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SPIRITUALISM OR—A NAME!

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# A PORTRAIT OF BEAUTY

By NELLIE CHAPMAN

*"For every tear of sorrow or bitterness a smile will take its place. For every friendship betrayed countless dear ones will cross our path filled with loyalty and love."*

**W**E define Spiritualism as a science, a philosophy, and a religion. I love to think of it as life—pulsing, vibrant life—life that speaks to us in the rays of the lovely morning sunshine, in the ineffable sweetness of the flowers, in the dignity and grandeur of the trees, and in the solemn and majestic beauty of the mountains. We know of spirit chiefly because of awareness of our inner self, and because we respond to, and recognize that we are part and parcel of, that great and infinite Force that we call "God". We thrill to the sweet sounds of night, to the soft light of the moon on the waters, and to all of the innumerable and beautiful expressions of His love that are placed at our disposal to partake of and to enjoy.

We respond to all with swelling hearts, and eyes that fill with tears of sheer ecstasy that life has launched us forth into a world of beauty, to breath, to laugh, to weep, to love, to rise and fall and rise again, ever stronger for the effort, to rush on again, mad with the joy of the battle, ever living, ever progressing because of that priceless gift of the spirit.

The real Spiritualist is one who grasps the meaning of this most beautiful truth, knows that back of every storm cloud the sun shines steadily and brightly. He knows that for every tear of sorrow or bitterness a smile will take its place; that for every friendship betrayed countless dear ones will cross our path filled with loyalty and love. We make mistakes—what then? We may not always see the worth while things that lie at our very door. "The fairest flowers seem always just beyond." We must needs view a fine painting from a distance ere we discern its true value and its beauty.

I talked to a dear soul recently and she said to me, "Do you realize the tragedy of old age. It is because the spirit never grows old." Then I looked at her and saw such bright and youthful eyes. Yet I know they held something that youth knew not

of—wisdom beyond expression, a sympathy, and a sweet and loving kindness. And when I saw these shining out of a wrinkled face, and noted the faltering step and trembling hands, I wondered if in time to come the children of earth might have a body of ageless, eternal youth, and if the transition might take place in some happier way save through the pall of death.

We look upon life as a joy and an opportunity for growth of character and soul. Its joys and sorrows are lessons given to us on the pathway of progression. With such understanding life's day draws beautifully to a close; the peace of evening steals over us like a prayer.

Dear ones, one by one, have slipped away, yet God abides strongly and sweetly. The trials, the joys, the mistakes, the triumphs of the past seek to thrust themselves upon us, but the sorrows have lost their sting and the joys are like the fragrance wafted from a garden of roses. The phantoms of the past drift away and find their niche in the echoing halls of the past. We sense the dawning of a new life, and we see with clearer vision the beloved faces of those who have gone before.

Jesus, the Christ, during his earthly sojourn, sought to teach humanity through his humble life of prayer, of healing, of weeping for its sins, and his agony in the garden. The ultimate destiny of every human soul is "The Way of the Cross." I love to think that if he should come again to dwell among earth's children he would find the poor, the sad, the discouraged, those who are blinded to the real values of life by greed and materialism, and that he would teach them in the same simple language—which was the soul of brevity and depth—those incomparable lessons of right living and brotherly love as he once taught them upon the mountain top and on the shores of Galilee.

With the faith that true illumination brings us we can but look up, smile, and be happy.

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# The Forum

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## Diversified Thoughts of the Editor

*Comparing Spiritualism Half a Century Ago, As Related by Madame H. P. Blavatsky,  
with Spiritualism of Today, as Observed.*

### An Open Letter to Spiritualists

FOR the purpose of reorganization the "Forum of Psychic and Scientific Research" will suspend publication for the three months' vacation period. A larger magazine, than heretofore published, is proposed. It will have additional features, including a world forum and digest of Spiritualistic research and scientific progress. Some of the foremost authors in international Spiritualism and Psychic Research will contribute, and their knowledge will greatly enhance the value of the magazine and its purpose. All subscriptions will be extended.

IN the past we have been interested, more or less, in the material issues of organized Spiritualism, knowing how responsible they were for the chaos in which we find ourselves because the Movement has retrograded into a political body irrespective of spiritual progress. As a result of this jealousy, rivalry, chicanery and a lack of fraternalism are evident. Those of us who are seriously concerned have felt it our duty to attempt a divorce between Spiritualism's Truth and organized Spiritualistic politics.

Spiritualists have been condemned by the world at large because we seem to condone or overlook the many obviously despicable practices performed under the guise of Spiritualism. The public not only censures Spiritualism but every person embraced in its promulgation. Personally we do not relish this all-inclusive condemnation, nor is it justified for we, like thousands of others, were attracted and sustained only by the intellectual and spiritual truths Spiritualism scientifically demonstrates. Guilelessly we believed in and held hopes for the apparently impossible: to separate the "wheat from the chaff" in the organized Movement. With a zeal which amounted almost to folly we set forth five years ago with the hope of reformation, but we have achieved no results. Those in our Movement who should encourage honesty and unassailable decorum in all things, because of their influence as leaders, have

been among the first to condemn us and our co-enthusiasts for what they literally termed an exposure of our "dirt." The strangest part of the situation is that *no one has denied the so-called "dirt" that we have exposed*, and they are gullible enough to believe the public does not know our sins already. Well! It does! Furthermore, with increasing boldness it is exposing them with a vengeance—leaving the beauty and factuality of our Truth undefended. Numerous film companies are 'cashing in' on the activities of charlatans who have gained *entree* to Spiritualistic associations and call themselves 'mediums.' See "Supernatural" and other films of a similar nature if you doubt there is a 'handwriting on the wall!'—a handwriting, indeed, because other church denominations are beginning to include psychic and mediumistic demonstrations in their services. What then of the organized Spiritualists?

The situation is not new. Conditions almost comparable to the present literally drove H. P. Blavatsky from the ranks of Spiritualism fifty-five years ago. The supporting allegations are being published by the House of Rider, London, in a series of books with the title: "The Complete Works of H. P. Blavatsky." These are a compilation of published letters and articles. The first book is of special interest to Spiritualists because it includes H. P. B.'s early writings in Spiritualistic papers and magazines and proves that she claimed to be a Spiritualist. In an article published in *The Daily Graphic* (New York), Vol. V, October 30, 1874, she made the following statement:

"People that know me know that I am far from being credulous. Though a Spiritualist of many years standing, I am more sceptical in receiving evidence from paid mediums than many unbelievers. But when I receive such evidences as I received at the Eddys', I feel bound on my honour, and under penalty of confessing myself a moral coward, to defend the mediums, as well as the thousands of my brother and sister Spiritualists against the conceit

and slander of one man who has nothing and no one to back him and his assertions. I now hereby finally and publicly challenge Dr. Beard to the amount of \$500 to produce before a public audience and under the same conditions the manifestations herein attested, or failing this, to bear the ignominious consequences of his proposed *expose* . . . . In order to settle the question at once, I deem it my duty as a Spiritualist to surrender it to the opinion of the public.

In an article in the *Spiritual Scientist* (Boston), Vol. I, December 3, 1874, pp. 148-9 she commented: "As it is, I have done my duty: first towards Spiritualism, that I have defended as well as I could from the attacks of imposture under its too transparent mask of science; then, towards the helpless, slandered 'mediums'—the last word becoming fast in our days the synonym of 'martyr'; secondly, I have contributed my mite in opening the eyes of an indifferent public to the real, intrinsic value of such a man as Dr. Beard. But I am obliged to confess that I really do not believe in having done any good—at least, any practical good—to Spiritualism itself . . . . It is with profound sadness in my heart that I acknowledge this fact, for I begin to think there is no help for it. For over fifteen years have I fought my battle for the blessed truth . . . . For the sake of Spiritualism I have left my home, an easy life among a civilized society, and I have become a wanderer upon the face of the earth . . . . What little I have done towards defending my belief, I am ready to do over and over again, as long as I have a breath of life left in me. But what good will it ever do? We have a popular and wise Russian saying that 'one Cossack on the battlefield is no warrior.' Such is my case, together with many other poor, struggling wretches, every one of whom, like a solitary watch, sent far ahead in advance of the army, has to fight his own battle, and defend the entrusted post, aided by no one but himself. There is no union between Spiritualists, no '*entente cordiale*,' as the French say. Judge Edmonds said, some years ago, that they numbered in their ranks over eleven millions in this country alone; and I believe it to be true, in which case it is but the more to be deplored. When one man—as Dr. Beard did and will do yet—dares to defy such a formidable body as that, there must be some cause for it. His insults, gross and vulgar as they are, are too fearless to leave one particle of doubt that if he does it, it is because he knows too well that he can do so with impunity and perfect ease. *Year after year the American Spiritualists have allowed themselves to be ridiculed and slighted by everyone who had a mind to do so*, protesting so feebly as to give their opponents the most erroneous idea of their weakness . . . . How can we expect such a scientific sleight-of-hand as he is to respect a body that does not respect itself? We ourselves brought upon our heads that shower of abuse lavished by his hand with the dexterity and ability of a drunken London cockney . . . . My humble opinion is, that the majority of our Spiritualists are *too much afraid* for their own 'respectability' . . . . so many of them show the white feather of pusillanimity . . . . As a vast army, amply equipped, may be cut to pieces by an inferior force well trained and handled, so Spiritualism, numbering its hosts by millions, and able to vanquish every reactionary theology by a little well-directed effort, is constantly harassed, weakened, impeded, by the convergent attacks of pulpit

and press, and by the treachery and cowardice of its trusted leaders. . . . I repeat with Mr. Hudson Tuttle that 'better perish the cause with the imposters than live such a life of eternal ostracism with no chance for justice or redress. . . . How long shall we Spiritualists be turned over like so many scapegoats to the unbelievers by cheating mediums and speculating prophets?'"

IN a letter entitled "A Few Questions to 'Hiraf'" in the *Spiritual Scientist* (Boston) July 15, 1875 she said: "As a practical follower of Eastern Spiritualism, I can confidently wait for the time when, with the timely help of those 'who know,' American Spiritualism, which even in its present shape has proved such a sore in the side of materialists, will become a science and a thing of mathematical certitude, instead of being regarded only as the crazy delusion of epileptic monomaniacs . . . . Notwithstanding the selfish, sinful opposition of science to Spiritualism in general, and that of scientists in particular, who, forgetting that their first duty is to enlighten Humanity, instead of that, allow millions of people to lose themselves and drift about like so many disabled ships, without pilot or compass, among the sandbanks of superstition; notwithstanding the toy-thunderbolts and harmless anathemas hurled around by the ambitious and crafty clergy, who, above all men, ought to believe in spiritual truths; notwithstanding the apathetic indifference of that class of people who prefer believing in nothing, pretending the while to believe in the teachings of their churches, which they select according to their best notions of respectability and fashion; notwithstanding all these things, Spiritualism will rise above all, and its progress can be as little helped as the dawn of the morning or the rising of the sun . . . . Truth will prevail at last, and Spiritualism, (as a truth), the new world's conqueror, reviving, like the fabulous Phoenix out of the ashes of its parent Occultism, will unite forever in one Immortal Brotherhood all antagonistic races; for this new St. Michael will crush forever the dragon's head—of death!"

"But say or think what you will, you cannot help that which was, is, and ever will be, namely, the direct communication between the two worlds. We term this intercourse modern spiritualism, with the same right and logic as when we say the 'New World,' in speaking of America.

"The Press of Boston are disposed to be fair towards Spiritualists. But if Spiritualists do not care enough for Spiritualism to defend it from tricksters who have not sufficient skill to merit them the title of jugglers, how can they expect any different treatment than that it is receiving? . . . . It is about time some society should be sufficiently strong financially, and have members who will have the requisite energy to act in an emergency like this. Common sense would dictate what might be done, and a determined will would overcome all obstacles. Spiritualism needs a Vigilance Committee. Public opinion will justify any measures that will tend to check this trifling. 'Up and At Them' should be the watch-word, until we have rid Society of these pests and their supporters.

"Far from me the thought of casting odium and ridicule on our mediums. *I am myself a Spiritualist*, if, as says Colonel Olcott, a firm belief in our souls' immortality and *the knowledge of a constant possibility for us to com-*

(Please turn to page 13)

# Oliver Wendell Holmes on Spiritualism

By FREDERIC HARDING

THE original copyright of "The Professor at the Breakfast Table" is dated 1859. That is significant because at that time the interest in spirit manifestations was keen in America. The Hydesville demonstrations eleven years before had opened the gates to a flood of public discussion. The adherents to the supernormal explanation of the happenings had a more exalted view of the phenomena and their ultimate implications that existed twenty-odd years later when the Psychical Research Societies were organized here and abroad. While in these latter days the cause of spirit-communication has been cheapened into a sort of organized *religio-divination* for selfish material purposes, psychical research has made blighting recourse to the ideas of telepathy and the subconsciousness without spirit participation.

At the time Holmes wrote 'The Professor' fine minds were thinking intelligently about the possibility of truth existing in the claims of Spiritualists; what it would do to the then-accepted theories of life and the world about them; and what havoc it would create for the instituted dogmas of God and His relationship to the human race.

If one reads extensively concerning the polemic literature of that period, he is convinced that there was little emphasis placed upon the prophetic phase in its relation to individual earthly welfare, such as is the sustaining element in the Spiritualistic movement today. Rather do we find that the general interest was pitched to a higher, wider plane—that of the effect of the intra-spheric communication upon the universal destiny of the species in this life and in an apparently demonstrable succeeding life.

In New England—with its vivid traditional memory of the witchcraft atrocities under the guise of a wrathful Jehovah of Mount Sinai functioning hundreds of years later on the stern and rockbound coasts on the other side of the world—the possibility of there having existed actual and perhaps involuntary, inescapable supernormal powers in the wretched victims made the advent of Spiritualism a source of more or less secret remorse to the descendants of those who had perpetrated the murders.

Thus there crept into the current comment on Spiritualistic manifestations, and growing cohesion of its believers into a cult, some disposition to declare that it refuted the mediaeval savagery toward the mystics which always have existed in every land. Furthermore, it was a condemnation of the barbarous practices used upon 'mediums' and mystics under the sanction of a fiat from an ancient Hebrew writer of some of the earlier and more peculiarly sadistic books of the Old Testament.

This sentiment, coupled with a broader outlook upon the theological field and the great scale of cosmic operations as a whole, are evident in what Holmes wrote in the fifth part of his "Professor," to wit:

"The earth is a great factory wheel which, at every revolution of its axis, receives fifty thousand raw souls and turns off nearly the same number worked up more or less completely. There must be somewhere a population of two-hundred-thousand-million, perhaps ten or a hundred

times as many, earth-born intelligences. Life, as we call it, is nothing but the edge of the boundless ocean of existence where it comes on soundings. In this view, I do not see anything so fit to talk about, or half so interesting, as that which relates to the innumerable majority of our fellow-creatures, the dead-living" (ten priceless words making a phrase well worth flinging across above the portals of seance-rooms) "who are hundreds of thousands to one of the live-living, and with whom we all potentially belong, though we have got tangled for the present in some parcels of fibrine, albumen and phosphates, that keep us on the minority side of the house. In point of fact, it is one of the many results of Spiritualism to make the permanent destiny of the race a matter of common reflection and discourse, and a vehicle for the prevailing dis-belief of the Middle-Age doctrines on the subject. I cannot help thinking, when I remember how many conversations my friend and myself have reported, that it would be very extraordinary if there were no mention of that class of subjects which involves all that we have and all that we hope, not merely for ourselves, but for the dear people whom we love best—noble men, pure and lovely women, ingenuous children—about the destiny of nine-tenths of whom you know the opinions that would have been taught by those old man-roasting, woman-strangling dogmatists."

So wrote Oliver Wendell Holmes, that thinker of sweet profundity and felicitous expression.

With what trenchant skill did this man use words!

Great thoughts live on and play again upon great minds as they are provided in time for their reception. Holmes' powerful simile that "Life is the edge of the boundless ocean of existence where it comes on soundings" has a counterpart in Conan Doyle's declaration that we dwell "on the edge of a great ocean of mystery, and those of us who are farthest advanced are but ankle-deep."

Yet even so, we have reliable hints from intelligences further on that conditions there bear fundamental resemblances to those existing here. "As below-so above," said Paracelsus. A root-truth in four words, worth remembering!

Holmes' idea of our being "tangled for the present" in chemical matter constituting the physical body is closer to truth than, perhaps, he realized, for we know that the indestructible etheric body, from the moment of conception and thence onward as it expands in growth, draws to it matter and moulds it upon itself, in continuous assimilation, in unending renewal at the same time it casts off matter-particles through auric magnetism and cohesion so that, truly, may we be thought of as "tangled" in matter during our earth-plane careers.

That we all potentially belong to the innumerable majority of our fellow-creatures, the dead-living, and that we must and shall realize some day that potentiality is a thought which, carried through life, would go far in guiding our conduct and characters toward more worthy standards.

When he speaks of himself and his friend reporting conversations, he is referring in the friend, to that other delightful fictitious personality of Holmes, the Autocrat. What a pity that more people nowadays do not bathe their mentalities in the limpid language-pools of these books!

Holmes rebelled against the "Hell" dogmas of his time. And he declared rightly for a revised belief, in the light of Spiritualism, of the permanent destiny of the race and its attendant disbelief in Middle-Age doctrines on the subject. Truly did he assert that there is not anything so fit to talk about.

## The Religious Race of Man

A VISION—BY HAL RUSH

*"God is all things to all people, in all ages and all climes."*

I SIT in my house on top of a hill and watch the race of man go by. I peer down interestedly. The scene changes constantly; I must not lose a single vista.

Here come prancing Etheopians, beating tom toms, yelling eerily. They work feverishly to ward off the evil spirits and to attract the good. I join them in their worship. I shake the charms madly.

Now they are Jews, and I find myself at the wailing wall of old Jerusalem. I heap ashes on my head, clothe myself in sack cloth, pray loudly to Jehovah to deliver me from mine enemies.

Now my skin is red. At the corn dance I dance wildly to the throb of savage music pounded out from drums made from skins of animals stretched over hollowed out stumps of trees. I brandish my tomahawk and chant to the Great Spirit, "The corn crop be ample, the women fecund, the game plentiful."

Now I am in Alaska. Around me are totem poles; grotesque, hideous, repulsive but beautiful to me. I invoke their protection. Through them I sense the Almighty.

Here I stand before an Aztec sacrificial stone. I am swaying, knife in hand, awaiting the next sacrifice. He is brought in, and I plunge the knife into his bosom and wrench from his breast his pulsating heart. I brandish it on high, a tribute to my God.

Now I am a Norseman. My Gods are fearful: Thor and Woden and Vulcan. Gods that are in keeping with the stern life I live in the bleak, snowbound, fiord-encircled northland. I dedicate my first killed, my first grown to them.

Now I am in kilts, clothed in a bulls' hide, stretched beneath a Scottish waterfall. Beaten almost into insensibility by the water, I mutter. What I utter is taken as divinely inspired.

I am smoking a dudeen in Ireland. Around me play pixies and fairies. I join them in their graceful dancing, kiss the lips of the tulips with them, drink of the nectar God has distilled in the chalices of flowers.

I am on my knees now before a gaudy altar: the cloths, the cups, the statues crusted with precious stones and metals. I pay homage in these surroundings to my Maker. I am awed by material plentitude and ostentation.

Now I am in a cool, dim whitewashed church nestled among graves of former worshipers. I sit long and am silent. I drink in thirstily of the healing water of the spirit.

Now I am a stern Puritan on a rockbound New England coast. On my shoulder is my blunderbuss, in my hand my Bible. Behind me, repressed, my offspring follow me over snow fields to a cheerless church where a stern God is to be invoked—a God who will bless me and mine and damn my enemies. I carry handily a flint and tinder for the burning of witches.

Now I am in the fields of the Southland, my tow sack dragging behind as I thrust into its mouth the whitened cotton poll. I burst into song, words of God issuing from my black face in harmonious chords. I am elemental and so is God and I know it.

Now I am in delightful company. I am walking beside a brook shaded by drooping trees. With me are Byron, Keats, Shelley, Lanier, Emerson, Whitman. God peers at us from beneath, above and to each side, whispering with the wind, breathing secrets in the songs of birds, talking confidentially with the brook which gurgles on to destiny.

I am overcome with fumes at the Temple of Delphi. I mouthe words that are taken as prophecies. The Greeks give way before my inspired presence. I have talked with Zeus, Diana and the Immortals.

Now I am a whirling dervish. I spin and spin; my robes winding about my limbs. I sink down insensate, stupified—satisfied. I have contacted my Creator.

I sit beneath a banyan tree, musing on Nirvana. I need nothing—clothing, food, shelter. I sense intensely the presence of the Oversoul. I am lost in concentration—a Yogi.

I am in the land of the Rising Sun. I bow obsequiously at the tombs of my ancestors. Shinto is my God.

Here is the land of pyramids. Osiris and Isis are my heavenly protectors. I erect great buildings in their name and disappear to reappear on this, my hill.

Now I am a scornful atheist. I know full well there is no God. I leave to others childish incantations and rites, priests and bibles, holy water and baptisms.

Now I am Theosophist, Spiritualist, Christian Scientist, Buddhist, Methodist, Mormon, Shaker, Quaker, Baptist. I worship at the shrines erected in China. I am absolved by a padre. I fight fierce religious wars of Reformation and Protestantism. I invent tortures used in the Inquisition.

I do all this in the name of God. Now, on my little hill, I see that God is all things to all people in all ages and all climes.

He is, I am and you are, forever and ever.



# The Psychic Life of Saint Paul

By H. DUNCAN MCFARLAND, D.C.

*Excerpts from a Lecture on Biblical Spiritualism*

**P**AUL'S given name was Saul—Saul of Tarsus. His parentage, education, early life and introduction to Christianity are history, hence will not be dealt with in this article as space will not permit the details which would be necessary to give a complete outline of his life.

Though he was a Roman citizen, as the result of his father's naturalization, he was a Hebrew by birth; a descendant of the tribe of Benjamin. His primitive religious zeal and subsequent cruelty in its defense before his Christian conversion are also history—a history which in conjunction with all others of similar nature has ever defamed the purity which primary religion is supposed to symbolize.

It was on a contemptuous errand of persecution that Saul and his party were enroute to Damascus about six years after the crucifixion of Jesus. Suddenly a brilliant "spirit" light enveloped Saul with its radiant beams, and a spirit voice was heard, saying, "Saul, Saul, why persecutest thou me?" The phenomenon was so sudden and extraordinary, and Saul's nervous reaction so complete, he was overwhelmed and fell to the ground in fear and trembling. And he spoke to the 'voice' in the vision: "Who art thou Lord?" The voice answered, "I am Jesus whom thou persecutest, it is hard for thee to kick against the pricks."

So astonished was Saul that he lost all his original pride as a persecutor and in absolute submission he appealed to his celestial visitor for information as to what he might do. The 'voice' of Jesus answered saying, "Arise and go into the city and it shall be told thee what thou must do."

Saul's companions were so amazed that they stood speechless for they, too, had heard the 'voice' of Jesus, though they did not see him. By some mystic process Saul was then stricken with blindness. This necessitated him being led into Damascus, where for three days he remained blind and without food. During his period of physical affliction he had some remarkable spirit revelations.

Biblical history informs us that at that time in Damascus there was a certain disciple named Ananias. He was a medium and held seances with the 'spirit' of Jesus who freely discussed with him concerning the incidents relating to Saul's conversion on the road to Damascus, and of his affliction and temporary abode. Furthermore, Jesus said Saul had been shown a vision of Ananias entering his abode and placing his hands upon Saul's afflicted eyes that they might again regain their sight. Ananias was hesitant because of Saul's previous cruelly antagonistic attitude. His first impulse was to defend his brethren against any possible persecution rather than risk them to Saul's abuse. But Jesus assured him that from the moment of conversion Saul would henceforth minister and preach his gospel. Jesus also informed Ananias that he had chosen Saul as his 'vassal,' meaning that Saul was to be the medium of Jesus—a process in accordance with the laws of spirit communication.

Ananias then followed the instructions given him by the 'spirit' Jesus and went to the house of Judas where he found Saul exactly as described by the Master. He laid his hands upon Saul's head and immediately the affliction was healed. This restoration of sight proves the veracity of the spirit messages given to Saul and Ananias.

Most orthodox opponents of spirit phenomena absolutely refuse to consider the unimpeachable evidence and testimony of Spiritualists regarding spirit communication. However, they will find it illogical to attempt refutation if they present the Bible as documentary evidence of the laws of God. Phenomena played a part of paramount importance in Jesus' career, as they did also in the lives of the Prophets and Disciples.

During his mortal life Jesus was never seen by Saul. Saul was not at Jesus' crucifixion, yet the time was to come when they held frequent communication. In the three years when he was a retreat in Arabia Saul claimed to be in communication and meditation with God—who, no doubt, were spirit intelligences.

Once Paul was traveling through the Isle of Paphos where he found a Jew asserting himself to be a prophet. Knowing that the Jew was an imposter, Paul set his eyes upon the culprit and he became blind for a time; and undoubtedly he also received a verbal ultimatum. In Asia Paul discovered a "group of vagabond Jew extortionists" pretending to perform miracles after his own order. He also discovered that they, too, were false and ignorant of spiritual laws. However, eventually they brought upon themselves the power of the inevitable prophetic certainty, "What ye sow, ye shall also reap."

Later Paul found occasion to reprimand a woman who purported to be a 'voice medium.' In reality she was a Ventriloquist faking as a medium. As she was a slave her profits went to her masters. Paul and his companion, Silas, rescued her from her captors, but the latter lost no time in bringing them to task as the loss of their slave deprived them of income. Paul and his friend were arrested, convicted and sent to prison, and the jailer was given strict instructions to keep a watchful eye on the distinguished prisoners. They were put in an inner prison and, as an added precaution, their feet were securely bound in stocks. During the night a physical spirit phenomena occurred which caused great consternation by freeing the prisoners from the stocks and opening the prison doors. It even shook the foundation of the building. This seance was, however, miscalled an earthquake. But any seismologist, locksmith or even a magician will deny that any kind of a temblor is enough to free one from prison stocks or locks. To advance the theory that spirits were responsible for the extrication of the prisoners may be absolutely refuted by many, but denial does not alter the facts.

Another instance in Paul's psychic life was when "an angel visited Simon (Peter), awoke him and freed him from prison chains, and told him to follow." The angel

then led him by the first, second and third wards and out of the prison as the gates opened wide and no man touched them. This was spirit phenomenon of a high degree. When the magistrate who had convicted Paul and Silas heard of the strange things that had occurred in the jail building, he, too, grew awed and uneasy. Overcome with anxiety—as he knew there was no earthquake—he finally cancelled all charges against Paul and Silas and requested them to leave the city, which they did.

Paul's was a full life replete with interest and phenomenal experiences and associations. About the sixtieth year A.D. he planned an itinerary which would enable him to again see his friends, from whom he was separated most of the time because of his missionary work. While he was a guest of his friend Philip, one of the host's daughters foretold Paul of misfortunes, as did Agabus, another medium who was visiting the house of Philip. The instance was dramatic according to Biblical history. "Borrowing Paul's girdle and in his presence Agabus bound his hands and feet with the girdle," saying, "So shall the Jews at Jerusalem bind the man that owneth this girdle." Despite his faith in the medium's contact with spirit powers, Paul returned to Jerusalem where his friends cordially welcomed him. Then as was his habit he began to preach in the synagogue, but the congregation grew hostile. The people rushed upon him and dragged him outside. Their ruthless treatment soon would have killed him had he not been rescued by a group of soldiers whose Captain, however, ordered him bound with chains. He could have avoided this treatment had he heeded the warning given him by Agabus and the daughter of Philip.

After great entreaty Paul was permitted a last word to the mass which persecuted him. Standing on the steps of the prison he delivered his oratorical masterpiece. And so the Jews heard Paul's last public sermon. But the truth so smite them that they grew more angry and threw dirt in the air as they cried, "Away with him from the earth for it is not fit that he should live." The Captain then ordered the prisoner to be taken into the prison and scourged. Paul protested against such treatment and demanded his rights as a Roman citizen. This finally saved him from an ordeal which might have resulted in his immediate death. After harrowing experiences and dishonest trials Paul finally demanded a trial before Caesar. Though they wished to put him to death his rights as a Roman citizen were not denied

and so eventually he was embarked for Rome. He had another vision just as they were prepared to leave. As a result of it he protested against the ship leaving port. He described a perilous voyage with great losses, privations and shipwreck. However, the officials ridiculed his warning and ordered them to set sail. Shortly afterwards the weather became impossible to navigation and a terrific storm ensued. With pitiless vehemence the force of the storm battered the craft until the passengers grew weary and afraid. In desperation the crew threw the vessel's cargo overboard so that its burden might be lightened. But the storm continued with such relentless fury that the end of the ship and passengers seemed inevitable and all aboard became reconciled to a watery grave. Despair reigned in the hearts of all. Racial differences, pride, selfishness and all human discriminations lost caste in the face of the specter of death.

When human fear had mounted its highest peak Paul received a divine message of hope, but first he reminded them of his warning before they sailed. Having thus gained their confidence he assured them that not one would lose his life, though everything else would be lost and the ship wrecked. His mediumship again had enabled him to converse with the spirit of Jesus who promised them a safe deliverance. Feeling the end of the battered craft was near, in frantic haste the crew sounded the depths of the water and were amazed to discover that they were in shallow waters. Realizing the possibility of being dashed to death upon rocks they cast the ship's four anchors, but these were of no benefit in such a tempest. Helplessly the craft was finally driven upon the rocks where it was split in two and the aft part was soon dashed to pieces. Insane with fear the sailors attempted to escape in a small boat at a tremendous risk. Paul, again with prophetic vision, persuaded them to tarry with the battered remainder of the vessel if they would save their lives.

Finally the soldiers' fear changed to violence and they planned to kill the prisoners as a partial revenge on them because of the storm; but the officer in charge thwarted their murderous plot in consideration of the verity of Paul's former prophecy. Through the mist and rain the Captain discovered that they were close to land. He then told all who could swim to swim ashore and in preparation had a pretentious gang-plank erected. Finally everyone of the passengers aboard the fatal ship were landed safely. The veracity of spirit messages was again proved in this dramatic instance.

The refugees found themselves to be on the Island of Melita which was populated with barbarous natives who, however, kindled fires and gave them splendid hospitality. Paul had busied himself gathering sticks for the fires when from a pile of twigs there sprang a viper which fastened its virulent fangs in his hand. Instead of being frightened he was least disturbed of all. He simply shook off the creature as if he were accustomed to such attacks. Because of a weird superstition the natives accused Paul of being a murderer, but observing that he was none the worse because of the viper's attack they changed their opinion and conceded that he must be a righteous man. The rescued passengers were detained on the island three months during which period Paul administered to the sick by his remarkable healing gift.

(Please turn to page 14)

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# The Golden Swastika

By E. F. WARD

*Conclusion of a True Story of Mystic Powers and Attraction*

REMEMBERING that he was to be guided by intuition, Peter Johnson placed his hand upon the mystic talisman and was immediately impressed to follow the woman. Before she had gone the block she turned and looked back as if she realized that some one was following her. He was then impressed to overtake her, hand her the charm and the letter and ask her if they belonged to her. Following the impulse he did so and perceived that she recognized them at once and was greatly agitated. Looking carefully around them, she said:

"Come to my father's office with me."

Upon reaching the office and entering Johnson saw a man of distinguished mien sitting at a desk writing. He looked up as his daughter greeted him, but when she placed the letter and charm before him he threw up his hands in wonder.

By way of introduction to Mr. Johnson, she said to her father: "This gentleman brought them to me, but I have not yet learned his name, nor how he came in possession of them."

After inviting them into his private office and they were seated the lawyer asked Mr. Johnson his name and a detailed account of how he came into possession of the talisman and letter. On hearing the story of the dream, the subsequent impressions and meeting of the girl on the street the father, Mr. Davenport, and his daughter were almost speechless with amazement. They sat spell-bound with awe as Mr. Johnson related the incidents which led up to the present moment.

"It seems almost impossible" the girl almost gasped, "but the actual occurrence was exactly as you dreamed, and it took place months ago. We have left no stone unturned to find the villains but so far we have had no clue."

Even though the talisman was recovered they resolved to continue the search, but they were at a loss as how to proceed. They were silent upon the question until suddenly a thought inspired Miss Davenport.

"I will visit the Adept," she exclaimed. "He gave me the swastika. Surely he will have an answer to our problem. I am sure he can assist us."

They agreed to go at once to the Adept and were fortunate to find him in his rooms. After listening to the complete story of Mr. Johnson and the description of the men, the Teacher recalled having seen, on the night of the lecture when he gave the talisman to the girl, a man fitting one of the descriptions, and that his manner was curious. His interest seemed a bit too aggressive to portend any good intentions, he remembered. But so absorbed was he in his people that he thought little about the strange intruder.

So singular were the incidents relating to the swastika's past the three decided to depend on occult forces rather than the police. This determined they agreed to meet at a certain hotel the next morning at which time the Teacher was to consult the crystal. He did so and in its clear depths a vision began to unfold. He saw a small cottage

in the outskirts of the city near a familiar corner. Two men fitting the exact description given by Johnson were sitting on the steps. Soon they began to appear uneasy as if aware that some mystic power was being worked upon them—though obviously they were not familiar with the process. The vision vanished.

In looking into the crystal Miss Davenport also saw the same vision as it was revealed to her sight, and she recognized the men.

Now was the time to call on police aid, they concluded. So they phoned the police and within an incredibly short period a plain clothes man came. After obtaining the details he started for the cottage which he was instructed to shadow and report anything that looked suspicious.

Late that night he saw two men leave the house. They were carrying a small grip in such a careless manner it seemed to be empty. But upon their return in the early hours of the morning its weight seemed greatly increased from the way it was shifted from one hand to the other.

Three men were then detailed to watch the men and follow them if they left the house. During the day everything was uneventful until about ten the next evening when the "suspects" again came out of the house and started up the street. So intent were they on their business they did not observe that anyone was following them. The police had shadowed them but a few blocks when their conduct plainly pointed to nefarious activities and they were arrested on suspicion. After lodging them safely in jail the officers phoned Miss Davenport and her friends to identify them.

When she entered with the Teacher and the latter hung the swastika about her neck one of the prisoners became livid and wavered. Fully aware of their crime, both men were pale as death when Miss Davenport told her story, the first part of which was vouched for by the Adept. The men were requested to guide them to the island and accompanied by a cordon of police they entered a police boat and set out for the rendezvous. The men were surly and almost defiant, but pressure was brought to bear upon them until one of them gave in and directed the officers correctly. Upon reaching the island they followed the path to the cabin, almost expecting to discover a cache or some other evidence of illegal activities.

The old woman met them at the door, and upon seeing Miss Davenport she fainted to the floor. When they had revived her she was soon convinced that it would be best for her to tell the whole truth about the affair with Miss Davenport. It developed that they believed the swastika to be of great value because of its rarity, and knowing of a collector who paid fabulous sums for antique occult pieces they were determined to obtain it.

The party returned to the city and after due procedure the men were tried, convicted and sentenced to prison. The woman was released on probation.

Miss Davenport placed herself under the instruction and guidance of the Teacher and soon she developed remark-

able psychic powers. She is now a life reader for an Arabian Guide Circle in one of our eastern cities.

Perceiving that Mr. Johnson had wonderful magnetic and healing faculties the Adept later invited him to accompany him to India where he is now receiving instruction in the ancient mysteries of that wonderful land.

And so the golden swastika fulfilled another mission in its long chain of destiny.

## "Supernatural" Discredits Spiritualism

"SUPERNATURAL," the talking picture which recently has received a fair amount of advance publicity in various occult publications, as well as the daily newspapers, is now being exhibited in Los Angeles for the first time. The advance information led one to believe that it was a serious and worth while effort to present upon the screen facts of life after death as demonstrated by psychic phenomena. It must, therefore, have been awaited with keenest interest by all Spiritualists. But the picture will not accomplish with the public the ends hoped for by those within our ranks.

Briefly, the story deals with the temporary possession, or obsession, of a young woman by the discarnate personality of an executed murderess. The young woman's brother has recently died, and a "Spiritualist medium," not known to her, writes, telling her that he is in communication with her deceased brother. Despite friendly remonstrance and advice, the bereaved girl goes to visit the medium, her grief making her an easy and credulous client. As the result of this meeting the obsession is effected. The executed woman had been the former sweetheart of the "medium," and is, naturally, attracted to his environment.

Another character in the play, a doctor, termed impressively a "psychologist and psychic," is a conservative protagonist for the idea of survival as well as obsession. He is a secondary contributor to the unfortunate situation which arises.

The elements of the story which involve the "medium," definitely and stressfully designated as a "Spiritualist," in contradistinction to the "psychologist and psychic," are what will claim the attention of Spiritualist adherents. In

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addition to being depicted as a thorough villain, who commits two cold-blooded murders in the course of the story, this alleged "Spiritualist medium" is shown to be a fraud in every respect. His every claim to being in communication with the dead is demonstrated an outrageous lie, and his entire "phenomenal" demonstrations are shown up as an atrocious set of mechanical tricks. His sole motive is to extract as much money as possible from grief-stricken victims.

Into the mouth of the physician-psychic, represented throughout as a man of superior qualities and honest conviction, is put the line: "Life after death is a fact beyond all doubt, but as to communication with the spirits of the departed . . . ?" With a deprecatory shrug the question is left unanswered. Of course, the line is in essence absurd. Life after death is, and will always be, no more than *theory* and *speculation* to any one who has not consciously communed with spirits. There is only one means of proving it to be a *fact*, and that is by intelligible and evidential communion. But, it appears that from a desire to put mediumistic practices into as disreputable a position as possible, the producers permitted this senseless remark.

"Supernatural" is a picture fully calculated to damage the standing of Spiritualists in every conceivable aspect. By this picture every medium is placed in the intolerable situation of being considered a potential, if not an actual, cheat.

Without the amount of proven fraud which *does* exist within the Spiritualist ranks the producers would never have dared to make such a picture as "Supernatural." This trickery, also, makes it practically impossible to vindicate what elements of righteousness there are. Oh, the pity of it!

## Books to be Reviewed

DUE to lack of space we are forced to hold several books for review in the next issue, which will carry a special book section. The following excellent books were held over: "The Trumpet Shall Sound," by Maurice Barbanell; "The Supernormal, A Critical Introduction to Psychic Science," by G. C. Barnard; "Spiritualism in the Light of Occult Science," by Dion Fortune; "Son of Man," by James Leigh (all published by Rider & Co., London); "In Range with the Infinite," by An Edinburgh Investigator, (Arthur H. Stockwell, Ltd., London); "The Candle of the Lord," by W. H. Evans (Wright & Brown, London); "Betty's Proof of Spirit Return," (Austin Pub. Co., Los Angeles); "The Adventures of Rex and Zenda in the Zodiac," (Rosicrucian Fellowship, Oceanside, Calif.); Astro-Numerology Course, by Florence F. Orlene; and "Mount Everest, Its Spiritual Attainment," by George S. Arundale (The Theosophical Press).

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# The Mediumship of Chester Grady

A REPORT

THOSE who have kept informed on the activities of the New York Society for Psychical Research are familiar with the name of Chester Grady, popular young clairvoyant who has worked at Hyslop House for the past several years. The Society's official magazine, the "Journal," has carried various articles reporting his extraordinary psychic gifts.

It was Mrs. William Cannon, wife of Judge Cannon of New York City—now a resident of San Francisco—who led him directly into the American Society for Psychical Research and launched his activities with distinguished scientific investigators. He demonstrated for them three seasons. There is one record in their archives regarding his tests with a woman who called herself Mrs. 280—the only name by which the client was known. There were fifty-one complete identifications in four seances with her. Some of the records were published in the "Journal", which is edited by Frederick Bligh Bond—the archeologist who had so much to do with the famous Glastenbury Script.

Mr. Bond also published one of the cases known as the St. Bartholomew message because it was received by Mr. Grady in a vision on Easter Sunday, 1930, during the singing of an anthem at the Church of St. Bartholomew, New York. The particular value of the message, as stressed by Mr. Bond, concerned the element of time: the medium 'saw' an incident in a Chicago Church which did not actually occur until two hours later. It was claimed to be extraordinary evidence of prophetic clairvoyance. Mr. Bond has frequently commended the high quality of Mr. Grady's gift and its value in obtaining evidential matter in psychic research. Of his work in the Society Mrs. Cannon wrote:

"I feel that I should tell you of all the splendid reports I have had of your work with a large number of members. Everybody who has had the opportunity of sitting with you has been tremendously pleased with the results. I sincerely hope that you will be able to give all of your time to this work, as you have a very precious gift."

Mr. Grady's mediumship started when he was about eight years old. It came very suddenly in the prediction of his mother's passing; disappeared during his adolescence, and returned in his early teens. When asked what his first impression of his 'gift' was he admitted that it only amused him because he was able to penetrate the little intimacies of his playmates' lives. Later, however, as the years made him more serious—and perhaps more respectful of the privacy of others—he began to realize he possessed a gift or faculty different from his associates. Since, it has been something of a will-o'-the-wisp which he has followed through the years. By following his hunches he claims he has been led into many strange places and coincidences.

Not only has Mr. Grady's mediumship played an important part in his mental and spiritual life, but it has contributed greatly to his musical career. Through it he has been brought into association with many persons of note. During a summer in a well-known eastern musical

colony he worked in the same studio with Martha Atwood of the Metropolitan Opera Company. Later she became the adopted 'daughter' of the American Expeditionary Forces in France. He was also associated with Elsie Janis with whom he made a transcontinental tour extending to thirty-eight weeks. Speaking of her Mr. Grady said:

"Elsie Janis has always been my ideal type of woman. In the parlance of the theater, she was one of 'the best fellows' I ever knew."

Miss Janis was known as the 'sweetheart' of the A. E. F. Though he had a very attractive offer to go to Australia and New Zealand he decided to follow an impression which directed him to Florida, notwithstanding there was no visible incentive for such a trip. When he arrived there he was engaged at once to sing for a prominent benefit. This engagement led directly to musical sponsorship by Mme. Ernestine Schumann-Heink, as a result of which he left the following May for Germany. Sensing that he was entering into tragedy did not quell his high hopes, for the dreams of youth sustained his enthusiasm. However, on his second day in Germany the woman who was to take care of his tuition passed away without having fulfilled her plan, leaving him stranded and alone in a strange country. But the same spirit forces which had guided him so far led him through the mists to greater successes than he could possibly have attained had he not made the trip. Mme. Schumann-Heink was called the 'Mother' of the A.E.F. So by some strange twist of fate he was, through his mediumship, thrown into intimate contact with the three outstanding women claimed by the American boys in France.

During the past three summers Mr. Grady has been the guest of prominent members of a reigning royal family in Europe with whom he first came in contact in Hyslop House. The prince and princess had searched the world over seeking evidence of a beloved son's survival beyond death. They reached the end of their quest through the mediumship of Mr. Grady. The following season they sent for him to be their personal guest in their summer castle where he remained for three months.

At other times he has traveled with them, having just left them in Cuba previous to coming to California. We had heard of his phenomenal experience with the Princess when she first sat with him incognito at the New York Society: the yellow orchids and lily-of-the-valley and . . . But that is another story!

Rev. Marion Carpenter Vail, C.S.S.A. Missionary, was one of the first to welcome him to Los Angeles. She had known him as a young lad in Detroit where he was a soloist in her church of a thousand members.

Mr. Grady is a very earnest admirer of the mediumship of Arthur Ford, who also spends a great deal of time demonstrating at the New York Society, where he attracts large crowds by his extraordinary evidential platform clairaudience. Mr. Grady has become famous doing nothing but private sittings with but few in a group, whereas Mr. Ford's public work has made him one of the most popular

mediums on two continents. Each of these young mediums is generous in his appreciation of the other's gifts—an exemplary spirit of camaraderie.

Unlike the majority of mediums—who surround themselves with a superficial atmosphere of mystery—neither Mr. Grady nor Mr. Ford lay claim to any eccentricities. They are neither mysterious or different from the average college-bred young men of today—except that their psychic faculties are developed to a superlative degree. Both are invited into the homes of the upper social strata as personal friends. Each emphasizes the normalcy of mediumship in contradistinction to many in their profession, contending that “nothing is mysterious except to those in ignorance of the laws governing a thing. Mediumship is as natural as any of the five senses when equally developed.”

At the time of this writing Mr. Grady is engaged by the San Francisco Section of the A.S.P.R. His return to Los Angeles is looked forward to with keen anticipation. Mr. Ford is making definite plans to return to Los Angeles in the fall where a host of friends will welcome him and his splendid gift.

## A Name—or Spiritualism

(Editorial Comments)

**M**ANY have suggested a new name under which to propagate the philosophy and phenomena of the “demonstrability of survival” as the only alternative we have to rescue the religious and scientific cause from the invasion of charlatans. However, we are cognizant of the difficulties which would arise in a new organization under a new name unless every precaution was made to prevent a recurrence of the mistakes under the old system.

It is not that any are consciously ashamed of Spiritualism as a name, for any rational thinker knows that names are only means of identification, but many of us are repeatedly embarrassed because of the impropriety of many who call themselves Spiritualists. There is so much talk and unwarranted sentimentality about the name of Spiritualism “as a name” that one is almost led to believe the name is more important than the truth it designates. There is a common expression that “a rose would still smell as sweet with another name.” The same applies to Spiritualism. The public's mentality is slow to release deeprooted opinions.

Literally its brain is one-tracked, because of which it will be very difficult to change its conception of the Truth which Spiritualism represents so long as we advertise by a name with so many unholy associations. The general public, as we have stated repeatedly, believes Spiritualism to be common fortune telling, and many other species of tawdry phenomena associated with dark rooms and questionable morals. After eighty-five years in the aggregate it has evolved no different impression. The organizing of its adherents has not improved its reputation. As a matter of fact many who have been familiar with the Movement for the past half century claim that its presentation and membership today is inferior to what it was in the early days. And if all we hear and read about the phenomena in the pioneering period is true, then, certainly, our phenomena is taking a “fast slide down hill.”

Touching upon the subject of changing the name of Spiritualism, President Whitwell writes in the “National Spiritualist” magazine: “There is a question as to whether changing the name would remedy the conditions deplored” . . . “There is also a question in our mind as to which would be better—to keep the name of Spiritualism and defend the principles it stands for, or to adopt another name and then be constantly explaining that the apparently new society was really Spiritualism under another name!” He concludes his editorial with the following statement: “Let us cleanse our ranks and glorify our name. A name may be just as high or may be just as low as its constituent membership.”

President Whitwell is right when he questions whether the mere changing of the name would remedy the conditions which have brought Spiritualism into general disrepute. The changing of the name, is but the first step upon which to build an improved form of organization, the Constitution and By-Laws of which should make it impossible for a repetition of the conditions from which we seek escape. Under the present system of government they can not be achieved. Because of this a new form of organization is imperative. Yet what would a new Constitution and By-Laws avail us if we continued to operate under a name which is becoming a harbor for the most despicable kind of fortune tellers and prognosticators. Despite any improvements the National or any other Spiritualist association might make, still they could not avoid continuous explanations that they were different from the host of so-called Spiritualist churches which are operated solely for commercial purposes. We might defend our principles with all the vigor of our being, but unless we spent many thousands of dollars constantly advertising the fact through press and from pulpit, we would fail to make a dignified impression. While we were extolling our virtues as a Spiritualist organization, in broadcasting the very name of Spiritualism we would also be advertising the motley horde who call themselves Spiritualists, but who, obviously, are very unspiritual.

We have in mind one of a dozen cases here in Los Angeles where an ordinance has been passed making any kind of foretelling illegal except as a part of a religious service. There is a woman—a Madame So-and-So—in the Subway Terminal Building here who, previous to the enforcement of the above mentioned ordinance, operated under the protection of a commercial license the same as her “professional neighbors”—the tawdry, dirty gypsies

### The “Electra” Board

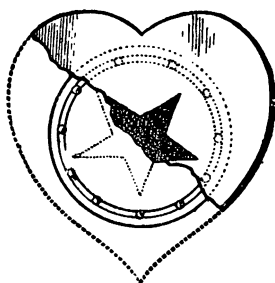
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which literally lined Hill Street. In her window she displayed a huge picture of a hand palm depicting the "lines of fate." This advertised her vocation. Recently she has been ordained by some questionable *Spiritualistic* association and is continuing to "ply her trade." She still displays the large picture of the hand in her window, the only difference being that now she is a *Reverend* with a D.D. after her name—a Spiritualist reverend! How is the public to know she is not a member of a reputable religious Spiritualist group? And how are sincere Spiritualists of honest purpose to differentiate themselves in the public mind if we refuse to supply a means by which a separation is established. We must act, but words are futile if we do not put some conscientious action back of them.

#### DIVERSIFIED THOUGHTS OF THE EDITOR

(Continued from page 4)

municate with the spirits of our departed and loved ones, either through honest, pure mediums, or by means of the Secret Science, constitutes a Spiritualist. But I am not of those fanatical Spiritualists, to be found in every country, who blindly accept the claims of every spirit, for I have seen too much of various phenomena undreamed of in America. I know that magic does exist, and 10,000 editors of Spiritual papers cannot change my belief in what I know. There is a white and black magic; and no one who has travelled in the East can doubt it, if he has taken the trouble to investigate. My faith being firm I am, therefore, ever ready to support and protect any honest medium—aye, and even occasionally one who appears to be *dishonest*, for I know but too well, what helpless tools and victims such mediums are in the hands of unprogressed, invisible beings."

**S**PEAKING of Colonel Olcott's disavowal from Spiritualists, Mme. Blavatsky wrote: "He is a gentleman; but what is more in my eyes, he is an honest and true man, and an *unselfish Spiritualist*, in the proper sense of that word. If he now sees Spiritualism in another light than Orthodox Spiritualists would prefer, they themselves are to blame. He strikes at the rotten places of their philosophy, and *they do all they can to cover up their ulcers, instead of trying to cure them.*

"Because I study Occultism, or Ancient Spiritualism, I am thought an enemy to the cause pure and simple. Never was there a more erroneous impression. My only object is to demonstrate Spiritualism mathematically, to force it upon Science; and how can we expect the world to receive its grand truths, while it is left in the hands of those who, through ignorance of its philosophy based on scientific principles, do it more wrong than good by their blind fanaticism, and who stone its most ardent supporters besides?

"Spiritualism—or, if some for whom the word has become so unpopular prefer it, the universe or spirit—is left to fight out its battle with the world of matter, and the crisis is at hand." (*Banner of Light*, Boston, October 14th, 1876.)

"Spiritualism must either be a true philosophy, amenable to the tests of the recognized criterion of logic, or be set up in its niche beside the broken idols of hundreds of antecedent Christian sects . . . Spiritualists wrench the soul

from *true* Spiritualism by their degradation of spirit. Of the infinite they make the finite; of the divine subjective they make the human and the limited objective.

"In our time of improved psychology every hysterical sensitive blooms into a seer, and behold! there are mediums by the thousand! Without any previous study, self-denial, or the least limitation of their physical nature, they assume, in the capacity of mouthpieces of *unidentified* and unidentifiable intelligences, to outrival Socrates in wisdom, Paul in eloquence, and Tertullian himself in fiery and authoritative dogmatism . . . Are these to be trusted more, or less, than the communications of 'bands', each of whom contradicts the other as completely as the various religious sects, which are ready to cut each other's throats . . . ?"

Quoting her friend Miss Emily Kislingbury, of London, Secretary to the British National Association (1878) H. P. B. wrote: "The following extracts are singularly apropos to the subject under discussion: 'Friend, you are right. Keep our Spiritualism pure and high, for there are those who would abase its uses. But it is because they know not the power of Spiritualism. It is true, in a sense, that the spirit can overcome the flesh, but there are those to whom the fleshly life is dearer than the life of the spirit; they tread on dangerous ground.' " On this H. P. B. made the following comment: "No comprehensive idea of nature can be obtained except by applying the law of harmony and analogy in the spiritual as well as in the physical world. 'As above, so below,' is the old Hermetic axiom. If Spiritualists would apply this to the subject of their own researches, they would see the philosophical necessity of there being in the world of spirit as well as the world of matter, a law of the survival of the fittest."

Where are we today? fifty-five years since H. P. Blavatsky wrote her documentary letters to the American Press: not one iota progressed! When we launched the "Spiritualist Monthly," now the "Forum of Psychic and Scientific Research," nearly five years ago we cherished supreme ideals and ambitions concerning the Cause of Spiritualism—but our illusions have been shattered. Spiritualism is still as divinely beautiful in essence and scientific in fact to us as when we first embraced it, but . . .

More is expected of Spiritualists because we have unsailable evidence of Survival through its demonstrated proof, and we are admonished that "as we sow so shall we reap;" that our life in the next phase of existence is determined by our life in this plane. Our standards should be higher, but we fall far short of our claims. New converts presume a great deal, but the intelligent, unemotional ones are soon disillusioned. Being a Spiritualist should entail a great many moral obligations; but does it? We are repeatedly faced with the same conditions outlined by Mme. Blavatsky—several of which we could not find the courage to print. These finally drove her out of the Spiritualistic ranks.

Millions today have detoured completely from the path of religion because the conduct of religionists as a whole was hypocritical. Depending on faith alone to support their dogmas one need not wonder that they occasionally risk straying from 'the path.' In contradistinction Spiritualists claim scientific substantiation of their teachings. This should induce some consideration from the skeptics, but it does not, simply because our lives are not exemplary

of our teachings. The world has gotten by the stage where it will do as we say but not as we do. We attract by example, which in most instances is lacking.

The worst enemies of mediumship are mediums, as the worst enemies of Spiritualism are Spiritualists. Therein the difficulty lies. It is beyond us! Hence this is our last editorial of a reformatory or challenging nature pertaining to Spiritualism. We have put forth five years of our time, strength and money to no avail. Spiritualists have created a 'karma' out of which they must work, though it is evident the process will be slow and painful. We are determined not to share it further. In the future the pages of this magazine will be devoted *entirely* to the promulgation of the religion, science and philosophy of the Truth itself and *not* to the personalities associated or claiming adherence therewith. We are divorcing politics! Whatever the future brings it can never be honestly said we have condoned the dishonorable in the ranks. We have done our share to help elevate the name, now it must work out its own destiny. We only hope that those, with whom the responsibility of leading us through the wilderness is intrusted, will not be found wanting in integrity, courage and perseverance, for Spiritualism, as H. P. B. says, should be the world's conqueror.

#### THE PSYCHIC LIFE OF ST. PAUL

(Continued from page 8)

When the winter season was over a ship of Alexandria, which had wintered at the island, took the survivors aboard, and, as Paul had prophesied, they were delivered safely to Rome where Paul told the officials his remarkable story. However, it was apparent that he was never a free man while there. For two years he remained a specially favored prisoner in charge of a guard, but he was allowed to interview all who came to see him. Later he was kept in absolute seclusion at the barracks. From this time very little is known of him. His death is shrouded in mystery, although some believe, at Nero's request, he was beheaded in the barracks. It was while he was a prisoner in Rome, undaunted, that he was inspired to write to his brethren. These Epistles are today considered the classics of the Scriptures.

His superior mediumship and fearless defense of what he believed to be true makes him one of the most outstanding characters of Christian history. Like thousands of 'honest' mediums since, he was persecuted because he was not understood by men. But greater privilege has no man than to lay down his life for the spiritual enlightenment and con-

viction of his fellow beings. Paul's testimony and evidence for the truth of spirit communication echoes through the ages. He did not die in vain!

## Book Reviews

**P**ROOF, by Rev. V. G. Duncan, B., Litt., L. Th. Foreword by Sir Oliver Lodge. Pub. Rider & Co., Paternoster Row, E. C. 4. London. 169 pages, illustrated. Bound in heavy cloth.

We agree with Sir Oliver Lodge that "Proof" is worth reading properly. The high status of the author in the Church of England increases the value of his testimony of the indubitable evidence of survival which he found in nine years of research. Having found the truth he dares to defy his ecclesiastical superiors and give his evidence to the world. There is no better book to hand to an earnest enquirer than this, for it will appeal to his reason and satisfy his emotional desire for assurance. "Proof" is well named.

**P**SYCHIC Bibles Stories For Old and Young, by M. A. St. Clair Stobart. Pub. Wright & Brown, 12-14 Red Lion Court, Fleet St., E. C. 4. London. 256 pages, illustrated, bound in maroon cloth cover.

This distinguished author has used all the facilities of her clever pen in writing this book; the most valuable of its kind; delightful reading for old and young. It gives a new insight to Biblical revelation and its psychic aspect. It gives the Spiritualist interpretation of many heretofore mysteries in the Old and New Testaments and eliminates the supposition of supernatural events. This book will give one a new and fascinating interest in "The Book." Excellent!

**F**ACING THE FACTS, by Manly Hall. 91 pages, bound in yellow cloth, stamped in red and black. Published by Hall Publishing Co., Los Angeles, California.

This highly informative and thoughtful book of social and political essays is written by one of the most brilliant and analytical minds of the century. Its ten chapters: Patriotism, Success, Government, Crime, Education, Machines, Co-operation, Stupidity, Prosperity and Solutions, comprise a general review and solution to the problems of the day. Each subject is cleverly dealt with and gives the reader an unusual insight into the causes and effects which have brought about the world crisis.

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(A Cordial Welcome Is Extended To All)



## Graduation at Church of Truth

THE Spiritualist Church of Truth, Los Angeles, had a graduation day for three of its workers on Sunday, May 21st, at which time they were presented with credentials which certified them as accredited ministers of Spiritualism. State President H. D. McFarland, D.C., delivered the lecture and made the presentation of Licentiate papers to Martha Connell; Class 'A' papers to Mrs. Olson and Mrs. Rae. The young women were attractively gowned in pastel shades which, midst a setting of flowers, made them appear bride-like. Each one responded with a few words, paying tributes of devotion to their pastor and teacher, Mrs. Minnie E. Modlin.

The proud recipients received many floral pieces among which was a beautiful basket from the Peoples' Spiritualist Church, where formerly they were members. After the 'ceremony' Mrs. Modlin and Miss Connell gave spiritual messages. It was an inspiring occasion which left happy memories.—*Ethel M. Green, Secretary.*

## Pioneer Spiritualist Temple Moves

THE Temple of Scientific Spiritualism, formerly the First Spiritualist Temple of Progressive Truthseekers, Los Angeles, is moving to new quarters at 4707½ South Vermont Avenue. Founded by Mary C. Vlasek in the early days of California Spiritualism, memories and sentiment accompanies the members as they leave the church home they all built together in a decade past.

Fired by new hopes and a spirit of unity they aspire for an increased success in their new home in the building formerly occupied by the Omada Church. They have completely renovated and redecorated it and are making it spiritually comfortable. The dedication service will be at 7:45 p.m. Sunday, June 18, C.S.S.A. President, Dr. H. Duncan McFarland, presenting the lecture. Other members of the State Board, Mrs. Felicie O. Crossley, editor of the "Forum", and other prominent guests will be present. There will also be guest mediums, and a special musical program. A cordial welcome is extended to all.

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

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

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

WHITTEMORE, KATIE DE GROOT, Circles, Wednesday 8 P.M., 227 S. Flower St. Phone MUTual 2697.

### SAN FRANCISCO

WILSON, REV. VINCENT M., 1208 Haight St., Phone Atwater 0079. Pastor Spiritualist Science Temple of San Francisco, 110 Page St., corner Gough. Readings by appointment.

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

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## 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.