

# THE FORUM OF PSYCHIC AND SCIENTIFIC RESEARCH

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EDITED BY FELICIE O. CROSSLEY

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# The Forum

## OF PSYCHIC AND SCIENTIFIC RESEARCH

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BERNICE H. JACQUELIN - - - Secretary

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

## Diversified Thoughts of the Editor

*"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong."—Abraham Lincoln*

### The Great Lodge of Life

AS candidates in the "Great White Lodge" of life each of us enters our apprenticeship at birth, blind and divest of apparel: whether or not by our own accord none can prove. As babes we approach the "Threshold" ignorant of the rituals and mysteries that lie ahead of us. Some impelling force literally drives us to the center of life's labyrinth where, upon the *Shekinah* of God's protection, we pass our years of infant preparation before starting our perilous journey to the "four points of the compass."

It is the plan of Infinite Intelligence, the Grand Master Architect, that we should ever travel toward the "East" in search of Light. We are destined to physical and mental distress in order to attain the degrees of mastery; and they who have not trod "the Path" shall not attain initiation into the Mysteries of Being and become Master Craftsmen: Lords of Creation. That some—so very many—fail and the doors of spiritual illumination are closed to them is apparent from the horde of *misfits* everywhere about us.

In God's "Great White Lodge"

womenkind are admitted as caretakers of the vaults of life's most divine creation. They approach the four points of the compass as an adolescent, a sweetheart, a wife and a mother—the last, in the spiritual sense, being the supreme initiation. So great is the "Light in the East" that normally women make the complete circuit without fear or trepidation, going down even into the "valley of the shadow" that they may realize the fulfillment of creation and feel the warmth of a living soul pressed to their breasts. In God's image and likeness are we created a Spirit. As a Spirit expressing through soul our inherent godhood is manifested in the creation of a mortal body for another Spirit-soul. Thus we become as gods.

When this magazine comes off press in April we, too, shall have entered the mystic portals where life and death so strangely intermingle. But approaching the supreme event we are glorified in the realization that we are privileged to perform the divine mission of womankind; that we may attain initiation into life's mysteries and feel the breath of a living soul upon our cheeks

### Could Not Wait!

*Impelled by the loving anticipation of his mother, Felicie O. Crossley, and father, Carl Zay Crossley, and the rest of the "Forum" staff, Byron Zay Crossley was born at 2:26 a.m., March 8, 1933, Windsor Hospital, Glendale, California. Under the supervision of "Our Little Man" the "Forum" anticipates a greater success.*

BEVERLY D. HINER  
Associate Editor

—a soul created in our image and likeness. Intoxicated with the joy of expectancy the hours pass as days, for life looms before us an enthralling, magnificent revelation. That we must struggle in "Gethsemane" before our hour of spiritual resurrection does not subdue our eagerness nor dim our ecstasy, for we but follow the path billions of women before us have trod. Though many of them arose out of "Gethsemane," mounted the "Cavalry of crucifixion" and then gave up the ghost in the supreme effort to fulfill the destiny of their sex, the far greater number attained their "illumination" while in the flesh and lived to behold the full glory of the "Light in the East."

Few of our readers know that during the past few months several issues of this magazine were gotten out while the editor worked propped up with pillows writing on a bed table. Yet all the while she faced the "East" where the brilliancy of inspiring ideals filled her soul and strengthened her with a new zeal and courage for the cause of Spiritualism, and Truth in all its ramifications. If the opinions expressed in letters to us from all over the world are any criterion of the value of our contribution during these physically trying months, then our greatest work for the Cause has resulted. This would seem to indicate that where nature in the process of construction must oftentimes weaken the body, Divine Wisdom strengthens the Spirit.

We are animated with the spirit of growing life which reaches out and embraces the great cause of Spiritualism. The same physical health, intellectual stimulus and spirit-

ual nobility we would wish for our beloved expectant we as eagerly anticipate for our Cause—though we must perforce "prop it up with pillows" for several months in order to give it strength for a new life.

That the organizations promulgating Spiritualism are ill no honest observer doubts or denies. Only the most blind or indifferent among our leaders will refuse to admit our moral and ethical failure as a Cause. If in order to bring about Spiritualism's resurrection we must take it down into Gethsemane or mount the cross of crucifixion in order to be born anew—So mote it be! The end justifies the means! As Spiritualistic seekers of Truth we must ever keep our face lifted toward the "East" in search of Light! And "to him who seeketh shall be given!"

## Should Children Attend Seances?

AT WHAT AGE SHOULD INVESTIGATION BEGIN?

**A** NUMBER of young readers have written asking for information in regard to the study of mediumship, says the "Two Worlds." Is it wise to investigate? Should one sit in seances at an early age? These and similar questions are asked.

It is difficult to generalize in replying to such letters. While, on the face of it, it would appear inadvisable for very young people to attend seances, there remains the inevitable fact that some of the soundest Spiritualists and mediums were people who conversed with the next world from earliest childhood.

If I may be allowed to venture on a personal note, I would add that my own interest in Spiritualism was aroused before I had fairly left school, and I spent many months reading Spiritualistic literature and trying to get a grasp of the significance of the subject. For that early experience I have always been grateful, since when, in later years, I began to attend seances, the books I had previously read paved the way to a fuller understanding of the position.

A lot depends on the type of seance you have in mind. Seances for forceful physical phenomena generally entail the expenditure of a measure of psychic energy on the part of the sitters. In mental seances there may be the same expenditure, but generally speaking, they are not physically exhaustive. A casual acquaintance with the Other Side may be obtained at home circles of this type.

My own advice is this. Have patience, and wait until you are grown older and have come into contact with a group of friendly Spiritualists who are willing to share their home circle with you. On no account frequent "open circles"—they are principally for developing mediums, who are prepared to contribute psychic force—but, as is the case with most problems, you have the option of a happy alternative.

The alternative is this. Go to your church or local public library and read about the subject. There is nothing in print on Spiritualism which can do anyone any harm, regardless of his age. The subject demands common-sense and intelligence.—*The Harlinger of Light.*

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

## "MOTHER FELICIE" But a Tribute to All Mothers

By HAL RUSH

**S**MILINGLY, "Felicie," like countless millions of women before her, went down into the valley of Creation—unafraid, eyes front, bravely enduring pain that another might live.

It is the age old, ever new story of excruciating misery borne that the race of man may go on; that posterity cease not; that the purpose of life be answered, not in sonorous sentences but by warm, feeble, whimpering bits of flesh.

We, down here, call it birth. How feeble our ability to describe this outward, ever onward expression of life. Mere man stands mute before the experience, a bystander—the woman the central figure, the blessed accursed. Accursed with pain, blessed with the privilege—nothing less—of being called the sweetest word mortal has ever uttered, "Mother."

Those who have known "Felicie," her utter devotion to her home, her husband, have marveled at her determination to edit and publish the "Forum of Psychic and Scientific Research. Now that she is absent with new responsibilities we can pay tribute to her. An absorbing figure in the drama of life, about to enact the greatest role in her earthly career, yet she found time to correct sentences, bicker with printers, argue with mailers that her RELIGION might be ably, powerfully portrayed.

Joseph had his Mary, Michael Angelo his Beatrice, Napoleon his Josephine, Carl Zay Crossley his "Felicie."

They have their Byron, a lusty boy.

Read this, your issue of the magazine. Its first copy was prepared by one who little knew the great "labor" just ahead—that others must finish the task she had set out to do; and how gladly we do it.

We honor, rejoice with, and congratulate "the Crossleys."



# The Spiritualism of Pythagoras

By MRS. ST. CLAIR STOBART

*Interesting Comparisons between Ancient and Modern Spiritualism*

CONTINUING her lectures on the Historic Background of Spiritualism, Mrs. St. Clair Stobart took "Pythagoras" as her subject at the morning service of the Spiritualist Community at the Grotian Hall, London.

As St. Augustine, one of the Fathers of the Church, acknowledged his debt to Plato, and as Plato borrowed the framework and the main idea of his system of philosophy from Pythagoras, and as the teaching of Pythagoras was based upon what we today call Spiritualism, we may justly, she said, call Pythagoras the Father, or one of the Fathers, of the religion we today profess.

But the Spiritualism of Pythagoras was not, be it noted, Psychism. It embodied a philosophy of life which enjoined upon the members of his community deep search for Goodness, Truth and Beauty. And throughout antiquity his followers were noted for their lofty idealism and their purity of life. The aim of Pythagoras was the moral education and purification of the community along religious and philosophic lines. The organization which he founded resembled a religious brotherhood, and his followers were mostly of the aristocratic class, who would of course alone have had time for the devotion to study and initiation which was entailed in his curriculum.

"His teaching was at once scientific, moral and spiritual," said Mrs. Stobart, "and I would that those of us who today call ourselves Spiritualists could imbibe some of the spirit which inspired the ancient philosophers of Spiritualism. Initiation into the mysteries, not only in Greece, but in India, Persia, Babylon, amongst our own Druids, and in Egypt, included deep study of the loftier sciences. And the aim and climax of successful initiation was attainment of the power of divination or clairvoyance, acquirement of psychic faculties. These were acquired, not by sitting a few times in a developing circle, in a comfortable room, but as the result of learning scientific truths which were regarded as the essential preliminary to the acquirement of transcendental truths, and by trials of fortitude and endurance which involved risks to life itself.

"It makes me almost despair," she added, "when I contrast our flippant, crude, irreverent and uncultured method of approach to the great subject of the after-life with the attitude adopted by the earnest Spiritualists of old."

Having sketched the personal history and work of Pythagoras, Mrs. Stobart said there were one or two things she wished to deduce.

"First of all," she said, "let us realize that this great Spiritualist—who was greater as a Spiritualist in every sense of the word than any living Spiritualist today, and who was teaching a greater Spiritualism than is being taught today—lived six hundred years before our Christian era, and it is therefore crude ignorance to suppose that Spiritualism began with the rappings heard by the Fox sisters in the middle of the nineteenth century. Spiritualism was, in Greece—amongst the so-called pagans or heathens—in the heydays of its greatness as a highly spirit-

ual religion, six centuries before Jesus lived upon our earth.

"How then does our Spiritualism of today compare with that of Pythagoras? I am afraid that our Spiritualism is as a rushlight compared with the light of the sun, and is scarcely worthy of the name of Spiritualism. Of what does it consist? Generally speaking, when we talk of Spiritualism, we refer to seances at which, *with luck*, our personal friends who have passed to the other side, come through and give evidence of their survival. Very nice and helpful and very, very consoling, but it doesn't take us far along the road to join Pythagoras. And why is this? Because we, as a rule, begin, continue and end in psychic phenomena, and in psychic phenomena as such. We go to one Medium for clairvoyance, to another for direct voice, to a third for materialization (the latter often of a doubtful nature). We are, for the most part, content to get our evidence through other people, through Mediums, and we are content that our Mediums shall have had no opportunity for the deep, ardent and laborious study which was regarded of old as the essential preliminary to becoming a good Spiritualist.

"The attainment and acquirement of psychic faculties, for those who were initiated in the ancient mysteries, was the result of ardent study of the loftier sciences, astronomy, astrology, the science of numbers, mathematics and music.

"Spiritualism is a tremendous subject," Mrs. Stobart continued, "and we are mishandling it. I can only see one remedy—that we should distinguish between Psychism and Spiritualism. Leave Psychism to the Psychic Research Societies and ask the Churches to help us to spiritualise the science which is the science of the soul, the science which recognizes that Man is Spirit here and now, and which could therefore help us to live as spirits here and now.

"Our lives today are conducted upon the assumption that we are primarily human and shall perhaps one day, with luck, become spirits. We have been taught that we are human pawns, held at the mercy and caprice of Almighty God; that we are conceived and born in sin; that there is no getting away from the fact that we are miserable sinners—in the Church's litany that phrase is reiterated *ad nauseam*. This thought alone, in accordance with our modern knowledge of the law of suggestion, is enough to make us miserable sinners.

"We have been taught all this and a great deal more, equally untrue, and we have been taught this by the Churches. Yes, I know that. But from the moment when the Churches absorb the principles of Spiritualism, all these follies must and will drop from them, as they have dropped from us. And there would remain that which has ever been behind all these degenerate superstitions—the clear shining Light of a great Spiritual ideal, the ideal of dedication to the service of God, and to love of our fellow men. These have been and still are the ideals of

(Please turn to page 25)

# In the Service of the King

By AIMEE MCPHERSON HUTTON

*A Review of the Miracles' recorded in Her Book in Which She Tells the Story of Her Life*

"**H**AS God not said that upon the servants and hand-maidens He will pour out of His Spirit in the last days, and they shall prophesy? Did He not say that after the Spirit had come, 'out of your innermost being' (not out of your head, intellect or knowledge) 'shall flow rivers of living water? Open your mouth wide and He will fill it.'"

These were the words which finally inspired the world-famous evangelist, Aimee Semple McPherson Hutton, to take 'up the cross in the service of the King!' Her book is dramatic, and proves what faith and persistence can accomplish. Few who have read it will begrudge her the comforts she now possesses. And hundreds who have been discouraged through hard work and apparent failure will find renewed enthusiasm in its pages from a psychological, if not a religious viewpoint. The following are interesting excerpts with commentaries.

During her first missionary trip to China, as a young bride, in an attempt to convert one of its natives she received the following challenge which the white man may well consider:

"You tell us to come to Jesus and give up our opium. Who forced it into this country? The honorable white men brought in Bibles and opium on the same boat. They started and encouraged the culture of the opium-bearing poppy. Good upright Christians!"

She writes how the voice of the Lord asked a 'sister' to help her when she was a destitute widow of nineteen on her way home from China, after the burial of her husband and the birth of her babe. The Chicago sister wrote her: "Just after midnight, I was awakened suddenly, thinking of you. It seemed the voice of *the Lord had called to me saying*: 'Sister Semple is in trouble, rise and send her help at once!' I hesitated, promising myself to do something in the morning. I could then send aid more safely by money order. But as I tried to sleep the call came again: 'Arise; send it now, I am able to keep it safe!' So, here it is, dear, sixty dollars, and may the Lord bless you and keep you, is my prayer." The gift paid her husband's funeral expenses.

Speaking of her strength and inspirations she writes:

"... no matter what labor or troubles the day brings, no matter how physically or mentally fatigued they leave me, I am always completely refreshed the instant I stand in the pulpit. As my day, so is my strength ... the more I have to do, the more strength I seem to have to do it.

"And *when the message comes, I feel the infusion of power just as does a copper wire when the electric current reaches it. I am revitalized, remade alive.*"

On another occasion she and her children were without food when an auto full of converts arrived from a distant city, tired and hungry. She prayed. Within a short time a box of clothing and groceries arrived. "Our supper had

been sent all the way from Corona, Long Island, to Jacksonville, Florida," she writes, "and it was right there when the clock struck six! This is just one sample of the wonderful way in which the Lord provides for His children when they go forth without purse or script, taking no thought of what they shall eat, what they shall drink or what they shall wear."

Once she was terribly burned from a carbide gas lamp explosion. After futile attempts to heal it with medicants so that she could attend her evening services, she prayed: "I praise the Lord that He heals me and takes all the pain away . . . My intense suffering was relieved instantly, and right before the eyes of the audience, the angry red burrs faded from my face, the little white blisters that were forming disappeared, and at the end of the service the flesh had resumed its natural appearance. This turned the tide of the battle decidedly in favor of the present-day power of God."

When told that her daughter, Roberta, was unconscious and not expected to live, again she prayed to 'the Lord' for help. "At that moment, *as clearly as though they had been spoken*, these words were born in my heart: 'Don't cry, my child. Your little girl will live and not die. Moreover, I will give you a bungalow for her in Los Angeles, California, where she can go to school.'" The complete prophecy was eventually fulfilled!

Speaking of miracles, healing and the Living Christ, she says: "It has already been explained, that although healing is necessarily as vital a part of our services, as is, for instance, baptism or communion, no pretense is made of being myself the healer. The point cannot be too strongly emphasized because, in the past, it has been a source of grave misapprehension among those who appear not to understand thoroughly. *The age of miracles is with us still.* The faith which of old could move mountains, can move mountains of affliction even yet.

"It is a strange circumstance, that hundreds of people who otherwise can accept an entire doctrine, balk at the belief of the restoration of health. They manage to overcome their skepticism of the wonders wrought by Christ Himself and accept them tentatively, as it were, as being true of olden days; however, when it comes to carrying that same possibility into the present day, they stop short immediately, and their faith ceases altogether.

"One meets not only laymen but ministers who feel exactly the same way. In other words, they believe that God could raise a person from the dead or cast out devils yesterday, but they cannot believe that the same God could cure a toothache today."

"God's Word and work are fashioned of enduring stuff, and shall abide forever."

These paragraphs relating to miracles, so-called, are interesting to Spiritualists, and by them well understood.

# Where Is Science Leading Us?

By F. STROUDE, B. Sc.

*An Informative Article Dealing with the Conflict of Religion and Science Read at a Recent Meeting of the London District Council Discussion Group*

**D**URING the past fifty years much has been heard of the conflict between science and religion, and, in fact, many churchmen have decried the progress of scientific thought as leading toward the damnation of mankind. Certainly it is apparent to all, that scientific progress has seriously depleted the congregations of the orthodox churches.

It is our purpose to discuss how this conflict arises, and in what direction science is leading us, and before commencing this discussion it is well to arrive at a clear understanding of the meanings of the terms "science" and "religion."

The word "science" is defined as systematic or organized knowledge. Its foundations are to be found in that period of history when reasoning power was first evolved in the mind of man; that is to say, a period more than a million years ago. Science owes much of its development to the work of the early Greek philosophers, notable among whom are Pythagoras, Socrates and Aristotle, who lived in the period between 560 and 329 B.C. Socrates was a clairaudient and trance medium, and was responsible for the idea of the soul as a spark of the divine. Aristotle was the founder of the system of logical reasoning, which forms the basis of the sciences.

The methods of science may be summarized briefly as follows:—

Firstly, the accumulation of evidence with regard to any observed phenomenon, with full particulars of the conditions under which the phenomenon occurred.

Secondly, the co-relation of this evidence and the consequent determination of the conditions common to all occurrences.

Thirdly, the formulation of a provisional theory connecting the conditions and the phenomenon.

Fourthly, experimentation on the basis of the theory with alterations in the conditions, to prove or disprove the theory.

If this last stage is successful, the theory is accepted for the time being, but it is always open to correction or modification in the light of further experience. It will be seen that science has a very valuable quality in its ability to evolve with the advance of the humble mind. The only limitations imposed on science are the liabilities to error in observation caused by the possible fallibility of man's sensory impressions.

## "Science the Only Religion"

**T**HE word "religion" is derived from the Latin *religare*, meaning to bind, and religion originally meant a common belief which bound its followers together. Therefore, from an etymological point of view, science is the only religion in the world today, since the so-called religions are in reality sects dividing man from his brothers according to their differing beliefs. To see how religion

has arrived at this chaotic state, it is necessary to look for a few moments at its history.

The most primitive form of superhuman belief visible in history or traditions is that outlined in the Vedas, the work of Hindu poets between 2,000 and 1,000 B.C. In this religion man, seeing himself surrounded by natural forces stronger than himself, sought by sacrifice and flattery to propitiate these forces. The religion was primarily a family affair, the task of propitiation falling upon the father of the family, but as the families grew into tribes, the business of keeping the gods in a good temper was delegated to a few selected members of the tribe, probably the physically weak, and these members became the first priests or Brahma. These priests, with the love of authority which has always been prominent in human character, saw the advantages of their position as mediators between gods and men, and formulated elaborate systems of ritual by means of which they dominated the people. They also pretended to special magico-religious powers by which they claimed to control the gods. A ritualistic system of this kind is recorded in Leviticus in the Christian Bible.

As man's reasoning power developed the nature gods were unified as manifestations of one God, and such a god is the Jehovah of the Old Testament, or the Brahma of the Brahman religion. By the 7th century B.C. the more highly developed minds had revolted against these autocratic and ceremonial religions, and new sects were started. The pioneers included the following:—

ZOROASTER 660 B.C.

A simple religion of benevolence.

LAO-TSE 604 B.C.

Teaching the elimination of self and the purification of individual consciousness.

GAUTAMA 560 B.C.

Ignoring the existence of gods, and having no place for sacrifice, prayer, worship or priestcraft, but teaching high ethical ideals which should be practised to obtain freedom from repeated reincarnation (Buddhist religion.)

CONFUCIUS 550 B.C.

Recommending a concentration of practical things, leaving super-sensuous things to take care of themselves, and teaching that knowledge was the key to virtue, a truth that Socrates was teaching in Greece at the same period.

The next religious leader was Jesus, born 4 B.C., and educated during his early years by the Buddhists. Jesus is looked upon as the founder of the Christian religion of today, but his teaching was in reality a simple religion of love and brotherhood, discountenancing ritual and ceremonial. Unfortunately, these clear streams of religious thought were soon sullied by their followers, who brought

with them much of the ritual of previous religions. By the 6th century, A.D., the Arabian prophet Mahomet, seeing on one hand the idolatrous worship of the Christians, founded a new sect, preaching the absolute unity of God, and calling for the abolition of all images. Since that time countless schisms have split the Christian Church, and much bloodshed has resulted, but man does not appear to have drawn very much nearer to that simple ideal of brotherly love first preached over 2,000 years ago. On the other hand, many relics of the pre-Christian religions still persist in the so-called Christian Churches. Amongst these are the doctrines of transubstantiation and the immaculate conception or virgin birth, the belief in the divinity of Jesus and the triune God, the orientation of churches and the provision of an altar or sacrificial table.

#### How the Conflict Arose

HAVING thus briefly discussed the meaning and evolution of science and religion, it becomes obvious how conflict has arisen. Religion is built up largely on tradition, and contains much that is false. Science demands proof or reasonable evidence before it will accept any statement, and insists in viewing such statement in the light of the most up-to-date knowledge. Hence the two schools start out in opposite directions, although the avowed purpose of each is identical, namely, the idealization of mankind. It is interesting at this point to remember that for a long period scientific thought and progress were practically controlled by the Christian Church until, about 1,500 A.D., Paracelsus, defying a Papal bull of excommunication, dared to lecture on scientific subjects at Basle, using the German language instead of the ecclesiastical Latin.

Now, whatever our deistic beliefs may be, it appears obvious that the reasoning faculty, which differentiates us from the animals, is intended to be used, and that we are quite justified in using it upon the most important problem of our earthly lives, namely, our relationships to each other and to the universe in which we exist, and also to the possible higher intellect or evolutionary urge which caused our being. The answer of the orthodox leaders is that we are not to question the ways of God. Can they really expect that this answer will satisfy any thinking being? In the words of Huxley, "religion flourishes in exact proportion to the scientific depth and firmness of its basis. Religion has failed in its purpose of bringing man toward a state of brotherhood simply because it would not evolve with man. Fortunately science is slowly, but surely, working to produce that state of brotherhood. Science recognises no partitions of race and creed, seeking only the truth, and working only for the betterment of mankind, and by the exercise of scientific thinking we can evolve a philosophy of life which will be of more service than the creedal philosophies of the religious bodies.

Consider first the subject of good and evil. We, as human beings, are only capable of considering good from the human point of view. We admire a virtue as good because it makes for the happiness of the race, and condemn an action as evil because it is detrimental to the well-being of the race. In other words, we are incapable of recognising any standard of absolute good, and *our ideal always is, and must be, relative to the state of evolution of the human mind.* The "still, small voice within" is only the result of acquired and inherited experience.

It follows logically that *evil has no existence*, but is only the result of ignorance; a failure to keep up with the evolutionary progress of the race.

*Ideas of God must also be relative to man's mental evolution.* Even if we were able to accept the claims of divine inspiration for our ancient records, it still remains obvious that, at any period, the human mind is only capable of grasping ideas relative to its evolutionary state. If an attempt had been made to inspire the mind of a man of 4,000 years ago with the science of modern atomic physics, he would have been regarded as a lunatic by his fellow-men, and the inspiration would not have been transmitted to posterity. Therefore man's God-idea is continually changing with man's evolution, and is not "the same yesterday, today and tomorrow," as the religionists would have us believe.

Further, all the virtues ascribed to the Godhead are peculiarly relative to the human race. A God who permitted the wholesale destruction of vermin and bacteria would not be regarded as an all-loving God by the vermin or bacteria, assuming that the latter were capable of formulating any God-idea.

Ceremonies, rites, symbols, vestments, and, indeed, churches, should play no part in religion. For religion to be of any service to mankind its temple must be the human mind, and it must find expression in the everyday intercourse of men, in home, market place, workshop and parliament. The setting apart of any place or ceremonial for the practise of religion is definitely detrimental to progress in this direction.

This application of logical or scientific reasoning can be employed on all matters of religion with enlightening results, and in the remainder of this article I propose to apply it to matters which affect the Spiritualist particularly.

I pointed out earlier that the only limitations imposed on science are due to the possible fallibility of man's sensory impressions. Science has succeeded in extending the range of sensory impression, as, for example, by the microscope and telescope, where the range of visual impression is extended in two directions. Science cannot, however, prove the absolute existence of matter, the evidence for which rests entirely on sensory impressions. Now, as Spiritualists, we are continually receiving evidence that sensory impression can continue after so-called death, under conditions which we consider non-material. From this it would appear reasonable to postulate a tentative theory that matter has no existence apart from mind. But, instead of adopting this reasonable course, Spiritualists appear to have formulated a theory of sub or super-material existence requiring impalpable, so-called etheric, counterparts of the things of material existence.

Many Spiritualists are also guilty of a serious want of logic in dealing with the affairs of this life. Whilst professing to accept the principle of continued existence they set a cast-iron barrier between spiritual experiences undergone in the period of material ideation, and similar experiences undergone in the so-called etheric state of existence, classifying the former as material, and apparently not worthy of much attention from a religious point of view, whilst the latter are classed as spiritual. Surely, if we are spirit here and now, *every thought and action of our lives*

(Please turn to page 21)



# Spiritualist Thought in Tennyson's "In Memoriam"

By JOHN K. BROWNING

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

ON reading "In Memoriam" one cannot fail to be struck by the harmony that prevails between Tennyson's ideas of a spirit-world and the ideas held by Spiritualists. The great Victorian's views on the after-life—views which he must have reached by hard personal thinking—are on many points consistent with present-day Spiritualist teachings.

When "In Memoriam" was written, Modern Spiritualism was in its earliest infancy. The death of Arthur Hallam, whose loss provoked the poet's utterance, occurred in 1833; the poems that make up "In Memoriam" were written between that date and 1849; the collection itself was published in 1850. Modern Spiritualism is usually dated from the year 1848, when spirit-rappings were manifested in the New York home of Mr. and Mrs. Fox. It was not till 1855 that the famous medium, D. D. Home, made his visit to England. It seems safe to say that Tennyson's thought was not influenced by the fame of these early mediums.

"In Memoriam," besides being a beautiful tribute of friendship, is a very remarkable work from the scientific and religious aspects. How remarkable it is we cannot properly appreciate unless we set ourselves to consider it as it appeared to its first readers. As an example of the way in which it stood in the forefront of scientific opinion, it is worth while to recall Poem CXVII, which alludes to the creation of the solid globe from "tracts of fluent heat," and sees man as an evolving being "working out" the ape and tiger within him—this, be it noted, ten years before the publication of Darwin's "Origin of Species." From outbursts of distress and despair, the poet goes on increasingly to trust in a cosmic spirit of goodness moving ever towards fuller expression, until he arrives at the assurance that

... Somehow good  
Will be the final goal of ill.

In no aspect, however, is the collection more remarkable than in its Spiritualistic content.

It is true that although Tennyson yearns to hear the voice

of his departed friend, and longs to have sight of him, he does not believe that spirits *can* be seen by those still in the flesh. For himself, if he actually beheld his former comrade, he would think himself deceived by his imagination:

If any vision should reveal

Thy likeness, I might count it vain

As but the canker of the brain. (Poem XCI).

In this thought Tennyson is scarcely a Spiritualist; but *Spiritualist he is in his general view of a Spirit-world*. We may separate out from the various currents of thought and emotion the following six articles of faith:

1. *Death is not the end*. Existence on earth, and the experience of death, have a meaning in relation to the life of the spirit, which is enlarged and enriched by these means. The poet trusts

That not one life shall be destroyed

Or cast as rubbish to the void.

(Poem LIII).

and later he asserts—

I know transplanted human  
worth

Will bloom to profit other-  
where. (Poem LXXXI).

2. *The spirit retains a bodily shape*. Those who pass into the Beyond must retain the appearance that they had upon the earth; friends separated for a time will meet in the Spirit-world, and

will be able to recognise each other.

Eternal form shall still divide

The eternal soul from all beside,

And I shall know him when we meet. (XLVI).

3. *The spirit continues to develop after death*. The poet does not believe that the spirit reaches a state of completed perfection when it leaves the flesh, but feels that it must continue to make progress through many spheres.

Eternal process moving on,

From state to state the spirit walks. (LXXXI).

In the case of his friend, prematurely taken from the earth, the fame that his worth deserves will be acknowledged on a superior plane; his noble spirit will not rest from good works and high achievements:—

So here shall silence guard thy fame;

But somewhere, out of human view,

Whate'er thy hands are set to do

Is wrought with tumult of acclaim. (LXXIV).

(Please turn to page 19)

# Psychic Research in Russia Today

By EDWIN FELSTEAD

**T**HE Soviet Government has officially abolished all religions, and it is unlawful to teach religion to people under eighteen years of age.

This has dealt a terrible blow at all kinds of orthodox creeds, and just after the Revolution a great reaction set in, with the effect of bringing into being many forms of seance.

A Soviet official, of very great power and himself a good man, brought into the constitution a law to the effect that psychic investigation must be allowed in Russia, providing its followers did not let their finding interfere with politics.

Now, in the territories such as Siberia, Turkestan and Russian Finland (Karelia), the people belong to the Mongolian races, and from time immemorial have known spirit return. This was early realized by the particular official above, and he made personal investigation into the beliefs of the Finns, Turkomans and Mongols by travelling among them in their own lands. He found that in Buddhistic areas, such as the Buriat Republic in Mongolia, the native could not stamp out clairvoyance, and local apparitions are still being seen, despite attempts to stop the "nonsense" by threats and bribes.

One Buddhist priest, named Uk-hukun, told the Soviets that a ghost regularly stalked the forest on the east side of Lake Baikal, and that the spirit had warned him that a forest fire would shortly break out, endangering the railway line. At first the Soviets laughed at the warning. But four weeks later terrified natives came running into the village with news that a great fire was creeping towards the Trans-Siberian track. It was with great difficulty the fire was stamped out.

The Soviet official mentioned above put mediumship to a practical test a week after this episode. He called for a well-known Mongol medium, living in the town of Tomsk, who was gifted with the power of going into trance and apparently speaking in Russian fluently, whilst in normal life he was unable to speak one word of that tongue.

The medium was taken by train to Moscow, and, in a special room, was asked to go into trance. The Mongol replied that he could only do so when his guide, a Chinese sage, wanted to control him. Accordingly, the medium was quartered in the room, and left until he could go under control. Three days later a watcher told the experimenters that the medium was in trance. When officials entered the room the medium began speaking in faultless Russian. He said it was Ng Cheng, a Chinese, speaking, and that the officials must take no notice of the medium, for his spirit was for the time being in abeyance, probably hovering in some distant region.

The spirit went on to accurately describe the departed friends and relatives of twenty-seven officials present at the strange seance, and after half-an-hour's work, went on to say that in a certain part of far-away Siberia a shooting-star had fallen that day. The spirit gave the name of the nearest village, accurately describing the features of the

catastrophe and surrounding country in minute detail.

Next day the Soviets despatched a special committee of men and women scientists to go to Siberia to investigate this message. After two weeks of silence, a telegram arrived in Moscow from Omsk from the secretary of the party, saying that a meteorite had been found near the village stated by the Mongol medium, and his message had been true in every way. No Mongols, or, indeed, Russians, had travelled near the spot where the star had fallen for months. This startling result gave a great impetus to psychic study in Soviet Union.

In 1931 a seance was held in a valley in Georgia, outside a Tartar village. A gipsy woman medium was specially employed by a scientific party to give clairvoyant messages. Without warning, she went into trance, and matter was seen issuing from her eyes. Her brother, sitting opposite her, also went into trance, and his control stated that as the officials were partly sceptical, the ectoplasm was issuing from the eyes instead of from the nostrils.

A week later another seance was held, and ectoplasm issued from the medium's nose, forming a face. The features were those of the father of an official present, and the latter sitter testified to the truth of spirit return.

—*Two Worlds.*

## Valentino's Tomb Holds Spirit

**T**HOUGH a colorful personality in life, Rudolph Valentino is becoming still more popular in death. Around his memory has been woven so many legends that he is becoming almost sainted in the hearts of his admirers.

A splendid monument was erected in his memory by his cinematic devotees, around which many persons allege they have seen the spirit of Valentino hovering. Several mediums, probably impressed by curiosity, asked permission to sit there, it is said, and have confirmed the story that they saw Valentino's shade in and around the crypt. One medium is said to have fallen into a trance of such duration that it was time for the cemetery to close. She was removed to an automobile and taken to her home where she awakened later.

In commenting on the appearance Monsieur Pascal Forthuny, through the pages of the "International Psychic Gazette," which also refers to the occurrence, asks:

"Can it be that the spirit of Valentino is attracted to the spot by the affection his many admirers feel and express for him in the presence of his mortal remains?"

"Wise men are instructed by reason; men of less understanding, by experience; the most ignorant by necessity."

—*Cicero.*

Is it not strange that after all I have said to convince you that I am going to the society of the happy, you still think this body to be Socrates? To die and be released is better for me.—*Socrates.*

# Startling Facts about N.S.A. Finances

By ARTHUR FORD

THE facts stated in this article will shock every honest Spiritualist. But it is time the rank and file of our Movement know the real reason for the widespread disrepute and absolute bankruptcy in which the NSA finds itself. Those who imagine that the recent articles in the "Forum" protesting against the methods of certain officials of the NSA have been based on personal animosities will change their minds after careful consideration of this material. It is time, also, that our people grasp the important point that these articles in the "Forum" have not been directed at the members of the NSA board who have been elected during the last year or two. They have been aimed at the so-called "Old Guard" who should resign for the good of the Cause. The new members have simply inherited a mess cooked up for them by their predecessors. Below are extracts from official correspondence sent out from the President's office, in the summer of 1925, in the form of a "Round Robin" for each member of the executive board to pass upon. To read is almost to weep:

## NATIONAL SPIRITUALIST ASSOCIATION

1301 Ashland Block, 155 N. Clark St.

Chicago, Ill. July 20, 1925

Mr. Joseph P. Whitwell,  
17 East Third Street,  
St. Paul, Minn.

Dear Brother Whitwell:

"I found your valued letter of the 18th inst., awaiting me on my arrival at my office this morning; and I am pleased to have you write me as frankly as you do in that letter. The matter is of the highest importance and we should all have a thorough understanding of the situation of the case."

*(the next few paragraphs relate to the Jackson Will case . . . the relation of Mr. Estes and Judge Speer as counsel. Also copy of letter from Ocie Speer to Judge Griffin)*

On page 2, paragraph 4 Griffin writes this:

"Senator Barwise wrote me to the effect that he had proposed to you that you write to Judge Speer asking him to wait for his pay until after the October Convention; I do not, and did not agree with that, but said that it would do no harm as I could see. I suggested to Barwise, for his consideration, that we borrow on the security of bonds in our possession the \$7,000.00 and pay Judge Speer, and in some way keep the transaction off our books, having an understanding with Brother Constantine and the Auditor, that the books should not show the payment of the money so as to show in the Treasurer's report to the Convention, but that the board be advised of it. I justify this proceeding on the ground that we are fighting the devil and any means we employ—almost are justifiable. It would be a disaster to have the amount that we have spent in this case get to the public, because our enemies would get that fact before the jury in some way, and argue with telling effect that we could not have spent so much money

legitimately . . . . ."

*(Several more paragraphs follow, and the letter is signed)*

A. M. GRIFFIN.

This letter was forwarded to F. W. Constantine, at that time Treasurer of the NSA. On August 4th, 1925 Mr. Constantine replied to President as follows:

Dear Sir:

"Relative to your letter of the 25th, and your letter addressed to the members of the Executive Committee, and members of the Board on the same day, together with the accompanying letter and suggestions from Mr. A. M. Griffin and proposed letter to be sent to Judge Speer and to be signed by Alonzo M. Griffin and Mark A. Barwise."

*(Several paragraphs relative to Jackson Will Case . . . then a closing paragraph replying to Griffin's suggestion that he turn over \$10,000 in bonds and falsify the books.)*

"You may state to Mr. Griffin that there is not the remotest possibility of your Treasurer parting with the securities of the NSA to any person except in exchange for coin of the realm. Also that there is not the slightest chance of his entering into any agreement to hide, or cover up any transaction of the NSA in any way, or to falsify the books, and I do not believe that any auditor worthy of the name would be a party to such a transaction . . . ."

Signed, F. W. CONSTANTINE, Treasurer.

IN the light of the above it would seem that comment is unnecessary. One naturally asks the question, "Is this an isolated case of attempted financial juggling, or is it typical of the methods which have brought us into bankruptcy?" Another question which arises is, "Why did the President of the NSA forget himself so far as to forward such an obviously dishonest proposal to the other members of the board?" "What would have happened if Mr. Constantine had been less honorable?"

It is beside the point for Mr. Grimshaw to argue, as he did in the last number of the "Forum", that the NSA board does the bidding of the various State Associations. The fact remains that the state organizations pay annually large sums into the NSA treasury. What becomes of them? Our valuable property in Washington, deeded to the Movement as a whole, has been mortgaged up to the hilt, and is now in danger of being sold out. We maintain no charitable or educational institutions. Pensions of aged workers have been cut or discontinued entirely. We have no literature or periodicals worthy of the name which are distributed as propaganda. We have no mediums or lecturers paid by the NSA whose services are at the disposal of the churches for missionary effort. What do the state associations get out of their support of a small group of salaried officials who have not even been sufficiently good business men to conserve the resources entrusted to them?

For years Mr. Constantine has been the target for abuse  
*(Please turn to page 25)*

# True Prayer » Ecstasy of the Soul

By HAL RUSH

*Most of us pray with our lips; few of us pray with our souls.*

FROM the time, as prattling babes, we are taught, "Now I lay me down to sleep," until a minister intones, "Earth to Earth, Ashes to Ashes," we are confronted with prayer. Rather unintelligent prayer, I must confess, but prayer of a fashion at least.

Most of us—and it is a pity—pray with our lips. Few of us pray with our souls, which is a pity also. True prayer comes as an emanation from the soul, often is wordless, and is to the spirit what fragrance is to a flower. Prayer is a spiritual bath!

Most of us, I know, pray with our lips frequently and with our hearts, seldom. Those who are unintelligent pray for worldly things—better homes, new radios, an improved motor car, excellent positions. The godly pray no such prayer. Such prayers, to my mind, are impertinent. Who am I—or for that matter, who are you—with you finite mind to suggest that an Omnipotent Deity—Infinite Intelligence—has been asleep on the job so far as you are concerned? You are but jogging the Deity's memory! And so, attempting at least not to be impertinent—I pray no such prayers. Perhaps it would be better did I pray such prayers, but I cannot so debase my concept of the Deity to point out apparent slights on His part.

I believe in prayer, though when I go to church I do not join in the prayer. I respect the rights of others and defer to their custom, even though it is not my custom. I do not ask for changes in circumstances and do not believe that others should. If Infinite Laws are immutable, it seems to me a waste of time to ask that they be mutable for my benefit. I believe, with John Burroughs that, "Lo—my own shall come to me, and the friends I seek are seeking me." Therefore, I cannot whine if Life has—on the surface been unkind to me. I reckon that time will adjust all things. At least it has, and I believe that it will so continue.

True prayer is ecstasy of the soul. When you are in that state, thoughts and things are prayers.

Another custom which has struck me as being inconsistent with the true conception of the Deity is the saying of Grace at the table. I have sat at hundreds of meals in which a blessing was invoked on the food. I believe that the food needed no blessing—it was blessed because it WAS. I believe that we are all blessed just by the very fact that we live. I recall also, that when wrong mixtures of food were placed upon the table and partaken of, that indigestion resulted just as surely when the food was blessed as when it was not. God you know also is a chemist, and will scarcely change his laws of chemistry of foods because we pray that the food be blessed.

I have prayed with my lips thousands of times. I remember praying with my soul but four.

The first time was when as a mere child I watched them lowering my father's body into a yawning grave in a snow bound Illinois cemetery in dead winter. It was so cold,

and I thought that it was such a shame to leave my father alone there. I remember, curiously, that I thought that the orthodox hell fire would not be so bad. I did want my father to be warm!

The second prayer I uttered with my soul was on May 13, 1918. I was aboard a transport, three days from France. A German submarine had appeared, its periscope making a trail of white water. A United States destroyer also appeared, dropped a 350 pound charge of TNT on it, and there remained nothing of the undersea vessel but a blotch of oil on a tossing sea. I remember saying fervently with my lips—at the insistence of the soul—"God, help those poor German devils."

The third time was when, standing before the minister who was making me a married man, I looked at the girl who became my wife and said from my soul, "God, bless us."

The fourth time was in the deserts of West Texas. I had gone out for a sun bath and had driven some ten or twelve miles away from all humanity. As I gazed out at the barrenness, Mount Franklin rearing its rock impregnated crest to the sky, the atmosphere around became blue and gold and rosy. I saw then that birth and death, the past and the future, and that you and I, are but synonyms. I remember saying audibly, "Thank you, God." It was the most devout prayer my soul has ever impelled me to articulate.

As I write this, I see that others have had such experiences and that they can remember their true prayers. Of course you can not remember all the petitions to the Almighty, but I know truly, that in your consciousness, there is lodged an indelible impression of every true prayer you have ever made.

True spirituality, I believe, is the continual living in the true atmosphere of prayer.

There is such a need for prayer today. Such a need for the individualized ego to become in tune with the Universal ego. If we could but see aright, we would know that everything counts, but that nothing counts much.

I hear clairaudiently, "Take it to the Lord in prayer." How that old orthodox song has stirred us all. If we only would, not only with our lips, but with our hearts.

Let us be done with vain "mouthings" of petitions, promptings, even scolding of God. Let us properly evaluate prayer. Let us understand its true significance. It is an occult force, a condition, which the unspiritual can not experience. Who are the unspiritual? I suppose that there are no unspiritual ones—that some are but more spiritual than others.

This article is quite filled with the personal pronoun, I, is it not?

What I say for myself, I say for you. The wise will understand, the other-wise will not. And it makes little difference!

# Spiritualism at the Crisis!

By FELICIE O. CROSSLEY

SUGGESTIONS AND REASONS FOR A NEW FORM OF ORGANIZATION

**T**HESE are the facts with which we must deal! Spiritualism is at the crisis! It has arrived at the place where some definite plan of action is necessary if we are to salvage what bit of its character remains! It can not continue with impunity under the present system! A decided change in its government is imperative! !

Spiritualism, as a manifestation of natural law demonstrating conscious survival of the individual after death, antedates history. Its phenomena occurred and is constantly occurring in the most remote sections of the earth as well as in more civilized nations. Even the name "Spiritualism" was used in other religions centuries before the advent of what is known as modern Spiritualism, 1848. These facts indicate conclusively that as a truth and as a name we have nothing original to offer.

The National Spiritualist Association was organized in Chicago, Ill., November 1, 1893, with the object "to effect a more complete organization of the Spiritualists of the United States into one general association . . . for the advancement of those purposes, undertakings and enterprises germane to the study of the phenomena, the promotion of the science, and the promulgation of the philosophy and religion of Spiritualism." But subsequently it has retrogressed because largely it has concentrated on the *demonstration* rather than the *study* of the phenomena.

Alibis are frequent. The writer has been informed that some of our leaders have said repeatedly that "the public does not want philosophy; it wants phenomena." And so they give it phenomena! Speakers, however learned and eloquent, have been forced to give way to message bearers—and phenomena! But from the standpoint of success the church attendances and collections are at variance with the opinion of said leaders relative to the desires of the public.

In many congregations where no phenomena of any kind is even considered the attendances and financial returns far outnumber those in Spiritualist churches. The greater majority of persons who attend Spiritualist services, as a rule, do so only long enough to observe the phenomena and then go elsewhere: and most of these attend the private seances in preference to public meetings. It is claimed by some orthodox ministers that there are approximately sixty million persons in the United States who believe in the demonstrability of survival, but they contribute nothing to the churches presenting the phenomena of proof.

Why are most religious and philosophical denominations comparatively rich beside ours? Why can Christian Scientists build impressive edifices and pay their speakers approximately six to ten thousand dollars a year—while most of our churches assemble in halls and pay the workers little, if anything at all—when Christian Science has little that was not borrowed from Spiritualism during the many years Mrs. Eddy resided with and depended on Spiritualists while she was compiling her book? Why are we still in

the quarter, or less, begging class importuning our workers for gratuitous services while other denominations pay theirs? Why have the attendances and finances of Spiritualist churches decreased instead of growing when we have such a profound and consoling truth to offer? These are only a few of the hundreds of questions we might ask: questions which are serious in their content, and which need explaining in order to rectify the deplorable condition in which we find ourselves as an organized Cause.

The first mistake the organizers of Spiritualism made—due no doubt to the tardiness of their incorporation and lack of originality in a name—was that they did not select a name which could be copyrighted. Only by so doing could they possibly avoid the infringement of charlatans, or the continued existence of persons expelled from the ranks "operating" under the name of Spiritualism. As this was the first mistake it must be the first to be amended. The increasing influx of fortune-tellers, pseudo-palmists, astrologers, numerologists and undeveloped psychics entering organized Spiritualist groups—because of various local ordinances which no longer permit them licenses—is bringing the Cause so rapidly into additional disrepute that if one acknowledges being a Spiritualist he must hastily do a great deal of explaining in order to vindicate his character.

Do our leaders not realize that sentiment concerning a name must be discarded in favor of common sense? Our cause is not "Spiritualism" as a name, but proof that the individual does survive in a conscious existence beyond the grave, and under certain natural conditions can return and communicate via radio-sensitive individuals on earth.

The intelligent observation of the phenomena demands study of the laws which govern them. Hence Spiritualism has evolved a science as legitimate as the sciences of physics, chemistry, astronomy, and others, which resulted from the observation of natural phenomena and a study and classification of the laws governing them. But we do not present our science intelligently enough to gain recognition.

A serious and continued study of nature usually develops a religious appreciation and reverence for the great Infinite Intelligence motivating and sustaining life. So Spiritualism has gradually evolved a religious value. Many distinguished scientists have confessed privately that repeated study of nature's laws and a progression of knowledge concerning them invariably leaves the observer stranded on the borderland of a metaphysical world, from which point he can not proceed without the admission of meta-physical relationships. For this reason the cause designated as Spiritualism has developed normally from an observation of natural phenomena into a philosophy, science, and finally a religion which are so interrelated that they can not exist separately.

Webster defines religion in part as "the feeling or expression of human love, fear, or awe of some superhuman and overruling power, whether by profession of belief, by



observation of rites and ceremonies, or by conduct of life . . . Devotion or fidelity, as to a principle or practice; conscientiousness; deep attachment like that felt for an object of worship . . . "From this we can readily ascertain that by religion we need not necessarily infer dogmas, creeds, or specified beliefs. In this light a scientist can become religious in his devotion to his science. To be religious is manifestly more than most persons wish to include in their conduct of affairs."

Notwithstanding all this, when Spiritualists proclaim their Cause as a religion the general public scorns the inference as sacrilegious. And we can not blame them when we consider the moral and social "riff-raff" that have attached themselves to us like barnacles on a ship.

#### A NEW NAME

How many have considered the tremendous amount of publicity which would be given the spiritual cause of conscious survival and its demonstrability if every *Spiritual* Spiritualist church would band together under a copyrighted name and publicly renounce association with the host of charlatans and associations posing under the name of Spiritualism? If such a national step should be taken simultaneously, at a given hour, on a specified day, *that would be news!* Not only the local newspapers but the national news services would broadcast the event all over the world. The public would then be intrigued to investigate the conditions differentiating the new group from the older ones; and its confidence would be revived, which is most necessary. As conditions exist we are all, more or less, placed in the category of "fakers, spiritual rackateers, moral lepers, free lovers, et cetera," for we are known by the company we keep—whether we invite them or not—and the public accepts rumor regarding our company in preference to ascertaining the facts. If we rebelled and publicly announced our determination *not* to be associated with the increasing hosts calling themselves Spiritualists—whose practices are obviously unspiritual, if not actually criminal—we would, under proper administration and conscientious devotion to spiritual principles, attract some of the millions who believe in our phenomena and philosophy but refuse to affiliate because they fear undesirable associates.

Because of such conditions we must decide whether we are promulgating a "name" or a "Truth," ever keeping in mind that any name is but a means of identification. Of course there will be many persons opposing such a plan, but they are largely composed of those whose only interest is in the phenomena and the money to be derived therefrom—in other words the spiritists and fortune-tellers among us. *Those who love the cause which true Spiritualism originally represented will gladly discard any sentiment for the name for the prestige and integrity of the Truth itself.* Under the present systems none of us can ever hope to correct the existing evils though we strive a hundred years. We can not do it without government aid, and the Constitution of the United States forbids that, so we have no alternative but to select a new name and *copyright* it.

Having selected a new name and protected it our next procedure is that of an organization which will prevent the grievous mistakes of the existing associations. The writer has only a vague idea of all that would be necessary, but she will offer some suggestions as a working hy-

pothesis leaving the additions and omissions to her many coworkers in this new, progressive movement. As the present systems of national Spiritualistic organizations have not proven beneficial to the spiritual or financial progress of the Cause itself, we do not hesitate in stating our opinions. And many are in agreement!

It is no secret that most of the Spiritualist associations have retrograded into political groups. In an effort to be democratic we have lost sight of the spiritual interests of the Truth we profess to espouse. An assembly of churches or persons believing in and promulgating the phenomena, science and religion of continued life and interworld communication, with organized research groups furthering their intellectual interests, is more to be desired, but, if necessary, a new organization should be formed—if the older ones refuse to cooperate—that we may secure the future of our Cause.

(Next month a tentative Constitution and By-laws will be presented.)

### Clairaudience of Mahomet

**MAHOMET** died just 1,300 years ago, and to mark this date a work entitled "Mohammed" has been published at Gottingham by Professor Tor Andrae, of Upsala University, Sweden.

In this book the Professor treats at length, and with admirable competence, of the mysticism of the Founder of Islam, and also his incontestable mediumistic faculties.

From a study of many texts of the Koran he has reached that the Mahomet was endowed with the gift of clairaudience to a remarkable degree, and that a large part of his inspiration came from this source. That observation was also made by Dr. Lucien Graux in his book entitled "Mahomet the Medium."

*Boost subscriptions and sale of this magazine. We need your cooperation. Thank you.*

### DO YOU RECEIVE HUNCHES?

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# Is There a Mediumistic Type?

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

*"More than any other class or type mediums are perplexingly mixed."*

EVER since the classical period of Ancient Greece there has been a tendency to regard people as falling into definite physiological types, corresponding with their mental, moral, religious and temperamental peculiarities. Phrenologists, who were quite a vogue fifty years ago, ventured to depict the different types, whilst Cesare Lombroso, the famous alienist, strengthened the idea by maintaining that there is a "criminal type."

The Greek contention was that the distinctions were mainly temperamental, and classified them as follows: the phlegmatic or slow and emotional temperament; the sanguine, or quick, optimistic, hopeful and cheerful; the melancholic, or sluggish, depressed and pessimistic; and the choleric, whose principal distinction appears to have been quick to anger.

None of these temperaments were to be found absolutely pure, the individual being classified according to the predominance of one trait over the others. In the event of one being extremely predominant the individual tended to become abnormal, and in some instances would have been regarded as insane.

Modern psychologists have found little cause for disputing this old classification, but have added to them perhaps two other types, namely the nervous and the artistic. It would not be difficult to show that these are but modifications of the Greek system.

As a person's disposition and temperament are often reflected in his physiognomy, it is natural that people should believe that the entire physical organism may be affected, and consequently produce physical types. It was, however, a bold stroke which made the phrenologists define them so definitely that one would suppose that they are easily distinguishable. This, nevertheless, is not the case.

The fact that every normal person has an intermixture of these temperaments gives rise to a well-known complication: temperament varies with each person, according to circumstances. There are periods when even the natural pessimist must feel more cheerful than is his wont; and there are times when the optimist must view fate as unkind and the prospect with decided depression. In this respect nearly everyone is something of a Jekyll and Hyde.

## Types of Personality

THE most devoted and happy husband and father, a model of homely cheerfulness and engaging optimism, may be the reverse when shut up in his office, where the cares and worries of business sit heavily upon his shoulders. The public is occasionally treated to the surprising fact that the kindest of men to his own, may not hesitate to treat with abominable cruelty someone who is not of his own flesh and blood. Curiously, this paradoxical state may arise from his desire to benefit those for whom he most cares.

No one would have suspected the reverse characteristic as being outstanding elsewhere, and since he may show other characteristics under other conditions, who shall say

which is his normal temperament, or to which type he really belongs?

All these changes must modify his physiognomy, with the result that the average person presents a misleading facial and bodily appearance. One refers to "bodily appearance" only out of respect for those who insist that here too is written the story of each individual's inner-self.

Who can be sure that a small man is conceited and choleric, or that a tall one is modest and phlegmatic, or that a stout person is the embodiment of cheerfulness, and the thin one a bundle of irritability? The most pleasantly self-centered man I ever met was tall, muscular and careless. The shortest may be content to regard his physical disadvantages as a joke rather than a misfortune. With all respect to the general who preferred to be surrounded by fat men because of their cheerfulness, one sometimes meets them as unpleasant as they are heavy.

Frederick the Great was described as "an old grouch," and was small of stature; Wellington, an aristocrat to his finger tips, looks the picture of the hard-hearted man that he was, careless in the extreme for other people's feelings, taking all the praise that he could to himself, and regarding and treating his troops as "scum;" Bernadotte "resembles a pirate king;" Grouchy would have passed for a comedian; Marshal Saxe looked like a country squire; and who would have suspected that Lord Nelson was the embodiment of courage and naval skill? The fact is, it is easier to tell a Bishop by his leggings than by this face or stature. In round terms, there are no definite types for the average profession. Nature has so disguised our temperaments that we can only speak of people as we find them—that is, by their behaviour.

## Mediums—A Mixed Type

ALL this applies to mediumship. More than any other class or type, mediums are perplexingly mixed, and may be as good or as bad whether choleric, phlegmatic, sanguine, nervous, artistic, or melancholic. It is a condition of the soul rather than a condition of the temperament or body, and in the end we may find that everyone is mediumistically endowed, even those whose presence in the seance room adversely affects the "conditions." With some other medium they might prove helpful.

I have met hundreds of well-developed mediums, many of them the "salt" of their profession, and if one had attempted to prognosticate their appearance before meeting them, the chances are that foretelling would have had a bad set-back.

They are tall and short, thin and fat, dark and fair, young and old, good-tempered and bad tempered, modest and egotistical, although the great majority fall indisputably into the last class. They are moral and immoral and unmoral, educated and ignorant, well and ill, and in the demonstrations of their gifts, good and bad.

(Please turn to page 22)

# Have Faith in God!

By WILLIAM KULLGREN

*"It is only our realization of evil that gives it life."*

I AM often asked, in connection with my frequent references to the coming upheaval, what line of action one should take to protect himself. This is a very pertinent question; for sympathy without relief is like mustard without beef; the two go together. I could answer it briefly in one sentence, and say: "Have faith in God." I find people with all shades of belief, who are leaning on their particular church or cult, rather than on the God it is supposed to represent; for as our Christian Science friends would put it, mortal mind holds the stage.

I have a great many very good friends among the Spiritualists; but I find them leaning more heavily upon a departed mother, father or some dear friend than upon God. Your departed friends and relatives are still very much interested in your welfare, and do try to help you in your daily affairs; but they do not suddenly become saints or infallible as soon as they leave the body. They still have limitations, and it is not given them to know the Divine plan for you and your life. They can, however, go to teachers in the other world who can give them a broader view of the problem on hand. Many of our prayers are answered by these messengers on the other side, especially in the case of a pure unselfish man or woman who is truly in the spiritual or Christ consciousness. I often think of the old orthodox hymn, "What a friend we have in Jesus." No doubt most of my readers know the words, but I will repeat the first verse:

What a friend we have in Jesus, all our sins and griefs  
to bear;

What a privilege to carry everything to God in prayer;  
O what peace we often forfeit, O what needless pain  
we bear,

All because we do not carry everything to God in  
prayer.

Many of our old orthodox hymns have a false foundation, but such is not the case with this one. It is fundamentally true. Take it literally, and apply it to your everyday problems. Try to grasp the reality of God and the Infinite Spirit, because this is the only reality. The trouble is with you and your lack of realization. If every person in America were to suddenly realize the reality of God, all evil would dissolve like a snowball in the fire; it simply could not exist. It is only our acknowledging evil that gives it life. Do not concentrate on things or people that are unpleasant. Ignore them. That is why Jesus said,

"Resist not evil." The moment you resist it, you give it life.

I recently made a flying trip to Los Angeles, to handle a rather difficult problem. Outwardly it did not look as though I could possibly secure what I was after; but for many days before I took the trip, and all during the time I was driving down, I held the thought, "The power of the Spirit goes before me and makes easy my way." In our correspondence they had absolutely refused to consider any proposition I might make; yet in less than five minutes I had succeeded in getting what I wanted, and the business executive himself seemed dazed when it was over. He remarked, "That was quick business." It was like the waters of Jordan which rolled back to let the children of Israel through. I am extremely sensitive to conditions, and I could feel the forces pouring out what I will call for want of a better name, spiritual oil on the troubled waters.

At present practically everybody is confronted with difficult problems, and plenty of them. But it does not help any to worry and fret and stew over them. That is not constructive. One's attitude of mind and consciousness must be changed to successfully handle them.

I recently came across a little book put out by Unity that appealed to me very strongly. It was a compilation of some of the experiences of a Unity teacher, and the title was, "Lovingly in the hands of the Father." No matter what were the problems of the people who came to her for help, she told them to affirm, "I place myself and all my affairs lovingly in the hands of the Father, with a child-like trust. That which is for my highest good shall come to me." And as our radio friend, the Richfield reporter, says, "Remember, high octane", so she said to them when they would call her up to say things were not working right, "Remember, lovingly in the hands of the Father."

I care not whether you are Roman Catholic, Protestant, Mohammedan, Buddhist or Jew, these things work. There is much good in all cults, and there is error in all cults; none of them are infallible. I see good in them all. The day must ultimately come when all Christian cults will become one. Each one must eliminate that which is not scientific, and those which are so thoroughly crystallized that they can not or will not change will be dissolved. Some of them are centuries old, but will entirely pass out of the picture in the new era of the Aquarian Age which we are now approaching. That is also true of individuals. We must learn to bend gracefully as the cosmic forces work for reconstruction of the world. Take the example of our white oak trees. They are stiff and rigid. As a result they suffer most in a storm. But the tree that can bend gracefully, and almost kiss the ground as a man bowed in prayer, suffers no harm, for it says in essence, "Thy will, O Lord, not mine, be done."

## DO YOU NEED MONEY!

*We have the most amazing money-making proposition ever offered to a Spiritualist public. Makes money for you when you are sleeping. Write business manager of this magazine. (See page 29).*

# Pros and Cons of the Grimshaw-McFarland Controversy

By REV. THOMAS GRIMSHAW, VICE PRESIDENT N.S.A.

**M**Y dear Mrs. Crossley: Thanks for the privilege you extended to me to reply, through your magazine, to the critics of the National Spiritualist Association. My greatest regret is that Dr. McFarland did not make his criticisms upon the floor of the National Convention where they might have resulted in some practical legislation for the good of our Great Cause. I question the value of washing our dirty linen before the general public who are liable to remark, "*How these Spiritualists do love one another.*"

Dr. McFarland, in his article published in the January issue of the "*Forum*", starts out by claiming that "Spiritualism as represented by *all* organized groups, needs a social and moral revolution." Here he would seem to be accusing the leaders of *all* our organizations, local, state and national, of being derelict in their duty; but a little further along he unquestionably places the blame upon the shoulders of the Officers of the National Spiritualist Association, and charges them with "having failed to honor the trust imposed in them, and have brought our Cause into public scorn." Such a statement is a gross libel upon the efforts of a body of men and one woman, who have devoted the best years of their lives to the up-building of Spiritualism. It is also a great reflection upon the delegates who gathered together in the City of Chicago last October and re-elected unanimously two of its leaders, the President and Vice President who according to his statement are guilty of "having brought our Cause into public scorn."

He refers to the astounding strength of the National Spiritualist Association under the leadership of Harrison D. Barrett. I am afraid Dr. McFarland is not very well informed of the condition of the N.S.A. in those earlier days. I happen to have been an active worker in the N.S.A. from the time of its origin. Harrison D. Barrett was my chum. We worked together, shared each other's confidence. He was one of the finest men I have ever known, a Spiritualist through and through, but alas: even he was condemned, as our critics condemn the leaders of today. Dr. McFarland probably does not know—he is young in the movement—that Harrison D. Barrett was practically forced to retire from the position of President of the N.S.A. by those who were constantly criticising him. Dr. Warne, our second great president, was greatly beloved, but bitterly hated, and many a sleepless night he spent worrying over the disloyalty of those who professed *great love for the N.S.A.* but spent their time, away from conventions, knocking its officers.

Dr. McFarland draws our attention to the weakness of membership in the N.S.A. and would seem to imply that the officers of the N.S.A. are responsible for it. Surely Dr. McFarland knows that the national Association is made up of State Associations and local auxiliaries in states where there is no State Association with exclusive jurisdiction. If the good Doctor is really seeking for the cause of the decline, he may find it in the decline of the number of auxiliaries in our State Associations. I can remember

(Continued on first column, next page)

By DR. H. DUNCAN MCFARLAND, PRESIDENT C.S.S.A.

**I**T is gratifying that so many letters of commendation have come both to the office of the *Forum of Psychic and Scientific Research* and to me, encouraging and ofttime urging us forward in our efforts to try—in an impersonal way—to incite a rectification of the lamentable conditions existent in the ranks of the various Spiritualistic organizations.

In keeping with the spirit of democratic freedom of speech and press it is also fitting that the few individuals who have expressed opposing opinions should also have their expression in these columns.

Since the only significant criticism which has come to our attention so far is that one or two regret "washing dirty linen" in public does not disclaim the presence of so-called "dirty linen," the facts of our goal remain unchanged—and they are to clarify our Cause. While none are without fault we should not impose those faults glaringly in the trusts which have been imposed in us: preferring if necessary the application of individual sacrifices and superhuman efforts towards virtue. However, we are happy to state that there are many associated with the promulgation of organized Spiritualism who have, in the common meaning of the term, no "dirty linen to wash." Such individuals we would seek out and elevate to more influential positions, as too often virtue and reticence go hand in hand.

Our chief effort has been to arouse a fighting spirit from those who habitually cry the short-comings of those who are our leaders, both in State and National Spiritualistic affairs. It is our opinion that as these challenging criticisms have covered nearly half a century in our history the time has arrived when we should force the issues. While in the past similar issues have been brought to public attention, in an effort to eliminate the false and secure the true, they have always been "railroaded" to the "archives of oblivion" in an effort to cover the faults and failures of those implicated and criticized.

It has been called to the writer's attention that I would have done the Convention in Chicago a great favor had I discussed the things on the floor of the convention. The fact of the matter is that no one put forth more sincere effort, in the required manner in keeping with the rules of the convention, to do so hoping to rectify certain offensive conditions than I. First, I presented the whole affair—as outlined in this series—in proper form to the committee. I requested an audience with the National Board. This session was called at noon and continued until after the afternoon convention sessions. That very afternoon, while I was by honor bound to make no reference to the convention—though many remember the embarrassing episode comprised of remarks from the platform and floor which greatly humiliated me—I retained silence. The same honor requested of me relative to the conference with the Board had not been fulfilled by those making the request. However, when the Board learned of all I desired to say, its major gesture was to place the blame on an

(Continued on second column, next page)

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the time when even the California State Association had more auxiliaries than it has at the present time and that too in spite of the fact that Dr. McFarland is its president.

Next the Doctor gives us the edifying spectacle of making public N.S.A. which by some Sherlock Holmes' method he has gained possession of. I presume he will say they are published in order to show that the officers of the N.S.A. are not always in agreement. Dear me, what a crime. Of course we have differences of opinion. Mr. Strack had one view of how a certain matter should be taken care of. I had another; but that is no indication we are not friends. Why were these letters published? I cannot conceive how their publication could possibly benefit the organization of the Cause.

The Doctor makes much capital over the removal of the "Forum", containing an article attacking the officers of the N.S.A., from the literature table. I will leave this question along with other charges of discrimination to be answered, possibly, by our worthy President.

Then he brings up the General Assembly trouble. I am afraid he is being used to take other peoples' "chestnuts out of the fire." Its consideration would take more space than I can reasonably expect the Editor to grant me in this issue. If the Editor so desires I shall be pleased to present the real facts in regard to the secession of the General Assembly and the Colored Question in a future issue.

Yours for truth,  
(Signed) T. Grimshaw.

"Every idle word that men speak they shall give an account thereof. How much more than of their actions?"  
—"Dweller on Two Planets."

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(Continued from second column, preceeding page)

absent Board member, apparently believing that would end the matter. Though many were convinced of the truth they had not the courage of their convictions and so failed to force a conclusion. Not a few of us were disgusted. This oligarchical procedure is representative of many such occasions where the good of the Cause is lost sight of in the advancement of personal power. From my experience, and that of others with whom I have discussed the matter, it seems that the ego of some of our officers is so pronounced that their prospectus of an issue becomes limited in proportion to their determination to have their edicts as final as those of the Pope: the alleged infallible. If all would meet on a basis of altruistic interest in the Cause itself, rather than certain personalities connected therewith, and discuss the problems at hand—determining to work and fight if necessary for the principles involved—much of the present chaos would be righted.

California seems to be the State set as an example by certain of our National officers who make pertinent reference; i.e., "Despite the incumbent of the Association." This refers to myself. But the fact is that this State is by charter representation as strong as the first day the "incumbent" president—myself—was elevated to that position. It is well known that previous to my assuming the presidency there had been a division which resulted in the formation of another association which took half of the C.S.S.A. churches. It is equally as well known by those who keep informed, that the cause for this lies with the actions of two National officers then on the C.S.S.A. Board.

In view of the trying times in which not only Spiritualism, but every religion and the world in general, are encompassed, no one in the present administration of the C.S.S.A. needs to be embarrassed at the standard of Spiritualism the majority of us are striving to present.

With reference to Harrison D. Barrett: he is worthy of every good thing that can or may be said about him. It takes only a few of our estimable pioneers to tell what he went through with for the sake of his Cause. And if I am informed correctly by many who were his personal friends, then I am reasonably certain that he took much the same attitude as I now have, and shall continue to retain until proven wrong—if ever—relative to the improvements necessary for the elevation of our representation. Should I be proven wrong, I will be the first to acknowledge my error to the world in the columns of the Spiritualistic press. This should be the attitude of all, but it has not been evidenced as yet in the intellectual and ethical make-up of many of those influencing our welfare.

As to my possession of any Sherlock Holmes' methods in obtaining my information, I beg to differ with my accusers. All information in my possession, and that promised for future use, has been forthcoming in a most free-will and dignified manner.

In the final analysis, with reference to all controversies in which we are now engaged, I am convinced that *the methods we have been forced to use*—without deference to any criticism or organizational ostracism—will give a new momentum to the Cause and our reward shall be the joy of beholding the Truth crushed to earth rising again for the spiritualization and edification of mankind.

—H. Duncan McFarland.



## A Point of Information

*Relative to the Status of N.S.A. Certificates of Ordination and Mediumship in Various States*

**S**ATURDAY morning at the regular N.S.A. convention session, at Chicago, one of our ordained ministers and national missionaries addressed the chair for a ruling on the validity of mediumship, class A and C, under ordination, since previous to her ordination she had acquired by regular procedure Associate Minister, class A and C, credentials. The President ruled that ordination did not effect or protect class A and C certificates, and that an ordained minister to keep his or her mediumship demonstrations intact legally would have to continue to hold class A and C papers.

The question also was raised concerning the validity of all the accredited workers in exercising their gifts in other states, according to their credentials. Delegates were informed that *no certificate was of any value outside of the specific church in which it was issued*, therefore, the courtesies that we have enjoyed from other churches and states has been only by virtue of reciprocity.—*Dr. H. Duncan McFarland.*

### SPIRITUALISM AND TENNYSON

(Continued from page 9)

4. *The spirit on leaving the body is met by other spirits.* Speaking of his friend's death in Vienna, Tennyson does not hesitate to say:—

The great Intelligences fair

That range above our mortal state

In circle round the blessed gate

Received and gave him welcome there. (LXXXIV).

5. *Friends are reunited after death.* Besides the sentence already quoted, "I shall know him when we meet," we have Tennyson's assertion that his friendship with Hallam is "a friendship . . . which masters Time . . . and is eternal."

6. *The spirit revisits earth, and knows what takes place there.* The friend who has passed on must sometimes be near the loved ones who remain on earth. Spirits must look upon us, and see us with understanding eyes.

Be near us when we climb or fall:

Ye watch, like God, the rolling hours

With larger other eyes than ours

To make allowance for us all. (L).

Just as on earth we may look compassionately from the height of our manhood upon suffering animals, so may friends in another sphere look lovingly from the height of their spirithood upon sorrowing men:—

So may'st thou watch me where I weep,

As unto vaster motions bound,

The circuits of thine orbit round

A higher height, a deeper deep. (LXII). —

Again the poet, addressing his friend, says:—

Far off thou art, but ever nigh;

I have thee still, and I rejoice. (CXXIX).

And we may conclude this study with the comforting words:—

. . . . Thou, dear spirit, happy star,

O'erlook'st the tumult from afar,

And smilest, knowing all is well. (CXXVI).

—*International Psychic Gazette*

## Letters to the Editor

**D**EAR Mrs. Crossley: I sincerely believe that you are chosen by the spirit world to fight the battle you are now waging against the high handed and unjust as well as autocratic methods of the N.S.A. organization. You and Mr. Ford deserve our deepest sympathy and cooperation for the courageous and fearless stand you have been and are taking against unfair and petty ruling against the best talent in our ranks. I am not a member of the organization and am in sympathy with the Assembly of New York.

All my life both on and off the platform I have done pioneer work at a great worldly and personal sacrifice, as I knew Mr. Barrett the founder of the N.S.A. personally and was a member of the Unitarian ministry to which he belonged. I believe in organization for business. I believe that our speakers should at least be High School graduates. Mediumship is the back bone of Spiritism but education and psychic training and realization, are the back bone of Spiritualism.

If you succeed in restoring the N.S.A. to a true democratic organization and our platform to free speech you will deserve the congratulations of all true Spiritualists.

Cordially,

(Signed) J. C. F. Grumbine

### Vincent M. Wilson Writes:

**T**O the Editor: I am herewith sending you a copy of a letter written me February 3rd from Clarence C. Acorn—commending me in the action I took on the Bishop-Dickson trial—which I am very proud to receive, especially from a man who is fighting as I am for the truths we know regarding the science of Spiritualism. I cannot carry the burden alone without the true Spiritualists behind me in my efforts, and Mr. Acorn is the first to commend me in the matter by a special delivery letter.

I wish also to thank the Editor, Mrs. Crossley, for the space she has given me pertaining to the issues involved in announcing my challenge on the above matter. The question that is unanswered is "Why have not some of our other true leaders and Spiritualists taken up the fight as I have?" persons who hold a more responsible position in the C.S.S.A. than I. Maybe our good editor can answer it in the next issue. Here is the letter:

Mr. Vincent M. Wilson,

1208 Haight St.,

San Francisco, Calif.

My Dear Mr. Wilson:

Your hasty letter advising me of your actions in combating the adverse publicity which our religion is receiving through the Bishop-Will Trial has been gratefully received. Permit me to congratulate you, not only on your sincere effort but the positive manner in which you proceeded and the results obtained. Our religion is clamoring for men and women big enough to put aside petty, mercenary things and who are capable of striking out from the shoulder and in an intelligent, understandable manner discuss the Principles of our religion and in no indefinite communications demonstrate continuity of life after death.

I know when we have more men like yourself, capable from every standpoint to meet such issues as this recent one, then and not until then shall our religion be recog-

nized with any degree of respect or attain any place in the religious world.

I like a man or woman who will take the "gaff" for a principle when they know it is right, and it is a pleasure to be of any assistance whatsoever to an individual of that kind.

We are sorely in need of men and women who will fight for Spiritualism, and each and every Spiritualist should be proud that you are on our side, fighting our fight.

I know that Mrs. Crossley will be very happy to read these newspaper clippings, as she has already advised me she was devoting some space in the next issue to matters pertaining to the Bishop-Will case. (*This referred to article published last month. Space did not admit publication of this letter at that time. Ed.*)

The contents of your letter will be the best news that I have had the privilege of presenting to the Board in a long time.

Most Sincerely,  
(Signed) Clarence C. Acorn

Vice President California  
State Spiritualist Association  
Los Angeles, Calif.

**Clarence C. Acorn Writes:**

**T**HE Editor, *Forum of Psychic and Scientific Research*:

I am informed by reliable sources that certain individuals in the State of California are complaining and denouncing me for the true statements contained in a recent article appearing over my signature in your magazine. I wish at this time to advise you that I am ready and willing to substantiate the statements contained in that article, and further that I welcome anyone to contest the truth of the statements.

Further, be advised that the article referred to was written solely in defense of my religion and with no animosity towards any individual. Too long has gossip been permitted to run rampant, as a result of which your religion and mine has suffered, and I feel that the time is now ripe to openly and courageously defend our religion by exposing the many unethical and in some cases underhanded activities of those in whose hands has been placed the grave responsibility of presenting our religion in all of its many phases.

I am also informed that certain parties are spreading the rumor that I am opposed to President McFarland and that I intend to offer myself as a candidate for President of the C.S.S.A. at the June convention. I wish to state that this report is untrue in its entirety, and must have been conceived by persons of very little intelligence and much animosity. On the other hand I am most desirous of assisting, in every way possible, our present President, Dr. McFarland. I feel he has a mammoth task before him

and he is the only one that can accomplish the much desired results.

I trust that this statement will clarify matters and that all interested in clean, outstanding, true Spiritualism will rally to your standard that the task already begun may be finished most successfully. I have a very interesting article on "How Building Funds Come and Go" which might be of interest to your readers.

Sincerely and fraternally yours,

Clarence C. Acorn

**Judge Fred E. Stivers Writes:**

**D**EAR Editor "*Forum*": There comes a time in all forms of government when it is necessary to take an inventory of its achievements; weeding out that which has not produced beneficial results; building up and safeguarding that which has proven fruitful.

In all forms of government there is a continuous evolution movement going on, seeking to elevate the living standard of the masses; bringing into being a more energetic, motivating desire on the part of the people for a higher standard, a more progressive form of intellectual government.

In our own United States there is a Congress and Senate. In each of these branches of Government are picked men who are trained educationally along certain lines of advanced thought on particular subjects of interest to the nation and its people. These men are placed on committees to work out and plan a more efficient, effective structure of government, that the people may enjoy a greater freedom, and a higher standard of living, both physically and spiritually. They are constantly changing the structure, adding to the laws of government safe-guards, fundamental and beneficial to all.

The choice of government rests with the people, and the selection of leaders by the people, and when a set of leaders fail in the performance of their duties, a change follows. If the Constitution in its conception is not broad enough to cover the needs of the times, it is amended. If there are obnoxious clauses that hinder progress, they are repealed, and so we go on striving, always for the highest ideals and standards in life. The Government of today is different in its workings, yet the same fundamental base laid by our forefathers is the structure on which we have built this great nation that guarantees to each and all such a standard of living as they, themselves, may choose.

So we come to the question that is of vital importance to each and every one of us interested in the promotion of a great religion, that has as a cornerstone a belief in Infinite Intelligence. Are we going to continue with a constitution so obsolete that it is obstructing progress in a world wide movement of Spiritualism that brings or should bring happiness, prosperity, health and contentment to all who have delved into its truth, and found in it such a reasonable and natural law that turns the physical life into a joyous anticipation of the spiritual life to come, which brings to us a simplified and definite knowledge that the door of reformation is never closed to us, and honest mistakes can be rectified after the change called death? Why not let us rectify the mistakes in our organization, that we know now exist, while living, in order that a better form of government may be the result of our own

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endeavors while in the physical? Change that which is not beneficial! Make new standards that bring about a more harmonious relationship between leaders and laymen! Make it impossible for the charlatan and fortune-teller to function! Change and copyright a name that will embody all the Truths that are encased in our Science, Philosophy and Religion of continuous life, based on the demonstrated fact of communication, by means of mediumship with those that live in the Spirit World.

I am looking forward to the time when we can all be gathered under one great organization, not hampered by State Associations, or petty politics: where the leaders have a vision of progress, and the Truths of this great Religion, and the promulgation of them, is the ruling passion of their lives. I am,

Yours for justice and progress,

Fred E. Stivers

**L**ADIES: One regards *The Forum of Psychic and Scientific Research* as quite the *finest* publication issued in the name of American Spiritualism, and, because of the superior plane upon which it is conducted, one has been greatly informed by many of its articles.

The pen of the Editor invariably deals effectively with whatever subject it touches. Her "Hypothetical Analysis of Mind and Mental Phenomena" in the December issue was noteworthy. And in all the devious matters of the N.S.A. and Mr. Grimshaw, one is strongly inclined to sympathize with the attitude of the "*Forum*" in substance, believing that what the N.S.A. needs, in order to be a useful instrument, is a general housecleaning. Until that shall have been approximated, one is inclined to the belief that the N.S.A. will in no sense serve as a sort of N.S.B. (National Spiritualistic Backbone),—its only fitting position in the whole movement of American Spiritualism.

Worthy of special comment, too, is "World Prophecies for 1933" by Sri Devenanda in the January issue, which one regards as the finest bit of prediction for the period which he has read; and he has recommended it to others' attention.

May 1933 bring you gradually to a much firmer footing than you stand upon today.

Very sincerely yours,

W. E. Capron

#### WHERE IS SCIENCE LEADING US?

(Continued from page 8)

is a *spiritual thought* or action, even though it is expressed in the material ideation of this phase of existence.

The terms "material" and "spiritual" appear to be loosely employed, to differentiate between the things which

appeal to our reason and things which appeal to our emotions, forgetting that emotional appeals are transitory and untrustworthy.

The third principle of Spiritualism professes to a belief in "the immortality of the soul and its *personal characteristics*," whilst the last principle affirms eternal progress. Now, both of these statements cannot be true, for if the personal characteristics of the soul are undying, all its imperfections must be also undying, and in that case there is no hope of progress. Surely this third principle should be expressed as "the absolute continuity and progress of spiritual existence," rendering the last principle unnecessary?

There seems to be, however, some dissatisfaction felt because scientists will not take over *in toto* the investigation of the phenomena of Spiritualism. Let us remember that we are really in the position of the exponents of a new branch of science, and that there is much for us to do before we can call in the assistance of the specialists in physical science. Let us experiment and observe in a logical scientific manner, collecting our data, until we have arrived at the conditions necessary for the production of any type of phenomena at will. If we then find it necessary to seek help from the branches of physical or mental science, we shall, I am sure, find that help freely accorded.

Always remember that if a noted chemist or physicist states his disbelief in survival he is not speaking with the voice of science, for science can never give a verdict against the weight of evidence. His opinion on the matter is an opinion given without data, and of as much importance as the opinion of a navvy on the principle of relativity.

In conclusion, I am convinced that the religion of the future must always be in agreement with science, and must evolve along scientific lines. Out of the study of atomic structure will come a full understanding of the universe, and the laboratory will eventually lead us to a fuller understanding of the one great mystery of the universe, the human mind.

One little warning I would give to the Spiritualist. Do not be over-ready to employ scientific terms in describing the phenomena of Spiritualism. The use of the term "vibration" in connection with clairvoyance and clairaudience has so far no justification in fact, and only tends to explain mental phenomena along physical lines. Similarly the use of the term "ether" in connection with phenomena tends to confusion, since there is no evidence connecting it with the ether of the physicist.—*The Two Worlds*.

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# Mr. Denis Conan Doyle's "Gang" Story

*Strong Proof of Survival*

**M**R. DENIS P. S. CONAN DOYLE, in a letter to the *Eastborne Chronicle*, tells the following interesting story:

"Some six years ago I formed a very intimate friendship with a young man of about my own age. We were members of a small coterie of young men, all closely attached and with a community of mutual interests. We called ourselves the Gang. When motoring up to his home in Yorkshire one night, my friend was involved in a collision and was killed.

"Some three months after his tragic death, I went to a certain Medium of good repute. I had never met her, but nevertheless, I made my appointment anonymously. The Medium went into a very deep trance, and my friend 'came through'—that is to say, he used the organs of the insensible Medium to talk to me. For more than an hour he spoke to me as though he himself had been sitting in the chair. He spoke of the Gang, and of each of its members by their own special nicknames—including one who was called 'Umbridge'—a name I have never heard elsewhere. He mentioned many of the little personal peculiarities and idiosyncrasies of the Gang members, including the remarkable habit of one who always carries a small magnet spanner in his evening waistcoat pocket. A trivial point to any outsider—but to those of the Gang, it referred to a very personal little joke with a significance of its own.

"He spoke of many mutual friends, and he reminded me of experiences which we had shared in life—several of which I had forgotten. To show me that he is still constantly with me, he reminded me of something that I had done on a certain date *since* his death—an incident that I could only verify afterwards from my diary.

"He discussed in detail the engine of a new racing car that my brother and I had acquired since his death—he showed considerable mechanical knowledge of this engine, which happened to be the only one of its kind in Europe.

"The next point is interesting in that it rules out the possibility of telepathy, that old bugbear of investigation. The manner of my friend's death, coupled with his identity, attracted a great deal of newspaper publicity. Naturally I read every word about the accident, and thus I formed quite involuntarily, a very clear mental conception of the road scene of the fatal smash. Well, when my friend described to me how it occurred, he drew (using the Medium's hand) with a pencil a somewhat complicated diagram of the spot where the accident occurred. This was so absolutely and entirely different from the strong mental impression in my mind, that I was convinced that he was mistaken—the shock of the crash, perhaps, had blurred his memory of the scene. At any rate, I did not press the point, although I was sure that he was wrong.

"Some months later, the Gang made its annual motor trip to my friend's grave in Yorkshire, and on the way back we passed through the village where he was killed. We got a local villager to point out the spot where the accident occurred. I found that my own mental impression was entirely wrong—whereas my friend's posthumous

drawing and description were accurate in every detail!

"I must tell you that he was born with a secret affliction of his right foot. I say 'secret' advisedly, since the foot was outwardly sound, and my friend had no limp. This trouble was a closely guarded secret—no one knew anything whatever of its existence, save only his own family and the members of the Gang. If he were asked to indulge in some exercise of which he was physically incapable, he would always plead unwillingness as an excuse—he would never give the real reason.

"'Well,' I said to my friend, 'How are you, old boy? Are you happy? Is all well with you?' My friend on the 'other side' replied, 'Yes, I am very happy here. But best of all is that my foot is now absolutely sound and normal—and there is nothing that I cannot do with it over here. You can imagine how happy this makes me, after my life of forced inactivity when on earth.'

"All this, please remember, was through the mediumship of a woman who was a complete stranger to me, and who did not even know my name. Have I not the right to ask—if it was not my friend to whom I was speaking, then who was it?"—*Light*.

IS THERE A MEDIUMISTIC TYPE?

(Continued from page 15)

Some get results when they have a full stomach, others do not; some are aided by alcohol, others retarded; most function best when in good health, but occasionally one is met who has the misfortune to get the best results when physically unwell.

Some are tremendously imaginative, whilst others are so much the reverse that they doubt what they psychically experience. Some are timid, others bold, and so on.

The best way to tell a medium is to see one function; the rest goes by chance.

"Finish every day and be done with it. You have done what you could, some blunders crept in, forget them as soon as you can. Tomorrow is a new day; you should begin it well and serenely, and with too high a spirit to be encumbered with your old nonsense."—*Emerson*.

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# U. S. Planetary Forecast

By R. VERNE HINER

**T**HE conjunction of the Sun and Moon on March 25, 1933, indicates the nation's business and health for the ensuing twenty-eight days, or until April 24.

Many new and startling inventions may be brought to public attention during this time. Several important and surprising new industries based upon transportation, radio and aeroplane inventions may also be expected.

The influence of the planets upon the national mind is well shown by the banking situation and the "scrip" propaganda. The psychology surrounding such action is an excellent example of the vibrations in effect at present. For some time the heads of business and Government have been advocating inflation of currency to promote buying.

This, of course, will not bring about a permanent cure for the ills afflicting the nation but it may cause some relaxation among people and divert their minds so that reconstruction measures now contemplated may be enacted with dispatch.

This month presents a period of "marking time." Things begun under the adverse influences prevalent during the past twenty-eight days will serve to keep the newspapers filled with the results of their effects.

There will be a great deal of propaganda concerning homes and home mortgages. Moratorium of debts on homes will be advocated and in spite of some very bitter opposition some measure of relief will be affected.

International affairs will remain at a very strained point for some time to come, and the threat of war with Japan and Mexico will still prevail. As has been noted in these columns before, this threat may be averted by the exercise of extremely diplomatic measures. Great care must be used, however, to accomplish this end.

Public schools will receive a good deal of attention during April and favorable activity is seen in this connection.

Much dissension may be expected from the farmers and laborers with some menace of open hostility.

Disappointment in all speculative and investment matters is foreseen as well as unsound and unstable realty markets. The tax question on property will cause dissatisfaction among home owners and farmers and much talk will be heard on these matters.

Some deaths in executive circles are indicated.

Fraudulent schemes in connection with banking circles and large corporations will be exposed.

The past several years have been a very trying time for the people of this country but as the influences remove their adverse vibrations the conditions will improve rapidly. The entire national distress has been for the purpose of testing the people and trying their rulers. Upon the reaction to these adverse circumstances depends the ultimate good or bad that will accrue from the past years' restrictions.

A clear sighted, aggressive and constructive era is just ahead, for the present period marks the lowest ebb in the fortunes of the country and the health of its people.

These conditions will not re-adjust themselves overnight for as it has taken three years to reach the depths

so it may be expected to take equally as long to recover completely from the effects of the present chaos.

The planetary vibrations have been formed with mathematical precision and were so placed by a Law higher than any conceived by man. These reverses of fortune, loss of property and prestige, and in some cases even loss of life, were not mere coincidences. They were all planned long before the present race began its span of life. Only by fire can the mettle of man be determined. Only by the use of great wisdom and will power can he rise above the adverse planetary vibrations which affect him, his family or his nation.

Many changes are taking place at the present time and it is to be hoped that more people may be ready to take full advantage of the new regime when the time comes.

## Prophecy Fulfilled

**I**N the February issue of this magazine the prediction of an attempt upon the life of President Roosevelt was made. It is impossible, when making a forecast of this nature, to name the person affected but it was so worded that the discerning mind should have no difficulty in finding the truth.

In the February and March issues the warning of the impending earthquake was printed and the time set between the twenty-fourth of February and the first part of March.

It is with extreme regret that we realize the effects of its devastation and our sympathy goes to those made homeless and those losing loved ones.

The confirmation of the prediction does, however, refute the statement that the predictability of earthquakes is impossible.—R. Verne Hiner.

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# Spiritualism's Appeal to the Jew

*"Much in Common" between the Two Beliefs*

"**S**PIRITUALIST propagandists should study the Talmud, because it is full of matter and argument which supports the assertions of Modern Spiritualism," was the advice given by Mr. A. Laserson in a short address entitled "A Jew Looks at Spiritualism."

The Talmud Mr. Laserson described as a huge limbo, in chaotic arrangement, consisting of the Rabbinical speculations, ideas and traditions connected with the Hebrew Bible. It was a massive commentary concerning the meaning and amplification of Biblical statements, and it was the opinion of the speaker that many passages in the Talmud could be quoted by Spiritualists in support of their beliefs.

"The Talmud tells us that the personality is divided into three parts—the body, the soul, and the spirit," continued Mr. Laserson. "Now, the Talmud says that at death 'the soul goes to a higher sphere. The body turns to dust. The spirit sometimes dwells where the body is, and sometimes accompanies the soul.' I think the annals of Modern Spiritualism amply verify this ancient interpretation. There are many cases of earth-bound spirits, and instances on record where the soul has evolved to a high sphere, and is unable to sustain verbal communication with earth."

The speaker thought that Spiritualists ought to become more familiar with the study of the Talmud. Only last year, he said, a prominent Spiritualist had dismissed the Talmud as a "musty book." It was in reality a series of books, dealing with all aspects of religion and life, and was full of Spiritualistic sentiments. Mr. Laserson quoted one incident, described in the Talmud, where the spirit of Jesus communicated after the Crucifixion, and helped to answer the request of a follower.

As evidence of the Spiritualistic meaning which lay at the back of Jewish customs, Mr. Laserson referred to the Hebrew term for the word "cemetery." The Hebrew equivalent was *Bethbolom*, which meant "The House of Life."

Far from Modern Spiritualism and ancient Judaism being incompatible, in the opinion of the speaker there was much in common between the two beliefs. The Rev. Morris Joseph, a well-known Jewish scholar, had said, "The doctrine of the immortality of the soul is an integral

part of the Jewish creed." Dr. Moses Gaster, one of the most learned Jewish scholars of the day, was emphatic in his belief that the Talmud encouraged communication with the dead.

"In fact," said the speaker, "the Spiritualist Church and Judaism are basically identical. The Jewish creed believes in the Fatherhood of God, the Brotherhood of Man, and in human survival. Those are the three primary principles of Modern Spiritualism."

Mr. Laserson, who considered it a privilege to speak from a Spiritualist platform, described how he came in contact with Spiritualism. He had attended a lecture by Sir Arthur Conan Doyle, and at the close asked the question, "Which is the best religion?"

"The reply I received convinced me that there was something in Spiritualism," said Mr. Laserson. "Sir Arthur said that religion was like the top of a hill. There were various paths up the hill—some travel by one path, others by another. Some paths were shorter or longer than others, but all led to the top of the hill. It was a matter of climbing, not of criticising. The path which best suited an individual constituted the best religion for him, and it ill became the climber on one path to throw bricks at another."

The speaker was personally satisfied that the case for human survival had been proved. He described some of his own investigations, and told of a test sitting he had recently conducted with Mr. William Hope. The seance (which was for psychic photography) was attended by a friend, a doctor, and himself. Before meeting Mr. Hope, Mr. Laserson called at one of Boots' Cash Chemists, and bought a packet of plates. He asked the manager to unseal the packet, and make a private mark upon the plate. That mark was unknown to Mr. Laserson, who received the plates in a sealed wrapper. A camera loaned by the *Manchester Evening News* was employed, and on one of the plates an extra appeared, and was recognized as a former patient of the doctor's. The private marks were also reproduced.

"I am convinced," said Mr. Laserson, "that Mr. Hope knew nothing about me, nor any of my friends, and I have no doubt that I received definite and palpable proof of human survival."—*Two Worlds*.

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## Spiritualism among the Mormons

**A** WRITER in the *Harbinger of Light* has had occasion to visit Salt Lake City, and he has reported some interesting details about the Spiritualism of the Mormons.

From 1830, he says, and well before the birth of Modern Spiritualism at Hydesville in 1848, the Mormons believed in the uninterrupted continuance of life and in its progressive development after so-called death. Further, they considered it their urgent duty to work for the dead. Also, the baptising by proxy (1 *Corinthians*, xv, 29) of unregenerate souls now in the other world constitutes a highly

important service carried on in their impressive temples, which no Gentile is ever permitted to enter. The author adds:—

"It is unfortunate, but not altogether surprising, that the Mormons, who were ignorant of psychic laws and had never studied the vagaries of 'revelation,' should have become entangled with polygamy—thus marring an otherwise good religion. Spiritualists will not withhold sympathy from the men who held that heaven had not been cut off from earth, who dared to pursue a vision even though it led them at first into what an uninitiated world could not but regard as a moral quagmire. The error is now acknowledged and finally corrected, though it cannot have been easy for a religion founded upon a particular set of revelations to admit their need of revision.

"The Church is governed by a President and a self-perpetuating body of twelve men, called Apostles, to one of whom I received an introduction. After hearing about the system for helping the dead 'by water and the Spirit' it was natural for a Spiritualist to ask: 'Do the dead give no sign? Don't they ever respond to your efforts?'—questions that drew from the elder an admission that his wife sometimes could see the dead waiting their turn; which proves that clairvoyance is recognized by the Mormons."

—*Psychic Gazette*

## The Pabouins Africans

DR. Greneau, a Frenchman, has been studying the beliefs of the Pabouin's, a negro race in equatorial Africa.

He says these people all believe they are surrounded by a multitude of spirits who obey a Great Spirit named Nzame. Every person has a spirit protector, and it is only when this guardian spirit abandons his task that the moment of death is inevitable. But in addition to these good spirits there are also injurious spirits, seeking to be reincarnated, who make them ill. So if one of these natives should have an abdominal tumour he is convinced that an evil spirit has entered into him and intends to remain there. This belief makes it very difficult for European doctors to give any help, for the sufferer usually refuses to take any medicine, and sends for the native sorcerer, who he thinks is alone capable of chasing away the intruding spirit, and making him well.—*The International Psychic Gazette*.

### SPIRITUALISM OF PYTHAGORAS

(Continued from page 5)

the Churches and these are today the ideals of every earnest Spiritualist; and I for one pray that the day may come quickly when all who are working for the cause of religion may put aside their petty differences and join hands in combating our common and most deadly foe, irreligion."

—*Light*

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### STARTLING FACTS ABOUT N.S.A. FINANCES

(Continued from page 11)

and slander from certain NSA officials. The Colored question has been used as a basis for these attacks. The episode referred to above will show that he was "in bad" with the "Old Guard" long before the Negro issue arose. Every sincere Spiritualist will applaud him for his refusal to become a party in an attempt to doctor the records of the office to which he had been elected.

We need a "NEW DEAL" in organized Spiritualism. There is no use for anyone so say, "Don't wash our dirty linen in public," for if we do not wash it others on the outside will clean us up. We are fighting for a great Truth. It is not a battle of personalities, it is a battle for principles. I seriously doubt whether we can ever hope to build a worthwhile organization on the model of the NSA. We need a freer, more democratic, more truly representative organization. Spiritualism is mightier than any group. It will live in spite of some of us Spiritualists. The best proof that it is divine is the way in which it has survived unworthy exploitation.

## Book Reviews for Next Issue

PRIMITIVE Man, by Caesar De Vesme—Volume one of a history of experimental Spiritualism; Fox-Taylor Record—1869 to 1892, edited by Sarah E. Taylor; The Radix System by Vivian E. Robson; Lectures on Ancient Philosophy by Manly P. Hall; and Facing the Facts by Manly P. Hall.

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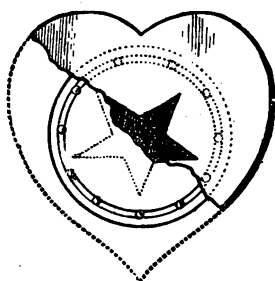
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Soon he was profoundly struck by the phenomena he observed and came at last to recognize that he had been wrong in condemning Spiritualistic facts *a priori*. The climax came when suddenly there came a shower of rose petals in the room where he was with Mr. Chiaia. Then he exclaimed, "Ah, my science! My poor science!"

—*Psychic Gazette*

## University Professor and Spiritualism

**I**N an address delivered at the Melbourne University recently, Professor J. Alexander Gunn stated that many professors and scientists were fully convinced of the genuineness of Spiritualism. He quoted a number of interesting cases in support of this allegation and added that the whole subject is of great importance. Several American universities have been endowed for its study and there is a Chair of Psychic Research at Buenos Aires, as well as laboratories in London, Paris, Munich. He stated that psychic research is destined to become a part of every university's work.—*Harbinger of Light*.

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

**C**ALIFORNIA State Spiritualist Association's Convention will be held at the People's Spiritualist Church, corner of Twelfth and New Hampshire street, Los Angeles, Wednesday, 9 a.m., June 21 to 25, inclusive.

Plans are being made to have a banquet on the evening of the 20th, further details will be given in the next issue.

The resignation of Agnes Secord of Alameda, California, as second Vice President of the C.S.S.A., which was presented at the March 4th meeting, came as a surprise and caused much regret on the part of the Southern Board members. Mrs. Secord has not been in the best of health during the past year, but we are happy to state she is improving at the present time. We sincerely trust that it will not be long until she has regained perfect health.

Because of this resignation it became necessary in order to function in the North to appoint some one to fill this place for the unexpired term. Mrs. Christina M. Irving has been appointed to finish Mrs. Secord's term, because of the unanimous expression of the Northern membership at a meeting called by President McFarland while serving as speaker at the Union meetings in the Northern District, February 21 to 26, 1933. Vincent M. Wilson has been appointed Director and acting Secretary of the Northern Commission for the unexpired term of Christina M. Irving.

Mrs. Margaret Foley was appointed as assistant Superintendent of Lyceums for the Northern district.

A Finance and Social Committee for the unexpired year consists of Vincent M. Wilson as chairman, assisted by Christina M. Irving on the Board, and the following from the different churches: Rev. Lillian Brouse, First Temple, San Francisco; Rev. Florence Becker or her assistant, Golden Gate, San Francisco; Mrs. Nolan, The Spiritualist Church, and Blanch Kent, Spiritualist Science, both of Oakland. Because of these appointments we are looking forward to greater activity in the Northern part of the State.

It was also with sincere regrets that the State Board was called upon to accept the resignation of Lester E. Parks, our Southern Director, who, because of the serious illness of Mrs. Parks, realized that he was not able to function as a director in the manner in which he so much desired to do. At this present time this office has not been filled.

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### Passing of an Accredited Worker

Mrs. Anna Fraser-Brown, Oakland, California, February 15, 1933, a member of the Spiritualist Science Church, Oakland, California. Funeral, February 17, 1933, officiated by Rev. Frank K. Brown, a former pastor for many years. Our heartfelt sympathy is extended to the family and friends in this, their hour of bereavement.

### Notice

Union Mass Meeting with the People's Spiritualist Church and C.S.S.A. to be held April 13, 14, 15, and 16; afternoon and evening services. Programs later. Saturday from 5 to 7 p.m., turkey dinner. First Church, San Diego, April 7, 8 and 9. Two evening services and all day Sunday.

### Respectfully Submitted

*Idella McFarlin, Secretary*

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ON February 1, 1933, Mrs. Minnie E. Modlin of Los Angeles, California, was guest speaker for the Light of Truth church and gave a fine trance lecture which was enjoyed by all. Many were turned away for want of seating capacity.

Mrs. Modlin was a member of the Light of Truth church before she went to California to make her home and we feel that our loss was California's gain.

We have also had Mr. William and Rev. Bessie Woodworth of Chicago with us. Mr. Woodworth is a national teacher and his lesson's are certainly worth anyone's time and money. Mrs. Woodworth is a splendid trumpet and voice medium and her platform work cannot be excelled. Through her gift wonderful tests were given. It has been a pleasure to work with these three wonderful representatives of our Cause, and we hope they will return to us at an early date.

We hope other California people will plan to come to Texas some time. We have had Rev. Minnie Sayers, whose sweet and kindly manner won the hearts of the Texas people. Mrs. Minnie May, also, has worked in our church and helped us.

On March 2, 1933, Mr. H. R. Butcher was ordained into the ministry of Spiritualism. Dr. C. L. Sharp, President of the Texas State Spiritualist Association, conducted the service assisted by Rev. Lena Devoe. Miss J. O'Neal, known as the Texas song bird, sang a beautiful solo. Other special music was rendered by Mrs. Hunly. The newly ordained minister was presented with a de luxe edition of the Bible with his name and date of ordination engraved in gold.

We know that Rev. Butcher will do all in his power to bring pure Spiritualism to the hungry children of earth who are searching for Truth and Knowledge.

—Rev. Lena F. Devoe, Pastor

### LOS ANGELES, CALIFORNIA

#### Spiritualist Church of Truth Opens

THE Spiritualist Church of Truth, 1726 Venice Blvd., was opened Sunday, March 12, at 10:00 A.M. The church was beautifully decorated with fifty floral pieces showing the love and good wishes accorded the Pastor, Mrs. Minnie E. Modlin. The Lyceum started with twelve students. Open Forum and afternoon services were well attended. The impressive evening service had an attendance of over one hundred.

Miss Adella McFarland, Secretary of the C.S.S.A., gave a short talk welcoming the new church into the Association. There was great applause when Mrs. Modlin arose to acknowledge her welcome. On the rostrum with the Pastor were, the Asst. Pastor, Miss Martha Cornell, Board members and co-workers. Mrs. Roland Grigsby was the soloist.—Correspondent.

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**WASHINGTON D.C.****The First Spiritualist Church**

MRS. Elizabeth Harlow Goetz served the First Spiritualist Church on the evening of January 31. She gave a splendid address which was enjoyed by a capacity audience. Rev. Alfred H. Terry followed Mrs. Goetz with spirit messages and ballot readings. A musical program was rendered by Mrs. Alice Terry as pianist and Mr. Scharbau as cellist. Earlier in the evening the Social Committee served a delicious supper and the church mediums, Mrs. Roth, Mrs. Eldon and Mr. Frederick gave readings.

On Sunday, February 12th, we held a mass meeting at our church in which the pastors of three Spiritualist churches of this city took part. The purpose of this meeting was to give testimony to Reincarnation as a vital part of the revelation and teaching of Spiritualism. Those who participated were Rev. Carol E. McKinstrey, pastor of the Spiritualist Church of Psychic Science, Rev. Jane B. Coates, pastor of the Spiritual Science Church of Christ, and Rev. Alfred H. Terry, pastor of the First Spiritualist Church. The speakers emphasized the fact that Reincarnation is an important part of the world message of Spiritualism, as it is a vital part of the spirit teachings upon which the religion of Spiritualism is based.

Music was furnished by Mrs. Terry at the piano, and Mr. John Rogers the well known radio singer. After the lectures, the three speakers, gave the spirit messages and ballot readings. The church was packed to the doors, even standing room being taken, and many were turned away who could not gain admittance. When our people come out in such numbers on one of the coldest nights of the winter, it is definite evidence that the subject of Reincarnation is of great interest to them.

**MILWAUKEE, WISCONSIN****First Psychic Science Church**

ON February 19, this church celebrated its thirtieth anniversary. Special afternoon services were held at 2:30 p.m. at which time Mr. William Lillis spoke on "Progression." The soloist was Mr. George James. Spirit greetings were delivered by Mrs. Lillian Reimer, Mrs. Emma Voelkel, Miss Irma Marth and Mrs. Florence Kehoss.

A delicious baked dinner was served by the Woman's Club. During the dinner Mr. George Miller and three other musicians furnished very entertaining music. The evening service was very inspiring, one that will be a beautiful memory to many. The choir of the church sang for the first time under the splendid direction of Miss Arline Harms. Mrs. Thomas sang two beautiful solos. We are very fortunate to have as our guest the Reverend Maud Fox from Detroit, Michigan. She delivered a very inspiring lecture, "Myself." This was followed by Psychic demonstrations which were readily recognized and proved most accurate. Mrs. Emma Cahn gave the Healing Prayer and Benediction. The auditorium was packed to capacity.

Be glad of life!—because it gives you the chance to love and to work, to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice!—*Henry Van Dyke.*

## Directory of Mediums, Healers and Speakers

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Route 2, Box 371, Whittier

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

**CHRISTINA IRVING, 2nd Vice-President**  
2932 E. 16th St., Oakland

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

**VINCENT M. WILSON**  
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Golden Circle Spiritualist Church, 915 Grand Ave.,  
between 4th and 5th.

### ESCONDIDO

First Spiritualist Society.

### HOLLYWOOD

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

### HUNTINGTON PARK

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

### LONG BEACH

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

### LOS ANGELES

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

### OAKLAND

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

### SANTA BARBARA

Spiritualist Success Church, Garden and Cota Sts.

### SAN BERNARDINO

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

### SAN DIEGO

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

### SAN FRANCISCO

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

### SUMMERLAND

Summerland Association of Spiritualists.

### WEST HOLLYWOOD

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

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## DECLARATION OF PRINCIPLES

Adopted by the National Spiritualist Association

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

and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.  
8. We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

## DEFINITIONS

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