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Diversified Thoughts of the Editor

"The ideal good is the rational happiness that is compounded of virtue and pleasure, or integrity and the continuing expansion of life."—F. H. Giddings

Laws as a Substitution for Will Power

HUMANITY seems never to grow up. Spiritually we apparently have not progressed any more than, if as far as, some of our antediluvian ancestors. In earliest times primitive man began to realize his moral weaknesses, making the individual a conflicting element with the welfare of the community. To control the situation, which seemed to increase with man's evolving consciousness, tribal chiefs and priests began to formulate rules whereby errant individuals were punishable. In order to instill fear, these bans were made religious edicts and given to the people as having come from the gods.

From primitive religious anathemas has evolved a universal system of laws of greater or lesser degrees of influence, until organized nations, so-called civilized countries, now find themselves floundering midst ever-increasing legislation—legislations created to prevent man from doing things which any adult mind ought to know are not conducive to harmonious community life.

In America legislators are paid tremendous sums of money, for which the people are taxed, in order to compel the people themselves to be peaceable citizens. So incomprehensibly numerous have our laws become that actual enforcement is impossible. As a result, few are technically free from the offense of lawlessness.

Notwithstanding this deprecable, if not ludicrous, situation there are still thousands of bigoted persons who go about continuously obsessed by the idea that "we ought to have a law against so and so"—meaning almost anything

of which they do not approve. The more imperative need today is for some courageous soul to reform the reformers—especially the professional ones.

Legislation has not kept pace with civilization or education. Like lava flowing from out a seething inferno piling layer upon layer until the first strata have been lost to sight, so are the laws pouring from out our legislative assemblies literally piled one upon the other until the first have become obscured. We doubt there lives a man today who is even cognizant of all the superannuated laws which make our country ridiculous to exacting parliamentarians. We cannot have a sensible pride, when we realize this host of legislation was created to force us into the "straight and narrow"—according to the interpretation of those in power.

There is an almost universal disrespect for legal ordinances. The philosopher does not blame the laws themselves because he recognizes a slow awakening of the mass consciousness to the facts in the case. The people are beginning to realize that most legislative restrictions were created to forcibly prevent them from exercising their inner selfish and evil propensities—inspiring rectitude through fear of physical punishment. But so long as this condition prevails humanity will not attain a very high level of spiritual evolution. Until we become spiritualized enough to be thoughtful of the rights of others we shall never have peace or physical safety. Man, as a group, has not evolved in spiritual consciousness and cosmic wisdom to where he knows that "Nature" will, in time, make just retribution according to the merits or demerits of the in-

dividual. The law of cause and effect cannot be escaped.

Many materialistically-minded persons discount such philosophy as of a religious source—and they want nothing religious. Nevertheless personal opinions—whether they originate from the mind of a scholar or a moron—count for naught in the great scheme of things. Nature's laws are not amenable to individual opinions!

Facing the situation frankly we must admit that laws are but substitutes for will power. As adult and professedly intelligent beings it then behooves us to do our individual part to eliminate the hindrances to our mental and spiritual progress. In our minds we must resolve to become harmonious to the welfare of the whole and abide by nature's laws. In no other way shall we attain to physical perfection, mental alacrity and spiritual peace.

These Thoughts of Ours!

THESE thoughts of ours are the strings by which our egos play upon the physical marionettes—which are our bodies. Amenable to external influences, our thoughts are as capable of leading us into paths of exaltation as into depths of iniquity. We build our individual world by them, and thereby determine its boundaries and limitations. We are successes or failures according to their quality. Life is beautiful—or sordid as our thoughts make it. Deeds are good or evil depending upon the influence of our thoughts, often impinged upon our budding consciousness in early life—collected usually from generations past. Thoughts of a thing or person drive one to desperation, if not insanity, rather than the thing or person itself. Nothing can affect us only inasmuch as we allow it to affect our thoughts. We need fear nothing so much as our own thoughts.

These thoughts of ours are the "serpents in our gardens" which tempt us, and with which we struggle continuously. Seething within our mental world is a "caldron" of repressions, repulsions and desires influenced, emphasized or modified by the world about us, according to our thoughts. By our thoughts we become lawful or lawless; companionable or incompatible, progressive or retrogressive.

Our whole world is governed by our thoughts, which make of it a heaven or hell. Our real enemies are the product of our thoughts though we imagine them to be outside us. It is not the body that commits error—it is the mind which uses the body to fulfill its desires. The body is only an instrument upon which the mind plays. Mind alone must assume the responsibility for the so-called evils of the day. Still the mind by anesthetics and the body is harmless and without volition. Desires, passions, selfishness, deception and the endless list of human frailties have their rise in the human mind. That is why Jesus said: "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, evil eye, blas-

phemy, pride, foolishness: all these things come from within, and defile the man."

No legislation, however strict, can control our thoughts. Back of the Capones, the Rothsteins, the Loebbs and the Phillips are the thoughts which made them criminals. Academic education, legislation or imprisonment will never correct the real evils—which grow more numerous and ominous as we proceed under the present systems. There is no savior but spiritual understanding and concentrated application of right thinking. The problem is individual rather than collective. We alone in our minds are the masters or slaves upon whom our usefulness to humanity depends. That is why when the *Chela* approached the Guru asking for the key to wisdom the Master replied: "Know thyself. Thoughts are things."

An Occidental philosopher said: "Greater is the man who controlleth his own thoughts than he who taketh a city." These thoughts of ours once conquered and spiritualized into constructive activities shall win for us life's richest rewards. Then sickness and sorrow and death shall forever vanish from human experience. Follow the advice of Paul in the fourth chapter of his first letter to the Philippians: "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."

Gandhi—Twentieth Century Avatar

JESUS, the last Avatar in the list of world saviors, said: "A greater commandment I give unto you, that ye love one another." Casting aside the importance of this exhortation the subsequent followers of Constantinian Christianity adhered more to his statement: "I came not to send peace but the sword." As a result Christianity has left a trail of gory tragedy which repulses every sensitive person and drives thousands from the fold.

Out of the mystic East—where Christian missionaries have been sent to convert what they term the "heathen," yet from which have come the most soul-sustaining philosophies—has arisen the greatest example of Christian fortitude and practical application in twenty centuries, Gandhi. Frail, emaciated, a pitiful physical specimen, he manifests a broader vision and a clearer conception of progressive human relationships than any other public character living. The eyes of the world are focused upon him and the bloodless war he has been waging to unite 250,000,000 human beings heretofore divided among themselves by a diabolic system of castes. There lives no man today who has such a tremendous influence upon the masses. Oriental potentates with fabulous riches in gold and gems in their possession concede him reverent deference and cooperation. The most outstanding British statesmen are frankly con-

(Please turn to page 19)

AN APPEAL

This magazine has hundreds of dollars owing it, either from mediums or churches whom we trusted and who now claim positively that they cannot pay "JUST NOW." This deficit must be met to clear our accounts, that we may carry on our work. The Editor has given of her services gratuitously for nearly four years, but the printers cannot. If you stand for a clean, intellectual, noble presentation of Spiritualism, wont you pledge yourself to assist us with a donation? Your assistance is solicited with sincere appreciation of your generosity.

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Gustave P. Wicksell....\$4.00

Conan Doyle Comes Through

By LADY CONAN DOYLE

A Series of Communications which Challenge Our Attention

Before Sir Arthur Conan Doyle "passed over" on July 7, 1930, he promised he would communicate with this world, never doubting he would be able to keep his promise.

Since his going the world has awaited a full and intimate revelation of how far the promise has been fulfilled.

Only one person can make that revelation—his widow. The "Daily Sketch" (London) has persuaded Lady Conan Doyle to give her own narrative of events that satisfy her that Sir Arthur has more than justified his faith—and hers.

SINCE my beloved husband passed from this plane of life to another sphere he has never ceased to show us his continued loving care of us all and his interest in everything which concerns our children and myself.

It has been amazing how he has been able to demonstrate his closeness to us in various ways.

Every day that passes we miss his loving and tender physical presence—his happy, cheery laugh and his great, interesting storehouse of a brain, which made him such a wonderful companion, and every dear thing about him.

But, thank God, we are *not* cut off from him!

With our knowledge of psychic matters, and his increased powers and knowledge of them from his side of the thin veil dividing us, only a wee tuning in, as it were, is necessary from his vibration of life which can intermingle so closely with ours.

Much of the wonderful evidence of my husband's presence in our home is of too private and sacred a nature for publication—to be used, perchance, for sensational headlines by some of the world's Press.

I feel, however, as my children and I have been so comforted and sustained by our communications with my husband, that in gratitude and thankfulness, for our blessing I should tell others of some of the *proofs* of personal survival which we have received. I will now give some.

My husband sent a message to me through a medium in Canada. He said I was on my knees in his study looking for some important business papers in a small drawer close to the floor at 11:30 a.m. on a certain date.

That was true to the smallest detail, and nobody knew about it except my son Denis, but my *husband* did, and sent the message immediately to show how close he was to me—*through a stranger three thousand miles away!*

Where is the subconscious self in that, Mr. Critic?

My husband has sent messages to me through mediums in London thanking me for the flowers which I had that day put on his Sanctum (as we call his grave in the garden at home) and for those I had put in his study—he named the colors in each case.

If my husband were to send me messages composed of some deep and learned matter it would leave me cold. When the same dear human personality comes through,

mentioning details of old home matters and showing a close knowledge and such an interest of all that is concerning my children and me, then I *know* it is him indeed.

We have a very dear friend—Mrs. Caird—a Scots woman who is one of the most remarkable mediums in the world.

Through her mediumship I have continually received evidence of my dear husband's nearness to us and of his intimate knowledge of all concerning his family.

It happens that she never met my husband in life and had never seen him—that being a good thing as proving to the would-be "clever" critic that there is never any question of previous knowledge of him to bias what comes through her.

She is a woman of means, so no question of making money can ever touch her horizon.

Mrs. Caird and I and my family are very, very closely attuned, and a great friendship and love exist between us, making her a perfect bond or bridge for my beloved husband to use in communication with us.

Now, I will give some of the evidence showing how closely he is keeping in touch with our daily lives and with all concerning us through this remarkable medium.

One asks the credentials of people before one trusts them in this life in important matters.

My husband, to prove to Mrs. Caird his greater knowledge from his plane of life, first gave her evidence of his powers by telling her things concerning her own self which no one could possibly know. He told her that she must have a certain number of teeth out, because they were in a bad state and were affecting her health.

She went to her dentist and asked him to take them out, although she was not having any trouble with them. He refused to do so—he said they were in perfect condition and that there was no sign whatever of anything being wrong with them.

She still insisted, so he replied that if her doctor advised her to have them out, then, and only then, would he take them out.

She then went to her doctor, and he, too, assured her that the teeth were in perfect condition.

My husband was again emphatic about the necessity of their being taken out. She thereupon had her mouth X-rayed, and that showed the teeth to be in extremely bad condition in the jaw.

The dentist and the doctor agreed when they were taken out that had the teeth remained in serious consequences to her health would have ensued.

Now, Mr. Critic, where was telepathy, etc., in this case, where no soul on earth could possibly have known about the condition of her teeth, which *appeared* so beautiful and to be in such perfect condition? But my husband *could* see their true state and was able to help her with

his sound advice in the matter, and by it to prove his knowledge of human affairs, and so gave her confidence.

In every single instance since my husband first got into communication with Mrs. Caird she has found his advice and help invaluable—never once has he been wrong.

Now, I will give some of the evidential cases of my husband's communication through Mrs. Caird's mediumship to us.

We have an old and unused wireless pole, 60ft. high, which makes a fine flagstaff in the garden. It is so high that it is quite a landmark.

The gardener and others thought that it ought to be taken down as they feared it would be rotten at the base and might in a storm blow down and break some trees, etc., in falling. So I gave instructions for it to be removed.

The men were busy digging into the concrete round it preparing for the safe landing of it. At the time they were doing it I was busy dictating some important business letters to my secretary, when suddenly I was told that I was

wanted on the 'phone by someone in London. It was Mrs. Caird.

She said my husband had just communicated, and wanted her to tell me not to take the pole down but to fly the flag!

I went out at once and met one of the men on his way to the house, he said, to tell me that they had found the base of the pole in splendid condition.

I said at once, "Let it stand and fly the flag!" and up went the flag!

What a simple thing, says the Critic.

Yes, and *how* it cut out all the silly boggy of the sub-conscious self, for I had not been in touch with Mrs. Caird for a fortnight, and while the men were preparing to take the mast down my mind was entirely taken up with thinking out and dictating important business letters. But how that proved to us the close presence of my dear husband and his interest and knowledge of all that is going on at home.

A Mortal Astral Talks through Medium

By JOHN S. TANNER, M.D.

Do the Occurrences Related in this Article Indicate Effectively that We Lead Dual Lives?

LITTLE JACK, the nephew of Mrs. Tanner and myself, is a romping, normal boy of seven years living in Paris with his mother. While his body sleeps quietly in France, he leaves his physical body and in his etheric double, joins his father in the astral world. Together they come to communicate with us whenever we have a trance medium present.

His father left his physical body several years ago, and because of great love for his little son he has spent much time—after learning the necessary method—in teaching and guiding Jackie so that he can leave the body and be instructed in higher laws. Jackie has also done automatic writing through a member of our family possessing that phase of mediumship.

Arthur Ford, the noted Spiritualist lecturer and medium, has clairvoyantly seen him in the astral. Ivy MacCarthy, distinguished sculptress, through her fine gift of clairvoyance, has also described the child as she saw him. Being clairaudient she has conversed with him, and he promised to sit for a statuette. Boy-like, he immediately showed her the pose he desired.

On frequent occasions Jack has controlled the voice of Virginia, my wife, by over-shadowing her and contacting her astral body when she was entranced, her particular phase being that of *positive control*, which she exercises through will-power according to the advanced occult method. On several such occasions both Ivy MacCarthy and I have held many lengthy conversations with him.

During a group seance at the People's Spiritualist Church in Los Angeles, during which the pastor, Rev. Inez Wagner,

was the medium, a voice through the trumpet announced itself as her guide and said: "There is a little boy named Jack here who wants to talk to his Uncle John."

I told the "guide" we were not interested in having a boy who was living in the flesh talk to us. As there were a dozen persons with whom my wife and I were not acquainted, no more was said of the incident. I use this as another bit of evidence of how others outside the family—who did not know us and were not on our "ray"—have also contacted little Jack on the astral plane.

Later, during the same seance, when Jack's father came through—his message being relayed by the guide—he said that Jack was much "put out" because the guide would not let him through.

At another time I received a message through Mrs. Wagner's daylight trumpet phenomenon, she holding one end of the trumpet while I held my ear to the small end. It was about four p.m. here in Los Angeles, making it about midnight in Paris. Of course Jack was asleep as his nurse and mother insist upon regular habits for him. His father, who always accompanies him in the astral, was also present.

I watched very carefully for any throat movement of the medium and saw none. Her lips were closed. A whisper through the trumpet announced itself by the name of my father and was clearly free from any brogue such as the Irish guide possesses. He said Jack was with him and wanted to speak as he was prevented from doing so

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The Religion of Science

By SWAMI DHIRANANDA

A Masterly Treatise Containing Observations on God and Religion by Darwin, Huxley, Einstein, Pupin, Lodge, Millikin, Eddington, Jeans, Bose, etc.

HAS science any religion or is it fundamentally non-religious, if not irreligious? Does the scientist profess any religion at all? If he does, is his religion that of his forefathers or his family distinct in its territory and significance from the beliefs of the scientific coterie to which he belongs? Is his religion of a withered, stunted kind, privately grafted on the well-developed, full fledged scientific habit of his mind with or without apologies to the members of his profession? Is it an old fashioned religion purified and rationalized in places but not daring enough to base itself entirely on new grounds of science? Or, is his religion something that has grown spontaneously and in every detail out of his patient scientific research and scientific view of the world? In other words, is the scientist religious (if he is) because of his early religious training, because of his inborn religious nature or is he religious because he has too much scientific knowledge of the world to be otherwise? Or is he both?

These are fascinating questions. They would not be asked if there was not felt in many quarters the existence of uncomfortable doubts, cherished severally by people, as to whether (1) a scientist can ever subscribe to old religions, even in some of their fundamentals; whether (2) he has any right to speculate about or hold to religion and God, that do not constitute his province, lying beyond, as it does, the experimental field where objective observations of nature and the world of sub-human animals have not, it is claimed, found any religion, and whether (3) there can be any man, scientist or otherwise, without some kind of religion, materialism and agnosticism notwithstanding.

It is their doubts aggravated by many other conditions (one of them being the fact that *some scientists were found to hold antiquated religious dogmas*) that have prompted the above questions in many places. To answer which would require a discussion not only of all scientific works but also an examination into the history of thought in general and lives of scientists in particular, revealing as they do the bent of their minds and influences on their thinking. In this article, however, only a few general considerations will be set forth not by a scientist, but by one who loves the philosophy of science, whatever it may be at different times. Some observations on religion and God by a number of scientists will also be added. Not that their opinions on religion and God are necessarily more trustworthy than the opinions of those whose chief concern is religion but because in an age when everybody asks about everything, "Is it scientific?" a symposium of opinions on that subject given by representative scientists stands more than justified.

Physical science was born in the western world only about three hundred years ago. True, the Greeks, and before them, the Egyptians had knowledge of certain branch-

es of science, but either it was so mixed with metaphysics and mythology or made so little progress among the masses in comparison with modern achievements that it can be counted out of our present consideration. When empirical science came into being in Europe organized (orthodox) religion was the monarch of all it surveyed, so for a while the latter did not pay much serious attention to the former. But by degrees organized religion became suspicious of and antagonistic to it, and persecutions started. Copernicus, the great astronomer, and later, Galileo, the inventor of the first improved form of telescope, dared to believe that it is not the sun and the planets that revolve around the earth but it is the earth that revolves around the sun along with other planets. So Copernicus was declared a heretic and his books suppressed by the church because it thought his doctrines to be absolutely against the Holy Scriptures. After his death, however, his books began to broadcast his views with a vengeance. Galileo had to recant his theory with the Bible in hand and was thrown into prison and kept there for ten years and denied burial in consecrated ground. A little before that happened, Bruno, one of the greatest thinkers of the age, holding advanced scientific views was punished "as mercifully as possible and without the shedding of blood," which meant burning at the stake. This occurred in sixteen hundred A. D.. Many suffered a similar fate. John William Draper in his well-known book says that in order to extirpate religious dissent rising from the ranks of religionists or liberal scientific thinkers the Inquisition "had punished three hundred and forty thousand persons between 1481 A. D. and 1808 A. D. and of these nearly thirty-two thousand were burned." A fine record! And it is strange that all this happened when the church was doing most admirable work in a thousand and one ways keeping up the most needed spiritual interest among the peoples. The antagonism between science and religion or rather between science and what was thought to be religion and interpretation of the Bible was long continued. Thus Faith fought Reason with drawn sword for centuries. Every new scientific invention would call forth a redoubled attack. But science (Reason) was more interested in pushing its exploration in every direction than in combat, so the church (Religion) got tired of fighting and left science alone. They stayed in their respective territories in a condition of armed peace, the church consoling man's soul and science discovering natural facts and laws. Week days were reserved for science and Sundays for religion.

Things were more or less in a lull for a while until a new bomb was thrown by Darwin without any belligerent motive. His book "Origin of the Species" 1859 and especially "The Descent of Man" 1871 sought to prove

biologically that man was not created one fine morning by a Divine fiat as was thought by religionists but was the consummation of a tedious evolution from a lower species, that of anthropoid apes, through the processes of heredity and natural selection. Herbert Spencer generalized the theory of evolution to include every department of existence. Geology proved that the earth had been in existence for millions of years and not created four thousand years ago as believed by church dignitaries. Physics discovered the nature of the atom and the laws governing it, and the universe with man included in it, was thought to be fully explained as an outcome of fortuitous combination of atoms moving according to fixed laws. The final upshot of it all was that scientists, at least a majority of them, by the end of the Nineteenth Century "had pushed God to the border of the Universe and bowed Him out of it with thanks for past services." Violent protest came from the side of the church and while it could not reject the most conclusive evidences of science it resented nevertheless its attempt to cross the fence and invade its sacred territory. The situation was complicated by the complete industrialization of society which started some time ago (latter part of the Eighteenth Century) and the introduction of Higher Criticism of the Bible. The former spectacularly secularized people's lives and the latter, thanks to the efforts of great scholars, slowly and silently destroyed some illusions regarding the date and manner of Biblical composition, and rationalized, humanized and established in chronological order the contents of that great book. But the effect was not always encouraging in orthodox ranks. Such was the state of affairs when the Twentieth Century broke upon the world with its New Physics. In the last thirty or thirty-five years this New Physics has been creating a sensation in the domain of thought and is indirectly and subtly doing more to draw religion, philosophy and science together than anything in the memory of living man.

Before we discuss the last point it will be well to draw attention to other preliminary points which we may call scientific creeds and which are making their influences felt more every day. These creeds are what constitute the religion of science. Of course the word religion is not used here in its strictly conventional sense. By it are implied definite principles for which science can stake everything and short of which it is never satisfied. These creeds of science are largely responsible for the frank and critical thinking of the modern man. The first creed is—

(1) *The investigation of truth.* Science wants the truth, the whole truth and nothing but the truth about man and nature, and about everything that has to do with both. Science is probing into the depths of man's mind, it is splitting the atom into its minute constituents and investigating nebulae whose light takes millions of light years to reach us. In its search for truth, science takes no dictation, whether of an inspired man or revealed scriptures, blessed church or of another scientist. If any one has anything to say that he thinks is right he has to say it in such scientific language or prove it in such an objective way that nobody will question its authenticity. Science takes few things for granted, and those it does take for granted are such primal things that without them no investigation is possible, e. g. the power of investigation on

the part of man; the obvious laws of thought, that a thing is what it is, a thing cannot be its opposite at the same time and in the same breath; things in nature are bound by the relation of cause and effect; nothing exists without sufficient reason, etc. Science also takes for granted its own conclusions at which some of its branches have arrived after a thorough investigation.

In a sense, there is no such thing as personal liking in science. The aim of science is *impersonal*. It deals with facts and principles. A scientist may have personal bias or may be governed in the course of his thinking by some contemporaneous or historical facts and ideas, but the moment he says that a thing is so because he likes to think it is so, he betrays to his brother scientist that he is guessing, that he is not strictly scientific, that he has not yet found the whole truth about it. Thus he lays himself open to criticism. An average man's judgment is most of the time determined by his likes and dislikes. But if a scientist is true to his profession, as most of them are, his judgment concerning what he is investigating is not consciously passed to suit his personal likes and dislikes. Is there a lesson in it for those who are making a God of personal likes and dislikes or who are mentally murdering other persons or nations with snappy slogans or epithets because they happen to wear different tags?

The path of science is strewn with sacrifices and self-denials. Thousands of scientists are devoting their lives to patient research, discovering perhaps a tiny fragment of truth about nature or inventing some little thing useful to human society. Many of these men are unknown and will remain so except perhaps honored by a line or two in some ponderous scientific treatise, rarely read by the layman. Some scientists may have a relish for name and fame but they always have a positive dread of not placing truth before name or fame. Many a time infinite sacrifices are made by the scientists in course of their investigations of truth and often they are not conscious of their sacrifices, so absorbed they are in their task. Persistent ill-health of Darwin never daunted him in his work. Practical invalidism of Spencer never dampened his determination to do what he did. Many are the martyrs of science but they are martyrs without desiring to be one or to be known as one.

Isn't self-sacrifice for the sake of truth, although made with a test tube and microscope in hand instead of a Scripture, a sublime reaction of the human soul almost religious in its accepted sense?

But alas! though modern man is going wild over what commodities or comforts science has to offer him, he is not fully alive to the most important contribution of science, *the spirit of persistent investigation of truth for its own sake*. Is science responsible for this, or the matter-of-fact, spoiled devotees of the industrialized age?

Scientists are unwilling to be dragged into theological discussions. They are busy with research in the domain of nature and often let God and religion of the church alone, though they realize the great mission of the church. At least that was mostly the case in the latter part of the Nineteenth Century. If they said anything of God or religion they said it parenthetically in their philosophic

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Interview with Dr. Walter Franklin Prince

By JAMES LEIGH

Dr. Prince is the Author of a Large Number of Books Dealing with Psychic Science, and is the Research Officer of the Boston Society for Psychic Research

IN this series of interviews with eminent personalities who kindly consented to give their views on Spiritualism we have had the impressions of a famous spirit, a great scientist, a well-known Doctor of Divinity, and a distinguished authoress and Spiritualist. From their varied standpoints they have each told us how Spiritualism appeared to them, and what they thought of its future.

Today we publish the views of a well-known Psychic Researcher—Dr. Walter Franklin Prince. He is the author of a large number of books and bulletins dealing with Psychic Science, and is, in fact, one of the best known figures in that realm. As Research Officer of the Boston Society for Psychic Research, he is known in America as a “hard-boiled” critic, whose work represents the last word in scientific method and precision. To the Spiritualist his views should, therefore, be extremely interesting.

Readers will doubtless appreciate the frankness of his replies to my questions, and the clarity of vision and welcome friendliness to which they point.

Question: Do you think the existence of a Spiritual World is possible of proof, and, if so, do you consider such proof has been afforded?

Dr. Walter Franklin Prince: This contains, as most formal queries do, ambiguous terms, of which the first is “spiritual world.” To me it is evident that in men pre-eminently, but also in all animal life, there is manifestation of a spiritual world—that is, a mental world, in relation with, but not a product of, matter. But by “spiritual world” you probably mean a world in which are the spirits of the dead.

The other ambiguous term is “proof.” The word, according to Webster’s dictionary, means “to evince, establish, or ascertain, by argument, testimony or other evidence; to demonstrate, show.” The term “demonstrate”—the very word used in mathematics, the most exact of sciences—means “to show or make evident by reasoning or proof; to prove, to establish beyond the possibility of a doubt.” Thus the two words are synonyms. But each carries several shades of meaning.

Let me explain. Mesmer, in spite of all his mummeries, did produce the hypnotic condition of which we all know today. But did he *prove* the genuineness of hypnotism in his own day? He certainly did not establish it “beyond the possibility of a doubt.” In fact, he did not establish it at all in the minds of the most intelligent men of his time; he did not to them successfully “show” it or “make evident” its reality. But today it is “proved.”

That is to say, to prove anything depends upon the “provee” as well as the prover. Later, Braid printed a pamphlet which is to us today proof, but even this did not prove hypnotism at the time, since generally it did not create conviction.

Now I can answer the question. To my mind it is very

likely, and even probable, that the existence of a world of intelligent beings ordinarily invisible, but to some extent in contact with human beings on earth, will be proved in the sense that the preponderant majority of intelligent people will come to hold that the reasons for accepting the favouring theory are stronger than the objections to it. I doubt if such a world will ever be proved by the same grade of evidence as that adduced in mathematics or chemistry.

To some people the spiritual world is now proved in the sense defined; of course, to the vast majority of the intelligentsia, not yet.

Question: May I ask what is precisely your position in regard to Spiritualism?

Dr. Prince: Here again is a word the sense of which must be fixed, in order that my answer shall mislead none. In the United States, at least, “Spiritualism” is usually understood to be the name of a religious cult. But I understand it in the question to mean the general doctrine that spirits of the dead survive, and that there are valid manifestations of their survival. Now, I am not in any way affiliated with the religious body called Spiritualists. At the same time, I have no quarrel with it.

I am sufficiently on record, I think, as being impressed by the evidential claims for survival. The least that I could say is that *they have scientifically won a full place in the arena*, although a number of hoary doctrines of an “occult” nature, which own adherents in civilized countries, have no longer any respectable place therein. I refer to Astrology, Palmistry, Numerology, etc.

But I will go further. In spite of the fact that not one in twenty “proofs” offered are worth the paper they are written on, and not one quarter of what remain are sufficiently guarded and guaranteed, I am convinced that there is a residue which in sum bulks large, and which furnishes strong presumptive evidence for the theory of survival—and of telepathy, at least, from another sphere. That is, for those guarded, authenticated and scientifically analyzed cases, this theory is the simplest, most economical and avoids the most difficulties, with the least necessity of hunting pathways around Robin Hood barns.

Question: Which form of psychic phenomena do you consider the most impressive?

Dr. Prince: Whatever form offers at present the most evidence for its reality. I have no doubt at all that telepathy between the living is a real, though rarely brilliantly manifested, phenomenon. Psychometry falls short of telepathy in impressiveness to me only because the mass—not the quality—of evidence for it is less. Theoretically, psychometry might be a form of telepathy, but some cases are very difficult to classify. The evidence that the deaths or dying hours or powerfully emotional experiences of persons sometimes produce apparitions of themselves in the consciousness of one or more persons, is overwhelming.

Most of these cases are explainable on the basis of telepathy with the living, but some only with difficulty. There are other forms which rise, to me, high in evidentiality, though not quite to the same height, and are correspondingly "impressive"—such as rappings and other sounds in certain houses and instances of apparent "looking around the corner" into the future. I mention these latter as being more impressive in point of their factual establishment—not in order of their theoretical importance—and more impressive as marking the level at which scientific study is at present most of all imperative, on the ground that the base must be made evidentially solid and firm before the superstructure can be secure in the eyes of the intellectuals.

One thing more: I have generally found mental phenomena more impressive than physical, as, generally speaking, being better established.

Question: Have you personally encountered much fraud in connection with supernormal phenomena?

Dr. Prince: In connection with *purported* supernormal phenomena, I have, alas, met a great deal. In connection with what I regard as genuine supernormal phenomena, comparatively very little.

Question: Is it your opinion that, in fifty years, the Psychic Research movement has justified its existence?

Dr. Prince: It certainly is.

Question: What deep impressions has your work in Psychic Research left upon you?

Dr. Prince: Impressions that the fact that man is a spiritual entity in a material body are established, or should be regarded as established; that thus the great objection to the doctrine of survival is destroyed, leaving the matter only one of evidence and the logic of evidence; that man has powers other than those of his organs and known "senses" not explainable by his physical organism; that the field of Psychic Research, full of complex problems, demands and will yet receive the earnest attention of a multitude of scientific minds; and that the results of investigation in that realm are destined to have a vast influence upon philosophy, religion and human character and outlook.

I close this article deeply impressed by the unanimity of opinion displayed by prominent exponents of all sides of Spiritualism. It has, I believe, been manifest throughout the whole series. Surely, in a world torn with strife and division, this happy concord of view and opinion is a noteworthy sign, and one that bespeaks well for the future.

The earnest and intelligent Spiritualist would find little or nothing in Dr. Prince's remarks to which exception might be taken. On the contrary, though they come from one who has interested himself (like Sir Oliver Lodge) solely in the scientific side of the subject, those impressions can be fully endorsed and emphasized by many who regard Spiritualism not from the standpoint of a scientific investigation pure and simple, but who view it as a great and growing spiritual revelation.

As Sir Oliver remarked, "there is room for all sides"; and so long as this happy union persists between the exponents of its various aspects, Spiritualism, whether as a religion, as a science, or as a system of philosophy, must continue to sweep across the world. Nothing that is true can ever die, but union gives men strength to spread their message, to fight their battles, to achieve their goal.

Jewish Spiritualist Movement

By S. ARNOLD

IT is a characteristic of modern thought that scientists, philosophers, journalists, literateurs and intellectual people generally are being drawn, as it were, towards the Spiritualist Movement.

Spiritualism in its philosophic aspect reveals modern thoughts in a manner which uproots the misconceptions of orthodox religion inasmuch as immortality of the soul and survival of personality is concerned.

Psychic science appeals vividly to the speculative thinker by virtue of the fact that it has an ultimate aim, the bridging of the material and spiritual understanding of man's existence here and hereafter.

Very often one is reminded of the fact that the Jews being a people with a great spiritual and cultural heritage, to whom Spiritualism should be of special interest, have hitherto failed to take an actual part in the great movement of Spiritualism. This was not due to lack of interest. Let it be understood that fundamentally the Jews—at all times—followed every progressive movement, throwing themselves heart and soul into everything that was ideally noble and humanitarian. The lowly and the great amongst them have contributed the best of their intellect in every sphere of civilization.

I think it is almost irrelevant to record here the names of members of the Jewish race who, throughout history, have marched abreast with pioneers of modern thought. In passing, I may say that the struggle for their racial existence was a vital factor in their neglect of taking an earlier part in modern Spiritualism.

The Jewish Spiritualist movement in this country is of comparatively recent origin. The Jewish Society for Psychic Research has attracted Jewish men and women, who are keen devotees. Already our Movement has drawn into its midst a number of intellectual Jews and Jewesses, some of whom will at some future date not only be untiring workers for the Cause, but will be mediums of outstanding ability.

We can already place on record Mr. John Myers (a member of the Council of the Jewish Society for Psychic Research) as an extraordinarily gifted psychic photographer. His mediumship, although of recent development, is unusual in so far as it combines psychic photography with clairvoyance. The positive result hitherto obtained through his great mediumship are certainly remarkable.

And as the Jewish Spiritualist movement grows, many more Jewish mediums of equal, or even superior, power will doubtless arise.—"*The Two Worlds*."

"The cause for which you stand—Spiritualism—will be the salvation of the earth. Religion will survive, but not in the shape of the opposing forces of today. There will be a recognition that there is but one religion the world over—and that religion embodies the principles that you are standing for today."—"Power."

(This interview with Dr. Prince was written for "*The Two Worlds*," London. American rights given this magazine by author.)

Flammarion Comes Back

By A. W. AUSTEN

*This Extraordinary Story of Flammarion's Return and His Education of a Village School
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News," London, England.*

IN a tiny country village not very far from Ipswich, the spirit of a world-famous astronomer is now endeavoring to teach the world the absorbing subject of life in the spirit world.

It is Camille Flammarion, the French scholar who passed over seven years ago, whose works have been translated into several languages, including English, and whose theories concerning the planets have contributed to the scientific thought of practically every civilized nation. He founded the Astronomical Society of France.

Now he manifests nightly through an obscure medium—a man who was irreligious and whose thoughts were not of the kind likely to attract such a learned ego as Flammarion's. Nevertheless, he chose A. H. Loweman as the instrument through which he would impart to the world the overwhelming mass of scientific data he has collected during the last seven years. Loweman is the village grocer, draper, and postmaster of Little Glemham, where he and his family live. It is a mile's walk from the nearest railway station. There are ninety-one inhabitants of this little place, and forty of them are old-age pensioners.

Of this little colony of people, not one—outside the Loweman family—is sufficiently interested to listen to Flammarion's wonderful description of Ego-land, which is his name for the spirit world. So far as I know, only three people have listened to Flammarion's voice since he passed over.

They are Mrs. Loweman, her daughter Emily, and I—and yet he has much more wonderful things to tell than ever he had when he was on earth. And then his opinions and theories were sought and treasured by scientists all over the world.

It might be said that there is no absolute proof that it is Flammarion who uses this medium. Is there any proof, apart from the assurance of the publishers, that Flammarion wrote "Popular Astronomy," or "Marvels of the Heavens," or any other of the many books that bear his name? If science would use—at least consider—all the facts that are available, what wonderful knowledge the world would have!

The Lowemans were anything but Spiritualists a year ago. Why should they be? In Little Glemham no one had ever had any evidence of communication after so-called death. The question of Spiritualism hardly ever crept into their conversation, and when it did it was dismissed with a laugh, a shrug of the shoulders.

In country villages, people sup and retire at a very early hour. Little Glemham is the same as other villages in this and all other respects—and the village postmaster was no exception to the rule. One evening he was dozing after supper, just before going to bed, when a discourse in French

came from him. His wife and his daughter were both alarmed and amazed, for neither they nor he understood French. His wife shook him and awakened him. When he told her he knew nothing of what had happened, she had grave doubts as to his sanity. She watched him very carefully for the next few days, and then the worst happened. The voice came again.

This time, however, there was a little English intermingled with the French, and she was made to understand—though not to believe—that it was not her husband who was talking, but Flammarion.

"But who is Flammarion?" she naturally asked. The voice enlightened her and then started to talk about the stars and the beginning of life.

"I am not in the least interested in stars or in the start of life," she said, "and I do not understand French. So what is the use of talking to me of what I do not know?"

"I will learn English better," promised the voice who had declared himself to be Flammarion. For awhile he was absent, and then one evening he returned and spoke in English.

Mrs. Loweman was still far from convinced that it was really Flammarion speaking, and not her husband. "If only we could get a picture of him and see what he used to be like it would be different," she often remarked to her daughter.

Flammarion was coming nightly now, telling them all sorts of things they neither knew nor suspected before—how all the stars are really planets, many of them inhabited and of even larger size than the earth, how there are even more than one universe, how the spirit life is governed entirely by thought. Many marvellous things he told them, and they found themselves getting interested against their will. Very shortly the time came when they would miss anything rather than lose Flammarion's evening talk.

By now he had begun to take a great interest in Emily, who had just finished her schooling at the village Council school and had started a course at the Pupil Teachers' Centre at Wickham Market, a neighbouring town.

This fact in itself is rather remarkable. *Emily was regarded at school in her early years as the reverse of brilliant.* There was a sudden change—now her parents are firmly convinced that Flammarion was influencing her in some way—so sudden that it was noticed not only at school but in her home. Even the neighbours started talking about it. She got on so well with her studies that her teacher told Mrs. Loweman she ought to continue her education. That was why she went to the pupil teachers' centre instead of to help her father in the shop.

Flammarion seemed to know all about this, and often spoke about her studies.

"The next time I come," he said one evening, "I am

going to use all of 'the pater's' faculties. I shall take complete possession of his body."

This rather frightened the sitters, but the next night they plucked up sufficient courage to go into the room where Flammarion always came—and it was not so frightening, after all.

Then began wonderful nights of instruction. He taught Emily all sorts of things—astronomy, geometry, mathematics, many subjects. He set her problems and made her write down the answers, checking them himself and awarding marks. He seemed very pleased with the progress she was making—and Emily, of course, was overjoyed. She was able to think of things in a different light, and was soon forced to concede that Flammarion was an ideal tutor.

"I have received many thoughts from you that you want to know what I was like when I was on the earth," he once told "the mater," as he called Mrs. Loweman. "While the 'pupil' is doing her lessons (working out the problems he had set her) I will paint you a picture of myself."

Accordingly, a sheet of drawing paper was obtained, and he was given pencils and paints—water-colours. For several evenings he was busy, and eventually the picture was finished. He then gave it to "the mater," after making a pretty little speech.

It is this picture that we reproduce. Mrs. Loweman tells me that when she asked him whether she might send it to the Editor of the *Psychic News*, he replied, "Yes, by all means. It is the likeness of myself, as near as I can remember it, just prior to my decease. But be careful to tell him that it was not painted by an artist."

The picture occupies an honored place in the Loweman home, and pride of place is not even given to another picture he painted and signed. This second picture is of a cat—Flammarion says it is his own cat, as nearly as he can remember what it was like.

The astronomy talks so absorbed Mrs. Loweman and her daughter that they used to go into the garden and read the heavens with a new interest, picking out the planets they had been told about.

One evening, during the winter, Flammarion suggested that he should go into the garden with them and point them out himself.

"But will not the 'pater' feel cold?" he asked.

Mrs. Loweman got her husband's coat and Flammarion put it on before going into the garden. When her husband is entranced, Mrs. Loweman ceases to think of him as her husband. It is Flammarion, and her husband no longer.

That night he pointed out to them the wonders of the sky. He told Emily to keep a chart of the movements of the planet Jupiter, and she has done so faithfully ever since, whenever the planet is visible.

Then Mrs. Loweman wanted a telescope. She wrote for a catalogue and Flammarion himself chose the instrument he thought would give the best results.

With the aid of the telescope, Flammarion was able to point out the details of the various planets. He insisted on Emily sketching and painting what she saw, and often asked her to find a particular planet for him through the telescope.

After Emily had received his tuition for some months, he set her an examination. He dictated to her the problems

and then left her to answer them. The questions covered all the subjects with which he had dealt.

When he marked the papers, he remarked on the splendid progress Emily had made and he said he must reward her. A few nights later, he said he had discussed the matter with a number of the other spirits, and he had decided that the best reward he could give was to make her a great artist.

He had interested the spirit of a former well-known artist, he said, and this ego would inspire Emily in her work. "You have chosen the wrong subject, friend," said Mrs. Loweman, "because art is Emily's worst subject. She will never make an artist."

"We will see," commented Flammarion.

Very timidly, Emily started to draw and paint. She thought of what she did at school, and felt certain that at last Flammarion had made a mistake.

She was surprised to discover, after a few evenings, that she could paint quite well, and soon she was able to dispense with models altogether and paint what was in her mind.

I was shown some of her work. They were mostly animal and plant studies. I have no knowledge of art, but I was able to see that this was not the ordinary work of a schoolgirl not yet sixteen years old.

The family felt so proud of the sketches that they exhibited them in the shop. One day a traveler came in, and the pictures caught his eye. He expressed his admiration of them and gave Mrs. Loweman the address of an art firm which he thought might be interested. The result is that six of the pictures have been sold, and Emily has been commissioned to do some more—as many more as she likes.

Flammarion, when on earth, was a great investigator, and he has carried on his work since he passed away. He has discovered many things about the planets, and he has found that there are two other universes besides our own.

His early talks were all about these discoveries he had made while in the spirit world, and he soon asked that "the pupil" should keep a record of what he said to them. Accordingly, Emily busied herself in writing down what Flammarion told them. Though the subject was such that it required a trained and intelligent mind thoroughly to appreciate the meaning of what she was told, Emily found rather to her surprise that she could understand it perfectly.

She cannot write shorthand, but Flammarion is very patient.

As a result of all this, one book, "Egoland," has already been published, and two more are awaiting publication. They are all records of what Flammarion has said while the medium has been in trance.

"Egoland" describes the origin of the earth and the life on it, as well as existence in other worlds—both physical and spiritual. Another is descriptive of many wonderful inventions that have been conceived in the spirit world and will eventually be given to the earth by inspiration. The third is a departure from this theme.

It is a novel, telling the adventures of a party of people who left the earth in an air-machine to explore the other worlds. There are climaxes and anti-climaxes, but inter-

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The Drama of Life After Death

(By George Lawton) Reviewed by J. C. F. Grumbine, B.D.

THIS is the title of a book written by George Lawton and printed by Henry Holt & Co., New York City. The book is called a "study" of the Spiritualist religion.

The title is misleading as it concerns itself mostly *not* with life after death, but with life before death. The author cites exhaustive details and verbatim reports of what transpires usually at seances by alleged mediums, but does not deal seriously with either the religion or the philosophy of Spiritualism.

He evidently does not understand how to write a history of religion. When he tackled Spiritualism, it was too much for him. Let him read Dr. James Freeman Clarke's book on the "Ten Great Religions," also "India and Its Faith," by Professor James Bissett Pratt, of Williams College, to understand what true historic criticism means.

As an apparent disbeliever, he observes what he sees at popular camp meetings and if one is looking at the drama to ridicule its players and inwardly treat the whole movement as a sham, Mr. Lawton has succeeded. What he writes, let no one take seriously, for he does not speak *ex cathedra* or officially of what he treats. If Spiritualists are to be judged by what he writes, they will appear to the public as a lot of lunatics. At least, no sane person can read his book without coming to this conclusion. He certainly devaluates what Spiritualists have accepted as facts, upon which the spiritual hypothesis establishes its claims.

He makes light of the late John Slater—whose remarkable mediumship has convinced thousands of the facts of survival—because of certain emotional eccentricities which go with his mediumistic temperament. These eccentricities are overlooked by the rank and file of Spiritualists as one overlooks the dross found in a nugget of pure gold. Mr. Lawton forgets that the instrument is human.

A few who read the book are struck and impressed by the usual commonplace character of the behavior of the mediums or psychics whose seances he describes, and feel that here is a man who understands them—or who has an open mind, and who sees things as they are. But these readers do not know the apparent ulterior purpose and secret object in writing this narrative. Nothing that he has written is complimentary to Spiritualism, (except where he quotes from Andrew Jackson Davis' book) or the mediums, and in a subtle way he leads the public to believe that Spiritualism is a fraud. Nor are his statements dependable. For instance on pages 350 and 351, he refers to a Grumbine as one who was present recently at Lily Dale and took part in a seance for spirit messages at Forest Temple in a group of other psychics who were message bearers at that place. As there is but one Grumbine in the Spiritualist movement, to my knowledge, naturally most readers who know of me, would instantly think of me. As a matter of fact, I never was a *test medium*, nor appeared anywhere in all my platform work as such, nor did I appear in Lily Dale at Forest Grove. It has been over thirty years since I served Lily Dale as a speaker. His de-

scription of me is as ridiculous as it is false. He speaks of me as wearing a loose sweater. I never wore a sweater in my life, nor would I when addressing an audience. His statements are so false that I wrote to the publishers a letter explaining the misrepresentation and stating that if the data in the book were as erroneous as his reference to "Grumbine," I could not recommend the book to any reader, and I further explained that his description of me was false from beginning to end. The publishers and the author apologized instantly and the author wrote that he did not refer to me, but that *he chose the name Grumbine "at random."* If he is so careless in his data and takes such liberties with professional men in our movement of established reputations, merely to be funny at their expense, he deserves to be regarded as an enemy of the movement of Spiritualism. The assassination of character cannot be excused nor regarded as a joke.

In the last half of the book, the author begins to make his analyses, which, to say the least, are far fetched and presumptuous and might be deduced from the behavior of a Methodist, Baptist, Presbyterian and even a Roman Catholic. It seems as though the first part of the book was recorded so that he might display his Freudian method of analysis. In my judgment it is the weakest part of the book, the whole of which is altogether too lengthy to interest the general reader. His remarks about Spiritualism itself are disappointing, as despite his numerous records of spiritual phenomena, he disfavours the spiritistic and spiritual hypothesis and is inclined to believe that the origin of psychic and mediumistic phenomena is not from the Spirit World. He claims with Jastrow who is an avowed disbeliever and who isn't even fair to the subject that psychic phenomena when genuine are somehow in a psychological way tied up with the subconscious mind, or a form of the mind which has not been fathomed or if fathomed, has been covered by Freud or Jung, in their analyses.

On page 584 in his "conclusions," he refers to the conflict between Catholicism and Spiritualism, which he declares is on the increase. To quote: "I believe that the real religious battle of the future will be between Spiritualism and Catholicism, a battle between two supernaturalisms. One dogmatic, gilded and symbolical; the other open minded, crude, and literal.

As a matter of fact, Spiritualism has nothing to do with supernaturalism, but with naturalism, for all of its phenomena are natural, not super-natural.

On page 588, third line from the bottom, he uses a very risqué and inelegant word to describe the meanderings of certain persons, who—not satisfied with the genuine message of Spiritualism, on the higher phenomenal plane—go to vicious extremes to get emotional satisfactions. The use of vulgar words is unjustifiable in any book. The author has proven his incompetency as a scholar and historian. The book as an explanation and interpretation of Spiritualism is a failure. As a joker, the author is funny—so funny that no one will take him seriously.

The Physical and Psychic Minds

By REV. GEORGE FRANCIS

Pastor, Francis Church of Truth, Los Angeles, California

THE psychic faculty is so much misunderstood; and yet each of us has one. It is a God-given gift. But most of us have many gifts of which we are unaware, or do not use.

At one time in our evolution we had three eyes. We still have a "third eye," but we have ceased to use it. Because of this it has atrophied—probably ten million years ago. (That really is not very long as science measures time.) At the central back of the head we have a pineal gland—a small atrophied gland—which is really the "third eye." It is linked to the optic nerve. Not being used it became dormant, but it holds the key to the psychic brain. The moment we develop that *eye*, forgetting the other two, we become in tune with the psychic powers, able to catch spiritual thoughts that are wafted into the brain from without. Thus is our thinking enriched.

We think we think, when really, in the common meaning of the word, we never think at all. We may be likened unto a radio. A "Bushman" believes that the sounds in the radio originate therein, when as a matter of fact the radio is but receiving the sounds that are wafted to it from without and relaying them on to us. So with thought. Oftimes we are attempting to create something and arrive at the place where we seem not be able to go further. We think and think and think. That is, we think we think! The more we endeavor to solve the mystery the more complicated it becomes and finally we give up in disgust. At a later time, probably when we are not thinking of it at all, into our minds flash a thought, and we exclaim: "I've got it!"

How did we "get it?" Certainly not from within, or we would have had it in the first place when we were concentrating upon it. It came from without. In other words, the psychic brain—the atrophied eye—became stimulated because of the concentration and finally opened up the brain cells and allowed relative thoughts from the great Cosmic Principle, the Cooperative Mind, to register and solve the problem.

When we forget our physical selves and allow the good—the God within us—to fill us it lifts us up and our hearts seem to thrill with a superior power, and we look out upon our fellowmen with great altruism to uplift and to love. That is the psychic man manifesting. Whereas, in contradistinction, the physical is always looking for show, for pomp, for applause, for glory—and for the accumulation of material wealth. Unfortunately this is as evident in the churches as anywhere else. The psychic mind tells us of our follies; that we will have to pay the price for them eventually. If we comprehended this fact in its entire reality, we would not bargain with ourselves, nor would we petition or expect God to forgive us.

The psychic mind can "look out" upon the world with spiritual poise, fearlessly, knowing there is no death and nothing of which to be afraid. Death is just as natural as

birth. Most people do not know from whence they came, nor have they any knowledge of the past before they were born. Even if they had no knowledge of the future, that Power which sustained the ego before it became embodied will surely sustain it when it again becomes disembodied. It is that Power which quickens the psychic. We are spirits today whether we admit it or not; just as much a spirit as ever we shall be. This body is tangible to us only because we are living in a physical realm. We see the body but we do not really see each other because we are inside the physical sheaf. When the physical body is cast off in what is known as death we will progress on in another body—the psychic body—the body that Paul spoke about when he said: "I pray that God will bless you, spirit, soul and body."

Have you never felt the spiritual body? You have if you have had the experience of meeting someone for the first time. Before you touch him something "strikes" you forcibly and you say to yourself: "I don't like that person!" Why? You have never met him before, yet somehow you are repelled. *Instinctively* you don't like him. In reality, before your physical body had touched his your spiritual body had clashed with his. It is that spiritual body—the real body—we take away with us. It is eternally ours, replenished by the cosmic life Principle.

In the east, particularly in India, they teach us of our different bodies, their development and use. Yet we send missionaries there to teach their divine psychic minds to become physical. No wonder they smile at us! Many do not know that the religion largely subscribed to in the Western hemisphere—Christianity—had its birth in India. To the East we have ever looked for the wise men. The New Testament relates how "the wise men came out of the East." Yet in the West we foolishly think we are the wise men. The adepts of India can disappear at will because they know the law which determines visibility from invisibility—vibration. The Hindu fakir take a coil of rope and apparently throws it up into the sky, where, from all appearance of fixedness, it seems to be attached. We watch a boy climb up the rope and disappear into the sky. I have read various articles by so-called occidental wise ones, who seem to think they know all about it and exactly how it is done, whereas they do not know a thing—the proof of which is that they cannot do it.

There are men in India today who are three and four hundred years old, more or less. Personally I am acquainted with a Hindu who is one hundred and twenty-seven years old, and he is one hundred per cent nimbler and brighter than I. He was reared in India and now lives in San Francisco. He has a remarkable brain, and when his age is referred to he asks: "Why die? This old body suits my purposes most excellently, so I am going to stay at least

(Please turn to page 16)

The Radio-Psychometer

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

Major Raymond Phillips Proves that Human Radiations Can Be Made to Perform Mechanical Work.

I SPENT an interesting morning recently with Major Raymond Phillips, the inventor of the "radio-psychometer," at the Model Engineering Exhibition, Horticultural Hall, London, where he was exhibiting the instrument.

He discovered the idea through attending a Spiritualist seance. As soon as he joined the company round a table, it began to oscillate without anyone touching it, and the company proclaimed Major Phillips to be the cause. He was, they declared, a medium without knowing it.

The Major, however, sceptical of the theory that "spirits were helping him," finally traced the effect, he believed, to natural causes. Major Phillips concluded that "all Spiritualistic phenomena" arise from the same source.

He assured me that he had never seen anything occur in a Spiritualist seance which need be attributed to outside spiritual agency, and herein was the snag. I recounted to him some of my own experiences of table-tilting and knocking, and he was apparently impressed with an instance where the unseen knocker gave me his name, and the name of a gentleman living four hundred miles away who could, he declared, confirm that such a person as he had lived. This proved correct; the gentleman assuring me that he had known a man of that name forty years before.

The result of Major Phillips' enquiry into the "natural forces" which he believed moved the table is the invention of an ingenious instrument which will ring a bell, propel two model trains, and switch on electric current to boil a kettle.

I had no difficulty in causing an electric bell to ring and set the model trains in motion simply by holding my hands a few inches over the "radio-psychometer."

Major Phillips and I experimented with several other persons to confirm his statement that the human radiations, to which he attributes the phenomena, vary in strength with different people. A boy of about ten had to hold his hands quite close to the metal disk through which the radiations pass to set the machinery in motion. The Major could get results about eight inches away, another gentleman did so about two inches farther off, whilst I was successful when my hands were about eighteen inches away.

During the experiments Major Phillips commented on the extreme sensitiveness of the apparatus that morning, and seemed at a loss to account for it. It was, however, probably due to my being a trained medium, although the company was quite unaware of my interest in Spiritualism.

After about a dozen persons had been admitted into the room, a lady was invited to place her hands over the disk, and succeeded so well in starting the trains that they would not stop. This Major Phillips attributed to the accumulated power of so many people. After the majority of the company left the room the apparatus behaved in its normal manner.

A very interesting feature of the radio-psychometer is that when the operator concentrates on wishing the bell to ring or the trains to move, they do so quicker than when the hands are casually placed over the instrument. In consequence he looks forward to the time when the results can be obtained by thought impulses alone.

No one can witness such experiments and not believe that there are such forces as human radiations which are capable of producing physical effects, confirming conclusions arrived at centuries ago by occultists who restricted their experiments to operating on human and animal organisms.

The magnetic healer is absolutely justified in his claims that there pass from his hands "magnetic force" which can affect distant objects. Nor can anyone justly deny that such forces play an important part on the production of supernormal phenomena. The points of contact between Major Phillips' apparatus and the mediumistic seance are remarkable.

It has long been realized by Spiritualists that some people are more "magnetic" than others, and that some people render no "magnetic" service whatever in the seance room. It has been demonstrated that some persons cannot affect the radio-psychometer at all. These negative people are relatively few; nearly everybody being able to affect the apparatus in some degree. Perhaps it may be discovered that some individuals actually retard results, as occasionally occurs at Spiritualist seances.

Another interesting feature is that the radio-psychometer is affected by the atmosphere, some days producing much better results than others with the same experimenters.

To attribute all supernormal phenomena wholly to these human radiations is in no way justified, as Major Phillips has never been able to obtain any indication of intelligence from his apparatus. His results are purely mechanical. To ring the bell and move his trains necessitates a large amount of apparatus, including numerous batteries, weighing perhaps nearly one hundred pounds. No medium could possibly surreptitiously introduce such an enormous amount of paraphernalia into the seance room without detection.

Major Phillips endeavoured to support his opinion that mediumistic phenomena are produced by natural radiations by balancing a piece of cardboard on a knife-edge and causing it to oscillate by holding an ebonite comb close to it, after having rubbed the comb on his clothes. He assured me that he had obtained similar movements by placing his bare hands over a similarly balanced wooden board.

Even if this be so it would not account for the intelligent communications received through table-tilting, especially when no one was touching the table. One of the most

impressive experiments I ever took part in, in connection with table-tilting, clearly showed the cooperation of an intelligence independent of the sitters.

I had been trying to convince a friend that the belief in communication with the dead was not unreasonable, and invited him to join me in a table-tilting experiment. He consented on conditions that he did not place his hands on the table. Whilst he sat some distance off we obtained a message purporting to come from his deceased grandfather, who frequently corrected my friend's endeavor deliberately to mislead the table. In the end he was compelled to admit that the table was correct in every detail, although none of those whose hands were on the table knew anything about the matters discussed.

The chief interest for Spiritualists and psychical researchers in Major Phillips' invention is the discovery that human radiations can actually be made to perform mechanical work. Such radiations have long been known to psychical researchers, who thirty or forty years ago obtained mechanical effects, although not so practical as those obtained through the radio-psychometer.

That such radiations play a part in every mediumistic manifestation there need be little doubt, as they comprise one of the chief factors in those somewhat enigmatical circumstances known among Spiritualists and psychical researchers as "conditions."

Major Phillips' results confirm our claims that there are such energies as "psychic force," and every magnetic healer may soon be able to purchase an apparatus which will demonstrate the fact to sceptics.

THE PHYSICAL AND PSYCHIC MINDS

(Continued from page 14)

another fifty years." Those who know the psychic laws are not imprisoned by the flesh as are the majority.

Why do western peoples get all crippled with rheumatism and other ailments so early in life? For the simple reason that we never stop for even a minute to throw off the grossness—to eliminate the base matter that accumulates within us—so that we can reach out with the psychic mind to the Omnipotent Life Force to be replenished with the "manna from heaven." The evolved Hindus know the secret of psychic replenishment. In the West this great universal power is almost unknown to the masses.

Psychometry and mediumship is another use of this force. Many people cannot understand when we pick up a flower or article to psychometrize for a spiritual contact that we get in touch in most instances with some one in spirit. This is possible to us because our pineal gland is alive and developing: the moment it begins to expand it has the capacity for spirit sight—something that the physical mind cannot grasp.

Have you ever been so sick it was thought you could not live? You felt like floating out of your body and all was a peaceful sweetness and joy, and you did not want to come back. You felt that way because you had come to the place where only God could help you—where the physical body had become so weak it had no power to resist the spiritual inclination. In such a psychic state we look toward our Source for aid.

The psychic part of us is capable of attaining supreme peace. The physical self is always wrought with

disturbances. The psychic mind is not bound by dogmas. It looks not upon caste, creed or color, but the real self in all its contacts. It is the self that manifests as conscience and urges us to be more spiritual—if we but listen.

The psychic mind can also overcome physical conditions if we but recognize and affirm its power. Once in lighting my cigar as I struck the match the end flew off and lit on my finger. Sulphur burns quickly, if left to itself. But I said emphatically and faithfully: "I have not burned myself. This does not hurt!" By so doing I allowed the psychic mind to overcome the physical mind and it really did not hurt or scar.

A short time ago my wife and I were visiting in Long Beach and the lady with whom we were having dinner upset some boiling grease on her arm and it began to blister. She said to me: "I have burned my arm badly."

"No," I replied with positive psychic assurance, "you have not burned it at all. It will not blister or burn—it is *not burning!*" And it did not blister or burn. That is the power of the psychic mind.

After all, this body is just the house in which we live. When we allow circumstances to affect us unduly to our continuous detriment, it shows that our psychic powers have not been developed and that we are living in nothing but the physical world. The psychic mind will open a new world to us if we but unfold it, and so very few take time to develop the psychic or spiritual: yet people take time to go see "The Flesh and Devil," or "What Price Glory," etc. People take time for almost anything, but not for the most important of all; sitting down for an hour to commune with the real self.

To understand psychic manifestations one has to be psychic because the ideas and aspirations of the psychic self are entirely beyond the apprehension of the physical man. The psychic individual wants to live, and must—for health and happiness—live in an atmosphere of harmony. The clash of material conditions devitalizes and tears down the psychically sensitive. The developed psychic lives in a world set apart from the materialistic masses. He is in the world but not of it, hence is never understood.

Many persons do not want their psychic powers developed for fear it will conflict with their physical desires and material ambitions. They want to accumulate monetary riches without the conflict of conscience. The psychic mind knows the folly of finite accumulations, which "thieves may break through and steal and rust corrupt."

As the human race evolves the psychic mind is becoming and will yet become more fully attuned to the cosmic flow of thought. We are just touching the edge of psychic possibilities—the world of infinite reality—and man in his gross ignorance and materiality is fighting it. It was the psychic mind of Thomas Paine that said: "The world is my home, mankind my brethren, and to do good my religion." So sayeth every person whose psychic powers have been quickened and through spiritual sight he has viewed the world of reality, wherein, only, may we ever find peace.

When you speak, speak the truth; perform when you promise; discharge your trust; be chaste; withhold your hands from striking, and from taking that which is unlawful and bad.—*Muhammed.*

A Hypothetical Analysis of Mind and Mental Phenomena

By FELICIE O. CROSSLEY

Will the Development of the Radio Yet Prove the Great Emancipator of the Spiritualistic Hypothesis?

IT is the abstract world—the fourth dimensional world upon which Professor Albert Einstein postulates so much—to which we must direct our thoughts if we would really understand anything relative to the nature of mind.

Without any altruistic intentions, so far as occult scientists are concerned, academic science has unknowingly substantiated the claim of metaphysics by acknowledging the apparent existence of an Infinite Intelligence—basing as it does all objective manifestation upon the alleged reality of the atom, which is claimed to have a nucleus of intelligence. If, as is supposed, all *material* phenomena is the result of an aggregate of molecular construction in greater or lesser rates of vibration, it will be seen—if only as an hypothesis—that in order for these individual atoms to exercise in different formations, they must be motivated by an intelligence operating through the vibrational law of attraction. On this theory can be explained the teaching of Christian Science, "All is mind and its infinite manifestations." In the language of Spiritualism—which preceded the founding of Christian Science—"All is Spirit manifesting through Infinite Intelligence.

A few years ago Sir Jagada Bose of India, formerly of Oxford, England, and later a professor in one of the leading universities of India, made a definite claim as a scientist that there is intelligence in all things—from the lowest phases of known life up through the amoeba to man, and even higher expressions of the eternal life force. Professor Bose gives scientific reasons for his belief, and proves them.

The phenomenon of telepathy has done much to stimulate a new interest in mental fields. Thoughtful experimentation is now being applied in an endeavor to gain a systematic knowledge of mental forces. The fact that mind can transude space telepathically, with no visible intermediary, tends to establish it as a force quite independent of what we know as matter. Experiments in thought-photography have also elaborated on previous concepts of mind and indicated, according to witnesses, that thought forms can impinge themselves upon sensitized plates with no visible agency of contact. From these results what are we to think?

Telepathy is no longer a theory, so that invalidates denial of its reality. Telepathic suggestion is now being used by many advanced medical physicians, as it has long been used by metaphysicians. That one mortal person can impress ideas upon another mortal mind with no material point of contact, proves conclusively that mind is a force which does not necessarily need a conductive agency of matter for its manifestation. If this is true, and there

is irrefutable evidence to substantiate the claim, then the telepathic influence of a mind *excarate* upon a mind *incarnate* is natural and may be anticipated if the psychic laws and requirements are met. In fact, the evidence verifying the claims of psychic phenomena which have been contributed by telepathic experiments have been invaluable to its cause.

Some psychologists claim that telepathy or mind transference is the entire cause of what appears to be communication between an astral spirit and a mundane spirit. Spiritualists and Seers have retorted with a demand for an explanation of prophecy. Until recently psychologists made no attempt at such an explanation, but with amazing audacity—as though the discovery was original—they now seek to explain prophecy by the age-old teaching of occultism: that mind is universal, and all that ever was or ever will be is embraced in the great cosmic mind. In addition they state that somehow certain persons are so constituted as to be able to read the "universal records." According to the Mysteries there is an element of truth in such a statement, but the majority of prophets at large today are physically, mentally and ethically constituted no differently than the masses who cannot prophesy—but who oftentimes have very reliable "hunches" and "presentiments."

Spiritualism teaches that there are mediums in the higher worlds of consciousness who relay messages and information "between the planes" above the earth just as mortal mediums relay messages between the astral and mundane spheres. Thus it will be seen, according to this hypothesis, that a medium need not be of a very high spiritual order to receive prophecies or messages. It is all a matter of coordinated vibration. The "astral guides," and possibly their guides in yet high planes, may largely be accredited for the accomplishment. The system is similar to the Pony Express in the pioneer days of the West, in which new carriers and horses were changed at each station, until a letter may have passed through a dozen hands before reaching its destined owner—just as prophecies may pass through a dozen *minds*, communicated telepathically, before finally reaching the earth plane. This hypothesis opens up to us a vast mental world far beyond the scope of our limited comprehension.

But what is this mental world that is dawning upon our horizon, the science of which is gaining hosts of converts? What is the evidence offered for a mental world, the mundane instrument of which is mind?

All knowledge gained so far concerning mind tends to establish it as a force quite as real and universal as electricity and magnetism, and of as subtle and infinite nature.

If only as an additional hypothesis we have many reasons to believe that mind is, in a large sense, so-called radio-active, using a brain as its instrument to send, receive or record thought-radiations. The brain is, so far as we are able to ascertain, a natural radio upon whose frequency depends our ability to receive from the great universal mind force. We might also assume that the fundamental difference between a genius and a moran is the ability of the brain cells of each to attune themselves to the cosmic mind-currents—being generated by the Infinite Intelligence which is apparent throughout nature and which may be said to be the motivating force of the universes. All the gradations of intelligence evident among different individuals might be understood if we use this theory as a basis of reasoning—referring, of course, to inherent, rather than academic, intellect. Thus, if we allow our brain cells or “tubes” to become diseased, or worn, or atrophied from lack of exercise, or we are born with them in an afflicted or degenerated condition, *mental static*—as with worn or inferior radio tubes—interferes with the clearness of our receptivity and our continuity and brilliancy of thought is retarded, if not completely obstructed.

During the June convention of the California State Spiritualist Association the writer was one of the speakers, and during her discourse voiced the above thoughts. A few days later Arthur Brisbane came out with the statement that a Berlin scientist claims that the operations of the brain are a sort of electric activity, and the brain currents travel only in the architectonic areas of the cerebral cortex. This same scientist also claims that man is a machine needing for his functioning neither a soul nor a God. Yet he fails to explain who created the machine, or what differentiates the “various kinds of machines,” or in other words what is the directing power that is back of all nature and mankind.

All speculative philosophy to be logical must revert to nature to solve its mysteries—and the paramount law of nature is the existence and manifestation of Infinite Intelligence.

On a relative subject one noted scientist said: “To abandon all cognizance of religion because of *scientific inconsistencies with certain preconceived* notions is as foolish as not longer to recognize gravity because Einstein has shown

that all gravitational forces are illusory, and that the laws of falling bodies may be explained as an acceleration of coordinates. In the protoplasm of each individual are the same elements of which the stars are made, and associated with each protoplasm the ability to look into the starlit sky and conceive of an unending universe.”

Which returns us to our subject: What is this innate “ability to look into the starlit sky and conceive of an unending universe?” It must be some quality or force which transudes time and space. It must be of a nature capable of extending itself in consciousness according to the development of the individual. We have no alternative, in dealing with any form of mental apprehension, but to associate mind as the “ability” and “extending” factor.

If mind is universal, as we have every reason to believe, and if our intelligence depends entirely upon our ability to receive, analyze and catalogue the impressions received therefrom; and if mind is a force quite apart from the physical body except as it uses the physical brain as an instrument of registration in the physical realm, what is to keep any mind from reaching out into the universal-mind-stream and contacting minds who no longer manifest in a physical body?

It is possible that the radio and information yet to be derived from further inventions along similar lines may yet become the great emancipator of the Spiritualistic hypothesis, if we but apply the knowledge gained therefrom. But this does not explain all mental phenomena.

Both mediumship and psychism are phases of telepathy, differentiated only by the fact that a psychic reads the aura or mind of mortal persons while a medium works on a little longer wave-length and receives the thoughts of incarnate persons, so-called spirits.

A scientific study of mind and its phenomena will solve many of the mysteries so frequently associated with both classes of manifestation. It will prove, by far, the most interesting field of all research.

In discussing these subjects one must anticipate the ridicule of the materialist as well as the denial of orthodox religionists. The latter believe in survival but not in inter-world communication.

In “Ethidiorpha” we read: “If, as is hoped and believed by the majority of mankind, even though some try to deny the fact, it is possible for man to exist as an association of earth matters, linked to a personal Spirit force, the soul, and for the Spirit force after the death of the body, to exist independent of the grosser attributes of man, free from his mortal body, is it not reasonable to infer that the spirit, while it is still in man and linked to his body may be educated and developed so as, under favorable conditions, to meet and communicate with other spirits who have been previously liberated from earthly bondage. . . .

“It is wrong to place dead matter above the Spirit of matter. Atoms come and go in their ceaseless transigrations, worlds move, universes circulate, not because they are material bodies, but because as points of matter, in a flood of force, they obey the Spirit that can blot out a sun or dissolve the earth, as easily as it can unlink two atoms. Matter is illusion (in the final analysis), spirit is the reality.”

The science of the next century will be the science of mind forces. Not until then shall we be getting down to the basic principles of all existence.

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DIVERSIFIED THOUGHTS OF THE EDITOR

(Continued from page 4)

cerned over his influence and power and dogged pursuit of a principle.

Naked, except for a loin cloth, his body ridged with bones and sagging flesh because of physical martyrdom, Gandhi has for the first time since the *Nazarene Master* walked the shores of Galilee put into active manifestation the true Christian principles and bridged the greatest gap in human relationships ever recorded. He has organized the most influential, bloodless revolution in the history of the world—and he is getting results without arms or violence. Without pomp or subtle politics he has united a people numbering twice the population of the United States into a triumphal Nationalist Pact—the Pact of Poona. 60,000,000 "Untouchables"—who, as a result of India's notorious caste system, have been horribly despised and depressed for centuries—are now given political representation and civic recognition. The widest social gulf in the modern world has been bridged by love and recognition of divine laws.

Gandhi knows no law but the law of God manifesting through spiritual harmony and coordinated human brotherhood. He recognizes no caste but the relationship of good. He has no ambition but the unification of human life with cosmic life. To him a Maharajah or a financial giant counts for no more in the essential program of life than the most despised "Untouchable." He is the greatest example of the living Christ. He has proven that the principles of Christ—long forgotten in orthodox Christian denominations—are still the most fundamental power for practical good, socially, politically and religiously.

"Greater love hath no man than this, that a man lay down his life for his friends." That is the quality of Gandhi's love for humankind. Realizing that upon the psychological influence of India's educational, religious and political struggle for freedom depends the future of human democracy, he was steadfast in his purpose—even resorting to a fast to death to hasten results. Upon learning of the Mahatmas's death-fast, if the depressed classes were not released, immediately the machinery of the British government was set in motion, and on September 26th government lights burned until almost midnight in order to end the Hindu martyr's hunger strike before death actually overtook him. As a result the electoral compromise was reached between the caste Hindus and the "Untouchables," and 250,000,000 Hindus were united for the first time in the history of India. Today India is a united kingdom, won by conscientious devotion to a principle through love.

America won her freedom by arms and bloodshed, following a precedent heretofore thought necessary for such purposes. Now India has given us a new example—a practical instance of the New Commandment, that ye love one another, advocated by Jesus 2000 years ago.

On the subject of Gandhi's spiritual revolution Swami Yogananda, noted Hindu scholar and philosopher said: "Gandhi has for the first time taught Christian principles, not only to his followers, but has been successfully using them to train his soldiers for the spiritual revolution. His soldiers do not use so much as a needle or a club in self-

defense, but they die using only their ceaselessly-pouring machine-gun bullets of love. The whole British empire respects and considers Gandhi's ultimatum enforced through his fasting, non-cooperation, and so on. The recent settling of the electorate bills, and the quick acceptance by the Prime Minister, due to Gandhi's vow of a death-fast, shows that Gandhi's spiritual determination is winning such concessions for India as have never been won before by any nation except by machine guns, bullets and bloodshed.

"It would not pay to be dogmatic as to how India should win her freedom, but if she wins her political goal by Christian principles, she will show to the world the greatest art of settling political dissensions, and she will help outlaw war from the hearts of nations. *Disarmament will not stop war.* We should still fight and kill each other with our fists.

"Feeble man has been successful in conquering vicious and powerful animals by his mind power. Let us conquer the animal power of the international machines of war by the superior Christ principles of intelligence, understanding and love as Gandhi teaches, and is successfully demonstrating in winning political and spiritual victories for India.

"Fight with love and make your enemies break their own swords. Resist wrong with reason and love. To destroy evil by evil methods is evil."

Living in America without Money or Charity

THE optimistic philosopher insists that all things happen for good. Upon those caught in the throes of depression, hunger and uncertainty such words strike with a sickening thud, from which a cry of anger if not desperate hysterics is inevitable. As the present depression swept over our nation—as it has swept over all the world—the masses affected seemed paralyzed by fear, and after the first shock had passed sat down to wait until the last pair of shoes had become soleless and the last suit threadbare. Denied the inconsequential luxuries which ambitious politicians and inflated war conditions had promised, Americans for awhile seemed incapable of a sense of proper evaluation or adjustment.

With the march of the Bonus Army on Washington alarmists prophesied the beginning of a revolution—but as yet none has come. Though the Bonus army met with failure it was not in vain. Regardless of whether or not some of its demands were exaggerated, it did present a pitiful spectacle which, more than anything else in the past decade, renewed in the minds of the people the horrors of war. Observing, thoughtful persons cannot but compare the grim, hopeless ex-service men lining our streets selling posters and flags, with the virile, trim youth of today, and realize that fourteen years ago those same World War soldiers were the "cream of virile manhood." However, it is not the people but the politicians who declare war.

The lesson is: Be careful whom we select as politicians and leaders, lest we again be morally despoiled by the gory lust of war—inspired by politicians who are influenced, not only by their own selfishness but by the evil designs of the lower astral world.

Perhaps the futility of the Bonus March may yet resolve itself into a blessing. Previous to that event most depres-

sion-victims were concentrating their sympathies upon themselves, which if aggravated would certainly have resulted in physical and mental disease, if not social disaster. But the Bonus Army and speculation as to its success directed the mass mind from itself to a central focus. The suggestion of organized efforts to adjust conditions was born. No longer did the self-respecting man or woman—who abhors charity—sit and wait or bemoan the fact that the treasuries of the Community Chests were empty, but they set about to find means of self service. As a result one of the most promising and helpful cooperative measures in modern history was conceived.

In Compton, California, a father was unable to obtain employment after tireless and hopeless efforts. The affairs of his family—the hungry eyes of his children, and the nervous fingers of his mate anxious to cook for her brood, but with cupboards bare—weighed upon him. All about him he beheld abundance, which was not his. The fields of vegetables stretched as far as his eyes could see, and where fields left off orchards of fruit and nuts began. But the ranchers were to a large extent plowing the precious, life-sustaining vegetables under the ground and the fruit lay scattered and decaying on the bosom of the earth. A maddening sight to hungry eyes! Why was this allowed, he pondered, and then he inquired. The farmer was not able to get enough pay for his fruit and produce to afford the hire of labor.

The truth was out! The laborer was hungry for food, and the ranchers' raw products did not bring enough to hire labor. Depression had decreased the sales to such an extent that there was not sufficient market for them. An idea was born which may almost revolutionize present day economic conditions. The anxious Compton father went

to the rancher and offered his services in exchange for food. It was a happy bargain for both. The idea swept among the depressed like prairie fire before a gale. Within a short period cooperative associations were formed throughout the county, and then the state. Thousands were given a coveted opportunity to earn their families' needs—proud of the fact that they were not accepting charity. "Not charity but a chance," had been their slogan. Now they were to be given that chance. Huge storehouses were leased in exchange for other services. Not long after the unemployed became organized requests for all kinds of labor and craftsmanship came into the office. A baker worked in a bakery in exchange for bakery goods; a cobbler in exchange for shoes, etc., etc.

All employees are sent out from the central office of a particular cooperative organization—non-profit. All exchanges for services are sent direct to the office or storehouse of the organization. The worker receives credits for the time spent, and these credits are exchangeable for anything he may desire in stock. In one cooperative association 250 concerns are registered which include plumbing establishments, dentists, gasoline filling stations, second-hand car dealers, grocery, clothing and drug stores, bakeries, almost every imaginable necessity. The workers need be without none of the essentials of comfortable livelihood—except street car tokens and the diversion of picture shows.

One chap with whom we are personally acquainted had previously held editorial positions on some of the leading newspapers in the country, but for the past year since coming to California he had not been able to find employment. Several of us urged him to put in his application at one of the cooperative associations. He did so only to find that they were as glad to have his services as he was eager to have many of the necessities which he could thus earn. They put him in charge of publicity, their news bulletin and finally he was made secretary at a salary of \$75.00 a week in *credits*. Soon he leaves on a trip to northern California to make arrangement for an exchange of northern with southern products. The railroads have also contributed to them. Any surplus of fruits, vegetables or meats are packed or canned by the woman members; mending of clothing, etc., is their service.

Thousands are living comfortably and for the first time realizing that they can live without money. In this plan a man or woman gets what they earn; no more, no less. Each member is pledged not to sell his products for money. Money never enters into the situation. There are no jealousies, no profiteering; just distribution of services compensated by life's necessities. Thousands are learning for the first time the real meaning of the words "cooperation" and "brotherhood." For them the sunshine of happiness is breaking through the mists of depression.

The greatest blessing which the depression is giving us is a more normal sense of values, both in products and humankind, and we are learning that we do not need "two cars in every garage nor a chicken in all our frying pans" to make us contented. Spiritual values and human brotherhood are superceding materialism at last.

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THE RELIGION OF SCIENCE

(Continued from page 8)

mood. However, their parenthetic philosophy often crashed as a lightning bolt into theological circles.

Material scientists do not as a rule pray in the orthodox way. But if they do pray they may do it in this fashion—

"O truth, which are in the heavens, blessed be thy name. May thy kingdom reign in our minds. May we realize that thy will which is the law of nature is observed in earth as it is in the heavens. May we earn our daily bread by working for thy sakes. May our shortcomings in thought be forgiven as we forgive them in others. May we not be led into the temptation of biased thinking and superstition but be delivered from evil, for thine is the kingdom of law, the power, and the glory forever, Amen."

Truth is hypostatized in this prayer, though there is no broad hint whether truth should be taken to mean God. One may think of it that way if he wants to. This prayer is not a supplication to a God of the orthodox mind, there is no crying here for help to be led. Unavoidably some words in the prayer may sound like a prayer to God whose will is law, but no positive reference is intended as to whether God is personal or impersonal. But this is prayer nevertheless. This is fronting the great cosmic mystery. This is heart's and soul's exuberance over the most stupendous, law-governed cosmos and hence though not orthodoxly religious, is at least the deepest and sincerest reaction of many scientists, and sincerity is their first trait.

(2) The second article of religion of science is its *dependence upon reason as an instrument for the investigation of truth*. If truth is to be found out about man and nature, the only way is through systematic observation of facts and events, experimentation upon things with the help of instruments and generalization into laws from things observed and experimented upon. As all these functions constitute the activity of reason, the objective method of science is the method of reason. And reason is reason in every part of the globe. There is no American or European reason. Consequently there is no American science, English science, Italian science, Hindu science, etc. Science is science everywhere. The universal validity of scientific truth is based upon the universal integrity of human reason. Scientific truth may have only local bearing or application, but as a truth it is not local nor provincial, its recognition as such is universal. A way is thus made clear for the discovery and presentation of truth through one common language, the language of reason, and this is trying to make itself heard in every place. No wonder you can forgive a school imp of the twentieth century who pesters you with high-sounding questions and airs a "show me" attitude.

Reason was a slave in the mediaeval ages, Faith was the ruler. Reason has been enthroned in the last 80 years and faith, intuition, etc., at least in their old sense have been taboo in scientific circles.

This article of the religion of science—dependence upon reason—is its greatest strength and greatest weakness. Nothing is more wonderful than to see a balanced rational person weighing every issue, scientific or otherwise, with the minutest precision and deciding about it with marv-

ellous care and acumen; this is the strength of the scientific mind. But nothing is more ridiculous than to see a man of scientific mind so frozen by a cold, calculating use of reason, as to be dead or almost unresponsive to the beauty of nature, the beauty of the human heart, the deepest inspirations and stirrings of the human soul; nor is there any sorrier spectacle than to see a scientist reject everything as shadowy and unreliable that does not fit into the straight jacket of his mathematical or logical formulas; here lies the weakness of the scientific mind. What about the whisperings of intuition? What about the mystic sense of greatest mystics? Their loftiest and ineffable perceptions are certainly not hammered out by reason! Nor are they illusions, these perceptions, that mean so much to them and others, and are responsible for such coordinated living as the great mystics exhibit.

Thus the religionists and intuitive philosophers take a fling at the scientist's weakness calling him materialistic and matter-of-fact and limited in outlook, and the scientists, until lately, paid little attention to such criticism, coming, as they thought, from "good old religious souls" and their philosophic vassals. But the situation became tense when it was found that in the name of reason and scientific investigation, scientists and their half-baked followers were throwing overboard everything sacred—God, religion, soul.

Then the absolutist philosophers and religionists who had been, thanks to science, imperceptibly broadening themselves under scientific pressure turned around and entered their attack with renewed vehemence upon philosophic implications of material science. That is only a recent occurrence. They have begun to ask the scientist such uncomfortable questions as these—

(a) You say that the mind or soul is a by-product of matter, that as liver secretes bile brain secretes mind or thought or soul, yet you do not know matter except by mind, then which is more important? You investigate matter by mind, you deny the existence of soul or mind by mind, you reason by mind, criticise by mind, still you say mind is a poor by-product of matter. It seems you are not only unconscious of your own glory but ungrateful to your own self!

(b) Matter in manifestation has extension, it occupies space, but mind has no extension. A yard stick is a yard stick, but your idea (or image) of a yard stick is not a yard long. Is it? If it is; how could your brain hold it? Molecules in your brain stirred by a thought may have extension, but how can thought itself have extension? The sun may be bigger than the earth, but the thought of the sun is not literally any bigger than the thought of the earth. Is it? Then how can matter produce mind which is so different a thing from matter unless there is potency or promise of mind in matter, which you scientists do not officially recognize?

(c) You scientists say you do not or cannot know about God, you are an agnostic, yet you don't stop talking about Him when you get into a philosophic mood. Where does the urge of discussion come from? Have your anthropologists in their peregrination over wide earth or examination into history found any race of men without some idea of God, however crude it may be? No, they have not. Furthermore, what is this infinite order or law

that you are daily discovering through research? If that is not God, what can He be? God must be law and order. We have no objection if you don't prefer to think of God in the old antediluvian way, as if He were a big tyrant or an eternal vacationist. (Indeed the Hindu wonders how God was ever thought in those old peculiar ways).

(d) You scientists are death on faith, you extol reason so much; but what about the conviction you have in your mind when you are engaged in research, what about axioms of thought you take for granted, what about your belief that nature will not trick you at every turn—that she is uniform; what about your assumption that there is matter, though no scientist has ever seen it or known its ultimate nature or its origin? What about your conviction that the truth can be found? Are these not some kind of faith, though of course a little different from theological dogma and faith? Your faith may be a little more polished and better grounded, but is it any less faith? Unless there is an uprush from within you to challenge the universe with your investigation, unless there is a vibrant conviction within your being as to the possible intelligibility of this universe, how can you get started in and keep up your scientific work? Are not these some kind of faith? True, theology may have erred by being too set and inflexible in its interpretations and formulations of the stirrings of faith within, but you too have erred in many ways in being dogmatic about your scientific conclusions which you have had later to rethink and revise. Without well-founded faith how is scientific inquiry possible?

(e) You scientists cannot live without religion nor can

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we live without science. To ask whether one should have religion or science is to ask, as one of your great brother scientists Dr. J. A. Thompson points out, whether you prefer to have air or food. We have to have both. Religion takes care of the value-realm, science takes care of the fact-realm of life. The grandest sun rise is not wholly explained if the scientist says it is just the jostling of electronic waves. What about its beauty, does it not entrance your innermost soul, does it not make you feel that it is but a dim reflection of some majestic cosmic mystery? Are you not speechless before its grandeur? Science in and by itself has nothing to do with these inner reactions, this realm of mind, except perhaps to analyze these reactions, and half-heartedly recognize that realm. The realm of beauty, the realm of morals, duty, the realm of mind where a supreme cause is posited, is as important a realm as that which is used in scientific investigation and research. Science is analytic, but religion, morals, aesthetics, are interpretative. If you scientists have not something of each of the above realms your minds will be a dry desert. You say you investigate truth, but we believe that there is a higher order of truth which you have not touched and which can only be perceived in the deeper intuitive realm of our minds.

Thus the religionist or the absolutist philosopher goes on in his criticism. And scientists paid little attention to such criticism until stirred lately by their own investigations.

The analytic phase of science combined with its fear-some practicality has gripped the modern man. When religion became too rigid, too certain, too other-worldly, too much dependent upon dogma and the church, and when science came to be too fluid, too self-correcting, too practical and this-worldly, and too much individualistic in its investigation, man naturally chose to turn to science as an escape-reaction from hazy obscurism, monotonous routine and forced helplessness. And then of course came the War, the cruel crusher of idealism, to cap it all.

However, that does not mean that cynicism about religion and God or easy-going materialism in philosophy prevalent especially after the War among laboratory technicians and their followers among modern men is shared by great scientists as we will presently see from their observations. As a matter of fact science does not hurt man; it is the unholy alliance between science on the one hand and industrial greed and political imperialism on the other, and the unscrupulous and ignorant use of science made by ruthless and shallow minds that are largely responsible for the evils of modern civilization.

(To be continued in next issue)

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A MORTAL ASTRAL TALKS THROUGH MEDIUM

(Continued from page 6)

the last time during the seance. Then this child's voice—unmistakable to me—said:

"Hello, Uncle John. This is fun, isn't it?"

I greeted him and asked when he had last talked.

Jack replied: "You know it was last night, Uncle John." And then in an eager voice he continued: "Will you let me come again tonight?" As he said goodbye his voice faded out. He had spoken to us the previous night in our home.

This building up of evidence has convinced several friends and me that this normal, American-blooded boy, living in a perfect physical body—whose actions when awake are clear-minded, cheerful and playful—does travel in the astral world and visits us in California. We also have reason to believe he lives an independent astral life also, with his father as guide and mentor, when his physical body is reposed in perfectly natural sleep in France.

Little Jack has told us, during these astral visits, of being awakened at night on many occasions, claiming that when his physical body is disturbed by his mother or nurse during sleep, he awakens as normally and quickly as any child. He states that no matter how much he is enjoying himself in the astral—playing tennis or other games with astral children, or sailing on his father's astral yacht—if his body is disturbed, at once he mentally "fades" out of astral life and finds himself fully conscious of what is desired of him in the body. At such times he has no recollection of his activities of the moment before, just as if he were another separate person.

He insists, however, that as soon as he returns to sleep on the earth-plane, he returns to the same activities he had previously dropped on the astral, yet carrying with him all that transpired on the earth. After waking in the morning the events of the night seem to register as a dream. In checking for evidence we found that he often tells his mother and nurse after awakening of a nice dream he had in which he was yachting with his Daddy and what Daddy said and did.

Each night he carries the memory of his day's activities to his father and talks them over with him. In this way, by study and contrast of his experiences, he is learning of life on the two planes and gaining much knowledge which will advance him rapidly when he reaches the still higher planes.

He seems to be perplexed because his astral experiences are like dreams. This has developed into a problem for him. He says to us: "I know it is real life here (meaning on the astral) and that I really do these things. Sometimes Daddy shows me that in telling Nursie what happens, I sometimes get mixed up and do not tell it exactly right."

Through Virginia he speaks many times of wanting to come in the flesh to Los Angeles so that I may help him

remember his experiences in the astral, by telling him in the morning what he does in his travels while his body sleeps—as described through my wife.

He has come to us in our home about twenty times (at the time of this writing) giving much evidence of his astral life and also of his being overshadowed by a great teacher. From this great soul he relays messages from the higher cosmic planes—being used much the same as astral guides use mediums in relaying messages to earth. One time while speaking Jack said in an excited voice:

"They pull me out; must leave at once."

Virginia woke up startled and asked what had happened. I did not know but suggested that she quiet herself and see if she could contact her teacher and find out about this unusual proceeding. She did so and after awhile, much to our surprise, Jack's voice returned and said:

"Well, Uncle John, I am back again. It's a terrible nuisance. My mother came in from a party and was shaking me to wake me up to give me some nasty medicine. I took it and went right back to sleep when she turned out the light and left me."

"Well, Jackie," I asked curiously, "tell me, is your body sick?"

"No," he said, "I just have a cough. They put me to bed yesterday and sent for the doctor and he gives me that 'stuff.' But I am all right and will be up tomorrow, so my Daddy says."

The next day Jack's nurse wrote to us saying that Jack had been laid up three days with a cold, but he was all right now. They had had Dr.—in to see him." This information verified Jack's astral message.

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FLAMMARION COMES BACK

(Continued from page 12)

woven into the story is much knowledge that should prove of great use to the scientific world. The novel is just a way of "getting it over."

Flammarion has made a great difference to all the Loweman family. The intelligence of them all has increased enormously through their contact with this spirit, and the medium has found he possesses psychic powers in other directions. He is able to forecast events with un-failing accuracy.

Although the other villagers are puzzled and are not ready to admit that his knowledge comes from a higher source, they place great reliance on his weather prophecies.

When he makes these prophecies he does not base his assertions on any facts known to himself. "I just have the idea that such a thing will happen," he told me, "and I feel forced to say it. I often feel a fool and do not know why I say these things, for they are about events of which, as a rule, I have no knowledge, but they always turn out to be right."

Author Talks with Flammarion

Before I left Glemham I was able to talk to Flammarion.

The medium started to shiver, and said he felt cold, though I was much warmer than was comfortable. He told me that he felt the presence of "the intelligence," though it was not his usual time for coming.

He sat back in his chair and started to doze. I continued to talk to Mrs. Loweman and Emily until our conversation was interrupted by a new voice. It was a much more cultured voice than that of Loweman, though it had the same impediment of speech—"th" being always pronounced as "f." The aspirates were not sounded, though I did not notice this fact when the medium was speaking normally. I do not pretend that the mere matter of the aspirate is conclusive proof that it was the voice of a Frenchman, but it is certainly additional evidence, as no "h" is sounded in the French language.

"May I have my glasses, please, mater?"

Loweman does not ordinarily wear glasses, but I am told that when Flammarion comes he always asks for glasses—probably he wore them in life here, for he was over eighty when he passed over.

He was interested in the fact that there was a visitor—I was the first visitor since the manifestations commenced.

For some time he conversed about the spirit world—telling me how conditions are created by thought alone.

We had been talking for some time when he suddenly turned and asked me whether I was in a hurry.

As a matter of fact, I was getting just a little worried about the time, because my last train was due in about half an hour's time—and the nearest station is a mile away. I had not mentioned any anxiety about the time, however, and I had not even looked at the clock for fear that I should seem impatient. He had, however, read my thoughts with accuracy.

"Before I go," he said, "is there anything you would like to ask me?"

I asked him several questions about the spirit world, and then said, "When did you pass over?" I had asked this question of Loweman during the afternoon, but he was unable to tell me. He was under the impression that Flammarion had been in the spirit world for some considerable time, and seemed surprised when I suggested it was only a few years.

"It is 1932 now," I reminded Flammarion.

"It was in the month of June," he said, "and I am almost certain the year was 1925."

We then spoke about his picture, and I said I was anxious to obtain a photograph of him when he was on the earth, so that I could compare the two.

"You will have a lot of difficulty," he said, "because I was photographed, so far as I can remember, only three times in my life. Once when I was honoured in France I was photographed, once when I visited Rome and went to see the Pope, and once when I was united to 'Madame Gabrielle,' who was my co-worker."

I suggested his picture might be in some of his books, but he shook his head.

"The only book of mine that contains a picture of me is the original French version of my 'Astronomie Populaire.' You will not find it in the English translation."

After a few more remarks he bade us farewell. The medium came out of trance, and I left the Little Glemham circle to continue their work in obscurity.

I was with this family for between five and six hours, and I am convinced that Loweman is incapable mentally of talking as he did in trance.

When I returned to London I tried to check the information I had received when Loweman was entranced. I read in "Who Was Who" that Flammarion passed over on June 4th, 1925. In 1919 he married Gabrielle Renadot, who was his second wife. He wrote many books, including "Astronomie Populaire"—which had been translated into English.

I searched several of his books, including the English translation, "Popular Astronomy," but I could not find a picture of him.

In another book I found a photograph of him as a young man. When this picture was taken he could not have been more than thirty-five. Yet when the book was published, in 1923, he was over eighty. This would seem to suggest that he was right in saying his picture was taken very infrequently. The publishers of this book evidently found it impossible to obtain a recent picture of him.

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Sun Readings of Scorpio (Scorpion)—Sagittarius (Centaur)

Scorpio

FROM October 23rd to November 22nd the Sun is in Scorpio. It is symbolized by the scorpion, the serpent and the eagle. It is a watery, fixed sign, ruled by Mars, the planet of dynamic energy.

Scorpion people are usually of a strong, robust type, average height and slender, but inclined to corpulency in latter life. The nose is the most prominent feature, often being large, heavy and hooked, resembling the bill of the eagle. The brows are bushy; the eyes sharp and piercing; the jaw is heavy with a short, thick neck. The face is angular; complexion light and murky; hair dark or sometimes auburn. The teeth are large and subject to early decay.

Indomitable will and determination are prominent characteristics of these natives. They are persistent and indefatigable workers, always ready to sacrifice themselves for the good of others or the cause they have espoused. There are no more kind and helpful people in the world than the developed Scorpions. They usually have so much business of their own to carry to success that they are not troubled concerning the affairs of their neighbors. They are blunt, abrupt and brusque, speaking with stinging sarcasm, but their love is deep and strong. In the hour of danger they never flinch, but perform deeds of heroism with a disregard of self that amounts to foolhardiness. They are fond of luxuries, but being practical and economical they can put to use much that would be thrown away by others. They are inclined to be secretive although they usually find out the secrets of others.

People of this sign must try to cultivate patience and self-control or they will become too positive, stubborn and domineering. By continual fault-finding and criticising they keep all about them in a nervous and disturbed condition. Anger, jealousy, and passion have destroyed many Scorpions. They must conquer their appetites and passions, indolence, procrastination and lust. Their love of praise and flattery is another weakness. They should examine themselves carefully, acknowledge their faults and then try to correct them.

Scorpions make excellent surgeons or magnetic healers because of skillful hands, firm, delicate touch and splendid poise. Their peculiar knowledge of chemicals makes them excellent druggists and successful in any business connected with liquids and oils. Because of their keen, penetrating mind they are well fitted for government positions and make the best of secret service men and detectives. In fact they are well adapted for all employments where nerve and pluck are required. Because they understand words and their uses some of the best writers and public speakers are found in this sign. Along the more conservative lines they do well as policemen, soldiers, mechanics, foremen and contractors.

These people, although they are often strict and "bossy" themselves, like those who are docile, placid, capable and practical. Their most congenial companions will be those born under Pisces, Cancer, Virgo and Taurus.

When they respond to the negative side of their nature, their throat, heart, bladder and ankles often become weak, and sickness centers in these parts. They are most susceptible to heart trouble, rheumatism, lumbago, ruptures, skin diseases and weakness of the back and kidneys. All highly seasoned foods and stimulating drinks should be avoided.

Some of the famous people of this sign are: Theodore Roosevelt, John Phillip Sousa, Robert Louis Stevenson, Joaquin Miller, Henry Van Dyke, James A. Garfield, William G. McAdoo, Eugene Dubs, Will Rogers and Jackie Coogan.

Sagittarius

THE Sun is in Sagittarius from November 23rd to December 22nd. It is represented by the Centaur or archer and is ruled by the great benefic planet, Jupiter.

They are rather tall in appearance; body well-formed; face long and handsome; eyes large and expressive; complexion rudy; hair chestnut colored; nose Grecian. The body is very strong and active, but requires much rest, as the recuperative powers are below the average.

The symbol of this sign shows that there are two widely different classes born therein. One, designated by the animal body of the Centaur, is frankly in for "a good time"; they are sporty, soldiers of fortune, fond of all sports and games of chance. They are lacking respect for both the lay and ordinary morals and have no scruples regarding the indulgence of their appetites, passions and desires. The other class, symbolized by the human part of the sign, shows the man rising above the animal nature, aiming the bow of aspiration at the stars. They are extremely idealistic, moral, law-abiding, noble characters who win the respect of society.

Some people consider the Sagittarians disagreeable be-

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cause they are often blunt and outspoken but they leave no doubt as to their intentions. Through their marvelous prophetic and intuitive qualities they get to the point instantly and directly. Their health and happiness depend upon being kept busy. Tell them once and leave them alone and they will carry out the most strenuous and responsible tasks. One of their finest qualities is that they attend strictly to their own business. They are courageous, fearless and daring, and in emergencies know just how and when to act. They are usually conservative because they value the opinions of their contemporaries. They are always charitable and benevolent and can be relied upon to aid any altruistic movement. They will fight with great zeal and courage for others who have been injured. They are of a hearty and jovial disposition—princes among men—"the-hail-fellow-well-met", ready to give anything or anybody a boost.

When living along the lower, personal lines, Sagittarians are often restless, over-active and nervous, with a tendency to become petulant and irritable. Their great energy often causes them to sacrifice health and good nature in their mad haste to complete their undertakings. Being phenomenal workers themselves, they expect too much of others born in less active signs. They must learn to cultivate calmness, repose and deliberation.

Possessed of good calculation and foresight, these people are well fitted for executive positions. They are successful in all undertakings that involve the handling of money. As this sign rules law, religion and philosophy these natives make wonderful teachers in any of these branches. They often receive positions of honor and preferment in the state or church. They love ranching and stock raising and are lovers of all activities connected with outdoor life, travel and sports.

Fidelity to the marriage vow is characteristic of this type. They will find their most harmonious friends and companions in the signs Aries, Libra, Aquarius and Leo.

The ailments of Sagittarius people are usually caused by haste, nervousness and over-exertion. They are often troubled with rheumatism, weakness of the chest and lungs, and accidents and injuries to the limbs. They require great activity and should engage in all out-door sports where they can enjoy nature.

Some famous people of this sign are: Mark Twain (Samuel L. Clemens), Andrew Carnegie, Lyman Abbott, General George A. Custer, Lillian Russel and William S. Hart.

Reason and Passion

"Your reason and your passion are the rudder and the sails of your seafaring soul. If either your sails or your rudder be broken, you can but toss and drift, or else be held at a standstill in mid-seas. For reason, ruling alone, is a force confining; and passion, unattended, is a flame that burns to its own destruction. Therefore let your soul exalt your reason to the height of passion, that it may sing; and let it direct your passion with reason, that your passion may live through its own daily resurrection, and like the phoenix rise above its own ashes."—Kahil Gibran.

(A subscription to the "Forum of Psychic and Scientific Research" is an excellent Christmas present)

Sensational Articles in Next Issue!

"WORLD PROPHECIES FOR 1933," by Sri Devananda. From the snowy sweeps of the Himalayas, where Masters of the esoteric principles of life seclude themselves from the world to study and meditate on cosmic affairs, we have received an article containing the *World Prophecies* for 1933—prophecies mathematically, astronomically and spiritually calculated according to the wisdom of the ancients. Amazing events are at hand. Read!

2—"The Religion of Science" (containing observations on God and Religion by the world's foremost scientists) by Swami Dhirananda. The concluding chapter of this article gives the personal viewpoint of such distinguished men as Prof. Robert Millikin, Prof. Albert Einstein, Sir James Jeans, Sir Oliver Lodge, Prof. Stanley Eddington, etc., etc. Seldom have we been privileged to publish such a scholarly treatise.

3—"A Dream Which All Men Dream"—a philosophical outline of the birth and growth of religion and spirit communication—by Felicie O. Crossley. In it are references indicating the influence of spirit communication on literature, drama and science, and an account of the most amazing spirit phenomenon of the World War. First delivered as a lecture and now published by request.

4—"Andrew Jackson Davis as a Neighbor," by Gustave P. Wiksell, giving intimate, personal glimpses of the great Seer and Prophet-Philosopher of Modern Spiritualism, written by one who lived next door to him.

5—"Is Spiritualism, as an Organization, Doomed?"—Why do its national leaders deny its publishers and speakers the freedom of press and speech which the Constitution of the United States grants as a token of religious liberty? Is "An Eye for an Eye, and a Tooth for a Tooth" to be the new slogan of the N.S.A. after the experience of bitter and unfair charges against them in the American press, in which they were denied the privilege of defending their side of the question? Is organized Spiritualism tolling its own death knell when it uses Jesuistic methods to suppress its press and politically destroy those who are *honest* enough to give a fair hearing to all sides of a question; who believe that Spiritualism is a Truth "for the People," and that those who financially support the organization are entitled to know the facts about the conduct and principles of those with whom its destiny is intrusted; whose interest in the Cause supercedes personalities and petty political ambitions; who are willing to make any personal sacrifice for the universal welfare of the Cause, and who believe in a noble, dignified representation of Spiritualism, to be persecuted and suppressed by an oligarchical minority whose chief influence is upon the emotions of the members?

Sham and deception have no place in the hearts of honest persons. Nor do men and women with great minds and free consciences stoop to vociferous resentment in public of uncomplimentary names unless their use is based upon facts—all the while completely ignoring the serious charges which directly affect the integrity and ability of those accused. Read about the most amazing, if not pathetic, travesty during the recent N.S.A. convention—which as-

(Please turn to page 29)

A Spotlight on News of Interest

Official C. S. S. A. News

October Board Meeting

MISSIONARIES appointed for the year of 1932 and '33: Rev. Marion Carpenter-Vail, Rev. Florence Becker, Rev. Etta S. Bledsoe, Rev. Lillian Lloyd, Mrs. Maryellen Parlee-Nottingham and Mrs. Felicie O. Crossley.

State Superintendent of Lyceums: Mrs. Jack Fleming-ton. Assistant in the South, Jewel Daley, San Diego. The Assistant in the North has not yet been appointed.

Resignation from C.S.S.A. and certificates cancelled: Licentiate, Mrs. Jean Nottingham-Shaw; Certified Mediums, Class A, Maude A. Clarke, Katherine Weiss and Oline Webster.

(Editor's apology. This report was omitted in the last issue of this magazine due to the last minute confusion in the mechanical make-up. As our State Secretary, Miss Idella McFarlin, fulfilled her duty by getting the copy to us, we assume full responsibility and extend our regrets.)

November 5th Board Meeting

Certificates granted: Licentiate, M. L. Todd, Spiritualist Church of Revelation, Los Angeles; Margaret Foley, The Spiritualist Church, Oakland. Certified Mediums, Class A: J. B. Marcoux, Mary I. Ulery and Laura Belle Englehart, Omada Spiritualist Church, Los Angeles.

The C.S.S.A. School is progressing admirably and we are looking forward with great anticipation to real academic accomplishments before this semester comes to a close.

Respectfully submitted,
Idella McFarlin, Secretary.

Presents "The Testament Players"

THE People's Spiritualist Church, Los Angeles, California, in 1931, presented "The Testament Players" under the direction of Theron Orr. So inspiring and beautifully produced was their interpretation of "Isaac and Rebekah" that those present felt they had been spiritually uplifted.

Reacting to the general sentiment to see more of such spiritually illuminating entertainments, Mrs. Nellie McAllister, secretary and business manager of the church, made arrangements with Mr. Orr for the presentation of another biblical playlet this year. Ruth and Naomi, one of the most beautiful and striking of Bible stories, was selected for the evening of November 5, 1932. That the people are interested in such highly educational entertainments was evidenced by the large and appreciative attendance. The settings—six of them—and costumes were exquisite and typical of the Land of Moab, which they symbolized.

Correction

THE ordination ceremony of Grace A. Nicholson was performed by the Rev. Florence Heckman, then of Seattle Washington but now a resident of California. R. F. Little, president of the Washington State State Spiritual-

ist Association, extended the right hand of fellowship to Mrs. Nicholson, welcoming her into the ranks as an ordained minister. The President of the National Spiritualist Association, Harrison D. Barrett, was present and most heartily endorsed the ordination extending his personal felicitations and good wishes, and in the name of the organization he represented. This occurred in 1906.

Rev. Vincent M. Wilson in San Francisco

NEWs reaches this office from San Francisco that Rev. Vincent M. Wilson, who, until recently has been pastor of the First Psychic Science Church, Santa Monica, California, for the past several years, has opened a new church in San Francisco, where he is having full attendances to observe his phenomenal blind-fold ballot reading. The new church will be called the Spiritualist Science Temple, the civil charter being registered under the First Temple Psychic Science, San Francisco.

As Rev. Wilson is an ardent advocate of people studying Spiritualism and reading its publications so that they may be informed, the *Forum of Psychic and Scientific Research* is having a good sale in his church, as it always has—fifty having been sold in a short time last month. On the subject Rev. Wilson writes: "They are going like 'hot cakes' so far. It is all in knowing how to present such material that determines whether they are sold or not. You know I am interested in our literature."

We regret deeply, and are much distressed to hear that after five major and three minor operations the past two years, Mr. Wilson must submit to another serious operation in December. Notwithstanding his great suffering he is still optimistic of a final recovery, and declares emphatically that the Spirit World will take care of him and keep him here to help "My Cause" along.

His friends and co-workers will be with him in thought and spirit in his dark hour, affirming the power of Spirit to effect his early recovery.

SPECIAL CHRISTMAS OFFER

AS a special inducement for new and renewal subscriptions to the "Forum of Psychic and Scientific Research"—guaranteeing an increase of interesting and evidential articles because of new contributors—we offer the following books free:

One new subscription or renewal, \$2.00 per year, one copy of "The Mystic Spell," by Ada White Taylor, cloth bound, 276 pages (highly recommended); or one copy of "Love in Bewilderment," by Presume. An inspiring book of poems, beautifully bound in engraved fabricoid.

Two new one year subscriptions or one new subscription and one renewal. Free one copy of the "Master Key to Psychic Unfoldment," by Delta Samadhi. Recommended by leading mediums and teachers. A blending of the wisdom of the Eastern and Western methods of spiritual development. 152 pages, bound in green leatherette, stamped in gold.

Editions of each are limited. Write at once.

C.S.S.A. Ministerial Association

AT the call of its secretary, Mrs. Florence Hall, the Ministerial Association of the C.S.S.A., held its first fall meeting at the State Headquarters, October 25, 1932, 2:30 p.m. Mrs. Mae Baxter of Anaheim presided as chair-lady pro tem.

A constructive program was outlined for the coming year in which each affiliated church is asked to preside as hostess of a monthly social event, once during the year. Several church representatives present voiced their willingness to cooperate in any reasonable way. Definite programs will be announced later.

Among the pastors present were Rev. Inez Wagner, of the Peoples' Spiritualist Church and Rev. Mary Miller, Spiritualist Temple of Light, Los Angeles, and Mrs. Carry Kurtz Parry, Golden Circle Spiritualist Church, Anaheim. Mrs. Wagner was accompanied by seven of her workers and greatly encouraged further activities in the society. Her positive, yet gentle, affirmation that if constructive programs were adhered to, cooperation would result as a natural consequence," inspired faith in those who have been striving to assure the society's success. Rev. Mary Miller and many others also pledged any possible assistance. The presence of these pastors, it is hoped, will be an incentive to others to set aside at least one afternoon a month in order to get acquainted with other workers and do constructive work for the Cause.

The next meeting will be on Monday, November 14th, 2:30 p.m., during which there will be a card party and afternoon tea—followed, of course, by tea cup readings. All C.S.S.A. workers are urged to prove their faith by attendance.

Good and Evil

"Often I have heard you speak of one who commits a wrong as though he were not one of you, but a stranger unto you and an intruder upon your world. But I say that even as the holy and the righteous cannot rise beyond the highest which is in each of you, so the wicked and the weak cannot fall lower than the lowest which is in you also. And as a single leaf turns not yellow but with the knowledge of the whole tree, so the wrong-doer cannot do wrong without the hidden will of you all. Like a procession you walk together towards your god-self. You are the way and the wayfarers. And when one of you falls down he falls for those behind him, a caution against the stumbling stone. Ay, and he falls for those ahead of him, who though faster and surer of foot, yet removed not the stumbling stone."—Kahil Gibran.

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BOOK REVIEWS

STATION ASTRAL—By Bessie Clark Drouet. Bound in blue cloth with gold lettering. 290 pages, illustrated. Published by G. P. Putman's Sons, New York and London. Price \$2.50.

The author of this highly evidential book of survival is a noted artist who has developed an ability for sculpture since she became interested in psychic science. It deals with many questions relative to spirit communication, immortality, et cetera, in which real students and investigators are deeply concerned.

A large portion of the book contains accounts of numerous seances—direct voice and otherwise—held in Mrs. Drouet's beautiful studio, at which often were gathered many notable and thoughtful guests. An Edison Ediphone machine was used for recording and brought to the skeptics many evidential instances not easily explained away. After thoughtful analysis of the various seances and their results—taking into consideration the mental caliber and social prestige of the majority of the "sitters"—the reader comes to the conclusion that here is a book that will meet an inquiring public's demand for more detailed facts devoid of emotional supposition. Station Astral deals with evidence of survival rather than ambiguous words, and is by far one of the most outstanding of recent books on the subject.

(Due to the illness of our book reviewer all other reviews will be held over until next month)

A Correspondent Writes:

WHAT shall we do with Spiritualism?" Emma Hardinge Britten asked this same question thirty-seven years ago, and the answer now, as then—and will be to the Spiritualists of the future—is: "Keep Spiritualism pure and free. Let not the false opinions of men, their religions, social or political nostrums pollute it. Remember, material truths are but half truths. Spiritual truth alone is pure."

"I regard this not as a religion, but as a scientific inquiry. I am very sensible of the good work which has been done by certain Spiritualist pioneers, and often they have arrived at similar conclusions. I am sure there is a Spiritual World, and that we are part of it."—Sir Oliver Lodge.

(A subscription to the "Forum of Psychic and Scientific Research" is an excellent Christmas present)

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

Roster of Coming Events

(Notices in this column thirty cents per line)

INTERNATIONAL Fellowship; Friday Morning Club Building, 940 S. Figueroa Street, Los Angeles. Informal luncheon and meeting, Sunday, Nov. 20, 1 p.m., 50 cents. Discussion: Egypt and its Wonders, illustrated. Speaker: Dr. John Worley, who has visited Egypt seven times and has lived in the Orient more than ten years, and is intimately connected with persons of that country. He will show his audience through the recent archaeological discoveries and many other places of interest. Egyptian melodies. Make reservations early.

FELLOWSHIP of Religious Liberals: Union Thanksgiving service, 10:30 a.m., Thanksgiving Day, November 24, in the garden of the Liberal Catholic Church, 2041 Argyle St., Hollywood, Calif., of which the Rev. Frank Passmore is pastor. All persons interested in liberal religions are invited. Services will be finished by 11:30 to 12. Special Thanksgiving music.—Dr. Sheldon Shephard, chairman.

C.S.S.A. Ministerial Meeting: November 14, 2:30 p.m., 1401 S. Berendo St., Los Angeles. Card Party and afternoon tea, followed by tea-cup readings. Public invited.

FIRST Spiritualist Temple: 906 E. 23rd Street, Los Angeles. Annual bazaar, Dec. 15, 16, 17, inclusive. Dinner served each evening. Public invited.

LOS ANGELES section, American Society for Psychical Research: Regular Meeting, Seminar Room, main Public Library, 5th and Grand, Los Angeles, Tuesday, November 15, 7 p.m. General discussion of society matters.

SENSATIONAL ARTICLES IN NEXT ISSUE

(Continued from page 26)

sumes a solemn seriousness when thoughtful and sincere persons realize the jeopardy in which our Cause is placed by such conduct. This is a straightforward, fearless, *truthful* and impersonal article substantiated by written statements of persons concerned, to be published for one purpose: to awaken our people to the impending disaster to organized Spiritualism. Every great Cause in the world's history has called for courageous souls; such were the fathers of our nation, and such must be the persons who are to take part in the spiritual regeneration and organizational salvation of American Spiritualism.

6—There will be other featured articles by James Leigh, Horace Leaf, George Francis, Dr. H. Duncan McFarland, and others. Order your special copy now!

Read the December 15th issue of the *Forum of Psychic and Scientific Research*—Spiritualism's "Open Forum" of free and impartial speech. We, who love our Cause, deeply regret any suggestion of inharmony, but when there is so much at stake we cannot blindly ignore the fact that neither our official numbers or finances are increasing. We must face the issue *honestly* to prevent catastrophe.

"My whole idea is that through Psychic Research and Spiritualism, science and religion will eventually join hands; and until that occurs, I don't think we shall have fulfilled our mission."—Mrs. Champion de Crespigny.

SUNSHINE CLUB ANNUAL BAZAAR

The Sunshine Club of the First Spiritualist Temple will hold its 1932 annual bazaar December 15, 16 and 17th, at the First Spiritualist Temple, 906 East 23rd St., Los Angeles, California. Dinner served each evening.

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4:00 P.M., Message Circles
8:00 P.M., Lecture and Messages

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

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Strangers and Investigators Welcome to All Services

First Psychic Science Church, Milwaukee

WILLIAM G. LEHMAN, treasurer of the First Psychic Science Church, Milwaukee, Wisconsin, writes of their delight in having one of our leading California mediums with them. "For the first time this church has had the privilege of having the Rev. Florence Becker, Missionary of the C.S.S.A. and N.S.A. as our visitor from October 16th to 24th, inclusive. Mrs. Becker gave trance lectures, taking her subjects from the audience. They were received by a very attentive and appreciative congregation. The lectures were followed by sealed ballot reading while the medium was blindfolded. The messages were acknowledged by the recipients and commended for their accuracy.

During the week a series of direct voice seances were held, all of which were packed to capacity and upon the conclusion of each evening all felt a spiritual delight in the evidence presented. We are all hoping that Mrs. Becker will return to Milwaukee in the near future.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,

Of "Forum of Psychic and Scientific Research" published monthly at Los Angeles, California for October 1, 1932. State of California; County of Los Angeles.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Felicie O. Crossley, who, having been duly sworn according to law, deposes and says that she is the editor, publisher, business manager, owner of the "Forum of Psychic and Scientific Research" and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management etc., (and if a daily paper, the circulation) of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411. Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Felicie O. Crossley, 2303 Miramar Street, L. A.; Editor, Felicie O. Crossley, 2303 Miramar Street, L. A.; Managing Editor, Felicie O. Crossley, 2303 Miramar Street, L.A.; Business Manager, Felicie O. Crossley, 2303 Miramar Street, L.A.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.) Crossley Publishing Company, 2303 Miramar St., Los Angeles; Felicie O. Crossley, 2303 Miramar St., Los Angeles.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) No known bondholders, mortgages, or other securities.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by her.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date show above is.....(This information is required from daily publications only.)

Felicie O. Crossley

(Signature of editor, publisher, business manager, or owner.) Sworn to and subscribed before me this 3rd day of October, 1932.

(SEAL)

Lora O. Edmunds

(My commission expires Mar. 12, 1934.)

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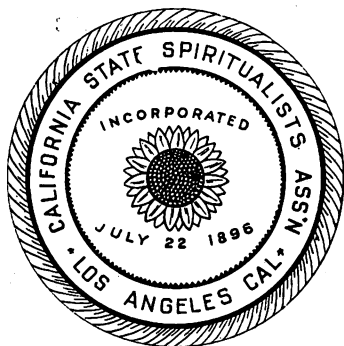
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Adopted by the National Spiritualist Association

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.

3. 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.