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SCIENCE • PHILOSOPHY • RELIGION

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Diversified Thoughts of the Editor

An Intermediary for Truth

FOR several months this magazine has been experiencing a metamorphosis in seeking to provide a common meeting place for the discussion and analysis by all factions of universal Truth and its phenomena. After thoughtful deliberation and advice from friends, the editor has selected for it a new name, suggesting *impersonality*, a name that identifies it with no class, no prejudice, no beliefs, but opens it to all who are *sincerely* interested in Truth, and, being interested in Truth, are willing to listen to *all* evidence from whatever source before forming a judgment on controversial matters.

The editor feels that the only incompatibility between natural science and religion is the incompatibility of prejudice or ignorance—and prejudice or ignorance have no place in the lives of those who seek the Truth. Furthermore, *the time has come for a frank interchange of opinion and a studious weighing of facts regarding matters that most deeply affect the happiness of mankind*. Intelligent men and women have outgrown the superstitions passed down to us from the Middle Ages. Therefore, this magazine is dedicated to the belief that the only true science is Truth—the only true philosophy is Truth—the only true religion is Truth, and that when the whole Truth is known to man, science, philosophy, and religion will be one and the same thing. To this end, this *Forum of Psychical and Scientific Research* is open as a common meeting ground for all who seek the Truth.

Science and Religion

Ever since the Renaissance science and religion have been divorced. This severance was the result of intellectual and emotional incompatibility, at a time when the findings of science were antagonistic to the dogmas of the Church, and when the Church maintained an autocracy menacing to human progress. During the Dark Ages the masses were as completely possessed and obsessed by religious

hierarchies as ever heathen tribes have been possessed by medicine men and sorcerers. Millions were subdued into moral and intellectual servitude. As education was restricted almost entirely to the clergy, and independent speculation was discouraged, it was imperative to shroud in utmost secrecy all scientific and philosophic research. But the Renaissance dawned with a revival of learning, and methods of study and thought progressed from the medieval to the modern—and science sounded the clarion call of freedom.

This resulted in the substitution of the Copernican for the Ptolemaic system of astronomy, and the invention of the mariner's compass, gunpowder and paper and its application to the art of printing. All of these inventions greatly influenced a general rebirth of individual achievement and research. Religion, government, education, literature, and art were affected. Many courageous souls even dared to interpret the Scriptures for themselves with the result that civilization began to move forward.

Though the Church was bitterly antagonistic to the progress of science, nevertheless, scientific research advanced with a measured certainty toward the goal of penetrating nature's mysteries. Midst heated controversies of warring religious factions, it has kept a steady, dignified course forward, unperturbed by the troubles of its former mistress and her offsprings.

While science remains securely wed to mechanical apparatus and mathematical calculation, religion has run the gamut of uncertainty, bound only by the gossamer web of faith. With each succeeding decade new religious interpretations have found utterance. Since the Renaissance sects of worshippers espousing differing opinions have been established, in widely separated localities, until the allies of religion have found themselves so divided they cannot

speak a common tongue. And these divisions increase with each decade—each group giving birth to new creeds.

Encyclopedias define religion in general terms as a sentiment or feeling, an inner life or attitude in *reaction* to belief in supernatural beings upon whom religionists claim we are dependent, and to whom we are related. This "sentiment" or "feeling" finds expression in forms of worship, rites, and ceremonies. Other forms of expression may be found in the customs, relationships and activities of individuals and communities. The universal tenet of religion is faith. "By faith! by faith! by faith ye shall believe." Echoing down the corridors of the ages we hear these words from priests and prelates—with only an occasional phenomena to substantiate faith by facts.

During the 19th century scientific research into the phenomena of religious life began. Interest in comparative religions gained in popularity and disclosed one experience common to all religious systems—psychic phenomena. Not only did this research prove that religion, of one kind or another, is universal, but that supernormal phenomena are not limited to the priesthood. From babbling babes and hoary seers astounding psychic revelations have issued to confound the wise. Notwithstanding all this evidence of supernormal faculties and "realities", so subtle has been the influence of religious hierarchies that faith has actually been made an adversary of reason. As a result dogmas and superstition have run riot, and emotionalism as been the piper.

In contradistinction to religion, in which faith is the guiding force, science is motivated by a desire for systematized and classified knowledge. Science is deductive rather than inductive. Its activities relate essentially to the world observed by the five senses with a view to the discovery and understanding of physical laws and their relationship to universal influences. Its chief object may be summed up as knowledge of natural Law gained through observation of physical phenomena classified by logic and reduced to mathematical formulae.

While religion is largely an emotional experience leading to an understanding of Divine Law, science is a physical experience reduced to mathematical calculations. Consequently, there is no cause for wonderment at the apparent incompatibility of the two.

There was a time when the Church completely disowned "science" with the pretension that it was inspired by the "devil". But when the discoveries of science led to inventions that completely revolutionized human life and contributed materially to man's physical welfare, the Church began to reconsider.

In the 19th century certain denominations sought to adopt science, but were unsuccessful in eliciting the general cooperation of physical scientists. Mary Baker Eddy conceived the name "Christian Science", but her church, while widely successful, remained a church, quite apart from the science of our educational and research institutions.

Following the dramatic spectacle of psychic phenomena in March, 1848, a movement called "Spiritualism" swept round the world. Here, at last, appeared to be something pertaining to religion which could be investigated scientifically through its phenomena. Gradually Spiritualism as a

Truth, made incursions into the realms of science by observation and classification of its phenomena.

Another approach to the study of psychic phenomena has been made through the American Society for Psychical Research, established in 1885 in consequence of the efforts of Sir William F. Barrett, and counting among its active investigators such unimpeachable scientists and educators as William James, Dr. Richard Hodgson, and Prof. James Hyslop.

The essential difference between these two organizations is that Spiritualism as a religion and philosophy assumes for its premise, that the spirit of man does survive physical life to communicate with the living; while the American Society for Psychical Research assumes no such first premise, but approaches all alleged psychic phenomena with an open and inquiring mind, seeking through experimentation, physical evidence of spiritual facts. Both organizations agree in admitting the existence of phenomena that have yet to be explained by the laws and equations discovered by physical science.

In the last decade, physical science, while not allying itself with either of these organizations, has arrived at a much more tolerant and conciliatory attitude toward realities intuitively realized by religion. One astronomer went so far at a recent meeting of an Academy of Science, as to deliver an argument for the continuity of the Soul, arguing that if energy is continuous and indestructable, surely the soul of man must continue also.

It is very rare today that you find a great scientist who is antagonistic toward religion. Millikan, Einstein, Pupin—all are religious men. Professor Einstein perhaps defined better than anyone else the religion of the modern day scientist when he said, "God is a Cosmic Deity; religion is a cosmic emotion."

However, the average scientist has been engaged by the board of regents of some educational institution as a *physical scientist*, and he has to proceed with utmost care with any activities that might bely the category in which he has been placed.

And so we have three factions who have similar basic interests, but who stand in horror of being classified one with the other, partly because of traditional prejudices, and partly because of possible misinterpretation that might injure them socially and financially.

This magazine, feeling that the time is ripe for a meeting of these three opposing factors under a flag of truce raised in the name of Truth, has constituted itself as a forum for this meeting. No greater service could we give humanity than the harmonizing of opposing factions. Its editorial staff seeks *Truth*, divested of prejudice and superstition, and realizes that truth about human nature is attainable only through a mutual understanding of human beings, however diverse and even antagonistic they may be in their beliefs and convictions.

Therefore, we say to you all, Spiritualists, Psychical Researchers, Physical Scientists, and Religionists: "Let us meet in this *Forum* and hear what each other has to say. Perhaps each one of us has a part of the truth, and when these parts are put together, "the truth, the whole truth, and nothing but the truth" will emerge from the chaos in which we find ourselves.

Science and Psychic Phenomena

By RANSOME SUTTON

Reporting the Address of Dr. Edison Pettit before the A.S.P.R. Los Angeles Section

AT a meeting of the Los Angeles Section of the American Society for Psychical Research, held Monday evening, April 25, Dr. Edison Pettit of the Mount Wilson Observatory of the Carnegie Institute of Washington, guest speaker of the evening, performed a series of illuminating experiments, demonstrating the peculiar "mannerisms" of radiation with reference to its possible bearing on the subject under investigation by the Society.

In a beautiful demonstration of the "Brownian movement", Dr. Pettit produced visible evidence that gases consist of molecules; the molecules were seen doing a St. Vitus dance, and he proceeded to demonstrate the electron theory of radiation. He also showed that it takes radiant energy of some kind to rearrange the tiny grains of silver on sensitized paper into pictures.

If "brain radiation" affects film in a dark room at all, that would be an indication that energy is radiated. What is the nature of that energy. Does it move in straight lines, or suffuse around corners? If it moves in straight lines like the emanations from radium, it would be radiant energy and its penetrating power, wave-lengths and other properties and peculiarities could be determined by ordinary laboratory methods. A sheet of lead placed in front of sensitized paper, the speaker stated, would show whether or not "brain radiation" is the kind of radiation with which scientists deal. He showed that light behaves queerly, as if sometimes it consists of particles and at other times of waves.

Introduced by Glenn Palmer, Chairman Pro-tem of the Society, the guest speaker explained by means of stereopticon views and illuminating experiments what science now knows about radiation.

When atoms break down spontaneously, as in radium, Dr. Pettit said, or when they are broken down by laboratory methods, three known things are erupted from the cores of such atoms: Alpha particles, which are as real as buckshot; beta particles, which are as real as gun smoke and gamma rays, which are flashes of light with wave lengths much shorter than ordinary X-rays. What happens was described as analogous to the discharge of a gun; the alpha particles would be the shot, the beta particles the smoke, the gamma rays the flash.

Now, since brain matter consists of molecules, made up of atoms containing protons and electrons, the question arises: What happens when we think? That changes occur in the nerve cells is well known. Are such changes akin to the changes going on in radioactive matter?

The first thing to ascertain, if these alleged thought photographs are produced by radiations, is their wave length. In the field of known radiations the distance from crest to crest varies greatly according to the phenomena produced by the radiation. Commonly recognized wave-

lengths are as follows:

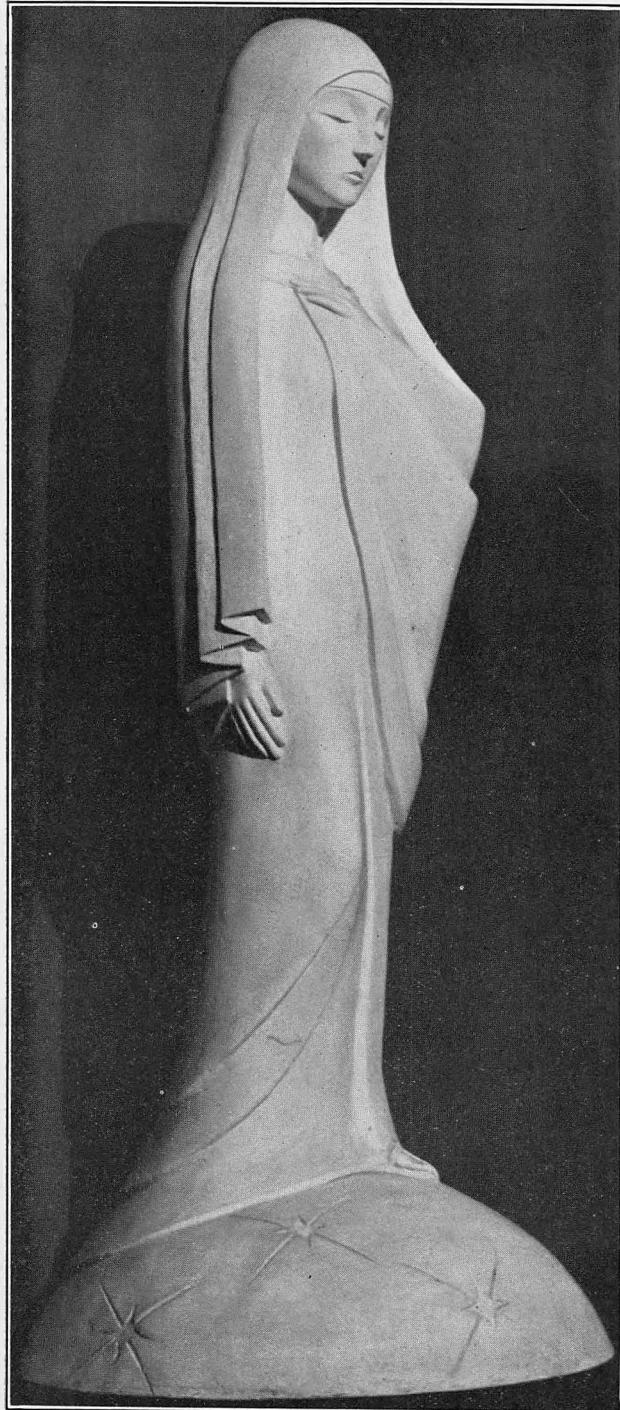
PHENOMENA	WAVE LENGTHS IN CENTIMETERS
Longest Commercial Radio waves	3,000,000. (About 19 miles)
Wireless Telegraphy	1,000,000. (About 6 1-3 miles)
Longest Heat Waves	.0003
Longest Visible Light Waves (red)	.0000072
Shortest Visible Light Waves (violet)	.0000004
Ultra Violet Rays	.0000035 to .00000001
Average X-rays	.000000000001
Cosmic Rays	.0000000000000004

If rays of shortest wave length of radiation, that of cosmic rays, were considered to have the length of the thickness of a piece of card board, rays of longest known wave length, that of commercial radio, would be as long as the distance from the earth to the nearest star, Alpha Centauri, about four and a third light years, or twenty-six trillion miles.

Somewhere in this vast range of wave lengths is located the radiations producing thought photographs, provided thought photographs are produced by radiation. Are they akin to cosmic rays, akin to visible rays, or akin to radio waves? The simplest way to find out would be to insert interference between the photographic paper and source of radiation. If, for example, the radiation penetrates four inches of lead and makes an image on the paper, it has a short wave length akin to cosmic rays. If the radiation will not penetrate red glass, it is a longer ray, akin to light. Simple experiments, therefore, will enable one to detect the nature of the radiation of thought, provided there is such a thing.

Expressing the attitude of scientists generally toward the subjects under investigation by the society, the Editor of the "Scientific American," in the March issue, declared: "Some day the fundamental nature of the causes of psychic phenomena may be discovered. The more precise sciences, such as physics, may then be able to fashion a tool to work with, and the investigation may be taken up in the manner science likes best and is most accustomed to. It is mainly the lack of knowledge of the cause and method of the phenomena, and the lack of a satisfactory scientific tool for investigating them, which causes most scientists at present to regard their investigation as unlikely to prove very profitable. Mainly, it appears, this is a job reserved for future scientists. Men like Dr. Prince will then be regarded as pioneers who worked indefatigably against great difficulties."

(Continued on page 14)



A same-size facsimile of the unretouched alleged thought photograph produced by Mrs. G. H. Miller, 909 South Lake Street, Los Angeles, during the experiment when Mrs. Glenn Palmer was concentrating upon the statue photographed at the left. Mrs. Palmer was seated in chair 2, row 1. Mrs. Miller was seated in chair 3, row 2. After the experiment Mrs. Miller stated that she had been trying to concentrate upon the form of a cross.



A same-size facsimile of the unretouched alleged thought photograph produced by Mrs. Richard Thompson, 2149 Pershing Ave., San Bernardino, during the experiment when Mrs. Glenn Palmer was concentrating upon the statue photographed at the left. Mrs. Thompson was seated in chair 2, row 3, about six feet directly behind Mrs. Palmer. After the experiment Mrs. Thompson stated that she had been trying to concentrate upon her home.

Thought Photographs Reported in the Los Angeles Times, February 3rd, 1932

On the evening of January 25, 1932, Mr. and Mrs. Glenn Palmer and Mr. and Mrs. Ransome Sutton were invited to the office of Dr. V. M. Crause, 943 S. Menlo Ave., Los Angeles, to witness what purported to be an experiment in photographing thought. Having been told in advance the nature of the experiment, Mrs. Palmer, who is a sculptress, announced that if given the opportunity, she was going to concentrate upon a statue of "Our Lady Queen of the

Angels" she had been making as a possible civic subject for Los Angeles. That evening eighteen people were present seated in three rows of six. The photographic paper she held developed black as though overexposed in the sun. Above at the left is a photograph of the statue that she concentrated upon. Above at the right are exact-size facsimiles of alleged thought photographs made by two other people present, and an accompanying explanation of them.

A Challenge to Intellect

By GLENN PALMER

*Beginning a Series of Three Talks Delivered Before the American Society
for Psychical Research, Los Angeles Section**

Epidemics of Thought
A Talk Delivered March 28, 1932

If the photographs of mental images, reported in the Los Angeles Times of February 3, are genuine—and I believe them to be for I saw them made with my own eyes—what of it?**

If it is true, as these experiments indicate, that the thought of one person may be picked up and projected by the mind of another instantaneously and without conscious knowledge or effort—then it is true that the entire social body may be unconsciously permeated with a beneficial or harmful thought originating in one or two minds.

In 1910 it was my good fortune to travel through Europe. Being interested at the time primarily in art, I visited all of the galleries, including the lesser ones, displaying the work of modern and ultra-modern artists—Secessionists and Anti-secessionists they were called in Germany. I was so impressed with what I saw that I wrote to a friend: "When a people get so far from the norms of healthy living as the art of Europe seems to indicate, it is time some great catastrophe came to purge them of their abnormalities." The World War followed.

When the physical body is unhealthy the mind dwells on abnormalities and distortions. The man with delirium tremens sees snakes and demons. The man who has eaten too heavy a meal has bad dreams. The man whose liver is out of order is apt to have mental pictures of poor-houses and funeral processions.

If thought travels unconsciously from mind to mind, binding together the social body, then, by analogy, an unhealthy state of the social body would tend to result in an art that is morbid and at loggerheads with the blessed commonplaces of life.

A healthy man finds pleasure in the colors of a sunset, the every-day incidents of happy living, the normal contours and hues of a healthy body, the songs of birds and the laughter of children. Out of ingredients such as these, art, at its best, is created.

In Europe before the war academic painters such as Franz Stuck and Arnold Boecklin seemed to delight in

the horrors of human existence, as for example in Boecklin's "Isle of Death," Franz Stuck's canvass depicting three hags, Starvation, Pestilence and Fire, flying over the ruined town, and that other nightmare by the same painter showing a great stallion with a ghastly rider striding rough-shod over naked prostrate bodies of human beings. In the modern and ultra-modern galleries, painters went wild with eccentric draughtsmanship, discordant colors and distortions of the human figure. These paintings, indeed, would seem to have been the product of a diseased mass mind.

To impute these abnormalities to the painters themselves would be to ignore the patronage they received from the public for their work. Artists as a class are impressionable people, and if the European painters just before the war were merely receiving and broadcasting with their experienced technique a diseased state of the mass mind, may not the war itself have come as Nature's remedy to purge men through suffering and disaster and cure them of their abnormalities? It is a question to conjure with.

Particularly is this true in view of the phases of abnormality that motion-picture and dramatic arts are passing through in America at the present time. We have our "Frankenstein," "Monsters," "Freaks," "Dr. Jekyll and Mr. Hyde," and that dramatic nightmare "Murdered Alive" following in close succession after an epidemic of gangster and prostitute pictures. Surely if art is a means, as the thought photography experiments seem to indicate, whereby we can diagnose the health of the social body, it is high time that we bethink ourselves before we too are forced into the sufferings of another war to purge us of our abnormalities.

These considerations lead me to believe it of the highest importance that men and women of intelligence, integrity and judgment investigate the subtle and as yet unexplained phenomena of the human mind that for centuries have gone under the name of psychic. The interpretations of these phenomena are as varied as the viewpoints of men.

*These transcripts have been read and revised by the following pro-tem officers of the American Society for Psychical Research, Los Angeles Section: Glenn Palmer, Chairman; Sterling C. Lines, First Vice Chairman; Dr. Wm. L. Weber, Treasurer; Dr. Lowell C. Frost, Organization Secretary; Louis Neustadter, Secretary of Research; Hal Rush, Secretary of the Examining Board; Felicie O. Crossley, Publication Secretary; Beverly Hiner, Social Secretary. Copyright, 1932, by Glenn Palmer. All rights reserved.

**As corroboration of the experiment reported in the Los Angeles "Times" of February 3rd, 1932, we quote the following from the "Dictionary of Photography", eleventh edition by E. J. Wall, F.R.P.S., edited by Iliffe & Sons, London:

"**Retinal Impression.** Psychography and the physical rendering of thought. Mr. Ingles Rogers states that after gazing at an object for a certain period, and then, in the darkroom, directing his gaze toward a sensitive plate, and thinking of the object, a more or less distinct image of the object was impressed upon the plate, and development became possible. Further, he believes that an object seen long since and thought of while his gaze was directed toward the plate, became impressed thereon. Mr. A. B. Chatwood has made experiments in the same direction, and has arrived at conclusions partially similar (See the **Amateur Photographer**, February 21st, and March 20th, 1896)."

The actual facts known about them are practically non-existent. For that reason I believe that in Southern California, a world center for physical science, there is a great field for a Los Angeles Section of the American Society for Psychical Research, provided that Society operates along strictly scientific lines.

A Challenge To Intellect
A Talk Delivered April 11, 1932

WE are about to enter upon a great adventure. Before weighing anchor and setting sail for parts unknown, it is well that we should take our bearings and open our log book properly. To take our bearings in a project such as we are entering upon, it becomes necessary to review briefly the road over which man has travelled since psychic phenomena were first heard of. To do so conclusively is impossible for the first records of such phenomena are almost obliterated by time. But we may be granted the liberty of choosing such records as provide us a logical story.

In the dim geological past, many scientists assert, life began in a land now sunk beneath the Indian Ocean, leaving on its few island remnants the missing links in the chain of primate evolution. Ancient papyrus and Sanskrit records tell us that the human survivors of this cataclysm found their way to the fertile banks of the Indus, the Euphrates and the Nile—an Aryan race thrown among peoples unable to comprehend their advanced civilization.

As we of today would be at a loss to explain the culture of the radio and the airplane to the savage tribes of darkest Africa, so these survivors, known in legendary history as Melchizedeks, were able to teach their culture only to a few, and these few gave birth, we are told, to the world's great religions. The vast gulf between the Aryan incomers and the native tribes led to the caste system in India. The Melchizedeks took issue with the Levites of Egypt, advised Abraham in his hours of adversity, and added to their ranks Solomon, David and Jesus, whence arose Christianity.

And so religion began—according to the ephemeral records of legendary history—and Civilization started its long, long trek of progress westward toward the setting sun. As each community crystallized its culture, and this culture conflicted at some point with human happiness, those who saw more clearly and had the initiative to work for their ideals, moved toward the frontiers of the West, there to set up a new culture that would be more nearly to their liking.

In Assyria a golden calf and a winged bull were raised upon a dais of physical might, but physical might destroyed itself with murder and the wiser ones marched on.

In Egypt, governed in thought and action by hereditary human divinities, they found people consumed by mystery and using life merely as a preparation for death, but life was more than death and again the wiser ones moved on.

To Athens they went, bent on combining the materialism of Assyria with the mysticism of Egypt, and idealism resulted—and art—and democracy. But in their worship of the perfect body they became preoccupied with that body and, after the Golden Age of Pericles, rotted of their own lasciviousness. The few wise ones again moved westward to give their wisdom to the personal prowess of

Rome—a prowess of might and conquest and human law. But Rome put the ram-rod of self-consciousness down the backbone of the world and stiffened into decay the flexible torso that was the strength of Greece.

Out of the self-consciousness and personal power of Rome sprang that dark disease of superstition that was the Middle Ages. Somewhere along the path of progress mankind had gone contrary to the laws of Nature and men paid the penalty in darkness, while scholars counted the number of angels that could stand on the point of a needle and artists carved the hideous gargoyles and chimeras upon their cathedrals—the bad dreams of a sick civilization.

Nor could the trek of progress move westward again until Crusades carried men back over the path they had travelled to pick up the thread of human development that had broken in Greece. With the return of the Crusaders, bearing the wisdom of Athens, Jerusalem and Arabia, came the Renaissance—the beginning of our age of science—and the westward trek continued.

Across the Atlantic to the bleak shores of New England moved those with the initiative to follow their ideals in search of freedom. The feeble yields of stony soils forced men to the sea, and the white sails of Yankee clipper ships carried the age of commerce around the world, and furl-clad mountain men forged westward across a great continent, seeking, ever seeking a haven of contentment.

And so the search for expression has brought us to the Pacific Coast of America, where we look across a broad ocean to Asia, the starting point of man and religion. What is the next step?

As we enter those observations upon the first page of our log book, the social body is suffering from low "blood-pressure" that we call "depression". When disturbances occur in the physical body away from normality, the scientific assumption is that in some way that body has gone contrary to natural laws, whether those laws are known to man or not. This breaking of a natural law, known or unknown, constitutes what we might name immorality, more clearly defined by Socrates as "lack of knowledge".

In this time of low blood-pressure in the social body, then, every intelligent person is challenged by his own integrity to ask, "In what way has our intense preoccupation with commerce and industry been immoral?"

To this question I venture to suggest an answer. Immorality as I have observed it consists not in a fact, but in a thought surrounding the fact. Certainly no one would venture to suggest anything immoral in the facts of commerce and industry. But if the thoughts surrounding these facts are selfish, may not this be the point at which we have failed to understand natural laws governing the social body, and failing of this understanding, have brought upon ourselves "depression"?

The Nemesis of selfishness is the distrust of our neighbors to whom, being selfish ourselves, we impute selfish motives. The Nemesis of distrust is the stoppage of that flow of wealth upon which a commercial civilization depends—and consequent depression.

What then shall we do? Across a peaceful ocean lies a turbulent Asia, where a few leaders, such as Ghandi, survive who have reduced religion to a science governing social and political life. Shall we carry on systematized sel-

fishness under the name commercialism to its logical conclusion in a war that shall take thousands of our young men into Asia, there to learn by contact with such leaders that selfishness is contrary to Nature's law? Or shall we seek other means of curing the disease from which we suffer?

What, you may ask, has this to do with the purpose for which we are foregathered, the investigation of psychic phenomena. For three thousand years religion has taught the doctrine of unselfishness, but too often in this age of ours religion has been painted with the brush of commercialism. We have reached the extremity where strong measures are needed, and the tenets of religion need something more than faith or legendary tradition to meet the situation. In this age of scientific endeavor people seek facts; not theories, nor doctrines.

For three thousand years the wisdom literatures of religion have told of psychic phenomena, differing in no great degree from the alleged psychic phenomena reported from various sources today. It is difficult to believe that intelligent human beings have been wholly wrong for three thousand years.

The mere fact that most of those phenomena as we know them today have not been approached with the methods of fact-finding established by science, renders them unconvincing in an age of science. Therefore, this Society is organized as a purely scientific body, dealing only with experimental facts, and confining its research to phenomena that natural science may hesitate to touch for fear that it may exceed its natural bounds.

To deny the existence of natural phenomena unexplained by the academic sciences is to place oneself in the category of the man who, a few years ago, listened to the first radio and pronounced with the finality of the farmer boy at the circus, "There ain't no such animal."

To allow unexplained mysteries to warp one's judgment and befog one's rational processes is to lay a stumbling block in the way of progress, calling down the anathema of reasoning beings upon all phenomena that are yet to be explained in the laboratories of natural science.

Somewhere between these two extremes lies true scientific method, the guiding force of all progress.

The world today is like three brothers who sit looking upon Nature through their respective windows in the house we call Civilization. The brother who is a scientist peers through the red pane of his window, the physical senses, and tells us that Nature is red. The brother who is a philosopher looks through the blue pane of logic and tells us that Nature is blue. The brother who professes religion looks through the violet pane of intuition and glorifies the violet hues of the Nature that he observes.

The American Society for Psychical Research in Los Angeles will listen sympathetically to the observations of each of these brothers and accept that of none of them as final. Its function is purely that of research: to re-examine scientifically the premises of life as seen through the three windows of Civilization, to sift again the chaff that has blown from the threshing floor in hopeful search for one whole grain that has escaped the garnering.

Natural science, as it is being pioneered in Southern California, has carried our civilization farther along the path of progress in the present generation than it travelled in the centuries preceding. Natural science has re-

duced matter to a unit of positive and negative forces, found evidence of intelligent purpose in the chromosomes of the germ cell from which man springs, and traced the origin of the universe to a nebulous cloud of a density equivalent to that of the air in a fly's body when expanded to fill a great cathedral. It has found a physical basis for heredity, but has failed to find a physical basis for mutation, whereby a germ-cell may grow into a living being unlike either of its parents. It has measured electrical currents generated in the human body and passing over the motor-sensory nerves, but has failed to find evidence of the radiation of electrical energy passing through the ether from one mind to another. Do such radiations exist? We do not know. That is one of the reasons for the activity of the American Society for Psychical Research.

The more natural science observes through the window of the physical sense, the more its leaders become convinced of the existence of what Einstein calls a Cosmic Deity, and yet religion is outside the field of its activities. So also is religion outside the field of the American Society for Psychical Research, though this Society shall listen with an attentive and sympathetic ear to all intuitional observations inspired by religious thought.

Logic must be kept active in all search for unknown facts, but logic always takes its premises from human experience, whether that experience is recorded by the five senses or by the subtler apprehension of man's intuitive nature. Therefore, the first function of our Society, if it is not to lose itself in the labyrinth of futile theories, is to gain experience in uncharted fields.

The more intelligent a person is, the more promptly he admits that there are in the world, infinitely more unknown facts than known facts. Hence the measure of our success will depend upon the intelligence of people who ally themselves with our activities, and upon the scientific method, the unprejudiced logic, and the religious tolerance with which we seek unknown facts. The organization, therefore, comes to Southern California, a world center for science, as a challenge to intellect.

There is no place in this organization for dogma—whether it be the dogma of the academician who regards with disfavor all phenomena unexplained by discovered natural laws, or the dogma of the cultist who clothes with fanciful terminology the mysteries he has experienced, and rests secure in the finality of his interpretation. The approach of true research is the approach of honest open-mindedness, seeking neither proof nor disproof, but merely well-recorded experience upon which and only upon which valid judgments may be founded.

As the Oriental scholar leaves at the doorway of his host the shoes which bear the dust of the road over which he has travelled, so all who enter must leave at the doorway of the Society the convictions and doctrines by which they have guided their actions in the past. And if any come wearing the mantles of Messiahs, the Secretary will provide ample pegs in the entrance hall upon which to hang them, for this Society for Psychical Research is not equipped with soap boxes.

So subtle are the forces of the mind with which the experimental work of the Society must deal that they might be deterred or at least rendered difficult by the presence of aggressive skepticism. If it be possible that the thought or emotion of one individual, whether living or

dead, can be projected through the ether to be recorded by the mind of another, it is likewise possible that the antagonism of a third person may intercept this projection and render it negative. Therefore, utmost care must be taken to exclude from our activities all who come to cavil and expose at any cost, what they themselves deem to be captious.

In order that our work may be of highest service to humanity, we must seek the cooperation of men and women whose judgment and integrity have been thoroughly established in activities quite apart from those of the Society. For a closed group to accumulate psychic experience, merely to gratify their curiosity, without any serious endeavor to understand them in terms of known laws or ascertain unknown laws by which they operate is to add confusion to chaos.

If alleged psychic power is a closed door to the average man, a gift of the few unattainable through study and effort, then this Society has no excuse for being. It is true that in this so-called age of science when all education has been aimed at the over-development of mental faculties, there are comparatively few people with what we commonly term psychic powers. Because they have been in the minority, and because the exercise of their alleged faculties has attracted the attention of a curious but unthinking public, they have not infrequently been placed in the category of freaks and been forced to earn their livelihood by so-called psychic activities. Because of this, the Society should be no less ready to welcome them into its membership, provided they are willing to submit to sympathetic scientific experimentation. Any member, however, who uses or attempts to use the name of the Society as a means of promoting his or her income-producing activities shall be expelled by the directors after due hearing.

So long as psychic power is believed to be attainable only by a privileged few, it will be looked upon with disfavor by the majority and rightly so. We live in a land where it is assumed that "all men are created equal" and must, therefore, attribute our inequalities to ignorance of natural law. It is to abate this ignorance that we are organized, for the only hypothesis upon which a society such as ours can proceed is that all realities follow natural law, and that mysteries are mysterious merely because we have yet to learn the law which governs them.

The No-Man's Land of Science A Talk Delivered April 25, 1932

WE are about to enter no-man's land where the ground is strewn with unexploded shells—the convictions and beliefs of our own members about matters concerning which the world at large recognizes no scientific knowledge. Anyone of these shells may burst at any moment resulting in controversies that may endanger the Society's existence.

I, therefore, shall endeavor to explode some of these unexploded shells and give voice to conflicting opinions before those opinions come to an open clash that may disturb the march of research.

One of our directors told me recently that a certain person of position in the community was interested in psychical matters but did not care to belong to this Society because he was interested in the esoteric, rather than

the scientific aspect of the subject. Webster defines esoteric as "that which is understood by the initiated alone, not intelligible to the general body of people". Four hundred years before Christ there lived a philosopher in Athens named Democritus who declared that matter was made up of atoms. The knowledge of Democritus was esoteric because he had no experience on which to base it. Dr. Robert A. Millikan of California Institute of Technology has weighed the electrons in the atom. His knowledge is scientific because it is based upon tangible experience. Both he and Democritus have said that matter is made up of atoms. Which would you rather believe? The one spoke with esoteric knowledge, the other with scientific knowledge.

Or perhaps what the director had in mind was that the person in question preferred the consolation of religion that he found in psychic phenomena. Let me tell you a story, a true story. For centuries the island of Smyrna was blessed with wild fig trees. But the fruit was not palatable. Therefore, some enterprising horticulturist created a domestic fig tree that bore the delicious Smyrna fig. When the natives of Smyrna planted these tame trees in their orchards, however, they became fearful lest their Gods who had supplied the wild figs so plentifully on their hillsides should become jealous and kill their crop. So at fruiting time they held a festival, and all the farmers turned out in gala attire to gather branches from the wild fig trees and hang them in their orchards. Their industry prospered with the world demanding their fruit, until one year they failed to hold the festival and bring in the wild fig branches. That year the crop failed, and they knew the Gods were angry. This was religion.

The fame of the Smyrna fig was so great that in the '80's trees were imported to Southern California where the Gods of Smyrna were not known. Until 1899 the crop here did not ripen well and was of small commercial value. Was it because homage was not done to Gods who had looked benignly upon the orchards of Smyrna? George C. Roeding, a horticulturist of Fresno, went to Smyrna to find out. With a jack-knife he cut open the unripened fruit of the wild Capri fig and found therein a small fly that dusted its wings with the pollen of the wild fig and carried it to the blossom-like fruit of the tame fig to fertilize it. So now in Southern California, for every eight rows of Smyrna figs is planted a row of wild Capri figs from which the little fly, *blastophaga*, carries the pollen to the Smyrna fruit and ripens it as deliciously as in its native habitat. And when the trees are diseased they give the flies a chemical bath and the trees get well. This is science.

Can we say that religion was wrong and science was right? No. Pragmatically speaking, the religion of Smyrna was right because it produced delicious figs. All that Southern California scientists did, was to bring the intuitive knowledge of Smyrna farmer into the realm of physical consciousness.

And that is what we are trying to do in the work of this research organization. To those of you who have made a religion out of psychic phenomena, we say God bless you. Your road lies there, ours here. May you have a peaceful journey.

Science as I understand it is merely the knowledge of truth. The question as to what knowledge is has split the world into two factions ever since the days of Aristotle

and Plato. Aristotle said that all man knows is derived from what he observes with his five senses, as classified by his reason, and he invented the syllogism as a means to this classification. Plato said some knowledge comes from within, through intuition, and his philosophy was the philosophy of idealism.

Down through the ages, these two conflicting views have come to us side by side—Plato's idealism receiving fresh impetus from time to time by Locke, Rousseau and Emerson; Aristotle's materialism coming to a fine flower in the philosophies of Kant and Nietzsche.

And so, today, a knowledge of truth may mean two things. It may mean knowledge gained intuitively or knowledge gained through a classification of sense impressions.

In approaching no-man's land on our way to the enemy camp of ignorance, we want both kinds of knowledge, and therefore your Board of Directors has laid especial emphasis upon the methods of physical science in approaching psychic phenomena. For three thousand years there have been reports of psychic phenomena, but we have never been able to use these phenomena in practical life for the simple reason that our knowledge of them, like that of the Smyrna farmers, has been intuitive. It is our desire to make this intuitive knowledge, conscious knowledge so that it can be used for the benefit of mankind in general. If, for example, telepathy is a valid phenomena, why should we not use it to save telephone bills? If we can tap the intelligence of those who have passed, why should we not do so like practical human beings?

In assuming the scientific approach to psychic phenomena, we must not go to the opposite extreme and be curbed by the dogma of physical science. Last week one of our members, in commenting upon the footprint of an unborn child secured through the Margery mediumship and reported in the daily press, said, "Why man, that's ridiculous. This Society will go on the rocks and make asses of us all if it lends cognizance to such tommyrot."

Fortunately it is not within the jurisdiction of the local Society to lend cognizance to any alleged psychic phenomena except those recorded in its own experimental groups and approved by its Board of Examiners. But we approach no-man's land, an unknown field, and if we do so with a fixed idea of what we will or will not believe, we shall not have the true attitude of research. In this world anything is possible, but we do not have to accept it as a reality until it is thoroughly proven not only to our intuition but to the systematized records of our five senses.

Patience, tolerance, and an open mind ready to receive and record impressions honestly. These are required if our research work is to bear fruit. It is less harmful to fail in the production of psychic phenomena than it is to fail in the keeping of accurate records of experimental activities that are undertaken. The results of one group might seem unconvincing when viewed alone, but when viewed in the light of results secured in other groups, they might prove most significant. Therefore, let our methods be truly scientific.

Thus, and only thus, may our findings prove convincing to a rationalistic world, because they will be based upon conscious knowledge rather than intuitive knowledge. Thus may we have the good-fortune to discover hitherto unknown natural laws, and through this discovery lay

the foundation for a better understanding of the social body, wracked for centuries by war and discord.

If we do no more than find by the instrument of physical science, conclusive evidence that thought or emotion is radiation, measurable in wave-lengths, we will have started an intellectual revolution that will sweep around the world to the everlasting benefit of mankind.

Thought Photography Technique

RECOMMENDED BY DR. V. M. CRAUSE

PAPER USED: Velox No. 2 semi-mat and Azo No. 2 semi-mat, size 4 by 5.

PREPARATION OF PAPER: Dr. Crause has a theory that if the unopened package of paper is carried next to the skin in front of the solar plexus for a day by some person possessing vital magnetism, the flakes of silver will be loosened and be more sensitive to thought.

OTHER EQUIPMENT: Three tubes of developer, small package of hypo; three photographic trays (soup plates will do); one or two ordinary red light globes. They can be secured at the five-and-ten-cent stores.

SEATING OF PEOPLE: Men and women are seated alternately—without hands or legs crossed—in a room lighted only with red light.

FIRST STEP: Mix developer in one dish, hypo in another, and put clear water in the third dish between the other two. Never put fingers that have been in the hypo into the developer without washing them first. This will cause stain on paper.

SECOND STEP: Open the prepared package of paper and develop the sheet of paper a *recorded length of time*, wash it and put it in the hypo. This is the control to which you can compare the sheet developed in the third step.

THIRD STEP: If the control develops with no markings on it, take another sheet and fasten it on the wall where all can see it. Agree upon some simple form. Draw that form on a piece of writing paper and place it where all can see it and fix the image clearly.

CONCENTRATION: In a perfectly relaxed state each one closes his or her eyes until the image is fixed on the darkened eyelids; then opens them half-way and fixes the attention on the photographic sheet with a feeling of giving out power and projecting the image on the paper. Dr. Crause says that during successful concentration one should have a feeling of thought vibrations permeating the right lobe of the brain. Be perfectly relaxed. Concentration should last three or four minutes. If there is a person of strong magnetism in the group he or she will probably realize when the concentration has been of sufficient duration, Dr. Crause says. When the concentration is finished develop the paper the same length of time that the control was developed.

FIFTH STEP: Cut four sheets of paper in two, making pieces 2½ by 4 inches. Number them. Give a sheet to each person present. Proceed with the concentration as before except that the sheets are to be held by the edges between the thumb and finger of the left hand one-eighth of an inch from the forehead in front of the eyebrows. Each sitter is to concentrate upon whatever he chooses.

"Patience Worth" Entertained

FROM three to five o'clock Saturday afternoon May 21st, the American Society for Psychical Research, Los Angeles Section will give at The Elite, 2200 West Seventh Street, a public reception to its Honorary Members, including, Mrs. Pearl Curran, writer of the Patience Worth books.

At 7:45 Monday evening, May 23rd at the same address, Mrs. Curran will give a public lecture on "The Coming, the Personality and the Proof of Patience Worth" with demonstrations of her authorship. She will be introduced by Mrs. A. B. Smith of this city. To those attending who are not members of the Society an admission fee of fifty cents will be charged.

According to the Los Angeles Times of recent date, Mrs. Curran is the possessor of a gift for writing that is hers only by proxy, for it manifests itself through a personality known to her as Patience Worth. Mrs. Curran considers herself merely as the transmitter of the words of this remarkable woman.

Patience Worth, she says, is an Englishwoman who lived in about 1649, whose mother was a weaver of linen. A very exhaustive investigation of this remarkable person by C. S. Yost, editor of the St. Louis Globe-Democrat, who went to England himself to gather information, has corroborated the fact that there was a Worth family living in the time and place described by Patience.

In fourteen years, Mrs. Curran said she has written more than 3,000,000 words of manuscript and thousands of poems. Six books have been published.

In two years Mrs. Curran has written 1,000,000 words of verse and all of it has been published or is being published. That is at the rate of thirty average-length novels a year. In a poetry contest with 40,000 poets competing, Mrs. Curran, or Patience Worth, won one out of the 100 prizes awarded.

With disinterested persons present to study her scientifically she has been known to write ninety-two verses of creditable poetry in one evening. This is at the rate of 110 words a minute.

Most of her writing is done in old English, some of it closely resembling the Chaucerian style. As a rule she dictates what she hears to a stenographer and often it comes to her by letter rather than by word. This most frequently happens, she said, when it comes in the very old English word forms or dialects of the old shires of England, and often after they have been written down, it is necessary to do research work to find their meaning.

"I believe that science is just now getting a few faint glimmerings of new revelations and knowledge of the powers and functions of the human mind," Mrs. Curran said. "It is crawling toward new discoveries and I feel that this strange thing that has happened to me may provide data which will help scientists a step or two on their way."

Dr. Walter Franklin Prince, head of the Boston Psychical Research Society, made an eleven-month's study of the case of Patience Worth, on which he wrote a 500-page book; and his final summation of the case was:

"Either our concept of what we call the subconscious must be radically altered, so as to include potencies of which we hitherto have had no knowledge; or else, some

cause operating through, but not originating in the subconscious of Mrs. Curran must be acknowledged."

Mrs. Garrett Coming to L. A.

THREE is soon to come to Los Angeles under the auspices of the American Society for Psychical Research, one of the greatest producers of psychic phenomena since the days of May Pepper Vanderbilt. During June or July Mrs. Eileen Garrett, a charming English lady is to conduct in Los Angeles an extensive series of experiments.

Mrs. Garrett combines a rare quality of modesty with a directness, honesty and sincerity which must carry conviction to all who study her work. Probably no living medium can duplicate her results. Mrs. Garrett's accuracy is amazing; the wealth of detail incorporated in her message is nothing short of bewildering.

If William James, Sedgewick, Myers, Crookes and the greatest students of psychic phenomena of a past generation could only have had an opportunity of collating and studying the extraordinary detailed messages which Mrs. Garrett has given to hundreds upon hundreds of people, entirely unknown to her, it is safe to say that the truth concerning psychic powers would now be better understood.

Arthur Ford Writes "Assurance"

NOT only is Rev. Arthur Ford of New York one of the most popular mediums on two continents, but he has made his debut as a lyric writer with a song entitled "Assurance", which promises additional success. The melody was written by Marion Gillespie, well-known composer, and the music was arranged by Geoffry O'Hara who gained international success with his song "There Is No Death".

"Assurance" is rapidly gaining popularity in the East because many radio artists are using it professionally, and church soloists are featuring it. It is the message of immortality put to song, written by one of its own representatives. Its immediate acceptance by a well-known firm of music publishers should attest its quality. Not only because a Spiritualist wrote it should every Spiritualist boost and feature it, but because of its lovely melody—which is guaranteed by the previous successes of the composers. To facilitate early deliveries the Crossley Publishing Company, publishers of this magazine, will have copies in stock to sell at 50 cents each, postpaid. "Assurance" is a "message" put to music.

"SPIRIT" SPEAKS

"We are not infallible because we have put off our bodies, but we see many things as you do not."

"Before you receive, you must ask, really ask. It is a law."

"We see the sin and sorrow of the world and seek to remove it. But it does not oppress us as it did there, for now we see the other side."

Spiritualism » What Is It?

By FELICIE O. CROSSLEY

A Sympathetic Statement of the Spiritualistic Viewpoint. The First of a Series on Comparative Religions and Philosophies

THERE is a difference between Spiritualism as a Truth, and Spiritualists as a group investigating that Truth.

Spiritualism is defined as the science and philosophy of immortal life. It is based upon the demonstrability of survival through the phenomena of mediumship. A medium is "one whose organism is sensitive to vibrations from the 'Spirit World', and through whose instrumentality intelligences in 'that world' are able to convey messages and produce the phenomena of Spiritualism."

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

By research and study their progressive members strive to ascertain the facts and manifestations of immortality, and the classification thereof. Spiritualism as a Movement entertains three distinct factions—those interested only in the phenomena, for the sake of phenomena; those interested in the philosophy as an emotional sedative; and those studying the scientific aspects of the phenomena with a view to the classification and explanation thereof, hoping to find a key to life's mysteries.

Because of an influx of dogmas into its ranks, Spiritualism has lost considerable prestige. Disagreements and inharmonies have resulted, principally between the scientific and religious factions. Consequently, these controversies left an unguarded door for the charlatans to enter. With the subtlety of their craft they perform with such amazing similarity to the "genuine" that the inexperienced public has been duped frequently—sooner or later to discover its credulity and in one sweeping gesture deny the reality of any phenomena. The effect has been that Spiritualism has suffered from ill-repute. Because of the prevalence of chicanery every earnest medium should welcome "honest psychical researchers" from whom he has every right to expect reasonable and unprejudiced consideration.

Like all other church denominations Spiritualism has failed to make a significant impression as a religion, simply because the majority of its members are too self-occupied to live according to the ideals and code of ethics which it represents. This general tendency of religious votaries to be dilatory in their devotions may be accounted for by the fact that the true principles of religion are usually lost sight of. Religion is not creed or dogma or ritual or belief. It is an emotional and intuitive experience which inspires reverence for the "Cosmic Creative Influence"—which men call by various names—and manifests in the individual a high standard of moral and ethical relationships. This is an attitude of consciousness which demands that the ritual of worship shall be demonstrated in daily

life by right living and constructive thinking. Men cannot honestly claim to love God, Whom they have not seen, and be intolerant and uncharitable toward His creations which they have seen.

Col. Robert G. Ingersol said: "An honest God is the noblest work of man." This statement is profound because "man's concept of God corresponds with his highest powers of idealization". As the stream can rise no higher than its source, so man's apprehension of the Infinite cannot exceed his highest powers of idealization.

To accept a personal God faith alone must be the criterion. But now that physical science has largely shattered the illusions of blind faith and is rapidly destroying the altars of superstition, mankind is growing accustomed to expecting factual evidence upon which he can base his beliefs. Through a slow process of penetrating and analyzing the mysteries of natural laws, science is gradually building a foundation based upon the presence of an Intelligence in Nature. This Intelligence is evidenced by cosmic law and order. It is the only rational proof we have of a supreme Ruling Power.

Professor Bose, distinguished East Indian scientist, claims to have discovered that there is "life, truth, intelligence and substance" in all things—that in apparently inanimate matter there is conclusive evidence of a "nuclear intelligence". This discovery coincides with the claims made by "occult scientists" for several thousand years, and by Spiritualism for the past 80 years. It indicates that there is an omniscient, omnipresent, omnipotent Intellect.

The National Spiritualist Association is promulgating this premise in its first Principle: "We believe in Infinite Intelligence." Their second Principle is accepted by some of the leading scientists: "We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence." Fundamentally, the phenomena of nature are the expression of that "Universal Creative Influence" Whom Christian doctrine designates as God.

For the first time, through the discovery of an All-Abiding Intelligence in apparently inanimate substances, "God" has been brought within the scope of human consciousness. It is literally true that science is finding God in the laboratories, notwithstanding the fact that there was a time in its evolution when everything was ignored which could not be brought entirely within the scope of physical apparatus and mathematical calculation.

In view of these discoveries it would seem obvious that the logical course of procedure is for man to study the laws of nature that he may direct his life into more harmonious channels. This confirms part of the N. S. A.'s Seventh Principle: "We make our own happiness or unhappiness as we obey or disobey nature's physical and spiritual laws." They further "affirm that a correct understanding of such expression (Infinite Intelligence) and living in accordance

therewith, constitute true religion." In other words a correct understanding of the laws of nature, and living in accordance therewith, constitute true religion.

Because Spiritualism encourages investigation of the laws of nature, and the classification and analysis thereof, it must take its place in the field of education—notwithstanding the chicane and illiteracy so often associated with it. On the whole the Principles of Spiritualism are a decided contributing factor to the moral and ethical development of the individual—if lived! But in itself, Spiritualism is not a religion no more than any system of thought or phenomena can be a religion. Primarily, religion has to do with the abstract and its reaction upon the emotional nature of mankind. Spiritualism as a joint science and philosophy promulgating the demonstrability of survival is not abstract.

When the teachings and "communications" of Spiritualism are of a high and lofty nature, inspiring its devotees to harmonious living and constructive idealism—and they actually live in accordance with those teachings—then it has a religious influence. This same principle applies to all religious denominations as well. The character of the "communication" or teaching alone must determine whether or not Spiritualism or any philosophy conduces religion. Mere assertions no longer suffice. The experience of the individual is the only logical criterion of the validity of either science or religion.

Outstanding psychical research societies and distinguished investigators of unassailable veracity report irrefutable evidence of the continuity of life and memory. From these findings it would appear that the demonstrability of survival is no longer controversial. As we see it, the principal task for both Spiritualists and organized psychical research societies is not so much to prove immortality as it is to analyze and classify the evidence in its favor, and to discover the modus operandi of the laws governing the phenomena. Hundreds of books have been written analyzing the evidence in favor of survival, but so far we know of no one who actually has brought the phenomena within the radius of known laws. If science can "dissect" an atom, measure the speed of light, study a planet a million miles away, or determine the climate on the moon, eventually why can it not determine the quality of that "something" which leaves the physical body several ounces lighter in weight at death, after the alleged soul has departed? Would not incontrovertable evidence of immortality and a knowledge of the operation of mental and physical laws completely revolutionize the moral and ethical standards of the world? What greater service could any one do for mankind?

In conclusion the Principles of the National Spiritualist Association affirm the moral responsibility of the individual, and though he may, wilfully or in ignorance, transgress nature's laws and commit evil, "the doorway to reformation is never closed to any human soul, here or hereafter." This postulates the mercy of the great Over-Soul and inspires an inclination to a greater devotion to It.

In the final analysis, "all learning, science, and religion are but far-off stepping stones to lead man to the highest of all Beings." As Emerson said in his essay "Nominalist and Realist": "The end and the means, the gamester and the game—life is made up of the intermixture and reaction

of these two amicable powers, whose marriage appears beforehand monstrous, as each denies or tends to abolish the other. We must reconcile the contradictions as we can."

To reconcile the contradictions of life! What a task! Will it ever be possible? Life is differentiated by contrasts—and perhaps made more interesting. Man is a susceptible victim to the law of opposites. But in the final transition, whether approached by the path of science, philosophy, Spiritualism, or religion, all souls meet a common experience. There waits the Mystery!

(Continuing this series on Comparative Religion and Philosophy in the next issue of the FORUM the editor will present a treatise on "Theosophy—What is It?" At the conclusion of this series we shall analyze and compare the fundamental principles of each.)

Contributors Next Month

DR. Lowell C. Frost, head of Science department, Beverly Hills High School; Ransome Sutton, scientific writer, Los Angeles "Times"; Shri Vishwanath Keskar, Hindu Philosopher, scholar and editor of "Illumination"; Hanus Von Yahna, authority on occult vibrations; Glenn Palmer, Sunday magazine editor on the Los Angeles "Times"; Mary Ridpath Mann, author of several books, former Associated Press Correspondent and daughter of John Clark Ridpath, the historian; George Scarborough, noted playwright, author of "Sun Daughter" and other notable successes produced by David Belasco; and other feature articles, and interviews with Rev. Inez Wagner, Rev. Elizabeth Courtney and Rev. George Francis on "How they obtained their mediumship."

SCIENCE AND PHENOMENA

(Continued from page 5)

Dr. Walter Franklin Pierce, referred to by the chairman, is a distinguished research officer of the Boston Society for Psychic Research. In the March "Scientific American," he discusses Mr. and Mrs. Upton Sinclair's telepathic experiences. At certain times during a long series of days, Mr. Sinclair in Altadena would sketch a picture of some familiar object, while at those same times Mrs. Sinclair, being miles away would take a pencil and paper in hand and sketch whatever object came into her mind, the theory being that he would transmit to her at a distance mental messages to which she would be receptive. Thus, as the outcome of 290 experiments, it is claimed there were only 24 percent of failures. In 23 percent, Mrs. Sinclair's drawings are close duplicates of those made by her husband, or other members of the family, 53 percent being classed as partial successes.

"After years of experience in solving hundreds of human riddles—cases of conscious and unconscious deception, delusion and illusion—and with due regard for my reputation for caution and perspicuity," says Dr. Pierce, "I here register my conviction that Mrs. Sinclair has amply demonstrated the phenomenon known as telepathy."

The members of the Los Angeles Society believe that if brain broadcasting can be reduced to a scientific basis, it will explain not only telepathy but also many other types of mental phenomena, now lying along what the chairman calls the "no man's land of science."

Dr. Whymant's Psychic Experience

ALLEGED VOICE OF CONFUCIUS SPEAKS THROUGH THE MEDIUMSHIP OF VALIANTINE

ONE of the most phenomenal psychic manifestations of this decade occurred through the mediumship of George Valiantine in New York City. It was a communication in Archaic Chinese to Dr. Neville Whymant, Professor of Chinese at Oxford University, asserted to be from Confucius, the Chinese philosopher who died in 478 B.C. Previous to the experience Dr. Whymant was not interested in psychic research. His sister, Mrs. Judge Cannon, prevailed upon him to be a dinner guest to meet friends who were psychical researchers. But he was not interested until told that there might be need of an interpreter. Only upon his arrival, however, was he fully informed of the purpose of the occasion. He was then introduced to Valiantine, a direct voice medium, whom he later described as "a typical example of the simpler kind of American citizen—speech far from polished, lacking imagination, interests of a common place order, and like a fish out of water in scholarly company."

The amazing phenomenon of the evening began with a sound very difficult to describe. "It was the sound of an old wheezy flute," Dr. Whymant said, "not too skillfully played. Those who have wandered through Chinese streets in the evening will readily recall the sound. In a few seconds it called me back to sights and experiences in the old Celestial Kingdom . . . I noticed at the same moment the heavy, languorous breathing of Valiantine, whose position, directly facing me, I kept in the forefront of my mind.

"Following this sound there seemed to be the hollow repetition of a Chinese name—K'ung-fu-tzu—which is the name by which Confucius was canonized.

"It burst upon me that I was listening to Chinese of a purity and delicacy not now spoken in any part of China . . . The style of Chinese used was identical with that of the Chinese Classics, edited by Confucius, two thousand five hundred years ago. Only among the scholars of Archaic Chinese could one hear that accent and style, and then only when they intoned some passage from the ancient books. In other words the Chinese to which we were listening was as dead colloquially as Sanskrit or Latin, and had been so for even a greater length of time."

The flowing, exquisite humility of the speaker's language was typical of the high cast Chinese. Dr. Whymant took notes of the conversation in the dark which were reported in full in his book "Psychic Experiences in New York."

The Voice: Greeting, O son of learning and reader of strange books! This unworthy servant bows humbly before such excellence.

Dr. W.: Peace be unto thee, O illustrious one! This uncultured menial ventures to ask thy name and illustrious style?

The Voice: My name is K'ung, men call me Fu-tzu, and my lowly style is Kiu. I wasted more than three score

years and reached the end of no road. Peace upon thy house! May I know thine honourable name and illustrious style?

Dr. W.: My humble name is Wang, and men call me Wen-tzu. My despicable style is Wen-tzu-tsang. I have thrown away two score years in folly and I lack understanding. Will the Master teach me in words of wisdom?

The Voice: Alas, my shade is that of a single hair, and knowledge is not in me. What is the honourable question?

Dr. W.: This stupid one would know the correct reading of a verse in the Shih King. It has been hidden from understanding for long centuries, and men look upon it with eyes that are blind. The passage begins thus: Ts'ai Ts'ai chuan erh. . . .

Voice: It should be read this way, O master of mysteries. (The voice here intoned the poem throughout, and on my asking for it again it was repeated.) Thus read, does not its meaning become plain?

Dr. W.: Indeed, O leader of the wise ones, it shines with a myriad lights. There are other things I would ask of thy wisdom.

Voice: Ask not of an empty barrel much fish, O wise one! Many things which are now dark shall be light to thee, but the time is not yet. They shall yield to thy touch in a time which is not yet born.

Dr. W.: Shall I ask of one passage in the Master's own writing? In Lun Yu, Hsia Pien, there is a passage which is wrongly written. Should it not read thus . . . ? (Here I began to quote and was interrupted as explained above.)

Dr. W.: There are many dark places, O leader of the thoughtful ones, and I fear they may not be made plain.

Voice: Fear not. There are those who love learning, and they will not let the treasure lie hid. Even as thou hast done with Mongolian, so thou shalt do with the problems of my old home. Those old Mongols waited long for one such as thou art.

Dr.: Long years have I sought to give the message of the East to the West, but the clinking of money in the markets and the clanking of wheels in the factories have driven away the poor sound of my croaking voice.

Voice: There are those, O silver-tongued, who wait for instruction from thee. They will listen patiently and long, for they will love thy teaching.

Dr. W.: Where shall I find such, O wise one?

Voice: They shall find thee! From long searching shall they come, having sought thee out. Rest, my son, and do not strive too eagerly.

Dr. Whymant claims that there was no doubt in his mind but that he was speaking with something or somebody who was familiar with most excellent Chinese, better than he, with all his training and experience in China.

He said it raised the curtain on one of the most exacting episodes of his life.

THE

Editor's Note

By request, we are re-printing the poem "The Voice", which was first published in our July, 1931 issue. Also, we re-print the Foreword concerning the manner of the poem's reception. This Foreword was written by our then Associate Editor, Dr. E. Lee Howard. Three quarters of an hour was all the time required for the inspirational reception of "The Voice". Lives there a mortal poet who could have written such a poem within so short a time?

"My Voice is in all places. I speak in the vine that creepeth, and in the strong standing oak. Behold, My Voice is in the rocks, and in the wind that bloweth, and in all things that have not tongues."—Oahspe.

RECEIVED BY A. W. S.

THE Father's Voice!
Harken! Let deaf ears be open!
All Sound is His Voice! His Speech!
You who have stood and listened in the forest
To sound of Wind—sighing, singing—
To choir majestic in the boughs of pine,
Different from every other sound—you know!
To stand beneath the pine with close shut eyes,
Knowing not what breed of tree is there,
The strange, deep hymn will instant tell
To ears attuned!

The shout of tumbling waterfall,
Boist'rous, exultant, like robust Youth at play,
With undertone that mingles as Manhood's deeper note
Creeps in and tones the voice of Adolescence;
The humming murmur of the hiding stream,
Sweet, not straining to be heard; the forest's gentle laughter!
And the miracle of bird-song, bird-call from mate to mate,
persistent, coy!
Thy Voice, Our Father!

At night the sound of stealth, the almost noiseless noise
Of cushioned feet, the sniff of nostrils keen;
The soundless pause, the thud of leaping body on the prey;
The squawl of terror, pain—so sharp, so short!
The sound of rending flesh, the splint'ring bone; the guttural purr,
Body-sounds—so poignant, real!
Thy Speech, Creator!

Stand upon the city's busiest spot at busiest hour,
And lend your ears.

"The young woman has never ventured into poetry before. She is accustomed to arise at six in the morning for a daily period of meditation. On the day preceding her reception of this poem she had spent several hours in the famous Hollywood Bowl. A group of children were going through some kind of drill on the stage, supervised by some adult women. Otherwise the place was deserted, except for herself seated far back upon the hillside. The voices of the children reached her only in a subdued murmur. The da-

The sound of steel on steel, grinding, like masticating teeth
in robot jaws;
The burr of rubberized wheels, swift-spinning,
And the song of motors,
Crescendo, diminuendo, smooth, obedient.
Above, the steady drum of craft sky-riding;
And whistles, whistling loud and shrill;
And horns, steady, low, short, petulant,
Like male and female moods.
These sounds are also body-sounds, vast heart-beats, circulation,
In the vast body of the Giant, Industry.
I hear Thy Voice, Almighty One, also in these!

Now, opening ears to other notes—the Dialogue of Beasts;
How potent, eloquent and plain to listening sense!
The low of patient cattle, the soft, moist sigh of fragrant breath;
The bleat of sheep and goat, and quavering call
Of lamb new-born!
The eager, smacking sound of hungry mouths
At warm, milk-swollen teats.
The grunt and snort and squeal of sow and babes;
The neigh of gallant horse;
The brave tattoo of hoofs in pastures green;
The tremulous whinny of the mare; the swish of tail, fly-brushing;
Aye, and the song of flies themselves, with intermittent buzz.
The speaking bark of dog, so full of word and mood;
The high-pitched yelp of rabbit-sighting, and of joy;
The pleading whine, so irresistible to heeding, loving ear.
The strange, weird bay at riding moon.
Oh Father! deaf, indeed, the ears that do not hear
Thy Voice in these!

And other speech of speechless things.
The thumping, throbbing chorus of the night;
Of cricket, frog, and toad; the squeak of carting bat,
The melody of every bird that sings;
The chitter of the squirrel, the hiss of gliding snake.
They speak and sing to Thee, of Thee,

'VOICE

was peaceful, such as woos the soul to dreams. The voices of the insect world were audible to her consciousness. Once an airplane crossed the stretch of sky that spans the deep-set Bowl. She was strangely sensitive to the beauty of the scene. Suddenly she said aloud: "Oh, if I only had the power of Walt Whitman to describe what I see and feel!"

The next morning she arose as usual for her silent hour of meditation. But this time she had an urge to write. Line

In all unconscious praise;
Their voices vocal with Thy Voice!
For all are sounds of thought and feeling,
Lacking only consonants and vowels.

And now, the voice of Man and Woman, Thy upstanding Children,
Endowed with consciousness of Self, of Thee,
Within the silent womb.
I hear Thy Voice in all their voice,
But not always Thy Speech!
But what a grand and wondrous symphony,
The sounds of Humankind!

Harken to Man!
He speaks of Work and War, of Play and Toil.
He laughs in joy, in cruelty, and drools obscenely, too.
He sings with upflung head and spreading, tingling breast,
A song, a psalm, a chant, a requiem mass.
He whispers, furtive, sly, with twisted mouth and shuttered eye:
From back-drawn, slavering lips his curses foul come forth;
He cries in pain—and prays.

Woman, endowed with music in her throat,
Accompanist to Man.
Her tones can mellow, sweeten, harmonize and tune;
Her laughter, sweet, shy, subtle, sly,
A saving grace, a searing, acid thing;
Her speech is wisdom deep, or senseless, silly noise;
Her songs the world's best music,
Her prayers, with Man's, its incense.

I hear the speech of Lovers—the breathy, broken phrase,
That falters, dies, because of whirling sense;
The strange, small sounds of Love;
The thundering, beating blood in hearts that skip and trip and race,
The slide of hungry hands and thirsty mouths,
Seeking, kissing, biting,
Cruel, gentle, sweet!
Accompaniment of Thy Voice, oh Father,
To the Mystery of Marriage!

by line, as swiftly as her pencil could fly, the poem unfolded. After breakfast she typed it from the penciled pages, with a change of only three words.

Did the great poet whom her aspiration invoked inspire these lines? Could anyone else have done it? And did he in the mortal ever write anything of surpassing power or insight? We commend the poem and these sincere queries to the critics of the literary world."

I hear the chatter of life at home;
The contented bass of Man, the treble of the Wife,
As they work, and talk of prices,
Or the laying of the hens.
I hear the song at evening, with piano or guitar,
And then the heavy, even breath of sleep.

Comes a day, an hour, a moan of pain;
The anxious husband's note; the calm and serious medico;
Then cries and cries, so wrung, so choked with efforts
to suppress;
But rising to screams, then sinking into wail and whimper.

The hours drag, wet with sweat and tears and blood;
And then the sound, the pinnacle of sound in Human
voice—
The shrill, thin tremolo of Life New-born!

Lullabies, cooing, soft as doves;
Gurgles, unworded Mother-murmurs;
Squawks, high-pitched and breathy,
Unmistakable infant's speech.
Then gradual growth of syllable and word;
Child's laughter, the harmony of Angels' hymns;
The sweet soprano of youngsters, babbling, singing.
These, oh Father, are surely Thine Own joy's expression,
The very chords of Thine own merriment!

I hear Thy Voice in all of these;
Thy phrases echo to my list'ning ears,
And I am filled with reverence and love
For the wonder of All Sound!
Harmony is Thine, no less Discord,
For Discord is no more than Sound unripe—
Like sour fruit, and Time will make it sweet.
But as I listen to Thy Voice in Sound,
Another mystery unfolds.
And I am conscious made of something else,
More deeply wondrous still:
The Silence underlying every sound,
Eternal, Perfect, ever-present there;
And I am awed and prayerful in this vast miracle—
Because therein I find That which I seek—
Thy SPIRIT!

"The World Is Waiting for The Sunrise"

By HAL RUSH

THE world is waiting for the sunrise." A sweet voice is singing over the radio.

I drop my evening paper in unconscious appreciation of the talent of the invisible artist.

The song ends but the phrase remains oddly in my mind. "The world is waiting for the sunrise."

How true it is of everyone. Waiting. All waiting for the sunrise, for ships to come in, for dreams to come true. I pray that we do not wait in vain.

I turn restlessly back to my paper. But the phrase will not be downed.

I glance at the headlines. Mr. Hoover is haranguing Congress. He is trying to hang out the sun for America. A prominent Hollywood film couple are seeking a divorce. Each think the sunrise will be a little more gorgeous if witnessed unattached. A bank bandit is caught with his loot, his anticipated sunrise suffering a speedy eclipse. A woman leaves a suicide note before drinking poison. Tired, perhaps, of cloudy days, hoping that in the Beyond there will be a perpetual sunrise.

A little girl, having lost her dog is made happy when "Mitzi" is returned. Her sunrise is complete and no clouds threaten. A bride and bridegroom are seen leaving the church. Her face is wreathed in smiles. His has a heavenly glow of devotion. For them the sunrise is rich, promising, warming, in full glory. A mother is made happy when the governor pardons her boy, incarcerated on a charge of murder. He had been wrongly imprisoned. How wonderful the sunrise is for her.

And now I see that each day brings a sunrise and a sunset and that they are but words meaning one and the same thing. For every sunrise accorded us, a sunset is exacted. How splendid is this compensation of creation, this law which neither rewards nor punishes, but *acts*.

I see now more clearly that sunrises and sunsets are not in the skies of heaven but the hearts of men. I see that the beautiful sunrise which is greeted with song by the birds is met with dread by the condemned prisoner. I see now that it is not things or deeds which count with the Creator but motives and aspirations.

The world is indeed waiting for the sunrise. And it will always wait, until it realizes that the sunrise is here and now, is not to be anticipated as of the morrow but enjoyed as of today. Only those who spell happiness in terms of material things await the sunrise. Others find it by seeking it. You will find it in a kind deed, in a loving thought, in the song of the street. You will find it everywhere and nowhere.

It delights to hide in Milton's "Paradise Regained", in Henley's "Invictus", in Swinburne's "Garden of Proserpine", in Browning's "Pippa Passes", Kipling's "L'E'nvoi", and in the verse of all good poets, the speech of all good people, the smile of all little children.

It is only when we have ceased to love, to labor, to appreciate, to be warm, frank, kindly, neighborly, that the sunrise ceases and the sunset begins. God makes the sunrises, Man the sunsets.

Weird Whispers within Two Worlds

By JOHN S. TANNER, M.D.

From the Author's Forthcoming Book of the Above Title.

PART II

(Several of the characters in this book have personal reasons for not wishing their real names to be associated with anything of a public nature. In deference to them the author has sought to abide by their wishes. This has necessitated the use of fictitious names. May it suffice, for the purpose of authenticating the phenomena recorded in this series, that the author attests the veracity and social or professional prestige of those concerned. Ed.)

IN 1928 the Bureau of Statistics of the United States Government desired information concerning the generals and other high officers of the American Revolutionary War. They sent a list of questions to the relatives of these officers requesting that they look up their family history—in old Bibles et cetera—and fill out the questionnaire.

Sagoho—a southern Colonel and philosopher now dead one hundred years—with his father—a Revolutionary General—were given large tracts of land in Kentucky by Congress. They brought settlers and settled this section of the state. Embuta, my mother, is the grand-niece of Sagoho, and inherited the old mansion, woodland and fields surrounding it. Because of her relationship to the General the Government sent her a questionnaire to fill out. Both my mother and I studied this list of questions and found that there were some of which we knew nothing.

Humorously I suggested that instead of leaving New York and going to Kentucky to consult the archives of the "Daughters of the Revolution," and those at the state capitol for the information, that my mother should take pad and pencil and let Sagoho give in automatic writing the history of his life with the correct dates. Previously he had done automatic writing through my mother's hand.

The writing came *through*, and Sagoho not only gave exact dates of the founding of different towns in the vicinity, the story of Indian raids, but the dates of his two campaigns to drive the Indians from that section of the country. He also told us we could verify the dates by consulting the county records in Kentucky.

From this information I filled out the questionnaire and sealed it to send to the government—so confident was I of the correctness of the information. My mother, however, was so anxious to please that she did not send the questionnaire, but held it while she wrote to Kentucky asking that the county clerk search the records for the desired information. In due time the clerk sent us the answers with the proper Notary seal. This letter was compared with the automatic writing and the information proved the same. Fully substantiated by the official letter, the questionnaire was then sent to the government without a change.

Would you say after this experience that Sagoho was not alive? Through automatic writing we have corresponded with him, and he has answered many questions

(Continued on page 25)

Time and Foretelling

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

"Many a wise philosopher has seen through the mirage of this world and whilst unable to withdraw from its snare, has patiently waited until death should break the spell."

THIS has always been a matter of perplexity to Spiritualists owing to the frequency of correct foretelling. The subject has been complicated by incorrect prognostications which, however, have had remarkable significance. They have either been wrong in the stated time, or actually related to the past. Mediumship is subject to these peculiarities of Time.

My own interest in Spiritualism was aroused by a remarkably correct prognostication, made by a blind medium, that a brother of mine would die on either the 23rd or 24th of March, 1904. As a matter of fact both dates were involved in his decease, as he fell seriously ill at 11 p.m. on the first date and died at 2 p.m. on the second. The prophecy was made six months before.

The late Dr. W. J. Crawford and I tried an experiment to see whether it was possible for anyone to obtain a specific piece of information of an event before it had occurred. To make sure that the event was unknown to anyone, it was decided to see whether the winner of the Derby could be prognosticated. I acted as the prognosticator. At the time I had no interest in horse racing and did not know the names of the horses running. About three hours before the race, the full list of runners was read over to me, I then sat and chatted for about thirty minutes, and finally gave the name of the horse that eventually won.

A medical friend of mine who had the peculiar and profitable habit of dreaming the winner of a certain race every year, informed me that it was possible to obtain definite information ahead if one would take the trouble. His interest in horse-racing was very slight and went little further than to wonder by what strange fate he had been gifted with his periodic dream. On this occasion I selected the winner of the Derby merely because it afforded the best means of eliminating chance. It was, perhaps, impossible to eliminate coincidence. Again I was successful.

When in Australia I interviewed a gentleman who had sprung into almost national prominence by having foretold the winner and the place horses in an annual horse-race. He assured me that he had, at the time of the dream, which occurred several months before the race, absolutely no interest in this form of sport, and had never backed a horse. News of his dream reached the ears of an enterprising newspaper editor, who ventured to publish an account of it. The dreamer saw the race when it was actually run, and was astonished to find that it happened just as he had seen it in his dream.

Spirits are very fond of giving advice when communicating with their earthly friends, and often undertake to prognosticate. Many of these prognostications come true, but often they mix the past with the future, or the future with the past. Their explanation about these mistakes is usually that Time in their world is different from Time on earth. Things are seen by them as if happening in the

present, and they try, when they relate them to their earthly friends, to interpret them in earth-time.

The most objectionable feature, to the Western mind, is the element of Fate. Westerners have a rooted objection to any form of Determinism. The reason for this is plain. We are a positive and self-satisfied race, feeling that we have the power to conquer Nature. The idea that Nature presents our conquests to us, deprives us of the sense of power, which is almost an instinct with us. With Easterners it is different, but they are obviously less positive.

Allowance, however, must be made for our upbringing. Christianity has always insisted on individual freewill and personal responsibility, although five minutes serious consideration should suffice to prove that this is carrying us too far. It is unreasonable to assert that beings who cannot run their national and international affairs successfully, are nevertheless able to conduct their eternal affairs perfectly well. The average person could not run a dairy successfully, not because he has no intelligence, but because he has not sufficient foresight. Most people in critical situations which require serious calculation feel uncertain or go wrong. To overestimate human ability is a common weakness, and must be avoided when attempting to solve ultimate problems.

I have before me as I write a list of fourteen prognostications made to me by a humble card-reader, thirteen of which came true! Some of them were quite specific and left no room for doubt, as when she assured me that I would receive a long envelope from the Government which would contain something which would benefit and greatly please me. I could not imagine anything coming in an envelope from the Government short of an Income Tax paper, and no sane person could rejoice over that. Two days later I received a letter as described by the fortuneteller, containing a most pleasing and beneficial piece of news from the Australian Government!

My wife received a much less pleasant intimation. The good seer told her that she would undergo an operation within a few days, and that it would take place in a strange house five or six flights up. My wife was apparently in the best of health, yet four days later she had to be removed to a nursing home, was placed on the top floor of a high building and hurriedly operated upon! In neither case was there the slightest normal indication that either event would occur.

Can it be that after all there is no such thing as Time in an ultimate sense, although there obviously is in an efficient sense? If so, then common experience is deluding. For some unknown reason a veil has been drawn over our minds and we have been plunged into a world of make-believe. Whoever has seen a mirage will not find it difficult to appreciate the possibility of this. Two years ago I sat in a motor-coach crossing a desert in Nevada, U.S.A.

Suddenly, in the distance, my attention was attracted to an extensive lake, its water shimmering in the sun. Twenty-nine other people saw the same vision, and with the exception of the driver, who knew every inch of the ground, all were prepared to stake their reputations on the existence of the lake. In the end all were compelled to admit that it could have been nothing more than the rays of the sun reflected by the hot sand.

Many a wise philosopher has seen through the mirage of this world, and whilst unable to withdraw from its snare, have patiently awaited until death should break the spell. Science is continually showing that we look at things from the wrong end. To all intents and purposes matter as we commonly know it is dense and ether so refined that it is insubstantial. The truth is, however, that matter is little more than holes in ether!

We take it for granted that there is an objective world as real and solid as our sensations, while every philosopher knows that we can actually know nothing except the sensations and ideas of our own mind. Spiritualism has contributed a remarkably impressive piece of evidence of the illusory nature of earth-life. For centuries people have been suspecting that to die is to become less real, whilst the spirit-people assure us that death is really an awaking, a becoming more aware. Among Spiritualists it has gradually become an axiom that we shall never be more dead than we are at present.

Viewed in one way there can be no such thing as Time and Space except we make it so. If there is one substance of which everything known to us is either an attribute or a mode, then things are at bottom always exactly as they are. There can be no past and no future and no present. It may be that in moments of illumination we can pierce the illusion without properly realising it, and thus prognosticate.

How Arthur Conan Doyle Became a Spiritualist

IN the "Stockport Express" recently a contributor made reference to "a medium in London" who claimed to have converted Sir Arthur Conan Doyle to Spiritualism. Writing to the "Express," Lady Conan Doyle says: "There is no medium in the world who has the right to make that claim. When my husband began to study this all-important subject forty-eight years ago he set out under the impression that it was all nonsense and imagination. He then read widely of the investigations of such men as Judge Hare, Professors Zollner, Lombroso, Mayo, Challis, De Morgan, Sir William Crookes, Alfred Russell Wallace, men of proved intellect, who had made a deep and personal study of the subject and, as a result, had become convinced of these truths. My husband after years of experimenting himself, and using all his own most remarkable powers for fine investigation, found that the wonderful evidence which he himself had experienced proved to him the truth of personal survival, and the possibility of spirit communion. He, with his usual moral courage and utter fearlessness, toured the world, telling the people face to face of these great truths. This he did to bring this infinite comfort to those who mourn—to remove all fear of death from human hearts—and to prove immortality to those who think that life ends all. It was the enormous accumulation of evidence gathered from innumerable seances

that convinced his analytical and deep, clear brain, of the truth of personal survival after so-called death, and the possibility of communication between the different spheres of Life"

—Light

How To Become a Medium

By HUGH MOUNTAIN

MANY of us envy the mediumistic gifts of the Rev. Arthur Ford, the famous American clairaudient, and when he writes to an author "to congratulate you on bringing out such an important book; it is by far the best book on the methods of psychic development that I have ever seen," one is more than half-way towards accepting this verdict. And when one has read and studied the book, one quickly comes to the conclusion that Mr. Ford's verdict is justified.

By sitting regularly in a circle one may in time become a medium—of sorts. Unless one is careful—or fortunate—the results may be disastrous. At best, the majority of us can expect no more than a halting sort of mediumship which is really a travesty of the real thing.

The reasons for this are well known to those who have scaled the heights of mediumship, and full explanation is given in the first five chapters of this remarkable treatise, "The Master Key to Psychic Unfoldment," by Delta Samadhi. (Crossley Publishing Co., Los Angeles, California. Price, one dollar net.) A study of the following chapters will quickly show that the goal aimed at is not only simple clairvoyance and clairaudience but every phase of mediumship, which can be summed up in the word, "Masterhood".

The goal, we are told, is within the reach of all who have the power of will to follow the instructions which are so minutely given. Postures, Prana, Rhythmic Breathing and the mysterious Kundalini are explained in terms which are simple, and the full course of instruction is adapted to the needs of the Western student. The book is written by one who has followed the Path, and who has attained Enlightenment—and who gives this handbook as a comprehensive guide for those who desire to follow.

—Survival

Mary Ridpath Mann Regains Sight

FRIENDS of Mary Ridpath Mann, author and one of America's most noted feminine orators, will rejoice to know that after three years of visual twilight modern surgery has achieved a miracle and given her back her sight. The operation was performed in the St. Vincent's hospital, Indianapolis, where a senile cataract was removed. Barring accidents, in a few weeks she will be able to see as well as ever. So optimistic are the doctors that already they have ordered her spectacles.

As president of the Chicago Society of Psychical Research and former editor of the "National Spiritualist" she has had many opportunities to observe and scientifically investigate psychic phenomena. Together, with other unusual experiences in the far corners of the world, she is recording them in a series of articles "Among My Souvenirs", which is being published in this magazine. They are widely popular. Now that she has been the recipient of a twentieth century miracle and regained her sight, our contributors may look forward to other articles from her versatile pen.

The Eternal Spirit

By ERNEST W. OATEN

*"Never the spirit was born, the spirit shall cease to be—never; Birthless and deathless
and changeless remaineth the spirit forever; Death hath not touched
it at all, dead though the house of it seems."*

IN these words the late Sir Edwin Arnold summed up the gigantic truth which Spiritualistic investigation is confirming. The function of the poet seems to be that of seer, catching a fore-glimpse of the truth by a form of inspiration which comes through his feelings, rather than his thoughts. Tennyson embodied the same idea in the words:

"The Lord let the house of a brute to the soul of a man,
And the man said, 'Am I your debtor?'
'No, but make it as clean as you can,
And then I will give you a better'."

The idea behind all such expression is that man at the core of his being is not a creature of time, not merely a pilgrim in a physical plane, but a dweller within the eternal universe, the body through which we see his manifestation being but a temporary dwelling-place uniting him to physical scenes and earthly experiences. Sir Oliver Lodge is arriving at the same great truth by a different path, the path of empirical experiment. Consciousness, he claims, is a property of the ether, and that which is embodied within the limitations of man is but a fragment drawn from an illimitable whole. Thus he confirms the well-known couplet of Pope:

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul,"

while Professor Eddington, one of the great scientists of the age, is hinting that even the atoms of matter have a phase of intelligence within them.

We are repeatedly being pointed to the conclusion that physical matter is but a garment which clothes the eternal life-spirit, that external form may be variable and changing, and yet it is but the clothing which covers up the eternal and unchanging reality. One of our popular hymns embodies the same thought:

"Change and decay in all around I see,
O Thou, Who changest not,
Abide with me."

It is the recognition of the fact that the Divine presence infills the whole of Nature, and is the actual reality around which all temporary things are built. We talk of the personality of men as though it were an abiding thing. John Smith is always John Smith, although he has grown from a child to a man, and passed down the stream of years to ripened age, and yet we have but to think a minute to know that his personality has never been fixed even for a single day. The personality of an individual changes almost imperceptibly from day to day. The man who is not a bigger man or a better man today than he was yesterday is hard to find. If there be such a man, then he has lived a day in vain. Every experience modifies character and personality as surely as it modifies our outward appearance, so that nothing in the physical world is constant. Only the abiding things of the spirit endure. We cannot imagine

the great laws of the universe—the laws of gravitation and cohesion—changing. We can only suppose their constancy throughout the whole realm of Nature, and so behind the varying personality of men there must be somewhere an abiding and unchanging reality—the spirit within. "God breathed into man the breath of life, and man became a living soul." It is the breath of God—the output from God—which constitutes the living and eternal spiritual man.

Gradually the evidence accumulates that all which we know as Nature is but the garment of God, and that the manifestation of the Infinite is but hindered and hidden by the slow and heavy vibrations of a material mask; and yet that mask reveals even while it hides the eternal reality to the man with eyes to see. The artist sees more in the Spring tints and the glories of Autumn colouring than does the average man, not because there is more to see, but because Nature to his artistic eye is semi-transparent. The spiritually minded man sees behind the worst of his fellowmen the glint of something greater, and all reformatory labour for the uplift of humanity is due to the inner vision of those who see beneath the rough exterior of the crude physical man an indwelling spirit striving for manifestation. Let the world mock at external phenomena if it will, but the phenomena of everyday life, the phenomena of the physical world, are but the passing, puerile and evanescent results arising from the activities of an indwelling spirit. All phenomena has its childish side, all phenomena has its frivolous side, but its real import is only realised by those who see causes at work behind the changing phenomena (whether of life or the seance room, as the case may be) the attempt of a deeper spiritual force to impel itself into manifestation. The philosophy of "the indwelling spirit" then becomes really the philosophy of life. Such philosophy has been built up as the result of man's attempt to penetrate behind the mists which his eyes behold; his eyes being dimmed by the mask of matter through which they have to gaze.

How does this affect the question of human survival? In our opinion it establishes the case of the Spiritualist upon an eternal and impregnable basis. Human survival is a fact because the spirit which manifested as John Smith never was a creature of earthly mould. He only presented part of himself in physical form, and what the world calls death is but its release from a narrow lot, release, indeed, from the prison house of the flesh. But the revelations of Modern Spiritualism go to show that death is not complete release into universal and cosmic freedom, but only the sloughing off of a dense physical garment in order that a less dense and more easily manageable body shall still discipline the spirit, until it becomes fitted by rational experience to enter into the full domain of self-control.

Man cannot die, because there is that within him which

death is powerless to touch. This is the central truth of Spiritualism. Immortality is not a favour conferred, it is not the reward of one's own acts. It is not a prize to be won, but an inalienable birthright. Innately the spirit of man is the child of God. Though he may wander in the fields of disobedience, and be stung by the thistles of remorse; somewhere, sometime, somehow, he must return home. The destination of every one of us is sure. Free-will only places within our hands the power to determine whether we shall go straight home and enter into the fullness of our heritage, or whether we shall wander in the wilds and amidst the abysses of outward manifestation, meeting with sorrows, and crosses and difficulties, through endless periods of time, until we have learned our lesson.

—*The Two Worlds*

One Hour and Five Minutes in Eternity

By MARY M. SHULTZ

MANY have had experiences "in eternity." I spent one hour and five minutes in the world eternal, where there is no death. It was on Sunday night, January twenty-fourth, nineteen hundred and thirty-two, that I transcended the mystery of the grave. I was greatly worried over a lawsuit in which I was involved and could not sleep. I had been praying to the great Invisible for help when suddenly a strange "quiver" went over my body and the next instant I was standing looking at myself. Then I heard the voice of "something" say, "Let's go". And yet I could see my body and also the body of a friend who was sleeping soundly.

Suddenly I found myself floating in space accompanied by a spirit friend who had come for me. It was a thrilling journey filled with varieties of scenery and climates—storms, ice and cold, and then miraculously, warmth and sunshine. We were surrounded by hundreds of planets, as it were. The guide bade us stop at one in particular which he said was "Mario". Its inhabitants were very cordial to us and made us welcome. But it was not for us to linger there. Our chief destination was the plane which is really the clearing house for all souls released from earth life. It was there I gained conclusive evidence that while mourners weep and say goodby to the soul claimed by death, friends "over there" are greeting us and welcoming our spirit to its new home where life is eternal.

I met many dear to me who had departed earth life, all of whom seemed very surprised at seeing me. Evidently they knew my earth experience was not yet completed. Together we visited many places, but places had little significance in comparison with the fact that we continue to live after so-called death, and never lose our individuality. This "place" was peopled with the departed of earth—our dear ones—and everything was similar to the planet earth, except more beautiful. Everywhere I saw happy faces free from the lines of worry and money problems. From my friends I learned that when the end of our earth experience occurs, through what is known as death, certain of our spirit friends and guides are told and are commissioned to come for us.

I would that every mortal person might know the truth concerning these things. Space does not permit a detailed

account of my experience; the beauty, peace and happiness abounding there. Suffice it to say that *I know there is no death*—and yet people fear transition, as though it were the end. What a contrast those spirit people were to earth dwellers who strive for gold as though there were pockets in our shrouds. Unfortunately the market of exchange makes its acquisition necessary, but our happiness should not be dependent upon it. The attainment of soul quality is the more necessary, for it is the soul qualities we develop in this life which are the materials being used in the building of our homes "over there."

During my one hour and five minutes in eternity I felt as much alive as ever I was—even while I write this. All too soon my "guide" informed me that I must return to my body—and that return was strikingly singular. Instantly I found myself standing by my own bedside in a world of strife and worry and my friend was still sleeping soundly.

Spirit Telephone Possibilities

A SPIRIT signalling device, called the "Call-Bell," has been invented by a "spirit" identified as Henri Vendermeulen, and is being developed into a spirit telephone. The "mundane" co-partner is Mr. Robert J. Strong of Verona, Pennsylvania. The invention is comprised of an electric doorbell, electric batteries, and two glass prisms, one of which is covered with a layer of rosin. A wire connects from the negative pole of the battery, through the ring-bell, near the top end of the rosin covered prism. While other wire connects from the positive pole of the battery, near the bottom end of the clear prism. The last part of this wire is bare. A steel wire triangle hangs, like a pendulum, from a hook on the negative wire, on the rosin covered prism. The triangle does not touch the positive wire, unless swung against it with a small force. Properly instructed spirits can swing the triangle against the positive wire, thus causing the bell to ring, by casting some, yet unknown, radio activity against both prisms. This generates a negative electrification upon the rosin covered prism and a positive on the clear prism. This causes the induction pull between the negative triangle and the positive wire. To eliminate air currents, etc., from acting upon the swinging triangle, the whole signalling device may be placed under a large glass jar or under any glass housing, without interfering with its operation. This instrument operates even without a human medium. Standard main parts are on the market for those who want to construct it, to experiment with it and to develop it into a spirit-telephone, or into a spirit-radio, or into a spirit-television, or into any yet unknown purpose.

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Your Birth Sign and Its Influence

By ZARAL L'VERNE

Gemini—(The Twins)—May 21 to June 22

(From the remote age when the Akkadians and Sumerians began to observe the heavenly bodies and attempted to trace their courses, till the time when the Babylonians and Egyptians began to attribute to them certain powers over human beings and their destinies, astrology wielded an important influence over kings and empires. The recent discovery of cosmic rays and planetary cycles by physical scientists presages reinstatement of astrology in academic circles.)

IN the third of this series of articles dealing with the influences of the Sun as it passes through the twelve signs of the Zodiac, we reach Gemini. This constellation was given its name from the twin stars, Castor and Pollux. In ancient mythology it represented the evolution of the twin souls or the differentiation of the Divine soul into its two natural component parts—male and female.

Gemini is ruled by the planet, Mercury—"The winged messenger of the Gods"—which represents the faculty of reason. The symbol depicts the dual nature of these people, and explains the astonishing ease with which most Gemini persons change their opinions and moods.

The most marked characteristic of these people is their extreme versatility. Though advantageous in one sense this characteristic very often becomes a detriment if they do not learn to hold to one task until it is done. There is nothing they cannot do, yet they frequently leave everything unfinished. Very seldom do they actually master any one line of work or study.

Usually Gemini people are very intellectual. They are brilliant conversationalists, and can discuss intelligently almost any subject. Literature, science, art, philosophy, and all branches of human thought appeal to them. But when the dualistic tendency asserts itself they are inclined to become shallow, and lack depth of emotion and sympathy for others.

It is difficult for them to learn concentration. Lack of concentration scatters their forces and retards their intellectual powers. Their full development in any branch of learning is frequently hampered by their restlessness. "Jack-of-all-trades and master of none" is often true of these people. This follows as a natural result of their inability to concentrate their thoughts. This restive mental tendency inclines them to pessimism, discontent, and complaints about imaginary sickness and disease.

The disposition to make "snap" judgments concerning others should be watched carefully. They often form instant opinions from personal appearances. They are peculiarly susceptible to flattery and gallantry—often to their sorrow.

These faults can be overcome if they will only develop the power of concentration. The two distant and opposite natures are continually crucifying each other and will until the higher nature becomes victorious.

This sign rules over the hands and arms, and as Mercury is the ruling planet, Gemini people are adapted to tasks

that require skillful fingers and active brains. Any employment in which they can utilize their inventive, ingenious, dexterous talents is favorable for them, but without sufficient training and discipline, their instinct for change and versatility causes them to drift into confusion. They are attracted to vocations where there is a continuous change through travel and meeting new people. They delight in shrewd bargains but as a rule they are not successful wage earners. Many of the world's finest painters and sculptors were born under this sign.

The children of this sign require great care and should be surrounded by calm and restful influences. Their questions should be answered honestly, giving the reason why, so they will be satisfied and happy. These youngsters are most susceptible to love and kindness, and should never be ruled by fear.

Gemini women are the most magnetic of the twelve signs. Being demonstrative and affectionate, the opposite sex is attracted to them. Once they gain control of their desire for change and travel, they become lovers of home and children.

Continuity and constancy are two qualities these natives should acquire. Impulsive marriages are characteristic of Gemini people. But because of their discontented and restless natures, many of them are constantly changing marriage partners. They should associate with poised, thoughtful people. They usually harmonize best with those born in Aquarius, Sagittarius and Virgo though many successful marriages result from their union with those of Leo or Libra.

Many times Gemini people destroy their health by being so restless, impatient, anxious, nervous, and dissatisfied. As this sign also rules over the lungs and the nervous system, over-activity and exertion often leads to extreme nervousness. They are susceptible to bronchial trouble, asthma, pneumonia, and pains and aches in the shoulders. But with a little will power they can overcome these ailments by utilizing their own magnetic healing currents.

A few of the famous people born under this sign are Ralph Emerson, Walt Whitman, Queen Victoria, Sir Conan Doyle, Sir Douglas Haig, and Douglas Fairbanks.

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Book Reviews

REVIEWED BY AEDENE MACGOWEN

ANIMISM AND SPIRITISM.—By Professor Ernest Bozzano. Translated by Stanley de Brath. 206 pages, bound in blue cloth, gold stamped 5s—4d. Published by Arthur H. Stockwell, Ltd., London.

This book was written in reply to M. Sudre's book, "Introduction à la Metapsychique Humaine."

M. Sudre is an anti-spiritist and ably represents his convictions as to spiritist phenomena, but Prof. Bozzano literally shreds his hypotheses to pieces upon facts which his years of research in this subject has given him. His keen analysis of M. Sudre's seemingly strong points show how easily the human mind can be lead astray.

Prof. Bozzano cites over and over again instances of phenomena which the purely scientific mind either ignores or tries to compromise upon.

As a noted English reviewer said: "We find a carefully considered analysis of 'classes of phenomena inexplicable by animistic theory,' in which a detailed evidential survey is carried out of specialized aspects of the scientific necessity of the Spiritualistic theory. Prof. Bozzano deals with every important phase of psychic phenomena with a scientific accuracy and analytical clarity that I have not seen equalled in many volumes of psychic literature which have passed through my hands. The chapters on 'Materializations' and 'Cross-Correspondences' are worthy of special mention and I do not hesitate to say that no student of psychic matters can afford to miss a careful study of these chapters if he wishes to permanently enrich his knowledge on these two all important aspects of psychic science."

This book cannot be too highly recommended.

THE LOST KEYS OF FREEMASONRY. By Manly P. Hall—100 pages, bound in full cloth. Price \$1.00.

This is a hand book of deep spiritual insight for the true Mason, a book that with each new reading reveals some profound hidden truth.

Only a man whose spiritual understanding is great could give in such simple words the complete mystery of the symbols and ceremonies used in a fraternity older than man can reckon.

Mr. Hall shows us plainly that Freemasonry is *not* a material thing, but a science evolved by the soul; that Freemasonry is *not* a "Creed or a Doctrine, but a great cosmic organization."

He awakens in the Mason and the non-Mason alike the urge to understand more about the why and wherefore of existence, the desire to live aright.

When a book stirs hidden depths in our natures, when the small inner voice within us responds to the message it brings, then that is the highest praise that can be given, because, it is from the soul and not the physical that such praise comes.

ANCIENT AND MODERN INITIATION.—by Max Heindel. 148 pages, beautifully bound in blue cloth, stamped in gold. \$1.50. For sale by the Rosicrucian Fellowship, Mt. Ecclesia, Oceanside, California.

The true inner meaning of the various rites and symbolisms attached to the ancient Altantean "Tabernacle in

the Wilderness" are beautifully explained, and give us a new interpretation of their rituals.

The progression from childlike ignorance to super-human knowledge is carried along in words that keep one reading until the book is finished.

In part two, Mr. Heindel explains "The Christian Mystic Initiation" and shows how ancient symbolism has fused into the modern Christian doctrines. He shows that in both the inner meaning is one and the same.

Through such chapters as, "The Annunciation and Immaculate Conception"; "Mystic Rite of Baptism"; "The Temptation"; "The Transfiguration"; "The Last Supper" and "The Footwashing"; "Gethsemane, the Garden of Grief"; "The Stigmata and the Crucifixion", we find a complete history and detailed description of how we may know ourselves and lead the true Life.

This is a book for students of the Mysteries and Comparative philosophy.

COSMIC VIBRATIONS—Llewellyn George. 213 pages. Bound in green cloth, price \$1.00. Llewellyn Publishing Co., Palms, Los Angeles, Calif.

This book gives a series of lessons showing students how to utilize the magic of alchemy to compound its elements and incorporate them into daily life. It is a treatise on astro-metaphysics, teaching lessons in healing, progress and achievement. It also contains many interesting astrological ideas on planetary vibrations for personal and business development. It is a storehouse of knowledge and spiritual helpfulness to those suffering from physical ailments due to wrong thinking or melancholic imaginings. Each chapter is complete in subject matter on metaphysical laws of health and success.

EGYPT LIVES LIKE THE SUN FOREVER—Emery Myers. 94 pages. Bound in blue cloth, gold stamped. Published by Austin Publishing Co., Los Angeles. \$1.00.

This book is an account of a trip of exploration and research in Egypt, made by the author, Emery Myers, who, for twenty years has been an indefatigable student of Egyptology. He is now an accepted authority on Egyptian Hieroglyphics, history and mythology. In this book he gives a complete account of his trip into the great Sahara desert in search of the "Seventh Oasis", during which he had many unusual experiences with Egyptian officials and Arab camel drivers. It is written in diary style and includes many details which might have been overlooked in a more pretentious effort. He discusses the Sacred Tarot, Astrology, Book of the Dead and Egypt's place in history only as one would who has been on the scene.

ROSCRICIAN MYSTERIES—Max Heindel. 198 pages cloth bound stamped in gold. \$1.50, postpaid. Published by the Rosicrucian Fellowship, Oceanside, Calif.

Next to the Cosmo-Conception this is one of the most valuable books published on Rosicrucian teachings. While the first is written for the student with time to devote to deep concentration, the Rosicrucian Mysteries is a book written for busy people who have little time, yet are eager for a knowledge of the Great Mystery of Life. It is a lucid and logical explanation of many perplexing problems. The language is simple and concise and the reader is not interrupted by involved technicalities. A few of the chap-

ters are: The Order of Rosicrucians; The Problems of Life and Its Solution; The Visible and the Invisible World; The Constitution of Man. It is an illuminating treatise on Life and Death, with a key to the heaven world. Written for people who want to know.

SPIRITUALISM IN MILWAUKEE

THE First Psychic Science Church, 2755 N. Third street, has closed the month of March with great success, due to the remarkable work of Rev. Mable Riffle, secretary of Camp Chesterfield. Each service the church was packed to capacity to hear Rev. Riffle's famed demonstrations of survival. Her messages were accurate and her lectures highly instructive. Her home is in Anderson Indiana.

The Woman's Club of this church held its monthly meeting in the home of its president Mrs. Ada Lillis. The lecture was given by Miss Ada Griesen.

The Young Peoples' Club also held its meeting at the home of its president, Mr. Otto B. Domm. After the business session during which plans were made for the celebration of its third anniversary the members played cards and bunco. A delightful lunch was served by the hostess.

For the benefit of the church a series of successful message seances were held by the mediums. Those helping in this capacity were: Mrs. Emma Voekel, Mrs. Elizabeth Bub, Mr. Lillis, Mrs. Ella Bauer, Rev. Mable Riffle and W.S.S.A. Missionary Irma Marth. The several direct voice seances held by Rev. Riffle were especially popular. Mrs. Murphy Lydy is to serve our church during May.

We wish to express our appreciation for the many letters we have received inclosing donations to this church. May the giver benefit in accordance.

William G. Lehman, Cor.

WEIRD WHISPERS WITHIN TWO WORLDS

(Continued from page 18)

and commented on many subjects. Through other instances of automatic writing, as well as through many mediums, we have proven survival. Many of these were from family spirits who have proved their identity and brought us information of which we knew nothing at all as for example the dates desired by the Government Bureau which were correct in every detail.

(Ed. Note. This series will be interspersed with travel experiences of the author. Next month's article will be "An Elephant Hunt in Ceylon."

"In the meditation of your private moments we draw nearer to God than man realizes."

"When men ask you where God is, you can answer, where Love is."

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A SEANCE AT HOLLYWOOD

AN interesting story is told in the "Sunday Express", London, of a seance held in a fully-lighted room in Hollywood in which the paper's film correspondent, and Lois Moran, the cinema star, took part. The table tapped out the name of a man the correspondent had known, and who had committed suicide less than a month previously. He said, "Nobody in the room could possibly have known about him, or that I had known him."

HELPFUL THOUGHTS

"You are not alone; you cannot be or act alone; and you choose your partners whether you will it or no."

"When a spirit passes into the unseen life it naturally gravitates toward those that have the same ideal."

"All progress in life consists of the ability one has to discriminate between good and evil."

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The 1932 Prayer

OUR Father who art in heaven, wholly be thy Nature our impelling power and guide, in all things; Thy kingdom come upon earth, Thy will be done upon earth Now, as it is in Thy heaven (Thy Vision and Desire) within All of Us. Give us this day our daily bread, our daily job, our increasing income, our *multiplied money*—Thy money—to each and every one of us.... Give us this day our Daily Job and our Government Daily Dole, to take the place of the Job when the job fails us.... Forgive us our trespasses as we forgive those who trespass against us.... national, international, individual. Lead us not into the temptation of increasing unemployment and cutting wages, but deliver us from every one of our seven or eight million jobless. And what we ask for ourselves we pray thee to do also for all the other nations of the world. For thine is the kingdom and the bread and the money, thine is the power, and the vote power, thine is the glory in and through all of Us, forever. So be it. Amen.

—*Nautilus Magazine.*

Emil Ludwig and Abraham Lincoln

EMIL Ludwig, the German historian of Napoleon, whose works, translated into many languages, have achieved a vast success, has also published a book on Abraham Lincoln.

A representative of the Chicago "Daily Tribune" has had an interview with Ludwig, who told him that during the composition of his book he maintained spiritual communication with the great "Emancipator". "I have loved Lincoln," he said, "for fifteen years, and after the book was written Lincoln seemed to live with me. He still comes to me frequently. I have no trouble in communicating with him."

Ancient Prophecy Revealed

A READER of the "Nottingham Guardian" sent to that paper a translation of an article in a Danish newspaper, which at any rate shows what able seers lived at Vismar, a city on the Island of Gotland, in the Baltic. A two hundred year old prophecy of the war has been found. The prophecy, which was written on parchment by a monk in the year 1701, is now kept in the Town Hall at Vismar. It is as follows: "Europe will, some day, when the seat of the Pope is vacant, meet with a fearful punishment. Seven nations will turn themselves against a bird with two heads. The bird will defend itself with wings and talons. A monarch, who always mounts his horse from the wrong side, shall be surrounded by a wall of foes. It will be a tough struggle against East and West, and the lives of many men shall be lost. War chariots

shall roll forward without horses, and fire dragons shall fly through the sky and spew fire and sulphur and destroy towns. Mankind will not listen to the foreboding of God, and He shall turn away from them. The war shall last three years and five months. Starvation and disease will follow. Bread will be controlled and distributed among the people. Men will be lurking at the bottom of the sea for their prey. The war will start when the corn is ripening in the fields, and reach its maximum pitch when the cherry trees are blooming for the third time. Peace will be obtained about Christmas."

+Light

The Question of Cremation

SIR Oliver Lodge asked Raymond at a sitting with Mrs. Osborne Leonard, "What about bodies that are burned?" Raymond, in reply, said: "We have terrible trouble sometimes over people who are cremated too soon; they shouldn't be cremated for seven days."

"But what if the body decays?" Sir Oliver asked.

"When it decays," Raymond answered, "the spirit is already out. If that much, (indicating a trifle), of spirit is left in the body it doesn't start mortifying. It is the action of the spirit on the body that keeps it from mortifying."

Feda, Mrs. Leonard's control, added that Raymond had seen a man going to be cremated two days after death and spirit-doctors had to be brought hurriedly to magnetise the spirit and help it out of the body. There was still a cord and it had to be severed rather quickly and it gave a little shock to the spirit."

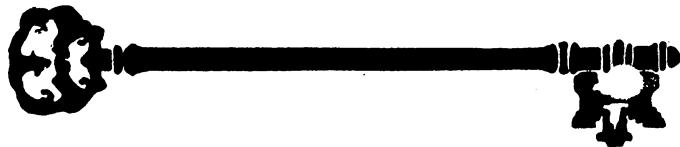
Professor Einstein Astonished

PROFESSOR Einstein is reported to have become deeply interested in the powers of a California psychic named Miss Gene Dennis, who, it is said, was described by Sir Arthur Conan Doyle as 'the eighth wonder of the world.' The New York correspondent of the "Daily Mail" reports that after an interview with Miss Dennis, Professor Einstein said "She told me things no one possibly could know. Things on which I have been working. She demonstrated to me that she has a power to do things I cannot at this time explain. I must talk to some of my associates about this. It was miraculous." The Professor is now on his way to Germany, says the correspondent, but he has started in California a furious discussion of his "amazing metamorphosis" from the purest of scientists into an encourager of psychic demonstrations.

H. P. B. and Spiritualism

ACCORDING to "World Theosophy", an interview, published in a newspaper in 1874, states that Madam Blavatsky declares that she converted her father to Spiritualism and herself obtained physical manifestations.

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

WILL A SECRETARY GO TO HEAVEN

Reprint from "Masonic Digest"

If a secretary writes a letter, it's too long.
 If she sends a postal, it's too short.
 If she doesn't send a notice, she's lazy.
 If she attends a committee meeting, she's butting in.
 If she stays away, she's a shirker.
 If she duns the members for dues, she's insulting.
 If she fails to collect the dues, she's slipping.
 If she asks for advice, she's incompetent.
 If she does not, she's bull-headed.
 If she writes her reports complete, they are too long.
 If she condenses them, they are incomplete.
 If she talks on a subject, she is trying to run things.
 If she remains quiet, she has lost interest in the meeting.
 "Ashes to ashes,
 Dust to dust,"
 If others won't do it
 The Secretary must.

(Note) This does not apply to men secretaries.

Spiritualist Church of Revelation

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

Study of Pastor and Spiritual Healer 516½ South Hill St.
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1726 Venice Blvd., Los Angeles, Calif.
 Mrs. Z. J. Allyn, Pastor Phone: RO. 3690

Private Trumpet Reading by appointment
 Circle work by Mrs. Fannie O'Bryan, associate Pastor.
 Phone: ROchester 8211.

Circles:
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 Thursday 2 to 4 P.M. and 8 P.M.

Healing Service Sunday at 7:30 P.M.
 Regular Sunday Service at 8 P.M.

EVERYBODY WELCOME

Thirty-seventh Annual Convention

THE California State Spiritualist Association will convene in its thirty-seventh annual convention Wednesday June 22nd, to June 26th, at the Central Spiritualist Church, 22nd and Union streets, Los Angeles, California. The business sessions will begin promptly at 9 a.m. each morning and continue until Saturday afternoon.

The evening religious services will feature the leading speakers, mediums and musicians in California Spiritualism, to which the public is cordially invited. The complete program will be announced at a later date.

The annual pre-convention social function will be held 6:45 p.m. Tuesday, June 21st, with a banquet followed by dancing at The Elite, formerly the Mary Louise, 2200 West Seventh street, Los Angeles. The occasion will be the most outstanding function of the year and the committee is planning carefully every detail to assure a successful event. There will be distinguished guests and special entertainers and music. The public is invited.

CHANGES NAME OF CHURCH

SINCE the demise of the late Rev. Mary C. Vlasek, formerly pastor-founder of the Progressive Society of Spiritualist Truth seekers, popularly known as The First Spiritualist Temple, the church has been tested severely. Notwithstanding, its faithful members have proven themselves and entertained a cheerful, hopeful spirit relative to the future. In order to facilitate finances and better transportation the members have decided to move into a new location, and at the same time completely change their vibration by a new name. Henceforth, the "Temple of Scientific Spiritualism" will be found on the C.S.S.A. register of churches in place of the First Spiritualist Temple. The new address will be announced later. In the meantime, they are holding regular services in their old location, 900 East 23rd street. The officers wish to report that they are optimistic about the change and look forward to a year replete with interesting activities.

Spiritualist Success Church

Cor. Cota and Garden Streets, Santa Barbara, California

SERVICES

Sunday, 7:30 P.M.—Lecture and Messages

Thursday, 2:00 P.M.—Healing Service, Lesson and Messages

Thursday, 7:30 P.M.—Healing and Messages

MRS. MARY E. ORR, Licentiate Minister

MRS. NELLIE CHAPMAN, Associate Minister

LOS ANGELES, CALIFORNIA

THE Merideth Spiritualist Church has been enjoying an increasing attendance at its services, and several new members have joined with us. We are planning a special "Old School Day's Party" on June 11th to which we extend a cordial invitation for our friends and coworkers to attend. There will be dancing.

—Correspondent

BELVEDERE GARDENS, CALIFORNIA

THE First Spiritualist Church of Belvedere Gardens, Los Angeles, conducted one of its most successful and impressive meetings of this season on Sunday, May 1st. Miss Idella McFarlin, secretary of the C.S.S.A. was with us and officially received into the membership of this church Katherine Mariott, formerly of the Community Spiritualist Church, Huntington Park. Mrs. Mariott was later installed as our church pastor. She has been serving us for several months and to her we owe much of the credit for the upbuilding of this center.

Mrs. Josephine Hutchinson and Jack Flemington delivered the messages.

Mrs. Minnie G. May, representing the Student Body of the C.S.S.A. school, was present and gave a short talk on school activities. Accompanied by several Lyceum students Mr. Flemington gave a demonstration of the work being done among the younger folks. A lovely violin solo honoring and welcoming our new pastor was given by Junior Nielson.

Following the church services a reception was given to our new pastor and guest workers, during which the ladies of the church served cake and coffee. The spacious auditorium was filled and every face shone with the peaceful vibration which prevailed. Mrs. Mariott has imbued us with new life and the spirit of fellowship and to her we extend a sincere welcome.

—Correspondent

"Sometimes it is very difficult for us to penetrate the aura of a medium. We are repulsed as if by an electric current."

"We may say we will help and guide you, but we have no right to dictate. We may impress you with our thought, but it is not Divine Wisdom."

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6100 Hollywood Boulevard

REV. MAE M. TAYLOR, PASTOR

Sunday services—
10:00 A.M.—Lyceum.
10:45 A.M.—Open Forum.
7:45 P.M.—Lecture and Spirit Radio. Messages by Rev. Mae Taylor.

Wednesday services—
2:00 P.M.—Open class lesson and test questions answered by the Pastor.
8:00 P.M.—Lesson and one hour public Messages given by the Pastor.

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

PASTORS STUDY 5558 HOLLYWOOD BLVD.
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STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,

Of "Spiritualistic Monthly," published monthly at Los Angeles, California for April 1, 1932.

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

1. That the names and addresses of the publisher, editor, managing editor, and business manager are: Publisher, Felicie O. Crossley, 2301 Miramar St., L. A.; Editor, Felicie O. Crossley, 2301 Miramar St., L. A.; Managing Editor, Felicie O. Crossley, 2301 Miramar St., L. A.; Business Manager, Felicie O. Crossley, 2301 Miramar St., L. A.

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

Felicie O. Crossley

(Signature of editor, publisher, business manager, or owner.)
Sworn to and subscribed before me this 1st day of April, 1932.

(SEAL)

Lora O. Edmunds
(My commission expires Mar. 12, 1934.)

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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 intrumentality, intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.

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

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

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

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