

THE FORUM

OF PSYCHIC AND SCIENTIFIC RESEARCH

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The Forum

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Diversified Thoughts of the Editor

"The Mind is one, and the best minds who love truth for its own sake, think much less of property in truth. Thankfully they accept it everywhere."—Emerson

Spiritualism or Organization—Which?

AS an organization Spiritualism has traveled a circuitous route. While its most ardent devotees envisioned security, dignity and prestige for the Cause, malefic influences have gradually destroyed its equilibrium. As a result of this lack of practical balance dissensions have arisen the past quarter century which have given birth to numerous and varied Spiritualist organizations.

Fundamentally the principles of belief differ very little. Originally the entire difficulty which motivated the disseverances was based on political differences. In most instances, if not every one, politics have been the undermining influence which has destroyed the national unity of the Cause. Not content with splitting the Spiritualists of America into numerous factions of little influence or prestige, politically bent persons still impose their nefarious ambitions upon the ranks. That many, so inclined, are neither by education nor wisdom fitted to guide the destiny of such an important Movement fails to impress the majority, whose likes and dislikes are inspired by a sentimental attraction toward personalities rather than a shrewd and impersonal consid-

eration of qualifications. Some of them have not had, nor could they have, any position of influence outside such a democratic organization as ours. This is a deplorable situation.

The question arises: Who is to blame, the elected or the electors? In keeping with the principles of America's alleged democracy, Spiritualists have sought to apply the same procedure to the government of its organizations. Any reference to other religious associations controlled by an autocratic form of government quickly brings forth the retort of "unAmerican!" But the fact remains that many of them have exerted a far greater influence, both financially and spiritually, than Spiritualism ever has or will until *Spiritualists become united.*

It is claimed that there are approximately twelve million, more or less, Spiritualists in America, while the combined memberships of the organizations number less than twenty-five thousand. Many now known as free-lance Spiritualists formerly belonged to the organized movements, but for various reasons—often disgust at the lack of harmony—severed their relations. Other



Felicie O. Crossley

hundreds express a doubt of organization's value.

One has only to come to California where gypsies, palmists, commercial astrologists, numerologists and common fortune-tellers ply their trade under the guise of Spiritualism, simply because Spiritualists are not organized nor financially prosperous enough to institute preventative measures. This distressing situation is the result of the Los Angeles City Council discontinuing all licences for these professions, hoping to eliminate them. This is another example of the lack of vision. The city is robbed of the thousands of dollars formerly derived from the \$600 a year license for each of these practitioners, while the same people have obtained religious charters from the State of California which cost little more than \$10. As the name Spiritualism suggests "looking into the invisible and foretelling the future," it followed naturally that such a name would more effectively advertise the real purpose of the so-called 'churches.'

The result is that the religious Cause of Spiritualism has taken a sudden "downward plunge" in the public mind. From the class of people and posters brazenly displayed throughout this City announcing the above wares under the name of Spiritualism, acknowledging oneself as a Spiritualist is tantamount to being most anything so far as public opinion is concerned.

The Spiritualists of the religious bodies need not blame the prejudiced City Council nearly so much as themselves. They knew such measures were before the Council, but we all sat listlessly—with the same lack of vision for our personal benefit as was evidenced by the City Fathers for the City—and let the Council, consciously or unconsciously, make of us a "dumping ground." Had we been organized; had we been courageous in defense of our Cause; had we broad vision we would have had eloquent spokesmen on the Council floor to resist such actions.

But here in California we are divided. Rivalry is rampant. The primary purpose of one dissenting organization seems to be a desire to outnumber the parent body. In contradistinction the parent body is "just not interested" in what the other is doing. Neither wants anything to do with the other, till it is impossible for workers or "us poor publishers" to cooperate with one without losing the co-operation of the other. The message of Spiritualism seems to have been entirely lost in political maneuvers. When one of our competitive magazines accepted a great deal of advertising from the rival organization—notwithstanding the finances of said magazine were *desperately* in need of such support—certain churches in the other organization canceled their subscriptions. It was not asked whether the magazine could exist without such additional cooperation to increase its finances, or whether its message was vital to the Cause of Spiritualism. The only consideration was that it was cooperating with a rival organization!

In the Constitution and By-Laws of the N.S.A. we read in Section 3 and 4 of Article XIV:

"Platform speakers and mediums holding papers from the National Spiritualists' Association or the California State Spiritualists' Association shall refrain from serving on the platforms of independent organizations known to be antagonistic to the principles and policies of the National Spiritualists' Association or the California State Spiritualists' Association.

"Speakers and mediums known to be antagonistic or

affiliated with independent organizations known to be antagonistic to the principles and policies of the N.S.A., or C.S.S.A., shall not be employed by Societies or Churches auxiliary to the C.S.S.A."

These By-Laws are of the N.S.A. and consequently are obligatory on all its auxiliaries. Here again the question does not arise whether or not the rival Societies are justified in their alleged antagonism, but merely that their disagreements differentiate them.

This brings us to the example of the New York General Assembly. To our knowledge it is the oldest State organization in the Movement. Its officers are of a high character—so we are informed by persons within our N.S.A. who are qualified to know. Because there were *political differences* and the General Assembly representatives conscientiously felt they could no longer affiliate with an organization which they had apparent reason to believe was prejudiced in its policies, the officers of the N.S.A. now adjudge them and all their workers antagonistic to our association. Once again the value of the speakers' or mediums' message for Spiritualism, or their personal veracity are not considered. That they belong to an alleged antagonistic organization is all that is required to ban them from our rostrums.

The most pathetic example of this lack of judgment and prejudice at the expense of the cause of true Spiritualism is the recent case of the Rev. Mrs. M. S. McGuire, the leading Spiritualist of Canada—a woman of means, culture and unassailable character, internationally known for her great service to Spiritualism. We are informed that for several years Mrs. McGuire has had charge of Canada Day at Lily Dale Camp in New York State. However, her engagement for this forthcoming season was cancelled because she has been appointed Missionary for the Dominion of Canada by the General Assembly.

F. W. Constantine, Secretary to the General Assembly, formerly a treasurer of the National Spiritualist Association—a man respected and beloved for his loyalty to the religious cause of Spiritualism and his integrity as an executive—said: "Mediums who have served me personally in the past are taboo in National quarters, and are driven out of the Movement unless they are strong enough to withstand the false reports."

This situation also includes the case of Rev. Arthur Ford. In talking to one of our National officers while he was visiting California three years ago he had a great deal to say about Mr. Ford. When, during our evening retro-spection of the day's events, we were summing up our conversation with the said N.S.A. official relative to Mr. Ford, we came to the conclusion that jealousy and prejudice had been the principle motives for his attitude. He said there was some question concerning the Houdini message received by Mr. Ford. He completely ignored the facts that the remarkable message was acknowledged in an affidavit by Mrs. Beatrice Houdini, and vouched for by several witnesses of distinction and unquestioned integrity. Since that time Mr. Ford has become world famous for his mediumship, a feature of which is clairaudient reception. In England thousands flock to hear him and he has been entertained by titled persons of distinction. He is a tremendous success wherever he works—but he was never given a decent reception in the National Association, and

(Please turn to page 22)

Nyerigyhazi, Musical Genius and Medium

Honored and Demanded by the World's Greatest, This Young Master of the Piano Modestly Attributes His Great Success to Musical Masters, Now Excar-nate

A PERSONAL INTERVIEW BY MAL BRENTLEY

ERWIN NYERIGYHAZI, acclaimed by press and public as one of the world's greatest pianists, is a Hungarian. He made his concert debut in public at the age of five.

Nyerigyhazi has performed as soloist with the foremost orchestras of Europe; among them the Philharmonic in Germany under Nikisch, Konsertforingen - Stockholm, Konzertveriene-Vienna, and the celebrated New York Symphony with Walter Damrosch conducting.

It was young Nyerigyhazi who won the supreme distinction of being presented in five solo recitals for their Majesties the King and Queen of Norway. Other recitals of commendable note were at Buckingham Palace before their Majesties the King and Queen of England, also appearances before H. R. H. Duke of Connaught and Prime Minister Asquith in London. His concerts with the New York Metropolitan Grand Opera have won him a host of admirers in Manhattan. He has performed over two hundred and fifty concerts in the United States and over four hundred and fifty in Europe.

Dr. Revesz, Director of the Psychological Laboratory of Amsterdam, has written a book concerning him, entitled "The Psychology of a Musical Prodigy" which the leading libraries have on their shelves.

This brilliant young man has a philosophical trend of mind, which manifests itself through his music.

Erwin Nyerigyhazi is a dreamer and a thinker. He is "a master of dreamland" who deeply penetrates into the spirit of Mozart, the musical genius—perhaps the greatest who has ever lived, whose industry and assiduity in his work was incessant yes, phenomenal; whose integrity of character was praised by all his contemporaries.

This master of the piano is not of the milling Philistines nor the seeming skyscraper souls that run the gamut of modern modes for self-endowment. *He is part of another world, determinedly vaulting forth in his expressive medium; vaulting forth without hesitance as though guided by a stronger will assuring his purpose.*

Of this he says, "I am just the medium—a means of expressing manifestation of another being brought through to this state of consciousness by a power of greater origin

than we are capable of conceiving." . . . "Often I feel as though I am being brought to certain decisions—certain clauses that perhaps I left undone before on whatever plane of existence whence I came—as though my responsive attitude toward them in this embodiment had a seeming influence upon my astral soul of tomorrow."

He still maintains through the flush of success the same boyish modesty, quiet style, and sweetness of disposal that

possessed him at his Los Angeles debut seven years ago when as a boy of nineteen the blase Philharmonic audience fairly raised him to the sky when it demanded nine encores at the premier performance; an honor seldom, if ever, witnessed by the greatest of artistry.

Isabel Morse Jones of the Los Angeles "Times" expresses our subject accreditably when she says, "Life on this plane seems to be teaching him a certain discipline and adherence to line. Nyerigyhazi is not a pianist of today—although but twenty-six, *he seems quite removed from this earth* and is not in the least concerned as to what goes on about him."

The young Hungarian pianist senses the presence of Liszt and Thoeikowsky, wafting back an expressive form through his composition phase of development.

One representative of a well known periodical states, ". . . Nyerigyhazi, at times, reminded me of the Liszt attack and the Liszt point of view."

"I feel as though my experience, physically, with the piano forte has been, should I say a prelude to a medium of greater significance soon to express itself to me in a message form to the world," the young genius reflects.

"It is when in a composery sense of outlet," said Nyerigyhazi, "that I often sense in symbolic forms Thoeikowsky and Franz Liszt whom I deeply feel are back in this form to bring to the world expressive material they had not as yet unearthed at the time they exchanged their mortal mask for one of etheric form when they were experiencing the change called death."

This is seemingly true when one Los Angeles scribe says, "—enchancing the brilliancy always found in Nyerigyhazi's Liszt—profound racial and spiritual kinship sensed in the feeling of this young Hungarian for the manifestation of Liszt."



Erwin Nyerigyhazi

Does it seem rational our Creator would have us forge forth in this conscious sense chasing so-called rainbows—perceiving affixed goals that we, as a whole, often never attain before being called to the aftermath—and then would cease our motion abruptly as we discard our physical form for one of a more ethereal sense?

Does the whole of things as applied to the waging Philistine in comparison with the guilted superiors who in this life rise to heights of luxury, accomplishment and fame seem justified that one born perhaps of the same heritage should scale the heights, while another as strongly perceiving, is left by the wayside to shift as he will?

Of this Nyerigyhazi says: "My accomplishments in the field expressed in this incarnation are the reapings of past experienced lives brought over to this cycle from beyond. To me, genius is not born in a day—often the individual has an inkling of knowledge for some expressive medium that seems strapped down for want of means of expression. These dictates from within are not allotted to the surface until the bearer has passed through certain channels of experience enabling him to bear his cross of enlightenment to the fullest.

"We must pass through several if not many embodiments—cycles of experience—before we are capable of bringing to the world a message from the astral."

Of Nyerigyhazi, I believe Joan Crawford's words are fitting when she says, "I have come to believe a cultured person is one with some original viewpoint on life."

We, as beings, are never at a standstill. We are either soaring ahead or retrograding. This medium of musical geniuses believes we are victims of predestination, certain

instances, certain clauses are for us, but it is up to us to make the most of these situations that we might be well prepared when our cycles change in this body, thus making these fates the best of which we are capable.

"Mediums capable of expressing the call from inner consciousness are born here in a sense of continuation from where they left off in the astral plane of life. They are not born nor conceived in a day," Nyerigyhazi claims.

"As compared to my life and the lives of other bearers of this light that enables them to accomplish the unheard of in music, literature, drama and the creeds, I feel that they as a whole—not singularly—must live undaunted by material cares and enjoyments witnessed by so-called less progressive beings."

His life, prior to his expressive unfoldment as a musician, has been very unhappy. Yet he feels a deep appreciation for that which dwells with the melancholy and the tragic.

"Perhaps this dictate from within is a reality seeping through my subconscious self as though part of a past life," muses young Nyerigyhazi.

"Many of the great artists of our day, whom I admire much for their supreme artistry, live a life alone, apart from others—as though they were of another world, another 'creative concept.'"

Often the lives of great artists who give the ultimate in their fields to the world, die premature deaths; are seemingly unhappy in marriage, and have difficulty in gaining a complete understanding of themselves by others.

"We who return as expressive mediums must often put aside, as it were, our human emotions and reinforce that creative energy to our work, which is our desire—our life!"

One profound critic of Vienna says, "One feels back of him a message of which music is merely the medium."

"I often, like others, walk alone at night," the young master continues as though in retrospection. "Certain visions or unfoldments come to me at that time. I come across certain incidents as though they had been part of me in the past.

"I have no caption nor term for these experiences—these dictates from within—all I know is what I feel, what I experience personally. As for their having any bearing on another conception of this light, of that I cannot say. We cannot often apply another's knowledge relative to ourselves. We have to experience these truths to bring them to our own mental consideration."

Thus ended our interview with the greatest mystic of the modern musical world; a youth unhesitant in admitting his interrelationship with "the two worlds."

Too Many Spiritualists

THE State of Vera Cruz, Mexico, which greatly curtailed religious worship a year ago, has taken to Spiritualism. The number of Catholic priests is limited to one to every 100,000 population. A recent survey of the state reveals that "it is now over-run by Spiritualists." That is the way a British United Press correspondent puts it. "Spiritualist parlours exist in considerable numbers in every large city," he writes, "and each parlour is being attended daily by a large number of believers. Some of the larger establishments have as many as eight mediums."—*The Harbinger of Light*.

An Indian Version of "The Lord's Prayer"

THE GREAT FATHER Above is a Shepherd Chief. I am His and with Him I want not. He throws out to me a rope, and the name of the rope is love, and He draws me, and He draws me, and He draws me to where the grass is green and the water not dangerous, and I eat, and lie down, satisfied. Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful. Some time, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between mountains. It is dark there, but I'll draw back not, I'll be afraid not, for it is there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterward He gives me a staff to lean on. He spreads a table before me with all kinds of food. He puts His hand upon my head and all the "tired" is gone. My cup he fills till it runs over. What I tell you is true. I lie not. These roads that are "away ahead" will stay with me all through this life, and afterward I will go to live in the "Big Teepee" and sit down with the Shepherd Chief forever.

In Memory of Dr. B. F. Austin, M.A., D.D.

Spiritualism's Most Distinguished Exponent—Author, Lecturer, Teacher, Journalist—

Leaves Impressive "Footprints in the Sands of Time."

“O BLESSED, blessed Death—maligned, misrepresented and misunderstood—thou art the daughter of God, nature's own child, the blessed messenger to usher the tired, weary and the sad and sick into realms of rest and everlasting peace,” wrote the late Dr. Benjamin F. Austin in a prose poem on death, the end of which was: “There is no Death!” This was the earnest conviction of one who perhaps was the most distinguished exponent of Spiritualism in America. His transition occurred January 22, 1933.

Dr. Austin was born in Brighton, Canada, September 21, 1850. For eighty-two years, his life was devoted entirely to the spiritual and intellectual interests of mankind.

He was educated in the public schools of Brighton from which he entered the teaching profession at the age of sixteen. Four years later he entered the ministry of the Methodist Episcopal Church. He then became a student at Albert College, Bellville, and was graduated in 1877 with high honors and a Master of Arts degree. From the same institution, in 1881, he received a Doctor of Divinity degree.

In June, 1881, he was married to Miss Francis Amanda Connell of Prescott. To them were born four children, of which Miss Alma Austin is the only survivor.

Dr. Austin was called to the pastorate of one of the largest churches in the capitol of the Dominion; but in August of the same year he was notified of his appointment to the presidency of Alma College, an institution for young women under Methodist auspices in St. Thomas, Ontario, where he presided for sixteen years.

During that period, however, he was a persistent seeker for truth wherever he might find it. His search led him into widely divergent pathways, during which he met and was counted among the intimate friends of Andrew Jackson Davis, the father of the philosophy of Spiritualism. Later he devoted a large portion of his finances to the publication of Davis' literary works.

At the London Conference of the Methodist Church, which met at Windsor, Canada, June 1, 1899, Dr. Austin announced himself a Spiritualist, so far as belief in spirit return and communication was concerned. The same day he was almost unanimously expelled from the Methodist Ministry, in what became known as the famous heresy trial, because he refused to deny his convictions. With an eloquence that confounded his listeners, despite their disbelief, he spoke for three hours in his own defense dur-

ing which time he presented scientific and Biblical arguments for spirit return.

Hesitant about losing their most profound spokesman the members of the conference implored him to reconsider, even after they had expelled him, but he was firm in his refusal to retract his belief in the “demonstrability of survival.” From his position of honor and distinction in the Methodist Church he went forth, much as the Nazarene, with great humility but inspired with a faith divine, to teach what he had found to be true in a Cause grossly maligned by the uninformed and prejudiced.

Dr. Austin traveled extensively teaching and lecturing for the Cause of Spiritualism. He founded “Reason” magazine about 1902, which he published until his transition. He finally made his home in Los Angeles, California, where he became esteemed by students and scholars in all walks of life.

That he never regretted his decision is evidenced in a letter he wrote to an eastern friend a few months before his demise, the following of which is an excerpt:

“It gives me joy to think that the books I have written and published will be doing good to the world when my body is in the dust and my soul with the loved ones over there. . . . I would rather teach the facts and truths of Spiritualism to the world than be a Czar or Emperor or millionaire. I have found a religion that is

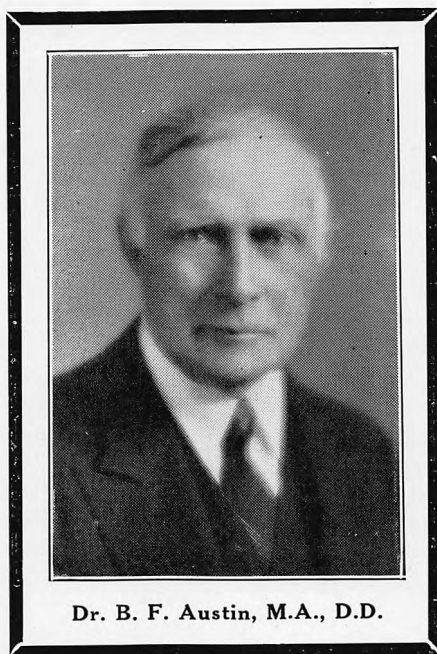
full of hope and cheer for both worlds and feel sure the more we know of it the better we will make it.

“Let me tell you that the so-called dead are living and often near and help us. We shall see them and live in a higher, purer and more beautiful world together later on.”

Of his personality and character his daughter, Miss Alma Austin, wrote a fervent eulogy, the complete publication of which space forbids:

“My father was the most beautiful soul I have ever known. I wish I had his powerful eloquence, his beauty of expression to tell of him as he really was. The world knew him as a thinker, a speaker, a writer and a poet. I knew him as a father and a friend. . . . It was in his home that his glorious character shone forth in all its brilliant radiance. I have lost my only relative, my closest companion and my truest friend. . . .

“He lived his religion every hour of his precious life. Never in all the years I knew him, have I heard him utter an unkind word. Never did he criticize a living soul. Never have I known him to hold anything against those



Dr. B. F. Austin, M.A., D.D.

who sought to harm him. He was all forgiveness, all love and understanding. . . . His tenderness was the tenderness of God. His sweetness was the sweetness of a child. He loved the flowers, the birds, the children, as no man I ever knew. He gave me many precious gifts: the noblest example, his fine friendship, his love and tenderness, and my knowledge and belief in Spiritualism. . . . All know of his great work for Spiritualism—but none will ever know of his heart-breaking sacrifices for it.”

Dr. Austin's memorial service, January 25, 1933, was conducted by the Rev. Marion Carpenter Vail—who con-

verted him to Spiritualism in Detroit about forty years ago. She was assisted by the Reverends Minnie Sayers and Mae Taylor.

The crematory service was held the following Saturday, January 28, at beautiful Forest Lawn Memorial Park. It was conducted by the Rev. Grace Nicholson—an intimate friend of the family—and Dr. Gustave P. Wiksell, who gave the Oahspe devotion.

And so ended the 'mortal' career of a rarely endowed soul—a man whose noble character and service for Truth shall ever continue to increase the dignity of Spiritualism.

Do Not Condemn Spiritualism!

By D. FRANCISCO FEDERIO—CATHOLIC BISHOP

“If all the spirits who appear in the world are evil spirits, then those who appeared to all saints were also evil spirits.”—Bishop Federio

“THE law of the world is the law of progress. To deny science and its developments is to deny its own progress and obstruct truth to be known,” wrote D. Francisco Federio, a Catholic bishop of Juiz de Fora, State of Minas, Brazil, in a pastoral letter to the Catholics of that vicinity, a copy of which has been mailed us for publication.

“Science is not a belief reserved for a class nor a party. It is the truth, and it is not exclusive for anyone. As morals are the foundation of social edifice, they should be respected. Clip not the wings of investigators as a reply to the reality of their discoveries. Truth always succeeds in attaining its ends. If imprisoned on one side she goes out on the other. Science advances incessantly. In the beginning Galileo was considered as insane, as heretic, and as such he was excommunicated. Later it was acknowledged that he had said the truth affirming the movement of the earth. This affirmation was the cause of his condemnation and his martyrdom, but the Church had to convert the theory of Galileo as an act of faith all over the world.

“It will also happen to Spiritualism which is supported by science and which can reveal to men by unimpeachable proofs the existence of beings of spiritual nature, and their relations with incarnated beings.

“According to my way of thinking I, a Roman Catholic bishop, say that Spiritualism should not be condemned as a diabolical work exclusively, and that Spiritualists should not be declared beyond the path of salvation nor be called heretics nor reserved for hell.

“If later we are to acknowledge the good founded upon this science, why at present permit it to be considered a sacrilege? This science is above all. What surprises does she not reserve for future generations. ‘Let the eagles fly through the space, proclaiming the greatness and omnipotence of God,’ said David. Immediately new lights will shine over the earth!

“I am not a Spiritualist and I do not pretend to make here a defense of Spiritualism. The evolution of this belief is gaining ground in the souls daily and in the five continents. But I am, as many men of good faith, an observer of facts which can not be questioned; a student of modern ideas, and entirely disposed to embrace unknown truth, no matter who brings it to me and show to me under acceptable forms. It is absurd to mould the truth according to our personal conveniences.

“With regard to what I have been told, I have not found any of the evils which Spiritualism is accused to contain. No; I don't see them—‘ex fructibus corum, cognoscetis eos’ (by the fruits ye shall know them)—as Christ said to the false prophets. What are the fruits of Spiritualism? A faith in God, vivid and ardent, an immense love for neighbor, a universal sentiment of fraternity. What evil is found in all these? I on the contrary find the good only. The Spiritualism constructed upon these bases cannot ruin the world; it maintains between God and charity. Charity is in God and God is in it.

“If Spiritualism is a work essentially Satanic, if all the spirits who appear in the world are evil spirits, then those who appeared to all saints were also evil spirits, personages of whom are recorded in the history of Christianity. This is a logical judgment. All the visions of saints had been diabolical visions. And this we cannot believe. ‘Bona mixta malis’ (the good is mixed with the evil).

“Spiritualist seances done with evil spirits could eventually be dangerous but not all are so—far from it. There are good, very good spirits. To condemn suddenly all interventions of the spirits in human affairs is an aberration. This new science which has its origin prior to the birth of Christ deserves to retain our maximum attention. Certainly the excommunication weighs over her yet, but this does not mean that the days of Spiritualism are counted.

“Let us open the eyes to light. Turn to those who say ‘Believe and you will live.’”

The "Different and Luckier" Death

By FREDERICK HARDING

"To die is different from what anyone supposed, and luckier."—Walt Whitman

HERE are many people who are sorry for us Spiritualists. Often they are solicitous about our mental welfare, thinking that it can not be beneficial to be studying the process of dying, death and the dead—believing it will impair our normal, healthy outlook upon life. They recommend that we resolutely exclude from our minds all consideration of the inevitable dissolution and cease to investigate the probable conditions of the survived personality, if any. To them these things are repulsive thoughts from which they shrink.

Many people feel like that because death and its attributes generate a fear in their mentality, which results from ignorance of the facts. Because of this ultimate survival will ever remain a question to them.

If they are atheists, the contemplation of death is a waste of time—for no profit can be gained from a study of the process of final extinction.

If they have no deep-rooted convictions on death and survival, they dismiss the subjects as unpleasant and not worth thinking about when so many material issues of this earth-life constantly command their attention.

If they openly subscribe to a conventionally accepted religion, these people—especially if they enjoy active occupation and the joys of attainment and achievement—can only look forward to the heaven of their Church with the prospect of intolerable boredom: and to the intellectually aware no fate is more ghastly than boresome monotony. There are many who would rather find oblivion after death than the conventional heaven described in the churches of orthodox creeds. The orthodox concept of hell is a grotesque fantasy of unending physical torments; a morbid echo of the mediæval mentality. It is a subject ready for the magnificent imagination of a Milton or a Dante depicted for the benefit of striking literature, or a frame-work for the tremendous contributions to art which Gustave Dore gave in its illustration. But as an impending physical actuality hell is grossly misinterpreted.

While the mass of mankind, regardless of public professions, expel from their thoughts those subjects, we Spiritualists seriously concern ourselves with them for rational research purposes.

Discontinue the eccentric individuals in our ranks—whose percentage is certainly no greater than exists in the ranks of any great mass of mankind—on the average we are as sane, as normal, as hard-headed and rational, as alert to the joys and duties of this everyday earth-life as are the members of any other popular movement. In addition we know that we have deeper discernments, greater satisfactions, infinitely richer contentment, and a more comforting assurance concerning the future, than are possessed by the members of any other group of mankind.

In answer to this question: "Why is this so?" there comes to my mind a line from the poems of Walt Whitman—himself a psychic thinker of rare endowment—that expresses the precious knowledge we possess which

illumines our lives incomparably. He sums up the actual truth about these tabooed subjects of human thought in these words: "To die is different from what anyone supposed, and luckier."

Yes, "different and luckier!"

To understand this contrast of the facts about dying as compared with what people suppose it is like, we must apprehend the general idea held of this inevitable and final incident in the career of flesh-and-blood organisms.

People do a great deal of supposing about death. The very thought of death makes the majority of people miserably unhappy; but it rarely is a permanent and genuine state of unhappiness.

It is a fact that most of the people, who are not convinced of the truth of spirit-communion and all that it implies, go through life subconsciously cringing and trying to divert their harassed minds from the thought that death is possibly lurking "in the shadows." They ever seek to avoid the realization that eventually they shall have to die. It is not unreasonable to assume that that is the cause of the incessant restlessness and general lack of calm and spiritual repose in the world. Far more people nowadays do not believe in the survival of the soul and of conscious personality, than do believe in it. This attitude contributes largely toward the spiritual cowardice prevalent today. As a matter of fact, in their hearts, a vast majority really doubt that they have a Soul.

Modern psychology, both normal and abnormal, has clogged their minds with dogmatic assertions about "actuating principles" of their own invention that account for all human thought—a phenomenon which they insist does not survive the disintegration of the physical brain at death. Thousands of persons believe these ingenious inventions of the psychologists to explain thought-phenomena; explanations which we Spiritualists know are inadequate and false since they exclude the chief factor in thought, the action of external impression and the indestructibility of mind as distinct from brain.

This mistaken and mischievous doctrine, promulgated daily through press and other propaganda of the mental doctors, has caused people at large to act and think in ways that have well-nigh anaesthetized their souls. The neglect of one's soul culture, through denial of its existence, is the supreme crime of mankind.

We need not wonder that so many people doubt the immortality of their soul when we consider how they have starved and smothered the spiritual sides of their natures. Ownership of material things and the exercise of material privileges too often takes the place of spiritual aspirations and soul-culture.

Many have decided that life after death is a fiction, pure and absolute. Consequently they turn to this world and its affairs trying to get everything out of it they can, regardless of how they go about it; attempting only to escape the censure of outraged convention or the physical

restraints of the established agencies for law and order. The spirits of such persons, who have lost their physical bodies, hover about us, invisible but none the less a menace through the natural law of the impressionability by evil on the unguarded and unaware minds of earth.

These people who assert their unethical and ugly ambitions are going to be the earth-bound spirits of the future. Pity them, though they scorn and ridicule our knowledge and pity, and oftentimes redouble their efforts to get all of the sensuous thrills, wealth, power and prestige—fairly or unfairly—from their earthly careers. Such are the entities who boast of being "men of the world." A wiser precept is to be "in the world, but not of it."

We must try to shun license and excess, but not to curb nor to dishonor a natural, moderate participation in the experiences incidental to a balanced life in the bodies designed for earth expression. Most people—the "extinctionists," we might call them—ridicule such a code of behavior as one that foolishly wastes opportunities to indulge in what to them are physical delights. Notwithstanding this attitude some of these people—because it is politic or conventional—even belong to churches: but they do not believe what is preached. They have no time for doctrines based on faith and belief. If interested at all they want to be shown! They demand proof of everything in their keenly contrasted daily lives, and for such a supreme proposition as the truth of existence after death, they want unlimited proof.

Their "collective consciousness" is modernly trained to the verification of every hypothesis. It is a habit they will not suspend in favor of any circumstance, not even if clothed in the venerable garb of religion. They venerate nothing. With them religion has to verify its assertions, just as though it were a prospectus of a business concern. To them death means extinction and becomes a secret terror, so they avoid thinking about it if they possibly can. Actually faced by the death of a loved one they are crushed and numbed and know not where to turn for the smallest grain of solace and consolation. Pity them and if given the privilege by their sincere wish for a way out of the fearful spiritual tangle they are in, point to the ever-open doorway to progression through aspiration to God. Point, but seek not to force them!

There is a smaller percentage of people which were reared in orthodox churches who are happy in their complete acceptance of their creeds. Their natures are intrinsically finer than those previously referred to.

They have ideas about death and they think about it often. Yet they, too, hunger and thirst for proof of the soul's survival. They believe—in fact, they usually are convinced—that they have a soul. They also realize their responsibility, to a greater or lesser extent, for its care and unfoldment. Instinctively, they long for an authentic contact with the angels of their Faith. They often are eager to be one with a Higher Force, a Divinity, which their innermost nature feels must exist. When such persons think about death, they do not share the utter despair of the "atheists" and "extinctionists."

They like to regard the experience of shedding this mortal envelope as a friendly and profitable one. Instinctively they receive a hint of what we Spiritualists know to be a fact. They sense within their slumbering souls a higher, wider life beyond physical dissolution, compared

to which our present imprisonment within the flesh is like peeping through dungeon walls out upon a fair and lovely countryside. But their intuitive reaching out for a plain and uncomplicated relationship between the two worlds is clouded over and rendered futile by a varied creed of asserted factors in the future existence expressed in words like Atonement, Redemption, Resurrection, Damnation, and others. From these their true spirits rebel in their instinctive sensing of an eternal God-developed Truth. Yet these people, who can not find proof in the religious experience to which they are accustomed—who find their Church dogmas cramping and suffocating—still continue to attend their Churches because it is the best outlet they know for that insistent inward urge to worship and commune with Divine Intelligence and the ministering angels. They go, not to seek a human mediator between themselves and their God, but for the intuitive purpose of withdrawing within the curtains of their own souls. Spiritually, these people often burn with hope and yearning towards the beautiful plane of existence which they feel must be "there."

Many thousands supplicate their departed loved ones to give just one sign, one little priceless assurance, which is evidence of immortality substantiating intangible faith and barren, visionary belief.

These seekers after conclusive evidence of survival have, at least, the wish, the vital urge, to *know* the truth concerning it.

They do not re-act into complete abandon of themselves to a soul-smothering worldliness. At least they try to keep their spirits nourished on a pathetic diet of hope, to which they add the meagre and unsatisfying fare of faith and unstable belief. Yet, not seldom are they pursued by the poisonous thought that perhaps after all, in the absence of positive proof, their cherished hope of life after death may have no actuality.

Not alone for their individual fate is this thought of the uncertainty of survival supremely dreadful.

Innumerable and poignantly dramatic are the virulent reflections that flow into the minds of those who have not the infinitely glorious assurance which Spiritualism gives with its facts and proofs of the survival of human personality, and its ability to commune with earth people through mediumship. This is the mental canker that persists, gnawing at their peace of mind. The haunting fear that defies banishment is that they have no proof. Hence, they can not be genuinely happy, with calm serene untroubled souls looking undaunted out across the vista of eternity.

Spiritualists are different! Our Souls are free of such fears which cloud the mind. We have the consolation that others yearn for so desperately.

Knowledge! Proof! Witnesses! All vouch for us. The existence of the Spirit World is woven right into the very fabric of our daily lives. The two worlds are one great pattern—one great, glorious design—conceived and developed by an Intelligence that is Infinite, and whose justice is without bounds.

As Walt Whitman said, "Death is indeed far different from what people suppose." And contrasted with the general ideas of extinction—or of a delayed transition through

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Catholicism Versus Spiritualism

By FELICIE O. CROSSLEY

Are the Phenomena of Spiritualism the Activities of Fallen Angels?

A GREAT wave of psychism and Spiritualism is enveloping the world. So extensive has been their influence public denunciations are not infrequent—especially from orthodox pulpits and press. Many are sincere in their refutations of Spiritualism's factuality: sincere only inasmuch as they have never investigated the facts themselves. They have been prejudiced by preconceived dogmas denying the efficacy of psychic manifestations since the advent of the Master of Galilee. Others have judged the value of the "possible" genuine by the works of charlatans, who in themselves belong to no particular cult or creed, but prey upon the credulity of the emotionally inclined, wherever they may be.

One of the most hindering causes of religion's slow progress has been that in the main the masses have allowed the clergy to do their thinking for them, so far as religious matters are concerned: paying others to study and learn for them that upon which depends the greatest spiritual problem of their lives. This is especially true in Catholicism, and later in Christian Science.

It is a great misfortune that those who know the Truth have stilled the inner voice of justice in defense of oligarchical religious ambitions. It is noticeable that among the real intellectuals opposing Spiritualism's claims there is a growing doubt of the doctrines being taught by the orthodox creeds. The phenomena of Spiritualism and their resultant information pertaining to cosmic laws are revolutionary. They challenge the old regime and the alleged infallibility of any self-styled leader. However, some honest antagonists have admitted "there might be something to Spiritualism." Their greatest opposition seems to be founded upon a fear of Spiritualism disproving the doctrines upon which they have based their whole system of religious and philosophical thinking. In such cases denial or indifference is the admission of fear, a complex which possesses the majority of mankind. *Fear* is the greatest incarnation of diabolic force in the world. Civilization "makes haste slowly" simply because it fears the new; and religion shares its fate.

Fact, not faith, is paramount in the evidence of Spiritualism. No honest medium or teacher in this cause will insist that the phenomena be accepted by faith alone. Those seriously interested in the advancement of Spiritualism under no circumstances will urge the application of faith where the evidence fails to impress. The alternative should be the seeking of further evidence. Were Spiritualism's phenomena not susceptible to scientific investigation, which inevitably lends further proof of its authenticity, it would have vanished in the "theological dust-heaps" of yesteryear.

Furthermore, if Spiritualism were not a serious menace to the enslaving dogmas which have kept the masses in ignorance of the love and wisdom of Infinite Intelligence, whom men know as God, in ignorance of the individual responsibility of every human spirit in relation to God or

the Supreme Totality of all things, there would not predominate the forces of opposition which have risen as one to expel Spiritualism from the earth. Were Spiritualism inconsequential it would not have stirred the thinking world as it has. The church leaders would not be so concerned about it as a probable "theological savior" for a world being scientifically educated to replace fate by facts. People are learning to "stand on their own feet" in preference to the "ecclesiastical stilts" erected for them by priests and prelates. The fear of eternal damnation is rapidly being forced into seclusion as it has ceased to command religious obedience. Spiritualism's eighth Principle: "We affirm the doorway to reformation is never closed against any human soul here or hereafter," is proving a revelation to the thoughtful.

In the *History of Religions*, published by the Catholic Truth Society, in London, 1911, in an article on Spiritualism, the Rev. R. H. Benson writes: "It is becoming every day increasingly impossible for any educated man to dismiss the subject of Spiritualism with mere contempt. A matter which is engaging the earnest attention of men like Professor Barrett, Professor Oliver Lodge, and women like Mrs. Henry Sidgwick; a branch of inquiry which absorbs Professor Richet, which has changed Professor Lombroso from a convinced materialist into a believer in the spiritual world; a religion which numbers hundreds of thousands of adherents throughout the civilized globe, including many professors at the foreign universities, and has produced societies in every foreign country, which can trace back its spiritual descent in every civilization practically as far as ordinary theistic religion itself; which claims, unlike other religions, to produce evidential phenomena practically at will, and to bring spiritual existences before the bar of senses—all this can no longer be ignored or simply laughed at. A generation or two ago it was possible to take such an attitude; it *appeared* then, at least to men of average education, as if the matter has been finally discredited. The thing lurked about among ill-informed people in slightly disreputable and dingy surroundings. Its professors, when they engaged public attention at all, were frequently detected in fraud. There was scarcely one adherent to its philosophy—scarcely even one who thought it worth investigation—whose name was known beyond his own immediate circle. But all this has changed. The affair has come out into the light of day; its phenomena are in process of being respectfully judged by scientists as well as the theologians; and it must take its place at last among the recognized religions of the world."

This was published in 1911. Since then Spiritualism has engaged the attention of the leading scientists, educators, and other thousands of thinking persons, many of whom have joined its ranks and are rationally making investigation of its claims. Once completely convinced an obligation to promulgate its Truths invariably overcomes

any personal reticence against public association.

In another part of his article, discussing the history and phenomena of Spiritualism, Rev. Benson writes: "What, then, is the view of Catholic theologians as regards the phenomena claimed by Spiritualists?"

"First it must be noted that Catholics do not pledge themselves, as a matter of faith, even to the objectivity of the phenomena. This or that piece of evidence must be judged, as all other evidence, even in support of alleged Catholic miracles, simply on its own weight. At the same time it is undoubtedly true that Catholic theologians as a whole are disposed to accept much evidence offered by the Spiritualists as a sufficient proof that phenomena do take place at seances and elsewhere which cannot be accounted for on natural grounds."

He concludes with the following remarks: "As regards the exact mode by which the genuine phenomena—if they exist—are produced, Catholic clergy offers no definite opinion. All that can be said is that an acceptance of the 'astral' (ectoplasm) theory is not condemned. It is conceivable that there may be some such force or substance in the human constitution, but of this Catholic theology has no cognizance. It is a matter of psychical or even physical science, rather than theology or philosophy."

"This is the attitude of the Catholic church toward Spiritualism:-

1. She does not in any way commit herself to the acceptance of the phenomena. *Yet she does not deny them, but allows for their possibility.* Each claim stands or falls on its own proper evidence.

2. So far as the alleged phenomena are genuine, the Catholic Church accounts for them by the action of evil discarnate spirits—called 'fallen angels.' She utterly rejects, therefore, their testimony, '(i.e. the testimony of the evil spirits:)' and warns her children against accepting them.

3. She condemns in the gravest manner any attempt to communicate in this manner with the spiritual world, as contrary to Divine Will.

4. She leaves open—granted the genuineness of the phenomena—the mode in which such phenomena are accomplished."

These statements, including the belief that Spiritualists are most liable to possession or obsession, constitutes the Roman Catholic attitude toward Spiritualism, which in turn we will discuss.

In the first statement, the Catholic Church neither affirms or denies the phenomena of Spiritualism, and reasonably assumes that "each claim stands or falls on its own proper evidence." This does not coincide with biblical revelation, "By their works ye shall know them," nor the claims of the Catholic Church regarding its manifestations.

If, by their works we shall know them, how can they who bring comfort and spiritual enlightenment reasonably be judged entirely evil? Good is certainly a Godly attribute, regardless of its source!

In Nehemiah, 6:16, we read: "And it came to pass, that when all our enemies heard, and when all the heathen that were about us saw these things, they were much cast down in their own eyes, for they perceived that this work was wrought of God."

"For as many as are led by the Spirit of God they are the Sons of God."

The assertion made by the Rev. Benson in which he

accounts for the Spiritualists' spirits as "fallen angels" or evil discarnate spirits, makes it imperative in behalf of Spiritualistic phenomena to quote the following passages concerning the phenomena experienced by various Catholic Monks and Nuns of the Dominican Order. They are recorded in "The Spirit of the Dominican Order," by Mother Francis Raphael, O.S.D., of the English Congregation of St. Catherine of Siena Stone. She writes concerning a materialization: "Francesca (Vacchini of Viterbo) was weeping before an image of Our Lady, when *her angel appeared* and gently reproved her for her tears. 'Francisco,' he said, 'hast thou forgotten thy vocation? Hast thou not given thy heart and soul, thy intellect and will, yea, and thy very self into the hands of the Mother of God? Fear not, therefore, that She will ever abandon thee. It is the will of God and His Mother that thou work for souls; and know now once again that this is the vocation which He gives thee.'"

Speaking of Maria Raggi, page 37, of the same book, the author tells us: "She was mystically espoused to Him as St. Catherine was; and *her guardian angel was accustomed to speak to her in an audible voice.* To her another and yet holier voice cried aloud: 'Look up, Maria, and behold the glory of God.' She did so and beheld a vision of ineffable beauty; and *the voice cried again:* 'Thou art my Spouse, My well beloved, My beautiful and undefiled dove whom I love with a love which thou canst never understand.'"

On page 157, concerning Sister Guimar, we read:

"For as many Ave Marias as she had said, there were white roses, and red ones for the Pater Nosters. Scarcely daring to believe her eyes, she continued the recitation of her prayers, and saw indeed as she finished each, a fresh rose appear on the table. She tried to keep the favor secret, but in vain; as often as she prayed in public with the others, they too would see the beads turned into a garland of sweet and beautiful roses; and this so frequently happened that it became the common talk of the town"

Of Sister Laurentia Lovini, on page 206, we are informed: "Once she saw the angel of one of her sister novices, for she was not yet professed, with a sad and melancholy countenance, whilst all the others were glad and joyful. Laurentia *was familiar with these blessed Spirits*, who often appeared to her, reproving and consoling her; and she therefore ventured to address him whom she saw with such a sorrowful expression, and asked him the cause of his sadness. 'I am,' he replied, 'the guardian angel of this novice, your sister; and I am sad because she repents of her choice of this holy state. Even now her thoughts are of the world and its follies, and she stands there in the choir weary and discontented. She does not heed me when I bid her rouse to the duties of the Office, for indeed it inspires her with nothing but weariness and disgust. . . .'"

On page 176 of the same book, we read: "The Queen of Heaven was seen to descend into the choir, as the Friars came out in procession, and to place herself in the midst of them, and, as they sang the last words, *O dulcis Virgo Maria*, inclining at her sweet name, she blessed them and disappeared"

On page 177 Mother Francis Raphael writes: "Nor were
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"Ain't It Grand to Be Bloomin' Well Dead?"

An English Comic Song of Death

REVIEWED BY E. V. LUCAS

"AIN'T It Grand to Be Bloomin' Well Dead?" is a song which has won great favor on the radio and gramophone in England, Mr. E. V. Lucas writes in the New York "American."

Though the song may be likened to a Dirge it has proven highly entertaining to the British sense of humor. At the same time it carries a message which is thoughtful regarding the triumph of life over death. In "The Literary Digest" we read:

"'Ain't It Grand to Be Bloomin' Well Dead?' is the title, and the singer, who is himself the corpse, enumerates his feelings, partly pride and partly resentment, as the funeral proceeds—pride to be the cause of such a gathering, resentment that there is not more decorum and grief, and that not only do his neighbors exhibit signs of relief but that his wife is actually laughing.

"Rough stuff, with not a little of the vulgarity which the English too often mistake for humor, or which with them stands for humor, but significant of a change of mind; for—before the war, say—what song writer would have chosen a detailed description of a funeral (even to the expectant earthworms) from the dead man's angle, as a theme, and what comic singer would have ventured to sing it?

"No one in those days, not even the ironist, suggested that it was grand to be blooming well dead."

In commenting on the psychological preparation for such a song Mr. Lucas writes:

"Death has come so much nearer that we have lost the old awe of speaking about it.

"The war with its terrible toll of lives, chiefly young, began the process of familiarization, and the motor car, which a little while ago was killing in England seventeen persons a day, carries it on; while by flaunting attractive insurance offers the newspapers keep their readers constantly reminded of the chances and advantages of extinction.

"In the midst of life we are more in death than ever before. Hence in part the modification of our dread which has made this comic song possible and popular.

"But there is a further reason, and that is the spread of literature devoted to Spiritualism, also a growth of the war. There was, of course, much spiritualistic activity before 1914, but it had not entered the plain man's home; it was a cult, and its promises were chilling and vague; the next world as disclosed at the ordinary seance showed seldom a smiling face.

"It was not until the appearance of Sir Oliver Lodge's book recording communications from beyond the tomb of his son Raymond, killed in action early in the war, that death began to lose many of its terrors. One of Raymond's most astonishing and important disclosures was that on the other side you could still get a whiskey and soda.

sweep away all fear of dissolution, but it had elements of comfort, and, what is more to the point, it helped to bridge the gulf.

"Nothing could soften the actual blow of death—death is death, however it is looked at—but Raymond's picture of a reasonably run heaven, with a continuance of human experience, friendship, and laughter, made the thought of eternity less somber and forbidding."

Commenting that there is something ironic in the eventual outcome of this cult, the writer continues:

"The book, the first of its kind, was followed by countless others, and by the institution all over the country of 'Raymond Circles' where the bereaved talked, or fancied themselves to be talking, with their dead relations, and thus was the way paved to a state of mind which makes acceptable a song with a title, 'Ain't It Grand to Be Bloomin' Well Dead?'"

Not Forbidden to Jews

IN his book, "The Great Beyond," Rabbi A. E. Silverstone makes the following comments relative to Spiritualism:

"Many people hold the view that the Jewish faith forbids belief in Spiritualism. They point to the biblical injunctions prohibiting enquiring of the dead or seeking intercourse with ghosts and familiar spirits. But this view is erroneous . . . The Talmud, which is sacred to the Jew, containing as it does the Oral Law of his faith, relates many instances of intercourse with spirits.

"Judaism," he adds, "definitely asserts that there will be an After-Life . . . Many instances of intercourse with the dead appear in the Talmud. It seems, then, that in ancient times, spirit communication was possible, and did, in fact, take place . . . The conclusion that one inevitably arrives at, in face of all the evidence, is that Spiritualism deserves closer attention and more serious consideration, and that it will repay further scientific investigation. It is a mistake to assert dogmatically that Spiritualism does not deserve any attention at all—that is beneath consideration. No preconceived notions must debar an unbiased survey of the subject. Progress in science would be impossible, if the mind would restrict its field of enquiry, and not allow the dislodgment of certain ideas that had become fixed in it."

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"I don't pretend that such a materialistic asset could

Edison Talks after Death

Edison Still Makes Phonograph Records

REPORTED BY BEVERLY D. HINER

THOMAS A. EDISON is living a life after death, something he doubted while in life. The Paris edition of "The Chicago Tribune" published a report of conversations which have taken place between him and Dr. Miller Reese Hutchinson, his close collaborator and for ten years his chief engineer.

Dr. Hutchinson claims that the first time he talked with Mr. Edison since his death was at the penthouse apartment of his friend, Peter Duryee, vice-president of the Equitable Trust Company. He explained that Duryee is not a confirmed Spiritualist but is interested in the subject objectively. There were present at the seance the medium, Miss Maina Tafe, Duryee and Mrs. Duryee and himself. Doors of the room were locked and the lights turned out.

"Edison remarked early in the conversation:

"Well, Hutch, I've had to revise my ideas about life after death. I'm on the other side of the river, but I don't know where I'm going from here."

Dr. Hutchinson said he then talked with his old laboratory companion about scientific subjects, and that Edison asked him to work on earth toward establishing better means of communication with the "beyond".

According to the account in the Los Angeles "Times" when Edison was asked why it was necessary to have a medium to communicate with some one on earth, he explained that the medium occupied the same role in spiritism as the fluorescent screen in the X-ray. Just as the X-ray without the fluorescent screen does not reveal the bone structure of a hand held before it, so the spirit that has passed beyond cannot communicate with those on earth except through a medium.

In the "Psychic News" Dr. Hutchinson describes another talk he had with the dead inventor.

"Being a scientist, and naturally sceptical," said Dr. Hutchinson, "I realized I might have been the victim of hypnotism, or some other device. So I took from Edison's own laboratory one of his phonograph recording devices and had it at my side at the next seance.

"The minute I heard Edison's voice I switched on the recording apparatus, and when the voice stopped I immediately turned on the lights, and played the record that had been made. It was certainly Edison's voice just as I had heard it for years when he was living."

Still refusing to accept appearances without absolute control, Dr. Hutchinson has planned to have another seance in his own apartment when he returns from Europe. He has arranged with the Eastman Company to photograph the room during the entire seance, by means of equipment using infra-red rays, and to have conversation recorded by the latest talkie equipment. He has planned to have every safeguard taken to defeat any attempt at trickery.

When he was asked what he expected the results to be, he declared he was not anticipating, but was simply trying to control experiments already made. He made it clear that he neither believes nor disbelieves but is only trying

(Continued bottom of next column)

Police Test Ghost Rappings

Mysterious Noise in Dwelling Ground for Breaking Lease

NEWSPAPER REPORT

NORFOLK, Va., Jan. 12.—Mysterious noises which seriously affect the nerves of persons living in a rented house constitute a valid ground for vacating the property, irrespective of the lease, Judge R. J. B. Page held recently in civil court here.

Patrolman R. D. Brinn testified that uncanny and apparently supernatural noises in his dwelling were so incessant and terrifying that his wife and sister almost became nervous wrecks.

He said the sounds resembled constant rapping by a human hand on wood. A special officer who watched the house for six nights heard the noises, but could not discover their source. Then five or six officers surrounded the house. They heard the mysterious sounds, but they, too, were unsuccessful in determining whence they came.

—*Special Correspondent, New York "Times."*

Articles in Next Issue

"INTERPRETATIONS of Biblical References to Spirit Communication," by Rabbi A. E. Silverstone; "Evidence for Telepathy," by Dr. John S. Tanner; "Spiritualism, More than the Bones, Groans and Tomb Stones of Hydesville," by William H. Burr; "Magician is Perplexed," by Joseph De Wyckoff; "Magic, Black and White," by Felicie O. Crossley, and articles by Dr. H. Duncan McFarland, Rev. Arthur Ford, Hal Rush, Verne Hiner and others.

Book Reviews Next Issue

AGARDEN of Pomegranates—An Outline of the Quabalah, by Israel Regardie; Primitive Man, by Caesar De Vesme—Volume one of a history of experimental Spiritualism; The History of the Vestal Virgins of Rome, by Sir T. Cato Worsfold, Bt. M.A., LL.D.; Fox-Taylor Record—1869 to 1892, edited by Sarah E. Taylor; The Personal Number Guide for 1933, by Ariel Yvon Taylor; A Students' Text Book of Astrology, The Fixed Stars and Constellations in Astrology, and a Beginners' Guide to Practical Astrology, all three books by Vivian E. Robson, noted Astrologer.

to verify or disprove these apparent demonstrations from "beyond the veil." At other times, he said, he heard the voices of Elmer Sperry, Charles Hyde and other old friends.

Bessie Clarke Drouet in "Station Astral" describes another evidential sitting with Maina Tafe on March 29, 1932, when they first heard from Mr. Edison, five months after his death. During one of these seances, at which Dr. Hutchinson was present, the voice of Edison said: "This is not a religious matter with which we are dealing. It is an unlimited force. It is purely a matter of chemistry and physics."

Spiritualism or Individualism » Which?

By CLARENCE C. ACORN

Vice President of the California State Spiritualist Association

FIVE years ago today, December 16, 1927, by force of circumstance and the interest of a friend, I first contacted Spiritualism through one of its ministers. The "force of circumstance" was the second severe illness of our first-born child. The interest of the friend was created by our statement, "we were sure nothing could be done for him, and we would lose him." Realizing our acute mental anguish, in an effort to be of some assistance, our friend informed us that we could find out whether or not anything could be done by contacting the Pastor of the Spiritualist Science Church of Hollywood.

The contact was made and it was most appreciated and satisfying. We could ask for no more. So great was our gratitude, our first thought was to return the kindness done us, and in so doing we became interested in the religion, science and phenomena of Spiritualism. It was natural that our first interest should center in the institution through whose Pastor came the evidential, consoling message at the time of our greatest need. It was in that church that we *began*—my wife and I—our activities as Spiritualists.

Five years have gone by since that time—I now have my membership elsewhere—and on this, the fifth anniversary, I am confronted with many perplexing problems with reference to the promulgation of what is now my religion. I am seriously concerned whether or not that which I know to be a truth, and those who conscientiously foster that truth, shall continue to be harassed and embarrassed by the onslaughts and insults that are directed toward us because of the unscrupulous, unethical, individualistic activities of some of the leaders in this Movement.

I am not the only one who is concerned as to the future of our religion. It is apparent to me from articles recently written by the Rev. Arthur Ford, Dr. H. Duncan McFarland and others that they also are vitally interested in the future of Spiritualism—and evidently they are of the same opinion that too long "individualism" has reigned supreme at the expense of Spiritualism as a Cause.

Spiritualism interested me because it solved the greatest problem that I ever faced. It answered to my satisfaction that even though I laid away the physical form of our first-born, yet he lived! Since I had that glorious experience and realization, it has been my privilege to know others who have had a similar experience—but *they are not professing and active Spiritualists*. During the past five years I have seen men and women from all walks of life become interested in Spiritualism, but after a short while they dropped out. I ask the question: Why? The

In view of the fact that Vice President Clarence C. Acorn, like Director George Ralph and others of influence in the C.S.S.A., has expressed full sympathy with the desire of President H. Duncan McFarland, the Editor and others, to purge organized Spiritualism of the elements and influences which have retarded its progress, we asked Mr. Acorn to write some of his personal sentiments for publication, the first article of which appears on this page.

answer comes in quick succession to the query, and in some individual cases it is most uncomplimentary to Spiritualism and Spiritualists, or rather those who purport to be Spiritualists—for which Spiritualism must unfortunately bear the brunt.

A statement made by Dr. McFarland to a recent Spiritualistic convention intimates that during the past year those declaring themselves to be members of that or-

ganization are approximately only one-sixth of the purported membership of a decade ago. Yet a statement contained in the public press recently quoted a Catholic bishop as claiming there are now twelve million Spiritualists in America. These statements force one to the conclusion that Spiritualists are quite satisfied with the knowledge that they themselves have acquired and are not interested in assisting the present leaders of the "Religion of Spiritualism" in fostering the ideals of the Cause. Yet, in many cases the ideas of some of our leaders are purely their own individualistic concepts and principles—some of which to my personal disgust, are not commendable. This may account for the lack of enthusiasm on the part of the membership and converts.

Lately we have heard a great deal and read comments in the various Spiritualistic publications about changing the name of this great Truth, known to the world by the name of Spiritualism. We have the suggested name of "Survivalism" for our consideration. There are also others. History informs us that the outstanding denominations of the present day are the outgrowth of certain reformatory measures. Would it not therefore be appropriate, especially in view of the fact that history repeats itself, that we attempt, or rather that we reconstruct our entire organizational structure in such a way that we can embrace the entire twelve million Spiritualists of America? By so doing we would *unite* as one fostering the Truth that has never changed and cannot in itself be reformed by any mortal man because *Truth is immutable*. Then those of us zealous for the good name of our Cause and its veracious representation could go forward as one mighty host proclaiming the Light of Spiritualism—the incomparable Truth—in its entirety. By living it in its simplicity to the glory, not only of its recent pioneers—now promoted to other realms—but to the fulfillment of the command acknowledged by all religions, "Preach the gospel to all people."

It is conceded in order to do this certain practices of the past must be dispensed with forever. Possibly the most repulsive thing Spiritualism as a whole, and as known to the public at large, is subjected to in the manner in which

ordinations are granted. It is a common thing to hear of "So-and-So" being an ordained minister—which frequently happens virtually over-night. In many instances we are left to ponder the qualifications, if any, certain individuals have in order to be so honored. The promiscuity of such ordination is threatening to eliminate any honor heretofore associated with our clerical recognition. Our orthodox friends have educated us to expect that in order to be an ordained minister of its many and varied denominations certain academic training is necessary, together with other essential qualifications.

Diametrical to these requirements, we find that when many of the ordained ministers representing themselves as Spiritualists are investigated, in some instances the desire of the individual to be ordained, together with the price for a most artistic document designating ordination, and the alleged possession of psychic ability, are about all that is necessary.

In a large measure the National Association has made an effort to refrain from bestowing ordination on any individual without first determining his or her qualifications. For this effort it is to be commended. But, as the old saying goes, "the best laid plans of mice and men go aft astray," so they do in organizations. Though many of our ordained ministers' qualifications and training are comparable to the ordained ministers of other religions, we find some to whom the name is foreign so far as intellectual and ethical attributes are concerned. These rely entirely on their psychic ability—which in some cases seems to be "ever-present."

It is a common rumor in the California Association—the ordination record of which is almost unblemished—that in one instance, so I am informed, the person seeking ordination was considered and ordination granted because of her "individualism" and not her ministerial qualifications. Rumor also has circulated that she was assisted by a State and National officer in answering the questions, a knowledge of which is generally necessary to ordination. This fact is said to be known by other N.S.A. officials. Such incidents are common in most organizations, but we must not tolerate them. The writer is acquainted with this Pastor's qualifications, and though she has been the instrument through which many have been enlightened with the evidence of survival, and though she has unquestioned psychic ability of a high order, yet, she, like others of similar position, has closed the door of Spiritualism to many because of her egotistical and individualistic ideas, interpretations and prejudices. She is a minister to be desired because of her psychic power, but psychism should not—and must not if we are to survive—be the sole requirement for ordination. Few have the mental and spiritual equilibrium to be pastors of church flocks which look to them for spiritual example and instruction; while many are gifted mediums, most of whom are too sensitive to share the problems of a congregation. Though Spiritualism is based upon the phenomena of mediumship, in many instances its pastors, and in all instances its officers, should not be among the super-sensitive. *This bold fact requires thoughtful and impartial consideration for it seriously concerns the future success of our organization.* Leadership of any kind requires wise, positive ability and an *impersonal attitude*; whereas a medium must be as sensitive as an aspen leaf so that he or she will not lose the most minute vibration from the Spirit World, the most commonplace com-

munication from which might mean the saving of a life. Mediums need to be understood as a peculiar sort of genius, for they are constituted differently than the masses; whereas a successful leader must be shorn of all emotional sensibility, as becomes a parent toward a child, wisely and impartially looking to the interests of the whole. This is especially true in Spiritualism where we have a new type of problem with which to deal. Spiritualism is so big, so refined in its primary essence, so beautiful in its interpretation of nature's laws, that many of us fall short in being able to absorb and give out all of its beauty.

FIVE years a Spiritualist—and still a Spiritualist though many have assailed my faith from within the fold and a still larger number from without. This, however, has been the experience of all Spiritualists. The so-called "weak-kneed" ones have fallen by the wayside for they did not fully comprehend the diviner Truths back of the external phenomena.

As we approach the New Year I am hoping that those of us who are really interested in the welfare of our religion and science shall reach a more mutual and altruistic understanding, and that we shall coordinate our efforts in such a way that much will be accomplished in the forthcoming year for the general advancement of this much-needed, sought-after and satisfying Truth.

In closing I wish to commend the efforts of this magazine—the "Forum of Psychic and Scientific Research"—and the manner in which it is maintaining the dignity of the Cause to which the Editor has dedicated herself. I sincerely wish the Editor and her staff a year of growth and happiness.—*Clarence C. Acorn.*

C.S.S.A. Worker Organizes Work In Virginia

MR. Fred Jordan, is a commissioned officer of the U. S. Navy serving on board the U.S.S. Mississippi at Norfolk, Virginia, where the vessel is being modernized into one of the world's greatest dreadnaughts afloat. Mr. Jordan has been on board this vessel since January 1931, and came to this navy yard in March 1931. Being a certified Healer and Licentiate Minister under the C.S.S.A. he at once started to spread the truth of modern Spiritualism by healing and lecturing in many various orthodox churches until a large following was gained. With his unfoldment class he organized one of the first Spiritualist churches ever to be opened in Norfolk or Portsmouth, Virginia. This church is called, "Friendship Center," Psychical Research and Psychic Investigation. Mr. Wm. Rosborough of Norfolk, Va., is President and Mr. Fred Jordan, Pastor. All offices were filled and a large membership already has been obtained.

Several business men of Portsmouth were able to have Mr. Jordan retained in the Navy Yard for his next shore assignment of two more years. We shall have this valuable worker in our midst from the great State of California to spread the great truth here.—*Correspondent.*

Boost subscribers for the "Forum of Psychic and Scientific Research." Interesting cash proposition offered to agents.

Alleged Spirit Influences Suicide

SPECIAL REPORT

Dr. Frank E. Bishop of San Francisco Leaves \$40,000 to Professed Medium

UNDER date of January 25, from San Francisco, California, an "Associated Press" dispatch broadcasting a suicide, said to be the result of messages from an alleged Spiritualist medium, was wired to newspapers all over the United States. Once again the true Cause is publicly discredited because the masses at large do not differentiate between the organized religious body and those operating for mercenary gain. The reports do not mention that Mrs. Gertrude Dickson's manifestations have been repeatedly questioned by those desirous of upholding the integrity of genuine phenomena. That a Truth so profound in its precepts, and vitally necessary to a world rapidly growing materialistic, must continue to suffer because of such ignoble practices is a heart-rending problem to those seriously interested in its welfare.

In a head-line which stretches across the entire top of the page in the Los Angeles "Herald Express" we read: "Ghost" Advice Told in \$40,000 Will Fight." This is followed by a column article reporting a court case in which the will of the late Dr. Frank E. Bishop is being contested by his legal heirs who claim he was unduly influenced by Mrs. Dickson. In describing the alleged 'spirit band' the report states:

"There was Big Chief Mohawk, ill-advised financial counsellor from the spirit world; little Minnie Brown, child 'ghost comedian'; Theoberta, with a passion for having her portrait done in colors; the spirit of Mrs. Bishop (who claimed to be Dr. Bishop's departed wife) who wanted her husband to join her in 'Azureland'; Maximilian, and many others of lesser note.

"All were described by witnesses for Dr. Bishop's five sisters who are contesting his will."

A. C. Henion, a witness, told of how the spirits attempted to guide Dr. Bishop in his financial affairs. On one occasion Mr. Henion, a friend, advised him "to sell a certain stock at \$142.50. But the optometrist followed the suggestion of Big Chief Mohawk who 'grunted a couple of ugs and said *no do.*' Henion remarked that the stock now sells for around \$5."

The newspaper account continues:

"Other spirits," said Mrs. Pauline Curry, 'freely gave advice on affairs of law, finance, medicine or whatever else was wanted, usually counselling *everything will be all right.*'

"The doctor's extensive collection of spirit portraits—acquired at \$3 each—Mrs. Linabell Rodenback testified, included one of the oft-painted Theoberta and 'a picture of himself when he was a young man in the spirit world 2500 years ago.'

"Henion also recounted Dr. Bishop's story of a visit of his wife's spirit. 'He said,' Henion testified, 'his wife had come to him in the seance and had said, "Frank, dear, I am getting very lonely over here without you. Won't you join me soon? I can never be happy until I have you with me here."'"

Mr. Henion testified under oath that Dr. Bishop, after this seance, then asked him if he had ever considered the 'best way to commit suicide.'

Other witnesses told of catching the Dicksons' perpetrating a fraudulent materialization. When exposed Mr. Dickson attempted to jump through the window while still enveloped in cheese cloth.

As a result of these seances with his alleged wife, through the professed mediumship of Mrs. Dickson, Dr. Bishop left the bulk of his \$40,000 estate to her. His heirs now claim he was of unsound mind, and in a critical sense they are probably right because the constant pleas of his wife to join him so influenced his emotional make-up that suicide seemed the only alternative he had to make her happy. The tragedy resulted.

How to clear the religio-philosophic-scientific cause of Spiritualism from the invasion of hosts of charlatans who prey on the credulous public under its name is a problem which menaces the future of the Movement. Something must be done! We can expect little, if any, assistance from the authorities because most of them think we are all frauds, and that the organization is composed of magicians and 'shysters.'

Over two years ago the editor of this magazine went to the Bunco Squad of the Los Angeles Police Department and reported a medium who had repeatedly been caught in fraudulent phenomena, and from whom she and witnesses has obtained a confession of his chicanery. Notwithstanding the public expose made of this medium and his confession, he continued to hold alleged materializations and trumpet seances in the church of Mrs. Rose Fisher, then located on Hill street in this city. The Captain of the Bunco Squad just smiled and said there was nothing they could do in the matter. The 'medium', Charles Norton, boasts that he has police protection. There the matter rests except when the police feel an urge for special activity. Then they go out and start a general campaign against any medium who happens to be 'slated by bad luck.'

Almost four years ago when the editor was engaged as speaker at a Mass Meeting held in the Golden Gate Spiritualist Church in San Francisco, different persons came to her—not members of the church—and asked why the State Association did not do something to stop the shameful frauds being committed under the guise of Spiritualism by the Dicksons. She could only reply that as they were operating independent of the C.S.S.A. that association had no jurisdiction over them. The only advice she could give was to report them to the Bunco Squad of that city if they had been caught in trickery. We were told that they had been reported. What the results were we do not know except as reported by Policeman Charles Brown. He, in company with Patrolman Pardee, Baker and others, claimed, according to newspaper reports, to have exposed Dickson in the act of fraud, who, when caught, attempted to es-

cape. They further claimed he was draped with cheese-cloth.

That the law did not take its proper course—if the policeman's statements are true—is evident because the 'mediums' continued to operate. As a result headlines are spread across the tops of American newspapers announcing the suicide of a doctor whose alleged spirit wife—through the professed mediumship of Mrs. Dickson—kept enticing him to come to the spirit world: and he left nearly \$40,000 to the medium!

Rev. Wilson Challenges Frauds

REPORT

San Francisco Papers Feature His Statements

SAN Francisco newspapers are featuring page-wide headlines exposing the despicable practices of Mrs. Gertrude Dickson, whose alleged mediumship is said to have motivated the suicide of Dr. Frank Bishop. In counteraction Rev. Vincent M. Wilson, pastor of the Spiritualist Science Temple, San Francisco, a bonafide representative of organized Spiritualism, hurls challenging statements in defense of the genuine, which have also been broadcast on the front pages of newspapers.

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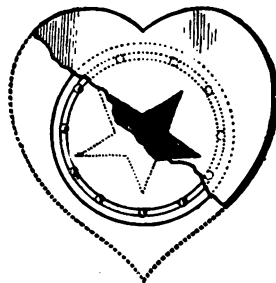
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GLENDAL, CALIF.

At the conclusion of his lecture on the subject, "Is Spiritualism on Trial?" with reference to the Bishop-Dickson trial, during which he exposed the frauds and evils to which Spiritualism is subject, Rev. Wilson received an enthusiastic ovation. As the church auditorium only seats approximately four hundred persons, many were turned away. Among those present were five newspaper reporters, who, no doubt, were originally on the "scent of sensationalism." However, the following morning long articles in the papers testified to the impression the speaker had made. Not only was a fairly complete report given of Rev. Wilson's address, but in two papers the Eight Principles of Spiritualism were published in full as quoted in the address. To the writer's knowledge this is the first time this has occurred in free space—at least for many a decade. For this excellent bit of publicity, in defense of Spiritualism and the status of the California State Spiritualist Association, Rev. Wilson is to be most highly commended.

In another article, inserted as though some generous reporter was trying to offset the infamous influence of the Bishop trial, we read:

"Methods of Spiritualism reported at the Bishop trial are a pathetic travesty," Rev. Vincent M. Wilson, northern California Commissioner for the National Spiritualist Association, declared in a lecture here Sunday night . . . Dr. Wilson struck out to 'expose fake Spiritualists, mediums, and their methods.'

"The cause has been tainted and tarnished by charlatans and miracle mongers who mislead their followers in an effort to get rich quick," he said.

"If Dr. Bishop had been taught true Spiritualism he would have been comforted in his bereavement and waited for God to call him to join his wife. The burden is never greater than the spirit can bear. True Spiritualists believe in Infinite Intelligence." And then followed the Eight Principles of the N.S.A.

In another newspaper report, after giving about three inches of space to an introduction of Rev. Wilson, under the bold heading, "Spiritualist Leader Hits At Charlatans," we read:

"Speaking on, 'Is Spiritualism on Trial?' Rev. Wilson, during the course of his address, traced the history of Spiritualism: 'I know of no better time to discuss the science of Spiritualism and its workings than now, especially when the headlines of the San Francisco newspapers are making it the topic of the hour. The National Spiritualist Association was organized in Chicago, Ill., in 1893, at which time the following Principles were adopted.'" In this newspaper were also published the eight Principles of the N.S.A., as quoted by the speaker. The report continues, quoting the paragraphs above relative to 'miracle mongers working under the guise of Spiritualism; Dr. Bishop's lack of knowledge of the true Spiritualism, etc cetera. It further states:

"Never in my experience," said Rev. Wilson, 'as a teacher, preacher and leader have I heard of the methods used as are reported daily in the newspapers of the contested will of a certain Dr. Bishop. Indeed, to read about this most amazing case of the will of Dr. Bishop is pathetic travesty, and uncomplimentary to the cause of Spiritualism. However, these are not the teachings of true Spiritualism.'"

Rev. Wilson's defense of the true Spiritualism is real missionary work!

Letters to the Editor

(Though some of these comments are not very flattering to the editor's judgment, in the interest of a "free press" we are publishing them. However, for every one of criticism we have received a dozen complimenting our fearless courage in defending the interests of the higher Spiritualism, the publication of which would only betray a childish egotism on our part.)

From the Rev. Thomas Grimshaw

MY dear Mrs. Crossley: Someone has sent me a copy of the January issue of the "Forum." I notice in your editorial you quote the following: "The statement of Mr. Ford's which seemed to irritate the Rev. Thomas Grimshaw—until it is said he mentioned the matter vociferously two or three times on the platform all the while waving a copy of the *Forum of Psychic and Scientific Research* in the air, etc." Permit me to say Thomas Grimshaw never mentioned the "Forum" containing Mr. Ford's article from the platform, nor was it referred to in any way during the sessions of the convention. The only reference, in an official way, was made in a presumed private session of the Board with the Committee of Presidents of State Associations, when Mr. Grimshaw read the article at the request of the President to show that the special Missionary of the General Assembly was anything but friendly. Even then no comment was made.

After previous experiences with Mr. Ford my disposition is to follow the advice of the editor.

I regret the Editor of the "Forum" cannot attend the conventions of the National Spiritualist Association in person. It is too bad your *valuable* magazine should be marred by misstatements.

The delegates to the Chicago convention of the National Spiritualist Association had full opportunity to get rid of President Whitwell and Vice-President Grimshaw. Their terms of office expired and neither of them made the slightest effort for re-election, and yet the convention in its wisdom or lack of wisdom chose to re-elect them unanimously for another period of three years.

Thanking you in advance for space for this correction, I remain

Yours for Truth,
T. Grimshaw

P.S. I wonder if I might have space in your valuable paper to reply to some of the charges made by Crossley, McFarland, etc.—T. Grimshaw.

Spiritualism Demands Veracious Leadership

Editorial Commentary

WE are pleased to publish Mr. Grimshaw's letter in the "spirit of fairness to both sides" of an important issue which is far more serious than many of our readers may suspect. However, we doubt very much whether this same "freedom of speech" would be allowed any denial of ours in the official organ of the N.S.A.

With reference to our article in the January issue of this magazine under the title of "Freedom of the Spiritualist Press Denied," to which the Rev. Thomas Grimshaw takes contradictory issue, we should like to state emphatically that the Rev. Arthur Ford—the accused source of our information—had nothing whatsoever to do about the instances quoted relative to Rev. Grimshaw. This will be understood when we remind our readers that Mr. Ford was *not* a delegate to the Chicago convention as he is a member of the General Assembly of Spiritualists, now dissident from the N.S.A.

The *official source* of our information is willing to make an affidavit as to the veracity of his statements, and still affirms that the Rev. Grimshaw did do as credited in our article. The controversy now lies between him and Vice-President Grimshaw, each of whom will have an article in the next issue of this magazine, out March 15. Rev. Arthur Ford will also have a very important article which will "tear the veil of sentimentality from eyes which have been blinded to the real facts of our organization's deterioration." *As usual, Mr. Ford will speak for himself.* He is far too much of a gentleman to "hide behind a woman's pen," especially when he is very capable of impressive self-expression.

One person said that the editor's remarks concerning the Rev. Grimshaw might be charged to personal enmity—especially as the magazine of which she is editor was barred from the Chicago convention floor. This could not be, for Mr. Grimshaw has never—to our knowledge—done anything against our *personal interests* which might be interpreted in such a way as to warrant an attack on him from a personal standpoint. Such tactics are foreign to our nature and principles. And, besides, President Whitwell personally paid the entire bill for the debarred magazines—we have a photostatic copy of the letter and check—rather than allow their public circulation. The payment and additional publicity far overbalanced our fondest anticipations. We have no regrets.

Our attitude in the present controversy is motivated by our resentment against alleged expenditures of N.S.A. funds which were supposed to be used for the advancement of our Cause; the oligarchical methods used to gain obedience; favoritism, politics, etc. In other words, it is our unstinted love for Spiritualism as a Cause and the realization of its gross misrepresentation that challenges our courage to demand, if possible, with others, a more progressive, veracious leadership. Spiritualism, as an organization, is the "turtle" in the race of all religious movements! Why? From official evidence we have discovered the cause, as hundreds of others are doing, and we are determined not to be a party in hiding the facts which have contributed to our retrogression as an organized movement. If we did not "love the Cause," we would quietly fold our tent and steal away. But the Truths of Spiritualism are lights which can not be hidden under a bushel of silence: so we have to stay and help defend them. We know organization is imperative in times where all influences for power and good are organized. Disorganization, as a matter of fact, is proving our literal down-fall so far as public respect and opinion is concerned.

With the expenditure of the N.S.A. memberships' official money questioned by financial authorities; with our membership rapidly decreasing; with our methods of rep-

resentation becoming less effective, and with the general public cataloging us all as "shysters", magicians or of credulous mentality, a conscientious person can no longer remain silent and see our Cause suffer and our message fall so lightly on ears which need our Truth as badly as ever we needed it. A courageous defense of our Principles in contradistinction to the frailties of our organization is necessary. Any other attitude is cowardice in the face of so important a question.

We believe in organization—clean, noble organization—hence we spend our time, energy and money in striving with others to reclaim the integrity of our Cause—inspired with the spirit which urged forward such souls as Joan of Arc and kindred beings who challenged the temporal powers in defense of what they believed to be right.

In answer to the following letter by Mr. H. C. Gilbert, we should like to agree with him that we dislike "washing dirty linen in public." But the public knowing of our "soiled coverings" *thinks* we revel in them, because it is unable to distinguish between the pure and the impure.

Not infrequently are Spiritualists accused of being "spiritual rackets" who prey on the most susceptible emotions of the human nature. As our greatest enemies lie within our own ranks, so must our regeneration come from within our own ranks. Spiritualism, as an organization, has a problem which no one can solve and salvage but Spiritualists. It is not a task for hypocrites or negative, listless persons. It takes a courage as tremendous as that possessed by Jesus who preferred death rather than to subvert what he knew to be true to the destructive influence of the Pharisees.—*Editor.*

Letter from H. C. Gilbert

DEAR Editor: My friend Constantine sent me a copy of your magazine and drew my attention to page 17. While in the main I agree with the writer of this article, I am opposed, at all times, to washing our 'dirty clothes' in the public press. Spiritualism is to me a religion, and our internal strife weakens our sacred Cause. We have had so much petty jealousy in the Spiritualist Churches of this town, that I have resigned as president and member. I was a clergyman in my younger days, and over 30 years ago became a Spiritualist.

Wishing you success with your magazine, I am

Sincerely yours,
H. C. Gilbert

From H. B. Lull

DEAR Mrs. Crossley: As a lifelong Spiritualist I have fondly hoped for the unification of the workers in the Cause, and when I read of the dissensions in your magazine

to the rest of the world, and especially at a time when I can only deplore the sad effect it will have as a showing we cannot afford these costly airings to the world at large who know little or nothing of our Cause but whose prejudices always are against it.

This, of course, cannot change the truth but it keeps many from learning the truth. Also your reference to our splendid worker Reverend Thomas Grimshaw seems to me far-fetched for he certainly is and has been for many years one of the most outstanding workers for Spiritualism.

Hoping that in the future all differences may be adjusted without giving the outside world an impression of inharmony in our ranks, and for peace and good will toward all, I am

Yours for the Truth,

H. B. Lull

Editorial Commentary on the Above

THE Editor greatly appreciates Mr. Lull's frankness. We also have "fondly hoped for the unification of the workers," but hoping did not materialize results. The increasing differences which threaten the security of our Movement have not been adjusted, though conscientious persons who know of the deplorable conditions existing throughout our ranks have been striving for adjustment for years. Unity is "conspicuous by its absence." When our leaders turn deaf ears toward reform, there is no alternative but to bring the case out into the open so that the blame for our retrogression may be placed where it belongs and the offenders forced to give an accounting for the alleged discrepancies in finances and leadership.

No one regrets the necessity for such measures more than the writer. But our courage is sustained in the knowledge that the democracy of America is the result of rebellion against the autocracy of England; the various Free Thought Movements resulting from Protestantism may be attributed primarily to Martin Luther's challenge to Catholicism; Christianity is based upon the teachings of Jesus who defied Pharisaical precedent and the power of Roman authorities in defense of Truth and its altruistic representation.

Nature—which is God's law in operation—often uses means of destruction in order to have a firmer foundation upon which to build anew. Out of the corruption of San Francisco prior to 1906 arose a new, modern metropolis. Previous to the earthquake in Santa Barbara a few years ago the buildings were largely antiquated models. After the seismic disaster a beautiful city arose which is a delight to the eye as well as being more sanitary and convenient.

Destruction for the sake of destroying is criminal unless the ultimate purpose is for the construction of good. In that event the Jesuistic policy, "the end justifies the means," is pardonable.

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The writer, personally, has nothing to gain in this present controversy, except the fulfilled vision of a purified and progressive Spiritualism. She has never entertained aspirations for monetary compensations from Spiritualism, so that hypothesis is eliminated. With her, like hundreds of others, it is a matter of principle entirely: a matter which requires the courage of our American forefathers, the daring and conviction of a Martin Luther, and the poise and knowledge of the Master of Galilee.

(Relative to this present controversy over N.S.A. policies, et cetera, the Editor and Dr. H. Duncan McFarland, president of the C.S.S.A., have received many very commendatory letters from nationally known leaders and workers in this Cause—most of whom know of the deplorable inner-conditions with which we cope—urging us on. Leads for investigation are numerous, until if we followed all of them it would require an army of detectives. Here are a few of the suggestions: You should get the inside story of Morris Pratt Institute; the Jackson Will Case; the attempt to cash a \$10,000 Liberty Bond and have the transaction erased from the books of the N.S.A., etc., etc. If these rumors are true they need explanation! If they are not, they need silencing! No one should be more anxious for their clarification than certain officials of the N.S.A. themselves—if the facts will withstand an honest investigation.)

Read the next issue of this magazine for startling revelations concerning the expenditure of the N.S.A.'s finances.)

THE "DIFFERENT AND LUCKIER" DEATH

(Continued from page 10)

awaiting the resurrection of a physical body—it is certainly "luckier."

Nearly all Spiritualists are truly happy; and we should be completely contented. Happiness is in need of renewal at times and infers an elation which can scarcely be continuous and without variation, but contentment reaches a superior condition. Genuine contentment is a chronic and unswervable outlook upon life. It breeds that God-like "even-mind under all circumstances" which our great teacher, Andrew Jackson Davis, held as the highest goal of the Spiritualistic philosopher.

But contentment needs more than just a true realization of the nature of death and all it brings in its train. To be abiding it needs the absolute elimination of bitterness from the soul. And to shun bitterness, we must cling to love and make it at home in our individual spirits.

A knowledge of Spiritualism makes the unknown known. Spiritualists know that we and all our loved-ones shall share in the great truth which spirit-communication has revealed: the "different and luckier death" of which Walt Whitman spoke. Thus the final experience of earth life is turned from a relentless enemy into a sure friend to free us from this term of trial, education and probation. Death will promote us into an infinitely more beautiful, interesting and worth while existence of activity and accomplishment in the etheric realm of life eternal. Separations become temporary because of communication through mediumship with those who have gone on—thus replacing the horrible thought that separations at death are final.

Do not brood over dissolution! Harbor no morbid thoughts about death which will interfere with the natural

activities of life. The true nature of this "different and luckier" phenomena and its consequences, of which the Camden sage spoke so wisely, should mould our present personalities toward fittingness for future and unfading goals. Try to live in full appreciation of this wonderful nature in which God manifests Himself to those who understand the facts of existence. Be emancipated, free from the fearful bondage of the death-idea, a bondage which retards mental and spiritual development.

Spiritualists have a revived and enlightened scheme of values, and an authentic and enduring hold on reality. Spiritualism teaches that we should unfold our lives on a basis of character-development—which is all the "baggage" we can take out of this world when we leave, and which we must take whether we are proud of it or not. Spiritualists seldom neglect or despise earth-life. They know its importance as a proving-ground for the soul. This deep realization shields our spirits from the "slings and arrows of outrageous fortune" as Hamlet called the trials and troubles incidental to a course in the earth-plane. Spiritualists do not let life's vicissitudes ruin their happiness, nor shake their contentment when that is founded upon the rock of infinite harmony, love and understanding.

The soul is like a diamond which must be pressed hard against the abrasive surface of the swiftly revolving emery-wheel before it can be made to shine forth with dazzling brilliance: or like the ore which must be subjected to the fierce flame of the blast-furnace before it will come forth with an enduring strength, so must the soul through the experiences of life—joy, sorrow, poverty, sacrifice—be tempered and strengthened.

Thus Spiritualists usually remain cheerful under circumstances which would make their neighbors—ignorant of the "different and luckier" scheme of things—very miserable. On the whole the religion, science and philosophy of Spiritualism teaches and proves that not only death, but life itself, is "different and luckier" than anyone, ignorant of Spiritualism, supposed.

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DIVERSIFIED THOUGHTS OF THE EDITOR

(Continued from page 4)

no one seems to know the real reason. That the most outstanding workers in the N.S.A. are his personal friends is another fact beside the question so far as certain officers in the N.S.A. are concerned. These officials never stop to consider that few of its featured workers have escaped being called frauds at some time or other, and many have even been questioned as to their morality—which, nevertheless, does not prove them to be either fraudulent or immoral.

The latest "harangue" of certain "National" officers concerning Mr. Ford does not question his value as a medium; his persistent loyalty to Spiritualism as a universal cause; his popularity among workers. All we read and hear is that he is antagonistic to the N.S.A. Well, why should he not be?

When the General Assembly dissented we received a letter from Mr. Ford—who, incidentally prevailed upon

the writer not to leave the N.S.A. organization three years ago when she began to sense the real conditions which retarded our Movement. At that time he said he was staying with the N.S.A. regardless . . . In this letter he writes; "You know, of course, that New York is out of the N.S.A. I am lurching with Heiss tomorrow to find out details. I hardly know where I stand as I am a member of the New York Assembly, and the N.S.A. has never taken very kindly to me or shown me any courtesy. I feel rather like a stepchild . . . I agreed to stay with it, but if the N.S.A. ignores me and the G.A.S. is out, what am I to do? Spiritualism is one thing, and a lovely thing—organized Spiritualism is another, which I am constrained to believe can oftentimes become an ugly thing. Fortunately my public is loyal and asks no favors of any organization . . ."

In a recent letter we received from Vice President Thomas Grimshaw, which we have published in this magazine under the heading "Letters to the Editor," he claims that during the Chicago convention he read the article by Mr. Ford at the request of the President (Whitwell) "to show that the Special Missionary of the General Assembly was *anything but friendly*." In other words they claim he is "antagonistic to the policies and principles of the N.S.A.—without specifying which policies, or *why*."

In Chicago a carload of gangsters, said to have been rivals of Al Capone and desirous of obtaining his former power in the underworld, drove down the street and "let loose" a torrent of machine-gun bullets into a group standing on the sidewalk. Later it was ascertained that Capone's cousin, now said to be taking charge of his affairs, and his sister with an innocent babe in her arms were in the group. They saved their lives only by dropping instantly to the sidewalk, thereby falling below the range of fire. Why did those gangsters wish to kill the cousin, the sister and her *innocent babe*? Simply because they belong to a rival faction said to be "antagonistic to the principles and policies" of the organization seeking power.

The principles displayed in the By-Laws quoted above are apparently no different than those evidenced in gangland, except that lives are jeopardized in gangland, while in Spiritualism—and many other religious bodies—careers are imperiled.

We have arrived at the place where we must decide between Spiritualism as a Truth and Spiritualism as an organization. The world needs Spiritualism as a Truth, needs it desperately. Spiritualism as a Truth needs organization. But organization must be secondary to the Truth itself.

As one writer said in "Two Worlds," an English magazine: "Organizations do not count: it is the use made of them that is important, and everything will surely depend upon the policy of those into whose hands the work falls."

Spiritualists! Awaken! Spiritualism as a Truth demands our undivided allegiance. Spiritualism has no boundaries, hence we are traitors to allow boundaries to be set up by any organization, thereby creating a barrier between us. True, the age in which we live demands organization for protection, but better we died as a Cause while still with a semblance of honor than go on as we are listlessly to an ignoble grave.

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A Psychic Experience

An Example of Telepathy and Television

REPORTED BY A. T. PIERCY, M.D.

THE following narrative is given by a young lady with whom I am well acquainted and whom I consider absolutely reliable in her statements to the best of her knowledge and belief. Her story is as follows:

"In November 1930, I was staying with a friend in Danville, California. In the afternoon of November ninth, I laid down on the davenport to rest. I had been lying there a short while, with my face toward the window, when I heard a man's voice calling my name twice; then a face appeared near the window, pale and unshaven. It startled me and I raised up, but it disappeared so quickly that I didn't recognize it and thought it looked like my father's face.

"I told my friend about it that evening, as I couldn't get it out of my mind, and I felt depressed. She said I was dreaming, but I knew I hadn't been asleep.

"That night about nine o'clock I received a long distance telephone from San Jose telling me that my cousin, Mr. F. was very ill and they would like for me to come.

"Mr. F. thought a great deal of me and always liked to talk to me on the subject of Spiritualism. The next day my brother and I went to San Jose and found our cousin in a stupor, he had been so all day. It was late in the evening when we got there. I went to his bed and spoke to him. He opened his eyes, took my hand and kissed me. He passed away that night. I recognized in him the pale unshaven face I had seen the day before.

"I told his wife and daughter about my experience, and they said they knew he had been wanting me there with them."

Signed, C—— C——."

The above is a good example of telepathy and television. Camille Flammarion, an eminent French astronomer cited many such well authenticated cases in his work entitled "Before Death", and the present day scientists have now developed an instrument by which it is possible for one to hold converse with another at a distance while at the same time seeing the one with whom he is talking. The narrator of the above is another witness to the fact that at times the spirit can detach itself from its mortal garment and appear and speak to a loved one at a distance. If such voluntary detachment of spirit from its mortal body before death and communication with friends in the mortal is possible, why is it not reasonable to believe that such intercourse can be more readily established after the spirit has permanently laid aside its robe of flesh?

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CATHOLICISM VERSUS SPIRITUALISM

(Continued from page 12)

these marvels confined to the early days of the Order, to that wonderful thirteenth century, when everything was so full of *the poetry of spiritualism* that we are surprised at no manifestation of the visible communion of the Church on earth with angels of the blessed . . ."

Page 212: "We may gather some idea of the dignity of the Divine Office, not only from the instances above given of those *heavenly spirits who are present at it*, but also by the circumstances so constantly recurring in the lives of our Saints of those religious who ignorant of every kind of human learning, were yet taught in a wonderful manner to recite the Office and even understand it. . . ."

These are only a few of the phenomena mentioned in "The Spirit of the Dominican Order," but they prove insofar as any book can that Catholic religious Orders do experience every phenomena that Spiritualism manifests. Quoted above are clairaudience, clairvoyance, independent voices, etherealization and materialization—and *the communicating spirits are called Blessed!*

Rev. Benson claims they account for the phenomena of Spiritualism by the action of evil discarnate spirits called "fallen angels." What, then, is the conclusion to be drawn from the above references and remarks? The phenomena in the Church are claimed by it to be the action of "angel guides"—the Virgin Mary, Jesus, God and His Mother—while at the same time they adjudge the phenomena *out* of the Church to be the action of "fallen angels." We hesitate to make a critical commentation. However, we suggest the answer to this riddle of theological thinking is best expressed in a quotation of Father Thomas a Kempis, a Catholic Monk during his earthly sojourn:

"Judge not, for one generally judges a person or things as they either oppose or gratify his own private views and inclinations. . . ."

Can a God be called just who turns loose upon a world a host of fallen angels to further tempt man in his struggle with fleshly desires, without sending equal forces of good angels or spirits to counteract the influence of the evil ones?

Spiritualism, however, refutes such conclusions by affirming that all, having been created or evolved in the beginning, still manifests through established cosmic laws, expressing as cause and effect—and that creation or eternal evolution is still continuing. Evil is the opposite of good, undesirable because it retards progress. Any law may be used for good or bad purposes. The use itself determines its place in the category of events, i.e., electricity may be used to create health or destroy life. Its constructive application is good. Its destructive use is evil.

The processes of birth, life and death ask no question pertaining to the alleged morality or immorality of the individual. The cosmic conditions which make it possible for good discarnate entities to communicate with persons still incarnate in an earthly body also makes such communications just as possible for entities possessed of selfish, evil attributes bent on no good purpose. The air, the sunshine, the moonlight glow, the sunset hues are for the benefit of all. Infinite Intelligence, or God, makes no special dispensation to any race or color, cult or creed. Catholic or Protestant, Jew or Gentile, Pagan or Christian

(Please turn to next page)

are as one in the Infinite scheme. God's laws are immutable, impersonal, and justly ordained for the evolution of all species of creation. Each has special lessons to learn, which in the final analysis will contribute to the perfection of the whole.

What childish egotism it is, then, for any one person, church or nation to consider itself the special elect of God. Such pretensions, if true, would subvert the grandness of the infinite plan, and bring the Creator down to a plane with His creations.

REFERRING again to the Rev. Benson's paragraphs relating the Catholic Church's attitude toward Spiritualism, he writes in number three: "She condemns in the gravest manner any attempt to communicate with the spiritual world as contrary to Divine Will."

From this statement one might reasonably draw the conclusion that some of the Monks and Sisters of the various Catholic Orders were often opposing the Divine Will. According to the testimony of Mother Francis, in her book, and others of equal authority in the Catholic Faith, frequent communication is held between its religious inmates and Jesus, Mary, etc cetera, all of whom are residents of none other than a spiritual world.

As communication with the spiritual world is the only actual proof we have of the continuity of life, outside astute reasoning, it seems all honest creeds would welcome its revelations as a factual "prop" for their waning theologies. But this is not generally true, chiefly for the following reason: that communication with the spiritual world sweeps all the "theological cobwebs" from man-made creeds, and exposes superstition as the fruit of ignorance. People who have communicated with those who have passed from this sphere are not held in fear of eternal fire and damnation. Eventually, either here or hereafter, they learn the laws of restitution and that atonement is possible for all. Such persons cannot be cowered into obedience nor their finances drained as a bribe for heaven. They learn that God is love; that good deeds reap good works; that if one puts his hand on a hot stove it will surely get burned and suffering will result if no panacea is applied, but the burn will heal in time if properly treated. If one does not touch the stove again the pain will not continue except as

memory calls it to mind. The suffering therefrom is not personally decreed of God. It is merely the consequence of a broken law of nature: that flesh and heat do not vibrate harmoniously, with the result that one is destructive to the other. Fire is a higher vibratory manifestation than flesh, hence is destructive to its cells. However, spiritual knowledge of divine laws—as possessed by Jesus—makes one a master of mundane forces.

If a law is broken the lawless must pay for having broken the law, but only as the reaction affects either his physical or spiritual selves. We are subjects of infinite cosmic laws, not victims of the whims of cosmic personalities!

One in communication with *enlightened spirits* soon learns that the fate of all fleshly propensities is corruption and eventual sorrow, for the flesh is a prey to the world of desire and emotionalism—negative attributes—while the spirit is of the world of will and constructive progress. One soon learns through spiritual contacts that he will benefit his own spiritual evolution by doing good. At the same time he knows if he trespasses the law and commits evil or retrogressive acts his fate will not be in eternal fire, but that his suffering will be mental until with contrite heart he prays forgiveness and strength to counteract the evil effects of the influences he himself set in motion. When complete restitution has been made through a quickening sorrow and loving service then he is at liberty to proceed to the higher planes of progressive life.

Such great Truths challenge the stability of the principle doctrines taught in both Catholicism and Protestantism, as well as extraneous cults. Because of this their priests and preachers fear for their pulpits. To them the most safe solution lies in the general condemnation of spirit communication. The churches can not rule with the proverbial iron rod of fear and superstition a people who have been enlightened and lifted out of the quagmire of blind faith and theological servitude.

In a final summary, no church, no priest or preacher, in fact, no man has the right by special ordination of Divine Will to dictate any soul's religious beliefs or subject it to spiritual bondage. We are all created free-will agents. Each of us is seeking experience in the realm of matter that in some measure we may further our mental and spiritual evolution. If we commit so-called sin we eventually suffer by it, not for it. Each soul is directly accountable to its own individual spirit-conscience for its activities, because the soul is an agent of the spirit, which is of God.

No one, all alleged saviors to the contrary, can honestly assume the moral responsibility of another.

In the Book of St. John's Revelation we are told: "He that hath an ear let him hear what the Spirit saith unto the churches." "Seek ye therefore the truth, and the truth shall make you free." That is the real plea of Spiritualism. That the general church world opposes it needs no special commentary. The facts speak for themselves. But "Truth will not be crushed to earth!"

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By AGNES DE PUY

"Reject the spurious and look for the genuine—there is a genuine in everything."

BOOKS have been written, signs hung out which claim to "tell all," savants and skeptics have argued and discussed and still we grope to know the truth about the psychic realm, predictions, fortune telling, the mystic.

We are all gropers, politically, financially, socially, intellectually, and a multitudinous variety of ways.

We lead the world—we Americans. At least our enthusiasm bring us near the top rung of the ladder. But much of our growth is of the mushroom variety, we care not so much for the foundation, generally speaking, as we anticipate the glorified results of the finale.

And so it is with our love of the mystic, the unknown, the emotional demonstrations which inflate our ego into temporarily believing from cheap 'diviners' that we soon will achieve success, money, popularity, a mate.

We are not interested in the ingredients which form our visionary beliefs, *nor do we try to 'track down' predictions and demonstrations which have come true*, but gulp an undigested mass of sense and nonsense at one fell swoop—and wonder later (perhaps) why we have mental dyspepsia and disbelief. We love the "psychic speakeasy," its tinsel and bizarre decorations, but we do not relish the after-effects. Like blind sheep we continue to indulge ourselves.

The world has always found interest in the unknown; has explored portions of it, and brought back trophies of conquest. In the mental realm a few deep browed scholars have added to our science records. But such feats are not the potentialities of every layman.

Most of us "fall" for the cheap things in life, the glitter. There is a sign in an out-of-the-way window, in a little shack with an unkempt yard—the sign is garnished with bright colors and large print—"Know Your Future"—50c a reading. Or "Have Your Name Analyzed and Become Wealthy." "Mme. X Can Help You Through Your Difficulties." And in street parlance we "fall for it all like a ton of brick." We reach in our pocket, find two quarters, some small change, and decide in a moment that if our future can be aided by an hour's conference with one who is 'gifted' that it is worth both our time and our money. And what do we get for our efforts? A temporary emotional stimulation. Most of us do not stop to realize the one who promises us so much is usually unkempt, tawdry and without the flattering things she claims to get for others.

How many of us are aware that the oft spoken of Freud, bases his theories and deductions mainly on a super-normal emotionalism? So do the "psychic fakirs." And we of intelligence, or supposed super mental abilities, are "taken in" by the riff-raff of life, supporting the mediocre who are shrewd enough to take a bit of time off to analyze the common, every day tendencies of the average individual. We pay for "bootleg mental relief" and satisfaction.

And who is there who really cares for the synthetic when he can obtain the genuine. I venture to say, no one. We would all like to know the truth, about many things, psychic phenomena included. Then why do we cater to all of these witch-doctors, who are to be found in every dark corner and alley? who have sprung up over night as it were, since the beginning of the depression. If we are to become a nation of supremacy, of knowledge and ability, why do we not go to the bottom of the thing, *reject the spurious and look for the genuine.*

And *there is a genuine in everything* if we are patient enough to ferret it out. Psychic manifestations have gone back to the beginning of the world. We are on the edge of the unknown, we have strange things happen to us as individuals, we grant a super-power of some kind, but for the most part we are content to ignore both our intuitions and our investigation processes for something that is spurious.

Science is discovering much, and the answers are there to all questions if we only keep on striving to uncover them. Just as one little example is shown in T. Troward's book "The Law and The Word."

"They say: 'How is it that apparitions are always seen in the dark? and then they answer their own question by saying, it is because superstitious people are nervous in the dark and imagine all sorts of things. Then they laugh and think they have disposed of the whole subject. But it is not disposed of quite so easily, for not only are there many well attested cases of such appearances in broad daylight, but there are also scientific facts, showing that if we are right in explaining such happenings by etheric action, such action is more readily produced at night than in the presence of sunlight.

"In the early part of 1902 Marconi made some experiments, on board the American liner Philadelphia, which brought out the remarkable fact that, while it was possible to transmit signals to a distance of fifteen hundred miles during the night, they could not be transmitted further than seven hundred miles during the day.

"The same was found to be the case by Lt. Solari of the Italian Navy, at whose disposal the ship Carlo Alberta was placed by the King of Italy in 1902, for the purpose of making investigations into wireless telegraphy; and summing up the points which he considered to have been fully established by his experiments on board that ship, he mentions among them the fact, that sunlight has the effect of reducing the power of the electro-magnetic waves, and that consequently a greater force is required to produce a given result by day than by night. Here, then, is a reason why we might expect to see more supernatural appearances, as we call them, at night than in the day—they require a smaller amount of force to produce them. At the same time, it is found that the great magnetic waves which cover immense distances, work even more power-

fully in the light than in the dark. May it not be that these things show that there is more than a merely metaphorical use of words when the Bible tells us of the power of Light to dissipate, and bring to naught, the powers of Darkness, while the Light itself is the Great Power, using the forces of the universe on the widest scale? Perhaps it is none other than the continuity of unchanging universal principles extending into the mysterious realms of the spiritual world."

The Bible speaks of the "writing on the wall." We have always just taken that for granted. And yet today there are persons who claim to receive guidance through automatic writing, through momentary "visions" seen "on the wall." Are we going to take them for granted, book them as a little "balmy," or really investigate their cases and see just what strange power it is they might perchance possess?

The burning bush presented a phenomena which was accepted as super-normal. And yet recently in an article concerning Niccola Ressler and his remarkable discoveries it refers to the fact that in the ancient days Moses, a man of keen intellect and genius, knew the rudimentary principles of electricity—could cause electric currents and flashes by using a piece of silk cloth as a modicum for transmission. Most of us do not want to tear down the shackles of delusion and face the truth. We like to be fooled—if not all of the time, at least part of the time.

The 'Camel' passing through the needle's eye did not always ask for a literal interpretation. How many of us know for instance that the needle's eye is really a small gateway through the wall in Jerusalem?

There are those who have advanced theories in the realm of science which have ultimately been proved. Much has been proven in the psychic demonstrations throughout our world, and explanations when once unearthed are really very simple. At the present there are many investigations going on which defy the skeptic for explanation. Yet we cannot deny the continued gullibility of the masses in the realm of emotionalism and demonstration. If the present depression is going to prove a levelling factor for the human race, making rich and poor alike to walk on common ground, then why should we not try to separate the false from the true?

We take for granted so many things—things that have been told to us. For instance none of us were alive in Julius Caesar's day, and yet we accept the fact that he lived, that he ruled, and was a power. We believe that which we understand. How much of the time do we go on the word of others? We go to a so-called 'fortune teller' and believe only the things which might interest—those things for which we are seeking an answer, or some encouragement.

Plato excluded from his Academy those who were not versed in mathematics. He did so because it is very difficult to grasp some of the higher abstract hypotheses and theories without a knowledge of squares, cubes, circles, etc. Therefore the mathematical method of divination is not within the reach of everybody. This is attributed to that great mathematician and mystic of ancient Greece, Pythagoras, who used his system of numbers—a wheel of fortune—exclusively. If we believe in numbers we accept such. He had worked out his theories on investigation, combining his results with fact and scientific deduction.

Pythagoras based his system on the principle that at the root, at the foundation of every act, object or life, is to be found one of the figures from 1 to 9, as first cause, or first principle of existence. The 2nd, 3rd or 4th power of these figures furnish the secondary causes or contributing elements. The result is, knowing the first cause or the first figure presiding over any action or over any individual life, one could predict some of the future phases of that action or of the life of that particular person. It sounds logical, does it not?

As a more concrete example: for those who have not studied chemistry. We hear of hydrogen sulphide; we know of salt; water is a necessity to us, but how many of us have ever bothered to investigate the fact that these are made up of the elements, or of what proportions? NaCl? What does that mean? H₂SO₄? An enigma to those who have not bothered to become informed on the matter. We simply accept some one else's verdict.

And so it is with the psychic realm. We go to a numerologist to have our names analyzed—and believe that because of the resulting congregate number we are destined to be either morose or happy. The ancients based their wheels of fortune on the number of days in the week, the month, the year, which in turn had been compiled by studying the rotation and movements of the moon, sun and stars.

Astrology was the father of astronomy, but how many of us realize it, or even care about the fact. We see the sign of an astrologist and "bite," like many of the other "fish." And whether we get only a nibble of the bait, or secure a hook, we believe that the fisherman is going to lead us into a better lake or stream. We are blind because we do not want to know the truth.

Certain phases of palmistry are based on facts and investigations. For instance there are seven types of hands. Character and tendencies can be read from these. Just as we can read character from the face of an individual. But how many of us who go to a 'palmist' want to learn about our character, or how we can improve our personality? No! Rather we want to know if someone will leave us a legacy, if we will marry a blond or a brunette, and whether or not we should have an operation. Science does not tell us these things, but we like to be fooled nevertheless.

Then there is the realm of emotional intuition. How many of us heed our intuition?—more than will admit the fact. In the "psychic speakeasy" of today there are many forms of this intuition: that of psychometry, where the diviner senses the vibrations of the individual who has given up a piece of jewelry or personal belonging; that of clairvoyance, where no personal contact is made between the client and the 'seer.' Here also a current of vibration is set up between the two, and the seer being in a receptive frame of mind can receive impressions of what the seeker would like to know. Tea and coffee grounds' readings are another medium of concentration on the part of the diviner.

We are on the verge of the unknown in this present generation. We have explored the entire world. We have settled uncivilized lands, and have overcome the jungles. There is not much more left to be found out in our concrete material world. New inventions are being made daily, new mechanisms contrived, because we are concen-

trating on the material phenomena we have conquered.

In the days of the horse and carriage, the 'gas buggy' was a thing unheard of. They who even thought of it were considered a bit queer by their confreres. And yet the automobile of the present day is a thing of luxury, speed and convenience. The aeroplane is rapidly taking its place in many instances. And look what the radio has done for everyone. It is almost like a net, drawing us closer together, and making us feel the bond of universal brotherhood. We are interested in the same things—even Amos and Andy.

So far so good! We are progressing in science—in physical and mental science. The radio presents the problem of vibration. It is in the gas buggy stage right now. With the understanding of a higher vibration it might ultimately produce a tangible telepathy. Who are we to be doubters and scoffers? We do not take the necessary time to concentrate on anything of much importance. Therefore how can we be judges?

And with the workings of a higher vibration, some of the psychic phenomena of which we are aware will probably be proved conclusively. Let us work for the genuine and not waste our time on "mental hooch." We find that for which we seek. Why not do away with the "mental speakeasy" and fill our minds with the real wine of life.

Those who are true mystics and have the superior gift of prophecy are not flaunting their powers nor are they hanging out bright colored shingles of advertisement.

Work and serious investigation is being carried on along these lines throughout the leading cities of our country today. Men whose names are linked with success, as scientists, authors, lawyers and professional people, are in a quiet way carrying on, making their experiments, and gradually sifting the gold from the dross. Let the scornful sneer. What have they ever done to advance the world, or humanity?

"All spiritual or occult phenomena are not supernatural, but manifestations of laws not yet generally known. As for the numerous cases of 'fakes and exposures', the occultists reply that there are and have always been good and bad men in every field of human effort."

Eastern News Notes

BY OUR SPECIAL EASTERN CORRESPONDENT

THE Sunday night series of lectures sponsored by the General Assembly of Spiritualists of New York, and held in Carnegie Hall, New York City, with Arthur Ford in charge, are proving a huge success. From the very first meeting, the hall has been packed and people are turned away at every meeting. Among the speakers have been Dr. John Heiss, State President, Miss Ivy McCarthy, Miss Gertrude Ogden Tubby, former secretary to Dr. James Hyslop and Mr. Frederic Harding of Philadelphia, probably the best known writer on psychic subjects in the East. Arthur Ford has been the medium for the series. The expenses have been underwritten by a group of interested people.

Since the first of this year the General Assembly of New York has issued ten new charters to churches in various states. Two new state Missionaries have been appointed:

Irving Gaertner, Editor of the Pathfinder, for Missouri, and Dr. Myron Post for Florida.

Rev. Mamie Schulz is packing the First Spiritualist Church in Philadelphia and the congregation now housed in its magnificent new building is carrying on a program of worthwhile activities, not the least important of which is the Baby Clinic conducted by a group of physicians connected with the church. The Pennsylvania State Convention will be held in this church in May.

Plans are already underway for the second National Convention of the General Assembly which will be held in New York City in June. A pre-convention rally will be held on March 13th with Miss Maina Tafe and Arthur Ford as the attractions.

Hart and Clark, the celebrated phenomena mediums, are working under the auspices of the New York Section of the ASPR. On January 27th they gave a demonstration of physical phenomena in full-light before a large gathering of members. It was a startling and highly important demonstration.

Rev. M. S. McGuire, of Toronto, Canadian Missionary for the G.A.S. is having a very successful season, with many important workers visiting the church from time to time. This church owns its own building in Toronto. Rev. McGuire has always been in charge of Canadian Day at Lily Dale. This next season she has been informed that *she will not be invited due to the fact that she is connected with the G.A.S.* This will react unfavorably upon Lily Dale. Boycotting popular and influential leaders because of political differences is tantamount to boycotting a large section of the public. What is it about, "cutting off one's nose to spite one's face?"

Camp Silver Belle in Ephrata, Pennsylvania, closed its first season with a handsome profit. So great were the crowds last season that the modern fifty room hotel was taxed beyond its limit. A second and larger hotel is now under construction.

The Men's Club of the Bliss Street Church in Springfield, Massachusetts, had Arthur Ford for a special meeting on January 19th. The Church was unable to accommodate the crowds. Mr. Ford will return in March for another meeting.

The remarkable success of the book, "Station Astral" by Bessie Clarke Drouet, has created an amazing interest in Spiritualism in New York City. The recent interview in which Dr. Miller Reese Hutchinson, long-time Chief Engineer to Thomas Edison, stated that he was positive that he had talked with Edison has also served to awaken interest. As a result the churches of the Metropolitan District are crowded with a new and eager public.

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Sun Reading for Pisces

By R. VERNE HINER

February 19 to March 21

PISCES is symbolized by the fishes and ruled by the planets, Neptune and Jupiter. Here is the accumulated wisdom of the experiences of all the other signs. They have an understanding not acquired from books, and are rarely at a loss to explain things. By observation, meditation, and absorption they learn most readily. They are among the best informed people in the world, often becoming "walking encyclopedias."

They are singularly precise and orderly. Once they set out to accomplish anything they insist upon its completion. Being methodical, logical and mathematical they pursue their researches with untiring energy. They are unusually meticulous in their dress and quick to observe the apparel of another.

Pisceans have a great love for all humanity, many times sacrificing comfort and even the necessities of life in order to help others. Because they are trustful and peaceable they are easily deceived, defrauded and abused.

Typical Pisceans are timid and retiring and often embarrassed because of their lack of confidence and self-esteem. Consciously or not they are more in touch with the vibrations of the unseen world than are the subjects of the other signs. There are more psychics and mediums born in Pisces than in any other constellation.

Employments requiring intuitive judgment and the power to make the most of circumstances are best for Pisces people. They make excellent cashiers, accountants, speakers or actors; also musicians, artists, poets and writers; sea captains, sailors and fisherman.

Pisceans find congenial companions and friends among those born in Cancer, Scorpio, Capricorn or Virgo.

As this sign rules over the feet they often suffer from corns, bunions and broken arches; also disorders arising from poor circulation. They should avoid all stimulating foods and intoxicating drinks in order to keep the blood pure. Despondency and melancholy are characteristics which they should strive to overcome.

Some of the famous people born in this sign are: Henry Longfellow, Victor Hugo, Grover Cleveland, Camille Flammarion, George Washington, Leland Stanford, Dorothy Gish, Lew Cody and Henry B. Walthall.

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U. S. Planetary Forecast

By R. VERNE HINER

February 24 to March 25

ON February 24, 1933, the Sun and Moon form a conjunction that signifies the beginning of a new Moon disclosing the mundane conditions that may be expected for the ensuing twenty-eight days.

The United States government will endeavor to make some provision for the people's welfare but it will not be in a constructive manner. As a consequence any such movement will meet with defeat because of the aroused indignation of the masses as a result of past frauds and unjust practices. This period will mark a crisis in the present situation and probably will prove to be the lowest point of the present depression. The working class—the laborer and the farmer—will align themselves in direct opposition to secret treaties, institutional projects and the possibility of secret envoys sent among them. Many of them will relinquish silent reproach for open hostility. The menace of armed conflict between troops and striking farmers and laborers is noted; the farmer demanding protection against unjust taxation and the worker demanding fair salaries and just distribution of assessed valuation of their homes and property.

Foreign affairs will be particularly sensitive. Threats of war and invasion from the south and west is clearly marked and only by the greatest tact and diplomacy can this country escape war.

Conditions in Washington will be more critical and will be accompanied by a great deal of excitement over political expositors and diplomatic issues. Upheavals in Congress, violence in the Senate and indications of assassination will keep the newspapers glaring with "scare-headlines."

On Wall street there will be a resumption of trading and wild speculation. Money will be inflated and stocks will go on a "rampage." The result will be a temporary surcease from the depths of depression, and the country will again appear prosperous. But this will be an illusion! The chaos existant in the world today cannot be changed by a flurry in the stock market! However, those possessing stocks, which at present may be worthless, should pay particular attention to the market during March.

New York will experience a very sensational crime, the perpetrators of which will be captured and brought to justice by the police. This will institute a general reform and round-up of the criminal element.

The east coast will periodically experience some unusually mild weather for that section, interspersed by high winds and cold flurries. The west coast will also have some freak weather. Tidal waves and seismic shocks at San Francisco and San Pedro are indicated.

This will be the beginning of a reconstruction period that will gradually weld this nation more firmly than it has ever been before. Exploitation will slowly cease. The effects of this change will not be apparent for some time. Nevertheless, the end of April will bring a decided improvement in all affairs.

"Occasions make not a man fail, but they show, what the man is."—From "The Shadow of the Astral."

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

C.S.S.A. OFFICIAL NEWS

Memorial Service for Dr. B. F. Austin

A VERY beautiful memorial service in honor of Dr. B. F. Austin was held by the California State Spiritualist Association on Sunday evening, February 5, 1933, at the People's Spiritualist Church, Los Angeles.

Speakers of the evening were Rev. Grace Nicholson, State Superintendent of Lyceums, who also read a most wonderful tribute written by the only surviving child, Miss Alma Austin, Idella McFarlin, State Secretary, Rev. Inez Wagner, Pastor People's Church, Rev. Marian Carpenter-Vail, State Missionary, Mrs. J. R. Francis, wife of the first editor of the "Progressive Thinker," and Dr. H. D. McFarland, president C.S.S.A. The music was rendered by the Church choir, the two soloists being Mrs. Nan Acorn and John Lambert, Jr. They were accompanied at the piano by Prof. Vedder. It was a dignified and sincerely impressive service in commemoration of our beloved Minister, author and poet.—*Correspondent.*

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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 516½ South Hill St.

Suite 221. Phone VA 7461

Strangers and Investigators Welcome to All Services

Certificates Granted

Certified Mediums, Class A

Mrs. Mary Moore—Spiritualist Church of Revelation.
 Mrs. Mabelle D. Chantrain and Mrs. Dora Davis—
 Omada Spiritualist Church.

Certificates Cancelled

Certified Mediums, Class A—Ada May Dowler, for cause.

Healer's Commission—Bertha Kitchen, for cause.

Central Spiritualist Church

THIS Church celebrated its fifth anniversary in its new home beginning Sunday, January 22, at 9:30 a.m. with a union Lyceum meeting. The Belvedere Gardens Spiritualist Church was a guest representative. Our State President, Dr. H. D. McFarland, Superintendent of Lyceums, Rev. Grace Nicholson, Conductress Mrs. Amelia Ralph and her assistant Mr. Holcomb, Rev. Ellen Whitwell, wife of our National President, Rev. E. Courtney, Pastor, and N.S.A. Director H. P. Courtney were all on the platform assisting in the program which, with the music, drills and exercise of the children, made the morning a most interesting one.

Though forced to leave early because of an appointment in a Long Beach church, Dr. McFarland's remarks were brief but to the point. He commended the idea of union Lyceums as conducive to unity in our movement. Mrs. Nicholson must have been proud of her Lyceumists. This was her first Sunday after resuming the office from which she retired last June. The Pastor, Conductress and all were especially happy over the meeting's success.

In the afternoon Rev. Whitwell addressed us as a National Missionary. Her discourse held the complete interest of the congregation. The message ministers were Mrs. Lillian Lloyd and Mrs. Cora Collins.

In the evening, Vice-President Clarence C. Acorn and Rev. Elizabeth Courtney were the speakers, with Mrs. Blanche Pool and Mr. L. Madison Norris as ministers of the message. It was good to have Mr. Norris back among us, and his work was of a superior type. The soloists were Mrs. Nan Acorn and Mrs. Helen Davis. They were accompanied by our string ensemble and Mrs. Hatch.

The Central Church is proud that the Temple Association has just paid another thousand dollars on its mortgage.

The spirit of the day was one of anniversary celebration, and gave faith in the success of another year.—*George Ralph, Cor.*

THE BUILDERS SPIRITUALIST CHURCH

331 10th Street, San Bernardino, California
 Phone: 254-30

Anna Laura Cowburn, Pastor—George 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.

C.S.S.A. Union Mass Meetings

THE union mass meetings of the affiliated churches of the C.S.S.A., held at the Central Spiritualist church, Los Angeles, January 15 to 21, inclusive, were distinctly a spiritual success, though they did not fulfill financial expectations.

The program was complete in detail. The speakers, message ministers and musicians gave excellent service. The musical program was in charge of Mrs. Hatch. The State Board is certainly proud of its workers.

The following Saturday evening the ladies of the Church served a turkey dinner. After the repast the people assembled in the church auditorium for an hour of old fashioned music: Mrs. Hatch at the organ, accompanied by President McFarland and L. Madison Norris. At eight o'clock dancing and cards were enjoyed in the recreation parlors. It was a delightful social completion to a week filled with spiritual service.

The ladies of the Central Spiritualist Church are grateful for the cooperation given them during the dinner. The finance and social committees wish to thank Messrs. A. Loellke, Central Church, M. Weinberger, First Temple, R. Kemp, Belvedere Church, R. Bemrose, Hollywood Church, J. Lambert, Church of Revelation, and Mesdames Minnie May, Belvedere Church, Ann Ticknor, Omada Church and E. Hicklis, Peoples' Church—all of whom had charge of committees in their respective churches—for the support of their churches.

After all expenses were paid fifty dollars was cleared, half of which went to the State Association.

Though it rained nearly all week, which resulted in a smaller attendance, we are gratified with the results. In the future let us all cooperate to continue these high types of Spiritualist meetings. They bring us closer together and ultimately bring success to all.

Wishing success to the *Forum of Psychic and Scientific Research* which so freely publishes these reports, we are

(The Committee)
George H. Ralph, Chairman
Harold P. Courtney
J. B. Marcoux

OBITUARY

MRS. Kathryn Crawford passed to the higher life December 8, 1932, at the home of her daughter, Mrs. Margaret Wines in Wilmington, California.

Mrs. Crawford was eighty two years old. During her lifetime she was a most remarkable psychic, having performed many wonderful healings.

Funeral services were held December 12, in Wilmington, the Rev. Marian Carpenter Vail officiating with a very impressive spiritual and comforting service.—Mrs. C. Palmer,

Spiritualism is more than mediumship. It is a Cause. This magazine is for the Cause. Boost it!

Directory of Mediums, Healers and Speakers

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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 appointment. 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. Consultation, 10 to 4 or by appointment. Res. 3448 E. 3rd St. Phone CH. 1549.

SAYERS, REV. MINNIE M. Pastor Church of Revelation. 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. 516 1/2 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.

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WILSON, REV. VINCENT M., 1208 Haight St., Phone Atwater 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.

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

SPIRITUALIST SUCCESS CHURCH

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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

California State Spiritualist Association

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ESCONDIDO

First Spiritualist Society.

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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

Temple of Scientific Spiritualism, 906 East Twenty-
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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.

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

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Spiritualist Success Church, Garden and Cota Sts.

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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: "Whatever 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.