtained, the cooperation of the Church, and we hold our meetings in a Church Hall, which opens in a fine old Church, and the Vicar himself takes the chair. My fervent aspiration is that the churches will absorb Spiritualism, lock, stock and barrel, and that there will be no need of separate Spiritualist services. But until the consummation of this happy state of affairs, it behooves me, as a Spiritualist, interested in the religious aspect of the subject, frankly to make clear what there is in present Church doctrines which is in opposition to Spiritualistic beliefs.

"I hold that, in itself, Spiritualism is not a religion, but it is that which makes religion—all religion, every religion—real. And I should like every religion—Buddhist, Mohammedan, Jewish and Christian; and within the Christian religion all the different sections, the Roman Catholic, the Church of England and the Nonconformist—to embrace modern Spiritualism, and by its light to re-interpret the old formulas of Faith. Many of these formulas would vanish all together. I refer to such beliefs as the Vicarious Atonement and physical resurrection. With these disappearances would also vanish the reasons for the decline of Church influence, and a new lease would be given to religion.

"I am aware that there are some people who say they can combine their belief in those Church doctrines with their belief in Spiritualism.

"Frankly speaking, I do not find that belief in Survival alone conduces to a religious attitude of mind. I find that Spiritualists are just as selfish and just as worldly as other people. They lack that indescribable something which is not to be found in the seance rooms.

"I am fully alive to the disadvantages of an autocratic and exclusive priestcraft, but this could be modified in various ways. And I am of the opinion that the disadvantages of letting Spiritualism loose amongst the multitude are greater still. Therefore, if a *modus vivendi* between Spiritualism and the Churches is to be found, this can only be after both sides have come to an understanding of the beliefs held respectively by both parties. And for this frankness is essential.

"At the best we have only been offered Hope—Hope

based upon Faith, faith in Miracle. Survival has been a surmise, whilst men today want proof. And unless teachers of religion will put themselves in line with the science which is providing that proof—with the science which is converting Faith into Knowledge—they must cease to function.

"But extinction of the Churches would be disastrous. The world in general needs guidance in spiritual matters, and for this the Churches are materially equipped and still have authority behind them. Far from wishing them to be extinguished, I suggest, for their survival, that they should realize the inadequacy of their spiritual equipment, and the fact that the waning of their old prestige is due to lack of knowledge of modern theology. They should seek to supplement their erudition in Jewish history, and tradition, by a study of the modern science of the soul.

"Like everybody else, they must learn to distinguish psychism, which is the science of the seance room, from Spiritualism, which is the science of the soul. They would then learn that Spiritualism, this science of the soul, is the science which makes religion real. Exploration by the Churches in this science would lead them to discoveries beside which those of Columbus would fade into nothingness. No new worlds to conquer, when the continent of Heaven is practically unexplored? If earnest and intellectual adventurers amongst the younger clergy would turn their spiritual telescopes towards the firmament, of which students of psychic phenomena are becoming conscious, they could, like Moses, lead men to the Promised Land.

"In the meantime, I hold that it is the Spiritualists who must present the Churches with that psychic telescope, and our responsibility in this matter is great. We are the pioneers of the Religion of the Future. It will be the Spiritualistic section of Christianity that will eventually save Christianity to the world, and will lead the people to more spiritual conceptions. Spiritualism will be the parent of the New Religion."

In a letter to the Editor of "Light," A. Hunter comments on Mrs. Stobart's remarks as follows:

"Mrs. St. Clair Stobart's addresses upon the absorption of Spiritualism by the Christian Churches are thought-provoking and although not in agreement, one wishes to thank her for a frank statement of views given with undoubted sincerity. But the phenomena of Spiritualism is world-wide; not confined to creed, class, country, or race; and there is something basic upon which to build a truly universal religion incorporating all results of scientific research—probably the nearest approach to the real Christian religion in all its effective simplicity and all-embracing features of truth—not aiming at power or wealth, nor the imposition of mental or spiritual frontiers.

"In view of the example of Jesus himself, it is unfortunate that Mrs. St. Clair Stobart uses the word 'mob.' (Its

use is misleading and unpleasant.) Spiritualism follows the example of Jesus and under the changed conditions between 2000 years ago and today the result need not be feared.

"Let the High Priests of the future be scientists, not theologians. They will create a revolutionary change in thinking spiritually and acting spiritually which will clear up many of our problems today."

Anticipating that Mrs. Stobart's lectures would inspire a controversy the editor of "Light" comments in his column *Notes by the Way*:

"Warm discussion is likely to follow reiteration by Mrs. St. Clair Stobart of her fear of 'letting Spiritualism loose amongst the multitude,' and the expression of her 'fervent aspiration' that, to insure guidance of the movement, the 'Churches will absorb Spiritualism, lock, stock and barrel, so that there will be no need of separate Spiritualist services.' It is certain that these views will be welcomed and endorsed by many sincere Spiritualists who think that the organization of Spiritualism on religious lines is undesirable; but it is also certain that they will be regretted and disapproved by many others, equally sincere, who believe that organization apart from the Churches and Research Societies is essential. This division of opinion is not new, and there is no reason for believing that agreement is possible, now or in the immediate future. Quite the reverse. Yet, because of the greatness of the truth on which all Spiritualists are agreed—the fact of proved survival—it is hoped that in any discussion, public or private, which may arise, there will be generous agreement to disagree; and that, while maintaining their respective points of view, each section will admit the right of others to favour the method that most strongly appeals to them."

In a letter to the Editor of this same Journal a contributor, signing the initials R. T. R., makes other references to Mrs. Stobart's statements:

"Mrs. St. Clair Stobart states truly that Spiritualism and the Churches are both at the cross-roads.

"She recognizes, as many of us do, that the 'New Revelation' is in danger of being side-tracked into a cul-de-sac, to avoid which she would 'deliver Spiritualism lock, stock and barrel to the Churches.' Of two evils choose the lesser; but who shall say which is the lesser—the Church or the 'mob?' Religion, to be real and vital, must be individual. The mob consists of individuals, many of whom are groping for light—seeking for Truth. We who realise the religious content of Spiritualism know that it contains all the essentials required for building a new Earth (and Heaven)—for establishing the Kingdom of God on earth, if we can get 'the mob' to hear and understand.

"The Church is an organization. Limited by traditions and authority it is the most conservative organization on earth. New conceptions of Truth may have a chance of acceptance in a few centuries time, but humanity cannot wait for that—our salvation has to be worked out *now*, and that salvation can, I believe, best be attained by each one of us seeking fuller revelations of Divine Truth and expressing such Truth in thought, word and action, unrestricted by organizations or by fears.

"Unfortunately the history of Religion proves that *Truth organized becomes Truth crystallized*. We are suf-

fering now from incrustations of Truth in past ages.

"In my view, in order to enable Truth to permeate our lives, it is better that man should cast away the crutches and splints that have hampered his spiritual growth and respond to the spiritual urge so manifest today, even at the risk of an occasional fall, rather than stultify himself in the trammels of an outworn orthodoxy."

In further defense of her argument Mrs. Stobart said in a later lecture:

"The teaching of the Churches was based upon the story concerning Jesus recorded in the New Testament. Spiritualism would have penetrated the Churches when they are forced to admit—as they *will* be forced, as they are being forced—that the phenomena surrounding the birth, works, resurrection and post-crucifixion appearances and ascension need no longer be placed in the category of Miracle, but that they are phenomena of a nature frequently experienced in psychic-experimentation today.

"The Churches admit the phenomena. They accept them with a lack of evidence which would shock not only our Psychical Researchers, but every ordinary student of Spiritualism. The credulity of the Churches upon all psychic matters recorded in the Bible is extraordinary. *The fact is that the clergy are Spiritualists, and very credulous Spiritualists, without knowing it. The Church is the largest Spiritualist Society in the world.* . . .

"Rightly or wrongly, I feel that the fate of Religion in this country, (England), is bound up with the fate of Christianity, that the fate of Christianity is bound up with the fate of the Churches, and the fate of the Churches is largely in the hands of us Spiritualists, who alone can relight the ancient fires of Faith."

A commentator on Mrs. Stobart's views, expressed above, writes:

"It might be supposed that Mrs. St. Clair Stobart was drawing a very long bow when she asserted that the Church is the 'largest Spiritualist Society in the world.' Yet, she has a good Episcopal authority for the assertion, as Bishop Welldon (Dean of Durham) once began a magazine article by saying that 'all Christians are Spiritualists.' Probably, the Bishop had an idea in his mind different from that in the mind of Mrs. Stobart. He used the word 'Spiritualism' as the antithesis to 'Materialism,' and under it he grouped all who believed in a spiritual world and spiritual values. Mrs. Stobart used it in the more limited sense of acceptance of the reality of psychic phenomena. The Church, she said, accepted the psychic phenomena described in the Bible 'with a lack of evidence which would shock not only our Psychical Researchers but every ordinary student of Spiritualism,' so that 'the clergy are all Spiritualists, and very credulous Spiritualists without knowing it.' This is a description which may not be welcomed by some of the clergy, but it is difficult to see how, as a body, they can logically refute it. Yet, although in this sense the Churches are undoubtedly Spiritualistic, Mrs. Stobart admits important changes in their doctrines would be involved were they to 'absorb' Spiritualism as she presents it. That she believes—or at least hopes—that such changes are possible, proves that Mrs. Stobart's optimism is at least as sturdy as her Spiritualism."

And thus the controversy wages. In America there has been a great deal of private discussion of the subject, but

(Please turn to page 16)

Concepts of God and Immortality

By FELICIE O. CROSSLEY

"An honest God is the noblest work of man."—Robert G. Ingersoll

ROBERT G. INGERSOLL declared, "A new era is dawning upon the world. We are beginning to believe in the religion of usefulness. The books filled with the facts of Nature are our sacred scriptures, and the force that is in every atom and in every star—in everything that lives and grows—is the only possible God." Yet, strangely, few people apprehend so abstract a Deity. To accredit Nature with Divinity is, in the most instances, to label one's self a heathen. Because of Ingersoll's genius he was termed an agnostic rather than an atheist or infidel. One of the most stirring statements he ever made relative to Deity was, "An honest God is the noblest work of man." Notwithstanding a ny sentiment the religionist may have relative to this remark, it is profound simply because a man cannot conceive of a God higher than his highest powers of idealization. Consequently, we find the natives of Africa worshipping a God in accordance with their highest powers of idealization, and so on down through history to our day.

We have no better criterion of a race or nation's development than we discover in their concepts of Deity. In the God of Moses we find the order of creation reversed, as it were, for Jehovah or Yahweh—the God of the Jews—was accredited with all the frailties of humanity. Hence, in the Ten Commandments we read: "Thou shalt have no other Gods before me, for I thy God am a jealous God, visiting the iniquity of the fathers unto the third and fourth generation of them that hate me and shewing mercy unto thousands of them that love me and keep my commandments." In these statements we discover three important things: First, there were other gods beside the one worshipped by the Jews; second, that Jehovah was jealous; and thirdly, he was revengeful, for he threatened to punish several generations of children if the fathers did not love him and keep his commandments. These are evidence of human attributes which undeniably witness the place in evolution held by the Hebrew race at that time. Yet there are millions today who have no more advanced concept of God than was entertained several thousand years ago. Religious history discloses one fact in general: that in antiquity—as in many orthodox denominations today—with but one or two exceptions, God was believed to possess form.

From India comes our most distinct philosophy of the first concept of a formless God. For several thousand

years the Masters of India have taught that God is neither body nor changes of body; nor senses nor changes of senses. "Shiva Hum" is Existence Absolute, Knowledge Absolute, Bliss Absolute. It is believed that these qualities pervade all existence. It is with this universal consciousness that the spiritual Hindu seeks through various studies and practices.

Jesus—the Christ of Christianity—never taught of a God of form, yet the Apostles of Christianity have interpreted the teachings to indicate that God is in the form of man-perfected. They seem not to associate any importance to the statement alleged to have been made by the Master when his disciples questioned him as to how they should know the Father to

whom he so frequently referred, to which Jesus replied: "Ye have seen me ye have seen the Father for I AM in the Father and the Father is in me, even as I am in you and you are in me." In esoteric philosophy I Am has always signified the Divine, Eternal Life Force or Spirit residing in every living thing. It was to this All-Pervading Influence that Jesus addressed his petitions. It was because of his perfect at-one-ment with this Great Over-soul, as Emerson so aptly expressed it, that he was able to perform such miraculous feats. He was con-

To Thee O, God!

"O THOU Eternal One! Whose presence bright,
All space doth occupy, all motion guide;
Unchanged through time's all devastating flight:
Thou only God! There is no God beside!
Being above all things. All things in one.
Whom none can comprehend and none explore:
Who fill'st existence with Thyself alone;
Embracing all—supporting—ruling o'er—
Being whom we call God, and know no more!

"O thoughts ineffable! O visions blest!
Though worthless our conceptions all of Thee,
Yet shall Thy hallowed image fill my breast,
And waft its homage to thy Deity.
Thou fillest me with an immortal soul to spring
O'er the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to Thee—its author there!"

scious of It Being within him and linking his life with the All-life. Notwithstanding his teachings, subsequent religious interpretations have pictured God as a personality.

Each in his own tongue God is and has been to all men in all climes, evolving in man's consciousness as man himself has evolved: "A firemist and a planet; a crystal and a cell; a jellyfish and a saurian; a face turned from the clod." Man! Evolution *ad infinitum*! God!

"We see the operation of a power so patient that not a mere thousand, but a million years are but one day in the accomplishment of its design."

When we behold the wonders of evolving life; when we exult over the beauties of nature; when our souls are thrilled with the mystic influence of meditation; when the subtle ecstasy of love enthrones itself in our hearts; when we are bowed down with sorrow and the despair of death, our thoughts lift upward instinctively to a God, and "The Presence" enters our souls and impresses us with Its reality.

"In the small as in the Vast," Lord Bulwer Lytton said, "God is equally profuse of life. The traveler looks upon the tree and fancies its boughs were formed for his shelter in the summer sun, or his fuel in the winter frosts. But

in each leaf of these boughs the Creator has made a world—it swarms with innumerable races. Each drop of water in a moat is an orb more populous than a kingdom of men. Everywhere, then, in this immense design, science brings new life to light. Life is the one pervading principle, and even the thing that seems to die and putrefy but engenders new life, and changes to fresh forms of matter."

Thus we find the best evidence of God lies in the wondrous manifestations of nature—the incomparable, unasailable testimony of an Infinite, Directing Intelligence.

In the "Life and Teachings of the Masters of the Far East" we discover confirming testimony of the God-Force:

"God is the Principle behind everything that exists today. The Principle behind a thing is Spirit and Spirit is Omnipotent, Omnipresent, Omniscient. God is the one Mind that is both the direct and directing cause of all the good that we see about us. God is the source of all the life we see about us. God is the source of all the true love that holds or binds all forms together. God is Impersonal Principle. God is never personal except as He becomes to each individual a personal, loving Father-Mother. To the individual He can be a personal, loving, all-giving Father-Mother. God never becomes a great being located somewhere in the skies in a place called heaven, where He has a throne upon which He sits and judges people after they die, for God is the Life itself and that life never dies. That is but a misconception brought about by man's ignorant thinking, just as so many malformations have been brought about and you see them in the world around you . . .

"The God that judges, destroys or withholds any good thing from his children or creatures or creations is but a God that is conjured by man's ignorant thinking, and you need not fear that God unless you wish to do so. . . .

"All that is needed is for each to return to the fountain of his own religion and remove all false interpretations and cast out all selfishness. They will find beneath them all the pure gold of the alchemist, the wisdom of the Most High, your God and my God, not many Gods of many people—just one God. It is the same God that spoke to Moses from out the burning bush; the same God of whom Jesus spoke when he said that through prayer he could summon legions to sustain him in his hour of mortal struggle in doing the work the Father had given him to do; the same God that Peter prayed to when he was released from prison. I now see the mighty power that can be summoned to the aid of those that will cooperate in the Brotherhood of a consecrated life. . . .

"When man forms an alliance with God through spiritual understanding, the boundary line between God and man disappears. When this point is reached man will know what Jesus meant when he said, 'I and my Father are one.'"

And yet the great masses have failed to realize this divine concept.

Spiritualism's Living God

IT was in March 31, 1848, that the most dramatic spectacle in the religious history of the world occurred. The most astounding revelation ever given to an eager public bridged the gap between mortality and immortality—and spirit communed with mortal. It was the signal for the greatest reorganization in modern times, for not only religion but practical issues became involved. The greatest

contribution to civilization made by Spiritualism as a Truth has been to pronounce the existence of an Infinite Intelligence. The Church world was aghast when its concept of God was challenged by the revelation of Spiritualism, which subsequently suffered from vitriolic attacks by enemy religious organizations. Nevertheless, Spiritualism is the mother of the New Thought Movement, and today challenges conspiring opponents to test the solidity of her foundation. Her Principles are without parallel in religious literature: "We believe in Infinite Intelligence. We believe that the phenomena of nature, both physical and spiritual are the expression of Infinite Intelligence. We affirm that a correct understanding of such expression and living in accordance therewith constitute true religion. 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."

Such beliefs lift man's thoughts above form, above personalities, above the finite world of sorrow and limitation. It is the abstract world of thought—the four-dimensional world upon which Professor Albert Einstein postulates so much—to which we must direct our thoughts if we would really understand the infinite nature of God.

Professor Russell, of Princeton University, says: "God never fails to surpass our human imaginations, and if we are to believe in the kind of a God that is credible in these days of even partial knowledge of his works, we can safely trust such a God to provide for us some future that goes beyond our dreams."

This has been the task of Modern Spiritualism, the Principles and phenomena of which are based entirely on an Infinite Intelligence manifesting through the laws of Nature. Despite religio-philosophical theorizing, *the only evidence we have of a God-force is the proof offered by Nature in its infinite manifestations*—and we conclude that It is eternal. We reason further that if God is eternal, and if sounds and words and music vibrate through the ethers ad infinitum, and can be picked up by agencies devised by the creative *genius of man*, it is not presumptuous to believe that anything in its noumenal sense can ever be lost. If nothing is ever lost, then the thoughts of exanimate entities—your loved ones and mine—can be picked up by human radio instruments, residing in our brains, which were devised by *God's creative genius*.

A hundred years ago few would have believed our rooms are filled with sobs, songs, laughter, oratory and everyday, common-place utterances. Even now we would not believe unless we had established the evidence through matter by way of the radio. Yet these sounds would be there even if there were no radio or other recording matter. "So it is with light, with electricity, with magnetism," writes Elsie Robinson. "We believe in electricity because we can see the phenomenon of a wire turning white-hot; we believe in magnetism because we see a needle whirl, but electricity and magnetism exist and work without wires or needles, whether there is matter or not. Electricity does not perish when the wire is broken. Why then should the spirit or soul or mind of man perish when the body is broken? The body is not the man any more than the wire is the electricity or the needle the magnetism! Man too is a force operating through matter. A man's body does not create thought and love any more than a wire or needle

(Please turn to page 29)

The Religion of Science

By SWAMI DHIRANANDA

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

Part III

THE fourth article of the religion of science is a *strange combination of agnosticism and mystic idealism*. Of course this is not the official scientific creed, as scientists are not agreed upon all its implications. However, this represents the trend of the scientific mind today as it philosophizes upon the startling conclusions of science.

The "know-it-all" or cock-sure attitude of Nineteenth Century science is gone. Science says it deals with ether (space), electron, proton, etc.—a number of symbols, it can, fairly figure out their operation, but it cannot tell what they are in essence. The universe is being reduced by the New Physics into a veritable wonderland, a vast scheme of shadowy symbolism (*b*) where ultimate substance eludes the grasp of the scientist.

Professor Eddington, one of the greatest living scientists, says:

"The Victorian physicist felt that he knew just what he was talking about when he used such terms as matter and atoms. But now the physicist realizes that science has nothing to say as to the intrinsic nature of the atoms. The physical atom is, like everything else in physics, a 'schedule, of pointer readings? The schedule, we agree, is attached to some unknown background.'" (*i*)

This is a kind of agnosticism of science precipitated by the symbolic nature of the perception of the universe. But Eddington does not stop at agnosticism, he says:

"We (scientists) recognize that the physical world is entirely abstract and without 'actuality,' apart from its linkage to consciousness, so we restore consciousness to the fundamental position." . . . In other words, "No complete view of the world can be obtained so long as we separate our consciousness from the world of which it is a part."

This is "going some," for a material scientist to be forced to recognize consciousness as a very necessary thing for the interpretation of the world—mind you—not philosophically but scientifically. This is not a common man, nor a theologian talking. Consciousness is not now a poor accidental by-product of the brain but a very important thing! He goes on:

"We can only speak speculatively of that which I have called the 'background' of the pointer readings." What is

that background anyway? "In that 'background' we must find," he philosophizes, "first, our own personality, and then perhaps a greater personality. *The idea of a universal Mind or Logos would be, I think, a fairly plausible inference from the present state of scientific theory, at least it is in harmony with it.*"

This is a form of pantheism (not full-fledged though) —a sort of mystical idealism, that mind is the substance of the world. He goes on philosophically:

"We all know that *there are regions of the human spirit untrammelled by the world of physics*. In the mystic sense, (perception) of the creation around us, in the expression of art, in a yearning towards God, the soul grows upward and finds the fulfillment of something implanted in its nature. The sanction for this development is within us, a striving born with our consciousness, or an Inner Light proceeding from a greater power than ours. Science can scarcely question the sanction. Whether in the intellectual pursuits of science, or mystical pursuits of the spirit, the Light beacons ahead and the purpose surging in our nature responds."

Some people feel like chuckling to see the big scientific fellows with hard-shelled, matter-of-fact minds thus somersaulting in the direction of religion.

Sir James Jeans, another of the world's great living scientists, borrowing Locke's phrase, says that "the real essence of substances" is forever unknowable. We are in the realm of shadows. Speaking of electronic waves, he says, "We need hardly think of the electronic waves as being located in space and time; they are mere visualizations of a mathematical formula of an undulatory, but wholly abstract, nature." So what science sees and handles when it handles space-time, electrons, etc., is shadows and pictures of nature not what real nature is. This is the agnosticism of modern science. Yet one thing to be remembered is this, that shadows, pictures or symbols do not act, come or go crazily, they act and behave according to a system, they act *mathematically*.

"Nature (as we perceive it) seems very conversant with the rules of pure mathematics, as our mathematicians have formulated them in their studies, out of their own inner consciousness and without drawing to any appreciable extent on their experience of the outer world." "The shadow play which we describe as the fall of an apple to the ground, the ebb and flow of the tides, the motion of the electrons in the atom, are produced by actors who seem very conversant with purely mathematical concepts." (*j*).

Jeans speculates in his chapter entitled "Into the Deep Waters":

"We have already considered with disfavor the possibility of the universe having been planned by a biologist

References

b—An article on "The Philosophical Implication of the New Physics and the Maya doctrine of Vedanta" will shortly appear in this magazine.

i—*Nature of the Physical World*, page 259, Macmillan Co., 1929.

j—*The Mysterious Universe*, Macmillan Co., New York City, 1930.

or an engineer; from the intrinsic evidence of his creation, the Great Architect of the universe now begins to appear as a pure mathematician."

And to be a mathematician is to have intelligence. Mark Jeans says, "appears" not "is," because this is speculation, of course, on good grounds of science though beyond the strict province of science. If we are bolder than Jeans we can call the above the mathematical proof for the existence of God. He goes on:

"Thirty years ago, we thought that we were heading towards an ultimate reality of a mechanical kind—a universe consisting of a fortuitous jumble of atoms." "Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; *the universe begins to look more like a great thought than a great machine.*"

Strong words, these, not coming from a believing theologian nor from a soft-brained pseudo-scientist. As a scientist, Jeans is an agnostic, as most scientists are and yet as a philosopher, pondering over the abstract and unusual character and non-material implication of scientific knowledge, he is an idealist. This is the strange combination we referred to as the fourth article of the religion of science. He speculates on:

"We are beginning to suspect that *we ought rather to hail mind as the creator and governor of the realm of matter.*" "We discover that the universe shows evidence of a designing or controlling power that has something in common with our own individual minds—not, so far as we have discovered, emotion, morality, or aesthetic appreciation, but the tendency to think in the way which, for want of a better word, we describe as mathematical."

That looks like a fine though hesitant approach to a type of scientific mysticism of the idealistic kind, that our mind and the Great Mind have something of the same substance. (Does it not recall the Vedantic dictum of three thousand years ago, "That art thou"). That describes the religious philosophy of some of the scientists today. However, the mysticism of science does not yet go all the length of religious mysticism.

Now is this mystic idealism of science just a sort of intellectual religion, a safe mental corner, to which the scientists are driven by speculation on their scientific research, or is it something on which they meditate with heart's absorption of the deepest kind? Do they or do they not make this realization of the community between the human and the divine burn as a living flame in their souls? Unless they do, this cannot be religion in its true personal sense, and for that reason science in its speculative or practical phase can never take the place of religion, which aside from its theoretical aspect is in essence an intimate and reverential reaction from our whole being to a superior order of reality.

Einstein to whom the New Physics that is revolutionizing scientific thought owes so much, is a confirmed pacifist. He hates publicity and parade of worldly goods and

possessions, leads a simple life, takes to rowing and violin playing for entertainment and gives out his startling theories about the universe in mathematical hieroglyphics causing headaches even in great scientists. He does not talk much on religion; however, once interviewed he gave a pretty fair idea of his religious views. (k)

He speaks of three kinds of religion (1) religion of fear, (2) religion rising from social feelings of human beings, embodied in the longing for guidance, love, comfort by a Providence who protects, decides, rewards and punishes. This is the social or moral idea of God. The idea of God in these two kinds of religion is anthropomorphic. (3) The third kind of religion is marked by what Einstein calls "Cosmic religious sense." He says:

"The religious geniuses of all times have been distinguished by this cosmic religious sense which recognizes neither dogmas nor God made in man's image. . . . Consequently there can not be any church whose chief doctrines are based on the cosmic religious experience. . . . I assert that the cosmic religious experience is the strongest and noblest driving force behind scientific research. . . . It seems to me that the most important function of art and science is to arouse and keep alive this feeling in those who are receptive. . . . How can this cosmic religious experience be communicated from man to man—if it can not lead to a definite conception of God or to a theology?"

A fine combination of intellectual agnosticism and mysticism. That seems to be his religion. He is reverent before the cosmic mystery. He feels that the sign of true religiousness is the knowledge and feeling that what is incomprehensible exists and manifests itself in the highest wisdom of man and marvellous structure of the universe. The cosmic religious sense with him is perhaps some sort of mystic impact of the rationality of this gigantic universe on his contemplative soul. It may or may not be as full-fledged as the experience of the world's greatest mystics but its depth, definiteness and driving power must mean a great deal to him.

Sir Oliver Lodge, another of the great living scientists, says:

"In the science of physics we are continually dealing with things we never hope to see or handle. We deal with space as well as matter; we find in space mysterious properties which we think may ultimately explain some of the properties of matter. *As physicists we have learned not to deny the existence or realities far beyond our senses.* In fact, it is mainly in a supersensual world that our most interesting work lies. . . . Atoms are said to attract each other and to cling together by what we call cohesion; this is due to what we may call a residual electrical field and that is a property of space. . . . Every ultimate particle like atom is in a vacuum, it never really touches another particle; it feels and is moved by the condition of space around. (This is true also in astronomy). When we see a piece of iron jumping to a magnet, we don't think that the iron or magnet is responsible, except indirectly. We take it as a sign or indication of manifestation that the space near them is modified in such a way as to exert force upon the pieces of matter and draw the two things together. An animated particle, the material of a living

(Please turn to page 28)

k—See interview by New York Times Magazine Correspondent as quoted in Literary Digest, page 19, November 29, 1930.

l—Phantom Walls, Putnam & Co., 1930.

The Goal of Psychic Research

*Contributed by a Well-Known Scientific Writer Whose Name Is Under Contract.
He Calls This Manuscript, "Just a Few Ideas."*

THAT no person has the right to draw conclusions, even in science, that are incapable of experimental verification, is a truism which cannot be too strongly inculcated into the human mind. Men of science are finding out as never before that there is no meaning whatsoever in conclusions drawn from insufficient data, from partial experimentation, or from abstruse mathematical formulae which extend beyond the horizon of proof. Mathematics is no longer a proof. The greatest mathematicians agree that when their signs and figures get beyond the place where we cannot figuratively "put a thumb on them", there is no valid way of determining what the mathematical end-point of any series of problems may be.

Now, if science has come to the realization that the "queen of the sciences"—mathematics—has no meaning beyond the observational limits of its formulae, how much more careful must the psychic researcher be, who deals almost entirely with entities of which we "totally" or in part lack both mathematical and experimental proof? We must face the important fact in psychic research that what we are looking for is "method" right now, more than the dogmatic blitherings of a group who would have us believe as "facts", material which has not as yet been systematically analyzed. Methods of analysis are psychism's most gigantic problem today. And until we reach that place where we can demonstrate by some means or other the infallibility of a system, then and then only can we hope to arrive at conclusions which will be acceptable to the public in the same manner in which scientific experimentation can be verified in the laboratory. Not that we mean that all psychic phenomena is capable of being reduced to a material science. There is much evidence that points otherwise. But we do infer that psychic phenomena must first develop its own methods of experimentation and verification along lines similar to those in science which we term "scientific methods"—amounting to the development of unimpeachable "psychic methods"—before it has any right to *generalize* and *dogmatize*. In this assertion we do not refute the validity of a vast amount of evidence that has been collected from various sources concerning the broad subject of the psychic and all it involves. But we do say—and that vehemently—that such material has never been cataloged and reduced to a "materia scientia" in the same manner that our physical phenomena has been defined. It is this difficulty which has largely been responsible for the failure of any large body of reputable scientists to dicker familiarly with psychic investigators without "losing caste." We must face this dereliction fearlessly. And we must strive to attract to our midst persons of outstanding integrity, whose statements will have weight with an audience, anywhere, rather than a heterogeneous group of "mystery" workers whose appeal is to the emotions rather than the intellect. We do have many of the scholarly type who are our most indefatigable workers. But we believe they are in the minority. Let us strive

towards the goal of attracting a note-worthy group of psychic researchers and investigators—persons who will more nearly fulfill our great expectations.

When such an objective becomes a reality, then psychic science will take its place side by side with physical science; in fact, it will supercede material science. Since the dawn of thinking man, enlightened persons have recognized that the psychic is the master, and the physical the servant? While the analyzing of psychic phenomena may now seem like an insurmountable task, we should remember that, but a brief four centuries ago physical science was only beginning its career. There was no physical science during Biblical times. Physical science, in its present sense, is a comparatively recent form of knowledge. But we have already made tremendous advance in accomplishing the psychic objective. Names such as Sir Oliver Lodge, Camille Flammarion and others, not to mention Harry Price and many more, are the pioneers who, one day, will be revered in much the same manner as Galileo and Newton.

But let us not now draw too many conclusions or force too many generalities from the meagerly cataloged evidence within our hands. We are but looking towards the distant "summit of a high mountain" which we are striving to ascend: We know the goal, and also that the road is beset with many obstacles before the crest will be reached, but if persistent, some day we can say with finality, "We are here."

The "Forum" A Spiritualist Digest

Announcement of New Policy and Forthcoming Articles

DURING the coming year the *Forum of Psychic and Scientific Research* will devote considerable space to "a digest of the philosophy of survival and the phenomena of Spiritualism and psychic research." Vital subjects paramount to the growth of Spiritualism will be discussed, giving the accumulated viewpoints of Spiritualistic writers and editors throughout the world. Amazing things are occurring in the world-movement of Spiritualism. These will be reported in our foreign chronicle, which will be a distinct department in this magazine beginning next issue. Few know that since the Catholic restrictions and ban on foreign priests in Mexico that hundreds of Spiritualist societies have literally sprung up over night; or that Jewish Spiritualist Churches are being formed in many countries of the world; or that Catholics are almost divided among themselves as to the acceptance or denial of Spiritualism. These subjects will be commented upon in the forthcoming issue of this magazine, out February 15. Help boost our sales, and let us know if you like the new policy.—*Editor.*

"The sins thou dost condemn in thy fellow creatures were once thine, and, if thou shalt condemn the doer, may be thine again."—*From a "Dweller on Two Planets."*

George Francis' Prophecies for 1933

EXCERPTS FROM REV. FRANCIS' ANNUAL WORLD PROPHECY

TO a large audience on Sunday, January 1st, 1933, Rev. Francis gave the following predictions at his church, 517 South Workman Street, Los Angeles, California.

UNITED STATES—I see better times for this country during the year. With Franklin D. Roosevelt at the helm of this nation, we will rapidly recover our economic balance. I do not see beer back before March. The eighteenth Amendment will be repealed. This will make better conditions for all. The budget will be balanced without a sales' tax; Government expenses reduced, by abolishing unnecessary offices; farms coming back; grape growers recovering—all of which will help. More currency will be issued: some will call it inflated money but it will put business back on its feet. There will be a great crime wave all over the country; new banking laws, which will safe-guard depositors to a greater extent; no more wild speculation on Wall Street, which will save our people millions of dollars—Wall Street will not like this; a railroad disaster with the loss of many lives; airplane crash with loss of life; an earthquake in California but no damage to Los Angeles; and a general business improvement.

ENGLAND—Some trouble with India and Ireland, but both settled peaceably—no arms; not much improvement in business conditions; will remain off the Gold standard. England will reach an understanding with the United States on the war debt; the United States scaling the war debt down nearly one-half, and that to be paid in trade balance which will benefit both countries and enable them to recover more rapidly; a preferential tariff with the United States the most favored nation. England and the United States will agree on disarmament. This will bring a lasting peace between both nations. The Prince of Wales will not marry this year—too bad girls!

CANADA—I see better times for Canada; good crops; better prices and a general improvement in business; no change in Government; great storms there.

NEW ZEALAND—Very little recovery from present conditions during the year. Terrific hurricanes will sweep the Islands; another earthquake.

AUSTRALIA—No improvement whatsoever in trade conditions and it will be near bankruptcy, not able to meet her obligations. There will be a gold strike at the close of the year, and then there will be a boom.

INDIA—Trouble throughout India; riots and bloodshed. Mahatma Gandhi's policy in regard to the Untouchables will not be accepted and India will remain a part of the British Empire.

SOUTH AFRICA—No change in the economic conditions; thousands will remain out of work. Diamond mines continuing closed. This country will stay off the gold standard.

FRANCE—She will pay the debt installment that is past due, and will come to a satisfactory understanding with the United States on the debt question. She will co-operate with the Big Powers on disarmament; also a clearer understanding with Germany.

GERMANY—A change in government. Much rioting between factions. A movement on foot to restore monarchy and later a Hohenzollern will mount the throne, and Germany will come back.

ITALY—Will steadily march ahead under Mussolini and he will continue to rule.

JAPAN—Earthquakes, hurricane, rioting, and continuous trouble in Manchuria with the Chinese; a threat of war with Russia; trouble with United States—a very unsettled year—but no war with either the United States or Russia.

CHINA—A welding together of all factions; a united front, with the sympathy of Russia against the Japanese. The Chinese may rule Manchuria with Russia's commiseration.

RUSSIA—A new Five Year Plan which will fall short; a food shortage with much suffering for the people. There will be a trade treaty with the United States which will be good for both of us.

BELGIUM—No trade revival there. She will make a big effort to pay her debts, but will fail.

NORWAY AND SWEDEN—A gradual recovery.

AUSTRIA—Will rapidly forge ahead; oil will be discovered in great quantities, which will put her on her feet. She will meet her obligations later. The balance of Europe will gradually recover.

MEXICO—The depression will continue in Mexico. The Catholic Church will never regain its power in that country. There will be a more friendly attitude toward the United States. I see a big earthquake with a loss of life.

NICARAGUA—Sandino will again rebel. This country will seek United States intervention to save it, but we should keep out.

SOUTH AMERICA—Uprisings against the governments with bloodshed and earthquakes throughout the southern part.

SPIRITUALISM AND THE CHURCHES

(Continued from page 10)

few have been so fearless and frank as Mrs. Stobart in the expression of her views. Perhaps it was the same dauntless courage which served her in the World War—during which she became historically famous as the "Woman on the Black Horse" who led the lost battalion of the Serbian Army to freedom—which inspires her in an attempt to salvage the cause of Religion by reinforcing it with the scientific facts revealed by research in the phenomena of Spiritualism.

When Napoleon III Went to Seances

SPECIAL REPORT

Startling Facts in Modern Spiritualism

THE vivid history of Modern Spiritualism is so full of dramatic incidents that no novelist—no, not even a Jules Verne—could really do justice to it. Psychic phenomena in themselves have been unusual enough, but more dramatic still has been the reaction of mankind toward them. The past of Spiritualism has been packed with glamour, persecution, triumph, despair, and victory. In going over its wonderful story we begin to realize that truth is, indeed, stranger than fiction.

If the history of Spiritualism were written as a play, the stage would be filled with characters whose names should go down in history. Nearly every important personality within recent times has, in some way, been associated with it. The shades of William Makepeace Thackeray, Elizabeth Barrett Browning, Gladstone, Ruskin, and a host of others would flit past us once again. What a wonderful drama it would all make—especially the act on Napoleon!

A new book just published by Hutchinson, and bearing the title *Napoleon and Eugenie* (by E. A. Rheinhardt) re-opens this chapter of history. Actually, it does not devote much space to Spiritualism—in fact, the word is not indexed—but the little it does publish is supplemented by other volumes.

Referring to the Court receptions held in the reign of Napoleon III., Mr. Rheinhardt describes a new "game" in which Napoleon and Eugenie were interested:

"Then for a while a game of a peculiar order became the rage of these intimate re-unions, and was played with extraordinary seriousness," say Mr. Rheinhardt. "This was Spiritualism, which in these years of crass materialism in Paris, had become widely popular as a convenient substitute for Metaphysics, and had at last found its way into Court, where table-rapping now ousted forfeits and charades.

"The Emperor gave no sign as to whether he scoffed at it or took it seriously, but he missed none of these parties; and the keen interest which often shone from his clouded eyes led to the assumption that he was more impressed by this clairvoyant telegraphy than he would admit."

D. D. Home, the great physical medium, in those days visited Paris, and became a frequent visitor at Court. Mr. Rheinhardt alludes to the seances he gave there. "They degenerated," says the writer, "into free and easy chats with the departed, the spirits of Napoleon I. and Queen Hortense being favourites."

Last year there was published a book by Robert Sencourt, called *The Life of the Empress Eugenie*, and in this Home's seances given to Napoleon III. and Eugenie were faithfully recorded. Sencourt added that eminent scientists were summoned by the Empress to "explain" the supernatural happenings, but they failed to discredit the gen-

uine nature of the phenomena in any way. Napoleon was equally impressed.

In her work, *Nineteenth Century Miracles*, Emma Hardinge Britten also dealt with the case, and described one seance given by Home at which only Napoleon, Eugenie, and a close friend were present. On this occasion Napoleon Buonapart communicated, utilizing pen, ink and paper, and leaving a perfect facsimile of his writing, which the Emperor carefully preserved.

It has often been claimed that Josephine, the talented wife of Napoleon Buonapart, was gifted with psychic powers. After her death Napoleon was said to have been frequently conscious of her presence in spirit, and often conversed with her. In later years she communicated with N. B. Wolfe, a noted American Spiritualist, who recorded the messages he received in his book, *Startling Facts in Modern Spiritualism*.

"Napoleon Buonapart" has since been a name frequently met with in spiritual records. One of the latest incidents is recorded in *Modern Psychic Mysteries*, by G. Kelly Hack. We are told that a personality who claimed to be Napoleon Buonapart communicated at a seance held in Millesimo Castle, Italy, giving an evidential message.—*Two Worlds*.

Electra Board Taps The Future

WORKING on the theory that every event is all mapped out by fate long before it happens and its results can be foretold, J. R. Donnelly, of Portland, Oregon, an inventor and cosmic investigator, has invented a remarkable board which he calls an Electra.

The "Portland Press-Herald," as a publicity gesture in November, 1923, put the board to a test to predict the results of the forthcoming football games. Though the reporters really anticipated its failure, so correct were the results foretold by the Electra, they published the following acknowledgement, going into the details of the feat in their original article:

"All these things came to pass yesterday. Mr. Donnelly's Electra board performed nobly in these instances. It likewise predicted the result of the Dempsey-Firpo fight, and has never been non-plussed nor incorrect. . . ."

In that same paper, under date of February 27, 1929, was published an article telling how the Electra board had predicted the winner of the Sharkey-Stribling fight and later the result of the Dempsey-Firpo fight—all of which were correct.

The inventor also claims that it has picked the winners of several World Series games, which, if true—and according to the newspaper's report, which are never very generous toward occult claims, the predictions are true—the Electra board should win for itself world-wide favor; for man's most persistent curiosity concerns the future.

Treasure of Santiago Cifuentes

THE Central Bureau of Mexican Spiritualists has carefully checked the facts in this story of a recent discovery of hidden treasure, which was referred to in "The International Psychic Gazette," London.

"Long years ago, in 1885, a Spanish immigrant named Santiago Cifuentes was assassinated in a house at Vergara Street, Mexico. The motive of the murder was a great sum of money he was known to keep in his house. The murderer searched for it everywhere but was baffled.

"Since then the house has had the reputation of being haunted, various occupants having claimed that they have seen the spirit of Cifuentes during the night, and a few months ago the latest tenant, a woman named Trinidad Garcia, declared the ghost of the murdered man had appeared to her and said: 'Under the topmost step of the principal staircase of this house there lies 40,000 pesos; have this step lifted and devote this money to works of charity.'

"The woman next day sent for workmen, who raised the stone step at the top of the staircase and found precisely 40,000 pesos, which will be disposed of as the spirit of Cifuentes desired, and thus his troubled soul will doubtless find repose and no more haunt his former abode."

Subscription To Two Magazines - \$2.25

12 issues "Forum of Psychic and Scientific Research"

13 issues "Spiritualist Pathfinder"

Together they feature the foremost writers and news on Spiritualism. Keep in touch with both the East and West!

25 magazines for little more than the price of 12

CROSSLEY PUBLISHING COMPANY

450 Grandview Street

Los Angeles, California

Are You Enslaved By Circumstances?

*Your Real Self Can Rise Above
Your Limited Self!*

Mastery of the Future Rests in Your Mind

The Master Key To Psychic Unfoldment

will teach you how to realize your full powers through simple laws and principles. In it the author—Delta Samadhi—reveals methods of psychic and mediumistic development previously taught only in the Mystery Schools.

Price, postpaid: Cloth \$1.50; leatherette \$1.00
152 pages beautifully bound, stamped in gold.

For sale by:

CROSSLEY PUBLISHING CO.

450 Grandview Street

Los Angeles, Calif.

The Longevity of Spiritualists

RUMOR delights in broadcasting that association with Spiritualism and Spiritualists tends to deplete the nervous system and thus detracts from a long life.

The "Harbinger of Light," Melbourne, Australia, points to the fallacy of such claims. It says:

"The death of Count Mijatovich in his ninety-first year recalls the fact that the majority of our prominent workers live to an advanced age, and are usually in full possession of their faculties. They are anything but a 'feeble folk who die prematurely.'"

Commenting on this same question "The International Psychic Gazette," London, writes:

"It would not be difficult, in fact, to draw up a long list of Spiritualists who have not shown any haste to leave this lower world. Dr. James L. Peebles, for example, just missed being a centenarian, and he was a fervent and industrious Apostle to the end. Without doubt Providence in his wisdom discerns that we are a useful people in the world, and that it is proper that we should remain here very long in order to carry on the good fight of the Spirit and to give a brave example to others."

In America we might refer also to Andrew Jackson Davis, John Slater, and others who lived to enjoy the fullness of life. And there are many still active as workers who are embracing four-score and ten years. Contrariwise to general opinion the stimulating effect of Spiritualistic research tends to keep the mind and body young.

Is Witchcraft Possible

PARISIAN newspapers have been seriously discussing this question, and some say "Yes," while others say, "It is only a stupid superstition."

The question arose on account of a strange lawsuit soon to be tried. Doctor Mardrus, a man of letters who translated the Koran, and also a remarkable version of "A Thousand and One Nights" in sixteen volumes, is being accused by a Paris actress of having cast an evil spell over her. She says he has so bewitched her that she can no longer sing, her voice having become completely false.

The trial will excite enormous interest, seeing that the newspapers are publishing articles in advance on every species of superstition.—*International Psychic Gazette.*

The "Electra" Board

Startling tests have been made by the use of the psychic combined with the steel ball circle with the magnetic flux flowing into the Cosmic, either for science or pastime, answering questions.

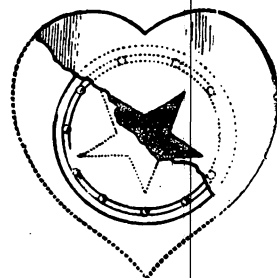
Full directions on back of each Board

Price, \$2.00 each, postpaid to any address in the United States

ELECTRA CO.

P.O. BOX 241

Portland, Maine



Cross section cut of heart or revolving member of the ELECTRA showing steel balls to aid in catching the magnetic waves in answering questions, also in ease of operating for spelling, etc.

The Truth About the Negro Question

By DR. H. DUNCAN MCFARLAND

*Never Before Has the Real Cause of the General Assembly's Departure
from the N.S.A. Been So Frankly Discussed*

THE principal differences between the N.S.A. and G.A.S., according to information at hand, dates back to the San Antonio convention in 1927, at which there was a dispute over the seating of colored delegates. Officers of the General Assembly of the State of New York, according to Mr. Constantine, persistently opposed the selection of any city for conventions where social distinctions disfranchised delegates selected by its auxiliaries. At all times it has fought valiantly to protect the rights of its colored auxiliaries. Like many others endowed with a sense of justice they do not believe that the "National," or any other body, has a right to accept the membership and dues of colored delegates and then deny them the right of representation the same as all other members—especially when no differentiation is made or clause to that effect inserted upon application for membership and acceptance of dues.

Upon the advice of "Watson and Chapin," a firm of San Antonio, Texas, lawyers, it was learned "there is no statutory law in Texas making a distinction between white and colored persons attending conventions, et cetera. There is, however, what is known as a Jim Crow law which pertains to railroads, street railways, depots and schools being separate for each race. Though there is an unwritten law recognizing a plain line of demarcation between the races from a social standpoint, which is recognized and obeyed by both races, and this is so notwithstanding the Civil Rights Bill (Act of Congress) which prevents any discrimination on account of color in hotels, restaurants, theatres, etc.. The only exception to the above, in fact, the only function or convention at which the negro is welcome are Republican political conventions."

Commenting on this situation Mr. Constantine writes:

"It appears from this letter that there is no statutory law in the state making a distinction between two races, but there is a custom which is observed alike by white and colored people in Texas, which prevents the mingling in public of the two races. Under circumstances it would be unwise—in the opinion of the Secretary of the G.A.S.—for colored delegates to exercise their rights under the law, for the reason that it would tend to create riot and disturbance by both white and black. It would be advisable under the circumstances, for colored auxiliaries to be represented by white delegates *this year and leave to the future the adjustment of their grievances.*" But there was no attempt at adjustment until the issue was forced.

Notwithstanding this condition—where colored persons were accepted as church members, and the dues thereof, but denied a part in the representation—in 1929 the N.S.A. again selected a city and place where colored delegates were asked not to be present. That this procedure is undeniably contrary to Christian and American principles is very apparent to the fair-minded. The question is not

whether it is advisable for white and black persons to mix socially under present racial conditions, but one involving a principle of spiritual ethics. *If white and black mix in churches, certainly there should be no discrimination in the conventions thereof!*

The following is a portion of the 1930 N.S.A. convention call, addressed to the Secretary of the General Assembly of Spiritualists, State of New York:

"We are enclosing to you the call for the convention of the National Spiritualist Association, issued from the office of the N.S.A.

"Your auxiliary is entitled to send one delegate to the convention, but (see the call), if such delegate is a negro, he or she will not be permitted to participate in the proceedings of the convention"

There was, at that time, no ruling in the By-Laws of the above association legalizing such a demand, and because such a request was wholly against the principles of the organization, and furthermore because there were no special differentiations made between white and colored members at the time of their acceptance, the New York Assembly decided to abide completely by the Constitution and By-Laws of the N.S.A. Because there was a large number of colored auxiliaries in the New York Association, there was also, as a result, a large number of colored delegates duly elected as convention representatives. The president of the N.S.A. gave as the alleged reason for this delegation that they were sent there to vote for Mr. Constantine—whom it was generally known had received many requests to accept nominations for N.S.A. president. That the president's excuse was imaginary was evinced by the fact that the colored delegates, as a body, did not vote for Mr. Constantine. The whole issue is one of politics which breathe an ignoble air upon our Cause.

When the delegates arrived in Boston a large number of them were disfranchised for the reason—as Mr. Constantine states—that the credential committee could not receive their credentials before the time set for closing by the rules' committee—rules which had been adopted by the convention. However, it is a known fact that oftentimes delegates are not aware of the subtle political issues so often involved in the making of rules, and being innocent of any ulterior motives would naturally not hesitate to pass such a ruling when recommended by those who were supposed to know the facts. It is highly probable that the delegates already assembled because of early arrival did not know that such a ruling was contrariwise to the official "call of the convention."

The President of the N.S.A., also convention chairman, ruled that said delegates could not be received as the "rules" were binding on the convention. Mr. Constantine goes on to say:

"I hold that this ruling was an error. Representation is

fundamental. *The delegates had appeared before the time set in the call for the convention, and the failure of the convention to receive their credentials and to supply the committee on credentials with sufficient help was the fault of the convention and should not have deprived auxiliaries of representation*—especially as they were present before the hour set in the “official call,” awaiting the time when the committee on credentials was free to receive them.

“Many decisions of the courts have upheld this contention. New York auxiliaries deeply resented this action and a revolution resulted which brought the matter to the attention of the General Assembly convention in 1930. The official Board of the Assembly had taken the matter up and had employed counsel to look into the legal matters pertaining to the National and the relation of the Assembly thereto. In February 1930, the Board met with the attorney at the Hotel Pennsylvania, New York City, and received his opinion. After a lengthy conference, the Board unanimously voted to refer it to the convention to be held in Rochester in June 1930. At that convention, in executive session, by *unanimous vote*, the Board was directed to prepare amendments to its Constitution and By-Laws severing the relations existing between the two associations.

“The president and secretary of the General Assembly were appointed a committee to visit the National Association as observers only and to seek an interview with the president and the official board of the National. This was done. The only request made by the General Assembly was that assurance be given that its regularly elected delegates be seated at future conventions. *This assurance the president declined to give* and at a later time at a meeting of the Board in answer to the request of the G.A.S. *a similar request was made and likewise refused*. Mr. Barwise in convention next day made a personal attack on the representatives from the G.A.S. stating that they had come there ‘wheedling around.’

“The president and secretary of the Assembly then reported back to the Executive Committee which sustained their action at Detroit.

“At the convention of the G.A.S., held in Buffalo in 1931, complete severance of the relations between the two associations was ordered, and the return of the National Charter was directed. At the same time it was ordered that the Assembly amend its incorporation to extend its operations to all states of the United States and the Dominion of Canada. This action was taken in executive session confirmed only to regularly elected delegates to the convention.”

In a further effort at reconciliation—because it despaired of the growing divisions in Spiritualism—the General Assembly sent Rev. Arthur Ford as its spokesman to the N.S.A. convention in Kansas City, 1932. His reception and the futility of his appeal are now history.

Notwithstanding all the controversies arising from the so-called negro question in our ranks—in defense of their just representation the General assembly eventually withdrew from the National—there were more colored people present at the N.S.A. convention in Chicago this year than were present at the G.A.S. convention in New York the year before.

Therein lie the facts which have caused more discussion in the ranks of Spiritualism than perhaps any other incident in many years. It is a deplorable situation which should never have arisen if the Principles of our religion and our Constitution and By-laws were adhered to—and in any event would never have occurred had not petty political issues and jealousies been involved.

Spiritualism

By J. A. DOUGLAS PARKER

Challenging the Evil Spirit Dangers

THE word Spiritualism is unfortunate, for one immediately conjures up weird scenes, strange and diabolical happenings in darkened rooms, tampering with dangerous entities, and “calling up” the dead. I have experienced none of these things. All my talks with the Master were in broad daylight.

We should no longer quarrel with the name and spurn this mighty thing that God has offered us; but rather we should take it, think upon it, and ponder over it. But we should beware how we throw back in the face of our Maker the inestimable gift which He has bestowed upon us.

The children of Israel were a psychic race. They had a spiritual sense of which today we seem ignorant . . . They heard voices and dreamed dreams, and if we take away the psychic or spiritual element from the Bible, it would seem to be nothing but a mass of fairy tales which are not expected to be taken seriously.

If they are true and real experiences, as we take them to be, then there is no reason why we should not experience them in these days—why we should not talk with angels, or those who have gone before.

Of course we are warned of the danger as to evil spirits, for these powers of darkness exist in the Spheres around this earth just as do the good, but possibly this does not, and cannot arise in the case of a pure, lofty desire on our part to seek to know and understand only that which can help us to better and higher things—always remembering that like attracts like. The purely inquisitive, those seeking only the phenomena of the more or less closely allied astral planes, will get just what they seek, and probably very little of a helpful nature. But make no mistake, to the pure the pure will come, and most assuredly nothing impure, hurtful or mischievous can penetrate that protective circle of force that surrounds the child of God who has a perfect right to seek and to find out all that is expedient as regards his natural home—the home of his real self—his spiritual self.

It would be foolish to condemn this communion with the Spirit world simply because of our fear of getting a wrong message through. As Paul tells us, we must “prove all things and cleave to that which is good,” otherwise we shall never learn, or hear the grand lessons that the angels teach us.—Excerpt from chapter on Spiritualism in “Environment, the Key to Life.”

Is Black Magic to be Feared?

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

The author of this article has had a world-wide experience in the investigation of Spiritualism and Psychic Research, and is, himself, a medium of note

IT is astonishing to what an extent belief in black magic prevails, especially among movements which maintain that the human mind or spirit is part of the Divine Mind and has power of complete self-control. Over and over again people have expressed to me their fear that if they attempt to hold intercourse with spirits, they would be in danger of laying themselves open to the invasion of evil spirits, "nature" spirits and "elementals." It has been my habit to enquire of these critics whether they have ever experienced the interference of these baleful influences, and invariably they have assured me that they were never foolish enough to run the risk.

One popular lecturer, who made it a habit of warning his audience against attempting to develop their mediumistic powers, on the ground that they would thus permit their will to be subverted and their personality to be dangerously weakened, told me that he had never sat in a Spiritualistic developing circle and never intended to! His conclusions were, apparently, based upon inferences derived either from his own mind or other people's. It seemed never to have appealed to him as entirely a matter of experiment. The basis of his belief was fear.

There is, perhaps, something to be said for this point of view when persons are by nature nervous. The impulse to refrain from mediumistic development is with them a defensive instinct. Subconsciously they recognize that they have neurotic tendencies which may become active in the seance room. The defence is consciously manifested by believing anything calculated to keep them from the danger zone.

For thirty years I have been actively associated with mediumship, have conducted hundreds of personal experiments alone and with groups, have exercised my psychic powers before audiences in many parts of the world, have sat with far more Mediums than I could possibly remember, and yet have never experienced anything that would enable me from my own experience to believe in the existence of evil spirits or dangerous spirits.

This must not, however, be interpreted as meaning that I do not hold with the possibility of such forces existing; but there is every likelihood that psycho-pathological states may be mistaken for them.

Allowance must be made for all kinds of mistaken factors entering into the subject. Some of them are purely ideational and have a religious basis. It is unlikely, for instance, that people who have been brought up in a religious atmosphere which lays stress on the existence of Satan and his host, are able to dispose of the notion as soon as they become interested in Spiritualism. As a matter of fact, such individuals on entering the seance room usually find that the idea that they may come in contact with evil spirits comes uppermost to their mind, and often

fills them with fear. Years may pass before the dread dies, if it ever does, for what is instilled into the mind during childhood is invariably tenacious. Should something unforeseen happen, the fear may seem to be justified, and the person may refuse to run further risk.

A good deal of misunderstanding may arise from an enquirer commencing in the wrong place. Thus, I am acquainted with two very excellent persons who made the mistake of having their first sitting in a public developing class. Totally ignorant of the psychology and physiology of mediumistic development, they concluded that the various changes of personality which characterize the early stages of such development were nothing more than the expressions of hysteria and mild psychoses. It is not surprising that they went away determined to advise all and sundry never to run similar risks. The alternative to a "rational" explanation of what they witnessed was that the unfortunate Mediums were handing themselves over to evil spirits. Under the circumstances these conclusions were not unreasonable.

The vagaries of supernormal faculties may be responsible for a furtherance of the "nature" spirit idea. I have occasionally experienced clairvoyance which, owing to its unusual nature, as it were, might easily cause an unreflective percipient to conclude that other than the spirits of human beings may communicate with us.

It is not uncommon for a clairvoyant vision to be much too large or too small to be the normal manifestation of a departed person. I have, for example, seen clairvoyantly a head so large that it could only just "get" in the room. On the other hand I have seen forms so small as to appear not more than a few inches high; yet these apparitions have seemed to all intents and purposes intensely alive. Might not a seer, unacquainted with the peculiar circumstances which prevail on such occasions, conclude that he has been in touch with spirits who are bigger than the men of Anak or smaller than the smallest dwarfs?

The possibility of these images being of a subjective nature is hardly likely to impress the uninformed mind. In the early days at least, the seer is inclined to the belief that what he sees is actually what it seems to be—the spirit of a departed person. It takes time and experience to realize that it is nothing more than an apparition conjured up by a spirit-mind, and in the vast majority of cases purely subjective. The same principle that makes insane people believe that their imaginary tormentors are as objective as they appear to be, makes many Mediums mistake subjective apparitions for objective beings.

One of the most convincing proofs of human survival that I ever received took place in the early days of my mediumship, long before I realized much of the rationale of mediumistic communications. I unexpectedly saw a life-like apparition behind a lady. It told me that it was the

spirit of the lady's husband, and on her asking me whether I could tell her what the man's business had been he clearly showed me. She then asked whether he had a message for her, and the apparition began to talk about two young men, mentioning their names. It turned out that they were the sons of the lady and that both were living. She then enquired whether the apparition had any advice to offer about them, and he commenced speaking angrily about one of them. His language was so violent and unparliamentary that I assured the lady that I could not possibly repeat it; but she begged of me to hold nothing back. On repeating the apparition's remarks, she exclaimed: "It is my husband. He could hardly utter two words without swearing."

Imagine my surprise and disappointment when I discovered that her husband had been dead thirty years and was still a blasphemer! It was not until some time later that it dawned on me that the dead man had resorted to bad language for no other reason than to put beyond doubt his wife's confidence that it was indeed he who was

communicating. The means were used to justify the end.

This case is, I think, an excellent example of how errors may creep into the sceptical but sincere mind, not well informed about the subject.

One must be careful in discriminating between true psychic visions and diseased imagination. Psychological dissociations are frequently mistaken by uninformed people for mediumistic experiences, although many of them can with a little enquiry be traced to their real source.

Thus, I know an instance where a repression followed by a nervous breakdown after a severe emotional shock, gave rise to what to all intents and purpose was an "incubus." The victim saw and felt with terrible realism and frequency an animal-like figure which attempted to find gratification through his organism. The poor man, by no means lewd, was so tormented by the unwelcome visitor that it nearly drove him to distraction, and would undoubtedly have sent him to a lunatic asylum had he not received skilled treatment from a psycho-pathologist.

The victim had the misfortune to fall into the company of an individual who knew too much about the lore of black magic, and who assured him that he was afflicted by an "elemental" which, having "broken through his aura," would not rest until it had gratified its terrible desires. It may be too soon to deny such possibilities, but the evidence goes to prove that such influences are caused by a mental breakdown rather than an auric breakdown. But it may be that on such experiences our forebears built the imposing and unpleasant theory of nature-spirits and elementals striving to molest unwary human beings.

My own conviction is that, with care, the development of mediumship is without much danger, and what danger there is arises chiefly from unstable mentalities and mistaken notions.

Probably there will always be a certain percentage of casualties among those bold enough to explore the super-sensible world, but the evidence supports the view that they arise from unsuitability of the disposition or temperament of the explorer.

If there are lurking dangers of the kind the occultist asserts, it would be interesting to know more definitely about them. It would appear, however, whoever is responsible on the "other side" for communications between their world and ours, that they have most of the evil forces under excellent control. My considered opinion, as one who has attempted to explore the metetherial world extensively, is that it is safer to meet a spirit than a burglar.

COMPLETE FILES OF "FORUMS" FOR SALE

A COMPLETE file of twelve issues of the 1932 *Forum of Psychic and Scientific Research* are now available at twenty-five per cent reduction; \$1.50 postpaid. Replete with valuable articles on the science, philosophy, religion and news of Spiritualism and the activities of Psychic Research.

PSYCHIC GIFTS!

Everyone Is a Potential Sensitive
Develop Under EXPERT Tuition

PRACTICAL CORRESPONDENCE COURSE

For all forms of Psychic Unfoldment
under the direct supervision of

HORACE LEAF, F.R.G.S.

Write for particulars
Secretary, 8, Northwick Park Road,
Harrow, Middlesex, England.

L. S. A. Publication, Inc.

Five Important New Booklets

1. **Human Survival and Its Implications.**
By Helen A. Dallas.
 2. **The Mental Phenomena of Spiritualism.**
By Rev. C. Drayton Thomas
 3. **The Physical Phenomena of Spiritualism.**
By Stanley De Brach, M. I. C. E.
 4. **The Psychic Faculties and their Development.**
By Helen MacGregor and Margaret V. Underhill;
With an Introduction by Robert Fielding Ould,
M.A., M.D., M.R.C.P.
 5. **Demonstrated Survival; Its Influence on Science, Philosophy and Religion.**
By Sir Oliver Lodge, F. R. S.
- PRICE 1/2 EACH POST FREE
5-6 Post Free for set of five.

Also the following can be obtained:

- "Listening In."—O. C. B. Pixley. 1-1.
"Beyond Life's Sunset."—Rev. C. Drayton Thomas. 1-2.
"Biblical Criticism and Physical Research concerning the Bible."—A. W. H. Trethewy. 2-2.

From BOOK SALES DEPARTMENT

L. S. A. Publications, Ltd.

16, Queensberry Place, London, S.W. 7

LIGHT

A Journal of Spiritual, Psychical and Mystical Research.
Established 1881.

SUBSCRIPTION TERMS

Post Free to any part of the world.

Per Year, 22/- in advance. Per Half Year, 11/- in advance

Specimen copy will be sent free on application.

CIRCULATION MANAGER, "LIGHT,"

16, Queensberry Place, London, S.W. 7

THE THEOSOPHICAL PRESS

WHEATON, ILL.

We are a leading publisher and importer of Occult books covering such subjects as Theosophy, Astrology, Occultism, Mysticism, Esoteric Christianity, Buddhism, Hinduism. Send 10c for catalogue.

Book Reviews

POLYGLOT Mediumship—"Xenoglossy," by Professor Ernest Bozzano. Translated by Isabel Emerson. 101 pages, bound in dark blue cloth, stamped in gold. Published by Rider & Co., Paternoster Row, London, E.C.4.

Spiritualism has, perhaps, no more distinguished exponent than Prof. Bozzano. His book "Spiritism and Animism" has commanded the studious attention of scholars, whether or not they believed in his subject matter. In this, his latest book, he takes issue with Professor Richet's interpretation of "polyglot mediumship"—in which the mediums speak or write in languages totally unknown to them. The term "Xenoglossy" is used to distinguish this type of mediumship from the phase known as "Glossolalia," in which somnambulistic, or self-hypnotized subjects speak or write in non-existent pseudo-languages, elaborated in the processes of their subconscious.

"Polyglot Mediumship" is one of the most interesting, important and little known phases of psychic and mediumistic phenomena. Though most scientists and psychologists deny the Spiritualistic hypothesis, Prof. Bozzano puts forth a most convincing argument in its favor. The phenomena of "Patience Worth" and other famous entities are analyzed carefully. This is a valuable and impressive book, dealing with cases obtained by speaking automatism and clairaudient mediumship, psychography, direct voice and direct writing.

THE Problems of Lemuria—The Sunken Continent of the Pacific, by Lewis Spence, author of the Problem of Atlantis, now in its 4th edition. 249 pages, indexed, bound in maroon cloth, gold stamped and illustrated. Published by Rider & Co., Paternoster House, E. C. London.

This book is a serious and authoritative study of one of the most fascinating subjects in modern history. The data compiled by the author after careful research definitely brings the continent of Lemuria out of the hypothetical stage into reality, for the logic of its presentation leaves no room for doubt.

A few of its chapters are: The Legend of Lemuria; The Argument from Archeology; The Testimony of Tradition; The Evidence from Myth and Magic; The Races of Lemuria; The Testimony of Custom; The Proof from Art; The Geology of Lemuria; The Evidence from Biology; The Catastrophe and Its Results; Life and Civilization in Lemuria; Atlantis and Lemuria. The author goes on to give scientific theories of the Island's existence which, combined with his argument, solves many of the previous mysteries which have related the people of the South Sea Islands, their type, religions, customs, historical architecture, et cetera. We predict many editions for this book.

THE Coming of the Angels, by Geoffrey Hodson, author of The Science of Seership, etc. 159 pages, bound in navy blue cloth, stamped in gold. Price\$..... Published by Rider & Co., Paternoster House, London, E.C.4.

Many question whether or not spirits and angels are synonymous. This much discussed subject is fully dealt with in this fascinating book. A few of the contents are: Angels Speak to Men; Cooperation between Angels and

(Please turn to next page)

Good Books

OCCULTISM, ET CETERA

- THE ROSICRUCIAN MYSTERIES**, by Max Heindel. The solution of Life and Death.....\$1.50
- THE WEB OF DESTINY**, by Max Heindel. Concerning the hidden forces that affect our destiny.....\$2.00
- MYSTERIES OF THE GREAT OPERAS**, by Max Heindel\$2.00
- GLEANINGS OF A MYSTIC**, by Max Heindel.....\$2.00
- THE ROSICRUCIAN PHILOSOPHY IN QUESTIONS AND ANSWERS**, by Max Heindel.....\$2.00
- IN THE LAND OF THE LIVING DEAD**, by Prentiss Tucker\$1.50
- MYSTICS AT PRAYER**, by Fr. Many Cihlar.....\$1.00
- FRAGMENTS FROM THE PAST**, by Eugene E. Thomas (on Reincarnation).....\$3.00
- INTIMATE ADVICE TO THE MARRIED**, by Eugene E. Thomas. For those living a spiritual life.....\$.50
- SPIRITUALISM AND THEOSOPHY**. Concerning the other side of death, relating to Spiritualism. By C. W. Leadbeater.* (Board \$1.50) Cloth.....\$2.00
- SPIRIT OF THE UNBORN, The**. By two workers. (Board Cover)\$1.00
- GHOSTS IN SHAKESPEARE, The**. A study of the occultism and revelations of the hidden side of life in Shakespeare. By L. W. Rogers*.....\$1.25
- CLAIRVOYANCE**. The clearest exposition in print of the rationale of clairvoyance. Based on experience. By C. W. Leadbeater.* (Cloth).....\$1.00
- SACRED MYSTERIES AMONG THE MAYAS AND THE QUICHES**. 11,500 years ago. Their relation to the Sacred Mysteries of Egypt, Greece, Chaldea and India. By Augustus Le Plongeon.* (Cloth)\$3.25
- STUDIES IN SYMBOLOGY**. A close study of the subject chiefly in diagrams with explanations. By R. A. Lidstone.* (Cloth)\$2.50
- DWELLER ON TWO PLANETS. A**. One of the best Occult Stories, dealing with the religion, topography, civilization, inventions and customs of Atlantis. By the Thibetan, Phylas.* (Cloth).....\$3.00
- FRAGMENTS FROM THE TEACHINGS OF H. P. BLAVATSKY**. By H. Burford Pratt.* (Cloth).....\$1.75
- EINSTEIN'S THEORY OF RELATIVITY**. By G. E. Sutcliffe.* (Paper)\$.75
- COSMIC CONSCIOUSNESS. A STUDY IN THE EVOLUTION OF THE HUMAN MIND**. Of this book the late Professor William James of Harvard University said: "An addition to psychology of first rate importance." By Richard Maurice Bucke, M.D.* (Cloth)\$6.00
- CHILDREN OF THE SUMMERLAND**. Concerning spirit children, their clothes and habits. By V. May Cottrell. (Paper)\$.75

(The pamphlets listed below are 15 cents each)

- Spirituality and Psychism**.....Gyanendranath Chakravarti
- Life After Death**.....By Annie Besant
- Difficulties in Clairvoyance**.....By C. W. Leadbeater
- Emotion, Intellect and Spirituality**.....By Annie Besant
- "Spirits" of Various Kinds**.....By H. P. Blavatsky
- Culture of Concentration**.....By William Q. Judge
- When a Man Die Shall He Live Again?**.....By Annie Besant
- Psychic and Spiritual Development**.....By Annie Besant
- Yoga Practice in the Roman Catholic Church**.....By Franz Hartmann
- The Soul as It Is and How to Deal With It**.....By Prof. Gilbert Murray
- Spiritualism and Theosophy**.....By H. S. Alcott
- Life, and Life After Death**.....By Annie Besant
- The Dweller on the Threshold**.....By Franz Hartmann
- To Those Who Mourn**.....By C. W. Leadbeater

(The pamphlets listed below are 10 cents each)

BY DR. ANNIE BESANT

- (1) The Guardians of Humanity; (2) The Spirit of the Age; (3) Reincarnation, Its Necessity; (4) Reincarnation, Its Answers to Life's Problems; (5) The Law of Action and Reaction; (6) Man's Life in Three Worlds; (7) The Masters and the Way to Them; (8) Man's Life in the Physical World and Death; (9) Man's Life in the Astral World and After Death; (10) Man's Life in the Mental World and After Death; (11) The Spirit of Man and the Spiritual Life; (12) The Occult Hierarchy.

For Sale, postpaid, by:—

CROSSLEY PUBLISHING CO.

450 S. Grandview St.

Los Angeles, Calif.

Good Books

HEALING AND THE CONSTITUTION OF MAN

- OCCULT METHODS OF HEALING.** A valuable little work with helpful diagrams. (Paper). By Jane K. Adams*.....\$.40
- RENAISSANCE IN THE ART OF HEALING, A.** The theory and practice of healing not common in the medical profession. (Cloth). By L. J. Bendit*.....\$1.00
- MAN AND HIS BODIES.** An admirable book to begin a systematic study of the complex constitution of man. By Dr. Annie Besant* (Cloth).....\$.75
- SEVEN PRINCIPLES OF MAN.** An elementary exposition of the constitution of man. By Dr. Annie Besant* (Paper \$50) Cloth.....\$.75
- PRINCIPLES OF OCCULT HEALING, The.** A working hypothesis which includes all cures. By Dr. Mary Weeks Burnett* (Cloth).....\$1.00
- OCCULT ANATOMY.** By Manly P. Hall. (Paper) A masterly treatise.....\$.40
- HEALING BY COLOR AND SOUND.** A practical manual on the use of color and sound. An effective method. By Paul Foster Case*.....\$2.10
- TELEPATHY AND MIND CURE.** A pamphlet describing the apparatus of thought movement, etheric, astral and mental telepathy and the general principles of mind cure. By C. W. Leadbeater*.....\$.30
- THE SCIENCE OF HEALING,** by Thad Wilson, M.A. A scientific and scholarly statement of the Spiritualistic viewpoint.....\$.75

MISCELLANY BOOKS

- STATION ASTRAL,** by Bessie Clark Drouet (noted sculptress) Evidencing Immortality.....\$2.50
- MAN, THE HUMAN RADIO,** by George Francis. Will stimulate an interest to awaken your own latent powers.....\$1.00
- WHAT NEXT,** by Ethel P. Hill. Experiences in the Spirit World.....\$1.00
- THE EVOLUTION OF THE UNIVERSE,** by Michael Faraday. A scientific study for the thinker.....\$2.50
- 100 CONUNDRUMS FOR THE ORTHODOX CLERGY,** by Dr. B. F. Austin. Puzzling for skeptics.....\$.15
- THE HUMAN AURAS,** by Dr. B. F. Austin. Descriptive Outline; Meaning of Colors.....\$.10
- LET THERE BE LIGHT—REINCARNATION** with Bible references, by Gloria Dare.....\$.50
- OAHSPE—The Revelation of the Ages—24,000 years of history.** How worlds are built; cosmic laws, etc. Beautifully bound.....\$2.00
- "CHEIRO'S" TRUE GHOST STORIES.** Contains the most remarkable series of genuine Ghost Stories that have ever been published.....\$1.25
- SCIENTIFIC TRUTHS OF PROSPERITY,** by Thad Wilson, M.A.\$.35
- THE COMING GENERATION,** by Laura J. Richards. Regarding the musical education of children. Paper.....\$.60
- EGYPT LIVES LIKE THE SUN FOREVER,** by Emery Myers. A trip of exploration and research in Egypt.....\$1.00
- THE CHRIST BIBLE,** compiled and edited by John Milne.....\$1.00
- MY CONCEPTION OF OUR WHENCE, WHY AND WHITHER,** by Dr. A. T. Piercy.....\$.15

FREEMASONRY

- LOST KEYS OF MASONRY, The.** Contains 7 symbolical illustrations, and deals with such subjects as The Emerald Tablet of Hermes, The Candidate, The Entered Apprentice, The Fellow Craft, The Master Mason, The Qualifications of a true Mason, In the Temple of Cosmos, etc. By Manly P. Hall. (Cloth).....\$1.00
- THE MAGIC OF FREEMASONRY.** By Major A. E. Powell. (Cloth).....\$3.00
- MASONIC SYMBOLISM.** A series of papers on the true secrets and the Lost Word. By A. H. Ward* (Cloth).....\$1.00
- MORALS AND DOGMA OF THE ANCIENT AND ACCEPTED SCOTTISH RITE OF FREEMASONRY.** Prepared by Albert Pike,* Grand Commander of the rite for the Southern Jurisdiction of the United States; and being one of the greatest Occultists of the 19th Century it is a veritable mine of esoteric knowledge. 8 vo. (Cloth).....\$5.00
- STUDIES IN FREEMASONRY.** By Leonard Bosman* (Limp cloth).....\$1.00
- FREE MASONRY AND CATHOLICISM,** by Max Heindel, comparing the mysticism of each.....\$1.00

For Sale, postpaid, by—

CROSSLEY PUBLISHING CO.

450 S. Grandview St.

Los Angeles, Calif.

Men; Angelic Sun-worship; Fairy Tale and Fairy Lore; Healing Methods of the Future; Healing and the Cause of Disease; Disease Consciousness; The Color Language of the Angels; The Radiation of Force; National Angels; The Angel Ruler of England; Crime and the Criminal; Vagrancy; Clairvoyant Investigations; Notes of the Ancient Center of Sun-worship, etc., etc.

This is a most revealing book by a noted writer and occultist. His one central thought in the final analysis—with no suggestion of preachment—is that cooperation and communication between angels and men is an essential part of the founding of the new civilization. One of the most discussed of new books on this subject.

RELIGION and Culture, by T. L. Vaswani. 93 pages, bound in heavy grey mottled card-board. Published by Ganesh & Co., Madras, India.

There are three outstanding men in India today to whom the Western world pays its respect: Mahatma Gandhi, Rabindranath Tagore and T. L. Vaswani, author of the present book. He is to the spiritual life and teachings what Faraday was to science; a man whose high sentiments and nobility of character set him apart from his fellowmen. By his countrymen he is said to be the most brilliant star in India's spiritual firmament.

Religion and Culture is a book formed from a thesis which was written by Vaswani as the president of the Indian Culture Conference held in connection with the Gurukul anniversary in 1930. During this occasion representatives of different religions met and each expressed his religious faith's contribution to Indian culture.

A few of the chapters are: Re-Valuations; Science of Life; Seeking the One Beloved; The Spirit of Culture; Influences; The Sons of the Light; The Four Stages; The Bridge of Immortality and the Creative Sacrifice. This book is a spiritual inspiration.

ATMAGNAN, or Life in the Spirit, by T. L. Vaswani, also author of the above book. 95 pages, linen-finished cardboard cover. Published Ganesh & Co., Madras, India.

The eleven chapters of this book embrace the following subjects: The Quest through the Ages; Which God Shall We Worship; The Logic of Religion; The Atman's Environment; The Synthesis of Life; The Path of Self-realization; Back to the East; The One in the Many; Social Mysticism, and the Brotherhood of the Nations.

This profound book is not an extension of former books but "a new creation throbbing with the author's mature life." It shows how the unity of religions may be achieved and how all philosophies have a universal meaning and application. It contains the concept of Asia's central beliefs expressed in terms of rare reasoning and eloquence, fired by the intuition of a great soul. A gem of pure thought radiating the true spirit of the East. Recommended.

THE Elements of Heaven. Script given by Zabdriel through the mediumship of Marjorie Livingston. 158 pages, bound in navy blue cloth, stamped in gold. Published by Wright & Brown 12-14 Red Lion Court Fleet St., London, E.C.4.

The chapters include: The Gateway of the Summerland; Aspects of the Elements; Essential Elements; The Bow in

the Cloud; The Element of Life; Practical Realities; The Elements of the Eucharist; Vexed Questions; The Elements of Man; Elements of Creation; The Way; Gateway of Life; Revelation; Elements of Eternity, and Shepherds of the Rock.

The inspirer of this book will best be remembered as the spirit author of the G. Vale Owen series, which are among the outstanding Spiritualist books in the world. Through Mr. Owen's planchette Zabdiel has confirmed the authorship of this script which, consequently, eliminates all doubt concerning Mrs. Livingston's claims—and subsequently gave the amanuensis the courage to publish them. Its style is clear and reasonable, and is particularly suited for the beginner who has had no experience in mystical or occult subjects. Its Christian influence and interpretation will be especially enlightening to those with an orthodox background. Zabdiel needs no introduction. His books stand on their own merit and reputation. This book is widely discussed on the Continent.

ENVIRONMENT, the Key to Life, by J. A. Douglas Parker. 169 pages, bound in dark blue cloth, lettered in gold. Published by the Alphac Publishing Centre, 19 Southampton Bldg., Chancery Lane, London, W.C.1.

This book is dedicated to the "Master of Love" and is published with the hope that it may be of help to those who are striving to attain the Christ-consciousness. In it the author shows that environment is a condition of mind, through which we may develop control of our inherent faculties.

A few of the chapters are: Search for Truth; Christian Science; Spiritualism; Environment; Thought Manifestation; Our Mental Environment; Faith Versus Reason; Death in the Light of Recent Revelation; Evolution; The Story of Creation; One of Nature's Little Tragedies; The Masters of the Far East; The Law of Chastening; Ether Waves; Fear; Activity, etc. Thoughtfully written. Heartily recommended.

(See excerpt from chapter on Spiritualism on page 20 in this magazine.)

LET There Be Light—Reincarnation with Bible References and the Teachings of the Early Christian Fathers, by Gloria Dare. 56 page booklet, leatherette cover. Price 50 cents. Published by author, P.O. Box 187 Sta. C, Los Angeles, California.

The author is a woman with a profound mental and spiritual depth, whose metaphysical and occult writings are widely read. She is not only a student of the classics but of life, the mystery of which has unfolded a revelation to her: "An endless road, advancing as we advance, and thus we forever face immeasurableness," she writes. To her "religious beliefs, churches, teachers, lecturers and books seem necessary only as a stimuli in our journey from clod to God."

The author has a challenging argument for reincarnation written with a force and profundity of thought which defy mere negations. Only the most bigoted would deny her logic and sincerity. Many of the perplexing problems of life's tragedies and inequalities are deftly reasoned and impressively expressed. Whether or not one believes in reincarnation one owes it to his intellectual progression to (Please turn to next page)

Good Books

OCCULTISM AND MYSTICISM

- PILGRIM MEDITATIONS**, by Mary MacLachlan. It is radiant with the triumph of one who has suffered and attained. \$2.00
- ANCIENT AND MODERN INITIATION**, by Max Heindel. A book for students of the Mysteries and Comparative philosophy. \$1.50
- THE MYSTICAL LIFE OF JESUS**, by H. Spencer Lewis, Ph.D. \$2.25
- MANSIONS OF THE SOUL**, by H. Spencer Lewis. \$2.20
- LEMURIA, THE LOST CONTINENT OF THE PACIFIC**, by Vishar L. Cerve. \$2.20
- THE ROSICRUCIAN COSMO-CONCEPTION**, by Max Heindel. A masterpiece on Spiritual laws and the building of worlds. naper covered. \$1.75; cloth \$2.00
- THE HOUSE OF FULFILLMENT**. A story of two journeys—a physical one to a Tibetan monastery through a relay of perils, and a spiritual one still more exciting. By L. Adams Beck (E. Barrington)* (Cloth) \$2.50
- INTRODUCTION TO YOGA**. An. "Yoga is the rational application of the laws of the unfolding of consciousness." The science and practice of Yoga is clearly stated in this book. By Dr. Annie Besant.* (Cloth) \$1.25
- KARMA**. Clear and scientific is this treatise on the law of action and reaction. By Dr. Annie Besant.* (Cloth) \$.60
- H. P. BLAVATSKY AND THE MASTERS OF WISDOM**. A valuable compilation of the real relationship of H.P.B. and the Masters. By Annie Besant.* (Paper) \$.50
- OCCULT CHEMISTRY**. A series of clairvoyant observations on the chemical elements. By Dr. Annie Besant and C. W. Leadbeater.* (Cloth) \$4.00
- PSYCHOLOGY**. Ten chapters dealing with emotions, moods, hypnotism, memory, mental healing, clairvoyance, etc. Annie Besant.* (Cloth) \$1.75
- THOUGHT FORMS**. A scientific inquiry concerning the objective forms built by thought and emotion, based on clairvoyant researches. Contains fifty-seven illustrations in color. By Dr. Annie Besant and C. W. Leadbeater.* (Cloth) \$4.50
- ISIS UNVEILED**. A stupendous cyclopaedia on occult lore which cannot be found elsewhere. It is indispensable to occult students. Two volumes (not sold separately) (Cloth) per set. H. P. Blavatsky. (Special price) \$8.00
- PRACTICAL OCCULTISM. AND OCCULTISM VERSUS THE OCCULT ARTS**. Blavatsky.* \$.50
- THE SECRET DOCTRINE**. The synthesis of Science Religion and Philosophy: a statement of science from the occult viewpoint. Explains the occult sources of the elements and their relation to planes of matter and to our senses. It gives a description of four prehistoric continents. By H. P. Blavatsky.* (3 vol. set) \$10.00
- ZONONI**. Dealing with the relationship between Master and pupil. "The Dweller on the Threshold." Occult novel. By E. Bulwer-Lytton. (Cloth) \$2.00
- SYMBOLISM OF COLOR**. The. Giving the correspondence on the "Old Language" of different colors. By Ellen Conroy.* (Cloth) \$1.25
- ATLANTIS. THE ANTEDILUVIAN WORLD**. One of the best contributions to the literature of the Lost Continent. Completely covering the history, civilization, mythology and colonies of Atlantis. 490 pages. indexed and profusely illustrated. By Ignatius Donnelly.* \$2.50
- STORY OF ATLANTIS AND LEMURIA**. The. Establishes evidence obtainable from geology, history and ethnology, concerning the existence of these two continents. Two books bound together in one volume, with six maps. Valuable. By W. Scott Elliott.* (Cloth) \$3.00
- THE POWER AND SECRET OF THE JESUITS**. A revelation. By R. Fulop-Miller.* (Cloth) \$5.00
- LECTURES ON ANCIENT PHILOSOPHY**. With diagrams. A scholarly treatise on the Nature of the Absolute, God the Divine Foundation, Illumined Mind, etc., etc., by one of the greatest living minds. Manly P. Hall. (Cloth) \$5.00
- MAGIC: A TREATISE ON NATURAL OCCULTISM**. By Manly P. Hall. (Paper) \$.40
- MAGIC: WHITE AND BLACK**. The science of the finite and infinite life, containing practical hints for students of occultism. By Franz Hartmann.* (Cloth) \$3.25

For Sale, postpaid, by:—

CROSSLEY PUBLISHING CO.

450 S. Grandview St.

Los Angeles, Calif.

at least study this subject. This booklet is the most condensed and reasonable explanation we have read in many years.

THE Science of the Mighty Psalms—The Secrets of the Psalms, by Magus Albus. 151 pages bound in green leatherette, lettered in gold. Price \$2.00. Published by My Self Magazine, 1008 W. York St., Philadelphia, Pa.

The table of contents include chapters on: The Flash of Illumination; Agreement of Fundamentals; The Magian Rituals; The Names of the Most High; and Psalms of Prosperity, Healing, Protection, for the Lover, Good Fortune, Good Will, Restoration, Permanence, Preferment, for the Traveler, Liberation and Freedom, Courage and Envoyship. The Appendix includes: Another Traditional Exegesis; Uses of the Psalms, and the Great Alphabet.

The author of this book makes a scientific approach to metaphysical teachings and affirmations which heretofore have been accepted only on blind faith. He explains why some affirmations are potent and others but mere words which accomplish no purpose. He recognizes the law or process which scientists term "vibration," seeks to prove that affirmations must be composed of words which can direct or act upon the One Over-ruling Principle with a sufficient impact. He reveals the power of the spoken word.

This book gives a new and vital interpretation to the famous Biblical Psalms and should be a welcome edition to metaphysical literature.

SPIRITUALIST SCIENCE CHURCH 104

1801 S. Normandie Street Los Angeles, California

REV. JEAN NOTTINGHAM SHAW, Pastor

SERVICES: Sunday, 7:45 p.m. Lecture followed by messages. Every one present receives a message

Thursday, 8 p.m. Message Circles

MINISTERS: Rev. Maude A. Clark; Oline Webster and Katherine Weiss

Healers: C. E. Knight and Leroy K. Shaw.

THE MOON'S SIGN BOOK Points The Way To Success

Business people find it a decided aid in the development of important ventures. Farmers, gardeners, fruit growers, poultry raisers will find in it directions for using planetary influence to increase and improve production. It is a Planetary Daily Guide For All. Gives the Moon's phases, signs and dates on which to act for best results. These dates are calculated from known planetary positions and based on established astrological facts. Issued annually for 28 years. Price is \$1.00, postpaid. Send for a copy today and begin at once to

ACT IN HARMONY WITH NATURAL LAW

Llewellyn Publishing Company

8921 National Blvd., Palms, Los Angeles, Calif., U.S.A.
(Sample Copy 200 Page Astrological Magazine FREE)

SEEKERS OF THE TRUTH SHOULD READ

BEYOND

An English Publication with a World Wide Circulation FULLY ILLUSTRATED PUBLISHED MONTHLY Exclusive articles by the most prominent writers on Spiritualism and Spiritual Healing each month. A monthly address by "DR. LASCELLES" (Control Mr. C. A. Simpson) on LIFE ON THE OTHER SIDE. BEYOND is full of absorbing interest and should be read by every one. THE OCCULT PRESS says "... We like your Magazine immensely."

FREE SAMPLE COPY sent on mentioning this Magazine

SUBSCRIPTIONS: Seven Shillings or Two Dollars Yearly

Write: BEYOND MAGAZINE—33, Queen's Gate, London, S.W.7

Controls and Pseudo-Controls

By DR. NANDOR FODOR

A discussion of the brain habits of mediums

IN my article on the "Walter" finger-prints in "Light" (November 11th) I expressed the view that in many cases of mediumship a pseudo-control may operate side by side with an original one. I imagine it as a sort of twin-companion. Its genesis may take place in the following manner:

The use of the Medium's brain through a long period by a discarnate entity develops certain brain habits. Grooves will be left, suggestive of those of a gramophone record, and probably also a distinct trance memory which may be transmitted from the brain to virginal strata of the mind. Education is essentially a process of the imparting of mannerisms and knowledge to children. By an analogous process, the control may slowly and inevitably evolve a mind complex. Just as ectoplasm, owing to a state of inertia, tends to conform, in the first stages of materialization, to the bodily pattern of the Medium, so the fragmentary impresses of the control, owing to some state of psychic inertia, may automatically settle into his mental pattern.

I do not believe that the spirits always hover around the Medium. They say that they perceive the Medium as a column of light. Is this light switched on by the state of trance? Hardly, as impressions by spirits are claimed by psychics while engaged in their ordinary walk of life. If so, it is still more improbable that a dogged spirit-crowd should keep a constant watch for the small chance of sending something through. I assume that more often than not the Medium, on going into trance, catches the spirits "napping." It is then that the pattern of the real control, the psychic Robot, will step incontinently into action. It will do so with a pristine innocence. It will not impersonate. It will simply obey a natural impulse: to act and talk in the image of its begetter. It could not be accused of imposture or of duplicity, as it knows nothing of its true relation to our order of life. It never heard of split-personalities; and, as a twin-self of the control, it may be quite unsuspecting of the fact that it leads a parasitic existence, that it is a sort of psychic tumor, an excrescence on the Medium's mind. Its sole *raison d'être* is to act as an intermediary, whenever capable of doing so, between this world and the next. For aught we know, the real control, when he comes, may have to subdue this over-eager assistant first, or may leave him in charge to do the tedious part of the job.

In those cases in which there was no guide to whose pattern this trance-personality should conform, it is probably the power of the control idea which moulds "split-off" fragments, as it were, of the Medium's personality into a complex whole. The result will be almost the same. The new-born personality will eagerly jump at the suggestion that it is a spirit (it is a mental entity after all), and will act sincerely and fully in accordance with its staunch belief.—*Light*.

Won't you be generous and boost the subscriptions and sale of this magazine. We need your cooperation. Thank you.

U. S. Planetary Forecast

By R. VERNE HINER

JANUARY 25 TO FEBRUARY 24

THE Zodiaccal Sign, Leo, is upon the ascendant or eastern horizon of the United States at the moment of the conjunction between the Sun and Moon on January 25.

This is a favorable indication for the ultimate outcome of all affairs that are at present depressing the mass mind. The laboring classes and the army and navy will benefit considerably during the twenty eight days following. A great amount of suffering and bitterness will probably prevent a full appreciation of the beneficial aspects approaching.

Indications are that the government will take a very determined stand toward constructive measures which will alleviate the present conditions. The finances of the country, however, may be inflated due to a flurry in the stock market. This will produce higher taxation and tremendous expenditures of public moneys on reconstruction projects. Foreign indebtedness will continue to be a topic of controversy, and does not promise much relief for the present.

There will be many startling and sensational occurrences throughout the world. Exposure of gigantic, fraudulent schemes is foreseen. Selfishness and greed among nations will continue and may cause some talk of war with a nation bordering upon the Pacific Ocean. Fortunately this condition is at present only temporary, a result of inharmony between a suffering people and power-hungry financiers.

The "gang rule," so evident in America, will be exceptionally active during this period. Prohibition forces will concentrate their activities upon the coming session of Congress and these two elements will bitterly fight the repeal of the Eighteenth Amendment.

A serious air crash may be featured in the headlines of newspapers together with severe accidents, explosions and great political excitement. The Middle-west will experience some very unusual weather. A blight will also visit this section and prove a menace to crops.

Two prominent cities in the United States are under adverse planetary rays: San Francisco and San Pedro, California. An unpleasant season is predicted for them—fires, war-threats, sensational crimes, tidal waves and earthquake shocks. These may not be experienced during the next twenty-eight days but the periods to be noted are February and August, 1933. During February and March the danger to shipping will be acute due to exceptionally heavy fogs over the Atlantic ocean. Some serious catastrophe is indicated.

The outlook for the period between January 25 and February 24 is not a very pleasing one but the chart does show that influences are at work to correct the present economic situation and bring relief to thousands of suffering unemployed. This cannot be accomplished in so short a time but the plans that will take shape under the planetary rays at this time will be lasting and beneficial in the end.

Sun Reading for Aquarius

By R. VERNE HINER

"The stars incline but do not compel."

THE Sun is in the sign, Aquarius, from January 20 to February 19. It is symbolized by a man bearing a pitcher of water, and ruled by the planets, Saturn and Uranus.

Aquarius people are generally tall, and well-proportioned. The forehead is square; head, well shaped; chin, pointed and complexion clear. A fearless, kindly eye and drooping eyelashes are peculiar to this sign.

Saturn gives to the Aquarian the same shy, retiring nature and melancholic tendencies which mark the Capricornian. These persons have a quite, patient, unassuming manner which attracts many friends—many of which are life-long. They are both loyal to and benefited by their friendships. They are cautious and deliberate and therefore seldom have cause to regret their actions, save when reason has been influenced by their sympathies. Under such circumstances they are readily imposed upon, yet they resent any attempt to drive them.

Aquarius is an intellectual sign and its natives usually have a good mentality, because the Saturnine rulership gives depth to the mind, and the Uranian ray gives them intuition and an inclination towards science, literature and philosophy. They have the faculty of learning things without much study, because of their intuitive understanding. They have excellent judgment and discrimination. Their ingenuous, inventive mind enables them to perfect new plans and methods, establishing improvements in whatever interests them. Many of them spend their entire lives in the service of humanity.

One great fault with Aquarius people is that they are not sufficiently self-reliant. They will earnestly seek advice from others to which they pay not the slightest attention. Doubt, lack of hope and promise-breaking proclivities are weaknesses of these people. They are often fickle, changeable, vacillating and capricious. They must be on the alert to destroy all tendencies toward indolence and laziness. They often give way to feelings of revolt, rebellion and repulsion.

Aquarians make vigorous reformers in a quiet, progressive way. They excel as politicians, salesmen, promoters and public speakers. Being an air sign, they are attracted to inventions pertaining to electricity and aviation. Owing to their gift of magnetism they are all natural healers. Gifted with a wealth of illustration, they make wonderful teachers. They succeed best in all pursuits where steady application of the mind and concentration of thought are necessary. Often they are not fortunate in business dealings because they are over-trusting.

Most Aquarian people suffer from mental depression, melancholy and despondency. The throat, bladder and heart are usually weak. Defective circulation is another chief cause of disease. They are often troubled with muscular rheumatism, varicose veins, pains in the head and nervousness.

(Please turn to next page)

Some famous people born in this sign are William McKinley, Abraham Lincoln, Charles Darwin, Emanuel Swedenborg, Charles Lindberg, Charles Dickens, Thomas Edison and Francis Bacon.

Good Books

ASTROLOGY—NUMEROLOGY—PALMISTRY

- THE SCIENCE OF NUMEROLOGY**, by Sagittarius. \$.50
- "CHEIRO'S" BOOK OF NUMBERS.** Contains "Cheiro's" life-time of research and world-wide experience \$3.00
- "CHEIRO'S" GUIDE TO THE HAND.** Simply told but scientific in its presentation..... \$1.50
- "CHEIRO'S" LANGUAGE OF THE HAND.** A modern exposition of the ancient science of palmistry \$3.00
- THE MESSAGE OF THE STARS**, by Max Heindel. A text and guide book on astrology. Cloth..... \$3.50
- HERMETIC SYSTEM OF NAMES AND NUMBERS.** 13 lessons complete \$3.25
- YOUR NAME AND YOU**, by Florence F. Orlene, a text book on the meaning of names and numbers and how to analyze a name. Leatherette bound..... \$.75
- ASTRO-ANALYSIS**, by Llewellyn George. Valuable for individual study. Paper cover..... \$1.00, cloth \$1.50
- HOW PLANETS AFFECT YOU**, by Llewellyn George. The philosophy of planetary influences. Paper cover, \$1.00; cloth \$1.50
- ASTRON IMAGO**, by Jos. P. Hennings. A unique book on astrology..... \$2.00
- THE LAWS OF SCIENTIFIC HAND READING.** Hundreds of illustrations. An authority on this popular and fascinating study. By W. G. Benham.* (Cloth) \$5.00
- THE STUDY OF PALMISTRY.** For professional purposes and advanced pupils. 1254 illustrations. By Comte De St. Germain.* (Cloth) \$3.50
- PSYCHOLOGY OF YOUR NAME**, The. A result of years of study, research and practical application. By Nellie Viola Dewey.* (Cloth) \$1.75
- NUMEROLOGY MADE PLAIN.** For those who seek to know why things are as they are and for advanced students. By Ariel Yvon Taylor.* (Cloth) \$1.50
- ASTRO-NUMEROLOGY COURSE.** A complete delineation of the subject in seven lessons covering: Astrological Signs and Symbols; Significance of Names and Numbers. Analyzing the Alphabet; Birthday Significance; System of the Magi; The Path Number With the Tarot; Reading Future Events through Transit of the Number in the Name; Predictions and Transits of the Tarots. By Florence Orlene. (Complete) \$15.00

MISCELLANY BOOKS

- THE MYSTIC SPELL**, by Ada White Taylor. A metaphysical romance..... \$1.50
- SPIRIT WORLD and its sequel, LIFE HERE AND HEREFTER**, by Charlotte E. DRESSER and Fred Rafferty..... each, \$1.50
- A STRING OF PEARLS**, by Irving R. Gaertner. The first of a series of "pearls"..... \$.50
- THE A B C OF SPIRITUALISM**, by Dr. B. F. Austin. 100 common questions about Spiritualism tersely answered. There is nothing better for new investigators \$.25
- COSMIC VIBRATIONS**, by Llewellyn George. A storehouse of knowledge and Spiritual helpfulness. \$1.00
- THE SYMPHONY OF THE ZODIAC**, by Valeria B. Jack. Discusses numerology, astrology and colorology. Paper..... \$1.00
- LOVE IN BEWILDERMENT**, by Presume, spiritual poems \$.50
- PROBLEMS OF RELIGION**, by A. Anderson..... \$.60
- CHRIST OR BARABBAS**, by Dr. B. F. Austin..... \$1.00
- ADVANCED SOUL SCIENCE**, edited by Lewis Peterson \$1.00
- FULFILLMENT**, by Ida M. Brunner. Poems..... \$.35

CROSSLEY PUBLISHING COMPANY

450 S. Grandview St.

Los Angeles, Calif.

THE RELIGION OF SCIENCE

(Continued from page 14)

body, is influenced by something outside or beyond itself, something that we do not really understand as yet, but which we call life or mind. We regard this unknown quantity as real, just as real as a gravitational or electrical field, though we know far less about it than we know about them. They remain in a mysterious region, not within the scope of physics. There is still plenty of mystery about even a gravitational field; in fact, the whole universe is a mystery. We are not living in an era when we can safely deny the existence of things because we do not understand them."

"It is through the ether that we ourselves act upon matter and I suggest that it is there, in that connecting and all permeating medium that we must look for the permanent basis of life." (l)

Physics seems to be blending with metaphysics!

Dr. J. A. Thompson, a great scientist, confesses to "a personal heresy, that there is nothing inanimate. *In the crystal and in the waterfall there may be the analogue of what we call mind in ourselves.* All objects may have a metakinetik as well as a kinetic side, a mental as well as a material side. Perhaps everything is like a dome, with a concave as well as a convex side." . . .

Dr. Thompson's view leans towards pan-psychism by his own admission. (m)

Professor Arthur H. Compton, University of Chicago, another great physicist, remarks:

"The modern physicist has little evidence to support the old evolutionary theory as it was debated by Clarence Darrow and William Jennings Bryan at Dayton. I cannot see the world of today and mankind developing at random out of atomic chaos. The evidence is strongly suggestive of a *directing Intelligence*, a purpose back of everything!" (n)

Dr. J. C. Bose, world-known Hindu botanist and physicist, who has experimentally proved that the organism of plants is practically similar to that of human beings and also that inanimate things such as metals, etc., give "life"-responses, says: (o)

"It was when I came upon the mute witness of these self-made records (of plants) and perceived in them one phase of pervading unity that bears within it all things; the mote that quivers in the ripples of light, the teeming life upon our earth and the radiant sun that shines above us—it was then that I understood for the first time a little of that message proclaimed by my ancestors on the banks of the Ganges thirty centuries ago—

"They who see but One, in all the changing manifoldness of the universe, unto them belongs eternal truth—unto none else, unto none else."

m—*Science and Religion*, Charles Scribner's Sons, 1925.

n—*Los Angeles Times*, May 25, 1930.

o—*Plant Autographs*, Macmillan Co., 1927.

OAHSPE—THE REVELATION OF THE AGES

24,000 Years of History

Price greatly reduced—Heavy cloth binding \$2.00

Crossley Publishing Company

2303 Miramar Street

Los Angeles, California

DIVERSIFIED THOUGHTS OF THE EDITOR

(Continued from page 4)

human soul "here or hereafter."

What a challenge to the superstitions of the Dark Ages!

Thus was belief in the justice of God—Infinite Intelligence—restored to a world whose faith was waning rapidly. This revelation is a beacon light inspiring spiritual hope and progression, for it affirms man's primal godhood and urges its manifestation.

The duty of Spiritualists and others convinced of this great cosmic truth is to impregnate the minds of humanity with this infinite denial of an unmitigated fate. This will alleviate the despair and uncertainty which haunted 1932 and transform them into a stimulating optimism in 1933. Service is the key.

In service shall the slate of man

Be purified. God knows no fate!

That is the key to man's salvation; to the spiritual and economic restitution of the peoples of earth. Knowing this, by example, enlightened souls should teach the world its true place in the scheme of life; should inform it of its divine possibilities: that we are all Gods in the making.

Thus will 1934 dawn upon a more equilibrated world, and we shall reap the blessings bestowed by the revelations of 1933. To every problem there is a solution in God's perfect mathematical plan. The fundamental solution to the ills of the day is faith in God and justice to our fellow-men. Thereby shall civilization be saved!

CONCEPTS OF GOD AND IMMORTALITY

(Continued from page 12)

creates electricity or magnetism. Man's body is only a conductor."

If the forces of Nature are the only logical criterions upon which to base our reasoning relative to the abstract, then the mind, which is the force of man's soul, goes right on when the body breaks—even as "electricity goes right on when the wire breaks. It does not hesitate. It lives just as it lived before. Electricity does not have a life before death and a life after death, neither does it have a birth or death. Like all force it goes right on. Then, why should not the soul of man go forever on?"

If there is an All-Abiding, Infinite Intelligence manifesting through Mind—not restricted in its expression to instruments of matter—it is not unreasonable to assume, even though we had no proof, that mind can react upon other minds, incarnate or excarnate, according to the ability of those minds to adjust their frequency to higher or lower rates of vibration. That is mediumship!

When the whole of humanity becomes the victor over fear through faith in God and the harmony of life then shall it overcome the greatest opponent of happiness—Death! Then shall all know with the great genius of Freemasonry, Albert Pike, 33rd degree, who wrote in *Morals and Dogma*, "It is the dead that govern. The living only obey. We know not who controls our destinies. The universal human race is linked and bound together by those influences and sympathies, which in the truest sense do make men's fates."

To this the conquests of thoughtful men are ever directed. And no matter which avenue we take—whether by the route of science or religion—we find ourselves at a common meeting place blindly facing the mystery of God. True science leads to God. Spiritual revelation unlocks the door to His inner life.

Spiritualism needs aggressive boosters, so do we. Subscribe for its most alive magazine—"The Forum."

APPRECIATION

Through these columns the Editor wishes to express her heart-felt appreciation for the many Christmas and New Year greetings she received. Personal responses are impossible, however much we might wish to convey our gratitude individually. Few will know how much they added to our Christmas cheer. May the blessings thus given return to each of you a thousand fold.

WINDSOR
HOSPITAL

(SPIRITUALIST)

*Surgery. Special Treatment for Kidney Conditions,
Rheumatism and Arthritis*

Maternity, Normal Cases, 10 days, \$45

Elderly people, \$50 a Month

OLYMPIA 0802

1100 WINDSOR ROAD

GLENDAL, CALIF.

OCCULT SCIENCE

WILL SHOW YOU HOW TO
GET WHAT YOU WANT

Let us explain just how. Our free literature will delight you. Act today. Write NOW!

THE CHURCH OF LIGHT

Dept. S., Box 1525

Los Angeles, California

Psychic World Monthly

"Nothing Higher Than Spirit"

Founded by Chas. H. Leitenberg, Now published by
JENNIE M. DAWES KIRKEL, Editor
2220 N. 10th St. Philadelphia, Pa.

Subscription \$1.00 a year, Foreign \$1.25

Single Copy—10 Cents

Read this publication if you are interested in Spiritualism. Its truths told fearlessly and intelligently by a group of honest truth seekers.

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

C.S.S.A. OFFICIAL NEWS

Charters Granted

DECEMBER 3, 1932. *California State Spiritualist Church*, Charter No. 233, Long Beach, California. Mrs. Amy Dunsmoir, pastor.

January 7, 1933. *Spiritualist Science Temple*, San Francisco, California. Vincent M. Wilson, pastor.

C.S.S.A. HEADQUARTER'S VACANCY

THE comfortable flat situated on the second floor of the C.S.S.A. Headquarter's building is now for rent to reliable persons interested in Spiritualism. It consists of a living room, three bedrooms, large bath, kitchen and breakfast room. The rental fee will be very reasonable for Spiritualistic tenants. Apply State Headquarters, 1401 Berendo Street. Phone EXposition 9130. Miss McFarlin, secretary.

SPIRITUALIST SUCCESS CHURCH

Cor. Cota and Garden Streets, Santa Barbara, California

SERVICES

Sunday, 7:30 P.M.—Lecture and Messages.

Thurs., 2:00 P.M.—Healing Service, Lesson and Messages.

Thursday, 7:30 P.M.—Healing and Messages.

MRS. MARY E. ORR, Licentiate Minister

MRS. NELLIE CHAPMAN, Associate Minister

FIRST COMMUNITY SPIRITUALIST CHURCH

HUNTINGTON PARK

Cor. Clarendon and Malabar Streets, Ebell Club House

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

THURSDAY SERVICES—Healing and messages from 2 P.M. to 4 P.M. Also open forum for discussion of spiritual development. Message Circles 8 P.M.

Public cordially invited to all services

SPIRITUALISTIC TEMPLE OF IMMORTALITY

MARQUIS THEATRE HALL

Melrose at Doheny Drive

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

KATHERINE VON DER LIN, Minister

Residence, 8921 Dorrington Avenue, West Hollywood

Phone OXford 5826

Spiritualist Church of Revelation

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

REV. MINNIE M. SAYERS, Pastor

DR. W. Q. SAYERS, D.C., Spiritualist Healer and Pres.

Lectures by Prominent Speakers

SUNDAY SERVICES

1:40 P.M. Healing and Conference

2:30 P.M., Lecture and Messages

4:00 P.M., Message Circles

8:00 P.M., Lecture and Messages

WEEK-DAY SERVICES

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

Study of Pastor and Spiritual Healer 518½ South Hill St.

Suite 221. Phone VA 7461

Strangers and Investigators Welcome to All Services

OBITUARY ACCREDITED WORKERS, C.S.S.A.

Mrs. L. H. Kinnaird

ON November 29, 1932, at her home in San Francisco, Mrs. L. H. Kinnaird passed to the Spirit World. She has been a member of the First Spiritualist Temple in that city for many years and was one of its oldest workers—having received an Associate Minister's paper in 1909. She was always faithful to the cause of Spiritualism and loyal to organization, and was much beloved by her associates.

John M. Hall

DECEMBER 21, 1932, taken suddenly with a paralytic stroke, John M. Hall passed on. At one time Mr. Hall was president of the First Spiritualist Temple, Los Angeles, where he was a pioneer member. He was granted a Healer's Commission in 1926. His funeral rites were officiated by the Rev. B. F. Austin. His genial personality will be missed by the many who knew him.

SAN FRANCISCO, CALIF.

Rev. Wilson Recovering

REV. VINCENT M. WILSON, pastor of the Spiritualist Science Temple, San Francisco, has recently undergone a major operation in the Stanford Hospital, from which he is reported to be improving rapidly. This hospital is operated in connection with Stanford University and is said to have a very efficient staff. This is Mr. Wilson's sixth major operation in two years in addition to which he had three minor incisions. Following his recent experience he contracted influenza which developed into pneumonia, but now, after serious doubts, his recovery is assured. Both Mr. and Mrs. Wilson accredit his phenomenal stamina and recoveries to aid from the world of Spirit—for which Mr. Wilson is an indefatigable worker.

LONG BEACH, CALIFORNIA

California State Spiritualist Church, No. 233

UNDER the leadership of Mrs. Amy Dunsmoir the California Spiritualist Church, Charter No. 233—C.S.S.A.—was organized in October 1932, making a special appeal for free lance Spiritualists. At present it is located in the Masonic Temple on Locust street.

On December 4, the charter—with twenty-six members enrolled was presented by Dr. H. Duncan McFarland, president of the C.S.S.A., assisted by other members of the Official Board. Dr. McFarland also delivered an impressive lecture. Short talks were made by Miss Idella McFarland and Mr. J. B. Marcoux, State secretary and director respectively.

THE BUILDERS SPIRITUALIST CHURCH

331 10th Street, San Bernardino, California

Phone: 254-30

Anna Laura Cowburn, Pastor—Géorge Carriger, Pres.
Open and closed classes, Tuesday and Wednesday.

Pastor's message night—Thursday.

Sunday, 7:30 P.M. lecture, messages, solos.

The Pastor, Board of Directors Healers, and our talented workers bid you welcome.

Mrs. Minnie Modlin, of the People's Church, Los Angeles, was the guest medium. Her messages were both cheerful and evidential. Our own mediums also contributed nobly to the program. Though we should like to give due credit to all who have assisted us so admirably, we cannot at this time, however, gratitude insists that we mention the fine work being done by our president, Robert Duns-moir, and by Mr. and Mrs. Bert Welch, whose energetic assistance has been invaluable.

As a special good-will gesture the ladies of the church served a bountiful chicken dinner—with all the additions for a complete feast—preceding the evening service. Ex-ceptional music and beautiful flowers completed the per-fection of the event.—*Henry J. Haynes, Secretary.*

BELVEDERE GARDENS, CALIFORNIA First Spiritualist Church

ON Wednesday evening, January 4th, the First Spirit-ualist Church of Belvedere Gardens presented a special program of guest workers which featured Dr. H. Duncan McFarland, president of the C.S.S.A., as the speaker. Rev. Lillian Lloyd, State Missionary, Rev. Grace Nicholson, State Superintendent of Lyceums, and Mr. L. Madison Norris were the guests mediums.

Little Grace Wind, aged five, student of our Lyceum, recited with dignity and understanding the "Declaration of Principles" of the N.S.A.

During the service President McFarland presented our Church President, Ray Kemp, with his credentials as a Spiritualist Healer.

Three new members—Mrs. Ida Holmes, Mrs. Minnie May and Dr. George Henry May—were given the right hand of fellowship. Mrs. May was appointed Minister of the Church in recognition for her generous services.

With the fine coterie of workers this church now possesses, a constructive season of programs is anticipated.

—*Correspondent.*

MILWAUKEE, WISCONSIN First Psychic Science Church

TWO months ago this church started a Healing Center which meets every Wednesday evening at 7:30 p.m., demonstrations being given by Miss Lucille Kaminshi and Messrs. Otto Domm and Joseph Wanninger. Healing con-centration is given by Mrs. Emma Klein Cahn. At each service testimonials are expressed evidencing the good be-ing done. Psychic demonstrations are by the Mesdames Florence Kehoss, Lillian Reimer, Emma Voelkel and Miss Irma Marth.

The church reports that these meetings have been a pro-gressive addition to the week's services and are attracting many persons, which through them have visited a Spiritual-ist church for the first time.

The Woman's Club is also having an active season, its program for the month including a hot dinner which will be followed by a card and bunco party.

The Christmas program which included two short plays, was presented by the Lyceum under the direction of Miss Irma Marth. Of course "Santa" was present and gave each child in the large audience a santa claus filled with goodies. Each Lyceum member received a special gift. This church has been very active the past year and a more ambitious program is anticipated in 1933.

Directory of Mediums, Healers and Speakers

CREDENTIALS BY C.S.S.A.

We will publish your name, address, telephone number and hours in this directory for only \$2.00 per line per year.

HOLLYWOOD

NYSTROM, ELVIRA, Spiritual Healer, Treatments by appointment. Ph. HEMPstead 4070. 7205 Franklin Ave.

LOS ANGELES

BALLANTINE, MRS. CATHERINE, Associate Minister. Consultation by appointment, 1613 W. Santa Barbara. Phone UN. 4295.

COPPERSMITH, EDWARD J., Licentiate Minister; Spiritual Healer. Spiritual Consultations. 257 Douglas Bldg. Third and Spring Streets. Room 331. Phone MUtual 7795.

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

EDWARDS, REV. JOSEPHINE, pastor First Spiritualist Temple, Res. 1312 E. 75th Street.

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

McFARLIN, IDELLA, 1401 S. Berendo St., Secretary C.S.S.A. Telephone EX. 9130.

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

PIERCE, CARRIE M., Circles Tuesday, 2:30. Consulta-tion, 10 to 4 or by appointment. Res. 3448 E. 3rd St. Phone CH. 1549.

SAYERS, REV. MINNIE M. Pastor Church of Revela-tion. Officiates at weddings and funerals. Consultation by appointment. Ph. FI. 0881. 200 S. New Hampshire St.

SAYERS, DR. W. Q., Chiropractor, Magnetic Spiritual Healer, 20 years' practice in L.A. 516½ South Hill Street. Phone VAndike 7461.

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

WHITTEMORE, KATIE DE GROOT. Readings, Wed. 8 P.M., 227 S. Flower St. Phone MUtual 2697.

SAN FRANCISCO

WILSON, REV. VINCENT M., 532 Noe St., Phone At-water 0079. Pastor Spiritualist Science Temple of San Francisco, 110 Page St., corner Gough. Readings by appointment.

WEST HOLLYWOOD

VON DER LIN, KATHERINE, Minister Spiritualist Temple of Immortality. Res. 8921 Dorrington Avenue, West Hollywood. Readings by appointment. Phone OXford 5326.

CLASSIFIED ADVERTISEMENTS

(30 cents (cash) a line per insertion. Minimum two lines)
\$2.00 per line per year

INDEPENDENT SPIRITUALIST CHURCHES Los Angeles, California

SPIRITUAL HEALING CENTER OF LIGHT LOVE AND LABOR, 121 So. Concord St. Take P or F car going east. Rev. Emily H. Fallon. Pastor and Healer. Consultation by appointment. Phone Chicago 3547. Los Angeles, Calif.

Chicago, Illinois

THOMPSON, CHAS. A., 2330 North Clark St., Chicago, Ill., will answer three questions for one dollar.

California State Spiritualist Association

Headquarters

1401 S. Berendo St., Los Angeles, California

EXposition 9130

DR. H. DUNCAN McFARLAND, President
Route 2, Box 371, Whittier

CLARENCE ACORN, Vice-President
415 Osage, Inglewood, FAb 2641

AGNES SECORD, 2nd Vice-President
3254 Bayo Vista Ave., Alameda

IDELLA McFARLIN, Secretary
1401 S. Berendo St., Los Angeles

HAROLD P. COURTNEY, Treasurer
217 S. Orange St., Glendale

CHRISTINA IRVING
2932 E. 16th St., Oakland

L. E. PARKS
4076 Randolph Street, San Diego

J. B. MARCOUX
900 Harding Ave., Venice

GEORGE RALPH
2806 S. Mansfield, Los Angeles

STATE LYCEUM SUPT.

REV. GRACE NICHOLSON
1117 W. 20th St., Los Angeles
Phone LAfayette 9922

ASSISTANT SUPT. IN SOUTH
JEWEL DALEY
1240 Seventh St., San Diego

STATE MISSIONARIES

REV. FLORENCE BECKER
194 Brentwood Ave., San Francisco
REV. MARIAN CARPENTER VAIL
1841 Wellington Road, Los Angeles

REV. ETTA S. BLEDSOE
1324 1/2 S. New Hampshire St., Los Angeles
REV. LILLIAN LLOYD

1056 West 51st St., Los Angeles
MRS. MARYELLEN PARLEE-NOTTINGHAM
4011 Ingraham St., Los Angeles
MRS. FELICIE O. CROSSLEY
2303 Miramar St., Los Angeles

CALIFORNIA STATE SPIRITUALIST ASSOCIATION AUXILIARIES

BUENA PARK

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

ESCONDIDO

First Spiritualist Society.

HOLLYWOOD

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

HUNTINGTON PARK

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

LONG BEACH

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

LOS ANGELES

First Spiritualist Temple, 906 East Twenty-third St.
People's Spiritualist Church, 2537 West Twelfth St.
Central Spiritualist Church, 2201 South Union Ave.
Spiritualist Church of Revelation, 730 Grand Ave.
Omada Spiritualist Church, 4707 So. Vermont Ave.
First Spiritualist Church, Belvedere. Arboretum, 936
McBride St.

OAKLAND

The Spiritualist Church, 743 Twenty-first St.
Spiritualist Science Church, Porter Hall, 1918 Grove
Street.

SANTA BARBARA

Spiritualist Success Church, Garden and Cota Sts.

SAN BERNARDINO

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

SAN DIEGO

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

SAN FRANCISCO

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

SUMMERLAND

Summerland Association of Spiritualists.

WEST HOLLYWOOD

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

C. S. S. A. SCHOOL

OF

PHILOSOPHY, SCIENCE, ENGLISH, DECORUM

EVENING CLASSES

7:00 P.M. State Headquarters

DECLARATION OF PRINCIPLES

Adopted by the National Spiritualist Association

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

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

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

DEFINITIONS

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