

# THE FORUM OF PSYCHIC AND SCIENTIFIC RESEARCH

SCIENCE • PHILOSOPHY • RELIGION

Price 20c

August

1932

## IN THIS ISSUE

Diversified Thoughts of the Editor.....	Felicie O. Crossley	3
The Cause of the R-101 Disaster.....	Compiled by Glenn Palmer	5
The Olympian Conference of Liberals in Religion.....	Report	6
The Magnificent Depression.....	Annette W. Scarborough	7
Reception to Mrs. Eileen Garrett.....	Report	8
What Is Liberalism in Religion?.....	Sheldon Shepard	9
The Research of the Commonplace.....	Lowell C. Frost	10
What About Psychic Research.....	Hal Rush	11
The Universal Service Club.....	Report	12
Among My Souvenirs—Part IV.....	Mary Ridpath Mann	13
Mohammedanism—What Is It?.....	Felicie O. Crossley	15
A New Case for Psychical Research.....	Report	16
Spiritualism and Islam.....	Horace Leaf, F.R.G.S.	17
Your Birth Sign and Its Influence—Leo.....	Zaral L'Verne	18
An Explorer of Spirit.....	Swami Paramananda	19
Billy Burke Discusses Psychic Things.....	Mal Brentley	20
Hal Rush, the Man and Medium.....	Special Interview	21
A Remarkable Medium.....	Arthur Ford	22
Eastern News Notes.....	Special Report	23
Book Reviews.....	Aedene MacGowen	24
The Subconscious and Subliminal Minds.....	J.C.F. Grumbine, B.D.	25
Report of the C.S.S.A. Convention.....	Reported by Hal Rush	29

Published by CROSSLEY PUBLISHING COMPANY, Los Angeles, California

EDITED BY FELICIE O. CROSSLEY

# READ GOOD BOOKS

**MASTER KEY TO PSYCHIC UNFOLDMENT**, by Delta Samadhi. Endorsed by leading authorities on development. Leatherette. \$1.00. Cloth.....\$1.50

**ARTHUR CONAN DOYLE, A Memoir**, by the Rev. John Lamond, D.D.....\$3.50

**PAST YEARS, AN AUTOBIOGRAPHY**, by Sir Oliver Lodge.....\$3.50

**SEVEN MINUTES IN ETERNITY**, by William Dudley Pelly, a notable experience. Paper.....\$1.00

**THE MEANING OF SPIRIT**, A Sermon by William E. Barton, D.D., LL.D. Litt. D. A series of automatic writings. Leatherette.....\$ .25

**THE LOST KEYS OF FREEMASONRY**, by Manly P. Hall. A hand book of deep spiritual insight.....\$1.00

**TRAILS OF TRUTH**, by Jenny O'Hara Pincock. Full of human interest and spiritual instruction.....\$2.00

**THE VOICE TRIUMPHANT**, by Mrs. Cecil M. Cook. The life of a medium written by and through herself.....\$3.00

**PSYCHIC LIGHT**, by Maud Lord Drake, interesting and historical.....\$3.25

**IS DEATH THE END**, by John Henry Remmers. One of the most stirring books ever published.....\$2.00

**WITHIN**, by Thomas L. Masson. A book to "live with".....\$2.50

**MAN, THE HUMAN RADIO**, by George Francis. Will stimulate an interest to awaken your own latent powers.....\$1.00

**PILGRIM MEDITATIONS**, by Mary MacLachlan. It is radiant with the triumph of one who has suffered and attained.....\$2.00

**ANIMISM AND SPIRITISM**, by Ernest Bozzano, translated by Stanley De Brath. Specifically a reply to M. Rene Sudre's work entitled "Introduction to Human Metaphysics".....\$2.00

**FUNDAMENTAL FACTS OF SPIRITUALISM**, by A. Campbell Holmes.....\$1.00

**THIRTY YEARS AMONG THE DEAD**, by Dr. Carl A. Wickland. The foremost book on Spirit Observation.....\$3.00

**THE AUBREY MESSAGES**, by Aubrey Peacock. Evidential.....\$1.00

**SELF-UNFOLDMENT**, by Dr. B. F. Austin. Highly commended especially to students seeking development.....\$1.00

**A STRING OF PEARLS**, by Irving R. Gaertner. The first of a series of "pearls".....\$ .50

**THE A B C OF SPIRITUALISM**, by Dr. B. F. Austin. 100 common questions about Spiritualism tersely answered. There is nothing better for new investigators.....\$ .25

**MEDIUMSHIP, ITS PHENOMENA AND PHILOSOPHY**, by Mary C. Vlasek.....\$1.50

**WHAT NEXT**, by Ethel P. Hill. Experiences in the Spirit World.....\$1.00

**MY CONCEPTION OF OUR WHENCE, WHY AND WHITHER**, by Dr. A. T. Piercy.....\$ .15

**THE EVOLUTION OF THE UNIVERSE**, by Michael Faraday. A scientific study of the thinker.....\$2.50

**RESEARCHES INTO THE PHENOMENA OF MODERN SPIRITUALISM**, by Sir William Crookes.....\$1.00

**100 CONUNDRUMS FOR THE ORTHODOX CLERGY**, by Dr. B. F. Austin. Puzzling for skeptics.....\$ .15

**THE HUMAN AURAS**, by Dr. B. F. Austin. Descriptive Outline; Meaning of Colors.....\$ .10

**THE CHRIST BIBLE**, compiled and edited by John Milne.....\$1.00

**THE MYSTIC SPELL**, by Ada White Taylor. A metaphysical romance.....\$1.50

**SPIRIT WORLD and its sequel, LIFE HERE AND HEREAFTER**, by Charlotte E. DRESSER and Fred Rafferty.....each, \$1.50

**LOVE IN BEWILDERMENT**, by Presume, spiritual poems.....\$ .50

**PROBLEMS OF RELIGION**, by A. Anderson.....\$ .60

**CHRIST OR BARABBAS**, by Dr. B. F. Austin.....\$1.00

**ADVANCED SOUL SCIENCE**, edited by Lewis Peterson.....\$1.00

**FULFILLMENT**, by Ida M. Brunner. Poems.....\$ .35

**THE SCIENCE OF NUMEROLOGY**, by Sagittarius.....\$ .50

**THE SCIENCE OF HEALING**, by Thad Wilson, M.A. A scientific and scholarly statement of the Spiritualistic viewpoint.....\$ .75

**SCIENTIFIC TRUTHS OF PROSPERITY**, by Thad Wilson, M.A.....\$ .35

**CHILDREN OF THE "SUMMERLAND"**, by V. May Cottrell.....\$1.00

**CLAIRVOYANCE—The law and science of its expressions.**.....\$2.00

**CLAIRAUDIENCE.** A book of original technical information.....\$ .85

**MELCHIZEDEK.** All about this mysterious person. Cloth.....\$1.05

**CONCENTRATION.** Hindu method.....\$ .55

**PSYCHOLOGY OF COLOR** with color dictionary.....\$ .85

**TELEPATHY**, the science of Thought "Transference." Paper, \$1.00. Cloth.....\$2.00

**EASY LESSONS IN OCCULT SCIENCE.** A primer for beginners.....\$ .55

**PSYCHOMETRY OR SIXTH SENSE.** Paper.....\$ .85

**LEMURIA, THE LOST CONTINENT OF THE PACIFIC**, by Vishar L. Cerve.....\$2.20

**THE MESSAGE OF THE STARS**, by Max Heindel. A text and guide book on astrology. Cloth.....\$3.50

**THE COMING GENERATION**, by Laura J. Richards. Regarding the musical education of children. Paper.....\$ .60

**ANCIENT AND MODERN INITIATION**, by Max Heindel. A book for students of the Mysteries and Comparative philosophy.....\$1.50

**EGYPT LIVES LIKE THE SUN FOREVER**, by Emery Myers. A trip of exploration and research in Egypt.....\$1.00

**THE MYSTICAL LIFE OF JESUS**, by H. Spencer Lewis, Ph.D.....\$2.25

**MANSIONS OF THE SOUL**, by H. Spencer Lewis.....\$2.20

**THE ROSICRUCIAN COSMO-CONCEPTION**, by Max Heindel. (Paper covered).....\$ .75; cloth \$2.00

**FREE MASONRY AND CATHOLICISM**, by Max Heindel.....\$1.00

**THE ROSICRUCIAN MYSTERIES**, by Max Heindel.....\$1.50

**THE WEB OF DESTINY**, by Max Heindel.....\$2.00

**MYSTERIES OF THE GREAT OPERAS**, by Max Heindel.....\$2.00

**GLEANINGS OF A MYSTIC**, by Max Heindel.....\$2.00

**THE ROSICRUCIAN PHILOSOPHY IN QUESTIONS AND ANSWERS**, by Max Heindel.....\$2.00

**THE ROSICRUCIAN PRINCIPLES OF CHILD TRAINING**, by Max Heindel.....\$ .50

**IN THE LAND OF THE LIVING DEAD**, by Prentiss Tucker.....\$1.50

**EVOLUTION FROM THE ROSICRUCIAN STANDPOINT**, by Augusta Foss Heindel.....\$ .15

**MYSTICS AT PRAYER**, by Fr. Many Cihlar.....\$1.00

**LAWS OF MEDIUMSHIP AND SPIRITISM**, 7 lessons complete.....\$1.75

**LAWS OF MEDIUMSHIP.** Cloth bound book form.....\$2.50

**SPIRITUAL ALCHEMY.** 5 lessons complete.....\$1.25

**ANCIENT MASONRY.** 13 lessons complete.....\$3.25

**ESOTERIC PSYCHOLOGY.** 12 lessons complete.....\$3.00

**HERMETIC SYSTEM OF NAMES AND NUMBERS.** 13 lessons complete.....\$3.25

**ASTRO-ANALYSIS**, by Llewellyn George. Valuable for individual study. Paper cover.....\$1.00, cloth \$1.50

**HOW PLANETS AFFECT YOU**, by Llewellyn George. The philosophy of planetary influences. paper cover, \$1.00, cloth \$1.50

**ASTRON IMAGO**, by Jos. P. Hennings. A unique book on astrology.....\$2.00

**COSMIC VIBRATIONS**, by Llewellyn George. A storehouse of knowledge and Spiritual helpfulness.....\$1.00

**THE SYMPHONY OF THE ZODIAC**, by Valeria B. Jack. Discusses numerology, astrology and colorology. Paper.....\$1.00

**OCCULTISM APPLIED TO DAILY LIFE.** 12 lessons complete.....\$3.00

**FRAGMENTS FROM THE PAST**, by Eugene E. Thomas.....\$3.00

**INTIMATE ADVICE TO THE MARRIED**, by Eugene E. Thomas.....\$ .50

**"CHEIRO'S" TRUE GHOST STORIES.** Contains the most remarkable series of genuine Ghost Stories that have ever been published.....\$1.25

**"CHEIRO'S" BOOK OF NUMBERS.** Contains "Cheiro's" life-time of research and world-wide experience.....\$3.00

**"CHEIRO'S" GUIDE TO THE HAND.** Simply told but scientific in its presentation.....\$1.50

**"CHEIRO'S" LANGUAGE OF THE HAND.** A modern exposition of the ancient science of palmistry.....\$3.00

## Crossley Publishing Company

2303 MIRAMAR STREET

LOS ANGELES, CALIF.



# The Forum

## OF PSYCHIC AND SCIENTIFIC RESEARCH

FELICIE O. CROSSLEY - - - - Editor-Publisher      BERNICE H. JACQUELIN - - - - Secretary  
 BEVERLY D. HINER, A.B. - - Special Correspondent

### Contributing Staff

#### SCIENCE

Ransome Sutton  
 Dr. Lowell C. Frost  
 Glenn Palmer  
 James Telford

#### PSYCHIC RESEARCH

Arthur Ford, A.M.  
 Gwendolyn Kelley Hack  
 Horace Leaf, F.R.G.S.  
 Rev. George Francis

#### PHILOSOPHY

Mary Ridpath Mann  
 Hal Rush  
 Annette W. Scarborough  
 J. C. F. Grumbine

Vol. IV, No. 7

AUGUST, 1932

Published 15th of Month

20 cents per copy; \$2.00 one year—\$2.50, one year foreign

CROSSLEY PUBLISHING CO. TEL. EXPOSITION 8237. 2303 MIRAMAR ST., LOS ANGELES, CALIF.

Entered as second-class matter May 28, 1932, at the Post Office at Los Angeles, California, under Act of March 3, 1879.

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

## Diversified Thoughts of the Editor

*"Man is the merriest species of the creation: all above or below him are serious"*—Addison

### From Ants to Stars

INDEPENDENCE DAY dawned upon us in the Mojave Desert, surrounded by a vast sea of sand and sage and greasewood, rock-crested mountains and a canopy of azure sky. An infinite stillness and peace pervaded our being which made us glad to be a part of this great scheme. Away from the hectic confusion of the city one's soul at last is able to be heard. In the desert one has time to think and find amazing interest in the mysteries of nature. The species of insects become no less engaging than the illimitable heavens which alway press close to us in the open spaces. The differentiae of life cease to be so apparent and we find ourselves thinking more sincerely in terms of universals.

"If," as Emerson says, "we cannot make voluntary and conscious steps in the admirable science of universals, let us see the parts wisely, and infer the genius of nature from the best particulars with a becoming clarity."

But there are those who cannot apprehend the universal state, where the whole is greater than the parts.

One of the most impressive instances of the "genius of nature" observed during our four-day sojourn in desert solitude was that of a colony of huge red ants. In tidying up the endless yard we chanced to upset completely the entrance to an ant hill where hundreds of busy workers had been hastening to and fro. That they possess a singular intelligence we cannot doubt, for their complete organization verifies it in every instance. From them we learned a tremendous lesson.

What must have been their reaction when we—several million times larger than the greatest of them—approached them and "swept" their colony into instant destruction!

In the face of so formidable an enemy did they cry or run away? They did not! Instantly those which had been caught in the throes of the broom hurried back and started carrying sand away from the entrance to their tunnels. A bugler could not have gathered them more quickly, nor a general organized them more rapidly. As one mighty army they were laboring industriously scarcely more than a minute after what to them must have been a catastrophe. Some of the grains of sand were much larger than the little bodies which carried them up the almost perpendicular tunnel from their underground homes. Staggering under the loads they placed their burdens far enough from the hole so that they could not possibly roll back in. Would this action not seem to indicate a reasoning faculty? Then they turned and rushed back for more. Only one ant in that great host shirked its duty by running away—perhaps to rest for its previous burden had been extra heavy. However, it was not long before another ant—apparently a supervisor—searched it out and with a friendly jab sent it scurrying back to work. How did it know that the first ant had run away, for it was still in the hole when the truant disappeared and wandered about four feet from the entrance? Coming out a second later it had dropped its grain of sand and gone in a straight line to the missing member, and together they returned. With system, so organized, so thorough that it puts man to shame, they rebuilt laboriously what we had unwittingly overturned with one sweeping gesture.

What catastrophes also sweep down upon man and in a few moments destroy the work and dreams of years! Not so wise as ants, or, perhaps not so fatalistic, man weeps and bemoans his fate, and not seldom does he give

up the struggle completely and go adrift. For man is not so well organized individually or collectively. Unity is but a thing we talk about. The course of evolution has disrupted the colonies which prevailed in former ages where all worked for the common good. Today it is not the tribe or the clan or the mass that is considered—but the individual. In our process of civilization we have developed a colossal egotism and self-centeredness which has destroyed completely the unity of the whole. Divided among ourselves, we know not to which authority to turn in times of distress, for we find few real leaders with integrity and wisdom on which we can safely depend. Those whom politics destine to lead us are themselves in need of leadership. They are not organized as individuals, consequently how ill prepared are they to lead or organize others. The civilized world today betrays a lack of real leaders. Money has superceded human obligations. Monetary gods have robbed the coffers of conscience and left our souls barren to spiritual realities—and unity goes begging for admission.

When calamities destroy our housing structures and upset our equilibrium, or enemies besiege our ranks, man vents his rage or cries a damn to fate. He stops to weep or pray or swear, surrounded by the fragments of his dreams. Not so the ant! If it weeps its tears settle the dust on the highway of its labors. Its prayers make sweet the task fate has meted out. The energy which swearing would expend is used to lift the load of destruction which man has laid upon it.

What creature, more than man, should possess a firm attitude of stoicism toward the twists of fate, since he himself is so ruthless in his blunderings? Man lays waste through sheer love of killing what animals destroy for food alone. For lust of the hunt and the vanity of adornment millions of our furred or feathered kin are tortured or killed by traps or guns. By the reckless toss of a cigarette or match or a fire left smouldering vast forests are laid in a flaming waste, sweeping away in a few hours what nature has taken years if not centuries to build—and hosts of wild life go to a tortured grave.

Queen Victoria said that "No civilization is complete which does not include the dumb and defenseless of God's creatures within the sphere of charity and mercy."

The very thoughts of man in his incomparable selfishness corrupt the atmosphere. And not until nature takes her vengeance in floods and earth-quakes and hunger and death does humanity stop to ponder over realities—and even then man cries Pharisaical prayers as though he were a martyr.

Destructive circumstances did not destroy the unity of

the colony of desert ants. They were firm in their determination to overcome disaster. No time was lost bemoaning fate. If humanity could only learn a similar lesson and rise above circumstances!

Did we appear monstrous beside the ants? If so, in comparison to the endless universes the heavens reveal, we are but a puny atom. If, beside the little things of life man's egotism swells to outrageous proportions, one hour in meditation beneath the starry firmaments will strip him of the illusion and reveal him for what he is—little more than a cosmic thought enslaved by matter; a mere "vibration" in an endless scheme of things.

Night after night, year after year, cycle after cycle the Milky Way appears; the stars glitter in the heavenly tapestry; the moon sends trillions of beams over the earth; the Constellations proceed in their orbits. What holds

them there? What keeps the heavens and earth from bursting forth in terrific conflict? What keeps man and all earthly things from being hurled as dust into the "interstices of space?" What keeps even the atoms of our bodies together so that our souls may have objective vehicles through which to manifest? The answer is "the unity of God"—the Supreme Organizer!

In his lesser creations unity is manifest, but in man—the despair of angels—the very elements of confusion have their birth in sorrow and suffering and death. As a result of bodily inharmony, or lack of unity, we become diseased—and our individual afflictions spread to nations. Today the whole body of civilization is suffering, diseased and depressed, from the lack of unity. It is corrupted

by the plague of covetousness and the aggrandizement of self. Today man weeps or prays or swears because of conditions which his own selfishness has brought about through lack of harmony and brotherhood.

Yet, may we not learn a lesson from the ants? It is not too late. Having begun to build *together* we may turn our eyes heavenward toward the stars.

Edwin Markham says: "We have committed the Golden Rule to memory; let us now commit it to life . . . We have preached Brotherhood for centuries; we now need to find a material basis for brotherhood. Government must be made the organ of Fraternity—a working-form for comrade-love.

"Think on this—work for this."

*Man's noble thoughts and constructive deeds in the eternal today are the foundations for the soul's destiny in the eternal tomorrow.*

## UNCERTAINTY!

YESTERDAY is gone—none can recall,

Its joy or tears or hopes withal;

When destiny records the fated writ

No lure can change—no flattery or wit

Can call it back to live again, 'tis said

Ghostlike 'twill rise to tantalize the dead.

Today we hold our own, are self-deceived

To hope that ought is ours as we believed;

The fleeting minute to which we cling at last

Is gone before the thought of it is past.

Unborn tomorrow holds a pulsing lure

Of hopes more joyful, of a love more sure.

Today with its regrets, its passion spent, its fears,

Will be as dead tomorrow as a thousand years;

Will yield its fruits of memory—the seeds

Were sown in all our thoughts and deeds—

Will rise tomorrow, with specters of the past,

The things to which we vainly cling at last.

From "*The Evolution of a Soul*,"

By FELICIE O. CROSSLEY

# The Cause of the R-101 Disaster

COMPILED BY GLENN PALMER

*Alleged Spirit of Lieutenant H. Carmichael Irwin Speaks through Mrs. Eileen J. Garrett,  
Famous English Trance Medium*

## Verbatim Report

THE American Society for Psychical Research, Inc., has brought to Los Angeles from London for public appearances under scrutiny of local scientists, the noted psychic, Eileen Garrett, who sprang into fame for the important information she provided the British Air Ministry regarding the R-101 disaster, and for her now famous "interview" with Conan Doyle, reported by Harry Price, Founder and Director of the National Laboratory of Psychic Research, London. Concerning Mrs. Garrett Mr. Price has said, "She is not a Spiritualist and does not become emotional; she takes an academic interest in her powers, but has no explanation to offer concerning them. Not the slightest suspicion attaches to her name or integrity and she has achieved some brilliant successes."

Mr. Price's report of the Conan Doyle interview appeared simultaneously in "Nash's Magazine" and "The Cosmopolitan" in January 1931. The circumstances connected with Mrs. Garrett's R-101 revelation and the verbatim account of it were withheld in deference to the Air Ministry. They are reprinted here in part from the British journal, "Psychical Research," by permission secured through the local Society.

## Loss of the R-101

"The R-101 crashed in flames near Beauvais, France, in the early morning of Sunday, October 5th, 1930. News of the disaster reached London during the morning and some Sunday papers issued special editions during the day giving a brief report of the catastrophe. But no detailed account was available to the general public until the morning of Monday, October 6th, when the daily Press published more or less accurate reports of what had happened to the airship.

## The Experiment

"The experiment with Mrs. Garrett was held in the rooms of the National Laboratory in full daylight, on Tuesday, October 7th, 1930, and commenced at 3 p.m.

"The medium sat down in an armchair, the sitters taking their places at a table in front of her. She yawned and closed her eyes; then her muscles relaxed and she nearly slid off her chair. Her breathing became steadier and deeper and her face more drawn. Tears streamed down her cheeks. In five minutes she was entranced.

"Mrs. Garrett is 'controlled' by an 'entity,' 'spirit guide,' or 'trance personality' named Uvani. It is not proposed to discuss here the nature of this 'control.' But Uvani is stated (by himself) to be an Arab and he must be taken on trust. It is Uvani who, through the vocal organs of the entranced medium, speaks in broken English and introduces to the sitters, as it were, the various entities who wish to communicate.

"At five minutes past three Uvani announced himself thus: 'It is Uvani. I give you greeting, friends; peace be with you and in your life and in your household!'"

"Uvani: I see for the moment, I-R-V-I-N-G or I-R-W-I-N. He says he must do something about it. He is not coming to you—does not belong to any one—apologizes for coming, for interfering (with our experiment?). Seems to be anxious to speak to a lady in the body. Speaks of Dora, Dorothy, Gladys. He says: 'Never mind about me, but do, for heaven's sake, give this to them. The whole bulk of the dirigible was entirely and absolutely too much for her engine capacity. (Then the voice of the medium changed and an entity announced that he was Flight-Lieutenant H. Carmichael Irwin, captain of the R-101. He was very agitated and in a long series of spasmodic sentences gave the listeners a detailed and apparently highly technical account of how the R-101 crashed a few days previous.) Engines too heavy. It was this that made me on five occasions have to scuttle back to safety. Useful lift too small. Gross lift computed badly—inform Control Panel. And this idea of new elevators totally mad. Elevator jammed. Oil pipe plugged. This exorbitant scheme of carbon and hydrogen is entirely and absolutely wrong. To begin with, the demand for it would be greater than the supply. Also let me say this: I have experimented with less hydrogen in my own dirigible with the result that we are not able to reach 1000 metres. With the new carbon hydrogen you will be able to do that quite easily. Greater lift in than helium. Explosion caused by friction in electric storm. Flying too low altitude and could never rise. Disposable lift could not be utilized. Load too great for long flight. Same with SL 8—tell Eckener. Cruising speed bad and ship badly swinging. Severe tension on the fabric which is chafing. Starboard strakes (?) started. Engines wrong—too heavy—cannot rise. Never reached cruising altitude—same in trials. Too short trials. No one knew the ship properly. Airscrews too small. Fuel injection bad and air pump failed. Cooling system bad. Bore capacity bad. Next time with cylinders but bore of engine 1100 c.c. but that bore is not enough to raise too heavy load and support weight. It had been known to me on many occasions that the bore capacity was entirely inadequate to the volume of structure. This I had placed again and again before engineer—without being able to enlarge capacity of Diesel twin valve. Had this been interchangeable with larger capacity, we might have made it. But the structure no good. That actually is the cause, not gas, did not allow mixture to get to engine—back-fired. Fuel injection bad.'"

"Price: Crude oil is not inflammable."

"Irwin: This is inflammable. Also, to begin with, there was not sufficient feed—leakage. Pressure and heat produced explosion. (Explosion in cylinders, as entity already informed us that explosion on crashing was caused by friction in electric storm?) Five occasions I have had to scuttle back; three times before starting not satisfied with feed. Already a meeting, but feel desirous to put off and

set our course and overhaul completely against this. Weather bad for long flight. Fabric all water-logged and ship's nose is down. Impossible to rise. Cannot trim. You will understand that I had to tell you. There were five occasions I have had distinct trouble—new type of feed absolutely and entirely wrong. Two hours tried to rise but elevator jammed. Almost scraped the roofs at Achy (?). Kept to railway. At inquiry to be held later it will be found that the super-structure of the envelope contained no resilience and had far too much weight in envelope. This was not so until March of this year when no security was made by adding of supersteel structure. I knew then that this was not a dream but a nightmare. The added middle section was entirely wrong—it made strong but took resilience away and entirely impossible; too heavy and too much over-weighted for the capacity of engines. From beginning of trouble I knew we had not a chance, knew it to be the feed, and we could never rise. I am anxious about the health of a lady and child—am very worried over everything private.”

“Medium’s voice changes, *Uvani* now speaks: ‘He does not come to us.’ He says: ‘Bore, capacity, feed and gas. We could never rise.’ (Medium relapses into silence and after a minute or so’s pause, *Uvani* again speaks and ‘Irwin’ entity appears to have gone.)

#### The Official Attitude

“Immediately after the experiment, the shorthand notes were transcribed and copies of the protocol handed to various persons, on request. The Air Ministry is in possession of a copy of the report; and its existence was made known to Sir John Simon who conducted the public inquiry into the disaster.

“It was not surprising that when the existence of the ‘Irwin’ protocol became known, it caused considerable interest at Bedford, where the R-101 was built. Mr. X, an officer, read of the existence of the ‘Irwin’ protocol in Mr. Price’s article in ‘Nash’s Magazine’ (January, 1931, published December 16th, 1930) and wrote to the Laboratory asking if he could peruse a copy of it.

“Mr. X. was invited to visit the Laboratory and give his impressions and comments of the experiment report, especially in regard to the technical details, terms and phraseology.

#### Officer ‘X’S’ Comments

The British journal thereafter gives a sentence-by-sentence analysis of the protocol by Officer X. Three of these comments with the quotations analyzed follow:

“*Quotation:* This exorbitant scheme of carbon and hydrogen is entirely and absolutely wrong.

“*Official comment:* At the time of the R-101 flight, a series of experiments was contemplated with the idea of burning a mixture of hydrogen and oil fuel. (i.e. of carbon and hydrogen; commonly known as hydrocarbon). This was to form the basis of proposed experiments. The hydrogen would have been obtained from the gas bags, and the carbon from the oil fuel of the ship. For the purpose of this experiment at Cardington, a special gas main had been installed from the gas plant to the engine test house, to be utilized there in conjunction with oil fuel. No experiment had actually taken place at the time of the flight, but preparations were in process. This would have consisted in a highly technical and important ex-

periment—and would be unlikely to be known of outside official circles.

“*Quotation:* It had been known to me on many occasions that the bore capacity was entirely inadequate to the volume of the structure.”

“*Official comment:* This language is technically correct, and *might* have been Irwin’s opinion. It is an opinion that could only be expressed by an expert in the subject, and not one that would be on the lips of the ‘man in the street!’

“*Quotation:* ‘Almost scraped the roofs at Achy.’

“*Official comment:* Achy is not shown on ordinary maps. But it is shown on special large scale ordinance flying maps such as Irwin was in possession of. Achy is a small village, 10 miles north of Beauvais, and would be on the R-101’s route. It was stated in evidence by French officials (though their evidence was discredited) that at Poix (14 miles north of Achy) the airship was seen to be only 300 feet from the ground.

#### Hypotheses Presented

“It is not the intention of the compilers of this report to discuss whether the medium was really controlled by the discarnate entity, Irwin, or whether the utterance emanated from her subconscious mind or those of the sitters. ‘Spirit’ or ‘trance personality’ would be equally interesting explanations—and equally remarkable. There is no real evidence for either hypothesis. But it is not the intention of the writers of this report to discuss hypotheses, but rather to put on record the detailed account of a remarkably interesting and thought-provoking experiment.”

## The Olympian Liberal Conference

A NOTABLE event of the Olympic season in Los Angeles, California, U.S.A., will be the Olympian Conference of Liberal Religion to be held in the First Universalist Church, corner of Hoover and Alvarado streets, July 31 to August 14, with sessions every evening except Saturdays.

Cooperating agencies include the National Federation of Religious Liberals, the Laymen’s League of the Unitarian Denomination, the Universalist General Convention and the Los Angeles Fellowship of Liberals in Religion. The program will feature addresses on religion and human relations, a banquet and programs of music, drama and dancing of different nationalities. Dr. Sheldon Shepard, minister of the First Universalist Church, is chairman of arrangements. All meetings will be open to the public.

## Eastern Editor’s Demise

IT is with deep regret that we have just learned of the passing May 24th, of Harry S. Kinkel, Associate Editor of “Psychic World.” His sincere endeavors in the work of Spiritualism will be missed, especially by his wife, Jennie M. Dawes Kinkel, editor of the same magazine. He was her helper in the splendid work she is doing. The “Psychic World” has always been a fine, clean, constructive magazine doing a genuine service for the Cause of Spiritualism. We extend our sincere sympathy to Mrs. Kinkel. May she carry on!

# The Magnificent Depression

By ANNETTE W. SCARBOROUGH

*"Verily, the lust for comfort murders the passion of the soul, and then walks grinning to the funeral."—The Prophet.*

FOR three years or so, the world has been experiencing what it pleases to call a 'depression.' There have been many 'depressions' throughout the history of every nation, but the striking feature of this one is that every part of the globe is involved. No single stratum of civilized society but has experienced a startling, simultaneous sinking of its basic levels.

Another outstanding feature of this depression is that despite much private and public calculation and discussion, with world-wide gathering of data and statistics, there is no accepted theory as to just what brought about the condition. Every one seems to have an individual idea, but where that idea may fit conditions in one country, it will not apply with equal force to the situation existing in another country. Yet the financial ship in that other country is likewise in the stupefying embrace of the doldrums. The rich, with a few exceptions, are no longer rich. The well-to-do are no longer doing so well. And the poor are desperately, pathetically poor.

The mass-psychology of every nation is apathetic under this burden. The world-mind, apparently, cannot free itself from the 'depression' thought any better than a submerged diver, entrapped by a giant octopus, can extricate himself.

Despite frantic exertions of the best financial brains of all nations, acting together as they never acted before, to bring about so-called normal times, the 'depression' persists. No group of international financiers has been able to break, or agree upon any method of breaking the depression's strangle hold on the treasuries of the world. To the student and detached observer, (if there be one!) this makes it quite the most interesting economic phenomenon within recorded memory. A perspective of these facts is bound to make the philosopher wonder; and may make the man of unstable mind think the world is surely approaching some cosmic catastrophe.

Probably there is no more destructive agency where man's spiritual grade and stamina are involved, than uninterrupted affluence and comfort. More insidious than infection, stealthily as hidden virus, the lust for luxury and ease develops. Like foul gangrene it lays waste the vital fibres of character. It is so easy to relax and loll when cushions of down are placed beneath us. And the longer we loll, the less inclined we are to get up. Our larger impulses lose their potency to stir us into action. Our spiritual aspirations cease to strain after ultimate reaches. Complete sensuous satisfaction envelopes us, to our inevitable degeneration.

Recalling the world-figure of the prosperous man in the years preceding the depression, one is forcibly reminded of the general appearance of an individual suffering from

that fatal disease, "Too-much-itis." Pot-bellied, pasty-faced from excessive quantities of ill-chosen food; gouty, rheumatic, arthritic, short in wind and shorter in heart; nerves a-jitter from drug-taking—what a spectacle! What would a sane physician prescribe for such a patient? ABSTINENCE. And what will the patient do? Lift up his voice in frantic protest and lament! With bleary eyes he will look upon the heaped-up plate and flowing cup. His spirit will totter and tremble before the onslaught of temptation. While devils of gluttony and self-indulgence prod and push and pull him toward surrender, the angels of the Most High are tense with prayer for their poor brother still shackled by the flesh. Aware that indulgence has deprived him of resistive power, sometimes they take pity on him. They remove him, for a season, from temptation. By enforced abstinence they deprive him of all means of yielding. And Time and Abstinence are not mocked. In due course, convalescence ensues, despite the patient's rebellion. One day he finds himself in a state of new vigor and hardihood. Gone is the unsightly rotundity and in its place is contour, lean and fine. Flabby muscles have turned to steel withes. The faculties of brain and spirit functioning normally. Life suddenly becomes a joyous, singing thing. The man, grown well, extols the wise physician. He shouts magnificats to the rigors and chastisement of abstinence.

Since enforced abstinence proves so salutary a thing for a sick man, may it not, likewise, be a good remedy for a sick world? Since the shrewdest minds of the world have failed to determine the cause of the depression, may it not be that there is an Unseen Cause for it? May there not be an inscrutable, inexorable Force which has brought the world to its knees, so to speak? A Force which will maintain the present conditions, negating all puny mortal efforts at readjustment, until abstinence has had time to work its cure?

Oahspe says: "When man has searched in vain for a reason in material things, let him turn and search for an Unseen Cause."

From the tiniest material structure to the largest, matter is, in every instance, impotent, per se. It is merely the subject acted upon by something else. Whatever that 'Something Else' is, the corporeal senses of man do not encompass it. Man's material activities, from the lifting of his eyelid to the subjugation of earthly elements are but the consequences of impelling Force, not within the grasp of his bodily senses. Without variation, throughout every department of existence, that which is seen is, of itself, impotent. That which is potent, is unseen. It is the Unseen Cause.

Another statement from the same profound revelation, Oahspe: "The Creator hath said, two precipices have I

left open for testing man's strength, and they are great prosperity and great adversity."

Man's reactions to these two states of being—great prosperity and great adversity—are obviously acute. Wealth will show of what a man is made. Like the beggar on horseback, he becomes overbearing and arrogant; profligate, lazy and altogether worthless to himself and everyone else, if, in his character, there are not well developed the saving sinews of temperance, decency, discretion. And surely the testing crucible of honor, wisdom and courage is poverty.

Temperance, decency, discretion; honor, wisdom and courage—primal elements of man's spiritual constitution! In case of one of them being absent, the final compound will not measure up to requirements. Man will not attain to his utmost possibilities. What, the question arises, are man's utmost possibilities? What are his capacities? What, in short, is man's ultimate? The highest state of which the most highly developed man can conceive, is a splendid approach. But finite mind faints before it begins to apprehend the destinies the Infinite Mind plans for it.

Again in Oahspe, the Almighty, addressing one of His exalted angels, says: "I say unto thee, the merchant shall be bankrupt. The king shall fail; the general be overthrown; save they know My power, they cannot learn; save they feel affliction, they will not help one another."

The magnificent depression! Three years of enforced abstinence for a world grown flatulent with material prosperity! What greater boon could have been granted us? Would any of us have chosen such remedial measures? Assuredly not. To search then for an Unseen Cause may not be so far amiss. And to strive to grasp the strong, clean hand of the Good Physician!

Viewed from this angle, it would seem that His chosen patients are those who, having great possessions, have lost much. The man of wealth who has lost houses and lands; the pampered idle woman who finds herself forced to learn the ways of her own kitchen; the frolicking, completely irresponsible sons and daughters of the rich—for all of these, when they rally from their dire bewilderment like patients struggling out from the fogs of anesthesia, there awaits a time of health and strength and gladness exceeding anything that they have ever known. Certainly upon these, major operations have been performed. To them, the time of abstinence has been truly terrifying.

When the present economic situation finally does evolve into what we consider normal, the aggregate profit in world-character should be noteworthy. Significant changes for the better are already to be noted on every hand by the thoughtful observer. Here and there are individuals who already realize they have gained immeasurably as the result of stringent limitations. These people are invariably happier and wiser than they were. Nor are they necessarily people who, in the beginning, did not complain as loudly as the rest. But they are more apt at learning! Others are still so engrossed in the struggle to force adjustments that they have not the time to take spiritual inventories. But the struggle is the thing, and the day of recompense merely awaits their realization.

It might be said that only two classes of individuals have not benefitted by these times of economic stress, namely the rich, who, by some means or other, have grown richer; and the constitutional mendicants. For them the

## Reception to Mrs. Garrett

FELICIE O. CROSSLEY, Editor of *The Forum of Psychic and Scientific Research*, on the afternoon of July ninth gave a tea honoring Mrs. Eileen Garrett, Britain's noted psychic, who is now in Los Angeles under the sponsorship of the Los Angeles Section of the American Society for Psychical Research. The affair was distinguished by the rare hospitality which marks all occasions whereon Mr. and Mrs. Crossley assume the roles of host and hostess.

A notably interesting company of thirty-nine guests attended, representing many of the important branches of our social, artistic and literary life. Mrs. Garrett was accompanied by her lovely daughter, Miss Babette Garrett. Mr. Hamlin Garland and his daughter, Mrs. Johnson, were present, as were Mr. Glenn Palmer, Editor, and his wife, Ruth Kimball Palmer, the sculptress. Mr. Hal Rush and his exotic wife, Judge Minor Moore and Mrs. Moore, and Judge Lewis Howell Smith and Mrs. Smith, of the Superior Court were noticed, as were Ransome Sutton, noted scientific writer, and Mrs. Sutton. Great pleasure was afforded by the psychic musical renditions given by Mrs. Treva LaMar. Owing to an unfortunate mistake as to the address, Count Louis Hamon, known internationally as "Cheiro," failed to attend, but his personal greeting to all was telephoned when, owing to the error, it grew too late for him personally to reach the Crossley home. Dr. Cecil Reynolds, noted brain specialist, also expressed regret because of a prearranged vacation engagement at Lake Tahoe.

Other guests included Dr. and Mrs. Lowell C. Frost, Mr. and Mrs. Sterling C. Lines, Mr. and Mrs. W. Armstead Collier, Dr. and Mrs. A. T. Piercy, Mrs. Thomas G. Patton, Mrs. Ivy Crane Shellhamer, Dr. Henry J. Gordon, Fred H. Skinner, Mrs. Lela W. Sherman, Mrs. Lillian Charteris, Mr. Mel Wharton, Mrs. Nan Maxwell Miller, Mrs. Mary Shultz, Mrs. Marion S. Berry, Mr. and Mrs. Verne Hiner and the undersigned.

—Annette W. Scarborough.

day of wrath has yet to come.

When the bountiful season is upon the world again, the best of us will do well to watch our step! If we have learned well the lessons of abstinence, and grown sturdy in temperance, decency, discretion, we shall proceed with security and rejoicing. If we have not, the very ground beneath our feet may again be cloven in twain by an Unseen Cause, and the strong, clean hand of the Good Physician may once more lay us low.

"Save they know My power, they cannot learn; save they feel affliction they will not help one another."

## Psychic World Monthly

"Nothing Higher Than Spirit"

Founded by Chas. H. Leitenberg, Now published by  
JENNIE M. DAWES KIRKEL, Editor  
663 N. 12th Street Philadelphia, Pa.

Subscription \$1.00 a year, Foreign \$1.25  
Single Copy—10 Cents

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



# What Is Liberalism in Religion?

By SHELDON SHEPARD

*Minister of the First Universalist Church, Los Angeles*

WHAT slaves to words we are! The demagogue and the jingoist have among their strongest weapons the blindness of persons who fall promptly into line at mention of the proper word. Political slogans, campaign shibboleths, religious pet phrases, are all used to whip the masses into line.

It is the general custom to label our own theories with words which seem to us complimentary and stigmatize views we oppose by attaching to them titles of opprobrium. There is no sound argument in shouting such words as "Red," "Dole," "Cross," "Veteran," "Progress," "Fundamentalist," "Liberal," or any other of the signals set up to shoo us in the direction the agitator would have us go.

But such methods do get results. One day a man came into our church, which displays the word "liberal" in large letters, and stopped to say vigorously, "That word kills this church for me. I don't want to have anything to do with that kind of religion."

On the other hand, a visitor once exclaimed, "O I love liberal religion, don't you?" and then launched into a flood of dogma and invective that seemed to me to be as far from liberalism as the politicians are from attacking the cause of depression.

Probably neither of these individuals had the slightest concept of what I mean by liberalism in religion. By virtue of their slavery to the word, of which they hold erroneous ideas, their hearts were deterred from search and their minds closed to truth. Our question, "What is Liberalism?" is very properly raised. Indeed it would be well if every time there is an attempt to influence us by the use of a word, we should first seek a definition. "What is patriotism?" "What is Bolshevism?" "What is prosperity?" "What is a dole?" "What is religion?" If we could secure a clear definition of the words with which we deal it would from many a trouble free us, and foolish notion.

"Liberal" being, in the minds of some people, a good word, it has naturally been appropriated for use in places where it does not properly belong. It may be well for us to look at some of these things which liberalism is not.

First, liberalism does not consist in the willingness to be called liberal. While there are those who refuse to be so labelled, many do adopt the term. That action does not make us liberal. It is possible for one to wear his label of liberalism with the rankest sort of illiberalism. And one who shies from definite association with the word may manifest a great deal of the spirit. One's liberalism is not to be judged by his description of himself.

Secondly, liberalism is not unbelief. Nothing can be more illiberal than some forms of determination not to believe, or a disbelief which refuses to see the element of good in doctrines most of which are disapproved. A liberal will have many convictions, in the truth of which he profoundly believes. Disbelief is of itself neither more nor

less liberal than belief. One may even lose his belief by becoming less liberal.

Thirdly, liberalism is not indifference. Many persons fancy they are liberal because they do not care. A true liberal cares deeply for the advance of truth. Of all men he should be the least indifferent to the turn of events or the progress of thought.

Fourthly, liberalism is not at all a matter of doctrine. We often speak of a "liberal theology." In reality one theology is no more liberal than another. The word refers to the attitude of mind and heart with which one arrives at and holds his doctrine. Rankest narrowness may be manifested in the promulgation of a doctrine which seems liberal. To be sure, the fundamental principles of liberalism may be stated as one's doctrine, in which case *that much* of his doctrine is liberalism. But that will include only certain broad fundamentals which leave still unformed his interpretation of the universe, his rules of conduct and his religious practices. Their development may take any course, and going their divergent ways, the liberals are still liberal.

Having thus cleared the ground of a few notions commonly held with reference to liberalism, let me state the principles of liberalism as I understand them. I think I can name four characteristics which constitute any one a liberal, regardless of his unbelief or doctrine. Without any one of the four characteristics one is not truly liberal, no matter how loudly he may so advertise himself.

First, the liberal is one who loves truth rather than his present understanding of the truth. He has a creed, but it never stands in the way of truth. He is desirous of changing his mind, on the authority of evidence. Accepting no authority but the conviction of his own reason by evidence, he seeks to follow the truth as it is shown to him. He is therefore a man of changing convictions and interpretations. He does not try to pour new wine into old bottles in order to hold the shell of former convictions, but boldly throws away the old bottles when their purpose in his life is served. At one time I tried to express the attitude of the liberal toward his creed in the following verse:

Not the old because it's old,  
Nor the new because it's new,  
But at dawn of every day,  
Choose the true because it's true.

And at night, with truth outgrown,  
Purpose served, its duty done,  
Put it by, to choose again,  
Lighted by tomorrow's sun.

Secondly, the liberal looks with sympathy and understanding upon the beliefs and practices of his fellows. He understands there is some good in everything, and he seeks

to find it. He will offer evidence which seems to him to disprove another's position, but he will never demand that the evidence be accepted. He will not think that all progress lies with him and his cohorts, for he is possessed of that tolerance which is an active appreciation of the minds and hearts of others. For any opinion to be sincerely held by any human being is enough to give it sacredness in the mind of the liberal. The sanctities of age and authority have no weight with him, but he bows before the devotion of a single heart. He has that kind of tolerance.

Thirdly, the liberal believes utterly in freedom. To the very limit of possibility he would take for himself and guarantee for all others freedom of conscience, thought, speech and conduct. He would never win his point by coercion. He believes in life and truth enough to trust them in open field. He believes in freedom to the uttermost for the man who disagrees with him. A so-called liberal who would close the mouth of an opponent is the worst of illiberals. The true liberal will not take his creed or his rule of conduct from any ecclesiastical authority. Nor will he exercise such authority over another. He believes in freedom.

Fourthly, the liberal is characterized by a universal good will. He has conquered his prejudices of race, color, tongue, class, party and belief. He has risen above his petty antipathies. He is a master in the kingdom of his own soul, so that he can extend to every child of man his thoughts

of good will. He feels himself a part of life, a brother of the clod and the stars. He sees a part of himself in everything, and will never needlessly destroy. He will not accept his own happiness at the expense of another's joy. He will not accept good fortune except as it adds to the good fortune of all the world. He will not seek additions to the values of his life except as they are genuine additions to the values of the world. He will not profit at the expense of any other. His life is an expression of kinship and good will toward all creation.

If anyone has thought that liberalism is a matter of lightly shifting the gears of mental machinery, let him disabuse his mind of the error. Liberalism is a goal to which one may set himself. It is an achievement for which one may strive. It links one with all his fellows in sympathy, understanding and cooperation. It lays upon his back the lash that falls upon every slave, and penetrates his heart with every wail of woe the world around. It identifies him with the whole process of creation and evolution.. He must dare to stand alone in the freedom he demands for every person. In the face of bitter antagonism, he must keep his tolerance and appreciation. Catching his stride with the sweep of the mighty movement of the currents of life, feeling his oneness with it all, expressing good will to the universe, he goes on manifesting that spirit by which some day humanity will find its way to its kingdom of truth, freedom, peace and happiness.

## The Research of the Commonplace

By LOWELL C. FROST

*"We of today are waiting for the man who will make understandable and usable that force—greater than electricity—the power of mankind's soul."*

THIS is the day of the two-hundred-inch telescope, the million volt x-ray tube, the cosmic rays, and the weighing of the electron. We are not content with the exploration of our own universe; we must catch the light from the uttermost nebulae, and make it pay an import duty of knowledge as it enters our borders. We must minutely scan the signatures of the remoter suns in our spectroscopes, and from that writing deduce their characters, their ages, and their destinations.

In such research we must supplement our short eyesight with the ultra-telescope, the ultra-microscope, the ultra-spectroscope. We must use the light rays that we cannot see, the infra-red and the ultra-violet, upon photographic plates especially adapted for the recording of the messages that each set of waves brings to us.

We are frantically striving in almost every field of science and in practical life to project our intelligence away from where we are. We want to find out what is at the back of beyond. In our minds we must extrapolate our direct observation and deduction with Einsteinian generalizations in the n-dimensions of ultra-mathematics. Even in our hearts we seek to discover the fulfillment of desire beyond the conscious, in the unknown hinterland

of our souls. Art, music, religion, and philosophy, all seek to evade the Here-and Now.

This is not, however, one of the well-worn tirades which sees in the present only its decadence, and in the past only its greatness. We know that much of the future's civilization depends upon necessarily elaborate researches of today. We dare not say of any single, sincere research of science that it is too remote from life to contribute in some vital way to our progress. But is there not an evident tendency for much of today's research to be centrifugal and away from that center which is man's life? Are not many seekers really escapists who, consciously or unconsciously, direct their search away from the reality and the commonplaces of today, and toward almost any point beyond the horizon?

Let us seek as a contrast another type of research. In 1832 Michael Faraday took three common things: a small steel magnet (known since Elizabethan times), a piece of copper wire (known since the early days of Egypt), and a compass (known in Europe since 1300). By coiling the wire, and pushing the magnet in and out of the coil, he found, by means of the compass, that a current of elec-

*(Continued on page 27)*

# What About Psychic Research?

By HAL RUSH

*"An aggressive curiosity is a poor tool for the psychic investigator."*

NEVER before has the world been so absorbed as now in those reputed uncanny occurrences classified as psychic phenomena. Every person has had hunches, premonitions or dreams, and scarcely one of us but has hied, some time or other to a medium, psychic, numerologist, palmist, card reader, clairvoyant or astrologist to find out what fate had in store.

Because of the very great interest in psychic phenomena groups and bodies and organizations for the study of phenomena have been formed throughout the world. So widespread has the interest become that material-minded scientists reluctantly have turned a heretofore deaf ear in an effort to explain, if possible, psychic things.

There can be but one attitude held by the true investigator. He must base his hypotheses upon what phenomena he has actually seen or heard and the conditions governing them, and not attempt to interpret the phenomena by an explanation already formulated. Theories must follow facts! Never attempt to fit facts to theories.

Psychic phenomena—in its mental aspects at least—lies exclusively in the psychological field. Any attempt to explain it on an absolute material basis is doomed to failure, and progress in experimentation will be made only by men versed in the study of the mind. Psychiatrists, psychologists and analysts will go much further in the investigating field than material scientists.

Students of the occult know that the world is governed by immutable law. There are laws governing the production of psychic phenomena, but only scant attention has been paid them. Investigators apparently prefer to watch sporadic cases of the phenomena instead of reproducing conditions which in the past have been necessary to the production of the phenomena.

An antagonistic frame of mind is not conducive to production of psychic phenomena—which is a subtle thing—nor is it a guarantee against charlatry. An aggressive curiosity is a poor tool for the psychic investigator. A medium should receive the same consideration in psychic experimentations as the scientists give to the apparatus in his laboratory. The medium, psychic or sensitive is as necessary in investigating the realms psychic as a telescope is necessary in charting the heavens. A wise and experienced psychic researcher will first seek to win the respect and confidence of the medium, knowing it is the most important step.

Psychic phenomena lies in two great fields, the mental and the physical. Mental phenomena falls under the somewhat arbitrary headings of premonitions, hunches, trance, clairvoyance, clairaudience and psychometry. Physical phenomena comes under the headings of apports, levitation, trumpet, materialization and ectoplasmic.

To apply identical methods of investigation to these various phases and expect results is as futile as to hope that

atoms can be measured by a telescope or stars by a microscope.

Practically all of the physical phenomena is produced in a dark room, either in total darkness or with a small ruby light—the conditions required being much the same as those necessary to the development of photographic plates. All of the mental phases of mediumship can be demonstrated in the light, although they can also exist in the dark. Because physical phenomena must nearly always be produced in the dark, it opens the way for the perpetration of chicanery, which, not infrequently, occurs if the genuine fails to manifest.

Therefore, no psychic researcher can do justice to his work until he has some knowledge of the various phenomena and their conditions which he is to investigate. A miner searching only for gold, and unfamiliar with other ores, may overlook many other precious minerals. Fifteen years of investigation and production of psychic phenomena have taught the writer at least a few important things relative to psychic research which we are trying to convey in this treatise.

In the production of all *genuine phenomena* the medium first must have psychologized himself into the belief that he can produce the phenomena. Andrew Jackson Davis, the Poughkeepsie seer, who was experimenting with mesmerism and hypnotism in 1850 repeatedly had himself hypnotized and through suggestion produced phenomena startling in character and positively disconcerting in their accuracy—with all elements of fraud effectively barred. Evidently he was able to psychologize himself—self hypnotism—and was able to produce identical phenomena. He chose to call this hypnotic condition the "subliminal state." While in this condition he was able to predict the future, scan the past, observe occurrences at a distance, diagnose disease and prescribe cures—all without any training and with the sole condition of being psychologized. He produced the most astounding phenomena and has declared in his book "Nature's Divine Revelations" and "The Seer" that much of the phenomena can be produced without contacting disembodied entities. Andrew Jackson Davis, incidentally, is the god-father of modern Spiritualism.

This hypnosis, either induced by the sensitive himself or another agent, has various degrees of intensity. In its deeper aspects it is called trance, and may even go so far as the cataleptic state. Usually, however, the trance is slight, the sensitive apparently in full possession of his faculties, being merely the physical instrument for the manifestation of the phenomena. Whether the phenomena is produced by the sensitive himself, consciously or unconsciously, or by a disembodied entity using the body of the sensitive, is the basis of difference between the Spiritualists and others who hold dissimilar hypotheses.

The investigator should be very cautious in making snap judgment. The phenomena is so subtle that extreme caution must be used in classifying it.

Practically every one has seen demonstrations of phenomena, professionally and otherwise and has himself often been able to share personally in psychic experiences. He has had dreams, hunches, premonitions and many uncanny things told him by sensitives. What are these things?

Psychometry according to the best authorities is the sensing of events and conditions past, present, and future, using as a basis for the production of the phenomena some article—a ring, watch, jewelry, letter, etc.—which has been in intimate relation to the person giving it to the psychometrist. The sensitive then tells the impressions he feels! Psychometry then is the super-development of the sense of touch.

Clairaudience is the sense of hearing developed to a high degree. A clairaudient person can hear music assertedly produced extra-mundanelly, and it is the clairaudient person who hears the so-called spirit voices. It is a faculty which is inherent in some individuals and developed in others.

Clairvoyance is the development of seeing to its 'nth degree. A clairvoyant person can see events which have transpired in the past, at a distance, in the present, and in the future. It is the clairvoyant phase which raises the great question of the relativity of time. Clairvoyance has many phases, and a clairvoyant also may be clairaudient and a good psychometrist. The clairvoyant reverie usually is induced by music, auto suggestion, hypnotism or by gazing in a crystal. All of these things are but aids to entry into the "subliminal state."

In materialization the medium must enter the deep trance state and then the materialization or etherialization of the asserted spirit takes place, ectoplasm or vital force of the medium being released and shaped into form by the thought of the so-called disembodied entities. Of the many phases of mediumship this perhaps is the most easily duplicated by fraudulent methods. While more or less spectacular, the fact that the phenomena must be produced in the dark has made many investigators avoid it. It is a phase that requires intensive cultivation, and much "level headedness" upon the part of the investigator.

In trumpet manifestations, in which the trumpet is levitated, the dark room also is required. A circle is formed, the usual seance formula takes place and the asserted trumpet manifestations begin on most occasions. Several explanations of the genuine phenomena are offered: The Spiritualistic one is that "conditions" make it possible to levitate the trumpet and to allow the "spirit" to talk through it. The other is that sufficient nervous energy or vital force is generated through the circle to levitate the trumpet. A third explanation is that the "trumpet medium" seizes the trumpet under cover of darkness and talks through it, imitating the voice of "spirit" departed of those sitting in the circle. Voices, it is said, can be produced through the trumpet in the light, the medium holding the trumpet in her hands.

In apports, also a physical phenomena, the "medium" is used as a battery and physical substances are dematerialized from a distance and brought to the presence of the medium and rematerialized. Flowers and letters usually are

apported, although there are instances on record where growing plants, roots and all, have been brought into closed rooms. Belief in this, of course, must be based on the reader's opinion of the integrity and incredulity of those relating the incidents.

Most investigators of psychic phenomena are familiar with the ouija board in which one or more sitters place their fingers upon a little tri-legged stool which races around to the letters of the alphabet. Such a thing is possible without conscious action upon the part of the sitters according to Pearl Curran of "Patience Worth" fame. The point under debate is whether there is a "force" generated by the sitters which spells words and sentences through action of the subconscious mind, or whether disembodied entities use the sitters to perform the writing. The writer, personally, has been able to make a sentence which later was written out on the ouija board by another individual—the writer's hand not touching the board. In terms of mathematics this proves little other than that two and two make four—but three and one also make four. What makes an ouija board operate yet is to be successfully explained.

In the investigation of psychic phenomena *nothing must be taken for granted and the investigator should be chary of making hasty judgments*. The sole hope of investigators lies in the mediums who must either be taken from the ranks of Spiritualists or developed in psychical research societies. With them the investigator may get somewhere—without them nowhere!

## The Universal Service Club

ALTRUISM and humanitarianism are almost synonymous terms, and both are the ultimate aim and goal of the Universal Service Club whose headquarters is at 620 Hollingsworth Building, Los Angeles.

This unique organization is capitalizing on the well-known truism that we can help others while helping ourselves. Knowing that men are more selfish where their pocketbooks are concerned it appeals to its members by saving dollars for them, incidentally making a small profit on all goods or service provided through its departments. This fund is used to help the unfortunates in some constructive way. In other ways employment is provided. The Club acts as a contact agent between the professional man, the wholesaler, the manufacturer and the consumer, who incidentally is the member. Thus the club saves the member the money that usually goes to the "middle-man," and yet provides the highest type of service. It allows the members a liberal percentage of the saving effected as a discount on all purchases. The balance of the profit is put into a fund to be used in altruistic work among the needy. No profit is kept for the organization nor for any individual concerned therewith. The small honorarium or membership fee paid quarterly by each member is used for the overhead office and store expense, any surplus over which reverts into the general fund for the relief of unemployment and hunger. All services are accompanied by a guarantee for quality. The club can supply your need in any direction, whether it is a dentist, marcel, doctor, groceries, clothing, et cetera. For further particulars write the headquarters at the above address.



# Among My Souvenirs

By MARY RIDPATH MANN

*A series of articles by this well-known Writer, Lecturer, World Traveler and Playwright, President of the Chicago Society for Psychical Research and former editor of "The National Spiritualist."*

## IV

ONE of the writer's most delightful memories centers about her first adventure in journalistic wayfaring in a foreign country. Seldom indeed does one's first shot land the Prime Minister, yet such was my experience.



Mary Ridpath Mann

"What's in a name?" asks Shakespeare. "A rose by any other name smells as sweet." Maybe it would. Also—maybe it wouldn't! For instance I have a distinct hunch that if I wished to establish a business which necessitated financial backing I should stand a much better chance of obtaining the same if I could satisfy those whom I approached that I was the daughter of Andrew Carnegie or J. Pierpont Morgan than if I announced myself as plain Jane Jones. I cherish no arrogance whatsoever because of a somewhat distinguished ancestry, but I should not be playing a square game were I to fail to acknowledge the value and power of my good father's name. It has obtained for me entree to many distinguished people and enabled me to visit many unusual and interesting places which otherwise I should have had to forego.

During the intervals between the writing and publication of his many volumed "History of the World" and the "History of the Great Races of Mankind," etc., my father delighted in writing monographs of great men—Americans such as Alexander Hamilton, Washington, Lincoln, Grant and Garfield, and Europeans such as Gladstone, Disraeli, Bismarck, Voltaire and Victor Hugo. Some of his finest writing is contained in these short, sketch biographies. Finding that my first stop would be London, and remembering that one of my father's books had been written about him, I promptly hitched my wagon to a star and decided that I was going to see the "Grand Old Man"—William Ewart Gladstone.

I found, however, that he was not, at the moment, occupying his town house in London and that in order to see him I should have to make a journey to his country estate, Hawarden Castle in Wales. Afterward I rejoiced that this had been necessary for nowhere else on earth could I have seen him as he really was. Never shall I forget my first glimpse of him. He was most imposing in appearance. Six feet tall, with great breadth of shoulders, a large head, prominent straight nose, deep set flashing eyes, flowing gray hair which in his younger years had been jet black. When Mr. Gladstone rose to his feet he seemed to over-tower the landscape. At the time I visited him he was approaching his ninetieth year,—the last year

of his life. One had but to look at him to understand why they called him the "Grand Old Man." This distinguished statesman, four times Prime Minister of England, was the embodiment, the quintessence, so to speak, of the Victorian Age. His terms of office had not been consecutive. In between them after the manner of a sandwich, had been written the political career of one of the most brilliant Jews in history—Benjamin Disraeli. Mr. Gladstone was the typical, vigorous, hardy Englishman. There was not, even at his advanced age, the slightest quaver in his voice. It still rang when he spoke. His tone was firm, steady, and his manner of expressing himself definite, impressive and dignified. The familiar story of his cutting down a tree at Hawarden when he was eighty-seven years of age is strictly true. I, myself, saw the stump from which it had been severed.

A quaint brass knocker which looked ancient enough to have been brought over by William the Conqueror resounded through the halls when I made use of it and brought the old family butler to the door. In response to my request to see Mr. Gladstone he informed me that the latter was out in the grounds. He would try to find him. I sat in the reception hall in a high-backed chair which fairly shrieked of early England and awaited his return. Presently he reappeared to tell me that Mr. Gladstone would see me in the garden. I followed him down the steps and along the path to the hedge beyond which I could see Mr. Gladstone. He had been reading a book but had laid it aside and was holding in his hand the card which I had given the butler. Engraved upon it was my name and below it the words "Representing the Associated Press of the United States of America." He rose as I approached and before I had opportunity to utter a word he said:

"An American writer whose name is Ridpath has written a book about me. Are you, by any chance—?"

"His daughter," I replied and the gates swung wide open.

The days when I set forth as a newspaper woman were likewise the days when the superiority complex in man had assumed its most colossal proportions. The idea that a woman should presume to discuss political corruption or governmental mismanagement! Today, low are the mighty fallen! Now-adays the experienced editor of the great syndicated press when he wants a big story backed up by real facts sends for his cleverest woman writer and belows at her, "Go and get it!" He knows that when she returns she will bring back the bacon,—not the rind! Once however, just the opposite was true. When I began I was advised (and the advice was sincere) by those who had my best interests at heart to confine myself wholly

to other subjects. This I did. When I returned to New York after a journey all the way around the world and the manager of the editorial office congratulated me and even enthused over the numerous articles of interest I had written I assured him emphatically that the Public Library could not hold the more interesting and far more important stories, historical, political and governmental that I had not written.

While I sat visiting with this great Englishman I thought of the thing to which he had given so many of his years of effort, the absorbing interest of his political life—Home Rule for Ireland. From 1869 until 1898 he fought to have the bill passed by Parliament. Neither Charles Stewart Parnell or Premier Asquith had any better success. In 1914, the year in which the Great war broke out, a Home Rule Bill was passed. In 1920 another bill fostered by David Lloyd George, became a law, but—it separated north from South Ireland. Today, the Catholic south (Irish Free state, under Eamon de Valera) and the Protestant Orangemen of North Ireland are fighting as usual, not only England but each other.

When I look back now over the two hours I spent with Mr. Gladstone I can not help smiling, for I am persuaded that I was quite as interesting to him as he was to me. The young American woman, self-confident, self-reliant, unafraid of life, capable not only of making her own living but of supplying a little family as well, was, I am convinced, a type wholly new to him. This evidenced itself in questions he put to me. Did not my parents object to my traveling alone? Was I not nervous crossing the ocean? He seemed very much interested in my father and his work. What was his custom? Did he do his own writing or dictate to a secretary? How many books had he written? And how long each day did he work? Obviously the small monograph had pleased him. Were we of English ancestry? He listened with much interest while I told him that the first member of my father's family of whom we had any knowledge lived at Berwick-on-Tweed, on the borderland of Scotland, back in the Twelfth century and that within less than a hundred years after the art of printing was developed by Gutenberg in 1453 one George Ridpath wrote and had published a "History of the Border Wars of Scotland," that every two or three generations since had produced an historian of more or less repute and that a study of our lineage brought forth the fact that we had always been a family of idealists, soldiers and sailors, teachers and preachers, writers, musicians, authors and artists, to which Mr. Gladstone replied with the well known quotation "What's bred in the bone will come out in the flesh"—than which nothing was ever more true.

The home life at Hawarden was ideal. Mr. Gladstone did not deny that in their early days they had had their ups and downs and both he and Mrs. Gladstone laughed over a couplet which they had been in the habit of singing

when times were not so good.

"Oh, a ragamuffin husband and a rantipoling wife, we'll fiddle it and scrape it to the very end of life." This they surely did, for Mrs. Gladstone outlived the distinguished husband two years. Both grew old beautifully.

On the table in his study Mr. Gladstone had at least ten books upon wholly different subjects. When I asked him what he considered the greatest element of his successful career, he replied that it was his form of concentration upon the thing of the moment. Pointing to the row of books on the table he said that they, and others like them, had been his salvation, that within five minutes he could become so absorbed in anyone of them that he could completely shut out the world of affairs and that he kept such books always at hand for the purpose of relieving his mind from too great weight of public affairs.

While I look back upon the afternoon I spent at Hawarden with great pleasure I can not help regarding it now as a lost opportunity. I did not know then, however, as all the world knows now, of Mr. Gladstone's life long interest in psychic phenomena and the subject of survival. Yet I do recall distinctly that he told me that the great desire of his life was to become a clergyman of the Church of England and make for himself a career through the medium of the Church. His father, however, had set his heart upon his entering politics and in deference to his wishes he had reluctantly yielded. All his life, his recreational writing had been articles on religion. Perhaps from his study of this subject had been born his conviction that the survival of the spirit of man after physical death is not only

reasonable but logical as well. Most vivid of all my memories of this visit concerns my leave-taking. Mr. Gladstone walked with me down the graveled path to the entrance. As I said goodbye to him I expressed a hope that I might be as vigorous, physically and mentally, as he when I should arrive at his years, to which he replied: "So long as the spirit in man which is man, remains young, the body will take care of it!"

The Spirit in man which is man! If Mr. Gladstone had never uttered another word upon the subject this sentiment would have sufficed. As I took my way back to London I could not help thinking of the lines of the poet especially applicable to the Grand Old Man.

"Youth is not a thing of years,  
'Tis a state of mind."

## Minnie E. Crone Wanted

THE Prudential Insurance Company is very desirous of obtaining information as to the past, present and future whereabouts of Minnie E. Crone, Charles Collier or Harry Jennings who left Dayton, Ohio, in 1922. Write any information to Claude S. Milne, 6282 Commodore Sloat Drive, Los Angeles, or telephone him at WY. 9442.

## APPRECIATION

My Dear Mrs. Crossley:

May I voice through the columns of your magazine my grateful appreciation of the many expressions of sympathy, interest and encouragement which came to me during my recent illness? One does not easily forget those who stand by in one's hours of stress.

Sincerely yours,

Mary Ridpath Mann

June 27, 1932.

# Mohammedanism » What Is It?

By FELICIE O. CROSSLEY

*A Sympathetic Statement of the Birth of Islam. The Third of an Unbiased Series of Twelve Articles on Comparative Religions and Philosophies*

**M**OHAMMED, the great Arabian prophet, was born as near as can be ascertained, about April 20, 571 A.D., 541 years after the crucifixion of Jesus. Orphaned at six years old and cared for by kind relatives, his early life was spent in total obscurity until he was twenty-four. As a man he was of commanding mien and presence, of middle height, slender but with broad shoulders and strong chest. He had a high, fine forehead; shrewd, dark eyes, a fine complexion and a luxuriant black, silken beard. Always from a small child he was of a highly nervous disposition and extra sensitiveness—especially to pain, both in himself and others. He also had a particular aversion to many of the tastes and habits of his people.

When he was 24 he won the admiration of a wealthy widow 40 years of age who hired him as a camel driver in one of her several caravans. After a year they became so attracted to each other that they married, and to the end of her life she was a devoted, faithful wife, being chiefly influential in urging him to develop his inspirations.

At that time, and prior to the birth of Mohammed, the Arabs were a wild, plundering race, little more than savages, yet they possessed a strange intermixture of chivalry and courage, and their loyalty to friends and family assured the quality of nobility. It is strange that out of such a combination—where primitivism, gambling, plundering, drunkenness and immorality ran riot—that they should evolve some of the fine philosophic and scientific minds which history records. These, however, were the exception rather than the rule.

They literally had a god for every day of the year in their Sabaeen religion, and their worship was extended to gods, idols, jinns and spirits. The advent of Mohammed on the religious horizon of Arabia changed all this for he advocated one Supreme Deity, Allah, in Whom all was unified. At first this doctrine found great opposition for it conflicted with the existent religions which allowed a great deal of liberty. But Mohammed, coming as he did from one of the most powerful and noble families in Mecca, was not easily discouraged.

About his thirtieth birthday—the same age in which Jesus launched upon his public career—the epileptic fits and hallucinations which had embarrassed him throughout his life became more frequent. He began to hear “voices” and “see” things not seen ordinarily by common senses. He obtained spiritual revelations which urged the people to live moral lives. In many ways he was inspired to improve the conditions of his people so that they might live on a higher plane. Ofttimes he withdrew for long periods of time and went into the solitude to meditate. It was on one of these frequent journeys into the desert and moun-

tains that he is said to have received a visitation from the angel Gabriel who ordered him to read a scroll. Not being able to either read or write Mohammed trembled with fear. And then, from the lips of the angel he heard the words which were later to be embodied in the 96th chapter of the Koran, the book venerated by all Islam, as Mohammed's cult is called.

Telling of his experience to the people the young Arab was accused of being possessed by “evil spirits.” As these dreams and hallucinations became more frequent sometimes whole weeks passed when he was in a semi-hysterical condition accompanied by high fever. At all times he was aware of the presence of angels and held communion with them. In the Spiritualistic terminology he would be called a medium—and a very fine one at that. From the revelations obtained through these periods of illumination a new religion, which was later to embrace millions throughout the world for many centuries to come, was created. Even today Mohammedanism rivals Christianity in numbers.

His faithful wife, who always remained at his side during the “fits,” was his first convert; next were his daughters and other relatives. Then a few friends began to listen to his preachments, and finally the populace began to investigate the claims of the young prophet.

Later, after a series of dissensions and bloodshed because the Meccans were furious at Mohammed's sudden rise to power and spiritual influence, in the city of Medinah largely populated and controlled by Jewish influences, the teachings of Mohammed's revelations were carefully gathered together under the title of the Koran. Because of the Hebrew influence many of the Jewish stories and traditions were compiled in what was to become the holy book of all Islam.

In its complete published form the Koran is composed of 114 chapters which in subject matter lacks even a semblance of continuity. The entire book contains approximately 150,000 words. In it God is invoked under ninety-nine names all of which are of spiritual influence. Many of the stories and characters of the Bible are also incorporated in the Koran, so that the Christian reading the holy book of the Mohammedans will find throughout many familiar names and teachings. If, as is claimed, Christianity embraces many of the teachings of Buddhism and previous philosophies, so does Mohammedanism include many of the Christian doctrines. This is not strange when one considers the close proximity of Palestine and Arabia, and the influence of the Jews on the young Mohammed. Adam and the Garden of Paradise, the Lord, Angels, Moses, Noah, Abraham, Gabriel, Joseph, Mary, the terrors of hell and the bliss of heaven, the resurrection day and other famil-

40,000 people from Arafat. This was his last great assemblage for he died three months later when coming out of the Mosque at Medina. He was 61 years old. Nearly every pilgrim to Mecca has visited his tomb at Medinah. In late years it has been made compulsory to do so in order to become a full-fledged Haji—the name by which a Moslem is called after having visited Mecca and fulfilled all the religious requirements.

In a fine article on Islam and Spiritualism by Horace Leaf, in this magazine, the author gives a comprehensive outline of the spiritual belief of Islam.

## A New Case For Psychical Research

When we did meet her at a college sorority function we heard a strange story about her gifts and their first appearance. Her childhood was the usual healthy, normal one, in which she danced, played and took piano lessons during three summer vacations. Though she played the piano when but six—being, however, unable to read a note—it was not until she was eight that she took her first lessons. She was not, however, particularly fond of music.

After an uneventful girlhood and young married life, things began to happen in October, 1921, completely altering her life. She began to receive automatic writing. At first the messages were of a personal nature purporting to be from friends who had "passed over." She claims to have become aware of influences apparently outside her own consciousness. Gradually there appeared evidences of a supernormal force which quite upset her philosophy of life. Suddenly the personal messages ceased as quickly as they had started and writings of a singularly religious nature were received. Never had she been avowedly religious nor partial to any one religion or creed. Innumerable religious aphorisms about Jesus and God were written by some power influencing her fingers, she claims. Gradually the messages developed into a scientific and philosophic strain. She was told—through automatic writing—to listen for a "voice" and also to watch for "lights." Then the most inexplicable incident of her life occurred.

For two weeks she was confined to her bed by a terrific force. She could neither eat nor drink, nor could she bear seeing anyone but a very dear young friend. Alarmed, her friend watched over her night and day. Any attempt to sleep brought on the sensation of dying. Then things in the room began to move. Pendants on the chandelier fanned as though blown by the wind though all the windows were closed. Then the whole chandelier swayed, moved by an invisible force. The phenomenon was witnessed by others.

Subsequently a terrific sensation tore at her solar plexus, impeding her breathing and causing such agony that death

(Continued on page 28)

(Continued on page 28)

The last pilgrimage that Mohammed made to Mecca was in March 632, A.D. There he preached to approximately



# Spiritualism and Islam

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

*"Muslims cradled science. Modern pharmacy digs its roots into the original discoveries of Arab therapeutics."*

THE more one meditates on the life of the Prophet Muhammed the more does the psychic element stand out. More perhaps than with any other religious genius is spiritual inspiration to be observed with him; and, from the Spiritualists' point of view, it is extremely interesting that Moslems are prepared to admit the fact. There is no pretence that the founder of their religion was an incarnation of God, nor even that he received his inspiration direct from God. They regard the Great First Cause in a light too exalted to claim that He personally inspires anyone except in a purely mystical sense.

They believe that revelations to prophets come through spiritual intermediaries, as that is the only way in which the imperfect mind of man can be brought into touch with the perfect mind of God. The intermediary agent they call "Malak," which means "angel" and originally meant "power." In the case of Muhammed this agent was called "Gabriel," which literally means the "servant of Allah."

Furthermore, they attribute to all true prophets the same agent, so that, to Moslems, all prophets have received their revelation through a "servant of God." They also believe that true prophets come in the spirit of some previous prophet, and hold that the previous prophet that came to Muhammed was Moses, the great Jewish patriarch and leader. In the same way John the Baptist they believe came in the spirit of Elias, the Jewish prophet. I do not pretend fully to understand the significance of this claim, as it does not mean reincarnation and yet it does not seem to mean the independent identity of the two personalities. Connected with the idea is something mystical which evidently raises the subject beyond ordinary logic. But one thing is clear: for all practical purposes there is conceived to be direct communication between the spirit of the departed and the living.

Perhaps we Spiritualists may find in this a great truth which, at this early stage of our discovery, does not make it wise for us to be informed of this subtle metaphysical distinction. I think I can do no better than quote the words of Aftabud Din Ahmad, Acting Iman of The Mosque, Woking, in a letter to me:

"Thus, John the Baptist appeared in the spirit of Elias. This appearance in Islamic phraseology is called 'Zilli' or 'Boruji' appearance or 'Mathil'-ship. It is a kind of reincarnation, but Islam is opposed to transmigration. Holy Prophet Muhammed is regarded by Muslims as the 'Mathil-i-Musa, i.e., a similar spiritual reincarnation of Moses. Evidently this belief gives the Spiritualists a convenient ground for building up a theory of their own to explain the position of Muhammed. To me, who has for sometime been thinking much on the creeds of Islam and Spiritualism, it appears that, excepting in one point, each of them runs into the other. This one exception is that all spiritual com-

munications should be sought, according to Islam, through the Universal Mind."

There is a good deal of sound spiritual sense in this advice which no seriously minded Spiritualist will quarrel with. To seek spiritual communications through the Universal Mind, would not mean that we should not receive communications from our departed friends, but would raise the standard of many students of psychic science to a higher plane. It is doubtful whether scientific investigators who dislike the introduction of religion into psychical research could complain of such an attitude, since recently even eminent scientists, experimenting in purely secular branches of science, have been forced to admit that the orderliness of the known universe compels them to conclude that there is something like a Universal Mind.

Students of comparative religion who adopt the popular idea that Muhammed was far too truculent to have a really spiritual character, cannot deny that the result of his inspiration is almost without parallel in the extraordinary benefits it bestowed upon humanity. Not only did it civilize and unite the Arabs as a race, but it raised them in an incredibly short time to a foremost place among the nations of the world. It virtually opened the minds of people which until then had remained more or less sealed, and enable them for a time to outstrip their Christian contemporaries.

Muslims cradled science. Modern pharmacy digs its roots into the original discoveries of Arabian therapeutics. When the Muslims conquered Spain they civilized it and for hundreds of years made it the most advanced part of Europe.

That Muhammed's message was needed, is shown by the fact that six hundred years of Christianity failed to convince large sections of Asia and Africa that that religion was the true religion. The doctrine of the Holy Trinity inclined to turn them from rather than to religion. This cannot have been owing to the inability of these people to think as metaphysically or spiritually as Europeans, as history conclusively shows that the eastern mind is more mystically inclined than that of the more logical Westerner.

If results justify claims then Muhammed needs no more to justify his. Nor must we forget that whilst Christianity gradually fails to convince even Christendom of the justness of its claims, and certainly fails to convince the more advanced non-Christian races, Islam moves steadily forward.

There are many reasons for this, but none more effective than the simplicity of the claim that there is only one God. All research into the ultimate nature of the Universe inclines to the belief that it is a unity, and that instinctively gives rise to the notion that if there is a Creator he must be One and not several. Whether this will ultimately be justified none can at present be sure, but cen-

(Continued on page 28)

# Your Birth Sign and Its Influence

By ZARAL L'VERNE

*A Sun Reading of Leo—(The Lion)—July 22nd to August 23rd*

**T**HE Sun is in Leo, the fifth sign of the zodiac, every year from July 22nd to August 23rd. It is pictorially represented by the king of the beasts, the lion. It is the second of the Fire triangle and the second of the Fixed square.

In personal appearance the typical Leo, like the lion, is an embodiment of stateliness and pride. The expansive chest, massive shoulders, strong arms and large head contrast noticeably with the more slender but muscular, wiry body. The complexion is florid; eyes large and clear with a penetrating gaze; voice strong and deep.

Leo, ruled by the life-giving Sun, confers upon its natives a noble, ambitious and aspiring nature. To those familiar with astrology they are known as the "smiling Leos." They are genuinely kind, warm-hearted, generous and sympathetic because their emotional nature is deep and from the heart.

People with the Sun in Leo are staunch defenders of those they love, but equally strong in their aversions. They are loyal and true friends, no inconvenience or sacrifice being too great to serve them. If one must have an enemy, a Leo will prove more honorable and magnanimous than any other.

These individuals are usually aggressive and masterful. They make excellent leaders but poor followers. They are fond of power and command but would scorn to take an unfair advantage of anyone. They aspire to positions of rulership, inspiring others by their earnest nature with a respect for their abilities. In all their dealings they have a keen sense of honor and a never failing integrity.

One of the most marked characteristics of Leo people is their generosity. Their impulses are more from the heart than from the head. When their sympathy or interest is aroused they give lavishly of their time, money, or knowledge without thought of self. Their wealth is more in what they give and share than in what they store up. Since it is an occult law that you retain the etheric counter-part of all you give, so they share in the wealth of the universe.

Leo, being a fixed sign, gives its natives great will power and determination so that they are able to over-

come handicaps and obstacles. They are very fixed in their opinions and if they espouse any cause usually they will stay by it and work for it ardently. They never do anything half-heartedly, for Leo being a fiery sign endows them with power, vitality and enthusiasm.

The principal fault of the Leos is a quick, fiery temper. They tend to anger suddenly although often they are just as suddenly appeased. When shown they have been in the wrong they are usually ready to apologize and make amends. They also have an inclination to be bombastic, domineering and tyrannical. When undeveloped they are easily influenced and led into dissipation and extravagance through their feelings. They must learn to harmonize their great powers and be calm and serene.

People born in this sign succeed best where they have authority and responsibility. They dislike unclean or laborious employment. They should never be employed in petty, detail positions. Because of their innate sense of showmanship and their organizing and managerial abilities they are well adapted for many branches of public life. Many actors and actresses come out of this sign, as well as ministers, entertainers and lecturers. They make good doctors, dentists and nurses, giving up all comfort to care for the sick. They often engage in pursuits of a speculative nature—buying and selling, gambling and stock market. Inventors and manufacturers are found in this sign. Many kings and great executives were born in Leo. These people also make good salesmen, providing they have confidence in their goods.

Leo people should exercise the greatest care in selecting a marriage partner. Because they are natural leaders they dislike being advised, commanded or forced to do things. They are especially dependent upon affection and cannot exist happily without it. They are great lovers of home and children. Often when they are not blessed with children of their own—Leo is a masculine, barren sign—they will adopt them. They will not tolerate any reflection on their relatives or children—right or wrong they will fight for them. The most harmonious friends and companions will be found among those born in Sagittarius, Libra, and Aries.

Leo rules the heart, the dorsal region of the spine, the spinal cord and the aorta. These people, therefore, are susceptible to heart troubles, violent fevers and back and kidney troubles. They are also afflicted with aneurism, arterio-sclerosis, angina pectoris and anaemia. They are subject to burns, scalds, cuts, spinal and stomach troubles. The best medicine for Leos is love, peace and harmony. The constitution requires plenty of water, deep, rhythmic breathing, sleep and recreation.

A few famous people of this sign are: Mussolini, H. P. Blavatsky, Arthur Balfour, George Bernard Shaw, Herbert Hoover, Napoleon, Henry Ford, William Powell, Norma Shearer, Clara Bow.

## Your Horoscope Free

**A True Horoscope Will Reveal Your Past and Future**

Your individual horoscope accurately cast and completely delineated. Send your name, date of birth, hour and place of birth. Only an introductory offer.

**FREE WITH ONE BOX OF INCENSE**

This is "positive" incense prepared after an old, esoteric formula. Contains no artificial perfumes. Its fragrant aromatics have been used for many years by mystics and occult students. It is an efficient aid when sitting for psychic and spiritual development. Banishes unwelcome conditions and influences. ONLY 1.00.

**ZARAL L'VERNE**

c/o Crossley Pub. Co., 2303 Miramar St.,  
Los Angeles, California

# An Explorer of the Spirit

By SWAMI PARAMANANDA

*In Commemoration of the Anniversary of Sri Ramakrishna*

**E**VEN through its traditions we gain real spiritual insight into the heart of a nation. So this morning, as we observe the birthday of Sri Ramakrishna, I am reminded of how it represents the heart of India.

Why is it that India honors spiritual men and women rather than those we call "the great"—the conquerors, kings, and emperors? Because her heart beats in a different rhythm. Spiritual art and interest—there is where she lays her accent.

Why should people glorify the memory of a man who wanted nothing for himself, and whose life, if we analyze it from the surface, was of the humblest?

Why should a great multitude come and pay homage to a soul such as Sri Ramakrishna is? I say "is" because such men live; they do not die like ordinary human beings who carry the thought of mortality, and who, fastening their interest to perishable things, also perish, leaving nothing of durable existence. How many do we find, especially in our modern life, who live wholly for God? We may know individuals who think sometimes about God, who have a partial interest along with the many interests of life; but here was one who had no other thought, no other interest.

Racial differences, religious differences, differences of tradition all melt away as we come face to face with real men.

One day, many years ago, when I was only a little lad, I was fired with a thought from Sri Ramakrishna: when milk is churned early in the morning—all fresh and fragrant—the butter comes quickly; it can then be thrown into a body of water and still remain intact. But let a man mix milk with water, and he cannot separate them. Just so—the milk of our life must not be allowed to mix with the water of the world.

He was a spiritual explorer. We have our explorers of sea and land—men who take great risks, who go into inaccessible regions—but here was one who desired to explore the most difficult regions of man's being, and who, when he attained his goal through his own chosen path, did not say like most men, "I am an illumined soul; my religion is the only religion!" On the contrary, he was absolutely devoid of all self-seeking and desire for personal honor. Although he had practically no education, Sri Ramakrishna's education was from the higher Sources; all his light came to him as he sat on the seat of contemplation.

Early in his boyhood he decided that he was not going to be taught in the usual way, with the objective of becoming a rich man, or of making a business success. If there was anything in knowledge, he felt that he must acquire it first hand from Divinity, and that Divinity he called "The Mother." "Thou art my Mother; thou must come and speak to me!" It was a passion of the Soul! Evening after evening he would cry out in agony,

with his face in the dust, "Another day has passed and I have not attained God!" Passersby, business men, people who were hard and cold, even those men would say, "He may be mad, he may be an insane person, but we cannot bear to see him suffer so. May he have his heart's prayers fulfilled!" You see it was his genuineness that they felt.

Men and women are tired of just words, without their living expression. It is what is bringing impoverishment to our temples and churches of today. Therefore how refreshing it is when we find a man who stands up without any credentials, without any studied effect or desire to put himself forward—a man who shines in clear light. That is my picture of Sri Ramakrishna—a clear light. He did not want people to honor him; he had no desire to preach the gospel of Truth before mankind, but he had love in his heart—passion of love—so much so that he never thought of himself. One day, in the last part of his life when he was suffering greatly, his disciples tried to hold aloof from him one who had deep longing to see him. "Sri," they said, "You must not give yourself so freely!" But he replied, "Let the man come. I would give hundreds of lives to save one single being!" There you find the genuine hunger and thirst of his soul. That is why he was indeed a leader. His life was exactly like the parable he so often repeated: A lotus does not have to send out an invitation to the bees. When the lotus blossoms, the bees come of their own accord. Why do we grow impatient? Why are we so anxious for a little name or fame? Let us become the thing in itself, then even if we die in silence, we shall inspire and help mankind.

Religion, as it was embodied in Sri Ramakrishna, was no sham, no doctrine, no dogma, no trying to impose something of solemn nature; it was light; it was lovely; it was joyous—joyousness—was one of his characteristics—no long face—no agony! The Mother of the Universe who wants to see Her children happy. "Thou art my Mother; I am thy son!" thus he established this logical, beautiful, delicate, poetic relationship with his Deity.

We are all so afraid. We want the beautiful things that are promised us for the Kingdom of God, and, at the same time, we cling with tenacious rigidity to the things of this world. If someone comes with that which is beautiful, that which we desire, how can we take it if our hands are already full? How can we take the spiritual treasure if our minds and hearts are filled with thoughts of self and self-interest, with fear, worries and mortal cares? If we desire the spiritual, we must be bereft of the terrestrial. That was Sri Ramakrishna's passion—one-pointed devotion to the ideal.

His greatest chant was: "Naham, naham—tuhu, tuhu!" Not I, not I, but Thou! Very similar to what Christ said: "Not my will be done, but Thine!" Every day—morning, noon and nightfall—he used to repeat: "Thou

art the Doer; I am only the instrument!" What a wonderful artist a man could be, what infinite gifts he would have if he could be free of all calculation: "I am Thy instrument, O, Supreme Spirit! do Thou play on me, and there will be beautiful music, unmistakable melodies; inspiration will come, because there will be nothing to bar thy pure music from flowing!" That was Sri Ramakrishna's perpetual song; that was his secret—his strength lay there.

His influence goes on spreading. It is like the perfume of a flower. It lingers, it is delicate, yet powerful and very potent. It inspires and transforms our life because it was genuine, and free of all dogma. There is nothing dead about it. It is pure, shining, radiant. It flows in a mighty current of Light, and when our thoughts are unobstructed, and we are not guided by preconceived ideas, that Light shines through us. He was a possessor of the Infinite, and men felt it when they came into his presence. *We are all possessors of the Infinite, but we do not know it.*

God is One. Men worship Him differently according to their concept. Truth is One; we worship that Truth according to our understanding of It. It is infinite and universal. This concept Sri Ramakrishna made living in his thoughts, his actions, his daily habits. Whenever he saw any place of worship, any temple, synagogue, or church, he would salute it; for he said, "Wherever there are thoughts of God, wherever men pray to Him, that place is holy—there we should bow down!"

One time, when Swami Vivekanda had just returned from the Occident, someone attacked Sri Ramakrishna to him, calling him nothing but a mad man, a superstitious worshipper who paid homage even to idols or symbols. Swami Vivekananda, with his illumined intelligence, said: "Let us have many more made men like him for India—more superstitious idolators who see God everywhere and worship Him in everything, and who forget their own selfish interest in their love for Him and for humanity!" This gives you Sri Ramakrishna's stature. All else is secondary interest. He lives today in spirit, and inspires mankind. Knowing Him, a Christian can become a better Christian, a Hindu, a Buddhist, a Mohammedan, a purer follower of his own particular faith. He asks no man to renounce his religion. Each is free to follow his chosen path. Renunciation is necessary, however, in order to come to God. *We need to renounce our subsistence, our selfishness, our egotism, our greed, and our ignorance.* For as we renounce these, we find brotherhood on a constructive basis.

This is the message of Sri Ramakrishna. And it is not a small message. It has indestructible value, because it is built upon life, upon purity, upon holiness, and not upon any self-chosen creed or dryness of philosophy. This is what Sri Ramakrishna preached, if one can say that he preached. For he himself was his own gospel; his teaching was through his life.

## Billie Burke Discusses Psychic Things

By MAL BRENTLEY

*A Special Interview for the Forum of Psychic and Scientific Research*

**Y**OU cannot interpret role after role in the acting profession—literally live for the time you are on the stage the lives of the people you impersonate—without becoming aware that there is something to psychic influences, Billy Burke, wife of Florenz Ziegfeld, glorifier of the American Girl, declares. Her interest in things psychic has been of many years duration.

While actors are not superstitious, she stated, and do not believe in signs, everyone knows that black cats around the theater portend bad luck. Most theaters forbid cats to be brought in, and woe betide the actor who whistles in his dressing room. And of course while most actresses and actors do not believe in psychic phenomena invariably they cross their fingers when discussing it and are not at all averse to consulting the stars, reading the cards or visiting a medium when they believe that the answer to their problem can be found thereby.

I talked to Billie Burke while at Green Fountains, the Pasadena estate of Miss Zoe Atkins, novelist and playwright who was becoming the bride of Captain Hugo Rumbolt, son of Lady Rumbolt and mother of Sir Horace Rumboldt, English ambassador to Germany. We were admiring the beautiful gardens when suddenly the conversation turned to psychic subjects.

"I believe in inspiration" she said earnestly. "I believe that we can so attune our minds to a higher rate of vibration that we are able to see and hear things beyond the ken of others. I believe that Mozart and Beethoven were capable of hearing lovely music and that an ordinary ear could not sense. Their genius lay in the fact that they could translate into physical terms that inspiration for the delectation of lesser evolved humanity. I believe that Corot and Whistler saw with an inner eye more beautiful things than they were able to transfer to canvas. I believe that Keats and Shelley and Tagore absorbed beauty out of the infinite storehouse of Perfection and wrote it down as poetry for our enjoyment.

"I believe that all great men—even the great villains—have had something of inspiration about them. Whether that inspiration was used for good or bad purposes of course determined whether or not we called them heroes or villains.

"Personally I would like to know more about these psychic things. I would like to be able to more fully understand just how these supposedly uncanny things occur. But you see, she paused and smiled, being a wife, an actress and a mother to an unusually active girl as Patricia, doesn't give one much time to delve into mystic things."

Since her American debut as leading lady to the late John Drew, Miss Burke has appeared in Noel Coward's *Marquise*, *Caesar's Wife*, *Love Watches*, *Marriage of Convenience*, *Intimate Strangers* by Booth Tarkington and *Mad Hopes*, her latest triumph which was brought to California by Belasco. It was her delightful performance in this play that won for her a starring role in Radio Pic-

*(Continued on page 27)*

### ARE YOU IN TROUBLE?

If So, May I Help You Solve Your Problems?

Love Offering \$1.00 for one question answered  
(Send self-addressed, stamped envelope)

MARY M. SHULTZ

1100 East Windsor Road

Glendale, Calif.



# Hal Rush, the Man and Medium

A SPECIAL INTERVIEW

MANY of our subscribers have written us concerning the personality of one who for the past year has been contributing regularly to this magazine. His "Song of the Medium" and "Meditation for the New Year" are among the outstanding spiritual gems of our publishing career. And yet his versatile pen has contrib-



Hal Rush

uted many helpful articles on mediumship and psychism, for Mr. Rush's fifteen years experience in psychic research and personal mediumship have broadened his vision and knowledge of these important subjects.

Hardly more than a boy, though in his early thirties, life has showered upon him much happiness and not a few tragedies—the tragedies especially have made for soul growth. He possesses an understanding far beyond his years. His

first serious concepts of life were formed when in 1919 he was honorably discharged from overseas service. War weary and soul sick, adrift from all religious moorings, a sensitive youngster launched into man's estate by the "hellishness" of seeing murder committed under the cloak of patriotism, he vowed as he hung up his uniform that never again would he take up arms against his fellowman. Haunted by the memories of his experiences on an ammunition transport in submarine infested seas and unable to reconcile the orthodox conception of God with a deeper intuitive knowledge that the Creator was a more perfect and sublime *something* than Biblically pictured, he turned to numerous isms, cults, ologies and ophies in a desperate attempt to learn the why, whence and wither of Life.

It has been this persistent pursuit of spiritual understanding that has broadened his horizon and increased the value of his message. Like many other seekers for Truth he has experienced the burning of incense, the worship of strange Gods, the practice of vegetarianism and study of psychism in his travels through fifteen different countries. However it was only when he found a copy of Walt Whitman's "Leaves of Grass" that his search ended. Mr. Rush declares that Walt Whitman to him symbolizes both Bible and Savior, the alpha and omega of spirituality.

By profession a newspaperman and writer he has served on the staffs of many important American dailies. However as his forte has been inspirational writing he always experienced a dissatisfaction with the roar and grind of

the great presses. Seeing humanity stripped of its tinsel, its soul laid bare in police station and court room, seeing it on parade and in pompous pageantry gave him an insight into Life which is reflected in his inspirational articles.

His studies in religion becoming deeper, he began to lecture on Theosophy, Yogi, Spiritualism and New Thought. Thus far he accepts all religions, none exclusively. He wonders if it really matters what religion one has—if any?"

He is positively convinced of the phenomena of psychism and mediumship. He believes that true psychism holds the secret of Life and is the greatest undeveloped field open to Science. Himself possessing psychic powers and having practiced mediumship he is thoroughly convinced of the demonstrability of survival but believes emphatically that its proof lies in the domain of science rather than religion. He claims that rational research into the higher dimensions of life must be made unhampered by the emotions and excitement of the senses.

At the present time he is working on two books, "Music, Religion and Psychic Phenomena" and "Whisperings of the Infinite" a collection of articles which already have been printed.

Formerly he was a licentiate medium and board member of the Texas Spiritualist association and at one time prior he was secretary of a Theosophical lodge. Being young, an industrious student of philosophy, literature and Life and married to a beautiful Southern girl whose loyalty is an inspiration, Hal Rush may yet record his signature on the "Sands of Time."

## A MESSAGE VITAL TO YOU

In the Craftsman Shops of the Brethern there has been prepared a hand made booklet designed to open the Way for the Sincere to a contact with the Lodge Invisible. Sent without cost or obligation, simply write for it, inclose a stamp or two if you wish.

MYSTIC BROTHERHOOD Box 425, Tampa, Florida

## The Andrew Jackson Davis Books

Containing the Foundation Principles of Nature, Life, the Philosophy of Death and Spiritual Life, and the New Religion of Today:—

1. "Death and After Life" and "Views of Our Heavenly Home" Two books, one vol. 500 pp. \$3.00.
2. "Answers to Ever-recurring Questions" by Dr. Davis through his 65 years' ministry. \$3.00.
3. "The Seer" 27 Lectures. Every phase of the Mental States to Clairvoyance and Superior Condition. 446 pp. \$3.00.
4. "The Thinker," 419 pp. \$3.00. Pantheon of Progress; The Origin of Life; Law of Immortality.
5. "The Stellar Key to the Summerland." Over 200 pages and many diagrams and illustrations. \$1.50. All five vols., costing \$13.50, retail, for \$10.00 in a set.

THE AUSTIN PUBLISHING COMPANY

4522 St. Charles Place

Los Angeles, California

# A Remarkable Medium

By ARTHUR FORD

**T**HE world famous English Medium, Mrs. Eileen J. Garrett, has just left New York for the Pacific Coast where for the next four months she will work under the auspices of the Los Angeles and San Francisco Sections of the American Society for Psychical Research. These two societies are to be congratulated on having secured the services of such a highly developed psychic. Mrs. Garrett has won renown among serious students of psychic phenomena because of her willingness to cooperate in every sort of scientific experiment to which mental mediumship lends itself, and because of the amazing accuracy of her work. Not only is her phenomena convincing, but her personality inspires confidence. A highly educated and cultured Englishwoman of high birth she possesses a poise and modesty that are refreshing in this field.

For eight months Mrs. Garrett has been in New York City under the auspices of the New York Section of the American Society for Psychical Research. It is safe to say that during that time she has done more to enlist the active interest of a large number of critical and coldly scientific persons than any psychic who has ever visited the Metropolis. Her visit has been a decided success and leaves nothing for which her sponsors need to apologize. Her trance-control, Uvani, has brought overwhelming proof of survival to many who had failed with other psychics. A splendid thing about Mrs. Garrett's mediumship is that one may safely send the most difficult sitter to her with the assurance that he will either get evidence of survival, or he will get a blank. Her Control never forces anything. When he cannot make a good contact he frankly admits it and suggests another sitting when conditions may be more conducive to results. Blanks are not unusual

with her, or with any genuine medium. To the intelligent investigator an occasional 'blank' is apt to be more convincing than uniformly 'successful sittings' in which a mass of extraneous and non-evidential material is produced.

While this is Mrs. Garrett's first visit to America her work has been known to students of the subject for many years. That remarkable book, "Health, Its Recovery and Maintenance," dictated through her by the Persian Physician, Abduhl Latif, is one of the classics of Psychical Research. Probably the outstanding case of "bomb-proof evidence" for survival of consciousness and intelligent interest on the part of those who have passed on in the affairs of this plane, is to be found in the R-101 messages. It is a matter of record that for several months before the giant dirigible R-101 crashed on her maiden voyage, carrying forty-three of England's finest airmen to death, including the Minister of Air for Great Britain, Mrs. Garrett had been sitting with the widow of Captain Hinchcliffe, the aviator who was lost while attempting a transatlantic flight. In these sittings repeated warnings that the R-101 was not airworthy came through. Not simply the warning, but specific and highly technical details as to why this was so. These messages carried internal evidence that they came from an aeronautical expert of the first rank. After the disaster, when a Parliamentary Committee of Experts was appointed to inquire into the causes of the crash, the finding of the committee were found to be in accord with the messages transmitted through Mrs. Garrett before the event. Here was a case which effectually ruled out the theory of telepathy or any of the other usual explanations of such phenomena. This is only one of many notable experiments with this remarkable woman. It will serve to indicate something of the quality of her mediumship.

It is a pleasure to know that my many friends on the Coast, as well as that large number of interested students who find it difficult to pursue their investigations because of the dearth of good psychics, are to have the rare privilege of working with Mrs. Garrett. I venture the prophecy that her visit to California will result in renewed interest and activity in the two societies.

## Assurance » a Song of Immortality

Poem by Arthur Ford. Music by Marian Gillespie

"There is a power that knows no separation,  
The law of love to which the spirit clings  
Love knows no end, Through Love we are united,  
With those dear ones whose voices now are stilled"

An excerpt from "Assurance," a song that will not soon be forgotten. Regular price 60c, special now 50c.

Crossley Publishing Company, Agents

2303 Miramar Street

Los Angeles, California

## SEEKERS OF THE TRUTH SHOULD READ

### BEYOND

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

THE OCCULT PRESS says "... We like your Magazine immensely."

FREE SAMPLE COPY sent on mentioning this Magazine

SUBSCRIPTIONS: Seven Shillings or Two Dollars Yearly

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

## SPIRITUAL PATHFINDER

MAGAZINE

Reference and Research Series

Non-partisan, No Favorites, Purveyors of Truth  
and Understanding.

Among many additional contributors of articles, will be Rev. A. Cerven; Rev. Arthur Ford; Dr. J. C. F. Grumbine; Wm. C. Hartman; Dr. E. Lee Howard; Rev. H. W. B. Myerick; E. L. Reynolds and Mrs. Reynolds; Judge Fred E. Stivers; Mr. and Mrs. H. P. Strack; Rev. R. Swinnerton; Rev. Inez Wagner; and staff, consisting of I. R. Gaertner, Attorney, Editor; Wm. E. ("Bill") Hart; Jewett P. ("Pal") Clark; Wm. Woodworth; Jas. E. Shackelford; and Frank G. Willaims.

\$1.00 a year, U.S.; \$1.25 Cdn.; \$1.50 elsewhere. 10c per copy. SAMPLE COPY FREE. Special Offer. Mediums, Churches, Societies, Representatives Wanted!

SOUL OF MAN PUBLISHING COMPANY

6212 GRAVOIS BLVD. ST. LOUIS, MO.

# Eastern News Notes

BY OUR SPECIAL CORRESPONDENT AT LARGE

THE first annual convention of the General Assembly of Spiritualists of New York State, since it withdrew as a body from the National Spiritualist Association and became a national body in its own right, was held in Rochester June 16, 17, and 18th. Dr. John Heiss was in the chair, while one hundred and thirty-four churches and societies were represented by delegates. The business sessions were concerned with amending the by-laws and constitution, and consideration of the methods and program of the new National organization. Applications and enquiries from an astounding number of societies over the country who were interested in becoming part of the new movement were referred to the board for reply.

A refreshing feature of the convention was the total lack of controversy. The delegates were united and harmonious. At no time was any reference made to the conditions which had made it seem imperative to withdraw from the NSA. The evening sessions were well attended. Arthur Ford and Rev. M. S. McGuire, of Toronto, Canada were the mediums and their splendid work was well received. Rev. C. V. Morrow, President of the Pennsylvania Spiritualist Association was the speaker for the first evening and made a fine impression. She is an eloquent speaker and has a charming personality. Other speakers were Rev. Mathew Stephenson and Sarah Cushing.

Notable among the declarations of the new National were: Absolute adherence to the principle of State's Rights. The idea seemed to be that local churches and state associations were better able to deal with people and conditions in their jurisdiction than a small group of officers out of touch with the great current of the movement. No attempt at the imposition of creeds or interpretations upon qualified platform workers. A definite and comprehensive educational program, under the guidance of men who are themselves qualified by education and training to teach others. Recognition of capable lecturers and mediums regardless of political affiliations. The convention was emphatic in declaring against anything remotely resembling a boycott of workers who might happen to belong to another association. Recognition of the fact that a National Association is purely a cooperative fellowship and that the various state associations are the working units. The convention went on record as opposed to any effort on the part of a small group to dominate the movement, or to engage in "Star Chamber" methods. Recognition of the fundamental fact that Spiritualism has no leaders except in spirit, and that elected officers are simply agents of the higher forces.

With such a program it seems inevitable that the new National must grow soon into a powerful organization. There is widespread restlessness and discontent in American Spiritualism due largely to the fact that a small elected group appear to have abrogated unto themselves authority and powers out of harmony with the principles of a free

movement. Many of the best workers in the country have found it impossible to place the petty politics necessary to have fellowship in such organizations.

For the sake of Spiritualism as a whole it is to be hoped that the GSA will live up to its platform.

THE newest Spiritualist Summer Camp to open its doors to the public is the beautiful "Camp Silver Belle" at Ephrata, Pennsylvania. This camp which was the gift of John and Mary Stevan—two devoted and highly intelligent Spiritualists—comprises twenty-two acres of beautifully landscaped park. An auditorium seating two thousand, many cottages, a new modern hotel of fifty rooms, all with running water or bathrooms, a \$35,000 swimming pool, tennis courts, and a modern cafeteria make Silver Belle a desirable spot.

The camp is under the management of Dr. Myron Post, and Mrs. Ethel Post, one of the country's best mediums. A well chosen board hold the camp in trust for the Cause.

Arthur Ford of New York was selected as the opening lecturer and medium. A large and representative crowd from all over the East was present for the opening. Many of the best known people in psychical research and Spiritualism were on hand. The camp is located in a territory not served by any of the older camps and should render splendid service.

## A New Book

A NEW book on Spiritualism which is destined to create a sensation is to be issued by Putnams this month. It is entitled "STATION ASTRAL" and is the work of Bessie Clarke Drouet, the famous sculptor. It is the record of a long series of sitting under exacting conditions held over a period of three years. The value of the book consists not simply in the quality of the messages, but in the calibre of the sitters. Many of the best known men and women in various walks of life were present at various sittings and all have allowed their names to be used. The book will be a revelation to many who do not know the type of people now interested in psychic research.

### HORARY ASTROLOGY

The New American Textbook by  
Robert DeLuce

Author of "Rectification of the Horoscope."

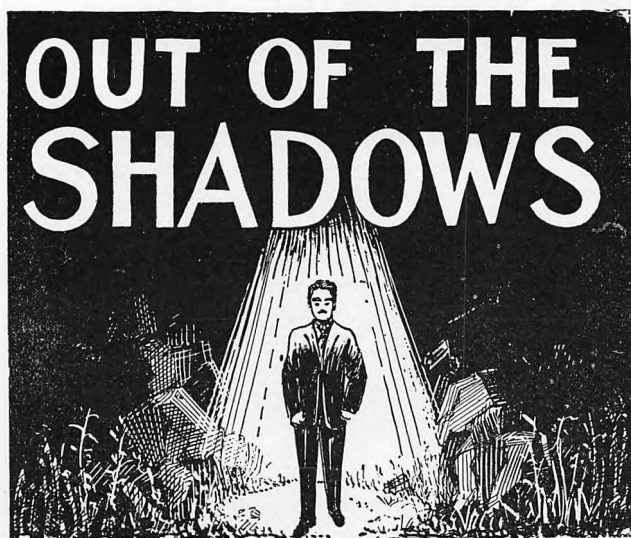
This new, up-to-date textbook of Horary Astrology will be welcomed with open arms by students who have been struggling along with the antiquated texts on this highly important branch of modern astrology. Send for descriptive circular and table of contents. Strong paper cover, pocket size, \$1.00; bound \$1.50 postpaid.

**Llewellyn Publishing Company**

8921 National Blvd., Palms, Los Angeles, Calif., U.S.A.

## BOOK REVIEWS

REVIEWED BY AEDENE MACGOWEN



### STEP OUT OF THE SHADOWS Into The Light of HAPPINESS and SUCCESS

In the shadows lurk disease, suffering, superstition, and the despondency that leads us on to the wrong path to failure and misery. Nothing is real in the shadows, and only in the Light will you find freedom from the things that enslave you and hold you back in your ambitions and desires.

#### A FREE BOOK

The first great Light of man's mind-power pointed out the path to personal victory. Through all the ages this Great Light has enabled a few to attain the greatest heights and to be MASTERS OF THEIR DESTINY. The Rosicrucians, an ancient brotherhood devoted to helping others along the Path, have prepared a free book called the "Wisdom of the Sages," and they will gladly mail you a copy without obligation if you want to step out of the shadows into the Light of Life and Peace. The book will tell you how you may easily change the unfavorable course of your life to one that brings you life, and it tells you how hundreds of others are willing to help you along the way. Just write a letter asking for the book, and address your letter to

Scribe J A A

**ROSIKRUCIAN BROTHERHOOD**  
A M O R C  
**SAN JOSE, CALIFORNIA**

The initials A.M.O.R.C. indicate the original Rosicrucian teachings.

**T**HE PHOENIX, by Manly Hall. 127 pages size 11 by 16 inches, with many rare illustrations and full-page photographs. Bound in heavy, blue board, stamped in red. Price \$5.00. Published by Hall Publishing Co., 944 West 20th St., Los Angeles, Calif.

Without question Manly Hall is one of the outstanding philosophical minds in the world today. It has been said of him that he is not only a "human history" of the world, but he possesses an encyclopedic mind. Having studied in India and Egypt and being an indefatigable researcher into the religions and philosophies of antiquity he gives to the reading world in a concise, comprehensible form the results of his many years of study.

Manly Hall's books are invaluable to the student of occultism for they all contain rare information and reproductions of pictures and symbols one seldom finds elsewhere. The Phoenix gives one a resume of the spiritual thought and customs of the ages, and touches upon the personalities of the great world teachers. With a choice of language that holds one fascinated he illustrates how the teachings of the great Avatars have kept the flame of spirituality burning, and how in certain cycles the urge for Light becomes universal. A few of the chapters are: Albert Pike, the Plato of Freemasonry; When the Dead Come Back; The Sorcery of Asia; Concentration and Retrosection; The Comte De St.-Germain; The Cycle of Transmigration; The Practice of Meditation; H.P.B., the Russian Sphinx; Apollonius, the Antichrist and The Great Pyramid. Money cannot estimate the value of this review of occultism and philosophy.

**C**HILDREN OF THE SUMMERLAND—By V. May Cottrell. 36 pages, bound in light blue card board, stamped in gold. Price 2s—7d. Published by "Pinecraft" P.O., box 72, Napier. New Zealand.

A very beautiful and comforting message to sorrowing parents, given "clairaudiently" to the author. It claimed to be the intelligence of a departed relative by marriage, whose name is "Winnie." When this message was received the author was not a believer in Spiritualism. So vital were the messages given in this matter that later she was converted.

This little book also has chapters on "Clothes in the Spirit World" and "The Spiritual Faculties of Jesus." These are from the "Zonia Scripts."

A comforting book to give a bereft father or mother.

**V**OICES FROM BEYOND—By Henry Hardwicke, M.D. 125 pages, bound in heavy yellow paper, stamped in black. Price \$1.00. Published by Harkell Company, Niagra Falls, N.Y.

A Spiritualist convinces his doubting friends as to the authenticity of spiritistic phenomena. He gives minute details of various phases of phenomena obtained through the mediumship of tested mediums. To authenticate these there are chapters on scientific and philosophical subjects written by men of unquestioned veracity. So convincing

(Continued on page 28)



# The Subconscious and Subliminal Minds

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

*"One thing is clear, that from center to circumference, reality is one."*

**M**OST students of psychic science are bewildered by what may be called the psychic and psychological terminology. Even in metaphysics, the late Dr. Rawson who wrote "Life Understood" remarked that a uniform terminology of words used by metaphysicians of the new school of thought would go far toward establishing a unity of understanding the world over among all students and practitioners of mental healing; this is, of course, obvious.

The trouble seems to be that different teachers, as for instance, Dr. Freud, have established schools and in their own books have given their own particular definitions of words and phrases, to which other teachers have given either narrow or broad interpretations. The uses of these words or phrases by these distinguished authors have done much to clarify the hitherto occult phenomena and phases of the human mind in its active and passive experiences, but they have not offered the final word on the subject. Despite their inferences and definitions, there still remains much confusion on the subject—especially on what is generally understood as the subconscious and subliminal mind.

As a matter of fact, certain psychologists have made the subconscious and subliminal mind one and the same; as did Thomas Jay Hudson some years ago in his book on "The Law of Psychical Phenomena" when he used the phrase—subjective mind. Of course, we all understand that whether we are dealing with the conscious or the unconscious mind, it is one mind and not two, or whatever partitions may be made for the sake of analysis. There are certain words which have been applied to mind which will be well to repeat for the sake of general understanding, and with a view of throwing some light on the early developments of the New Psychology, which covered the same field as the general teachings of Applied Psychology which are popular today on the platform and in books dealing with the subject.

Sentient	}	
Supersentient	}	MIND
Conscious	}	
Unconscious	}	MIND
Objective	}	
Subjective	}	MIND
Conscious	}	
Unconscious or Subconscious	}	MIND
Superconscious	}	
Supraliminal	}	
Subliminal	}	MIND
Normal	}	
Supernormal	}	MIND

This classification will comprehend nearly all the groups

of phenomena or noumena which, in a scattered way, arrested the attention of the investigator. From a theological standpoint, many of these noumena passed as "supernatural," but by the late Dr. Frederick Meyer, who wrote "The Human Personality and Its Survival of Death," these phenomena were stripped of their supernaturalism and were placed in the category of the supernormal. This brought them within the scope or pale of modern science, with which modern psychology could deal, under the special caption of "Psychic Science." Religion and science thus became more closely and intimately related to each other, for all phenomena or noumena were brought under the reign of natural law, and it was found that the mind—the final culmination of life as we know it on this planet—is governed by law; natural and spiritual law, being one and the same on all planes of life.

Spiritualism has developed a psychology which is neither new nor old, but one which explains and demonstrates its own phenomena or noumena. And it is and has been proven to be a psychology whose terminology admits of only one definition and interpretation, because that interpretation deals with the facts of mind and not with some extraneous theory, or human, dogmatic opinion.

Fortunately and naturally in the evolution of both mind and its psychology, the facts have affirmed the only spiritual hypothesis which now explains the origin and nature of the mind itself and which illumines the whole field of terminology which has been developed as the mind itself and its noumena were investigated, compared, classified and scientifically explained.

The subconscious mind in the broadest sense has been made to include all supernormal phenomena and noumena whence they are supposed to issue. How, is another story.

Spiritualism differentiates the subconscious from the subliminal and superconscious mind, making it clear, from a psychological viewpoint that the ego can automatically reproduce its instincts, impulses, tendencies, reactionary habits by external stimuli and that this behavior of the ego, strictly speaking, should be termed, subconscious. The reproductive faculty of memory has everything to do with the subconscious. When, however, the ego functions in the subliminal and superconscious mind, supernormal phenomena occur and these phenomena should not be classed with the subconscious, as they are original, psychical and supersensuous, and although related to the conscious, objective mind, do not originate there. If for instance, it is said that the ego is thus dealing with natural, conscious powers of the mind, as the senses of seeing, hearing and feeling, and these powers have been raised to a higher degree of perception which is supernormal, it shows the ego acting independently of these three physical senses. This is not difficult to understand. The ego can make or unmake conditions of inhibition and exhibition, that is, for the expression of its powers at will, on any plane it

chose to function, provided it understands the law of their operation. The active, natural mind adds to its field of consciousness the sphere of the subliminal and the superconscious, without in anyway sacrificing or curtailing the functions of the conscious. It is the conscious plus the potential, which has now become active. Telepathy, prophecy and intuition become operative in that phase of consciousness called the subliminal mind. The prophet or seer, the clairvoyant and inspirational speaker, the psychometrist and clairaudient, function on the super-normal plane—that is, in the subliminal state of the mind.

It is an extraordinary attainment, but anyone of ordinary intelligence can achieve these psychic results by putting into practice certain simple rules. These psychic results are alleged to occur by an appeal to the subconscious mind. This claim is made by a certain school of psychology that does not recognize the psychic, but that traces the origin of the psychic to the subconscious mind.

The phrase "subliminal mind" coined by the late Dr. Frederick Meyer is a more comprehensive term as it logically includes and explains these outstanding psychic phenomena. The subconscious mind is rather the sounding board of reaction of all habits, rather than the source of psychic phenomena. When Thomas Jay Hudson used the phrase "subjective mind," he included the subliminal mind, but he did not attempt to draw nice and fine discriminations between mediumship, psychic powers and operations of the subconscious mind. No doubt since his transition, the subconscious has come to mean what he meant when he used the phrase subjective mind. It has been proven conclusively, however, that the phenomena of mediumship are produced solely by the Spirit World and are not the by-product of the subjective or subconscious mind of the human operator on the objective side of life. Dr. Hudson taught that the phenomena that occur in the presence of mediums are not produced by excarnate spirits, but are the results of the medium's subjective, mental activity.

In hypnotism, suggestion has worked wonders upon the subject and made him exercise and display powers of which he was ignorant and which he could not, at least did not know, how to use in his normal condition. And yet, suggestion, by means of the subconscious mind have not produced the psychic phenomena which are covered by what is termed mediumship.

There is a similarity between the mental phenomena of (mediumship) a medium, and the mental phenomena of a psychic, for the one may be produced by an excarnate spirit, or by a control, while the other is produced independently.

The mind of a medium and sitter, often color and interfere with the perfect transmission of the results; but where there is perfect passivity this need not occur. And, because a message may not come through in its integrity, due to these complex and mixed conditions, neither mediumship should be regarded as wholly subconscious, or blamed for the discrepancies.

It is easy to dismiss both mediumship and Spiritualism as subconscious and not trace their operation, source and use to discarnate spirits, but the growing conviction of most recent psychical investigation confirms the original spiritual hypothesis, as the only one which explains the facts, whether the facts be the "Rochester Knockings," "Eddy Brothers' Phenomena," "The Seances of the Davenport Brothers," or the more recent phenomena of "Marjory" and others, which have been carefully considered by psychical researchers. Personally, I have yet to find any medium or student of mediumship, or any psychologist or psychical researcher, who was familiar with the subtle workings of the mind who believed that Thomas Jay Hudson's theory of the subjective mind was a sufficient explanation of the source and cause of psychic phenomena, especially the results of mediumship.

And now as to the subliminal mind, often called the "superconscious mind" by the Hindu teachers of the Vedanta Philosophy. It is claimed by illumined teachers that what is termed "Atman" by Max Mueller and translated into "Divinity," lies potentially within each one and that it is our duty to express it. Through conscious expression of our Divinity, all our supernormal powers are brought into action and it is through these powers we become aware of our divine being. Spiritualism has this object in view, whether we are dealing with mediumship and its phenomena, or with adeptship, or self mastery. If the phenomena of mediumship and the exercise of our supernormal powers do not make us aware of our divinity, then there is no significance to be attached to our immortality. Merely to change our form of personality, like a worm to a butterfly is a metempsychosis, interesting to be sure, but of no value beyond that new form, unless it points to a progressive unfoldment of all that is potential and eternal, but unchanging in the substance of our being—our divinity. So the supraliminal phenomena mystically point

## WANTED

### AGENTS AND CORRESPONDENTS

*In every City of the United States and Canada*

FOR POCKET EDITION OF

### DIRECTORY OF MEDIUMS, RESEARCHERS PSYCHIC PERIODICALS AND SOCIETIES

Embracing

Mediums, Spiritualist Healers, Churches and Psychic Societies Everywhere.

THE BIGGEST BOON SPIRITUALISM HAS EVER HAD  
Thousands of names and addresses alphabetically listed  
and CROSS INDEXED geographically under respective  
cities.

The most complete and practical guide of Spiritualist  
Workers ever compiled.

Will be issued shortly at only 50 cents a copy. Everybody wants it.

Orders taken by:

CROSSLEY PUBLISHING CO.

2303 MIRAMAR ST. Los Angeles, California

## PSYCHIC UNFOLDMENT

Dr. J. C. F. Grumbine, the noted lecturer, author and Psychic Demonstrator, has been an authority on psychic unfoldment for over thirty years and wrote the first text books on *Clairvoyance*, *Clairaudience* and *Psychometry*. Do you wish to unfold these powers? Do you long to be an inspirational speaker and attain illumination? Do you wish to commune with your loved ones? Do you wish to become a teacher and a message bearer? You need the personal service of one skilled in the knowledge of Psychic Laws. Avoid promiscuous circles. They are dangerous! A Seattle student writes: "I am coming into wonderful illumination—what I have been striving for all my life." Hundreds of others equally commendable. Enclose stamped, addressed envelope for folders regarding the same to

DR. J. C. F. GRUMBINE

No. 317 East 24th St. Portland, Oregon

to the subliminal, and it is these subliminal phenomena which are not so difficult to tabulate when it is remembered that they belong to what the Hindus call the super-conscious.

The superconscious is not a state of trance, however inhibited as the powers and senses of the objective or supraliminal mind may be; for as one enters the state of illumination where one is God-conscious, one is more conscious of his highest self than ever. This is how one thus illuminated may flash his consciousness on any or all planes at will, without being obsessed or controlled by any one of the lesser powers, or senses. Indeed, from this psychic elevation, where the soul is independent and free because desire is mastered, who will attempt to describe the ineffable experiences of the adept, as he stands as it were, on the shining rim of Nirvana? On the way toward this beatific state, each supernormal and supernal experience, clarifies the mind and integrates the ego, so that the soul becomes aware that the individual and the universal are one. The drop of water enters the sea, not to become less itself, but to partake fully of all that makes it what it is. The individual thus like a child returns, as it were, to its Mother-Father-Creator—the one eternal, universal, unchanging, infinite spirit, or GOD. This is the ideal set before us by Buddha, Jesus, and Swedenborg. That few attain it, is not due to the fact that it is unattainable, but to the fact that attractions hinder and unpreparedness draws the soul in other directions. The superconsciousness becomes the sphere of the soul's apotheosis and no one has yet been able, in simple, understandable language to say just how the individual becomes universalized, or how the universal becomes individualized, when the ego is thus perfected. One thing is clear, that from center to circumference, reality is one. And, as veil upon veil has lifted to attain this superlative state, the ego endowed with and illumined by the beatific vision, becomes omniscient. These mystical experiences which accompany the supernormal expression of the soul's powers, so exalt the individual's atmosphere that it knows and understands instantly the difference between illusion and reality and anchors to reality forever and ever; for in this state it knows God. It is not dealing with differentiation or diversity, but with unity. As Tennyson wrote:

"One God, one law, one element  
And one far off divine event,  
To which the whole creation moves."

In this quest for perfection in psychic or supernormal unfoldment, there are blind alleys which lead to XYZ or nothing, but if one keeps his vision clear by the inner light of the spirit and follows implicitly the voice of conscience, he will escape these pitfalls, and his initiation will follow and bring illumination.

The subconscious is a pitfall to the uninitiated, but the supernormal, subliminal or superconscious state is a light revealing your higher self, that self which can commune consciously on all planes and yet never become attached, hold companionship with the Spirit World and angels and so prove its Divinity as sovereign master of all conditions of his being.

## THE RESEARCH OF THE COMMONPLACE

*(Continued from page 10)*

tricity was produced. What of it? Just this: from this simple experiment with common things has arisen our electrical phase of present-day civilization. Hardly a wheel that turns, or a light that shines, but is a direct descendant of that research.

Almost a hundred years before Faraday's experiment, Franklin had proved by another simple experiment with common things—a kite, a key, and a metal-lined jar—that lightning and electricity were one.

Today mankind stands in relation to the psychic possibilities almost exactly where Faraday in 1831 stood in relation to the possibilities of electricity. As he had seen and heard the age-old "miracle" of the lightning ripping the heavens from end to end, so has man known for an equal time the "miracles" of psychic phenomena. Faraday, with his everyday apparatus, brought down the power of the heavens for the use of men. We of today are waiting for the man who will make understandable and usable that force—greater than electricity—the power of mankind's soul.

In searching the horizon have we not forgotten what lies at our feet? We know more of the cosmology of the island universes in the depth of space than we do of the very living substance in our own microcosm. We know the origin and destiny of comets, but we do not know our own.

Let the exploration of the nebulae go forward. Let us question the photon on its long travel from universe to universe. Let us find the value of X in every cunning equation the mind of man can conceive. But let us not forget the research of the commonplace.

This is the work set for psychic research of today and tomorrow. It is centripetal and not centrifugal; it seeks the center of man's being. It seeks Life and the knowledge and control of Life's still secret energy. Like the world-shaking simplicity of Faraday's experiments, this formula will be found expressible in everyday words. The secret will be an open secret—for him who has "the simplicity to wonder, the ability to question, the power to generalize, the capacity to apply."

## BILLY BURKE DISCUSSES PSYCHIC THINGS

*(Continued from page 20)*

tures, in which she will make her initial performance under the kleigs. She successfully competed with some of the greatest feminine luminaries in the profession.

But Miss Burke is not only a great actress, she is a philosopher. She interprets psychism as a cosmic conception and says that "we are like atoms in comparison with the completeness of life. In order to prepare ourselves for our next embodiments or existence we must continually plod onward. We must challenge eternity.

"I believe," she says, "the role created by Leslie Howard in Berkeley Square, is significant of life—whence we came and whither we go—where as Peter Standish he says: 'It would be great to get away, really away into the blue, wouldn't it? There are still adventures inconceivable in Time—real Time is nothing but an idea in the mind of God.'"

Is that not what all of us are, an idea in the mind of God?

## A NEW CASE FOR PSYCHICAL RESEARCH

*(Continued from page 16)*

seemed preferable, she says. Finally unable to stand the agony further, she cried out to God to help her. Instantly, she declares, her suffering ceased.

Then a voice from out the ethers spoke to her and told her that she had been undergoing a severe test and that she now was to receive an unusual gift—the writing of inspirational music. Knowing little or nothing about musical composition, she was much surprised. Then another “voice” spoke, telling her that she had been a composer and musician in a former “incarnation.”

Obedying the strange “voices” she promised to consecrate her life to the recording of the music “they” had promised her. Instantly she began to play as rapidly as her fingers could move. Her playing, beautiful in touch, execution and technique, she declared was automatic. Later she got so she could write music away from the piano, recording the notes as accurately as though the harmony had been tested previously. Her first music was received in 1922. Since that time she has written scores of instrumental and vocal music, the beauty and variety of which are amazing. Critics have acclaimed the compositions an unusual feat for one person. Several of them are almost too difficult for her short fingers to play.

Later she was inspired to paint with oils and water colors though she had never had any interest in painting nor did she know anything about it. Poems followed until now her busy life is intermingled with composing music, painting pictures and writing poems, all of which, she claims, come out of the ethers.

## L. S. A. Publication, Inc.

### Five Important New Booklets

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

PRICE ½ EACH POST FREE  
5-6 Post Free for set of five.

Also the following can be obtained:

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

From BOOK SALES DEPARTMENT

**L. S. A. Publications, Ltd.**

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

## LIGHT

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

### SUBSCRIPTION TERMS

Post Free to any part of the world.

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

*Specimen copy will be sent free on application.*

CIRCULATION MANAGER, “LIGHT,”

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

## FORUM OF PSYCHIC AND SCIENTIFIC RESEARCH

Due to an inherent modesty Mrs. LaMar has never promoted her gifts, but gradually her musical compositions are winning for her recognition among musicians. Because of the wide variety of themes and the intriguing tempos her selections are being used to make up entire programs.

What is the explanation? Is it a question for psychiatrists, psychologists or psychical researchers?

### SPIRITUALISM AND ISLAM

*(Continued from page 17)*

turies of scientific research and philosophical reflection tends to confirm the notion.

Perhaps the next great source of Islam's appeal is its insistence on the equality of man. It may be true that at bottom all great religions have the same conception, but Islam does nothing to obscure it. No intricate and obscure doctrine is introduced for the purpose of maintaining religious authority, thus disfiguring teaching. It is a plain claim maintained in every Mosque.

A third cause of its remarkable appeal is its assurance that man may seek for knowledge anywhere. No check on investigation is laid down. This accounts for the tolerance which is so charming a characteristic of the average Muslim, for Islam is no more responsible for its fanatics than Christ is for Christian fanatics.

Here are three principals which every Spiritualist realizes conforms with the teaching coming through to them from the Spirit-World, and taking all things into consideration, they must feel that the inspirers of the Holy Prophet Muhammed, were such as they themselves seek.

### BOOK REVIEWS

*(Continued from page 24)*

is their argument that one is impressed that is very important that science study the facts pertaining to psychic phenomena, so that it may answer intelligently man's most persistent question: “After the Grave—What?”

This book answers a great many questions for the skeptic. The arguments in support of survival are instructive and interesting.

## OCCULT SCIENCE

WILL SHOW YOU HOW TO  
GET WHAT YOU WANT

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

THE BROTHERHOOD OF LIGHT  
Dept. S., Box 1525 Los Angeles, California

## PSYCHIC GIFTS!

Everyone Is a Potential Sensitive  
Develop Under EXPERT Tuition

### — PRACTICAL CORRESPONDENCE COURSE —

For all forms of Psychic Unfoldment  
under the direct supervision of

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

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

# Report of C.S.S.A. Convention

By HAL RUSH

**I**N one of its most successful conventions the California State Spiritualist Association—which ended its 37th annual session at the Central Spiritualist church, 22nd and Union streets, June 26—transacted business which, it is believed, will ultimately have a great effect on the future of organized Spiritualism in the United States.

With the reelection of Dr. H. Duncan McFarland of Whittier, president, the Association goes into a new year ready to renew its activities in spreading the philosophy of the continuity of life. Clarence C. Acorn, who has served as vice president also was reelected. Mrs. Florence Becker, national and state missionary and pastor of the Golden Gate Spiritualist church of San Francisco declined to again serve as second vice president for the northern part of California and was succeeded by Mrs. Agnes Secord of Alameda. Mrs. Secord previously had served efficiently as trustee. Christine Irving of Oakland was also reelected on the northern commission. Miss Idella McFarlin, who for some 11 years has been secretary, was the unanimous choice to succeed herself, and Harold P. Courtney likewise was reinstated as treasurer. Leslie Parks of San Diego was elected as a trustee, the first to represent San Diego in more than three years. Other trustees named were J. B. Maicoux and George Ralph, who now enters his second term.

The convention took a definite stand on prohibition, voting for outright repeal of the 18th amendment of the constitution. The resolution was proposed by Clarence C. Acorn and Hal Rush, former trustee of the Texas Spiritualist association who was made a delegate by acclamation. In introducing the resolution the position was taken that, as Spiritualists and believing in the seventh Declaration of Principles, "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," the convention should do all in its power to do away with a law which failed to accomplish its purpose. The delegates were, however, in favor of temperance, but "temperance can only be brought about by education and moral suasion, not by statute, and any attempt to legislate the morals of a people inevitably is destined to failure," Acorn declared. "The people of the United States should have the right to let their conscience function legally, and that is impossible under the present conditions," he continued. The resolution decried the old time saloon, and contained a proviso that liquor should be under absolute government control.

Dr. Lee Howard, Congregational minister, who has been lecturing on the Spiritualistic platforms for several years and who by virtue of also belonging to the Spiritualist Church of Revelation, was a delegate to the convention, spoke against the resolution saying that if it were adopted he should be forced to turn in his delegate's badge and leave the Spiritualistic ranks. The resolution was adopted, only six delegates voting against it.

A resolution condemning capital punishment and asking the substitution of an absolute life sentence without

possibility of parole in cases where capital punishment was provided also was adopted. The launching of rebellious souls into the realm of spirit was condemned, the convention agreeing that the individual should have the right to effect his reformation on the plane of existence in which he perpetrated his misdeed in-so-far as possible.

President H. Duncan McFarland was authorized to appoint a committee to study possibilities of a new home for the State Association. Harold P. Courtney, national trustee spoke earnestly on the subject, declaring that with real estate valuations at so low a figure, that now was the time for the California Spiritualists to erect a home which would be a credit to Spiritualism everywhere. "A new home can now be erected at the same cost in which our present headquarters are maintained, and with a building especially constructed with a fine auditorium, healing and seance chamber, would do much to enhance Spiritualism in the mind of the public," he declared. Mr. Courtney has for years urged the erection of a State Headquarters which would be a credit to the movement. He was named chairman of the committee, the president to name other members.

President McFarland was named delegate of the State Association to the National Convention in Chicago in October and Mrs. Felicie O. Crossley, editor and publisher of the Forum of Psychic and Scientific Research, was named alternate.

Although great steps forward were taken in Spiritualism on the convention floor, possibly the greatest work was done in the public meetings at which time the philosophy was expounded and the phenomena demonstrated. The Central Church auditorium was packed at each public session with crowds being turned away for lack of seating space.

The evening addresses were made by the Rev. John G. Patis, Rev. E. Lee Howard, Rev. Marion Carpenter-Vail, Mrs. Felicie O. Crossley and Dr. H. Duncan McFarland. A Sunday afternoon address was made by Mrs. Anna Laura Cowburn. Message ministers besides Rev. John

## FIRST COMMUNITY SPIRITUALIST CHURCH

HUNTINGTON PARK

Cor. Clarendon and Malabar Streets. Ebell Club House  
SUNDAY SERVICES—Healing 7:15 P.M. to 8 P.M. Lecture and Messages 8 P.M.—By co-workers.  
THURSDAY SERVICES—Healing and messages from 2 P.M. to 4 P.M. Also open forum for discussion of spiritual development. Message Circles 8 P.M.  
Public cordially invited to all services

## SPIRITUALISTIC TEMPLE OF IMMORTALITY

MARQUIS THEATRE HALL  
Melrose at Doheny Drive

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

KATHERINE VON DER LIN, Minister  
Residence, 8921 Dorrington Avenue, West Hollywood  
Phone OXford 5326



Slater were the Reverends Minnie B. Sayers, Florence Becker, Inez Wagner, Mary Miller, Lillie C. Senz, Elizabeth R. Courtney, and Hildred Hope and Vincent Wilson.

The Lyceum program under the general supervision of Rev. Grace Nicholson, State Superintendent of Lyceums, was an outstanding feature of the convention—it was certainly the most inspiring. Mrs. Nicholson was assisted by Lyceum leaders Amelia Ralph and Albert G. Loellke of the Central Spiritualist Church and Mrs. Anne Fleming-ton of the First Spiritualist Church of Belvedere Gardens.

The Symposiums on Healing, with Albert G. Loellke, president of the Healers' Association presiding, was one of the most instructive sessions of the convention.

Special music for the evening and Sunday afternoon programs was provided by S. Howard Brown, noted musical director. The artists presenting the solo and trio numbers were: Betty LaFreniere, Helen Davis, Marguerite Sinclair, Louise Shaffer, Helen Carder, Don Donaldson and John Lambert. The music was of a superior quality.

The business sessions of the convention were preceded by an annual banquet and dance given at the Elite, 2200 West Seventh street, at which State Senator Tallant Tubbs of San Francisco, Judge Minor Moore of the Los Angeles Superior Court and Glenn Palmer, of the Los Angeles "Times" editorial staff were special guests.

#### A Spiritualist Wedding

A VERY pretty informal wedding took place June 17th, at the home of Rev. Marian Carpenter-Vail in Los Angeles, when Mrs. Mary Harris Formally of Detroit, Michigan and Charles Johnson of Los Angeles were united in marriage.

The Spiritualist Service with the ring was performed by Rev. Marian Carpenter-Vail. The ceremony taking place in front of an improvised altar of flowers and ferns.

A number of friends of the bride and groom were in attendance, and light refreshments were served.

After a short wedding trip Mr. and Mrs. Johnson will make their home in Los Angeles. Their many friends wish them years of happiness and prosperity.

*Mrs. C. Palmer, Correspondent.*

#### SAN BERNARDINO, CALIFORNIA

##### The Builders' Spiritualist Church

THOUGH this little church is only a few months old we have had a steady increase in membership and formal interest. We have several talented workers who are as-

### Spiritualist Church of Revelation

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

REV. MINNIE M. SAYERS, Pastor

DR. W. Q. SAYERS, D.C., Spiritualist Healer and Pres.  
Lectures by Prominent Speakers

#### SUNDAY SERVICES

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

#### WEEK-DAY SERVICES

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

Study of Pastor and Spiritual Healer 516½ South Hill St.  
Suite 221. Phone VA. 7461

Strangers and Investigators Welcome to All Services

sisting our pastor in a most commendable way, all of which is contributing to our present success.

Our study class has had an excellent attendance and each of the members are striving to gain a working knowledge of our science and philosophy. The greater portion of our time is spent in an effort to progress the interests of our Cause, yet we take time for recreation.

The class held a party at Hadsell Beach, Lake Elsinore given by Mr. and Mrs. Hadsell and daughter Mildred which was a huge success. The moonlight trip was a delightful excursion. We have held several socials in the church which did a great deal toward creating a social interest among our members. Mr. and Mrs. Carriger also entertained us with a Bunco Party and supper.

However, our chief interest is always for the promulgation of our Cause.

*Gladys Martine Rostrum, Sec.*

#### APPRECIATION

THE editor wishes to express her gratitude for the many congratulatory responses received from friends and subscribers relative to our new name. The *Forum of Psychic and Scientific Research* has struck a similar chord in most of our readers who seek Truth rather than names. The change has brought many new subscribers. We are certain that the forthcoming issues will be of a more general and interesting nature than those of the past. Our list of celebrated contributors attest the quality of the articles, and assure a wide variety of scientific and philosophical opinions on psychic matters.

—Editor

#### SPIRITUALIST SUCCESS CHURCH

Cor. Cota and Garden Streets, Santa Barbara, California

##### SERVICES

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

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

#### 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.

### Spiritualist Science Church of Hollywood

6100 Hollywood Boulevard

REV. MAE M. TAYLOR, PASTOR

#### Sunday services—

10:00 A.M.—Lyceum.

10:45 A.M.—Open Forum.

7:45 P.M.—Lecture and Spirit Radio Messages by Rev. Mae Taylor.

#### Wednesday services—

2:00 P.M.—Open class lesson and test questions answered by the Pastor.

8:00 P.M.—Lesson and one hour public Messages given by the Pastor.

#### Friday services—

7:30 P.M.—Open Class Lesson and Spirit Radio Messages answered by the Pastor.

PASTORS STUDY 5558 HOLLYWOOD BLVD.

Phones GR. 7578 & HO. 1711

# Directory of Mediums, Healers and Speakers

MEDIUMS EXAMINED AND GIVEN

CREDENTIALS BY C.S.S.A.

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

---

## HOLLYWOOD

TAYLOR, REV. MAE M., Pastor Spiritualist Science Church of Hollywood. 6100 Hollywood Blvd. Pastor's Study 5558 Hollywood Blvd. Phones GR. 7578 or HO. 1711.

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

---

## LOS ANGELES

ALLYN, MRS. C., 1726 W. Venice Blvd., Minister Merideth Spiritualist Center. Tel. ROchester 3690.

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., Cor. 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. Tel. EX-9130.

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

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

SAYERS, REV. MINNIE M., 516 1/2 S. Hill St. Pastor Church of Revelation. Officiates at weddings and funerals. Consultation by appointment. Phone VAndike 7461.

SAYERS, Dr. W. Q., Chiropractor, Magnetic Spiritual Healer, 20 years' practice in L. A. 516 1/2 South Hill Street. Phone VAndike 7461.

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

SYKES, MRS. MARIA A., Licentiate Minister, Central Spiritualist Church. Consultation by Appointment. 133 W. 48th St. AXridge 0742. Services: Tuesday 7:45 P.M., Thursday 2:00 P.M.

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

---

## SAN DIEGO

WHITE, ESTELLE M., Trumpet circles Monday and Friday, 8 p.m., and special circles, by appointment. 3730 Mississippi. Phone: 5606 J.

---

## SANTA MONICA

WILSON, VINCENT M., Pastor First Spiritualist Temple of Psychic Science, 2025 Wilshired Blvd., Santa Monica, Calif. Services Sun., Mon., Wed. and Friday at 8 p.m. Consultations by appointment only. Phone 26-334.

---

## WEST HOLLYWOOD

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

---

## INDEPENDENT WORKERS

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

---

## OCEAN PARK

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

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

---

## CHICAGO, ILLINOIS

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

---

## ANNOUNCEMENTS

SUBSCRIBERS AND SECRETARIES—Requests for change of address must reach us at least fifteen days before date of issue with which it is to take effect. We are not responsible for copies lost through failure to provide us with change of address as per this request. The Post Office does not forward magazines. THIS NOTICE IS IMPORTANT. All Checks, Drafts, Money Orders and Correspondence should be addressed to and made payable to the CROSSLEY PUBLISHING COMPANY.

# California State Spiritualist Association

Headquarters

1401 S. Berendo St., Los Angeles, California

EXposition 9130

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

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

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

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

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

## STATE LYCEUM SUPT.

REV. GRACE NICHOLSON  
1659 W. 24th St., Los Angeles, Phone ROchester 6367

CHRISTINA IRVING  
2932 E. 16th St., Oakland

L. E. PARKS  
4076 Randolph Street, San Diego

J. B. MARCOUX  
900 Harding Ave., Venice

GEORGE RALPH  
2806 S. Mansfield, Los Angeles

## STATE MISSIONARIES

REV. FLORENCE BECKER

194 Brentwood Ave., San Francisco

REV. MARIAN CARPENTER VAIL  
1841 Wellington Road, Los Angeles

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

## CALIFORNIA STATE SPIRITUALIST ASSOCIATION AUXILIARIES

### ANAHEIM

Golden Circle Spiritualist Church, Anaheim. Corner  
Chestnut and Lemon Streets.

### BAKERSFIELD

First Christian Spiritualist Church.

### ESCONDIDO

First Spiritualist Society.

### FALLBROOK

Fallbrook Spiritualist Church, Odd Fellows Hall.

### HOLLYWOOD

Spiritualist Science Church, 6100 Hollywood Blvd.

### HUNTINGTON PARK

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

### INGLEWOOD

First Spiritualist Church, 102 1/2 N. Commercial St.

### LONG BEACH

First Universal Spiritualist Church, 317 E. Broadway

### LOS ANGELES

South Side Spiritualist Church, 5840 S. Broadway.  
Temple of Scientific Spiritualism, 906 East Twenty-  
third St.

People's Spiritualist Church, 2537 West Twelfth St.  
Soul Development, 918 So. Gage St.

Central Spiritualist Church, 2201 South Union Ave.  
Merideth Spiritualist Center, 1726 Venice Blvd.

Spiritualist Church of Revelation, 730 Grand Ave.  
Omada Spiritualist Church, 4707 So. Vermont Ave.

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

Unity Spiritualist Church, 3847 S. Broadway.  
Spiritualist Church of Spiritual Prosperity, 1820 So.  
Hobart.

### OAKLAND

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

### OCEAN PARK

Bay City Spiritualist Church, 2621 Washington Blvd.

### SANTA BARBARA

Spiritualist Success Church, Garden and Cota Sts.

### SAN BERNARDINO

First Spiritualist Association, 599 Arrowhead Ave.

### SAN DIEGO

First Spiritualist Society, 1240 Seventh St.  
McClure Spiritualist Temple, 3940 Fifth Ave.  
Unity Spiritualist Church, 120 Washington Street.  
Trinity Spiritualist Church, 1671 5th Avenue.

### SAN FRANCISCO

First Spiritualist Temple, 3324 Seventeenth St.  
Golden Gate Spiritualist Church, 240 Golden Gate  
Avenue.

### SANTA MONICA

First Spiritualist Temple of Psychic Science, 2025  
Wilshire Boulevard.

### SUMMERLAND

Summerland Association of Spiritualists.

### WEST HOLLYWOOD

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

## DECLARATION OF PRINCIPLES

Adopted by the National Spiritualist Association

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression, and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.
6. We affirm that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."
7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

## DEFINITIONS

1. Spiritualism is the Science, Philosophy and Religion

of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.

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

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

"Spiritualism is a Science" because it investigates, analyzes and classifies facts and manifestations, demonstrated from the spirit side of life.

"Spiritualism is a Philosophy" because it studies the laws of nature both on the seen and unseen sides of life and bases its conclusions upon present observed facts. It accepts statements of observed facts of past ages and conclusions therefrom, when sustained by reason and by results of observed facts of the present day.

"Spiritualism is a Religion" because it strives to understand and to comply with the physical, mental and spiritual laws of Nature, which are the laws of God.