Grand Souvenir Book

World Centennial Celebration of Modern Spiritualism

FEDERATION OF SPIRITUAL CHURCHES AND ASSOCIATIONS, INC.
Headquarters: 611 Travis Building, San Antonio, Texas
Printed in the United States of America
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Our International Shrine</td>
<td>3</td>
</tr>
<tr>
<td>Dedication, Editors, Sponsorship</td>
<td>4</td>
</tr>
<tr>
<td>Hall of Fame of Modern Spiritualism</td>
<td>5-10</td>
</tr>
<tr>
<td>Official Souvenir</td>
<td>11</td>
</tr>
<tr>
<td>Birthplace of Modern Spiritualism</td>
<td>12</td>
</tr>
<tr>
<td>Fox Memorial Society</td>
<td>13</td>
</tr>
<tr>
<td>One Hundred Years of Modern Spiritualism</td>
<td>14-16</td>
</tr>
<tr>
<td>The “Rochester Rappings”</td>
<td>17-19</td>
</tr>
<tr>
<td>Historical Significance of Modern Spiritualism</td>
<td>20-22</td>
</tr>
<tr>
<td>World Spiritualism</td>
<td>23-26</td>
</tr>
<tr>
<td>Pillars of Federation</td>
<td>27-31</td>
</tr>
<tr>
<td>Living “Quotes”</td>
<td>32</td>
</tr>
<tr>
<td>Four Great Contests</td>
<td>33-42</td>
</tr>
<tr>
<td>Our Semi-Centennial Celebration</td>
<td>43-46</td>
</tr>
<tr>
<td>In Memoriam: Leah Fox Underhill</td>
<td>47-48</td>
</tr>
<tr>
<td>A Rose and a Poem</td>
<td>49</td>
</tr>
<tr>
<td>A Prayer</td>
<td>50</td>
</tr>
<tr>
<td>A Good Fighter</td>
<td>51</td>
</tr>
<tr>
<td>Morris Pratt Institute</td>
<td>52</td>
</tr>
<tr>
<td>Socrates: Modern Spiritualist</td>
<td>53</td>
</tr>
<tr>
<td>Tribute to Our Camps</td>
<td>54</td>
</tr>
<tr>
<td>Tribute to the American Indian</td>
<td>55</td>
</tr>
<tr>
<td>These Spiritualists!</td>
<td>56</td>
</tr>
<tr>
<td>Value of Psychic Phenomena</td>
<td>56</td>
</tr>
<tr>
<td>Our Little Workers</td>
<td>57</td>
</tr>
<tr>
<td>My Conviction</td>
<td>57</td>
</tr>
<tr>
<td>Spiritualism and Philanthropic Work</td>
<td>58</td>
</tr>
<tr>
<td>Picture Gallery of Modern Spiritualism</td>
<td>59-88</td>
</tr>
<tr>
<td>One Hundred Memorial Articles</td>
<td>89-189</td>
</tr>
<tr>
<td>Our Honorary Representatives</td>
<td>190</td>
</tr>
<tr>
<td>Memorials and Announcements</td>
<td>191-200</td>
</tr>
</tbody>
</table>

**SPIRIT BLESSINGS!**
OUR INTERNATIONAL SHRINE

At Rochester, New York, U.S.A.
... "the Spiritual Capital of the World"
The top picture is of The International Shrine of Modern Spiritualism at Rochester, New York, said to be the largest Spiritualist Church Edifice in the world.

Dr. B. F. Austin is presented in the center. He stands as the most famous of the many noted Workers of our Movement who served as Pastor at the Shrine.

The remaining print is that of the International Shrine Memorial which spires to the heavens from the dooryard of the Church, where it was unveiled on December 3, 1927. The monolithic obelisk was erected through contributions from Spiritualists the world over, pennies from the poor and many dollars from the generous donor Sir Arthur Conan Doyle. The enterprise was championed by Mercy E. Cadwallader, publisher of The Progressive Thinker.
**Dedication**

This GRAND SOUVENIR BOOK of the **World Centennial Celebration of Modern Spiritualism** is dedicated to our Spiritualist Ambassadors of Good-Will, of the past, present, and future, of this world and the next.

---

**Editors**

**Rev. J. Bertran Gerling:**
Editor

**Rev. Helene Gerling:**
Associate Editor

**Rev. Vernon R. Cummins:**
Honorary Editor

---

**Sponsorship**

The **World Centennial Celebration of Modern Spiritualism**, with its twenty-two days of sessions (July 4-25, 1948), at Rochester, New York; Toronto, Canada; Buffalo, New York; and its grand finale at Lily Dale, the largest Spiritualist Camp in the world, stands sponsored by the FEDERATION OF SPIRITUAL CHURCHES AND ASSOCIATIONS.
The HALL OF FAME OF MODERN SPIRITUALISM, fashioned after the Hall of Fame established for famous Americans at Columbia University in the City of New York, U.S.A., is . . .

. . . a Memorial Roll of Famous Spiritualist Workers who have contributed greatly to the advancement of Modern Spiritualism during its first century of World Enlightenment.

THE IDEA IS BORN . . .

"Artaban speaks!" a discarnate intelligence communicating under the pseudonym of Artaban projected "from out of spirit" the idea of establishing a Memorial to the WORKERS of Modern Spiritualism. Thus it evolved that a most propitious opportunity presented itself for just such an enterprise—the WORLD Centennial Celebration of Modern Spiritualism. . . . Our Hall of Fame was to be born!

FUNDAMENTALS . . .

A Hall of Fame for the WORLD of Modern Spiritualism—it must indeed be global in its representation. A Memorial Roll to be dedicated in the Centennial Birth-year of Our Movement—it must indeed begin with one hundred names. The task of building this Glorious Tribute—it must be given, so far as humanly possible, the full benefit of widespread authority and unprejudiced knowledge—it must preclude any possible charge of bias or of expression lacking in true world opinion sustained within the domain of Modern Spiritualism. Noble must be the scope of its tolerance. These things were fundamental!

HOW ESTABLISHED . . .

The system to be followed was simple. The Memorial Roll was to be compiled from Lists of Candidates submitted by members of a World Board of Selection, consisting of present-day Leaders of Our Movement. To fulfill this requirement, the President of every spiritualistic Association and the Editor of every current psychic Publication, the world over, which we were able to incorporate in our extensive files, were requested to serve on this World Board and submit names of their candidates to our WORLD Centennial Celebration Headquarters. As a guide for this work, the following principles were given:
1. All Candidates to be individuals “in spirit.”

2. Selection of Candidates to be from the entire WORLD of Modern Spiritualism.

3. Choice of Candidates to be based upon such individuals’ specific contributions to the advancement of Modern Spiritualism, directly or indirectly, as Demonstrators, Researchers, Organizers, Authors, and/or Propagandists.

Innumerable Lists of Candidates were thus received from places and people separated by the far flung oceans of the globe: stretching from Iceland to India, from New Zealand to the Scandinavian Countries. From these several hundreds of names, most of which were many times repeated, three Directors made the final compilation for the Memorial Roll of the Spiritualist Hall of Fame.

These three Directors were:

DR. NANDOR FODOR: Psychical Researcher, Lecturer, Author, whose greatest work is the Encyclopaedia of Psychic Science.

WILLIAM ELLIOT HAMMOND: One of the most beloved and well-versed Teachers and Inspirational Speakers in present-day Spiritualism.

REV. J. BERTRAN GERLING: Co-Founder, with his wife-companion Helene, of Universal Psychic Science, chairman of the WORLD Centennial Celebration of Modern Spiritualism, and President of the Fox Memorial Society.

Final decisions were made with perspective to the elements of geography and time, as well as to the extent and nature of service rendered toward Modern Spiritualism as a WORLD Movement. No claim is made that the Memorial Roll includes only the greatest of the vast army of those who have served Our Cause in these past one hundred years. Indeed, several hundreds of illustrious names could be added to the Roll—but selections had to be made, and were so made with integrity.

FOR THE FUTURE . . .

It is sincerely hoped that the HALL OF FAME OF MODERN SPIRITUALISM will be sustained as a permanent institution of Our Movement, that there will, in the near future, be published a worthy book which will present the pictures and biographies of all upon the Memorial Roll. It is further suggested that the Federation of Spiritual Churches and Associations appoint a Committee, once in each five years, to select five additional names to the Memorial Roll, at the rate of one addition each year, so long as Modern Spiritualism does live in its Service to Mankind.
Memorial Roll

ALEXANDER N. AKSAKOF
RUSSIA... Propagandist - Investigator - Author

CHARLES BAILEY
AUSTRALIA... Medium

SIR WILLIAM FLETCHER BARRETT
IRELAND... Investigator - Author

MARTHE BERAUD
(= Eva C - Mme. Waespe)
FRANCE... Medium

ERNEST BOZZANO
ITALY... Investigator - Author

STANLEY DE BRATH
ENGLAND... Investigator - Author

EMMA HARDINGE BRITTEN
U.S.A... Inspirational Speaker - Medium

PROF. J. RHODES BUCHANAN
U.S.A... Investigator - Author

DR. CHARLES ALBERT BURGESS
U.S.A... Spiritual Healer

WARREN CHASE
U.S.A... Minister - Author

FRANCES ANN CONANT
U.S.A... Medium

FLORENCE COOK
ENGLAND... Medium

OPHELIA CORRALES
COSTA RICA... Medium

DR. ALBERTO DE SOUSA COUTO
PORTUGAL... Propagandist

WILLIAM J. COLVILLE
U.S.A... Lecturer - Author - Teacher

MARGERY CRANDON
U.S.A... Medium

DR. W. J. CRAWFORD
ERIN... Investigator

SIR WILLIAM CROOKES
ENGLAND... Investigator - Author

MRS. JOHN H. CURRAN
U.S.A... Medium

JUDGE LUDVIG DAHL
NORWAY... Propagandist

ANDREW JACKSON DAVIS
U.S.A... Author - Medium - Teacher

MME. ELIZABETH D'ESPERANCE
ENGLAND... Medium

LEON DENNIS
FRANCE... Propagandist - Teacher - Author

WILLIAM DENTON
U.S.A... Investigator - Author
SIR ARTHUR CONAN DOYLE
ENGLAND . . . Propagandist - Author

BARON CARL DU PREL
GERMANY . . . Investigator

JUDGE JOHN WORTH EDMONDS
U.S.A . . . Propagandist

WILLIAM EGLINTON
ENGLAND . . . Medium

REV. JESSE BABCOCK FERGUSON
U.S.A . . . Minister - Propagandist

CAMILLE FLAMMARION
FRANCE . . . Investigator - Author - Propagandist

PROF. T. FUKURAI
JAPAN . . . Investigator

DR. GUSTAVE GELEY
FRANCE . . . Investigator - Author

KATHLEEN GOLIGHER
(Lady G. Donaldson)
IRELAND . . . Medium

DAVID GOW
ENGLAND . . . Author

REV. THOMAS GRIMSHAW
U.S.A . . . Minister - Teacher - Medium

AGNES NICHOLS (Mrs. Samuel) GUPPY
ENGLAND . . . Medium

JAN GUZYK
POLAND . . . Medium

DR. GLEN HAMILTON
CANADA . . . Investigator

PROF. ROBERT HARE
U.S.A . . . Investigator

JANE "Mater" HARRIS-ROBERTS
NEW ZEALAND . . . Medium - Propagandist

BARON LAZARUS DE PACZOLAY HELLENBACH
HUNGARY . . . Investigator - Author

DR. RICHARD HODGSON
ENGLAND . . . Investigator

DANIEL DOUGLAS HOME
ENGLAND . . . Medium

WILLIAM HOPE
ENGLAND . . . Medium

WILLIAM HOWITT
ENGLAND . . . Author

PROF. JAMES HERVEY HYSLOP
U.S.A . . . Investigator - Author

MOSES HULL
U.S.A . . . Teacher - Lecturer - Author

INDRIDE INDRIDASON
ICELAND . . . Medium

KATE FOX JENCKEN
U.S.A . . . Medium

MARGARETTA FOX KANE
U.S.A . . . Medium
<table>
<thead>
<tr>
<th>Name</th>
<th>Nationality</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allan Kardec</td>
<td>France</td>
<td>Medium, Author, Propagandist</td>
</tr>
<tr>
<td>J. M. Keen</td>
<td>Netherlands</td>
<td>Propagandist, Author</td>
</tr>
<tr>
<td>Franek Kluski</td>
<td>Poland</td>
<td>Medium</td>
</tr>
<tr>
<td>J. J. Morse</td>
<td>England</td>
<td>Medium, Lecturer</td>
</tr>
<tr>
<td>Rev. William Stainton Moses</td>
<td>England</td>
<td>Minister, Medium, Teacher, Author</td>
</tr>
<tr>
<td>Frederick W. H. Myers</td>
<td>England</td>
<td>Investigator, Author</td>
</tr>
<tr>
<td>Jonathan Koons</td>
<td>U.S.A</td>
<td>Medium, Propagandist</td>
</tr>
<tr>
<td>Dr. John Ballo Newbrough</td>
<td>U.S.A</td>
<td>Medium, Author</td>
</tr>
<tr>
<td>Sir Oliver Lodge</td>
<td>England</td>
<td>Investigator, Author</td>
</tr>
<tr>
<td>Cesare Lombroso</td>
<td>Italy</td>
<td>Investigator</td>
</tr>
<tr>
<td>Prof. James J. Mapes</td>
<td>U.S.A</td>
<td>Investigator</td>
</tr>
<tr>
<td>Cosme Marino</td>
<td>Argentina</td>
<td>Propagandist</td>
</tr>
<tr>
<td>Dr. Joseph Maxwell</td>
<td>France</td>
<td>Investigator, Author</td>
</tr>
<tr>
<td>James Hewatt McKenzie</td>
<td>England</td>
<td>Investigator, Propagandist</td>
</tr>
<tr>
<td>Jean Meyer</td>
<td>France</td>
<td>Investigator</td>
</tr>
<tr>
<td>Carlo Mirabelli</td>
<td>Brazil</td>
<td>Medium</td>
</tr>
<tr>
<td>Prof. Augustus de Morgan</td>
<td>England</td>
<td>Investigator, Author</td>
</tr>
<tr>
<td>Dr. Eugene Osty</td>
<td>France</td>
<td>Investigator, Author</td>
</tr>
<tr>
<td>Rev. George Vale Owen</td>
<td>England</td>
<td>Minister, Teacher, Author</td>
</tr>
<tr>
<td>Robert Dale Owen</td>
<td>U.S.A</td>
<td>Author, Propagandist</td>
</tr>
<tr>
<td>Eusapia Paladino</td>
<td>Italy</td>
<td>Medium</td>
</tr>
<tr>
<td>Dr. James M. Peebles</td>
<td>U.S.A</td>
<td>Minister, Teacher, Propagandist</td>
</tr>
<tr>
<td>Leonore E. Piper</td>
<td>U.S.A</td>
<td>Medium</td>
</tr>
<tr>
<td>Prof. Charles Richet</td>
<td>France</td>
<td>Investigator, Author</td>
</tr>
<tr>
<td>Prof. Augustus de Morgan</td>
<td>England</td>
<td>Investigator, Author</td>
</tr>
</tbody>
</table>
CORA L. V. RICHMOND  
U.S.A. . . . Inspirational Speaker - Healer - Medium

COL. E. A. A. D’AIGLUN ROCHAS  
FRANCE . . . Investigator - Author

EPES SARGENT  
U.S.A. . . . Investigator - Author

BARON A. SCHRENCK-NOTZING  
GERMANY . . . Investigator - Author

JESSE F. G. SHEPARD  
U.S.A. . . . Medium - Author

SHISHIR KUMAR GHOSH  
INDIA . . . Propagandist - Author

FRAU MARIA SILBERT  
AUSTRIA . . . Medium

JOHN SLATER  
U.S.A. . . . Medium

JOHN C. SLOAN  
ENGLAND . . . Medium

MLLE. HELENE SMITH  
SWITZERLAND . . . Medium

MINNIE MESERVE SOULE  
U.S.A. . . . Medium

WILLIAM T. STEAD  
ENGLAND . . . Propagandist - Author - Medium

REV. LEROY SUNDERLAND  
U.S.A. . . . Author - Propagandist

(MRS.) R. THOMPSON  
ENGLAND . . . Medium

MLLE. STANISLAWA TOMCZYK  
POLAND . . . Medium

HUDSON TUTTLE  
U.S.A. . . . Medium - Teacher - Author

LEAH FOX UNDERHILL  
U.S.A. . . . Medium

BARONESS ADELMA VAY  
HUNGARY . . . Medium - Authoress

MRS. A. W. (Margaret) VERRALL  
ENGLAND . . . Investigator - Medium

COUNT CESAR BAUDI DE VESME  
ITALY . . . Author - Investigator

DR. ALFRED RUSSEL WALLACE  
ENGLAND . . . Investigator - Propagandist

MARGARET (Maggie) WAITE  
U.S.A. . . . Medium

ETTA WRIEDT  
U.S.A. . . . Medium

PROF. JOHANN C. F. ZOLLNER  
GERMANY . . . Investigator - Author
OFFICIAL SOUVENIR

Mrs. Charles A. Kidder
Pasadena, California

Through the guiding Inspiration of our Spirit Friends there was fashioned the Official SOUVENIR of your WORLD Centennial Celebration of Modern Spiritualism. So it is that the Two Worlds stand joined together in this lovely creation of remembrance and promise-yet-to-come: "SPIRIT BLESSINGS."

From time immemorial, great events of human history have been commemorated through medalation. Thus, the Glorious Ideal, the embodiment of the "spirit" of the One Hundredth Birth-year Celebration of Our Movement is emblazoned in beauty and dignity upon a genuine die-cut MEDAL. This memento is convenient as a "pocket piece"—a keep-sake which you may have with you always—as a constant reminder of your Loved Ones, gone but ever close. The size of a silver half-dollar, our SOUVENIR is fashioned of finest quality oreide in bright finish, skillfully designed as pictured in the accompanying illustration.

(COPY)

CERTIFICATE OF ISSUANCE

Be It Known By These Presents:

THAT, the Special Gold Medal granted with this certificate is the first official SOUVENIR to be issued by the

WORLD CENTENNIAL CELEBRATION
OF
MODERN SPIRITUALISM

existing under sponsorship of the Federation of Spiritual Churches and Associations, Inc., and

THAT, said SOUVENIR is hereby bestowed upon

MRS. CHARLES A. KIDDER

in acknowledgment and appreciation of the generous patronage extended by said party to the Centennial Celebration Committee thereof.

Signed and sealed this 20th day of March, in the year 1947 A. D.

Rev. J. Bertran Gerling,
General Chairman

Rev. B. R. Hill,
"Federation" Secretary
This is the world-famed FOX COTTAGE as it appeared a very short time after the “raps that echoed ‘round the world” were first manifested upon its humble floors, walls, and ceilings. The sign over the door reads:

```
SPIRITUALISM
Originated March 31, 1848
IN THIS HOUSE
```

The Cottage was purchased by Benjamin F. Bartlett who had it moved to Lily Dale Spiritualist Camp, where it is now properly preserved and cared for.

Upon a lovely tablet mounted before the reconditioned cottage on its present site is inscribed the following dedication:

“Memorial to The Fox Family who lived in this cottage at the time Margaret and Katie Fox, aged 9 and 11 years, received the first proof of the continuity of life which was the beginning of Modern Spiritualism, March 31st, 1848. This cottage was bought and moved from Hydesville, N. Y., its original site, to Lily Dale, N. Y., in May 1916 by Benjamin F. Bartlett.”

For many years, during Camp Season, rapping phenomena similar to those manifested through the mediumship of the famous Fox Sisters are produced through the instrumentality of Flo Cottrell.
FOX MEMORIAL SOCIETY

On January 24, 1946, THE FOX MEMORIAL SOCIETY had its beginning—a spirit-inspired plan which holds within itself a seed of unity which will strengthen our great cause of Spiritualism.

THE FOX MEMORIAL SOCIETY plans include the following:

(1) Acquire and preserve relics of the Fox family, and establish a Memorial Exhibit thereof.

(2) Acquire, maintain, and protect the Fox Site at Hydesville, New York, now so badly neglected and desecrated, and erect and perpetuate thereon a World Spiritualist Shrine.

(3) Contribute annually to the maintenance fund of the Fox Cottage, now located at Lily Dale Spiritualist Camp.

OFFICERS:

Mrs. Mariam B. Pond, of Hudson, Ohio
Founder and Honorary President

Rev. J. Bertran Gerling, of Rochester, New York................President

Mrs. Laura S. Hicks, of Newark, New York...........First Vice-President

Mrs. Frances S. MacIntosh, of Rochester, New York
Second Vice-President

Miss Deborah Sanford, of Hudson, Ohio.........................Treasurer

Mr. Clarence Wells, of Clifton Springs, New York..............Secretary

Rev. Helene Gerling..................................................Secretary to the President

Fox Cottage Site — Ninety-ninth Anniversary of Modern Spiritualism
Modern Spiritualism is 100 years old. It was during the night of March 31st, 1848, that Katie Fox and her sister Margaret, of Hydeville, New York, established communication with a spirit-entity which was trying to convey a message from the spirit world.

But Spiritualism as a belief in survival of the spirit, and communication between mortal and immortal consciousness, is really founded on an event at the time of the Crucifixion, about 33 A.D. The apostle Saint Matthew recorded it in his 27th Chapter, verses 52 and 53 as follows... "And the graves were opened; and many (spirit) bodies of the saints which slept, arose and came out of the graves after His resurrection, and went into the holy city, and appeared unto many"... (The many, evidently means mediums). And this event was accompanied by the materialization of Jesus Christ after death, to Mary Magdalene, and to His disciples and other associates.

Then for 300 years, the early Christians (Jews and Gentiles) were Spiritualists, meeting in seances and receiving the benediction of the holy spirit until dogmatic religion took over, and the true spirit consciousness was distorted by the religion of flesh and blood; and brother began to fight brother over creeds, and still fights today. The dogmatic mind couldn’t differentiate between the materialization of the Spirit-body at Resurrection, and the flesh and blood body which according to the Bible can never enter Heaven, the latter body being only an earthly shell containing the spirit for the span of mortal life. Holy Communion isn’t of mortal body, but rather symbolizes the energy of the spirit which Spiritualists understand so well. Spirit-body when lowered to Earth vibrations, resembles flesh—but it isn’t mortal matter, as it can dematerialize at will by raising its vibration to spirit frequency. It was this Spirit-body of Christ that Mary Magdalene saw. And by this same law many Spiritualists have witnessed materializations of loved ones and spirit teachers.

From the year 325, up to 1848 Spiritualism played a silent part in history, being obscured because the public associated it with the Old Testament hauntings, witches, devils, and black magic of negative entities. Christian dogmas would not accept the idea of resurrection as applying to ordinary human beings—always associating it only with Christ because He was divine—and believing the Resurrection applied to His flesh and blood body and not to his spirit body only.
Persecution

Therefore, mediums for fifteen centuries were persecuted, tortured, and killed. Joan of Arc, a Spiritualist medium of high order was burned at the stake by minds ignorant of spirit truth. But now she has been sainted, an acknowledgment that mediumship is righteous. Saint Bernadette, another great medium, was saved because she reported her spirit guide as the Holy Mother. But whether it was the Holy Mother or some other beautiful spirit, or even Bernadette’s own grandmother, it was still Spiritualism. And years from now, the public will look back at many of the present day mediums, and give them respect. It was no wonder mediums did not publicize their psychic gifts until the 19th Century. As late as the 18th Century right here in America, a medium was executed in Massachusetts. Even the grandmother of Katie Fox, had she in her youth revealed a psychic gift, would have been killed for witchcraft.

Such were the minds of the orthodox of those days. While their dogmas would admit of the survival of the soul, there could be no contact between the living and the dead. A certain number of Christians believed that the dead were asleep until Judgment Day, when all mortals would be resurrected in new flesh bodies. Others believed the dead were in Purgatory or Heaven or Hell. Consequently, all spirit entities had to be devils unless they appeared in holy places, and then they were angels—never the spirits of mortals.

New Understanding

Thus, when the Hydesville phenomena presented the possibility of an ordinary peddler’s spirit communicating with the Fox sisters by a series of sound vibrations—the world responded with either belief or scorn, depending upon the attitude of the individual.

Old newspapers contain thousands of items on the Fox sisters. Scores of books have been written about them, the latest, entitled TIME IS KIND. Horace Greeley, the most enlightened newspaperman of those days, gave Spiritualism a break no modern newspaperman would dare to duplicate. Then in 1904 the skeleton of the peddler was unearthed underneath the Fox cottage as predicted. It was in a subcellar and not the main cellar as believed.

But Katie’s mediumship was stronger than her good judgment. The resulting fame weakened her human resistance to temptation; and she became the tool of those who were antagonistic to Spiritualism and who urged her to denounce herself. But she couldn’t denounce her real spirit friends who continued to manifest around her. Later when she retracted her retraction, the newspapers would not cooperate, preferring to let Spiritualism do its own convalescing.
A New Freedom

So it has been a long period of rehabilitation; the very same number of years it took early Christianity to prove itself to Rome. . . And now it is a healthy creature and ready to talk back to all those who have taken advantage of its weakness in the past. It can defend itself anywhere at any time. All it asks is freedom of speech. Then shall Spiritualism prove itself a safeguard against atomic warfare, because it is a kind of atomic energy of itself . . . the energy of everlasting life which dead dogma has failed to utilize for a world of peace.

*"Psychic Reporter"—Editor: SPIRIT WORLD*
THE “ROCHESTER RAPPINGS”  
... by Mariam Buckner Pond

“Rochester Rappings.” At the end of the year 1848 that term with its mysterious implications had echoed around the world.

In a modest home in Rochester, a thriving metropolis of western New York State, three young women, two of immature age, had become the subjects of excited and controversial discussion. Ghostly demonstrations were experienced nightly in their dwelling place: tremendous raps and other terrifying sounds were said to be interpreted as demands from the spirit world that the proof of survival after death be given forth to all the world. The home was that of Leah Fox Fish, a young matron who occupied the cottage with her daughter Elizabeth. Mrs. Fish earned their living by teaching music. She was an accomplished piano player. In the decade she had resided in Rochester, she had acquired a circle of close friends among very worthy people, friends who were now to prove their true and deep loyalty.

The now-famous rappings had begun in the early months of the year in Hydesville, New York, a rural settlement outside the canal town of Newark, some thirty miles east of Rochester. There, in the temporary home of John D. Fox, the unearthly sounds had first been heard and had culminated in intelligible interpretation on the night of March 31, 1848, when the alleged spirit of a murdered peddler spoke through the manifestation of spirit raps and gave the story of his violent death to a startled neighborhood.

Excitement rose high and the Fox family found itself the target of ridicule and threatened violence. John Fox was an elderly blacksmith who had settled in Wayne County to be near his only son and an elderly daughter, the wife of a prosperous farmer. Ardent Methodists, none of them felt any sympathy with the terrifying experience which had come to them and had thrust them into such a defensive position. They prayed for deliverance from what they felt was of evil origin: they wept at the loss of their simple, contented existence. And finally, they fled in terror to the nearby home of their son to pray unavailingly that the curse be lifted from them.

Their two younger daughters, Margaretta and Catherine, aged fourteen and twelve, were taken to the home of their eldest sister, Leah, in Rochester, in a vain effort to break the spell of this unwelcome demonstration. For in some way, unexplainable to them all, yet undeniably evident, the sounds were more forceful in the united presence of the two young girls. That fact had brought stern condemnation upon them and called forth tearful protests from the girls who soon lost their youthful enjoyment of those strange phenomena which had so disrupted their quiet lives. Unhappily, they denied the accusations that they knew how the raps were produced, reminding their accusers that neither of them had been present in the Hydesville cottage on the night when the greatest demonstration had been heard by the crowd assembled there.

Separating the family brought no hoped-for results: change of scene did not bring relief. The weird unearthly sounds followed them. The spirit demands were only strengthened: again and again came the
edict they so dreaded to hear—the Fox family had been chosen to give the message of hope to a fear-ridden world.

As the news of the strange demonstrations spread, privacy became a thing unknown to the unhappy Fox family. Disregarding the angry protests of her husband, Margaret Fox joined her daughters in Leah’s home. Her kindly presence brought comfort to that harassed household, but her ardent prayers went unanswered. Visitors and messages came from remote parts of the country and after months of unavailing resistance against their unseen tormentors, the sisters and their loyal mother sadly accepted the burden which had been laid upon them. Their own wills were broken. Stronger forces overruled them: resistance yielded to resignation and sad acceptance of their lot.

Demands on their time and strength increased as rapidly growing numbers of people clamored to hear and to test the strange phenomena. In November, 1849, acting upon the orders of the unseen forces, the Fox sisters consented to give a public demonstration. Corinthian Hall, Rochester’s largest public meeting place, was chosen. Leah and Margaretta were the representatives of the Fox family, for their mother had returned temporarily to her farm home and Catherine had been sent to stay for a short time with friends in nearby Auburn.

A small group of loyal Rochester friends, who dared to brave the ugly threats which were increasing, accompanied Leah and her young sister throughout the ordeal of the public appearances and were their unfailing supporters in the hard days which followed closely. More meetings were held as general interest widened. Special committees were chosen at these meetings from leading citizens who demanded that the stigma of unwelcome notoriety be lifted from their city’s name. Several tests were devised to disprove the claims of the Fox sisters’ followers. The pulpit and the press were loud and eloquent in the controversy which arose and spread rapidly throughout the nation. Noted among their staunch supporters in Rochester were Isaac and Amy Post and John Robinson, prominent Quakers. Isaac Post and his associate, George Willets, were druggists in the city, respected business men whose reputation of integrity was a bulwark of protection to the terrified young women who found themselves attacked from every side, assailed by accusations which ran the gamut from deliberate chicanery to actual witchcraft.

As the tests imposed upon the Fox sisters were met and the ugly accusations were disproved, their circle of firm supporters widened and the nucleus of organized Modern Spiritualism had come to recognizable being.

Driven from two homes as a result of the supernormal disturbances, Leah had finally acquired a cottage on Troup street which was to be their home until their departure for their residence in New York City. Until the beginning of 1852 the Troup street home was home, a loved and sheltered spot where the now-famous sisters and their patient mother could return for rest from the strange new life which stretched before them. Their field of activity had widened. Albany, Troy, New York City, Buffalo, Cleveland, and Cincinnati called and welcomed them. Believers in the New Faith multiplied by the hundreds: the Fox Sisters were hailed as the founders of a Great Cause.
The staunch supporters of the Rochester Circle, as it was called, begged the Fox Sisters to remain in their city, but the stronger pleas of their followers in New York City prevailed and that metropolis, with its thousands of believers in Modern Spiritualism, was chosen as a permanent place of residence. They left their Rochester friends tearfully, once more yielding to their directing forces.

Many years of accomplishment lay before them. Many thousands were to find a new and comforting belief because of their ability to be the channels through which a little-understood force could demonstrate. Their friends were to number the great and the near-great. But never were friends to mean more than those stalwart, fearless souls who stood protectively, shoulder to shoulder, in those first terrifying months of test and trial. Rochester was always called "home"; contact with the dear friends there was never broken. The Rochester Circle retained its identity for many years; a few of its first members remained to celebrate the fiftieth anniversary of its formation and had the joy of once again giving honor to the sisters who had made their start with them and with their help.

It is fitting and not altogether strange that the vicinity where organized Modern Spiritualism struggled for its early life should have a church building dedicated to the use of the Movement. The fine old building at the corner of Plymouth Avenue and Troup Street has been the meeting place for Spiritualists in that city and the surrounding country for many years. The best Lecturers and Mediums in the Movement have spoken from its pulpit. In its shaded dooryard stands the fine obelisk which was bought by contributions from Spiritualists throughout the world and whose dedication to the founders of the Movement in 1927 is a brilliant memory to those who were privileged to be present.

Troup Street, a century ago, was a fashionable section of the city and in its vicinity many of the aristocratic families of Old Rochester had their residences. Two of these fine old mansions are preserved as museums. To those sensitive to the aura of a place it is still a dignified and peaceful spot. Something benign and calm lingers there and marks it as a special place. The spirit of the past still hovers there protectively, with blessings for those who come with understanding and humility.

* Historical Director and Consultant of the WORLD CENTENNIAL CELEBRATION OF MODERN SPIRITUALISM; Founder of the FOX MEMORIAL SOCIETY; Author of TIME IS KIND.
It is a privilege to contribute an expression of appreciation of the significance of the Modern Spiritualist movement in the life and history of mankind. But it is a privilege that overwhelms one with a sense of entire inability to measure up to the tremendous import of this great upsurge of the spirit of man in an age of almost crushing materialism.

No pen can portray the power of this mighty interest in its impact upon the mass consciousness of the world. Whether it can be asserted confidently that the Councils of Divine Providence, with an eye watchful and solicitous of the spiritual welfare of the human family, engineered the strange behavior of the Fox sisters in Hydesville in 1848, may be a moot question. So far as one may judge of such transcendental matters, it has the appearance of having been so engineered. If one were to seek the high design back of such a maneuver, it could, without undue forcing of the point, be laid to the work of the Spiritual Hierarchy of the world, for the motive of releasing at a critical juncture in the soul life of mankind a force that would save that life from being warped out of all true relation to verity and even hopelessly crushed under the overall weight of deadening materialistic ideology, that was captivating and enthralling the mind of Western humanity.

The crisis was fearfully precarious for the future welfare of the race. After some fifteen centuries of the enslavement of the Occidental mind under the remorseless power of ecclesiastical religion, entrenched in sovereignty even over the civil power of states, the advance of science and the dawn of modern objective interest broke the most severe of the chains of mental bondage and, in part at least, opened the doors to freedom of thought. Leaping forth from age-long restriction, the freed mind swept with full ardor and enthusiasm into the realm of empirical and positivist science. The world of nature and of life was made to yield up its laws and its secrets. Reaction of the utmost violence swept the inquiring mind away from religious obsession into the world of objective phenomena, where the very springs of life itself were sought with increasing promise of success. Ideology perforce swung away from spiritual levels and regions to the mechanistic side of life. The physical body of reality, so to say, became the center of world interest, the soul falling farther and farther from the central focus of vital concern. Spiritual science stood in grave danger of being lost in the entrancing interests of material science. Philosophy faced the imminent danger of being reformulated to see life as governed and motivated from the outside, under the pressure of new knowledge of physical forces. Man stood in grim peril of being regulated and dominated by things and machines and the false evaluation of their place and function in life. The spiritual soul of the West was close to the brink of being ousted from its rightful place of headship in the life of the individual and the world. Mankind could lose its inner guidance of the divine spirit. A century or two of such benightedness could wreak havoc in the happiness and progress of the race. One can well believe that the Spiritual Guardians of humanity exerted themselves to avert such a catastrophe. They broke through the interval of vibration rate that separates human from celestial conscious-
ness with a message that would bring again to mortal man the certain knowledge that the immortal spirit, the king of life, is not the evanescent product of a material body to perish with its dissolution.

The full importance of this revelation for historical man has not been seen in its solid significance or given its due weight in the counsels of religion and philosophy. It is, and at all times must be, the keystone of the structure of human culture. The uncertainty or failure of the knowledge that a divine part of man survives the disintegration of the mortal part is the greatest destroyer of culture in all the domain of mental influence. Civilization depends upon the self-restraint of individual action sufficient to stabilize orderly society. Self-discipline can spring or rest on no other motive than the aims and desires of a conscious being to escape the penalties of past ignorant action and to reap the happier fruits of past rectitude. Without the assured knowledge or at least the firm conviction that life will endure into the future, following bodily death, such aims and desires can never gain the strength to enforce individual righteousness. Philosophy has sought, but never found, any rational motive for self-control and moral conduct in lieu of the prospect or the inner intuition of the continued existence of the spirit of man in another world. Indeed, morality can only have the most tentative and wavering bases in the reasoning mind if there is wanting entire certitude of the soul’s survival. Were death utterly to blot out life, the door is open wide for chaos to come tumbling into the home of the mind. Bereft of assurance of further existence, a mind becomes at once the prey to the logic of opportunism. There is nothing in sight to controvert the instinctive argument that one might as well give free rein to every whim and desire and take a full fling at life’s cruder satisfactions. Without future life in another world, there can be no reckoning of earthly accounts. Immorality promises a brighter primrose path, if death is the end. No competent logic can be found to support the heavy demands of moral uprightness if the soul is done with life when the body drops away.

Knowledge of the soul’s survival, then, is the rock foundation of all social morality. It is the supreme moral force in human life. Religion was from the start the growth of a cultus of the highest conceivable spiritual values, springing from and based on this one fundamental assurance. The high esoteric religions of old built up their ceremonial practices in very definite relation to the possibility of keeping open the communication between the two worlds of the soul’s life, its contacts with the world in body and out of body. Religions were inherently spiritualistic in the days of their greatest power. Unquestionably the great debate as to how God dictated the Sacred Scriptures to “holy men of old” is resolvable only by the formula of spirit communication from highly evolved former humans, risen to divine status of knowledge and wisdom, to sensitives of adequate receptivity. The amazing revelation of highest cosmic truth and light transmitted through the brain of the illiterate Andrew Jackson Davis, to mention but one instance among many, is a fairly close modern approximation of such divine dictation.

One Century of Spiritualism now closes; another opens. Peering into the future, it is thrilling to speculate how far the movement will be successful in storming the formidable ramparts of materialistic in-
terest and stolid ignorance. What will the second hundred years bring forth? To what degree of benignant service to the soul of man will the exalting message of Spiritualism open the way! With a hundred years' start, the opportunity would seem to be limitless. The opportunity carries a stern challenge to its proponents. Orthodox religion has proved recalcitrant to Spiritualism and recreant to its own basic Spiritualistic motivations. Spiritualism is regarded in orthodox circles as heresy. To put a volume in a few words, it now becomes necessary for the Spiritualist movement to reorient its own position in relation to orthodoxy. Spiritualism has remained too closely linked with fundamentalist religionism. It has blindly continued to support a religion that is at the same time hostile to it. It must hasten to disassociate itself from this alliance and learn to stand on its own feet, which it can plant solidly upon the fundamental of the ancient esoteric spiritual truth. The light of revealing new scholarship is now at hand to enable it to make a complete reinterpretation of the Scriptures, which will restore Christianity to its original foundations. The second century may well devote its efforts to this consummation.
Science, pure science, has attained world selfhood: its true exponents labor for all; its benefits are for humanity-at-large. Art, particularly in music, literature, and color and line, has long since overflowed the barriers of nations to uplift the heart and intellect of man in harmonious accord. Socially, modern transportation, radio, and the cinema have made peoples of once distant places of the earth neighbors. Following a second devastation of mighty conflict, leaders among men again seek to build political and economic co-operation throughout the world.

So it is that in nearly all phases of life save religion, humanity has made definite and worthwhile strides towards solidarity through unification. But here, in the religions of men, which is the basic fibre of human culture as manifest in “the things of the soul,” the pattern is one of chaos and discord, woven all too clearly upon the loom of intolerance. Yet, even in this sphere of life, there are the beginnings.

Growth of Modern Spiritualism

History records the efforts of some religious groups to spread the faith through the power of the sword and the agencies of fear, and others through missionary activities substantiated by political and economic pressures. But down through the centuries little effort has been made to propagate any one religion through service and understanding—until the advent of Modern Spiritualism! In this relatively young movement it is found that its one mighty core doctrine of demonstrated survival has traveled to the widely separated regions of the globe, and is now supported by those of divergent religious backgrounds. This it has accomplished not by power prestige, which it has neither sought nor attained, but through the strength of its spiritual truth which is fundamental to religion itself.

It is true that Modern Spiritualism is not a majority movement in any one nation, and in many countries it is yet in its infancy. Yet its seeds have been spread and planted in the good soil of nearly all the nations of men from Iceland to India and Australia, from America to England and the Philippines. And these seeds are taking root: in their slow, solid growth are seen “signs of the times.”

World-Wide Influence

In the signs made manifest by the widespread understanding and ever-increasing support of Modern Spiritualism by groups expanding throughout the civilized nations of the earth, there is revealed one inevitable attainment, high and noble: WORLD SPIRITUALISM! Not that Modern Spiritualism shall conquer; nay, it shall penetrate! TRUTH MUST ATTAIN!

WORLD SPIRITUALISM? It moves not in the direction that Modern Spiritualism is to dominate the religion of man. Rather, its present progress is toward a single WORLD-UNITED Spiritualist Organiza-
tion. With this development accomplished, Modern Spiritualism will take its rightful place on Earth.

Evidence of Growing Unity

What are the specific signs which indicate the march of our movement to an organized, unified WORLD SPIRITUALISM? The most important of these indications is to be seen in the fact that individual Spiritualists the world over are becoming more and more aware of the great international expanse of their Movement. They are entering into the knowledge that Modern Spiritualism is truly important not only because of the glory which it demonstrates, but by the very bulk and weight of its ever-increasing development everywhere.

Not only is this increased influence a matter of larger numbers of people directly affiliated with the Movement, but the undeniable effect for good of spiritualistic demonstrations and teachings upon the populace of the world; the psychic element is not only fast becoming of common place acceptance, it is becoming an integral part of orthodox science and an expanding factor in the arts. These two elements are evidenced in the studies of Extra Sensory Perception and allied subjects in innumerable institutions of higher learning, as well as in the scripts of radio, stage, screen, and press. In short, there is a very definite spiritualistic coloring that has become a part of the thinking of the great masses of humanity, in positions high and low, and this coloring increases in every land as the light of civilization grows brighter.

Of greater and more definite import is that the signs indicative of the coming of WORLD SPIRITUALISM are evidenced within the corporeal structure of the Movement itself. Take heed to what is going on, as it were, in the present development of the international organization of Modern Spiritualism.

Federation Spirite Internationale

In 1911 the International Council of Spiritualists was organized at Geneva, but due to World War I the enterprise was short lived.

Following the cessation of belligerencies, a new attempt for an international organization of Modern Spiritualism was made in London. Here the representatives of twelve nations were present. In 1922 at Liege, Belgium, the organization adopted a constitution and established the permanent headquarters of the International Spiritualist Federation in Paris, France. Tri-annual sessions or Congresses convened at Paris, London, The Hague, Barcelona, and Glasgow. Strong organizational headway was established, but again, this time because of the second world catastrophe, activities were suspended.

Preliminaries for the re-establishment of the International Spiritualist Federation were started in July of 1947 at Bournemouth, England. These meetings, held under the auspices of the Spiritualists’ National Union, were attended by several internationally known Spiritualist Leaders, among whom were: A. H. L. Vigurs, John Stewart, E. W. Oaten, and Hannen Swaffer, of England; Rev. Mrs. Gaulton-Bishop and Dr. McKeen Reid, of Canada; Mme. Saint Clair and M. Andre Dumas, of France; Mme. Freund, of Austria; Mr. and Mrs. L. Lloyd, of the Union of South Africa; and Mr. and Mrs. Rolf Carlson, of Swe-
Concilium Sanctum Mundi

Another very important organization working toward the development of WORLD SPIRITUALISM is the World Spiritual Congress. At its meeting held in Brussels, August, 1946, the Congress adopted a SPIRITUAL CHARTER OF HUMANITY, undoubtedly the first of its kind in the world.

The Congress is founded upon broad lines of spiritual culture, seeking to build strength through UNITY with which to stem the devastating flood of materialism and to place civilization upon a sure foundation of spiritual truth. Thus it is the larger, the universal expanse of Modern Spiritualism that is emphasized by the Congress which has not closed its door upon other denominations sympathetic to its Cause. As set forth in its constitution, the Congress consists of the “affiliation of all churches, denominations, organizations, and institutions of learning, which have as their aim the study of the problems of Religion, Philosophy, Science, Sociology, and the Arts, in their spiritual aspects.”

The international business sessions of the Congress are held annually under direction of its governing body, called the Supreme Council. In July of 1947 the meeting convened in Paris, France. Among its officers are Mgr. John van Ryswyk, president; Maitre Fr. Wittemans, general secretary; and M. Henri Regnault, director of the French section.

Confederacion Espirita Pan-Americana

A great international organization laboring toward WORLD SPIRITUALISM is the Pan-American Confederation of Spiritualism, with its headquarters now located in Buenos Aires, Argentina. With the Confederation there is no one fixed place of headquarters, which moves to the seat of the particular country wherein is held its Triennial Congress. In 1949 this is to be in Brazil.

Though formed recently, the Confederation gives promise of a strong and constructive body. It has well-established and powerful member organizations in just about every country in South America, and includes others in Mexico and Puerto Rico. Thus the Confederation UNITES nearly all Spiritualist Societies throughout the length and breadth of the Western Hemisphere south of the Rio Grande into one mighty organization for mutual benefit each to the other, and all for the advancement of Spiritualism-at-Large.

Of all the international Spiritualist organizations of the world, the Confederation alone has its official organ, a splendid twelve-page printed magazine. Jose S. Fernandez is president and Luis Di Cristoforo Postligioni is secretary general.

Federation of Spiritual Churches and Associations

In the United States of America and Canada there is a Spiritualist Federation, the membership of which consists of some three hundred
individual legally established church societies, educational institutions, healing groups, clubs, rest homes, publishing houses, and associations (parent-bodies). This Federation of Spiritual Churches and Associations is in organization for the purpose of building UNITY: unity for the protection of the members of the Spiritualist Ministry, and unity for the protection of the Movement-at-Large.

In the matter of protecting members of the Spiritualist Ministry, the Federation guarantees the Certified Workers of all affiliated groups FREE legal counsel. This is provided thus: The Association by whom the individual is certified contributes one half of legal costs in cases brought before the lower or municipal courts and Federation pays the remaining half. Where appeal of the case is necessary or advisable, Federation provides the entire cost of such appeal. To date, Federation has backed up several cases where members of the Spiritualist Ministry were arrested and brought into court for practicing their Religious Calling. EVERY SUCH CASE HAS BEEN WON, bringing complete exoneration to each Worker so involved.

In the procedure of protecting our Movement-at-Large, Federation fights all adverse propaganda such as unfair and vicious attacks made against the Religion of Spiritualism in the public press as well as derogatory comments and ridicule broadcast over the air waves. Several such abuses and restrictions of Religious Liberty have been successfully handled, resulting in apologetic promises “to offend no more” coming from large publishers, radio broadcast companies and program sponsors.

As a direct contribution to the stimulation of constructive propaganda, Federation endeavors to build good-will not only within the Spiritualist Movement per se, but in the “public mind” as well. The WORLD Centennial Celebration of Modern Spiritualism is sponsored to this end.

The Federation, while only five years old, is one of the fastest growing and most powerful of international Spiritualist organizations in the entire Movement, building WORLD SPIRITUALISM. This body has an annual business convention at which its governmental council officers are elected. Serving in 1947 are: Rev. V. R. Cummins, president; Rev. Bert L. Welch, vice-president; and Rev. Mae A. Baxter, secretary-general.

Conclusion

All of these “signs of the times” point to this inevitable eventuality: one powerful, unified organization of WORLD SPIRITUALISM. It behooves all true Spiritualist Workers and Societies to labor hard and sincerely in order to hasten the day of this attainment.

As the first one hundred years of Modern Spiritualism has spread the Cause of demonstrated survival to nearly all places on earth, great and small, and has given unto its followers and Ministry the strength to demand and fight for the Rights of Religious Freedom, so the second century of our Movement will witness the establishment of a truly glorious manifestation of UNITY in WORLD SPIRITUALISM.
PILLARS OF FEDERATION

All institutions rest upon the works of individuals. So it is that one often hears of the pillars of the church, referring to those particular persons who carry the greater weight of labors and services made to and by the institution itself, people who shoulder the responsibilities, as it were, of the group and by whose special efforts the actual duties of organizational existence and operation are executed.

FEDERATION, too, has its pillars. But let us not forget that the strength of the F.S.C., like that of all good and worthy institutions, is built not only upon the achievements of its executives, but upon the works of the “rank and file” of its worthy laborers. Such supporters are legion, and though their names never be hailed in triumphant praise, they are as “the salt of the earth” without which the real life and vitality of FEDERATION would be assigned to death. Thus, while here are penned glowing and sincere words of our F.S.C. officers and trustees, past and present, we also must have the vision to see the unwritten words of tribute here dedicated to the non-official workers, the sturdy foundation stones, by whom the pillars of FEDERATION are truly supported, and so held upright.

REV. ANTHONY CAMARDO

“Tony” Camardo has many virtues, but there is one high quality which he possesses that so overshadows all others that the one word which is most apt to characterize him is FRIENDLY. His great and good work is a true embodiment of friendliness, which reaches out to folks and makes them want to listen to the Voice of Spirit that works through him. Rev. Anthony Camardo was elected to the FEDERATION Supreme Council at the Chicago Convention of 1946. The Illinois Unit of the F.S.C. chose Brother Tony its President in 1947, but he labors in unselfish service not only for the Unit and for FEDERATION, but for our entire Movement-at-Large. Rev. Anthony Camardo is the President-Founder of the LIBERAL PSYCHIC SCIENCE CENTRE Association.

REV. VERNON R. CUMMINS

Rev. Vernon R. Cummins, requested by Rev. Welch of CHIMES, fashioned a plan for the building of a federation of all U.S.A. organizations promulgating the truth of Inter-World Communication. Result: FEDERATION was born at Bloomington, Illinois, April, 1944. Our first Convention was held at Joplin, Missouri, in October, 1944. The original By-Laws, drawn up by Brother Cummins, were adopted at this time and FEDERATION’S Supreme Council was set into immediate action. Rev. Cummins, one of our “Three Fathers,” became its first
President and he has more or less charted its great course from an infant group to its present status as one of the largest, most powerful, and most active spiritualistic organizations in the world. The unquestioned success of FEDERATION is, in large measure, a reflection of our ASTUTE (the word!) Leader.

Rev. Vernon R. Cummins is life-President of the TEXAS SPIRITUAL CHRISTIAN SYNOD and co-pastor (with his good companion, Evelyn) of the FIRST SPIRITUAL CHRISTIAN CHURCH OF SAN ANTONIO.

REV. LIONEL P. EVERMAN
The Spiritualists of Nebraska have much to be proud of in the Leadership of Rev. Lionel P. Everman. When this good gentleman was arrested for the violation of the so-called “fortune-telling law” he could have pleaded guilty, paid a small fine, and gone on his way in silence and without publicity, as so many before him have done. But Rev. Everman’s character and honor, as well as his devotion to the Religion of Spirit, impelled him to fight for Our Cause. Consequently he appealed his case to the District Court, where he was acquitted and completely exonerated in a very important precedent-establishing case that will stand for all time as a sign-post along the legal highway to Religious Freedom. Appointed to the F.S.C. Supreme Council by your President to fill the unexpired term of the late Dr. Carl H. Pierce, Brother Everman will go down in the history of Modern Spiritualism and FEDERATION as a man who was not afraid to fight for his Religion. COURAGEOUS is the word for Everman.

REV. J. BERTRAN GERLING
ELECTRIC is the word for Rev. J. Bertran Gerling, chairman of our WORLD CENTENNIAL CELEBRATION OF MODERN SPIRITUALISM. Calling New York his “home,” Brother Gerling is such an adept Spiritualist that he is “at home” anywhere he may be. A Master of Psychology and a Psychic Instrument of rare ability, Rev. Gerling reflects with ideal credit the training of the MORRIS PRATT INSTITUTE, Spiritualism’s Seminary at Whitewater, Wisconsin, where he was an honor student. Appointed at Chicago in 1946 as chairman of the Centennial Celebration Committee, Brother John manifested so much real insight, drive, and ability that he reached our Supreme Council in 1947 by the acclamation route. “By their fruits ye shall know them.”

Rev. J. Bertran Gerling, president of the FOX MEMORIAL SOCIETY, and his wife-companion Helene are the co-founders of the UNIVERSAL PSYCHIC SCIENCE ASSOCIATION.
REV. ERNEST GLEASON

CONSTANT is the word for Rev. Ernest Gleason of Michigan, who served a one year term on the FEDERATION Supreme Council. Always trying to promote clean Spiritualism, constantly boosting in thought, word, and deed all efforts towards Harmony and Progress in Our Movement, Rev. Gleason stands as a glowing example to all others who WISH TO DO THEIR PART. Never missing a FEDERATION Meeting since its inception, Brother Gleason was a member of the essential EDUCATION COMMITTEE. He was the first member of the President’s Cabinet, an Honorary Advisory Council to the President which is composed of those who have served on the Supreme Council.

REV. A. MAE BAXTER GRUNER

The distinction of being “the first lady” to grace our FEDERATION Supreme Council goes to the Rev. A. Mae Baxter Gruner of Escondido, California. This honor was bestowed on Rev. “Mae” by the San Antonio Convention in 1947 and later in the Supreme Council meeting she was elected Secretary-Treasurer. Having had much and varied successful experience in many important positions of trust in Our Movement, such, for example, as President of HARMONY GROVE SPIRITUALIST CAMP, California, Sister Mae is best summed up, as it were, in the one word CAPABLE!

REV. THORO HARRIS

Rev. Thoro Harris of Arkansas gave his support and active thought to FEDERATION from its very beginning. He drew a one year term on our Supreme Council at the Joplin Convention in 1944 and served with fidelity and honor. Brother Harris, a deep and clear thinker, may best be described as STUDIOUS!

Inspired by Higher Forces to compose music, to fill churches with the sweetness and harmony that lifts the hearts of his tried and tired fellow men, Thoro Harris is a gentleman of few spoken words, but his spiritual glory is reflected in the many “words to music” in SONGS OF THE SUMMERLAND.
REV. B. R. HILL

"I am a young Spiritualist minister and if I can help unify Our Movement through FEDERATION, I want to do so," said Rev. "Billy" Hill in 1944. **REAL** is the word that best describes this Missouri boy who brings a powerful evangelical note to Modern Spiritualism and who has risen through sheer genius to the positions of honor and acclaim which he now holds. Brother Hill was on our Supreme Council from 1944 until 1947, during which time he held the office of Secretary-Treasurer. He has for several years been President of the WELLS SPIRITUALIST CAMP (Kansas) and in April 1947 was appointed Leader of the Missouri Unit of the F.S.C. As long as there is a "Billy" Hill, there will be Spiritualism and FEDERATION.

REV. FLOYD HUMBLE

One of the original "Three Fathers" of FEDERATION, Rev. Floyd Humble is characterized by the word **VITAL**! Here is a young man possessed of a most fertile brain that is ever active and capable of enlightening inspiration and rapid decision. "I'll go anywhere for an organization meeting of FEDERATION," proclaimed Rev. Humble before the F.S.C. was formed, and in this same enlivened manner he has done just about that, preaching and teaching Unity under Our Banner. Brother Humble served on our FEDERATION Supreme Council from 1944 until 1947 and was Vice-President during that period. Rev. Floyd Humble is the founder of the CHURCH OF THE SPIRITUALIST Association.

REV. FRED JORDAN

There is much to be said of this Leader in the Religion of Spirit. Rev. Fred Jordan, who has given so many years in service to his Country, recently retired as Lt. Cmdr. of the United States Navy. As President of the INTERNATIONAL GENERAL ASSEMBLY OF SPIRITUALISTS and pastor of two Churches in Virginia, he still covers a great deal of territory. Having favored FEDERATION from the moment its ideal was first presented to him, Rev. Jordan was elected by acclamation to our Supreme Council at the Chicago Convention of 1946. A former Navy boxing champion and a fighter through the years for his Country, and for Spiritualism, Brother Jordan is best described by the word **STRONG**!
DR. CARL H. PIERCE

Catching the FEDERATION “fever” immediately the idea was suggested in the fall of 1943, Dr. Carl H. Pierce (now passed to the Next Life) became the “St. Paul” in the unifying of Our Movement. Though his home was at Mt. Vernon, New York, the doctor traveled criss-cross over our great nation, preaching, yea, exhorting to all the absolute necessity of a united front for Our Cause. As much at ease with the college professor as with the man in the street, Brother Pierce was fearless, tireless, and a living example of “applied truth.” He served on the Supreme Council of FEDERATION from its inception until his transition in February, 1947, and he held the indispensable position of PUBLIC RELATIONS COUNSEL. For Dr. Pierce, the word is STEADFAST! He founded THE SPIRITUAL SCIENCE MOTHER CHURCH (Association).

REV. BERT L. WELCH

Rev. Bert L. Welch of California is one of the “Three Fathers” of FEDERATION. It was because of his request that the plan for FEDERATION was drawn up by Rev. Cummins. This plan was first published in CHIMES, a magazine published and edited by Rev. Welch. Drawing a three-year Supreme Council term at Joplin in 1944, Brother Welch was chosen Vice-President at San Antonio in 1947. Because of his constant drive, good spirit, and the spiritual qualities of his splendid work, GRAND is the word for Rev. Welch.

(Note: All tributes above expressed were written by our FEDERATION President, Rev. Vernon R. Cummins, save his own, which was contributed by the editor.)
"Here is World Spiritualism, 1948! . . . selected by Rev. Helene Gerling, Secretary.

USA . . . BISHOP HORTON PIERCE:
"... the case of several mediums who had been attacked in Missouri, one of them a medium in good standing in her community for 35 years. She is over eighty years of age. FEDERATION is naturally defending them all, whether of our member churches or not."

CZECHOSLOVAKIA . . . B. ANTHONY: Editor PSYCHICKA REVUE
"Our 'House de Spirites,' the labor of many years, has been destroyed, bombed out. . . . We are working as hard as ever. . . ."

UNION OF SOUTH AFRICA . . . ELIZABETH FORD
"... A few weeks ago I received a letter from the clerk of the Presbyterian Church berating me for the minister of the said Church for not preaching the true Gospel, and requesting me to give up Spiritualism, burn all books on the subject, and to cast away 'Satan' . . ."

URUGUAY . . . RICARDO LAVICKA
"I am glad to inform you that public lectures will be performed for the World Celebration in Montevideo."

EGYPT . . . DR. ANWAR HANNA
"You of America and England have so much in Spiritualism, we of Egypt so little, so very little. . . ."

MOMBASA . . . KAIKOBAD ARDESHIR
"... I do not care whether people laugh, scorn, or ridicule me, and rest assured it is freely showered. . . ."

NETHERLANDS . . . K. A. van D. BURGH: NEDERLANDSCHE FEDERATIE VAN SPIRITUALISTEN
"All our books disappeared in German hands for their funeral pyres."

MOROCCO . . . CHARLES ALBERT ELAZAR
"I am the only Spiritualist still upstanding in Tangier. . . . Persecution has been the lot of our brethren who are still in prisons or camps. . . ."

INDIA . . . C. KAWASJEE: INDIAN SPIRITUALIST SOCIETY
"V. D. RISHI, B.A., LL.B., our founder, has published many books on the subject of Modern Spiritualism in Marathi, Hindu, and English."

ANWIASCO, WEST AFRICA . . . NYAMIKEH KOJOE
"I send you a thousand kisses of praise. Command me to my work in Spiritualism, Honored Brother and Teacher, and with love in my heart, I obey."

ICELAND . . . JON AUDUNS:
"... the National Church of Iceland, including about ninety percent of the population, has long ago adopted a very friendly position towards Spiritualism. . . ."

NIGERIA . . . SILAS EZZE ONOH
"... I am spreading the news. . . ."

USA . . . MARIAM POND: FOX MEMORIAL SOCIETY
"I came from the convention appalled by the ignorance of the members regarding the Fox Family."
The World Celebration of Modern Spiritualism sponsored Four Great Spiritualist Contests throughout the entire world, seeking a fine and fitting Hymn, Essay, Motto, and Poem for Our Cause.

Thousands of BULLETINS given entirely to the official announcement of these Contests and containing the rules and regulations thereof were mailed directly to nearly every Spiritualist organization on the face of the earth. Also almost all of the outstanding popular Psychic Publications throughout the world cooperated by advertising the unusual event in their columns.

Capable and honest Judges were appointed to examine every single entry and to select the one in each of the four categories which, in their opinions, was held to be the finest and most fitting. In these Contests there were no awards of monetary measure . . . each winner receiving a Prize of International Acclaim as his/her entry appears upon the pages of our GRAND SOUVENIR BOOK, where it will live not only in the immortal Archives of Our Movement, but, it is believed, in the hearts of all true Spiritualists forever.

Hundreds of entries were received. By far the great majority were from the English speaking nations of the world. This was the natural result of the rule which required that all entries be submitted in English, a condition necessitated by the limited facilities for translation at the disposal of the Judges.

To all those individuals of true sportsmanship and good-will who submitted their works in these Four Great Spiritualist Contests, the officials, the members of the various committees of the World Centennial Celebration of Modern Spiritualism, as well as the Judges of the Contests, extend their whole hearted appreciation . . . and to the winners, HAPPY CONGRATULATIONS!
Miss Audrey Ann Farr of Hollywood, California, is an active artist of screen, stage, and radio. She has been interested in both the study and demonstration of the phenomena of Modern Spiritualism since childhood. Her psychic faculties are keenly developed and she gives excellent promise to the future, not only as an artist, but as a Medium as well.
UPWARD, LOYAL WORKERS!

BY AUDREY ANN FARR

(To the Music of "Onward, Christian Soldiers" by Sir Arthur Sullivan)

Up-ward, loyal work-ers!
Climbing to the Light,
Raise the Cause of Spirit,
Build-ing in the right.

Like a might-y bless-ing,
Sounds the voice of love:
For our dead are speaking,
Coming from a-bove.

Chorus:
Up-ward, loyal work-ers!
Climb-ing to the Light,
Raise the Cause of Spir-it,
Build-ing in the right.

2 On-ward, brother build-ers!
Time will not be long;
Lift your hearts from bond-age,
Singing Free-dom’s song:

Though by death di-vid-ed,
None are kept a-part;
Spiritual Communion
Mends the bro-ken heart.

Chorus: . . .

3 For-ward, Spirit Lead-ers!
Calling o’er Death’s door,
With the voice of knowl-ege
Speak-ing out before.

Truth, thy noble glo-ry,
Lifts a-bove the earth,
Teaching unto all men
Their immortal worth.

Chorus: . . .
ENGLISH EDITOR HONORED
—WINNER IN ESSAY CONTEST

Why Spiritualism Was Born, the prize winning essay, was submitted by ERNEST THOMPSON, editor of Two Worlds, the “Leading Spiritualist Weekly”, published at Manchester, England. Brother Thompson is a staunch advocate of Education for our Ministry, a fighter for clean Spiritualism, and a tireless propagandist for Our Cause.

Judges for Essay Contest

Rev. Fred E. Clark
Chairman

Josephine Mary Stein
All of Rochester, New York

Rev. Ella Thomas

Prize

The prize in this contest is

The essay will be a

The name of the winner and the

All of Rochester, New York
WHY MODERN SPIRITUALISM WAS BORN
Prize Winning Essay

... ERNEST THOMPSON

The study of history is not merely of academic or passing interest, but of great importance as a guide to leadership, and to the future development of any movement or system of society. The reason for this is that the past contains the future, just as the future must be the outcome of the efforts of the past.

The events of the past tend to create trends in history which follow well defined laws of development, which if intelligently interpreted in a dialectical way will indicate to the student, the organizer or leader, what trends and developments will naturally arise in the future. In addition to this, as problems tend to repeat themselves, the lessons of the past, both successes and failures, should be born in mind. Such study, however, can never be final, for new and unforeseen elements are always arising and direction of policy must constantly be adjusted and changed in harmony with any new factors which may arise from time to time.

HOW HISTORY UNFOLDS

What is the nature of these changes which occur in history and what laws of development do they follow? How can we interpret them so that they will be of the utmost value in determining our future activities? At any given time or period in the history of a movement or society we find that a certain system, philosophy, or creed dominates.

In the 19th Century the religious life of Britain was dominated by Orthodox Christianity, which undoubtedly had an important and beneficial influence over the people. But all things, including religions, are in a constant state of motion and change and unless the prevailing leadership adapts itself to these changes, it will tend to lag behind and be in a state of contradiction with the more advanced forces of society.

In studying these changes, we note that all things are also interdependent upon each other. The future of the church for instance was bound up with economic developments, state policy, education, and the biological researches of a gentleman called Charles Darwin. When we examine any given historical situation more closely, we also discover that there are always numerous contradictions which create the dynamic of progress. For instance the idea of Darwin's "Evolution" was a serious contradiction to many of the orthodox beliefs.

DECLINE OF THE CHURCH

Again we note in history that as time passes, these contradictions tend to develop into a struggle between the various groups holding opposing points of view, the result of which brings about an entirely new situation. This was true in the case of the great battles between
the protagonists of Evolution and Religion which resulted in the ultimate triumph of Materialism.

Such fundamental changes usually take place in a relatively abrupt manner. Wars are testing times in which weaknesses are revealed and the process of change accelerated. The Great War of 1914-18 was a crisis which not only shook social institutions but also religion. This was most marked in Russia where the church collapsed completely. In Britain the church lost its former spiritual leadership, but a new revelation, Modern Spiritualism, increased its membership.

When we come to consider the History of Spiritualism, one question naturally arises. Having regard to the fact that there have been psychic manifestations throughout the whole of history, why is it that Modern Spiritualism had to wait until the middle of the nineteenth century? The sudden development of Spiritualism in 1848 was dependent upon many other social developments, but chiefly upon certain gradual changes which had been taking place for some time in the lives of the people.

THE DYNAMIC OF SPIRITUALISM

During the previous one hundred years, modern industry had been slowly establishing itself, but labour had to be recruited from agriculture. This labour was illiterate, and in order that workers could understand the processes of manufacture, education was essential. In the nineteenth century, schools were built, scientific knowledge rapidly developed, the "Age of Reason" had dawned but the searching light of reason slowly disintegrated the fabric of creedalism as the contradictions between orthodox doctrines and scientific knowledge developed. Moreover, this new knowledge was something which everyone could possess, and was therefore the basis of democracy.

The mental dictatorship of orthodoxy was consequently threatened. Religion based on authority, which up to this point in history had been a very necessary and progressive spiritual influence, was now doomed, as education revealed its contradictions with reality. With the decline of orthodox leadership, a new situation arose in which there was a great need for a new spiritual leadership. In order to accommodate the spiritual needs of the rising generations it was necessary that the new revelation should be essentially rational and offer no contradictions to scientific facts.

Ghostly phenomena, the basis of all previous religions, were of course not new, but a rational interpretation of them by ordinary people was now possible for the first time in history. The intelligent understanding of psychic phenomena now became the dynamic for establishing the new spiritual revelation which society needed.

DECLINE, DECAY, REACTION AND DEATH

Meanwhile the orthodox church, instead of moving with the times and following nature's laws of adaptation, in order to survive, began to experience the fate of all social movements; decline, decay, reaction and death. It opposed the new scientific knowledge upon which Materialism flourished, and its influence over the masses declined.
It had already the seeds of decay within, for it had in fact already become entirely materialistic in practice, thus developing a critical internal contradiction to its own spiritual theories. It had served its day! Nature, however, always supplants the old with the new. Psychical phenomena, as ancient as life itself, could NOW BE GIVEN A NEW interpretation in the light of reason and science, and new philosophical and religious implications could NOW be derived from them, by the common people, and form the basis of a scientific and democratic religion for a scientific and democratic people, and not, as in the past, by a priestly monopoly which had formed the basis of orthodoxy's religious and mental dictatorship.

As Spiritualism developed, orthodoxy became reactionary, and bitterly opposed and attacked every attempt of the NEW MOVEMENT to propagate its truths.

PSYCHICAL PHENOMENA INVESTIGATED

Within a few years, following the Hydesville incident in America in 1848, psychical investigations were being conducted in all the chief industrial countries in the civilized part of the world. Wherever the phenomena engaged the attention of intelligent people, codes were invented, spirit messages were written down, analyzed and studied; a procedure which had not been possible to ordinary working class people in the previous century.

Spiritualism did not start in the upper circles of society but in the homes of working class people, and for that reason it became a democratic religion.

Around the firesides of working men and women mediums were discovered, communication with the spirit world established, and proof of the survival of men beyond the grave became a reality and no longer a belief.

Soon the profound religious implications became clear, and around these mediums grew the Spiritualist Churches of the Twentieth Century.
Anonymous Winner

The Motto selected by the Committee of Judges was submitted by a person unknown. A number of other entries were also sent in by the same individual. The letter enclosed with the entries stated that the writer wished to remain “Anonymous,” and was so signed. The cancellation postmark on the envelope read, “TORONTO, CANADA.”

Judges:

Alice M. Richards, Chairman
Hon. Mary M. Dreaver
James McPherson
C. Rhodes

All of Auckland, New Zealand
Divinity

... by R. S. Corbett

Poetry Contest Winner

R. S. Corbett is founder and president of the Ravenswood Spiritualist Society, a splendid progressive organization of Altrinham, Cheshire, England. He stands as an outstanding Worker of World Spiritualism and labors unselfishly for the advancement and harmony of the Movement-at-Large. The Society, established in 1933, sets forth this organizational principle: "Ravenswood is not conducted for the personal or private gain of individuals. Its funds are devoted solely to the furtherance of the truths of Spiritualism and the progress of the Society."

The strong, powerful poem which was selected from innumerable entries was specially composed by Brother Corbett for the World Centennial Celebration of Modern Spiritualism.

Judges:

REV. GLEN ARGOE, Chairman, New York City

REV. EDWARD LESTER THORNE, New York City

REV. ALICE WELLSTOOD TINDALL, Washington, D. C.
ETERNAL life, love and power, God's spirit in man,
A true part of that Being, lives thus for a span,
Encased in flesh garment of wondrous design,
Some great phase to express of a plan that's divine.

This divine essence of life, supreme—eternal,
Heart and soul of creation, its source supernal,
Each spark of Divine Life, each one greater than suns,
Must return to its source, sublime impluse beckons.

God's vast purpose of being imparted its fire
Animation to matter, God's all-wise desire,
Mighty progress is forged, through trials self-created,
That God's glory, spirit, be thus sublimated.

Superstition and priest-craft must cease to exist,
God's truth always prevailing, its facts will persist,
Till wise reason dictates and guides our conclusions,
To ban soul enslavement, and man-made delusions.

Man knows well that wise spirits, now God-like and great,
Progress as they assist him, to rise from this state,
Divine truth, wisdom, teaching, through spirit commune,
Flood his life's work with great light,-with God's will attune.
THE SEMI-CENTENNIAL
OF
MODERN SPIRITUALISM
1848-1898

The U. S. A. Celebration of the Semi-Centennial of Our Movement, like The WORLD Centennial Celebration of Modern Spiritualism, was centered at Rochester, New York. The "Flour City," as Rochester was then called, was chosen in both instances because it was the metropolis nearest to the actual birthplace of scientific inter-world communication which originated at the Fox Cottage at Hydesville and because it was here, in old Corinthian Hall, that the Rochester Rappings were heard at the first organized public demonstration of controlled Mediumship by the famous Fox Sisters. Today, Rochester is known as the "Flower City," because of its large number of beautifully landscaped homes and thousands of acres of highly cultivated parks... "all filled with flowers, so colorful and gay". Among the "over two hundred" pilgrims visiting Rochester for the celebration services were the following Pioneer workers of Our Cause: Dr. S. A. Armstrong... Wm. H. Bach and wife, Evilena... Mercy E. Cadwallader... J. E. Davis... B. B. Hill and wife... Moses Hull... Clara Johnson... George Kates... Mrs. Z. B. Kates... Dr. James M. Peebles... Josie Post... Willet Post... Mrs. J. W. van Auken.

During the program which lasted several days Mercy E. Cadwallader, publisher and editor of the PROGRESSIVE THINKER, dedicated a special service to the Fox Sisters and their marvelous Mediumship, presenting, as a memorial token, the lovely wreath of ferns and flowers pictured above.

An important part of the historical event was an exhibit of hundreds of various items such as spirit pictures and writings on slates, photographs, apports, and the like, presented by William H. Bach and his wife, Evilena.

Another feature of this Semi-Centennial Celebration of the advent of Modern Spiritualism was an ESSAY CONTEST, the winning entry of which is reproduced here in abridged form.
First Prize Essay

AT OUR SEMI-CENTENNIAL ANNIVERSARY

THE EFFECT OF SPIRITUALIST TEACHINGS

... by G. F. GREEN*

If the influence of an idea upon Humanity were always commensurate with its intrinsic importance and scope—in other words, if the Harvest were always proportioned to the quality of the Seed sown—our task in tracing the probable effect of Spiritualism in the world would be an easier one.

But, as, in the material world, the goodness of the soil, light, and moisture, are as essential as good Seed; so, in the moral world, the preparation of men's minds, and favoring outward influences, are as essential as the intrinsic goodness of the Idea.

The idea of a Future Life has been in the world for centuries, but the seed has fallen for the most part upon "stony ground". Where it has taken root it has undoubtedly brought forth some fruit but the extent of the harvest cannot be ascertained for the tares which are not withered.

It may here be premised that we shall not seek to forcast the effects of Spiritualism beyond the proximate future. This is the only problem, a solution of which can be either possible or profitable to finite beings. If we took the ground that Truth is mighty and must prevail, it would only be necessary to prove Spiritualism to be true, and imagine an Utopia in which it should flourish, and our task would then be completed. ... But the conditions being all imaginary, such an attempt should rather be embodied in the form of poetry than prose.

The effect of Spiritualism upon Morality and Religion must depend on the condition in which it finds them. If Utility be accepted as the basis of morals, it is obvious that Spiritualism opens up a wider view of it than taken by the disciples of the Benthamite school.

If, on the other hand, a correct code of morals can only be arrived at by a special revelation, Spiritualism is the Science which recognizes, expounds, and harmonizes all Revelations. In either case it is of paramount importance in its relation to Morals and Religion.

Our religion includes a belief in both methods of arriving at knowledge—Revelation and Science. A truth is often apprehended before it is comprehended. It is felt by a species of intuition, before it is explained and proved by Science. We do not wish to exalt Intuition

* For a complete printing, see PSYCHIC OBSERVER, July 25, 1947
at the expense of Science. The one is our beacon light, the other our compass and guide through the darkness.

Spiritualism recognizes Revelation: but it does not recognize an infallible Revelation: for two reasons—the necessary fallibility of the human medium, and the possible fallibility of the Revelator.

There are Christian Spiritualists, it is true, who believe in the Divine character of the Scripture Revelation, as coming from an infallible source through infallibly-inspired channels, but such is part of their Christianity, and not of their Spiritualism.

The Science of Spiritualism by itself (and this cannot be too well remembered) proves nothing but the sole doctrine of a Future Life. Upon all other subjects the teachings of the Spirits are various and often conflicting. We are left to sift the truth from the error in all cases.

It needs but little reflection, we think, to show us that a complete Revelation of God's will to man is an impossibility: for it would presuppose the capacity in man to comprehend it. And so also the revelation of any higher truths than those we are accustomed to, must be a gradual one; and it is a natural supposition in conformity with all experience of Law, that to be intelligible to us they should come through the medium of minds only a little in advance of our own.

From the foregoing it will be gathered that we do not look to Spiritualism for any influence upon Morality or Religion from the revelation of any altogether new and startling truths. We look rather to the gradual growth, and increased vitality, of the belief in a future life—to the consequent widening and enlarging of our ideal of happiness, which is undoubtedly the actual basis of all morality.

To sum up—the good effect of Spiritualism upon Morality is all comprised in the additional incentive it offers us to seek out for ourselves the true path. At first, no doubt, many will be led away by the notion that advanced Spirits can supply us with a new and infallible code, but bearing in mind the ascertained law of spirit-communication that “like seeks like,” that only those Spirits in sympathy with us can hold direct intercourse we cannot reasonably encourage such a hope.

The standard of morality can only advance with our knowledge of God's Laws. The idea of an infallible code of morals is rather calculated to hinder than promote true progress in those who believe it—for it precludes the exercise of charity.

Our perception of the best manner of living is, and ever will be, far beyond our practice—but our perception can never attain to the Absolute. Science, not dogma, is the great promoter of morality if
rightly understood, for it discovers and expounds God's laws, and Morality is the art of conforming our lives to them.

What will be the influence of Spiritualism upon Religion? Religion is too apt to be regarded as the intellectual belief of certain dogma about God's nature and attributes; or the knowledge of his designs and intentions toward his creatures. A true belief is held to be the only pass-word to salvation; or works founded upon a true belief.

But what if man, an erring and finite creature, is unable to see God's message in humanly transmitted dogmas?

What if the report of his intentions seems but a system of human theories, and partial truth?

Is all religion therefore impossible to him?

We answer—No! True religion demands none of these things. It demands of every man that he should worship only his highest ideal—that he should seek after Truth and practice Charity. The conditions of salvation are nowhere distinctly laid down, for they are imperfectly known even in the Spirit-world.

Like Christ's gospel, then, Spiritualism is good tidings. The tidings are good whether they be accepted or rejected; but we will rejoice in the belief that the time will never come when it will exert any but an indirect influence upon Religious creeds—or supplant conscience—the true basis of Religion—by authority, though that authority were supported by a host of Angels.
IN MEMORIAM

LEAH FOX UNDERHILL

NOVEMBER 1, 1890

(Abridged from a booklet by J. Jay Watson—now in the collection of Fox Family Relics in the possession of Mariam Buckner Pond.)

The recent transition of this world-renowned and noble woman to a higher, holier, and happier state of existence is an event of more than ordinary significance. She was the oldest of the famous Fox sisters, through whose mediumship the marvelous manifestations of Spirit return caused the most intense interest and inquiry, not only in America, but throughout the civilized world. The simple announcement of Mrs. Underhill's death may well remind us all to pause and reflect. Innumerable memories of the many bitter trials and sorrows to which the Fox family were subjected during the early period of their strange and eventful experiences, came unbidden and must strike a chord of sympathy in the heart of every unprejudiced human soul.

Under the honest but searching scrutiny . . . of hundreds of men and women of that period, the Fox sisters passed through various trying ordeals, abundantly proving their honesty of purpose, and causing many of their learned and skeptical investigators to become firm believers and defenders of the new light and the new dispensation.

From the PRAYER at the Funeral Obsequies:*  
O, our Father! while human hearts are grieving, while shadow, pain, and sorrow lie darkly upon so many assembled here tonight, yet through all our night of sorrow the great bright stars are shining, and there is a silvery radiance that glides through the darkness, and rests where we are. We thank thee, that we know thou didst give a little child to the earth. We thank thee for the love that sustained and sheltered her, for the love that nourished and developed her; and thank thee for the maidenhood and womanhood; for the love in the wife and the mother; for the daughter; for the sister; for the friend. And, O, our Father, now that this friend is gone from weariness; gone from the storms of the world that lash every hill; gone from the turbulent ocean of sorrow, whose murmuring was always
in her ears; now that she stands in the clear and cloudless light, O Father! for the life and the liberty and the peace and the happiness which she has found; for the work she has done which brings the light of blessed truth to those who sat in darkness; for the beautiful dispensation of immortal life that she was strong to bring, and her steadfast unswerving to keep before the eyes of the world: for all this we thank thee, O Spirit of Truth! . . .

O God! we thank thee that in those days, when the light which she helped to bring was seen by multitudes instead of a few, that in those days when she stood firmly by this beautiful truth which she felt, and knew, and lived, day by day—for this strength, for this loyalty, for this purity and honesty of purpose in the woman, in the medium, for all this, O God of love and God of truth, we thank thee.

From the DISCOURSE:

Oh, Friends, between you and the beautiful home where the birds are not asleep, between you and the beautiful Beyond where all the flowers are in bloom, there is a curtain hanging; would that you could draw it aside. You cannot, but angels’ fingers will do this for you if you are only willing. And so, friends, shall we say Good-night? No, let us change it: Good-night is the stem of the rose that pains our fingers as we hold it, but, lo, upon this stem uplifted is the rose, and that rose is the Good-morning for our friend. . . . For the dear ones who have made the light of the home . . . when the night of this mourning seems deepest and darkest, we only say, look up and think of her where she is at rest and at peace, and then say—“Death is swallowed up in victory.”

Editor’s Note: The cut accompanying this article is of the famous book, “The Missing Link of Modern Spiritualism”, written by “Leah Underhill, of the Fox Family”. The book, now long out of print, is regarded as of highest historical value and is beyond doubt one of the most interesting and worthy contributions to the literature of Our Movement.

Officiated by: Helen J. T. Brigham
A ROSE
AND
A POEM

... Cathie's fourteenth birthday.
She was still an immature girl, quiet and reserved, slender almost to a point of fraility. Her face, in repose, held something of the austerity of her father's face, having nothing of the rosy vivacity of Leah, and of Margareta whose brown eyes sparkled as merrily as Kate's deep grey ones looked seriously on the changing scene. Kate's face lighted up at the sight of the gifts heaped about her place at the breakfast table on her birthday morning, and she thanked them shyly, one by one, as the gifts were opened. A single pink rose lay on an envelope addressed in Maggie's handwriting. Kate smiled as she opened it and read the sweet message so carefully inscribed on the lace-edged sheet of paper within.

“To my sister Kate:
I present thee a rose, Kate.
A rose I present unto thee.
I know it is sweet and 'tis pretty;
Then wilt thou accept it of me?
'Tis fresh from the stem where 'twas blooming
And filled all with nectar and dew.
Its fragrance, how sweet and perfuming.
Its blushes remind one of you.

From your sister,
Maggie
Cleveland, June 6, 1851"

Kate's lovely eyes filled with tears. "Oh, thank you, dear Maggie. That's my very nicest present!" She looked shyly at the others smiling at her. "I hope you don't mind my saying that. You are all very kind to me."

(From TIME IS KIND—by Mariam Buckner Pond)
FROM THE SPIRIT WORLD

By "Walter"

NOVEMBER 13, 1926

A PRAYER

Masoeht Hanson

Thou all powerful—Thou whom all nations call God—Divine power of the Universe whose laws must be obeyed, reveal unto us the deep and secret things. To Whom there is no darkness, lead us into light. Give to our loved ones the power to be near us and watch over us. Teach every man that he is divine and that his greatness shall not perish. Teach us to be cheerful, to be kind. Humble our spirit. Teach us that whosoever of you would be chiefest shall be servant of all. Teach us real values that we may not enslave our spirit. Help us and give us courage to record our visions and spiritual happenings upon the tables, that we may leave behind us records of spiritual value. Be with us in times of need, that, when death shall come to us, may it be like the opening of a door. Let there be no shadow of fear nor sense of mystery to daunt the spirit. Teach us how wonderful is death and at that time when we gaze into the rays of the sun which is setting, may the rising on the morrow be a certainty, an assurance—not a hope.

MARGERY CRANDON, famous Boston Medium, was the central figure of the widely discussed and highly debated psychic investigations conducted by the Scientific American Committee in the twenties. She stands as one of the most outstanding of modern-day Mediums through whom innumerable types of physical phenomena were produced. The alleged spirit of Walter Stinson, Margery's brother and psychic collaborator, extended the above prayer from the Other Side of Life.
Modern Spiritualism is pre-eminently an educational movement. We have abandoned the idea of being saved vicariously through the merits and suffering of others.

Nature has implanted within us Infinite Possibilities, and launching us out on the great sea of life, figuratively speaking, says: 'Go out into the world. Make something of yourself!' Ours is the privilege either of meeting death as bankrupt souls, mental and spiritual paupers, or as souls rich in mental and spiritual attainments. Which shall it be? Spiritualism is a religion that consists of doing good and acting honestly towards one another; a religion, not of forms and ceremonies, nor of long prayers and longer faces, but a religion of kindness, justice, and good works; a religion that will make life brighter and more livable, and will bring back smiles to the lips and happiness to the souls of all who understand and live up to its highest teaching."

"His was the good fight!" ... for the EDUCATION of Our Workers. Our Centennial Celebration pays high tribute to Rev. Thomas Grimshaw, who always preferred to be just plain Tom Grimshaw, as being truly representative of all our progressive "old time workers". The contributions of these "Good Fighters" to Our Cause stands as immeasurable in their real worth and true nobility.

* From the Spiritualist Manual
Modern Spiritualism in its centennial year is a Movement without an Educational Centre worthy to be called such. This, in the studied opinions of many of our Leading Workers, stands as an indictment of the past and a challenge to the future. Until our Movement has a properly established and sustained Seminary, or such institute of learning by whatever name, whereat its Ministry may receive an adequate educational training preparatory to the public presentation of our Science, Philosophy, and Religion, there can be little hope of a successful organization or expansion of our Work.

One of the noblest enterprises of Modern Spiritualism was the foundation and operation of the MORRIS PRATT INSTITUTE at Whitewater, Wisconsin, U. S. A. The following quotations are taken from an M. P. I. Booklet:

“Morris Pratt Institute owes its origin and present existence to the munificence of the late Morris Pratt. Guided by direction which came to him by invisible intelligences, he believed, he accumulated a small fortune, and as a memento of his gratitude, he erected the institute building. . . .

“It was Morris Pratt’s conviction, growing out of experience, that there should be a school under the auspices of Spiritualism, which should be free from the religious prejudices and misconceptions that dominate the present institutions of learning. To make the ideal a reality, he deeded the entire building with the land upon which it stands, free from all incumbrances, to seven well known and reliable Spiritualists, as trustees of the property.

“As it now stands the entire structure is heated by steam, lighted by electricity, and provided with hot and cold water, baths, and other modern improvements.”

Room and board at the Institute were available at reasonable rates.

A Two-Year Diploma Course was provided. Some of the subjects included in the curriculum were Grammar and Composition, American and English Literature, Oratory and Lecture Building, General History, Parliamentary Law, General Science and Philosophy, Psychology, Philosophy of Spiritualism, Mediumship: Its Laws and Development. The Seance Work was conducted in the “little white chamber” on the third floor.

Recreation was provided in the Social Hall under direction of the Mutual Benefit Club, a student organization, providing dances, plays, parties, and entertainments.

Sunday Church Services for the public were conducted by the students in the Main Auditorium.

Many of Spiritualism’s most outstanding personalities served the M. P. I. as trustees and instructors and some of the finest workers in our field today cherish fond memories of their Alma Mater days at Whitewater. But our Movement stands guilty of another of its many ‘crimes of omission’—the failure to support the undertaking. Now its doors are closed.

Today, there are many Correspondence and Home-Study Courses offered both to our lay people and those preparing for our Ministry. Those of honest endeavor and true worth should be supported by our Movement, for they supply a very great need as best they can. However, let us speed the day when Modern Spiritualism shall have its own efficient resident schools!
SOCRATES: Modern Spiritualist

"Know Thyself."

Although Socrates tread the pathways of Ancient Greece nearly twenty-five centuries ago, he was a Modern Spiritualist! ... a Modern Spiritualist as a Medium, a Modern Spiritualist in his teachings, a Modern Spiritualist in his living and his dying.

It is not unwarranted that Modern Spiritualism claims the Grand Athenian Philosopher as its own. The words of him who Milton styled “well inspired, wisest of men” speak for themselves.

After being condemned to the fatal hemlock, Socrates spoke thus to his friends and students gathered at his deathbed:

"Is it not strange, my friends, that after all I have said to convince you that I am going to the society of the happy, you still think this body to be Socrates? Wherefore be of good cheer about death and know of a certainty that no evil can happen to a good man, either in life or after death."

The death scene of Socrates is one of the noblest of humankind. “He passed away,” says Horace Leaf, noted English Spiritualist, “with a calm that was denied even Jesus, and he showed none of the fear that characterized Jesus in the Garden of Gethsemane.” And like the Master Medium of Nazareth, he held no rancor in his heart toward those who had persecuted him. Yea, Socrates passed to the Next Life in the sustained serenity of a true Spiritualist!

Speaking of his daemon, or what in spiritualistic nomenclature is termed a spirit guide or psychic co-operator, the Philosopher-Teacher explained:

“... I am moved by a certain divine and spiritual influence. This began with me from childhood, being a kind of voice which, when present, always diverts me from what I am about to do; but never urges me on.” Again, he referred to his daemon as “the wonted prophetic voice of my guardian deity”.

Intolerant mockery flourished in his time, even as today, for Socrates stood ridiculed as a “public nuisance”—the very charge to which modern Mediums are subjected in the so-called free press and before the courts of the land, which so often deny Religious Freedom to the Spiritualist Minister.
OUR CENTENNIAL TRIBUTE TO THE SPIRITUALIST CAMPS

Spiritualist Camps bear the stamp “made in the U.S.A”. Nonetheless, our Workers and adherents of every nation pay high praise to the grand service and great constructiveness of these noble institutions. Indeed, their contributions to the Movement-at-Large stand immeasurable.

At our Camps, large and small alike, down through the years, many, so very many men and women have come really to know Spiritualism, to be sustained by the Science of Spirit Communion, to expand in soul-understanding through the guidance of the Philosophy of Life Ever-Growing and the Religion of Life Ever-Continuing. These many Camps, criss-crossing the country from coast to coast, provide strengthening elements to the organizational structure of the Movement itself. Our Vineyard Workers are drawn together and through the exchange of ideas grow in knowledge and abilities; they make contacts for itinerant travels and thus expand their services; and what is more important, they become more tolerant and build strong, lasting, and co-operative friendships which are reflected in the solidarity and growth of our Cause.

Some dozen or so years following the “raps that were heard around the world,” a few Pioneer Workers, seeking refuge from the petty torments and condemnations of their community neighbors, came together in accord out in the open air of God’s Own Cathedral with “their own kind,” with those who knew or were seeking the way. Theirs was a spiritual strength made even stronger by the magic of Spirit Communion in the Temple of the Towering Trees, at the Shrine of the Silvery Stars. This, they called a Grove Meeting. More followed. These developed into annual June Picnics. In 1877 their one-day meetings became three-day sessions. With the appearance of tents, the picnic grounds became known as Camps! Programs lengthened into weeks. Cottages were built, then year ’round homes. Stores, hotels, cafeterias followed. Next a library and an auditorium. The development continued. At the birth of the century, there stood the “City of Light” — now Lily Dale, the largest Spiritualist Camp in the world.

As with Lily Dale, so with most of the many existing Camps that have kept pace with the expanse of the Nation. But these Camps DID NOT “JUST GROW UP BY THEMSELVES”! Their development was processed through the unselfish “labors of love” given unto them by our Pioneer Workers. The sweat of their brows still cleanse the sacred soil of these hallowed places: today, “from across the way”, they inspire and give courage to those who hold high the Torch of Truth to which they gave Light. And their “SPIRIT BLESSINGS” are manifold.

(Note: Recently, two Camps have been founded in Canada. With the continued growth of organized Modern Spiritualism and improvement of world economies, our Camps will surely spread over the face of the earth. It will be good.)
OUR CENTENNIAL TRIBUTE TO
THE AMERICAN INDIAN

"Man's cruelty to man!" . . . The wanton murder of almost an entire people marked the spread of the white man over North America, while agonizing tortures inflicted upon the natives of the soil under the colonization of Florida, Mexico, and South America stand as a horrible indictment upon the pages of Christian history. Justifiable? Nay, humanity has found the American Indian to be of splendid culture, inherently honest, friendly, and co-operative. Honorable amends are too late, for the Great Nations of the Red Man are nigh to no more. Only regret and humility are possible for the white man who drew their blood, plundered their homelands, and destroyed their civilization.

Modern Spiritualism is particularly indebted to the Red Man: from no other race has its Mediums drawn so many capable Spirit Co-Operators as from these stalwart people of the great outdoors. Hardly is there a Psychic Band without at least one American Indian serving as Way Shower, Gate Keeper, Scout, Healer, or General Helper. Indeed, few, other than Indians, are ready to play humble and difficult roles, negating self-importance, standing close-by in constant aid and unbending loyalty.

Why are American Indians so finely fitted to serve as Psychic Co-Operators? The reason lies in their having lived "close to nature" and in a broad and basic sense, having been true Spiritualists while living on the Earth Plane. Having dwelled so intimately with the things of material life, these people upon passing to the Etheric World remain for some time close to the "boundaries of Earth" and thus possess natural powers requisite for certain types of psychic contact. In their primitive mode of earth life, the Indians recognized spirit life as dwelling within all things, animate and inanimate: they believed that there were spirits in every part and action of nature, in every body of water, in the hills and valleys, in the skies, in the animals and all growing things. Their gods were many, but the more enlightened Indians gave highest worship to the Very Great Medicine Man Above, the one GREAT SPIRIT. To them, a future life, often demonstrated in their dreams, was an accepted reality. In the Secret Rites of the Tepee their priests "made much medicine". They not only worshipped the Deity of the Sun, the Spirits of the Four Winds, and other lesser gods of nature, but, as well, they held converse with the shadows of their own Great Hunters and Wise Chiefs gone to the Happy Hunting Grounds. Undeniably, such sacred services were in the nature of seances, primitive, but nonetheless very much in evidence of true spirit communication.

In its World Centennial Celebration, Modern Spiritualism pays deserving tribute to the noble service of our American Indians, loyal friends both of the here-and-now and of the here-after.

(Picture: Rev. Leota Little Eagle, pastor of the First Church of the Sacred Circle, Chicago, Illinois.)
THESE SPIRITUALISTS

. . . COL. ROBERT G. INGERSOLL*

I think Spiritualists have done good. They are social, cheerful, and good natured. They are not the slaves of a book: their hands and feet are not tied by passages of scriptures. They are not troubling themselves about getting forgiveness and settling their debts for a cent on the dollar.

Their belief does not make them mean or miserable. They do not persecute their neighbors. They ask no one to have faith or to believe without evidence. Hundreds and thousands of well educated and intelligent people are satisfied with their evidence and firmly believe in the existence of spirits. For all I know, they may be right.

They believe in freedom of thought and freedom of speech: they are willing to listen to the other side . . . even willing to hear me. The great thing about Spiritualists is that they believe in intellectual honesty.

The Spiritualists appear to be happy in their belief. I have seldom known a happy Orthodox Christian.

---

THE VALUE OF PSYCHIC PHENOMENA

. . . DR. HEREWARD CARRINGTON*

We live in a sceptical, materialistic age. The scientific man, particularly, wants evidence. Before believing in a future life he wants evidence of that too, and he says in effect, “Provide me the evidence and I will believe!”

Now, it must be admitted that, aside from these ridiculed and despised psychic and spiritual phenomena, there is no evidence. For centuries theologians and philosophers have labored to show that some form of future life exists, and the net result of their endeavors has been (scientifically) nil . . . The practical mind of today wants evidence in support of any belief it may hold, and, lacking that evidence, refuses to accept it. The only concrete evidence which can conceivably be forthcoming is the proof of personal identity continuing to exist post mortem—the proof that individual human consciousness can and does continue to persist in the absence of a material brain. It is precisely this evidence which psychic and spiritual phenomena seemingly furnish, and, so far as we can judge, it can be obtained in no other manner.

---

* Lawyer; Orator; America’s Most Famous Freethinker. The above was taken from the New York Sunday Journal.

* Psychic Researcher; Author: STORY OF PSYCHIC SCIENCE, etc.
OUR LITTLE WORKERS

It is good and just that Spiritualists praise and patronize their Big Workers, their most gifted and highly developed Demonstrators, their most capable Organizers, and their brilliant Propagandists. Such is the accepted and proper procedure in all fields of human endeavor. Yet, all progress is not due to Great Leadership alone. A Wise Man once observed that this old world of ours moves forward not only by the few tremendous shoves of its Great, but as well by the multitude of tiny forward pushes of its Lesser Laborers.

So with the Spiritualist Movement-at-Large. Its glory is not only bright with the glow of its Great Lights, but as much so by the innumerable Small Torches that burn steadfast under the care and guardianship of our throng of Little Workers. Neither loud acclaim nor material reward is theirs, but they serve on down through the years in quiet giving of their gifts, as is their to give. In the obscure byways over which they tread, ridicule, contempt, and persecutions are often the more merciless.

If on the morrow, by some sad plight, all of Spiritualism's Great Leaders were to be no more, the Movement would go on, the Cause would be carried forward, because our Little Workers would continue on the hard way, which is their accepted lot.

After one hundred years, the time is overdue that Spiritualism recognizes its debt to its Little Workers and begins to make commensurate payment by extending to them encouragement and appreciation. They ask no more.

MY CONVICTION

by . . . MANUEL CAVACO*

At the Centennial Celebration of Modern Spiritualism, I would like, as one of its most humble servants, to pay a worthy tribute to Our Spiritual Cause.

I wish my testimony were sufficient proof so as to compare with the consoling and redeeming character of Modern Spiritualism, the teachings of which I recognize as being of primary importance for the evolution of Mankind.

Modern Spiritualism enlightens the conscience; it illuminates, without casting shadows, the causes and effects which govern the "modus-vivendi" of each individual; it gives to each one a clear conception of spiritual life; it engenders and sustains within each one the hope for a better future, and indicates that it is a certainty that the future of each individual will be the result of his behavior. These qualities, by themselves, are sufficient to demonstrate the consoling nature of Modern Spiritualism.

Truthfully, Modern Spiritualism is the redeemer because it acts as a stimulant on each individual to correct himself by overcoming and dominating the evil sentiments and impulses which blacken the Spirit, since it fortifies our virtues and encourages us to exercise them without any fault or pretense.

Those who conscientiously practice the dictates of Modern Spiritualism find real consolation in life and truthfully redeem and exalt themselves.

* Leader: SOCIEDADE PORTUENSE DE INVESTIGACOES PSIQUICAS
SPIRITUALISM AND PHILANTHROPIC WORK

From an organizational point of view, Modern Spiritualism falls very short in its Philanthropic Work. It is regrettably true that with but two outstanding exceptions,* there is little united action upon the part of Spiritualists in large-scale Social Welfare Work.

One of the exceptions referred to above is the Greater World Christian Spiritualist League, an international organization with its headquarters in London. Here the Spirit Guide Zodiac has stressed the humanitarian principle of caring for the sick and the poor, which the League has put into action.

Winifred Moyes, Medium and Founder of the League's Welfare Work, explains: "In 1933 the first Greater World Free Night Shelter for Homeless Women was opened. Here half-starved, ill clad women are given hot, nourishing suppers; helped to have wash-downs, and provided with warm nightdresses. They are put into clean beds with white sheets, warm blankets, and hot-water bottles. Voluntary nurses rub their chests and aching limbs and treat feet, suffering from blisters and chilblains. Hot breakfasts are served. . . . Homeless women are admitted irrespective of color, race, or creed. . . . Many are highly educated women who in their old age have fallen upon hard times. . . . Some have to be re-clothed entirely. . . . Each year the beds were used 19,000 times and 28,000 suppers and breakfasts were provided. . . . In 1935 a similar Free Shelter was opened in Leeds, Yorkshire. And in 1937 a Free Convalescent Home for delicate and worn-out women workers was started at Leigh-on-Sea."

The other Spiritualist Organization actively engaged in united Philanthropy is the Federaco Espirita Brasileira of South America.

A. Wantuil de Freitas, president, writes: "Today our Federation unites many, many thousands through our great distribution of literature, a whole network of hospitals, old-age homes, orphan asylums, and schools. Especially is Spiritualist Philanthropy extensive in Brazil through organized Spiritual Healing, where this particular phase of Our Work is highly developed and widely practiced."

Modern Spiritualism, the world over, is interspersed with individual Church Groups actively engaged in Philanthropic Work of one kind or another. Ever so many have committees for visiting shut-ins and hospitals; for the distribution of clothes, food, and coal to the less fortunate; for Christmas and Easter parties for underprivileged children; and for other worthy purposes. So, too, great are the numbers of individual Workers of Modern Spiritualism, Ministers, Mediums, and Healers, who give freely of their labors and resources in Welfare Services. For these individual Groups and Workers there is glory, glory in abundance!

These existing agencies of Spiritualist Philanthropy point the way to mightier and finer things to be expected in the future of Human Welfare Work sponsored by the united efforts of our individual Workers, Societies, and Associations. Hasten the day when Modern Spiritualism will claim its full measure of Fraternal Service in Action!

*There may be other large-scale Philanthropic endeavors sustained by Spiritualists in grand organizational efforts, but, if there are, mention of their achievements have not reached the files of the World Centennial Headquarters in Rochester.—Editor.
PICTURE GALLERY
OF
MODERN SPIRITUALISM

A Centennial Memorial

"A single picture speaks a thousand words."

Here is a pictorial presentation dedicated to the One-Hundredth Birth­year of Modern Spiritualism, highlighting its past and present, projecting a note of glory into its future.

To set forth a picture gallery of our entire Movement would require many, many books the size of this little Souvenir Volume. Upon these pages is shown not all of Modern Spiritualism in any of its aspects, but a cross-cut or panoramic study of the global life and expanse of its Science, Philosophy, and Religion.

This gallery is given mainly to people and places of general interest to Spiritualists. The pictures are not of noble people and great places alone, but are reflective of Modern Spiritualism in its plain truth, as it has been and as it is. Lest we forget: Every little church pictured upon these pages represents hundreds of its counterparts standing the world over, built by the love and sacrifice of those who have labored and worshipped there. And the people whose likenesses appear here, they represent all, ALL Spiritualists.

Some of these pictures will be as Memory Lane, returning many to the "good ole days" when the pulse of our Movement throbbed with the lusty labors of sturdy pioneers—"old-timers gone on ahead, but never to be forgotten". Other pictures will prove the strength and might of a WORLD SPIRITUALISM built through a century of progress, progress against the bitter opposition and destructive elements of selfishness and intolerance, progress still moving forward against the vandalism of ignorance. Yea, here is a "story told in pictures", a story filmed along the Trail of Truth and at the Shrine of Service.

Appreciation is extended to all who contributed pictures to this gallery, with a special thank you for the generous support extended by Psychic Observer, "Spiritualism's Pictorial Journal," published at Lily Dale, New York, U. S. A.

Editor
1—UNITY SPIRITUAL SCIENCE CHURCH: San Diego, California.
2—CHAPEL: Services at SILVER BELLE SPIRITUALIST CAMP, daily, during Season.
3—AUDITORIUM: LILY DALE SPIRITUALIST CAMP; Inside view at the time of the Semi-Centennial of Modern Spiritualism.
1—FOREST TEMPLE: Famous 'Open-Air Rostrum'; Used for Instruction, Inspiration, and Spirit Communion during LILY DALE Season.

2—BROOKING MEMORIAL SPIRITUALIST CHURCH: Buffalo, New York; REV. FRED MITCHELL, Pastor.

3—The (OLD) LILY DALE AUDITORIUM when the 'Camp' was 'Cassadaga'.
1—ROBERT DALE OWEN: "Fearless Pioneer Fighter for Spiritualism"; Author; Member of U.S.A. Congress—introduced the bill organizing the Smithsonian Institute.

2—LUIS DI CRISTOFORO POSTIGLIONI: Gen. Sec. of the CONFEDERACION ESPIRITA PANAMERICANA, Argentina.

3—DR. CESAR LOMBROSO: Noted Italian psychiatrist, criminal anthropologist, and psychical researcher who supported the spiritualist hypothesis.

4—REV. HELENE GERLING: Medium; Teacher; Co-Founder of UNIVERSAL PSYCHIC SCIENCE Association . . . On Rostrum of Centre Temple, Rochester, New York.
1—ERNEST BOZZANO: "Dean of Italian Psychic Investigators and Spiritualists".

2—JOSE S. FERNANDEZ: President: CONFEDERACION ESPIRITA PANAMERICANA.

3—SIR WILLIAM CROOKES: One of England's greatest physicists and psychical researchers of the 19th century . . . of particular note is his experimental work with the "materialized spirit" known as Katie King.

4—MEMORIAL FOUNTAIN: at FREEVILLE SPIRITUALIST CAMP.
1—AUDITORIUM: SPRINGDALE SPIRITUALIST CAMP of Canada.

2—REV. FRANK MICKLEY: Leader of the NATIONAL FEDERATION OF SPIRITUAL SCIENCE CHURCHES.

3—BARONESS LOTTE VON STRAHL (Frau Lotte Plaat): Famous Dutch Psychometrist, "the girl with the X-ray eyes", who was regularly employed by the German Police to trace malefactors.

4—J. HUMBERTO ARAMAYO: Author, Spiritualist Leader—Bolivia.

5—SPIRITUAL SCIENCE CHURCH OF AMERICA: Oklahoma City, Oklahoma.
1—REV. ETHEL POST-PARRISH: Medium; Lecturer; Founder of CAMP SILVER BELLE.

2—TRAIL OF RELIGIONS: A Trail of Life-Sized Busts of the Great Religious Prophets of the World . . . exemplifying the Universality of Modern Spiritualism; at CHESTERFIELD SPIRITUALIST CAMP.

3—JANE "MATER" HARRIS-ROBERTS: Medium; Spiritualist Pioneer of NEW ZEALAND; Worker for over a half century.


5—SPIRITUALIST CHURCH OF THE BELOVED: St. Petersburg, Florida. (Rev. Ethel Post-Parrish, Pastor.)
1—REV. ETHEL POST-PARRISH: Medium; Lecturer; Founder of CAMP SILVER BELLE.

2—TRAIL OF RELIGIONS: A Trail of Life-Sized Busts of the Great Religious Prophets of the World ... exemplifying the Universality of Modern Spiritualism; at CHESTERFIELD SPIRITUALIST CAMP.

3—JANE "MATER" HARRIS-ROBERTS: Medium; Spiritualist Pioneer of NEW ZEALAND; Worker for over a half century.


5—SPIRITUALIST CHURCH OF THE BELOVED: St. Petersburg, Florida. (Rev. Ethel Post-Parrish, Pastor.)
1—'OKA MAHARAJ': Spirit Guide of the INDIAN SPIRITUALIST SOCIETY; Modeled through Psychic Art under inspiration and direction of the subject himself.

2—MADAM RISHI: Leading Medium of INDIAN SPIRITUALIST SOCIETY; Native of INDIA; Works and Travels with her husband, president of the Society.

3—DR. V. D. RISHI: President of the INDIAN SPIRITUALIST SOCIETY; Spiritualism’s Great Teacher and Propagandist of ‘Mother India’.

4—AUDITORIUM AND HEADQUARTERS: PARKLAND HEIGHTS SPIRITUALIST CAMP.

5—UNITY SPIRITUAL SCIENCE CHURCH: East St. Louis, Illinois.
1—NATIONAL SPIRITUALIST ALLIANCE HEADQUARTERS at Lake Pleasant, Massachusetts.

2—MARGARET (MAGGIE) WAITE: One of America’s Most Famous Platform Test Mediums; Her home was in Chicago, Illinois, and at LILY DALE Camp where she served for many years.

3—CENTRAL SPIRITUALIST CHURCH: Los Angeles, California; One of the finest Spiritualist Structures in America.

4—ALEXANDER N. AKSAKOF: Imperial Councillor to the Czar; Pioneer Spiritualist and first Psychic Investigator of Russia; Author; Propagandist.

5—ANDREW JACKSON DAVIS MEMORIAL LYCEUM: Classes are held daily during Camp Season at LILY DALE.
1—REV. JANET STINE WOLFORD: President-Founder of THE CHURCH OF REVELATION Association; Before her Rostrum at Hanford, California.

2—REV. ALBERT KEMSLEY: Leader of THE CHRISTIAN CORINTHIANS OF AMERICA.

3—"The LILLIES" (Mr. and Mrs.): "Renowned Workers of Yesteryear" at LILY DALE SPIRITUALIST CAMP.

4—ASHLEY SPIRITUALIST CAMP: Ashley Park and Auditorium.

5—GEORGE P. COLBY: American Medium Extraordinary; "Spiritualist Globe Trotter"; Founder of SOUTHERN CASSADAGA SPIRITUALIST CAMP.
1—REV. KATHLEEN PHILPOTT: Acclaimed Medium, Lecturer, and Psychic Artist of NEW ZEALAND.

2—CHARLOTTE SKEEL: Eastman Kodak Co. of Rochester; In charge of Bureau of Photography, WORLD CENTENNIAL CELEBRATION OF MODERN SPIRITUALISM.

3—JOZEF RULOF: Medium; Author; World-Famed Psychic Artist of THE HAGUE, Netherlands.

4—GEORGE DAISLEY: Premier Platform Medium of LONDON, ENGLAND.

5—HOTEL at SURPRISE LAKE (EDGEOO) SPIRITUALIST CAMP—"where God's trees grow great". 
1—ERNEST OATEN: British Author and Lecturer; Outstanding Propagandist for Spiritualism; Served many years as editor of TWO WORLDS.

2—DR. JAMES M. PEEBLES: Famous Spiritualist Teacher and Orator; AMER­ICAN "World Missionary - at - Large"; "One of Spiritualism's Greatest".

3—BARON OTTO VON STRAHL: Lecturer; Authority on 'Biblical Spiritual­ism'; German Chancellor who defied Hitler and Nazidom.

4—DR. RICHARD HODGSON; English Psychic Investigator of World Fame; Associated with the American Society for Psychical Research for many years; Convinced of 'spirit return' through the Mediumship of LEONORE PIPER.
1—REV. EVALYN CUMMINS: Medium; Lecturer; Pastor of the FIRST CHRISTIAN SPIRITUAL CHURCH at San Antonio, Texas; Wife of Rev. V. R. Cummins, FEDERATION President.

2—DR. CHARLES ALBERT BURGESS: One of America’s most acclaimed Spiritual Healers; Official Healer at LILY DALE for many years; Trustee of the MORRIS PRATT INSTITUTE.

3—SIR OLIVER LODGE: One of the greatest Scientists in the history of man; Lecturer; Author; Outstanding Spiritualist Propagandist; ENGLAND’S “Champion of Survival”.

4—WILLIAM J. COVILLE: Lecturer; Teacher; Author; “Giant of America’s Spiritualist Lecture Platform”.
1—ANDREW JACKSON DAVIS: Medium; Teacher; Author; AMERICAN "Father of Modern Spiritualism"; Founder of the SPIRITUALIST LYCEUM, the "Sunday School" of the Movement.

2—HANNEN SWAFFER: BRITISH Journalist; Indefatigable Propagandist for the Cause.

3—MORRIS PRATT INSTITUTE PERSONALITIES: Top—MOSES HULL and LODEMA S. WEAVER; Lower—MISS HULL, PROFESSOR ANDREW J. WEAVER, and MATTIE HULL; The two couples were glorified on the Teachers' Roll in the early days of the Institute and will long live in the hearts and minds of their students and in the archives of Modern Spiritualism.
1—BADGE: This badge commemorated the dedication of the FOX MEMORIAL SPIRE at the INTERNATIONAL SHRINE OF MODERN SPIRITUALISM, Rochester, New York. Special Services were held December 4-7, 1927, which included a pilgrimage to the original Fox Cottage Site at Hydesville, New York, a few miles from Rochester, where a MARKER was placed in honor of the FOX SISTERS.

2—The DOCK: Lincoln Park at LILY DALE SPIRITUALIST CAMP at the time of the Semi-Centennial Celebration of the Movement; These were the "steam boat days" when mighty little craft chugged o'er the soft waters of the three little lakes that still enclose the camp.
1—REV. JOHN BUNKER: Chairman of the SPIRITUALIST EPISCOPAL CHURCH Association and Outstanding Leader in the U.S.A. Movement.

2—HENRY J. EDWARDS: Meritorious Lecturer and Teacher on Spiritualism and Psychic Science; ENGLAND.

3—"KATIE KING": The World-Famous 'materialized spirit' of the SIR WILLIAM CROOKES history-making experiments. (Medium: Florence Cook.)

4—MEMORIAL TEMPLE: The 'Open Air Auditorium' at inspiring FREEVILLE SPIRITUALIST CAMP used for Message Demonstrations, Lectures, and Prayer.
1—REV. MABLE RIFFLE: Secretary of CHESTERFIELD SPIRITUALIST CAMP; the "Largest Phenomenal Camp in the World"; Medium; Lecturer; ‘One of America’s Foremost Spiritualist Leaders’.

2—KAIKOBAD ARDESHIR, L. Sc.: Spiritualist Teacher and Leader of MOMBASA, AFRICA.

3—REV. GEORGE CUTTER: Beloved Medium and Lecturer of Boston, U.S.A.; Served at FREEVILLE SPIRITUALIST CAMP for many Seasons; Traveled extensively for the Cause.

4—Group of SPRINGDALE SPIRITUALIST CHURCH Workers (Toronto, CANADA); REV. PARTRIDGE, left end; REV. POWELL, right end.
1—MARIAM BUCKNER POND: Author of TIME IS KIND, "The Authentic Story of the Unfortunate Fox Family"; Founder of THE FOX MEMORIAL SOCIETY; Collector and Owner of the FAMOUS FOX RELICS.

2—LYDIA EMERY: Authoress; One of Spiritualism's Young People; "... a promise to the future"; Hollywood Actress.

3—JOHN SLATER: World's Greatest Platform Test Medium; Chicago, Illinois, U.S.A.

4—REV. ARTHUR FORD: America's present Premier Platform Medium.

5—SPIRITUALIST CHURCH OF SOUTH AFRICA: Troyeville, Union of South Africa.
1—GERLING’S PSYCHIC STUDIO: At LILY DALE SPIRITUALIST CAMP; REV. HELENE GERLING, Medium and Teacher, in charge during Season.

2—DANIEL DOUGLAS HOME: "Greatest Physical Medium of Modern Spiritualism"; English.

3—REV. ROBERT G. CHANEY: Medium; Lecturer, Teacher; Editor of GOLDEN RAYS, published by SPIRITUALIST EPISCOPAL CHURCH.

4—ISABELA ACEVES: Outstanding Medium and Spiritualist Healer of MEXICO.

5—FIRST SPIRITUALIST CHURCH: Houston, Texas; REV. MYRTLE L. ROGERS, Pastor.
1—GREAT AUDITORIUM: Leaving after Services at CHESTERFIELD SPIRITUALIST CAMP.

2—REV. BERTHA MANN: Founder-President CHURCH OF HIGHER SPIRITUALISM Association; Medium; Leader of American WORLD CENTENNIAL CELEBRATION Delegation to England.

3—NYAMIKEH KOJOE: Native Spiritualist Student and Teacher of the GOLD COAST, AFRICA; Known as “Sea Man”.

4—Headquarters of THE CHRISTIAN CORINTHIANS OF AMERICA at DETROIT, MICHIGAN.
1—UNITY SPIRITUAL SCIENCE CHURCH: New Orleans, Louisiana.

2—The OLD MEADVILLE BAND: Regular ‘feature’ at LILY DALE SPIRITUALIST CAMP... in front of the 'Grand Hotel', now the 'Maplewood...' at the "turn of the century".

3—CORA L. V. RICHMOND: One of most gifted Inspirational Lecturers of AMERICAN Spiritualism.

4—TEMPLE at ETNA SPIRITUALIST CAMP.
1—HEALING DEMONSTRATION: Girl suffering Infantile Paralysis for fifteen years is healed by HARRY EDWARDS, Spiritualist Healer, at a Public Demonstration, London. (ILLUSTRATED London Photo)

2—OPTIMISTIC SCIENCE CHURCH: 1719 W. 50th St.; Los Angeles, California.

3—FRATERNAL SPIRITUALIST CHURCH: San Diego, California.

4—AMERICAN SPIRITUALIST CHURCH: Taylor, Texas; REV. ALMA JOHNSON, Pastor.

2—DR. W. J. CRAWFORD: World-Famous Psychical Investigator, of Erin; Propounder of the Ectoplasmic Cantilever Theory of Telekinesis.

3—FIRST SPIRITUALIST CHURCH: Cameron, Texas; REV. EVALYN MUSE, pastor.
1—RUTH WELCH: Secretary-Treasurer of CHIMES, Spiritualist Magazine; Chairman, WORLD CENTENNIAL HEALERS’ CONGRESS—Rochester, New York, U.S.A., July, 1948.

2—DR. W. J. CRAWFORD: World-Famous Psychical Investigator, of Erin; Propounder of the Ectoplasmic Cantilever Theory of Telekinesis.

3—FIRST SPIRITUALIST CHURCH: Cameron, Texas; REV. EVALYN MUSE, pastor.
1—LORD HUGH DOWDING: Author; Lecturer; Spiritualist Propagandist of ENGLAND; Air Chief Marshal during the Battle of Britain.

2—BERNT ZEINOFF: Medium, Lecturer; Leader of LINKOPINGS SPIRITUALIST-ISKA FORENING; Linkoping, SWEDEN.

3—LIGHT OF TRUTH SPIRITUALIST CHURCH: Fort Worth, Texas; REV. MAUDE M. CONNER, pastor.

4—EVILENA BACH: Spiritualist Leader at LILY DALE and CASSADAGA SPIRITUALIST CAMPS for over a half century; Original owner and operator of the PAGODA (Novelty Shoppe) at the Dale.

5—HARRY EDWARDS: Famous Spiritualist Healer; ENGLAND.
1—JOHANNESBURG SPIRITUALIST CHURCH: Johannesburg, AFRICA; L. ROTHCHILD, President.

2—KOMMINISTER MARTIN LILJEBALD: Spiritualist Leader at Helsingborg, SWEDEN.

3—WILLIAM ELLIOT HAMMOND: Teacher; Orator; Medium; Psychic Artist; "Billy" is one of the most beloved and acclaimed Spiritualist Leaders of the U.S.A.; Director of the SPIRITUALIST HALL OF FAME.

4—FREDERICK BUNIEL: Spiritualist Leader of CHILE, South America.

5—MARCUS BACH: Professor of Psychology and Principal of the SCHOOL OF RELIGION, UNIVERSITY OF IOWA, U.S.A., whereat the study of Modern Spiritualism is included in the curriculum.
1—SWAMI VIRCHARD R. GANDHI: Of the JAIN COMMUNITY, INDIA; He was the first Hindu Teacher to bring Oriental Thought to LILY DALE in 1894.

2—River Scene at SPRINGDALE SPIRITUALIST CAMP, Canada.

3—REV. GEORGE JEWETTE: President of the INDEPENDENT SPIRITUALIST ASSOCIATION.

4—Inside view SPIRITUALIST CHURCH OF NEW ZEALAND (Association Headquarters): Auckland, New Zealand.
1—WAY MEMORIAL TEMPLE:
Wheeling, West Virginia: "In mem-
omiam of GEORGE WILLIAM
WAY.

2—SWAMI SRI NITYANANDA: High
Seer and Spiritualist Teacher of
INDIA.

3—SIR ARTHUR CONAN DOYLE:
Author; Lecturer; Investigator;
"The St. Paul of Spiritualism";
ENGLAND’S Greatest Propagand­
ist of Our Cause.

4—"Grove Meeting at Twilight Hour":
CHESTERFIELD SPIRITUALIST
CAMP; JULIETTE EWING PRESS-
ING of PSYCHIC OBSERVER ad-
dressing the group.
1—GOLDEN RULE SPIRITUALIST CHRISTIAN CHURCH: Beaumont, Texas; REV. PEARL DAVIS-PRICE, pastor.

2—SPIRITUAL HEALING CENTRE: Interesting Letter-head of the famous Spiritual Healing Centre of INDIA.

3—BODIN’S SOUVENIR PIN: Spiritualist Emblem distributed by ED BODIN, American Author, Lecturer and Propagandist.

4—NANDOR FODOR, LL.D.: English Psychical Researcher; Author; Compiler and author of the ENCYCLOPÆDIA OF PSYCHIC SCIENCE; Director of the SPIRITUALIST HALL OF FAME.

5—THORNE’S SOUVENIR MEDALLION: Distributed by the UNITED SPIRITUALIST CHURCH; Inspired and Designed by REV. EDWARD LESTER THORNE, pastor.
1—DR. JOHN BALLOU NEWBROUGH: Medium; Automatist; Author of OAH-SPE, the "New Bible".

2—MRS. JAMES H. MCKENZIE: Investigator; Author; Leader at the BRITISH COLLEGE OF PSYCHIC SCIENCE, founded by her husband; Chairman: INTERNATIONAL SPIRITUALIST CONGRESS, 1937, Glasgow.

3—BEZERRA DE MENEZES: Investigator; Propagandist; Great Spiritualist Leader of BRAZIL.

4—ALLAN KARDEC (Hypolyte L. D. Rivail): Teacher; Medium; Propagandist; The "Andrew Jackson Davis of Europe"; The "Father of Spiritualism in FRANCE"; prevailing influence throughout Latin-American Spiritualism.

5—COSME MARINO: Propagandist; Investigator; Spiritualist Leader of ARGENTINA.
1—SPIRITUALIST CHURCH OF NEW ZEALAND: National Headquarters at Auckland, NEW ZEALAND; ALICE M. RICHARDS, President.

2—INTERIOR OF THE FOX COTTAGE: At LILY DALE SPIRITUALIST CAMP; Standing is FLO COTTRELL, the "Rapping Medium" who demonstrates a Psychic Phenomenon similar to that manifested by the FOX SISTERS; Seances are held twice each day during the Camp Season.
ONE HUNDRED MEMORIAL ARTICLES

ONE HUNDRED YEARS — ONE HUNDRED ARTICLES

. . . Contributed by outstanding Spiritualists of the world over in commemoration of the WORLD Centennial Celebration of Our Movement.

. . . On these pages, WORLD SPIRITUALISM SPEAKS FOR ITSELF!

One Hundred Memorial Articles! These constitute a symposium of “short-shorts” contributed by representative Spiritualist Workers from all quarters of the world. As a Centennial Memorial, these single-page writings were gathered with but one object: to present a true word picture of Modern Spiritualism as a WORLD Movement, as it actually is at the time of its One Hundredth Birth-year Celebration.

The selection is neither “high brow” nor particularly “down to earth”. Authors were chosen not from any one group or class of our Workers, but from all the Laborers within our Spiritual Vineyard . . . Mediums, Healers, Researchers, Lecturers, Authors, Publishers, Organizers, and Propagandists.

Almost without exception, the choice of subject matter of these articles was left entirely to the individual contributors.

Editorial changes in the various texts have been minimized. In fact, very few alterations were advisable. While complete translations had to be rendered of a large percentage of the manuscripts, every precaution was taken in such cases so that the published articles sustained the “spirit” of the writings, even though structural differences in composition and the like were quite necessary.

Thus, on the following pages, there is found an honest cross-section view of Our Movement: here is embodied the written expression of those who are really representative of Modern Spiritualism, from far and near. The endeavor has been without prejudice, with no particular “color” to emphasize. As far as it is known, this is the first attempt of this kind ever undertaken in the field of Modern Spiritualism. It is the sincere hope of your editor that all readers of our Grand Souvenir Book will find this Memorial Symposium both interesting and instructive.
ENGLAND . . . ERNEST THOMPSON*

The development of Spiritualism during this last hundred years, as a new Science, Philosophy, Religion, and Social Movement, has a far greater significance and importance for the entire future of Mankind than the majority of Spiritualists realize. It was not an accident that Spiritualism was inaugurated by the Fox sisters in 1848 when the Industrial Revolution was in the process of changing our lives, when Science was rising triumphantly, when the rule of Orthodox Christianity was shaken to its foundations, and when Materialism was rapidly gaining a great influence over the outlook of Man. It was obviously a period of crisis in Man’s history.

NEW SPIRITUAL REVELATION NEEDED

The forces of Materialism spread like a prairie fire, sweeping away the errors and superstitions of orthodoxy from the minds of the people. Reason supplanted Belief. Rationalism alone, however, failed to fill the spiritual void thus created, but gradually the inherent spiritual desires of Man slowly reasserted themselves, and a conscious need for new spiritual values gradually emerged.

As Religion has always depended upon the conceptions of a future life and eternal progress, a Revelation was needed which would satisfy the new scientific outlook of Man by giving demonstrable proof of these truths, and give back to life that purpose for existence, which was now completely lacking. The Rochester Rappings owe their fame entirely to the fact that they happened precisely at a period when men were already needing such an opportunity as this incident provided, to investigate the reality of a future life. Spiritualism for this reason is of great significance to the future of the world because of its great accomplishment in uniting Science and Religion.

A NEW SPIRITUAL AGE

Spiritualism is destined, as from its Centenary, to usher in a Spiritual Age. To me, our Centenary has this historical significance. We have had a hundred years of Materialism, but the Materialist Age is now rapidly coming to its close, because it has fulfilled its function of completely satisfying man’s material needs. The present rapid transition to World Economy and World State is a manifestation of the fulfillment of Materialism.

A United World State will eventually require its citizens to labour only four hours per day, a development which will provide enormous scope for the spiritual unfoldment of Man. Without spiritual leadership, however, Man will rapidly become dissolute and decadent. That Spiritual Leadership will be provided, for by that time Spiritualism will have become established as the Universal Religion of this planet. Such, as I see it, is the great calling and destiny of our Movement, and which consequently indicates the enormous responsibility of each one of us to work for this great day.

A NEW COSMIC SOCIETY

The Materialist Age will be supplanted by the Spiritualist Age, and just as the Materialist Age has been a means of uplifting man from the isolation of tribalism to World Citizenship, so it will also be the function of the Spiritualist Age to unite the societies of this Material World with those of the Spiritual World, into a new form of Cosmic Society (Cosmicism). The problems and joys, lives and destinies of all spirits, incarnate and discarnate, will be shared interdependently, for the means of communication between the two worlds will have been so improved, that all people on this earth will have facilities and associates in the Spirit World. This will have been made possible by the discovery of a mechanical means of communication, which will be entirely independent of human mediumship, thus providing freedom of access to a new and vaster world of experience and activity than has ever been experienced by Mankind. Such is the great future of Spiritualism! Let Spiritualists prepare, and be worthy of their great calling: THE SPIRITUAL LEADERSHIP OF ALL PEOPLES!

* Editor: THE TWO WORLDS
MY SPIRITUALISM

GOLD COAST . . . NYAMIKEH KOJOE*

Most of the dwellers of the Gold Coast, both men and women, think that when people depart from this world and enter the Land Beyond the Grave, they no longer live. An English saying runs thus: “Life is a voyage, and death its port of arrival.” This does not conclude that when a person dies he enters into a strange and unseen world altogether, and cannot communicate or send messages to the earth-living when called upon. In the Gold Coast, and as may be done in most parts of the world, when a person dies, we continually weep and sometimes fast for days. Well, if one were to know that there is some way through which he can communicate with the dead who are NOT dead, he would not bother weeping or mourning upon the death of others. Man is to study Spiritualism because one may have relatives or friends whom he may love very great in his heart, and if such individuals depart in death, through Spirit Messages he will be able to communicate with them in the Unseen World, and this is a lovely thing.

Spirit Blessings are the best of blessings. In the Holy Bible of the Christians, a passage flows thus: “God is a Spirit, and all who mean to serve Him must do so through Spirit.” We receive Spirit Blessings when we pray for the departed souls. It is through Spirit Guides and Loved Ones gone out ahead that one is assisted very much while still on Mother Earth. Also, when one prays to the Almighty Creator of Heaven and Earth, uttering Blessed Words, he receives Spirit Blessings from the Divine Spirit within. It is also my belief that when one renders kindness to orphans, (the sons and daughters of the dead), he receives Spirit Blessings from the departed through God Power, either through dreams or some other way.

When once a person attains a knowledge of Spiritualism, a greater world of Spiritual Understanding and Spiritual Growth is opened unto him, and in these things he will more or less feel happy under Heaven. As one happens to be in contact with the souls or spirits departed, he will know exactly what to do on Earth and what not to do before his leaving to swell the number of the living dead in the Unseen World. When one obtains a greater Spiritual Understanding through the Study of Spiritualism, he is possessed of an extra benefit of immense goodness apart from things of the Present World, things that are of his very spirit or soul and which will be with him in all time of God’s World forever.

If all people were to be gifted by nature with Spiritual Understanding as is taught in Spiritualism and by Spirit Guides, Peace and the Brotherhood of Man would abide everywhere in the whole universe in which Man was and is to be the highest of the things created by Jehovah, or Spirit-God-of-All. Man can converse or make exchange of messages with the departed living in the Unknown World. This has been proved by Spiritualists and Scientists everywhere. And when one has studied carefully and mastered the teachings of Spiritualism, some sort of Love Link will be discovered to exist among all men in this world and that of the departed spirits, and the ever natural Peace of God will thus exist and remain in his heart as it should be.

BROTHERS ALL OVER THE WORLD, LET US LABOR AND SACRIFICE FOR THE SPIRITUAL AND WORLDLY PEACE AND TRUTH OF SPIRITUALISM!

* Spiritualist Teacher: Native of the Gold Coast
A CENTURY OF CROSS AND CONQUEST

U. S. A. . . . DR. EDWARD A. LOHMAN*

At its very timely and significant birth, Modern Spiritualism was not greeted amidst fanfare nor loud public applause. On the contrary, this greatest of all human benefactors of modern times was looked upon as a subtle, insidious prank of the devil. But the indomitable courage of those who could foresee the Light of a New Age dawning led a steady forward march throughout these many years.

When the little Fox sisters, who then lived at the now world-famous Hydesville, heard the “spirit rapping” on the memorable day in the early Spring of 1848, little did they, their family or friends realize how far and wide those message-bearing manifestations would be heard. The years which followed these startling “identifications” called for extreme courage and long vision to stem the tide of prejudiced, critical minds. In spite of a growing avalanche of stupid ridicule and contemptuous cynicism, progress was made. The advance in the beginning was slow, and the cross was indeed heavy to bear. But a Truth, bearing such world-wide significance, could not be crushed by any army of falsely informed adversaries.

Modern Spiritualism had been born, and born to stay. Since that memorable day in 1848, many millions of sad, disheartened souls have found joy and comfort while listening to the voice, or seeing the presence of a departed loved one. No other scientific nor religious discovery during the past century has made such a steady advance nor given more peace of heart and mind, than has this greatest of all present benefactors of mankind. These are not vain words uttered in selfish conceit—not at all. Modern Spiritualism is based upon indisputable facts, scientifically proved, verified by seers, sages, and investigators throughout the years.

That Modern Spiritualism was “born unto the need of the day” is evidenced by the place and prestige it now so proudly holds within the rank and file of the ablest leaders and thinkers in all walks of life. The material, as well as mechanical strides man has made during the past one hundred years, are apparently not sufficient to solve the human problems of this day and age. Can it be that the words of the Master Medium, “Not by might, but by my SPIRIT”, shall at last be recognized and accepted as the true criterion by which all mundane affairs will be judged and directed? Verily, it has always been that when and where human knowledge and material methods have failed, assistance from the realm of SPIRIT has come forth to heal and to bless.

In the Book of Books, from cover to cover, page upon page, is the story of spirit guidance, protection, and inspiration plainly written. The language, as well as the philosophy and phenomena of Modern Spiritualism have become a very vital part in the daily life and living of numberless millions of honest, sincere, truth-loving individuals everywhere. This is because, basically, it is a definite Science as well as a Philosophy of a LIVING, EVER-EVOLVING, ETERNALLY-EXISTENT UNIVERSE OF SPIRIT AND SPIRITUAL SUBSTANCE. It is because Modern Spiritualism proclaims that the “highest conception of man and God is contained in the fact and based upon the truth of the indestructibility and eternity of both.” Upon these verities rests the security as well as the well-being of every living Soul. Deprived of the right to live, and live forever, and lacking the joy of revisitation and the ecstasy of communication, existence here as well as hereafter becomes dull and drab indeed—“all life doth lose its meaning.”

Thus has the curtain been lifted; hence, not only do Spiritualists everywhere, but every man, woman and child of whatsoever race, creed or color—all, ALL owe an enduring gratitude to the host of self-sacrificing, consecrated pioneers, who have blazed the way, carried the torch throughout this century of years. Once the barriers between this every-day world and the world of the Spirit have been removed, then truly can it be said: “Eye hath not seen, nor ear heard, neither have they entered into the heart of man, the things which God (Spirit) hath prepared for them that love Him.”

* Author; Teacher; Metaphysician
SPIRITUALISM IN INDIA

[64x579]India stands abreast of the truths of Spiritualism from time immemorial; the Tantras and Upanishads are replete with such teachings.

There is a vast spiritual literature in India. The Science of Tantras, written in Sanskrit, deals with life after death and communication with the denizens of the spirit world. Therein various scientific methods for the development of mediumship for spirit communication and spirit healing are taught. The mediums so developed are directed under spirit control of Tantric Teachers and are attached to Temples in every village and town in India. They are like Clairvoyants, Sooth-sayers, and Healers, under spirit control, and invoke family Deities and Ancestral Spirits at weekly and the great annual gatherings. Here the role of the medium is of a hereditary nature and the "mediumistic families" are given rewards from the community and Temple funds. Their dances with music and Trance addresses are listened to with care and veneration. Each clan or tribe has its own revered spirits, as Mother Kali, Shasta and the like. This we may classify as Primitive Spiritualism in India.

Modern Spiritualism began to spread among the educated public of India about 1835. For our own part, we contributed a measure of teaching to the public through special courses of Study and our Journal called Self Culture. This work was assisted greatly by the pen of the American centenarian, Dr. James M. Peebles.

We have few organized Temples, Churches, or Holy Shrines in India dedicated to Modern Spiritualism. But in each Hindu home there is a sacred shrine, a sanctum sanctorum to which the house-holder attends, worshipping God and the Ministering Angels (Ancestral Spirits) in the classical manner of Aryan rites. Then, too, each Hindu performs an annual Sraddha Ceremony throughout his entire life. This is dedicated to his Ancestral Spirits and is performed with the aid of the Hindu Spirit-Priest. India, at present, has a number of educated and devout souls working for the spread of Modern Spirit-propaganda.

As an Intuitional Medium developed by Yogi Tantrik methods, I labor constantly for the uplift of our Work. Our Academy has hundreds of student-followers studying the Spiritual Sciences. Our students are for the most part English educated youth and we assist them through correspondence. Our present drawback is a lack of text books and other literature.

In Western and Northern India, there is Brother V. D. Rishi and his wife who are wonderful Spiritualist missionaries. They head the Indian Spiritualist Society and engage in extensive tours, bringing consolation to the bereaved and knowledge to all who are ready to receive.

In Calcutta, there are the descendants of the late Shishir Kumar Ghose who carry on in his great Spiritualist line of propaganda. They publish a monthly magazine, Hindu Spiritual Magazine, and their work is widespread.

There is another centre in Ujjain, Central India, under direction and guidance of a Brother Worker who labors in the field of Spiritual Healing. This Centre publishes a vernacular Journal called Kalpa Vriksha.

I am told that there is still another centre at Bangalore in the Mysore State. However, I know nothing of their undertaking.

I read as many publications in English as I am able to obtain. If your advanced Organizations would send us some propaganda literature we would distribute it in India and Eastern Africa—thus planting seeds for the Modern Spiritualism of Tomorrow.

Besides the Hindus, there are our many Moslem Brothers interested in this field. They have a good number of practitioners in each community, invoking spirits and casting out spirits in the healing of spirit obsession. Their work is based upon their own faith and teachings of their Koranic Gospels.

Lastly, there are Parsees in the Bombay area who are spiritually educated and appreciate the study of the literature of Modern Spiritualism. Their religion is called Zoroastrianism.
WE ARE ENTERING UPON A NEW CENTURY OF MODERN SPIRITUALISM... AND IT IS TIME FOR MUCH REFLECTION AND MEDITATIVE THOUGHT.

Looking back over the last one hundred years, we see many changes the world over. Not least among these changes is the Religious Outlook of Mankind. A great deal, materially and spiritually, has been destroyed that had been looked upon as indestructible. Why? Because the foundations which may at one time have been sound had become corrupted and worm-eaten and to hide the decay, were glossed over with a thin veneer, misleading those who were content to look only upon the surface of things. As with the Physical, so with the Spiritual side of Life. Creeds and dogmas which had been instigated for the benefit of humanity, through man's ignorance as expressed in envy and greed became likewise worm-eaten and rotten, and finally instruments of spiritual destruction. So it is that now the entire World is faced with the problem of a titanic struggle for self-preservation.

What is the "cure"? As far as Spiritualism is concerned, there is but one cure: Face facts as they are! We must realize and live in Our Truth: that Life is Continuous and the Bridge of Death has been spanned; that as we sow, so shall we also reap; that we are all one in the Brotherhood of Man, irrespective of race, creed, or color; that we must NOT WAIT for opportunity to do good to come to us, but we must GO OUT and SEEK IT.

How can Spiritualists best achieve this goal? BY EDUCATION! We must start educating our children and young people in the Truth of Spiritualism, by seeing that Lyceums, as Spiritualist Sunday schools are called, are provided, if not in all Churches, then in at least all districts where our Services are held. For the older Spiritualists, there are Educational Courses sponsored by several worthy and reliable Organizations in Our Movement which may be had through Correspondence or Home-Study Lessons. And, of course, Our Field is replete with excellent literature on Spiritualism and Psychical Research.

Not only to our lay people, but to our WORKERS comes the absolute necessity for EDUCATION. Our Speakers and Demonstrators, throughout the World, must both UNDERSTAND their Work and be able to PRESENT it in an INTELLIGENT and DIGNIFIED manner. This must be done else Our Movement will perish in ignorance! The time becomes shorter and shorter when the World will no longer accept that which is not INTELLIGENTLY presented. Our Workers must study more and more about the Truths of Spiritualism and prepare themselves in the Art of Expression if our Rostrums are to survive Criticism and Ridicule. With the proper EDUCATION OF OUR MINISTRY will come the legal and social recognition of Spiritualism in its rightful place as a RELIGIOUS MOVEMENT and we shall thus be accorded true Religious Freedom. We in British Columbia are proud of the fact that Spiritualism enjoys all the legal rights of the so-called Orthodox Churches, including the exercise of the Marriage Rites.

In conclusion, I should like to urge all Spiritualists, no matter in what Country they may reside, to live fearlessly up to Our Principles, particularly stressing the Fatherhood of God and the Brotherhood of Man, remembering to "accord to the other fellow the same latitude which you take for yourself".

May this New Century for Our Cause be marked by the spontaneous and genuine outpouring of Spiritualist Comfort and Help of the Angel Friends to all humanity.
EDUCATION: SALVATION FOR OUR MOVEMENT

CANADA . . . REV. EDITH A. MAYELL

We are entering upon a New Century of Modern Spiritualism . . . and it is time for much reflection and meditative thought.

Looking back over the last one hundred years, we see many changes the world over. Not least among these changes is the Religious Outlook of Mankind. A great deal, materially and spiritually, has been destroyed that had been looked upon as indestructible. WHY? Because the foundations which may at one time have been sound had become corrupted and worm-eaten and to hide the decay, were glossed over with a thin veneer, misleading those who were content to look only upon the surface of things. As with the Physical, so with the Spiritual side of Life. Creeds and dogmas which had been instigated for the benefit of humanity, through man's IGNORANCE as expressed in envy and greed became likewise worm-eaten and rotten, and finally instruments of spiritual destruction. So it is that now the entire World is faced with the problem of a titanic struggle for self-preservation.

What is the “cure”? As far as Spiritualism is concerned, there is but one cure: Face facts as they are! We must realize and live in Our Truth: that Life is Continuous and the Bridge of Death has been spanned; that as we sow, so shall we also reap; that we are all one in the Brotherhood of Man, irrespective of race, creed, or color; that we must NOT WAIT for opportunity to do good to come to us, but we must GO OUT and SEEK IT.

How can Spiritualists best achieve this goal? BY EDUCATION! We must start educating our children and young people in the Truth of Spiritualism, by seeing that Lyceums, as Spiritualist Sunday schools are called, are provided, if not in all Churches, then in at least all districts where our Services are held. For the older Spiritualists, there are Educational Courses sponsored by several worthy and reliable Organizations in Our Movement which may be had through Correspondence or Home-Study Lessons. And, of course, Our Field is replete with excellent literature on Spiritualism and Psychical Research.

Not only to our lay people, but to our WORKERS comes the absolute necessity for EDUCATION. Our Speakers and Demonstrators, throughout the World, must both UNDERSTAND their Work and be able to PRESENT it in an INTELLIGENT and DIGNIFIED manner. This must be done else Our Movement will perish in IGNORANCE! The time becomes shorter and shorter when the World will no longer accept that which is not INTELLIGENTLY presented. Our Workers must study more and more about the Truths of Spiritualism and prepare themselves in the Art of Expression if our Rostrums are to survive Criticism and Ridicule. With the proper EDUCATION OF OUR MINISTRY will come the legal and social recognition of Spiritualism in its rightful place as a RELIGIOUS MOVEMENT and we shall thus be accorded true Religious Freedom. We in British Columbia are proud of the fact that Spiritualism enjoys all the legal rights of the so-called Orthodox Churches, including the exercise of the Marriage Rites.

In conclusion, I should like to urge all Spiritualists, no matter in what Country they may reside, to live fearlessly up to Our Principles, particularly stressing the Fatherhood of God and the Brotherhood of Man, remembering to ”accord to the other fellow the same latitude which you take for yourself”.

May this New Century for Our Cause be marked by the spontaneous and genuine outpouring of Spiritualist Comfort and Help of the Angel Friends to all humanity.

* Supervisor: Western Canada-S.N.U. EDUCATIONAL SCHEME
SPIRITUALISM IN CZECHOSLOVAKIA MARCHES ON

CZECHOSLOVAKIA . . . JAN ROZNER

On the occasion of the WORLD Centennial Celebration of Modern Spiritualism, Czechoslovakia bids "Hail and Success to Our World-Wide Movement!" We recall the first signals of Modern Spiritualism at Hydesville, so many miles from our homeland, sounding out with the first precious weapons against materialism and the old methods which had to be broken down in order to give way to the old Revelation of Spirit made new, and reborn.

The last century has been favorable to the development of the New Religious Science. We have proved that there is a link between the two worlds, through our Mediums joining us with our Friends gone on.

In our Country, Modern Spiritualism became known in 1880, but the first attempts had to be hidden because of all sorts of adversities. Towards the end of the Century, some remarkable intellectuals gave a noticeable support to the still feeble Movement. Many a sacrifice had to be made and it is quite natural that the names of the first devoted pioneers will always be revered.

As years passed on, a more liberal attitude of the authorities took place. The most favorable period for our growth may be regarded as the one between the first and second great wars.

Our Centre in Silesia was the first to build its own House, or Headquarters, with a spacious hall and stage for meetings, music, and theater performances. Also, there are several adjoining rooms. Here the Association sponsors special groups and circles, arranges for Camps and exhibitions at home and abroad. We have many drawings there too, on display. Also the editing of our paper and other duties are accomplished in this building.

With the last war came destruction, prison, damages, and other sufferings. Spiritualism gave us strength to work in secret during war times, and to support other people who also loved freedom and peace in their hearts. It was one of the only hopes left to us. But with the first dawn of Peace, we started to put aside the ruins and to work openly for Spiritualism again.

Materialism is still well equipped today, and its weapons are strong and sharp. Regardless, we are looking forward to a better future. Our Movement has only to achieve complete Unity and victory will be ours!

* Editor: PSYCHICKA REVIEW
SPIRITUALISM STANDS STRONG IN BRAZIL

BRAZIL . . . A. WANTUIL DE FREITAS®

It was not, as might be supposed, the books of Andrew Jackson Davis that brought New Spiritualism to Brazil. Rather, it was through the written works of Allan Kardec, for in the past century French has been widely used as the cultural language in Brazil.

Organization work in New Spiritualism did not start in Brazil until 1884, at which time the Brazilian Federation of Spiritualism was founded. The Reformer then became the official organ of our Federation and continues to be so. Thus our New Spiritualist Movement has grown gradually to its present strength, which places it among the most vigorous in the world. Today our Federation unites many, many thousands through its great distribution of literature, a whole network of hospitals, old-age homes, orphan asylums, and schools.

The most remarkable medium ever to have appeared in our Country is Francisco Candido Xavier, now thirty-seven years old. From all over the land, the sick pilgrimage to his home at Pedro Leopoldo, in the State of Minas Geraes, to receive spiritual healing and advice. He has produced thirty marvelous volumes, the sale of which has reached several editions. Fifty famous poets and authors have written through his hand from the spirit world, producing, with supernormal speed and veridical style, magnificent poems, romantic stories, and scientific works. Since the advent of this medium, New Spiritualism has progressed rapidly in Brazil, for his books can in no way be understood without the collaborating evidence of our phenomena and philosophy. Brazilian publications on New Spiritualism have always preserved a high scientific and literary level, of which we are justly proud.

The most outstanding works on New Spiritualism released in other languages throughout the world are translated into Portuguese, along with which a great number of the writings of our own authors are published. In Brazil, there are only four publishers of books on New Spiritualism. The largest, which is our own Federation, has been operating for a half century and issues about ten volumes a year. Chief among these books are the works of Allan Kardec. The most widely distributed of these is The Gospels According to Spiritualism, with an annual sales exceeding fifteen thousand. The fifty third edition is now in preparation.

Until 1937 our Federation distributed publications in New Spiritualism in Portuguese only; but since that time, under decision of our Executive Board, we have been employing Esperanto as well. By using this international language we have obtained many members to New Spiritualism not only in Brazil, but in other nations also. A number of these publications have reached several editions.

Great expanse in our publishing work has resulted in the outgrowing of our present printing plant and the increased volume of production now necessitates new and larger facilities, which we are about to provide.

Outstanding personalities of our Federation are President Marsalo Raymundo Ewerton Quandros, esteemed scientist; the prefect of Rio de Janeiro, a famous physician, Dr. Bezerra de Menezes; and Admiral Paim Pamplona. Among our foremost contemporary writers are Antono Luis Savao, Bittencourt Sampaio, and our aforementioned president.

Thanks to God, the progress of New Spiritualism in Brazil has become sufficiently strong during the first century of our Movement to convince us of complete triumph in the second hundred year mark.

Through the pages of this Grand Souvenir Book of the World Centennial Celebration of New Spiritualism, we of Brazil send to our co-workers throughout this world and the next, a great and sincere wish for progress and happiness in their Glorious Work,
THE PROGRESS OF SPIRITUALISM IN INDIA

INDIA . . . V. D. RISHI, B.A., LL. B.*

The activities for the spread of knowledge regarding Life-after-Death have been going on for several years in India, and the people are gradually, though slowly, feeling interest in the Subject. Progress has started, but remains slow. Though there is some awakening in the minds of the people, usually it is ephemeral and lasts only as long as they yearn to have talks with their dear departed ones. In fact, as is but natural and almost universal, it begins with some bereavement and lasts only while the memory and love for the departed one is strong and the pain of separation is fresh. There are very few who take sustained interest in the subject, and realize its deep implications. The advancement of our work essentially depends upon the co-operation of such keen seekers of knowledge who help the Cause in various ways.

The progress of the Spiritualist Movement depends almost entirely upon the services of well-developed Mediums. In our country, we find many persons experimenting through automatic writing and other methods of Spirit Communication. They claim to have obtained excellent communications in their home-circles, but they hesitate to help others in obtaining messages from their dear departed ones. There are some who spend their time in conversing with alleged High Spirits and do not care to compare notes with others. Some, too, have suffered by overdoing and have thereby harmed the Cause. There are a few who can get satisfactory communications from their Spirit Friends, but they cannot, for want of sufficient Psychic Power, be helpful to others in these experiments. Most of the people interested in the Subject are aware of Mrs. Rishi's Mediumship which enables the sitters to get messages from those whom they love on the Other Side of Life. The country needs Mediums who can demonstrate the truth of Spirit-Return. In fact, the Mediumistic Faculty is latent in very many persons and can be developed under proper guidance. It has been well said that Mediums are like telescopes to Astronomers. The Movement in foreign countries is progressing on account of the Mediums which they possess. Let us hope for the day when India will have such Intermediaries to facilitate the spread of this Knowledge. There are indeed many persons who are endowed with this Psychic Faculty, but they need proper development.

Most persons in our Country are unaware of the Physical Phenomena of Mediumship as can be witnessed through the co-operation of some well-known Mediums in Europe and America. It is news to them that we can hear the voice of spirits, see them with our eyes, touch them with our fingers, and obtain spirit photographs as well. We get personal experience of the Phenomena in our visits to Europe, and testify to their genuineness. But this is not enough for others. It is highly desirable to educate the people about such Phenomena so that they may easily understand this Grand Truth. But it can only be done with the help of proper Mediums right here in India.

The Knowledge is very slowly, though gradually permeating the masses. The strength of the Movement is not to be judged by the number of public associations alone, but by the great number of home-circles, which are being held all over the Country. I meet innumerable persons who have obtained true Communications in such experiments. For various reasons, they do not wish to come into the limelight, but all the same they are quite convinced of the Truth of Spirit-Return.

Above all, the need of many Public Mediums in India is great. When that need is met, then and then alone can the splendor of Spiritualism be added to the basic spiritual culture of Mother India.

* President: INDIAN SPIRITUALIST SOCIETY
THE NEW REVELATION AND AN EVANGELISTIC LIFE

HUNGARY . . . LASZLO BODNAR*

The whole world reverberates in our time as a result of the spirit messages communicated through the mediation of the Fox sisters one hundred years ago.

The soul-awakening and spirit-heightening revelation, the celestial flame of which was lit in a humble stable of that little Palestinian town, and the glow of which illuminated the entire earth, grew again bright in the hitherto relatively unimportant town of Hydesville, the birthplace of Modern Spiritualism. Just as upon hearing the mighty and liberating teachings of the divine Master, every heart that yearned for salvation trembled, again with the New Revelation such hearts are filled with the glad rejoicings that humanity, staggering under present-time materialistic fear of death and the trials of life, is convinced that there is no death and that it is worthwhile to bear neglect, humiliation, and every torment, because the sufferings that are borne with indomitable faith are especially suited to cure the sick soul, broadening its perspective and developing its insight and strength.

When the New Revelation opens before those who are hungering for the knowledge of heaven, so that they are enabled to rejoice in the understanding of the great cosmic plan, it requires them to fashion their lives along lines directed by the teachings of Jesus. The truth is that the demonstrations of modern spirit-science prove exactly this, that the salvation of humanity is not a mirage, but a most essential reality guided by the cooperation of the Higher Spirit Hierarchy.

It is not enough, with a joy-filled soul, to announce to the world that there is no death, that we meet with our departed in another world, that we can even now directly communicate with them.

Rather we must also draw accurate conclusions from these evident facts. Otherwise we shall fare as the official churches, which, it is true, have some respectable representatives, but who on the whole, misrepresent the spiritual heritage of true Christianity. He who changes even an iota of the revealed truths, and teaches accordingly, has darkened them in their entirety.

Let us avoid empty disputations, since polemics dim the inner light. But, on the other hand, we would be guilty of a serious transgression against the higher glory of the New Revelation if we should keep silent for the sake of a false concept of peace. We must evangelize, we must preach, we must teach that Jesus, love’s most enlightened earthly representative, never spoke about eternal punishment; that he gave an example of inner christening and inner sacrifice, the essence and substance of which is mostly ignored by the dogmas of the churches; that he taught, on several occasions, the doctrine of reincarnation; that, of mighty consequence, he held important the cultivation of communication with those of the Spirit World and that he, himself, demonstrated this unconditionally on the Mount of Glorification, in the presence of Peter, James, and John.

This place is holy! Only with sandals removed is it proper to glance into the life of the Spirit World. And he, to whom the Celestial Spheres have opened, has as his holy obligation, to live a truly exemplary life and so to testify to his extraordinary gift of grace. The follower of the New Revelation must not be satisfied merely with the recognition of the manifestations of the Spirit World. He must spread the teachings. This he must do broadly, yes, but it is of greater import that he “spread the Gospel,” renewed, through the constant development of his personality and bring to higher perfection his own inner or spiritual world.

In this manner the disciples of the New Revelation will not become as hypocritical Pharisees, who only imitate saintliness, but will be truly flooded with the celestial glow and by their lives exemplify that there is not a more joyful happiness than to serve tirelessly and humbly in order to awaken within others the “eternal values” . . . to evangelize the New Revelation!

* Chairman: SZER-OTTHON JOTEKONYSAGI EGYESILET

98
ASTRAL PROJECTION AS A PROOF OF SPIRITUALISM

U. S. A. . . SYLVAN J. MULDOON*

Modern Spiritualism is based upon two main tenets: that man survives the death of the body, and that, having made the "transition," he is capable at times of communicating with those still living upon the earth-plane, through the instrumentality of certain peculiarly endowed individuals known as Mediums.

All this has been proved to the satisfaction of many, including a number of the world's greatest scientists. But there is another method of obtaining this complete conviction of the reality of a spiritual world, perhaps the most convincing of all to one who has undergone the experience. I refer to astral projection.

If you have once left your physical body, while retaining full consciousness, and lived and functioned apart from it, looking back upon your physical vehicle asleep upon the bed, there can no longer be the slightest doubt in your mind that you are immortal spirit, temporarily inhabiting another world, which you will permanently inhabit after so-called death.

I have had this experience many hundreds of times, and I have collected the first-hand testimony of scores of others who have undergone similar experiences. No evidence in the world could be more conclusive than this, to one who has undergone a genuine astral projection.

That noted Italian Spiritualist and psychic investigator, Ernesto Bozzano, emphasized in several of his books that, in his opinion, astral projection constitutes one of the strongest proofs imaginable of the reality of a spirit world and spirit return. This, because it is, in itself, a complete refutation of the present day materialistic psychology: that "mind is a function of the brain". It shows us once and for all that mind can and does exist quite apart from the physical brain, even in this life. Why not, therefore, when the physical brain is no more?

I have discussed this question at considerable length in my book, The Projection of the Astral Body, published in 1929, as well as giving minute instructions as to how astral projection may be accomplished and successfully achieved. Projection of the astral body proves to be of enormous value to Spiritualists, and to their Cause, because it constitutes such a complete refutation of opposing arguments.

To the writer it has always seemed strange indeed that these facts should not be more generally known and recognized by Spiritualists, and that astral projection experiences should have figured so little (relatively speaking) in their literature. I cannot but feel that the publication of my book constituted a turning-point in the history of the subject, opening up new vistas which had hitherto been undreamed of. Since its publication, a whole new literature has sprung-up dealing with this subject, and many cases have been reported to me, some of which I have published in my book, The Case for Astral Projection, while still further instances are to appear in my forthcoming book, which will appear shortly. From all over the world letters have come to me, telling me of out-of-the-body experiences. Their number is surprisingly large.

I would advise Spiritualists to familiarize themselves with the literature of this subject, and above all to endeavor to have such experiences themselves. Spiritualism should receive a tremendous momentum, by the proof of astral projection, which in itself constitutes absolute proof of the reality of another world. . . . I myself have had this proof, and others can have it too—by means of astral projection!

*Author: PROJECTION OF THE ASTRAL BODY, etc.
TRANSCENDENT VALUE OF HYDESVILLE PHENOMENA

ARGENTINA . . . JOSE S. FERNANDEZ*

When on the historic night of March 31, 1848, little Katie Fox took the happy opportunity to test whether the mysterious knocker of the Hydesville house was able to answer her signals, she did not think of the fact that her innocent game would contribute greatly to the lifting of the veil for the New Revelation which Providence offered to man by means of the phenomena of Modern Spiritualism.

After the first communications had been accomplished in the family circle, little by little, there spread the knowledge and practice of the phenomena, which appeared under forms new and unusual and convincing even to the most incredulous materialists.

Great was the Transcendent Value of the Hydesville Phenomena. These manifestations, revelatory to the existence of a Spiritual World, provoked amazement and violent reactions. As a result, the first mediums and experimenters were the object of iniquitous persecutions.

There were sad times when Humanity, disoriented by the contradictions derived from the dogmatic teaching of religions, and bewildered by the scientific conquests in the domain of matter, was impelled day by day toward atheism under the influence of positivist philosophy. Meanwhile, the western religions, absorbed in the practice of rituals, emphasized the forms of worship without concerning themselves with the fundamentals of their doctrinal content. For this reason, they were powerless to check the wave of atheistic materialism, which was dragging men toward lack of faith in God and hope for life hereafter.

Then it was that there appeared the new scientifically provable phenomena which reveal the truth of the survival of the soul and the possibility of communication between the Spiritual and the Terrestrial Worlds.

Among the world's great men of science who investigated the unknown field is Sir William Crookes, who deserves the greatest gratitude of his fellows, for his probity, his courage, and his valuable and indestructible proofs of established communication with the Next World. In the philosophic and moral field it was the French doctor and educator Leon Hypolyte Denizard Rivail, better known as Allan Kardec, who spread Spiritualist teachings, systematizing them in his famous works, which bear evidence to the profound religious meaning contained in the communications from the Beyond. From these works and others there rises, in all its greatness, Christianity, revived in the purity which the Founder gave to it, and which is revealed in the Holy Scripture interpreted with the meaning of Spiritualism.

Humanity, submerged in atheistic materialism to its scientific and technical advances, needed the Light from the Beyond in order to understand its true position and to awaken from the intoxication of sensuality and power into which it had fallen full of pride.

The phenomena of Hydesville were as flashes of lightning in the dark and stormy night, offering to man the opportunity of finding his way to the Road of Life. They were the first sparks of the New Revelation which God offered to man, spreading it everywhere by means of the Spiritualist Movement.

Now one hundred years have passed since the birth of Modern Spiritualism and the struggle with incomprehension and materialistic blindness continues on Earth.

In their eagerness for dominance, and under the mirage of their scientific and technical powers, men have supported two cruel world wars and threaten to begin a third which would have an Apocalyptic character with the use of diabolical atomic weapons. Only by the full comprehension of the phenomena of Hydesville and all their transcendent significance as a proof of the Existence of God and of life continuous after death of the physical body, will they be able to be saved from man-made destruction of the world.
OUR AUSTRALIAN BLACKS ARE PSYCHIC!

AUSTRALIA . . . MARY GUTHRIE*

People who have noticed our aborigines loitering about the townships of Australia, clothed in the cast off garments of civilization, begging for "hand-outs," have formed a very low opinion of them. But these are, or were, the degenerate descendants of a splendid race. I say "were," for the pure-bred blacks are no longer wanderers at will. The Government is caring for them in reservations, after the manner of the Indians of North America, or on mission stations managed by the various Churches, where the natives are taught to be self-supporting, and they have responded very well to the training.

To see the Australian aboriginal at his best, one must go where they still roam in fairly large numbers, in the Central and North-West of Australia. The crews of aeroplanes which had come to grief in those places were astonished to find themselves surrounded by hunters and warriors of splendid physique, carrying primitive spears and boomerangs.

The camera has shown us these fine people. Our aborigines have a telepathic sense. Their religion, though devoid of ritual, recognizes a future life and communication with the so-called dead. They are natural Spiritualists! Every morning on awakening, they raise an invocation to their dead. When the sun appears, it is the signal for a long-drawn-out ululation, which is their greeting to their dead friends and relatives.

Although every spring, water hole, tree, and creek, has its guardian spirit, they believe in one Supreme Spirit, whom they call Baime, a glorified super-hunter and warrior. His spear they call Dhurramallam, just as King Arthur's sword was called Excalibur.

When I lived in the far north of Queensland, I had many opportunities for studying our true natives at close hand. One morning, at sunrise, we were awakened by the sounds of their chanting to the dead. The margin of the lagoon was fringed with their leaf huts called gunyahs. Later in the day, when all the able-bodied men had gone hunting, I went down, and found the women and children on the eternal hunt for food. But one of the old women, we called them gins or lubras, was resting in the shade of a gunyah. Her only clothing was a grass girdle and her long grey hair. She looked incredibly old.

We had a visitor with us at the time who had come up from Melbourne to spend the genial North Queensland winter with us, and to lick his wounds after a domestic upheaval which had ended in his wife running away from him, as he believed, with another man. I got him to pay Old Kitty a visit. I had proved her psychic powers several times, and we had dubbed her "The Witch of Plum Point". She had never seen a cattle station, a ranch, nor a railway station, yet she described a cattle station to him which he recognized as the girlhood home of his wife before her marriage to him. She minutely described the girl's parents, and then, the girl herself, who, she said, was nursing a baby boy . . . or, as she put it, a milla milla.

He had not known a baby was on the way, and this only confirmed his suspicions of her infidelity. But Old Kitty said he was quite wrong, there was no other man, and soon he would get a letter that would "fly through the air"—which was her way of describing a radiogram.

A few days later the radiogram came. He took the first plane out, and lost no time in reaching the far West Australian cattle station, where he found his wife and his small son. It ended in a joyful reconciliation.

This is only one instance, but I have met many native mediums and sensitives, and have seen wonderful cures wrought by their witch doctors, who after all, were only using the powers given them by their spirit friends. Indeed, our Australian blacks are psychic!

* "Worker for the Cause"
SPIRITUALISM IN DENMARK

DENMARK ... EMIL BORKFELT

The first feeble signs of a spiritualistic dawn over Denmark takes us back to the years 1886-1890 when some few persons, with little experience, met in small circles to investigate the Phenomena of Spiritualism. This is known to have been the case in the capital of Copenhagen, as well as in the large provincial towns of Aarhus and Randers. But, in the course of the nineties, a man, who may be called the first founder of a spiritualistic community in Denmark came out in public. It was Robert Jorgensen, Copenhagen, who with a very qualified medium for trance, Mrs. Petrea Seidelin-Nielsen, instituted "The Spiritualistic Brotherhood" which very soon grew, and at 1905, ten years later, had 2000 members. In 1894 the beautiful house, The Betsaida-Temple, Filippavej 2, Copenhagen, was built, and there the work still is carried on.

Soon more spiritualistic communities were formed and we now count more than fifty such in activity over the whole country. These are mostly affiliated in one organization, Danske Spiritisters Kirkesamfund (Danish Spiritualists Church Society), which practically all provincial communities have joined, but only about a third part of the associations in Copenhagen.

The organization, generally known as “D.S.K.,” is led by a council of nine members, with A. C. Mortensen as president and travelling secretary, and issues a monthly paper “Spiritistisk Tidende,” now in its 21st year, edited by Emil Borkfelt, Esbjerg. The journal is 20 pages with a colored cover and is often illustrated.

The Danish spiritualistic associations generally meet once a week, and trance addresses, mostly on religious lines, are held. Also a great deal of so-called soul-saving work is done to enlighten suffering spirits who often are not aware that they have passed over. I should think we possess about fifty mediums for trance and some of these are clairvoyants as well, so most meetings can be supplied with clairvoyant descriptions.

I suppose we have some half a score able speakers, the above mentioned travelling-secretary, A. C. Mortensen, being the most active, giving all his time to this work. There are a few mediums for telekinesis and materializations, but only one of special form of this kind, Einer Nielsen, Copenhagen, who is excellent for direct voices and trumpet.

A fairly extended branch of our work is healing through mediums. In this respect I know the conditions best in the seaport of Esbjerg, where my wife, Maria Borkfelt, works for the Association CARITAS as medium for trance and healing. Also in Copenhagen and Aarhus very good results are attained by this work.

We have an excellent book-store with spiritualistic and occult literature at Esbjerg.

Finally, I may mention that at present we are circulating a petition, that (1) Spiritualism be recognized in Denmark as a religion; (2) Admission to the Danish state-radio for emission of enlightened addresses on Spiritualism. We expect to reach the number of 10,000 names; we have already 6,000.

I should like to use this opportunity to send all brothers and sisters in our Cause, all over the world, my greetings and invite all to visit our small but friendly and smiling county—Denmark.

* Editor: SPIRITISTISK TIDENDE
SPIRITUALISM IN FRANCE

FRANCE . . . M. NICOLAS STRATI

First we must honor the memory of the Fox Sisters, who, by their courage to face great opposition, prepared the way to the New Revelation concerning the survival of the human personality. It is to be noticed at the time those young girls were chosen by the World of Spirits, Science was making a great step forward in all directions, and so, men were better able to understand the Science of the Soul.

Our Society LES PHILADELPHES was established in 1929 in order to spread Spiritualism in the way most of the Anglo-Saxon societies understand it: phenomena always going side by side with religion. Many years spent in London enabled my wife to study thoroughly the question and to realize how far ahead of the Continent, the English were in the comprehension of Spiritualism. Led by the Spirit World, we found the imperious necessity to emphasize the moral and religious side of the question, and it is for this purpose we established a new Society, authorized by the State, on the same regulations ruling the different religions in France and in the old Colonies. Our Church is in the denomination of EGLISE CHRISTIQUE PRIMITIVE. We operate exactly as in most of the Spiritualist Churches of Great Britain, with the difference we emphasize on the teaching of the CHRIST and the NEW TESTAMENT. This we do in a way most of the people in France have never understood, a spiritualistic presentation. After having read a passage of the New Testament, we give a psychic message from a Guide.

We give a very great importance and care to healing the sick, and we have had wonderful cures operated by prayers and the laying of hands as our Master has taught us. We have about twenty affiliated Churches in Dahomey, and if we could give them more help the number could increase considerably.

Before the war, the SOCIETY LES PHILADELPHES did a good deal of philanthropic work along with experimentations in Psychic Phenomena. Our activities were recorded in our magazine CLARTES NOUVELLES (Silver Medal at the Exposition of 1937).

During the occupation, our Society was closed, but our Church remained opened, giving hope and persuasion of Victory to a great many people. Our work is increasing continually; we are told by the Spirit Guides it will always increase, because we serve God and contribute to the evolution of mankind.

God bless America, the cradle of Modern Spiritualism and the home of the Fox Sisters, more alive than ever.

* Founder: L'EGLISE CHRISTIQUE PRIMITIVE
"GREATER THINGS SHALL YE DO . . ."

ENGLAND . . . HARRY EDWARDS*

This is a brief glimpse into one man's fight against disease, a man raised up by spirit power to become in a short time the world's greatest psychic healer. His name is Harry Edwards, and he lives near the old-world village of Shere, in Surrey, England.

Every week there pour in hundreds and hundreds of letters from people all over the world, including many from the United States of America, South America, Canada, and indeed every country where the English word is understood. These letters ask for healing of almost every human ill. Each one is personally answered by the healer, and through his intercession with the Spirit Doctors cures take place, often in the shortest of times, whatever the complaint may be. The overseas mail is all conducted by airmail, and Edwards asks for weekly reports to enable him to watch closely the healing progress. It is of great interest for these patients to see how the healing has taken place, during the few days for the air-letters to reach them. Applications for healing come from all parts of the globe by cable, too.

An instance of the widening of the knowledge of this worker's "gift of healing" is that the principals of eleven publishing houses in America alone have benefited (or their people have) from his intercessions.

In England, through this healer, the miracles of the New Testament are seen in mass healing demonstrations, where thousands of people gather to watch the immediate healings of so-called "incurable" physical diseases like paralysis, disseminated sclerosis, arthritis, infantile paralysis, etc.

Doctors are co-operating with him (unofficially, for to do so openly would lay them open to censure) for their patients and their own folk. Members of hospital staffs are doing likewise for their patients.

Edward's chief pride lies in his "records of cures," in the original letters from patients—there are thousands of them testifying to the curing of the "incurable." They are filed under over one hundred broad disease headings and cover almost every known human ailment. The largest files, relate to cancer and growths, hearing, vision, nerve disorders, mental unbalance, skin diseases, tuberculosis, and blood disorders. These cabinets may well be likened to the "ninth wonder of the world".

Edwards never charges any fees as such, but is enabled to carry on his work through the donations that are sent to him for his work for suffering humanity.

The percentage of cures is very appreciable; and of the remainder, eighty percent report improvement. No single hospital in the world, with its staffs, laboratories, and operating theatres, can compare with the healings effected through the ministry of this one man.

Harry Edwards sends this message to his friends the world over on the occasion of our Spiritualist Centenary Jubilee:

"The past Century of Spiritualism has accomplished much. The future happiness and progression of mankind, the world over, must not rest on treaties and conventions alone, but upon the spiritualization of man himself. This can only rest upon the sure foundation of the knowledge of man's survival, the implications of which are more than sufficient to provide a new code of ethical and economic morals to outlaw the ignoble things of the past and lead to the real brotherhood of man in the sight of God and humanity. May the near future of Our Movement see this take place, and may we share in its accomplishment."

* Author, Lecturer, and Spiritual Healer
In the present age when science has revolutionized the world mechanism, the outcome of material research and progress has done very much for the upliftment and, simultaneously, for the destruction of the property of Divine Creation. The present age inhabitants of this earth, in all their so-called glory and selfish motives, have been the stepping stone of the cruel and merciless warfares. In past centuries, from the humble worker to the man of society, from the business magnate to those of the King’s Court, all took a keen interest in the spiritual sciences; not only that, they looked upward to their Creator for guidance and help. Whither is that period now? The present generation far from its respect to the Supreme Creator, presumes that the material gain is the only item needed for success.

In the midst of turmoil, hatred, and arrogance towards the creations of the Almighty, a century ago the Truth of Spiritualism was again revived, and day by day is taking a firmer hold on the population. On this planet, which numerous tribes inhabit, religions strive to distinguish themselves one from the other, each claiming its own superiority to the others. But Spiritualism has come forth bearing the banner of truce and peace, with the message of good-will towards all fellow human beings. And it came not through those on thrones in high places nor upon pulpits of stone, but through the agency of two poor girls. So it was that when those in power bestowed with the sacred gifts diverted them for selfish motives, the humble folk brought the gifts of spirit to the light, where now they stand surmounting all obstacles, out of reach for any power to destroy.

No religion teaches its followers to rob, cheat, or swindle their fellowmen. In fact, all the teachings of the many Masters, who, after the lapse of years, have appeared on the face of the earth, go hand in hand if studied minutely and without prejudice. In religions we find different paths by which our fellowmen travel to the same goal—“To be one with the Master,” whether it be Jesus, Buddha, Krishna, Allah, Zoroaster, or one of the other Prophets.

The Truth of Spiritualism teaches that every human being is endowed with the spark of divinity—that every human being is a God within, in miniature, yet due to lack of knowledge and character is swayed by the shallow pomp of the worldly glories and runs after residue, casting away the essence . . . that every human being, being a part with God, is immortal . . . that every human being is endowed with Spiritual Gifts which, if only the pain is taken and energy devoted, can be uplifted for his use and the benefit to the humanity . . . that every human being may not be cut off from the one he loves by death, but that he can hold communication with the dead ones through the Spiritual Gifts.

Our so-called modern bishops and priests, who for generations have been swayed by their contempt towards the only science of Spiritual Truth, have done their best, or worst, to harm the spreading of Spiritualism. So what is the answer? Their numerous empty pews and forsaken altars, where once so many reverently bowed, prove that orthodox churches have been compelled to relinquish their hold on humanity, And this because they have turned their faces from the living spirit. And so too, the multitudes have turned to the things of the clay, forgetting the spirit within. For the ending of the warfares and the building of the “Peace on Earth and Good-will to All,” we must TURN TO THE SPIRIT—and Spiritualism lights the way.

* Spiritual Teacher and Practicing Psychologist
A WARNING FROM BEYOND . . .

EAST PRUSSIA . . . CHARLOTTE KEYSER*

As we have in our Country at this time no Spiritualism worthy of mention in organized form, all having been stamped out by the forbidding ruthless ignorance and barbarism of the war, I am sending for your book, the true story of a warning received from the Beyond-World. The story is in God's own truth; I have no purpose for deceiving in words.

In Konigsberg, several years ago, a seance took place. There were only three of us at the sitting. We were grouped around a small table, sitting on chairs, our hands closed down, touching, to form a chain on the table top. Soon we sensed a movement of the table and after that we received the following messages, which were completely mystifying to us.

There manifested the alleged spirit of one, saying he was a young officer who had passed away in World War Number One, communicating to us his name, date and place of birth, the regiment to which he belonged, and the place and date of his earth death. All was new and strange to us.

The alleged spirit addressed us with the following request: He gave us a name and address, saying it to be that of his earth brother, who lived in Sensburg and who was an officer in the water protection department, asking that we communicate with him and tell him that his dead brother had got into touch with us for the purpose of warning him. The alleged spirit informed us that his brother had the intention to participate in horse-racing which was to take place in two weeks' time, in Konigsberg. The warning was that his brother was not to do so! To prove to his brother the correctness of his presence, the alleged spirit said he had given us all the details regarding his own person.

The seance over, we consulted what to do. Not knowing if such a person existed at Sensburg, or anywhere for that matter, we took a chance and wrote a letter to the place.

To the letter written we received a reply. The writer explained to us that all we had told him about a dead brother had been correct in all details and that it was right that he, himself, had planned to participate in the racing at Konigsberg. He said that in spite of the astonishment which our message had caused him, he, being an enlightened human being of the twentieth century, could not trust such a warning and would not therefore give up his entering into the coming race.

We were struck by consternation that the communication conveyed to us in our little seance was so absolutely true and we became extremely worried to notice that the man to whom the warning message had been directed had neglected it in so careless a way.

Very soon, it was too late. The warning message had proved only too justified, because we read in the newspaper of the deadly accident of one of the race participants, his name being that of the man to whom we had forwarded our letter. . . . He had rejected the warning message with his own life!

Are we not, therefore, justified by scientific reasoning to conclude that the alleged spirit was in truth what the manifestation claimed: a loving spirit giving guidance to his flesh brother of earth?

* One of Spiritualism's millions
SPIRITUALISM IN MID-PACIFIC

THE PHILIPPINES . . . TIBURCIO RAMIREZ

In the late 90’s, during the last days of the final revolt of the Filipinos against the Spanish tyranny, when practically the whole Philippines was afame at its highest for the sacred cause of emancipation, there were sporadic manifestations of Spirit­ualism, even among certain groups of revolutionists. Such manifestations became more apparent in the early days of the American rule in the Islands. Those manifes­tations consisted of physical as well as mental phenomena, which were of such a degree that a wide curiosity of various groups of people was attracted. Among them were many intellectuals. These groups later became enthusiastic and organized themselves to undertake deeper psychical investigations with far greater seriousness. Among the groups were a good many serious minded Americans and Europeans.

It was on February 19, 1905, when our organization was formally established and on January 21, 1909, was registered with the Government. A coordination of work in the field of spiritualistic activities of the Association has since then been consistently practised under the exclusive direction of our Spirit Protectors (Guiding Spirits of the Bright Spheres), with Master Christ Jesus as our Infalible Supreme Head and Authority.

Our work and teachings are based purely on spiritual and moral principles trans­mitted by our Spirit Protectors to the members of the Association. The Christian Bible constitutes the accepted Sacred Book of the Association. In coordination with the Holy Scriptures, the many works of Allan Kardec, the “Prince of Spiritualism,” have been officially sanctioned by the Spirit Protectors. Our studies and researches cover the science, philosophy, religion of Modern Spiritualism, and such other knowl­edges governing ultraphysical life and existence in the invisible worlds of the universe.

Healing through spiritual magnetism under the direct guidance and influence of Spirit Protectors, through healing mediums, embodies one of the main practical and charitable works of the Association. This constitutes a most effective propaganda in spreading the teachings and morals of the Modern Spiritualism.

Seances, conferences, and classes are held regularly, involving discussions on science, morals, philosophy, and religion, as well as the nature and conditions of life exist­ent in the hereafter, in which the spirit being (the real man) plays the most im­portant role in the course of his infinite existence and progress. In all such activities the guidance of Spirit Protectors is indispensable. A variety of mediumship is manifest, clairvoyance being among the most important. Science as expounded by the teachings of Spiritualism is not confined only within the physical bounds, but is extended infinitely to ultraphysical and superspiritual conditions of life. Nor does religion as upheld by Spiritualism in our Association have any sectarian or dogmatic touch; it is the Universal Religion, the Religion of Religions, that is being taught.

Our Association comprises 140 affiliated Centers (branches) scattered in different parts of Luzon Island. The headquarters, called Center General, are located at Manila. About 100,000 members constitute the aggregate of its followers. The main ideal and pursuit of the Association as its bounden duty to humanity is to contribute toward the moral and spiritual uplift of mankind by spreading the moral and spiritual teachings of Spiritualism in a manner that is non-sectarian, non-racial, and non-discriminating, having as its doctrine “WITHOUT CHARITY THERE IS NO POSSIBLE SALVATION.”

* Gen. Sec.: UNION ESPRITISTA CRISTIANA DE FILIPINAS
WHY PERSECUTETH . . .?

TRINIDAD . . . LIONEL M. SAMUEL

Man is a citizen, as it were, of two worlds because he possesses faculties that tie him to both the visible and invisible realms of life. However, the major part of our humanity of today is seen to be far from realizing or understanding its spiritual selfhood, neglecting the inner realities of life in its mad eagerness for the sensuality of transient things of material form. But man is not of flesh alone and he can feed not on bread alone. Paul, in the New Testament, explained that man is of two bodies: the physical and the spiritual. Today, Modern Spiritualism proves it.

Even if man's senses be limited to the material universe, it is nonetheless his bounden duty to search for higher revelations in the world of psychic reality and spiritual understanding. There is nothing worthwhile that is hidden which man's search for true wisdom cannot reveal.

The Bible is full throughout of stories of various psychic phenomena and communications between the visible and invisible worlds. So, too, its pages are covered with knowledge of spiritual principles which man needs to understand in order that his soul be properly led into everlasting goodness.

We are told of the Great Seance conducted by Jesus on the Mount of Transfiguration. (It is regrettable, but true, if such a personage were to exist now-a-days and performed such a demonstration he would find himself before a court of law!) Here he took his three most trusted disciples, Peter, James, and John. And before their eyes not only the physical body of Jesus was actually transfigured, but he was seen talking with the materialized forms of Moses and Elias. If this is not “talking with the dead,” what is it?

The story of the “Medium of Endor” tells freely and to the point of another remarkable Seance: but it was no more remarkable than those made manifest through the Psychic Powers of present time Mediums. Saul of flesh and body, in this Seance, was able to speak with Samuel who was “called up” from the realm of the invisible. Is this not communication between the two worlds of here and hereafter?

Such stories are many in the Bible and they all become plain and understandable in the light of knowledge which Modern Spiritualism gives to humanity. So-called miracles cease to be when all is known, for the Laws of Nature are the Laws of God and explain all things as being in accordance with the Divine Plan which is no respecter of persons or of times.

The Bible also explains much that man needs for the development and progress of his soul, how he must undergo his unfoldment step by step, and be guided by the high teachings and ethical pronouncements of Jesus. Are not all these great spiritual truths given by Modern Spiritualism which teaches of the Fatherhood of God and the Brotherhood of Man, of redemption never lost, of communion one with another even beyond death, of the beatitudes, and of the commandment of Love? What then holds the world of so-called Christians against this religion of Spiritualism?

* Teacher: Biblical Scholar: Investigator
Thank God for Spirit-Reality!

If the Creator had put a time limit upon man's understanding of himself, would this Centennial Celebration of Modern Spiritualism be possible? Could the most generous time limit conceivable have condoned man's repeated lapses from spiritual understanding into the darkness of materialism? But, Spirit being timeless and spaceless, all limitations are figurative, and eternity the only reality.

The term "modern" is aptly linked with the celebration of "Spiritualism," which is, first and last, spirit-manifestation. Spirit-manifestation, if it be not as old as the human world itself, is nonetheless very much older than Spiritualism. I believe, rightly or wrongly, that only when Spirit-Reality (meaning thereby, man's identity as "a spirit," his survival after so-called death, and the ability of the so-called dead to communicate with the earth-living) is a commonly recognized fact, will man BEGIN to regain his hold on REAL RELIGION and the world BEGIN to reshape its course towards the elusive millennium of men's dreams... one world, one people, one Spirit, God-in-man.

Faith without works is dead. This is manifest in the Christian (so-called) Church throughout the world today. In no place on earth, perhaps, is this more true than in these far-away dominions of the British Empire, where sunny beaches and sports invite the young to forget there is a Sabbath Church and to grow away from any conception of "communion with the saints" and the Spirit World. Even Spiritualism cannot guarantee this Communion. But, clearly, it can and does open the door to it, not as a mere form, or as an article of faith, but as a FACT OF LIFE. If Modern Spiritualism does nothing more than this, it is a wonderful recovery of that which was lost and is now found again... SPIRIT-REALITY.

It is inevitable that, in re-opening the door to practical communion with those of the Higher Life, Modern Spiritualism should likewise open doors that do not lead to the saints, but, as well, to those countless millions of human souls, who at death passed to the next sphere while yet spiritually ignorant. To speak of such souls as evil is wrong. They were and still are unenlightened in spiritual values, but not of necessity malicious. The trivialities that interest us still interest them. And trivial or serious, superficial or profound, earthly or saintly, all such contacts spread human understanding of Survival... of Spirit-Reality.

Before men can ascend to the top of any ladder, they must tread the lower rungs, and if, in the course of the wide field of investigations and inquiry that are loosely grouped under the heading of "Spiritualism." some burn their fingers because they do not know how to protect themselves, is that a sound reason why this recovered Light of Spirit-Reality should be doused again by the darkness of materialism? NO!... a thousand times no!

Today courageous thinkers of many religious denominations are breaking with the traditions that have bound them in spiritual ignorance, and openly (in some cases with the approval of their Church superiors) supporting study and research of spirit-manifestations as classified under "Spiritualism." In the meantime, electronic experimentalists are getting closer to harmonizing the vibrations of the "two worlds" in the perfection of a mechanical means of communication between the living and the so-called dead. With this will come the World-Wide Church built upon the Rock of Spirit-Reality, and the BEGINNING of the New World and the New Order of the Brotherhood of man. Until then, this is only a well-meant dream, for men do not yet know how.
"FIRST THINGS FIRST"

U. S. A. . . . DR. G. NELSON WILLIAMS*

"First things first" . . . in Modern Spiritualism as in all things, let us consider "first things first." And here, in our World Movement, the first thing is INTER-COMMUNICATION. There can be no denying but that inter-communication between the two worlds, the earth world and that of the next life, is what makes Modern Spiritualism the unique religion it is, the LIVING RELIGION of today.

Here are a few interesting facts concerning inter-communion:

The truth of inter-communion requires little argumentation for its proof. Churches of inter-communion are open the world over for all to investigate their claims.

Innumerable men of science in many nations, acclaimed for their accomplishments in the laboratories and schools of the world, testify to the scientific proof of communication between the mundane and spirit phases of man's existence.

Without inter-communion there would be no Bible today. God has always spoken to His Prophets: He inspired and gave to His Prophets the truths contained in the Bible from cover to cover. And God speaks to man today as He did to Moses, for God-Law is the same today, tomorrow, and forever.

Without inter-communion, prayer would be of no benefit. It is only through this avenue that the plea of prayer is heard and the fulfillment made possible.

A church of inter-communion was the first church in America to hold Wednesday Night Prayer Meetings.

A Spiritualist church was the first in the United States of America to officiate the "laying on of hands" for the healing of the sick, as a regular part of its religious services.

Our church was the first in the world to reestablish the Prophets within the Temple (through Mediumship), from which they were held by an orthodoxy which denied the truth of its own origin and foundation for sixteen centuries.

The church of inter-communion was the first to display the flag of our beloved land at every regular service of worship.

By the power of God our truth is marching on to spiritual victory, to the first place in the hearts of our fellowmen.

* President: UNITY SPIRITUAL SCIENCE ASSOCIATION
The celebration of the one hundredth anniversary of the psychic phenomena which gave rise to Modern Spiritualism is extremely important because it marks a progressive step of humanity towards the enfranchisement from all dogmatism, towards spiritual liberty, towards truth. Ever so many psychic experiments have been carried out and innumerable books dealing with the subject have been published during the last century. A very large percentage of these remarkable efforts have been made by individuals of eminence and each constitutes a stone in the grandiose edifice dedicated to the regeneration of the world through the spiritual sciences.

A comforting philosophy has been evolved from the scientific discoveries made in the psychic domain. This is why Modern Spiritualism is at once a science and philosophy which makes possible a fusion of material and religious principles. In addition, the results of spiritualistic investigations have reaffirmed the actuality of psychic phenomena, both mental and physical, referred to in early scriptural writings and have brought them to the attention and study of official science.

Honor should be paid to all our courageous pioneers who dedicated their lives to the search after truth in spite of the bitter criticism and unkind ridicule of which they have been the object. Their efforts have not been in vain. Little by little, Modern Spiritualism is entrenching itself and is preparing for the spiritual rebirth of mankind which is beginning to show itself on the horizon. Our task is to carry on the work which has been so well started. Therefore, let us intensify our research program; let us encourage experimentation and investigation in the seance chamber; let us teach and initiate. In other words, let us follow the maxim of Jesus: “It is not good to leave the light under the bushel.” (Matt. V:15).

Let us bend all our forces against materialism. No other religion or philosophy has so many ways to demolish the nihilistic doctrine. Let us multiply our efforts, for the more facts we have, the stronger proof we shall have to combat this evil which is at the base of all our social catastrophes.

Also, let us not forget in this era of positivism we ought to meet our adversaries on their own ground. Modern Spiritualism has its field of action in all the world, from the most weighty material matters to the most ethical subjects. We are marvelously armed to fight triumphantly for the preservation and progress of spiritual realities, for we are girded by both reason and the understanding heart.

* See Gen.: FEDERATION SPIRITÉ LIEGEOISE
GLORY TO OUR PIONEERS

FRANCE . . . HENRI REGNAULT

The Fox sisters, in 1848, started the psychic demonstrations out of which was born the science, philosophy, and religion of Modern Spiritualism, furnishing a new interpretation of the immortality of man and of the conditions of the Invisible World and the inhabitants of that abode beyond death. From this event there have grown mighty social and moral consequences.

In contribution to our one hundredth anniversary of Modern Spiritualism, I exalt the work of three outstanding French pioneers of our worthy Cause: Allan Kardec, Leon Dennis, and Gabriel Delanne.

Allan Kardec was attracted to the phenomena of table-tipping through the study of human magnetism. Thus started his interest in the science of Spiritualism. He was a doctor of medicine and a teacher, speaking six languages. Being more or less in contact with mediums from all over the world, he studied the universal aspects of psychic manifestations and formulated the laws of mediumship and inter-world communication. All his books are considered authoritative and set forth a complete knowledge of the spiritual sciences. Today, Allan Kardec is regarded as the highest teacher by innumerable Spiritualist Centers throughout the world, particularly in France and Latin America. He stands as a veritable benefactor to all humanity and will certainly be glorified as such in time to come.

Leon Dennis, "the apostle of Spiritualism," was contemporary with Kardec. At eighteen years of age he read The Book of the Spirits by Kardec. Carried away by the logic which permeates this classical work, he studied our science and became a propagandist by both mouth and pen. After Death written by his hand should be known to all who are interested in Spiritualism: it has been translated into many languages and has consoled several millions of human beings by proving that life continues after death. Between 1864 and 1927, Leon Dennis made the greatest of efforts to propagandize Spiritualism. Both as a distinguished orator and talented writer, he rendered invaluable service to our Cause.

Alexander Delanne and his wife, a remarkable medium, frequently served Spiritualist Societies founded by Allan Kardec. They raised their son Gabriel according to the principles of our religion. While very young, he was devoted to demonstrating the scientific side of Spiritualism. He grew to be a remarkable investigator and experimenter and thus proved the FACTS of Spirit Communication. He was the author of numerous books, the most important being Materialized Apparitions of the Living and the Dead. Delanne had many conferences with world visitors in France and, like Dennis, he assisted at the several International Spiritualist Congresses.

These three men merit high honor at the occasion of our Centennial Celebration. By the grace of their hands, Spiritualism has taken an important place; by the grace of their visions uncounted thousands of human beings are today adopting a scientific religion which expounds the reasons for their terrestrial existence and proves to them that they are already immortal, that the doorway between the two expressions of life is open and love can pass through. . . . Let us pay worthy tribute to these of France and to ALL the pioneers of Modern Spiritualism, from the four corners of the earth. Glory to their nobleness!

* Vice-Pres.: L'UNION SPIRITE FRANCAISE
At Hydesville in the State of New York (U. S. A.), on the thirty-first day of March, 1848, the power of Divine Spirit, through the mediumship of two little girls, gave birth to the religion of Modern Spiritualism. Relatively few had previously discerned spirits; now all were granted the benefits of spirit communion. The facts were put by the “St. Paul of the Nineteenth Century,” Elish W. Capron, at the first public meeting of Modern Spiritualism on the fourteenth day of November, 1849, in Corinthian Hall, at Rochester.

At the time of the historic Centennial Celebration of Our Movement, after the Spirit World has bombarded us for a century with proof of human survival, a pertinent question comes to mind: Why has not mankind listened to the message of the angels and outlawed war, murder, vice, and exploitation?

War has caused intense suffering in Europe. Nations as well as individuals need the stimulus of spiritual knowledge. There is evidence of spiritual poverty.

Today, in one of England’s largest prisons, I met two young men who were convicted murderers. Both had killed young women. I talked with the parents of one of them. They were simple, kindly folk, just like my “mum and dad.” I remembered how the great American psychiatrist, Dr. Carl Wickland, told me of numerous cases of “psychic obsession” among the certified insane. Were these two such types of cases? There is so much we know so little about.

Jesus who lived two thousand years ago was the greatest specialist in psychological medicine of all time. His work will live forever, and Spiritualists demonstrate similar phenomena, short of raising the dead. I do not despise material riches, I have no cause to, but the richest man the world ever had was not Carnegie or Ford, but this same Jesus, who possessed only the clothes He stood up in. Even His grave was not His own.

God moves in mysterious ways. The stable changed the world’s religious history; the wooden shack at Hydesville will do the same. The early pioneers of Spiritualism handed the Power to us. This Power will one day permeate the world. The Church of England knows about it, for one of the leading Bishops said to me of a blind man standing by his side, “This man is the greatest man in England. He is a healer.”

The Fox sisters and their message from a murdered peddler will not be forgotten. As Spiritualists of the World meet for the Centennial Celebration of the “break through” of spirit power, may they remember that the “Saints of Modern Spiritualism” will guide us, and the object of all spiritual progress is to produce beings fit to live with Deity, men who are more than Christians, men who are Christs!

On the hallowed soil of the Fox Site at Hydesville let us then rededicate ourselves. Say with me: “I (repeat your name) in the Name and Presence of Almighty God on this sacred spot where the Holy Spirit manifested through two children, rededicate myself to His work, for the upliftment of humanity, the healing of the sick, and to bring His kingdom upon earth, and so long as life shall last I will remain steadfast and faithful to the message of Hydesville.”

So mote it be.
CHARLES HUTER'S RETURN FROM THE DEAD

GERMANY . . . ELIZABETH BOHME

This is regarding Spiritualism in Germany. As perhaps the whole world knows, all occult science and spiritist activities were unfortunately strictly forbidden by the Nazi regime by large penalties. Now, we are beginning again and all has to be built up. It is true that the desire for spiritual guidance has never been greater than at our present time of distress and misery which is bringing many of the people back to their senses as if from a very bad dream. We notice again and again, every day brings greater interest and activity for a revival in spiritism in our homeland. Of course, spiritism as a religion in Germany was never very strong; but as a science it attracted some of our most distinguished minds as investigators who supported its tenets in the main. I tell you now of one of many experiences which confirm spiritism.

First, I will explain, briefly, about the great Charles Huter, of Germany. He discovered a kind of sensing energy called helioda. Existence of this emanating and radiant power of light and life has already been proved to exist in the introsomics of the cellular walls of the human body and responds to mental activity. It is by grace of this radiant force that we possess the power of telepathy, and, if highly developed, the power of clairvoyance, clairaudience, and so on.

On a sunny springtime day we were sitting in our winter garden, chatting. A son of Charles Huter and Lotte Plaat, the great psychometrist who had just returned from England, were among our guests. Suddenly breaking into the trend of conversation, Lotte asked, “Is there somebody here called Charles?”

We said, “No.” Then she spoke of quite different things, of her stormy but humorous crossing from England. We laughed.

“What is the matter with this Charles?” again Lotte inquired. Then she looked at young Huter, saying, “Now, I see Charles; he stands beside you; his hand is on your shoulder—what a wonderful man!” She then described in every detail the earth appearance of Charles Huter.

“It is my father,” came from the lips of the young man.

Lotte’s mother, who was also a guest, whispered to me softly: “Since a year now, Lotte sees the dead.”

“Mother,” shouted Lotte, “as you just now said ‘the dead,’ the old man shakes his head and laughs. And now he shows me pictures, all sorts of pictures of people,” Charles Huter had also been a portrait painter. “But he wants something else from me.” Lotte became restless.

“And now,” she continued, “he shows me a book, bound in a black cover; the paper is somewhat rough. The pages in this book have on top and below a black line and a chapter is dealing with water.” Then she gave a number, saying it to be one of the pages in the book. She talked on and gave much personal advice to the youth, who was unable to speak, because of his emotions.

Finally, Lotte got up and walking with peculiar steps and her hands on her back, said, “This is his walking manner. And he had terrible pains in the kidneys”. She then got very pale and was bent over with pain, and cried out, “I can’t get any air”. Young Huter, in a voice big and explosive, screamed, “That was how my father died!”

The following day Mr. Huter confirmed to us the existence of the volume referred to by Lotte as being in the bookcase of his father, with all indications being correct, including a chapter on water therapy!

* Working for the rebirth of Spiritualism in Germany
From childhood I have been eagerly interested in things called spiritualistic or psychic. It started in 1909. I was then six years old. My mother, my little sister, and I were in our bedroom; only sister was asleep. The room was well illumined by moonlight, the entire chamber being clearly visible. My attention, as well as that of my mother, was drawn to a very strange occurrence. Looking at the courtyard door, which was locked on the inside, we saw a whitish and luminous cloud filtrating through the door. Gradually this became a definite form, that of a man, as we knew upon seeing his moustache. The form advanced toward us, not walking, but gliding. Although well definable, the figure was translucent and through it several pieces of furniture were visible.

On beholding the phenomenon, my mother became very greatly afraid, while I, in my innocence, thought it was Santa Claus with toys. (It was Christmas time.) The form moved to my little sister's cradle, and as she was uncovered, he replaced the blanket over her body very carefully. While this was happening, his right hand was very close to me. Profiting from this nearness, I took his hand with my own. He looked at me with a smile, affectionately, and I did not feel any kind of fear. But his hand was hard and cold and I withdrew my hold of it. Then, looking at my mother, he called her name several times. When she did not answer, he returned to the door and disappeared as he had arrived. Only at this moment was my mother able to speak and she called loudly to my father. To him she explained that she had "seen" her brother, an uncle whom I had not known in earth life. . . . Following this event, we heard that this uncle had died in a distant country.

In 1917, my sister lay in her bed very sick. It was one o'clock, a day of sunshine without wind, when the suffering girl called, "Come, mammie, I'm dying!" Mother and I drew near to the child's bed, and as life was ebbing from her physical body, a translucent sphere of some ten centimeters in size formed above her forehead. After a few minutes, this sphere moved away toward the closed window. Then we heard a strong knock at the window pane in such a manner that we expected it to be broken. The shutters opened as if by themselves and the thick stemmed flowers that grew in the garden before the window were bent down as if by a strong passing wind. This was followed by a strange noise, sounding like hoof beats of galloping horses in the distance, moving from our home little by little.

These phenomena, as well as many others that I have experienced, were a stimulus to my future works and investigations.

Who am I? . . . Where did I come from? . . . Why am I alive? . . . Where am I going? . . . Such are the ponderous questions that I have felt the necessity of answering. Up to this date I have devoted twenty-eight years to diverse physical, mental, and metaphysical exercises and experiments. As a result I have written my book The Fourth Dimension of Consciousness. I have arrived at the conclusion that all we name superphysical phenomena, that is, Spiritualism and the like, have a truly scientific basis and are governed by laws that constitute the real Cosmic Science which explains the very mystery of life in its broadest sense.

I am quite sure that it is not a very distant future when Modern Spiritualism and its allied studies and investigations will become integrated into this one Cosmic Science. By means of the knowledge and true understanding thus attained and developed, humanity will build an everlasting peace all over the World.

* Lecturer: President: LOGIA VIDYA SOCIEDAD TEOSOFICA
SPIRITUALISM IN THE "EMERALD ISLE"

IRELAND . . . (MRS.) E. M. GILMORE

Modern Spiritualism was introduced into Northern Ireland by the determination of one man. In 1906 Mr. Samuel McCormack decided to push his investigations further, and went to London, where he had some remarkable sittings with the Materialization Medium, Cecil Husk.

He returned to Belfast and was asked to give a paper on the subject in the Methodist Church. He later gave a talk in a hall in the Shankill district, and there he met with people who later became the prime movers in the organization of the Belfast Association of Spiritualists. Notable amongst these early members were Mr. Jim Skelton, who subsequently emigrated to Canada and became an energetic worker in the movement there, and Mr. Joseph Irwin, who was later to become President of the Association for fifteen years. Mr. McCormack himself was President for the first twelve years.

The authentic "fairy godmother" appeared at the birth of the new movement, for a lady called one day at Mr. McCormack's business premises and handed him an envelope containing two fifty pound notes. She also gave a further amount to start a library.

Another great benefit to the Association accrued from their early contact with Mr. Sandy Duncan, of Edinburgh, a splendid trance-speaker. Later there were visits by other illustrious mediums, the Rev. Suzannah Harris, Etta Wriedt, of Detroit (U. S. A.). A good deal of opposition from the orthodox churches was encountered, but seemed to turn into a benefit by giving it publicity.

A number of Home Circles were started. One outstanding example was the Goligher Circle which Dr. Crawford made world-famous in his two books—"The Reality of Psychic Phenomena" and "Psychic Structures in the Goligher Circle".

With the passage of time, another society sprang from the parent body, and took the name of Belfast Spiritualist Alliance. Some years later the Association decided that it would no longer carry on, so its assets and library were given over to the Alliance.

In 1941 Hitler's incendiary bombs wiped out the entire material possessions of the Alliance, but all members and friends rallied together so that Our Work might be started again. The war, indeed, affected it very strongly. Being the only Spiritualist Church in Northern Ireland, it had always depended to a large extent on the visits of mediums from England and Scotland. The ban on cross-channel travel made this no longer possible. Again the unexpected happened—local people slowly developed into quite good platform workers, and the interest in the Movement seemed to grow rather than to diminish. Another benefit from the war was the Service men and women who were stationed in Northern Ireland, and who were attracted to Our Church. Many of these visitors discovered and developed their psychic gifts during those years, and were valuable to us. They will long be remembered in Belfast, and doubtless will carry about the world with them pleasant memories of their connection with the Alliance.

Though without a "home" of its own, the Alliance is forging ahead: there are evidences of the spread of Spiritualism to all parts of the country, and one hears of Home Circles in most of the surrounding towns and villages.

As religious opinions are very strongly held by the inhabitants of this country, whether Catholic or Protestant, it is uphill work to introduce any unorthodox thought, and great moral courage is required. Nonetheless, the enthusiasm of members and friends will in the end overcome all obstacles, and the "land of wakes" will become a "land of seances."

* Hon. Sec.: BELFAST SPIRITUALIST ALLIANCE
THE WAY OF SPIRITUALISM IS GOOD

ITALY . . S-RO RENATO DAMIANI*

Many are the problems which the Modern Spiritualism, in its great range, endeavors to study and find the solutions of: the profound problem of life, its purport and relationship between the individual and the cosmos; the essence of man and God; the nature of the after-earth life of the spirit, and communication between the worlds of the mortal and immortal; the laws and processes of reincarnation; the nature of future things revealed by prophecy; the great potential of the human soul; and, above all, the understanding of the laws of ethics and moral principles which provide for its evolution and development. These confounding problems have been solved by only a few sages, and these great spiritual leaders who raised the veil of mystery were able to communicate only a little of the fruits of their studies, of their speculations, of their marvelous intuitions and revelations, to their fellow men. This they did under the veil of obscure symbols and brilliant parables, since a light too intense blinds and it is necessary to pass gradually through the different levels of the penumbra to the center source of the light itself. It has been so with all the founders and prophets of the great religions of men from the remotest of time.

In acute examination of the more outstanding religions of the world, the Chinese, the Brahman, the Buddhist, the Egyptian, the Mosaic, and the Christian, we find in all the basic principle of one absolute God. Only the last two religions named above do not make a mystery of this God; all the others hide Deity behind a court of gods, of forces, of idols, of fetishes, perhaps in order not to profane or soil the Pure One. The ideal of God as Spiritualism now teaches is so easy to enter into the heart of him who possesses spontaneous faith, full and complete, but at the same time so very difficult to be accepted by him who wishes to discuss, to weigh, to analyse, to argue, to prove or disprove. Today it is still incomprehensible to the poor human mind led astray by pseudo-scientific concepts that believe only in the material elements of creation. It is still necessary to proceed with great caution, on tiptoe, slowly and considerately, despite the fact that human understanding has become much more advanced in this sense than ever before. So the teachings of Modern Spiritualism which speak in so liberated and truly natural references to God, the Universal Spirit, which reveal true spiritual communion with the immortals, and which deal with the other mighty problems of eternal import, must of necessity move forward gradually that these things be accepted by the masses. Here, also, too much light might blind the vision that is desired to be strengthened. Great enlightenment is not to grow swiftly like the soft marsh wood trees, but slowly like the mighty giants of the red wood timbers of America.

The conquests of modern technology aid us to comprehend the composition and laws of the Cosmos, particularly its unity. They supply us the proof that the microcosm and the macrocosm compare, that the laws which rule the atom are the same which govern the solar system, the galaxies, the nebuli infinitely far away and unimaginably extensive. The advances of life are truly very rapid, but the way to be traveled is so long that we are led to believe that the progress is slow. Comforting is the fact that each day the official science rediscovers that which was already known to the spiritually initiated fifty centuries ago: the curative virtues of plants, of the sun, of suggestion, of magnetism, of the psychical powers of man; of the unity of matter and the oneness of spirit; and of the indestructibility and eternal growth of the human soul. So the path of Spiritualism, though thought slow, is sure, is good and strong and its truths will gradually dissolve so much hate and destruction that exist among men who see not that its teachings will one day build human dignity and liberty for all.

* Founder: UNIVERSALE DEL GOVERNO COSMO-ASTROSOPICO
AGE AND YOUTH IN BRITISH SPIRITUALISM

ENGLAND . . . GEORGE DAISLEY*

As a movement seeking to influence the religious thought of the world, Modern Spiritualism, although 100 years old, is by comparison with other established religious movements, a mere child . . . and perhaps “growing pains” common to this age account for much that otherwise would be difficult to explain.

Experience and observation leave one without an impression of any substantial progress if the eye looks below the mere surface of things. An inevitable result of the war was to give Spiritualism a stimulus and it follows that more people now are interested in our subject than ever before. Even our radio (which disclaims Spiritualism as a religious movement) frequently broadcasts psychic plays or stories and thus exploits this considerable interest, which a national Sunday paper has only to feature Spiritualism for sales to soar to record heights.

Again, as a result of being thrown together during war, service young men and women in great numbers found in survival a subject of important personal interest. In many cases discussions were followed by individual or group experiments to test their reactions as psychic instruments. Partly as a result of these experiments, a number of potential young workers are in the making, but how far this promising psychic stream will emerge as a broad river is a matter of some doubt. I think our greatest post-war problem is to harness this new, unco-ordinated and often youthful interest to the wagon of Spiritualism as a driving force.

Attendances at public meetings prove that many more young people are concerning themselves with Spiritualism than at any earlier date in our history. Before the war the response was mainly from middle age and as a consequence most officials were of that age when originally appointed to offices in which many of them have since grown old.

The British mind and character emerge but slowly from very conservative traditions. Age is apt to be intolerant of change and does not take kindly to being hustled out of its accustomed tempo.

On the other hand, youth is invariably fired with a missionary zeal, a desire to go places and to get there quickly and is often iconoclastic as regards ancient customs. As a result, young people frequently find themselves involved in a clash of temperaments when up against these more conservative elements in established order. The consequence is that young folk, full of zest, often experience a sense of frustration, and enthusiasm becomes damped down through inability to express in action their desire to forge ahead quickly.

Herein seems to be a danger signal to our future. Any movement must either progress or go back, and a forward urge demands virility which, in turn, can come only from the energetic impulses of enthusiasm. No society can build its future upon old generations, but must rely upon the younger generations for vitality. Unless, therefore, greater consideration is given to the flood of youthful endeavors now seeking to make its current felt through the placid waters of British Spiritualism, it will probably burst its banks and much potential psychic power will flow over adjoining fields to be lost forever to our cause. The lack of cohesion between groups of organized Spiritualism probably owes much to its negative attitude towards this vital problem of youth.

British leadership is much too conservative and complacent. When it looks to the future, it is apt to do so over the head of the present which from being merely unseen now may, in time, become also unfelt and in that event our aim to PROVE survival may well become a struggle FOR survival as a powerful force in the world.

* Medium
The march of Spiritism or Modern Spiritualism, whichever term you prefer, involves very important problems, not only of a moral and spiritual nature, but scientific as well.

Before Hydesville, man looked at the normal phenomena of a psychic nature through hazy eyes, and with this he hazarded many metaphysical speculations. He had intuitions of vast horizons beyond Death, but he was certain of nothing because no one had yet undertaken critical investigation of the Spiritual Dominion. After Hydesville, the world was agitated by the New Spiritual Revelation. Hundreds of researchers began seriously to investigate the psychic reality which sprang up destroying all principles and sentiments which were rooted in the masses and mocking the millenary laws which science either had to correct with natural coherence or to put aside the strange and unexplained manifestations which transcended or seemed transcendent to the knowledge of that era. Survival and spirit communication, with their consequences of extraordinary reach, were a major problem in the century so saturated with Encyclopedism and Negativism, that this type of science was bound to be asphyxiated in the narrow cell in which it existed.

The irrefutable facts of Modern Spiritualism lead scientists to study the human soul in a new light, and now experimental psychology modifies and transforms the conceptions that appeared to fit the previous centuries. It was the demolition of an old world: it was the thought of unfurling daring flights in a virgin field of speculations. The world quivered, as it invariably does in reaction to great new events, and everywhere capable men surged to study and investigate. They were first convinced that the case would be as a mirage to deceive the naive, but soon they were seized by the astonishing reality which presented itself in spite of the most rigorous measures of analysis and control. These Scientists abounded before and after the Kardec codification. Equipped for the fight like good gladiators, they abandoned the arms which they carried and enlisted to champion the New Doctrine. . . . Their names are known!

Official Science and orthodox Philosophy follow the Path of Death to uncover the Mystery of the Living. Such is the major paradox of materialism. Nonetheless, shielded by the investigations of the most loyal and contemporaneous thinkers, Modern Spiritualism marches from triumph to triumph as a palpable truth, invading all branches of science and giving to man the elements of work, without which moral progress would be retarded. As a result, we see that today our Movement has formed deep roots in the breast of youth and has augmented more and more the expansion of its postulates.

The magazine Estudos Psiquicos (published at Lisbon, Portugal), is making an effort in this same direction through its regular collaborators and through twelve writer-representatives scattered over France, Belgium, Argentina, Brazil, Portugal, India, Chile, Mexico, Cuba, and Puerto Rico.

As President of the Centro Espiritualista Luz e Amor (Lisbon) and director of its publications, I feel honored to extend this simple collaboration and I am positive that the Centennial Celebration of Modern Spiritualism will be an eloquent affirmation of the vitality of the doctrine and faith in the ideal that we serve and help to postulate. . . . Glory be to the pioneers of so useful and necessary a realization!

*President: CENTRO ESPIRITUALISTA LUZ E AMOR
THE GREATEST SERMON BY MAN

BRITISH WEST INDIES . . . HUBERT O’MALLEY

In this past century Modern Spiritualism, which is based on the teachings and demonstrations of the Christ, "The Light of the World," by its phenomena has done more to prove its philosophy than any other religion. It is a religion expressing the One Life of which we are all a part. "As above, so below," a truth well known to the Spiritualist, has been proved by those wonderful men and women of our movement who have lived in the past and who have been the pioneers of the greatest universal truth that has come to earth. Even though antagonists enter into our ranks and try to discredit all the truth that has been made manifest in our religion, so well was the work of those beloved pioneers done that its acceptance has been only delayed, and the voice of the spirit can still be heard above the clamor of our opponents' worn out dogmas. We have run the first lap of our race and we have won. We have established the fact of continuous life and communication between the two worlds.

Important as this fact may be, it is but one small part of our teachings which free men from the fear of that dreaded break in life which they term death. To appreciate this freedom from fear one has only to stand in our church by the bier of a deceased and observe the calm acceptance of death by the true Spiritualist.

The task that lies ahead of us is an enormous one and can be carried out successfully only by men and women whose lives are dedicated to the cause of Spiritualism. We must have a revaluation of the things that are spiritual. That evaluation can come only from within, the discovery of one's self as a living soul, as undying now as one will ever be.

These principles are the foundation of our religion: there is but One God, One Life, One Human Family; the Soul of man is Immortal; and there is Continuous Communion between the world of the here-and-now and the hereafter.

In the future, our movement should require of our mediums that they be so well versed in spiritual laws that they themselves can enter consciously into that other world and gain knowledge from those enlightened spiritual beings who otherwise find it difficult to contact those who are on earth. In other words, those of us who are mediums should be able to enter into that ethereal Community of Minds and learn from those Great Teachers over there truths that are enlightening and liberating, so we may bring back to earth a clear philosophy of the oneness of both worlds and the laws governing there as well as here.

Those who stand on our platforms and lecture are not the only preachers of our religion: each Spiritualist should remember that the greatest sermon a man will ever preach is by his own mode of daily living. Let us watch ourselves every moment of the hour, every hour of the day, and every day of the year so that by right living we experience the Fatherhood of God and the Brotherhood of Man. Let our religion and our daily lives be a living example to all who know us. So to live is true religion. True religion is effective living. These things all true Spiritualists know and stand by.

* Spiritualist Minister
ONE OF SPIRITUALISM’S FINEST

ENGLAND . . . H. F. BENDALL®

In 1921 three people, to their great surprise as they were not Spiritualists, were asked through automatic writing to form a Circle at their home in S. W. London, the medium to be Winifred Moyes. The communications received through her mediumship were found to be of a very high order giving much information regarding the World of Spirit and the working out of Divine Law on earth. These Messages, which included addresses and personal advice to many people, were mimeographed and circulated each week to an ever increasing number of friends until over 600 were reading them, and over the years hundreds of people attended the weekly Circle. On one occasion a sitter asked the controlling Spirit who he was. He replied that he came of the House of Abraham and was a teacher in the Temple at the time Our Lord was on earth. Later, it was learned that he was the scribe who asked Christ which was the first commandment of all (St. Mark, chap. 12, verses 28-34). The name of the scribe was not given in the New Testament, but as those on earth think a name is necessary he chose that of “Zodiac” to lift their thoughts above this material plane. Today the addresses given by Zodiac are circulated through the world through the agency of the weekly Journal THE GREATER WORLD, which was founded in 1928, Services being held throughout Great Britain, Channel Islands, and also in Paris and The Hague.

In 1938 Miss Moyes went to the United States and Canada for a three months’ tour, public meetings being organized by Churches out there and held in large halls.

Every week-end throughout the last Great War, Services were held in towns in the British Isles, in spite of incessant air raids and trains being bombed on the lines. Often Zodiac was speaking while a tremendous air raid was in progress, but under his influence quietness and calm prevailed among the large congregations.

Monthly editions of THE GREATER WORLD were published before the War in French, German, and Dutch. The addresses given by Zodiac appeared also in Portuguese, Spanish, Italian, and Arabic. Hostilities brought the cessation of these foreign editions, but since Peace was declared the paper has been restarted in the Netherlands. A paper for Children is issued monthly.

Behind the Zodiac Mission stands the Greater World Christian Spiritualist League, an International body with Headquarters and Annex at 3 Lansdowne Road, London, W. 11. Mr. A. H. Hillyard is the Hon. Secretary. The aims of the League are of a missionary character for the spreading of the Christ teachings, based on the Bible and on the interpretations of Divine Truth by Zodiac.

The League, founded in 1931, has now a membership of over 26,000 and many thousands of people all over the world are seeking closer association with the Work. Hundreds of Churches are affiliated to the League and nearly 300 Mediums hold the Greater World Diploma.

Extensive philanthropic work is carried on by THE GREATER WORLD organization. In 1933 Miss Moyes opened a Free Night Shelter for Homeless Women in London, and in 1936 a similar Shelter was started at Leeds. At these Shelters, the unemployed, the old, and the sick are given a comfortable bed, food, and clothing. When these Shelters were opened there were a very large number of destitute women sleeping in the open, under arches or in doorways, trying to get out of the wind and rain. During the War they found refuge in air-raid shelters, but now the weak and the old are in greater distress still, owing to the destruction of so much property. In 1937 a Free Convalescent Home was opened at Leigh-on-Sea in Essex as it was found essential that those in such a terrible state of health must have rest, good food and sea air in order to restore them.

In January, 1945, the London Shelter was damaged by an enemy rocket and the premises had to be vacated. This year it is hoped to open another Shelter in London, and suitable premises have been secured.

® Hon. Pres. | GREATER WORLD CHRISTIAN SPIRITUALIST LEAGUE
SUN OF THE SCIENCES

VENezUELA . . . JULIUS CAESAR TINEDO*

Spiritualist Science, Sun of all the Sciences, was and still is inspired from the World of Spirit, to the consciousness of earth embodied beings who are skilled in receiving the precious torrent of knowledge from On High. A century of great attainments, achieved through one hundred years of real struggles and tireless scientific investigations, prove the driving power of the Truth which this Science has disseminated for the Welfare of Humanity.

Spiritualism has succeeded in engraving its Good Deeds upon the Pages of Gold within the Mighty Book of Nature. With what masterly phrases can we adequately praise the progressive growth of Our Science which works to renovate old methods and to build into our beings the strength of understanding and the power to control human passions, chains which have held in their grip a mankind lacking in self-mastery?

Now Humanity is beginning to gather the fruit of a labor which began yesterday (a century ago). Now the way is open to all, but we must tread cautiously, because the inexperienced traveller may grow weary if he does not take the precautions pointed out through the mediations of the more eminent personalities who know the way, having lived among us in multiple existences.

Through the widespread influence of the Science of Spiritualism, our Modern Age is progressing to grander heights: ignorance is dissolving like a shadow in the presence of the sun; the world is growing broader and more tolerant; the temples of stone and the monuments of idolatry are crumbling as fanaticism flees; light, liberty, and justice are forming unconquerable barriers to materialism. From pole to pole the earth plane passes to the category of a regenerating world; the spirit of good will is beginning to wing like a bird over the surface of the planet; the Torch of Science is growing gradually brighter; celestial wonders are resounding in harmonious music from the immensity of the spheres, and man, now beginning to be sure of Spiritual Triumph, is marching courageously along the paths which the height of his aspiration illumines before him. Yet, how many unknown grandeurs still does our Science of Spiritualism unfurl to the future! And, on the other hand, how many of humanity there are who have still the first steps to take!

Great was the cost of all our advancement, gigantic the price paid by our early proponents in sacrifices and anxieties, heavy the weight of ridicule borne by those who dared to give dignity to the trivial manifestations from another world. One is forced to believe that from sounds produced as by nothing, was born the Science destined to lead humanity to the Highest Truth.

Spiritualism, like all the sciences, came into the world dressed in a vulgar or gross garb, for in any other manner it would never have been studied: and it was necessary for man's crude curiosity to lead him by the hand to the Peak of Positive Reality.

Manifestations of spirit are as old as the world itself, but terrestrial man, bound by the limitations of flesh, found it impossible to understand them because of the state of ignorance dominant over the face of the earth throughout the preceding centuries. He has now snatched from the universe the Divine Secret of knowing how to use this Guiding Force which opens the Doors of the Beyond.

Let the deeds of the spirits be analysed in the Light of Reason so that they may speak for themselves. Now is the time for Spirit Truths to be proclaimed with the same eloquence which these noble deeds deserve. It is only with constant and determined study that we escape the abyss of Ignorance.

The moral ideal preached by Jesus is the outline of men's future progress; and it has been reawakened from the sleep of the centuries by the Science of Spiritualism, the Sublime Science of the Soul, and it now blossoms forth from the lips of the Fulfillers of the Law, our Spiritual Workers, both of the Earth Plane and of the Higher Spheres of Glory.

* Representative: CENTRO ESTUDIOS PSIQUICOS "ALLAN KARDEC"
OUR GREAT LITTLE CIRCLE

HUNGARY . . . ELIZABETH HORBAREK

Twenty years is not much time, compared with eternity. But in a man's life, the average duration of which is sixty to seventy years, it is considerable indeed. Usually it is of decisive importance in the development of his moral and cultural life. Our little Circle was formed twenty years ago.

No one was invited to our Circle, really, only those whom the light led to us affiliated with our Work. Those whose souls were ripe already for the reception of truths of the highest order, those who were tired of the trials of life, of the thousand tortuous, agonizing problems to which neither the religious consolations of the churches nor the findings of science were able to give a satisfying answer, came and found our door open.

How happy we were when the first spirit voice sounded from the lips of Mediums developed in our own Circle. At first in the form of frail little teachings, then ever more beautiful, of a higher order, on the basis of Biblical sayings, glorified spiritual teachings were received by us. Simultaneously with our meetings was established a self-forming, spontaneous group, where we discussed the problems raised by our Spirit Brothers. We exchanged our ideas and we were very helpful to each other in the solution of many problems, for what was clear to one, was dark to the other. We strengthened each other, clarified each other's thoughts. Later we kept silent hours, in the form of meditation, concentration, and finally, contemplation. In our Circle were developed excellent Mediums and Leaders.

Our little Circle teaches, among other things, the doctrine of reincarnation. This doctrine is like a glittering comet which illumines the dark chaos of life. Through this we understand the variety of human destiny and the causes why the good suffer and the so-called bad apparently lead a pleasant life: it is the so-called Karma, that is, the Law of Causality.

In Hungarian Spiritist Circles there are few clear-eyed, clear-hearing, healing, in a word, convincing or "test" Mediums. On the other hand, there are many Mediums manifesting moral teaching of a high order.

For fifteen years we have given public lectures, where outstanding, highly-trained Spiritists illumine a great variety of problems with the facts of our Spirit-science. At present, the few who have returned from the concentration camps and those left alone as the unfortunates of the world war, people completely destitute, receive from our little Circle consolation and alleviation from the pain of their aching hearts and thus they gain strength and hope for the further struggles of life.

Blessed be the Almighty which has sent through Modern Spiritism the glad tidings of the gospel, new and old, and the consolation from those of the Spirit World to the beggars and the sick of life. Let America be blessed, the cherished home of Liberty, whence started our Beloved Work. Let the Fox Sisters be blessed. Let every lip be blessed which preaches the New Dispensation, and let the hands be blessed, which write, the eyes which see, and the ears which hear. On the Centenary of the Re-birth of Spirit Communion, such is the wish of a Spiritist Circle, whose members are simple manual laborers, the struggling children of a much-struggling little country.

Minister: BUDAPEST SPIRITUALIST CIRCLE
CONTINUE EXPERIMENTING

BELGIUM . . . JOSE L’HOMME*

To our Brothers in Humanity gathered together at the Hydesville Centennial Celebration, United States of America . . .

Salutations:

I have the very good fortune to extend to the Spiritualists of the entire World the cordial greetings of the Spiritualist Union of Belgium, which comprises a federation of the important centers of our country, on the grand occasion of the commemoration of the birth of Modern Spiritualism. We, the Spiritualists of Belgium, are heartened by your studies and investigations of the Two Worlds, and deeply regret that we are unable to send to this outstanding celebration a national delegation from our Country, but this we cannot do because of the heavy burdens this would entail and because of the particular conditions created as a result of the late World War. We trust that your work will bear excellent fruit and that there will be a growing dissemination of those teachings which are dear to us and for the greatest benefit to mankind.

Up to the present time our popular philosophical works have shown the importance of our researches for the future benefit of humanity and have constituted a working hypothesis of greatest value. I urge all of our investigators to concentrate upon the scientific proof of the existence of the Spirit World through experiments to be conducted simultaneously in the psychic laboratory and in the realm of spirit, the latter being manifested through the former, so that the physical phenomena of Spiritualism will be placed upon the same level with its mental phenomena and spiritual teachings. Thus, Modern Spiritualism will fight a stagnation which would be like slow death to the progressive movement of our ideals. With the discontinuance of experimentation, our beautiful philosophical concepts will fall into dogmatism and will be of no value in our times.

We salute with deference and brotherly respect the illustrious philosophers and investigators of Modern Spiritualism who have felt themselves called to the high task of increasing our knowledge of the Invisible World and to show us that we here depend upon the assistance of those enlightened spiritual beings on the Other Side and whose assistance we ought to merit through moral effort.

* President: L’UNION SPIRITE BELGE
THE UNKNOWN DICKENS

U. S. A. . . NANDOR FODOR, LL. D*

In view of the popularity of his works, to talk of an Unknown Dickens sounds eccentric. Yet there was a very important side to Dickens' genius to which his biographers give but vague intimations.

It was his habit to rise very early, and to put in a good day's work before breakfast-time. The stillness and solitude affected him profoundly. It was in just such an hour, in daylight and while he was still in bed, that he once saw the apparition of his father. He tells the anecdote himself in the Christmas number of All the Year Round in 1859 and ends by saying, . . . "I find the early morning to be my ghostly time."

Some very interesting testimony regarding Dickens' twilight experiences is contained in the pages of the old Fortnightly Review, when George Henry Lewes was its editor. Lewes tells how Dickens once declared to him that every word uttered by his characters was distinctly heard by him.

To his friend, James Fields, Dickens confessed that when he was writing The Old Curiosity Shop, the creatures of his imagination so haunted him that they would allow him neither sleep nor peaceful eating. No matter where he might happen to be, Little Nell was constantly at his elbow, calling his attention and demanding his sympathy. And when he was writing Martin Chuzzlewit, Mrs. Gamp kept him in such paroxysms of laughter by whispering to him in the most inopportune places—sometimes even in church—that he was compelled to fight her off by main force when he did not want her company, and threatened to have nothing more to do with her unless she behaved better and came only when she was called.

On his visits abroad, Charles Dickens continued to experience the same supernormal awareness. In describing a scene he witnessed on his first sight of Ferrara, he said: "If I had been murdered there in some former life, I could not have seemed to remember the place more thoroughly, or with more emphatic chilling of the blood; and the real remembrance of it acquired in that minute is so strengthened by the imaginary recollection that I hardly think I could forget it."

And again, from Lausanne, the Charles Dickens who was accustomed to mingling with crowding humanity in populous thoroughfares wrote plaintively: "The absence of any accessible streets continues to worry me. . . . I should not walk in them in the daytime, I dare say; but at night I want them beyond description. I don't seem to get rid of my spectres unless I can lose them in crowds."

Not long before he passed over, Dickens confided that one night in Washington, after one of his famous public readings, he dreamt he was in a room where everyone was dressed in scarlet. He stumbled against a lady with her back towards him. As he apologized she turned her head, and said, quite unprovoked: "My name is Napier." The face was perfectly unknown to him; nor did he know anyone named Napier. Two days after, he gave another reading in Washington; and before it began, a lady friend came into the waiting room accompanied by an unknown lady in a scarlet opera-cloak, "who," said his friend, "is very desirous of being introduced" . . . "Not Miss Napier?" Dickens jokingly inquired. "Yes; Miss Napier."

This was a prophetic dream, in the technical language of Psychical Research: a monition of approach. It is fairly frequent in the waking state in the form of an hallucination, there is no better word to describe it.

To fight shy of the word "psychic" is quite unnecessary. All great artists of all nations and of all times have been that. They saw with more than the mind's eye and heard with more than the mortal ear. They saw and heard, "adown titanic glooms of chasm'd fears," the spiritual pattern of life, woven and interwoven upon the Eternal Loom.

* Author of ENCYCLOPAEDIA OF PSYCHIC SCIENCE
GLORY RETURNED

GREECE . . . Commander Court M. Melas, H.R.N. (Retired)³

"The Glory that was Greece . . ."

She was dead. Yes, my wife was dead. So I thought, then. Thus my story of Spiritualism begins.

In 1935, more than a year after I had buried my wife in Materialism’s Gloom, I received a very splendid letter from an old English friend. In this letter she gave hints on the survival of my wife in another “world”. As I was agnostic, I answered that my wife existed no more and that I looked forward to the same end for myself. She then sent me Finlay’s On the Edge of the Etheric and I was very impressed by reading it. I later wrote to Mr. Finlay asking if any other such books existed and he kindly gave me valuable information for future studies. After having been convinced that there was a very serious question as to the mystery of Survival, I met a Professor of the Athens University and asked him if there were any Spiritualists in Greece. He named several important personalities as such, but he said they did not avow their belief openly, for if they did so, they would be treated as mad by the ignorant.

My answer was that several times in my life I had been treated as mad . . . especially when I started the Boy Scout Movement in Greece and led my little troop of youngsters out of town for encampment. But when the Boy Scouts developed into a powerful organization, those who laughed at me recognized their own folly. I also said that I felt we were dealing with a Great Truth in Spiritualism and that I did not care who thought me to be mad. Furthermore, I explained that I held it to be a shame that in the first Country to accept the Spiritualism of old and erect the magnificent Temples at Delphi, Eleusis and Ionia at which Mediums (“Psychics”) were held to be instruments of the gods, one should fear to enter into serious and scientific investigation of psychic manifestations. As a result of our conversation, the Hellenic Society for Metaphysical Studies was organized. The war came and our activities were forbidden; but I continued secretly our Home Circle with excellent results.

Something which surely will interest Spiritualists of America is the following episode. When the war started in 1939, the United States had declared its policy to remain neutral. An American friend of mine who was wondering whether to leave Greece as his government had advised all of its constituents in our Country to do, attended one of our Seances. Here he was advised by the Spirit of his predecessor not to leave. All of a sudden the communication was interrupted by the Spirit of a sister of mine who had also been a friend of the American gentleman and who wrote on the Ouija Board: “I come to say his great Country will save the civilization of the world.” This then unbelievable prophecy is still being fulfilled today.

Another prophecy was sent to me from England in March, 1940 that my Country would play an important role in the reorganization of the world. Today, Greece is the focal point of the mighty struggle for the Democracy in which the United States leads the world against the lowest materialism represented by our dark adversaries. We of understanding know that “as Greece goes, so goes the world”. This is true far more than in political ideology: it is true in the spiritual ways of life here on Earth for many centuries yet to come. So it is of vast importance that last year the Athens Spiritualist Alliance was founded to play its part for our great cause of truth and freedom. In a humble way we feel that our Organization brings a measure of return of the “Glory that was Greece” to the land where that greatest of all Spiritualist Teachers, Socrates, taught of the life continued and natural in the beyond . . . even as he heard his Daemon speak in the “loud silence” as is heard by our Mediums this day.

³ President: ATHENS SPIRITUALIST ALLIANCE
Spiritualism, as a science, philosophy, and moral religion is the path of perfection. It was born with that providential purpose, at the moment proper for it. As a movement of transcendent culture, Spiritualism stands as the true builder of the new humanity. It is the antidote for atheism, that dissolving force, whatever form it may assume in order to attempt to endure, which degrades humanity and annuls its highest aims by means of deleterious moral consequences which lead into devious paths of reflective thinking, which send astray the achievements of science, which enthroned destroying pessimism in the ways of philosophy, and which poison with desperation all moral, mental, and intellectual efforts.

If the sense of life eternal is lacking in the human heart, it is useless to hope that man will ever rise to vindicate himself from the crime of the atomic bomb and all that it represents. If, on the other hand, the strength of eternal life, which is the immutable presence of the Being guiding toward Light, is active within the human breast, all things will follow in proper order through natural law. If one deplores the decline of faith, the reason is that faith has not been properly established in truth in the past. If we grieve over the deterioration of moral values to which the present behavior of men bears witness, it proves that the sense of social duty has not been properly revealed in its metaphysical reality. If man does not feel in his soul the spark of the Good, as in fraternal service, it is certain that the Christ-Spirit within has not yet been released from its glacial lethargy.

The spiritual victory of man will be born when he comprehends the true significance of the evolutionary principle manifested in his passage from the Stone Age to the Age of Bronze, in his transition from Egyptian Culture to the Hellenistic Era, in his ascent from the Feudal Age into the Renaissance, with all the religious and intellectual unfoldings made manifest in each advance.

Spiritualism explains exactly the hidden meaning of the dogmas on which the organized religions are based; it binds together the different human tendencies as fulfilling, almost without knowing it, a plan of general evolution, slow, gradual, and progressive. This evolution is accomplished in cycles. Culture in man is not a mere personal content. It is not a question only of the capability of mastering what is established. The same man, who struggles and achieves the full triumph of postulating, formulating, and comprehending, for example, the theory of relativity, has been incapable of understanding the postulation and formation of a moral thesis to revive human dignity. Man loses everything if, understanding relativity, he is still unable to feel God as the origin, knowledge as the means, and brotherhood as the purpose, of Life. Outside of these rational premises, no philosophy is worthy of survival at this difficult moment for humanity. Indeed, terrible is the drama of man, recognizing scientifically the expansion of the Universe and denying its real Divine substance.

Spiritualism, which now reaches its First Centenary, has its roots in irrefutable facts which establish its evolutionary philosophy and sound moral doctrines. As a Movement, it becomes the Ideal Redeemer, reviving the ever new postulates of the earliest and purest Christianity. It illuminates Life and Death. It is the conquest of Truth. . . . and "the Truth Will Set You Free".
DEVELOPMENT OF OCCULT SCIENCE IN ITALY

ITALY . . . PROF. MENOTTI RISEGARI*

It is to be noted that the doctrinary principles that constitute the diverse branches of occult science were cultivated especially in Egypt, and the Greeks and Romans were their heirs. After the long period of obscurantism of the medieval era, during which continuous and tremendous persecutions against the practitioners of occult demonstrations were instituted, it slowly returned to Italy in its experimental practice.

Many persons dedicated themselves to Spiritualism especially after the first World War, but these circles constituted a familiar character rather than a scientific approach. The major impetus was and is given from the need of the comfort that persons struck by much mourning as a result of the war, had hoped to find through reunion with their loved ones.

In Italy the Metaphysical Society, with headquarters in Rome, seeks through truly scientific methods to attain positive results in the field of occult phenomena. Its members consist of a restricted number of truly elect persons who have great culture and high social position, and whose contribution to the science is very revealing. Hence, it was natural that a need was felt to create a coordinating center of all the small nuclei of the studious scattered in the various countries, and that the results of their studies and experiments should be gathered and evaluated in order to separate all of which might be the result of credulity and superstitious fear from genuine supernormal phenomena.

Consequently, the coordinating center was born. It is the Universal Academy of the Government Cosmo-Astrosoficio which has its headquarters in Trieste, organized in February, 1946, with the approval of the Allied Military Government. It can be affirmed that of all the cities in Italy, including Milan and Rome, Trieste is the one that includes the greatest number of persons who, especially in recent times, have dedicated themselves to the study of occult science, urged on above all by an investigating temperament and a love of study that is characteristic of its citizens. The persons who belong or will belong to the Academy and will be coordinated by it are such as will not fail to bring a good contribution to the understanding of the truth upon the diverse branches of occult science, not to mention a major understanding and affirmation of the moral ideals of brotherhood between people and an ever more profound approach to God.

Concomitantly with the development of the occult phenomena herein stated, it also develops all the complex studies inherent in Spiritualism that tend to give greater importance to the earthly life of the members, both moral and ethical, to prevail over the rationalistic materialism that has flooded the world, giving as a result ideological beliefs based solely upon the triumph of matter and individual and collective comfort.

To intelligent beings such as the Italians, the flooding by materialism must give birth to the necessity to approach with scientific intentions the origins and phenomena of the occult, so as to deduce from the experimental phenomena a positive theory which will permit the entrance of Spiritualism into the circles of the natural sciences, thereby affirming that its scope is the well-being of humanity, and with greater credence in the existence of the divine spark that is God, animator and regulator of all the forces of the Universe.

* Sec.: UNIVERSAL AKADEMIO DE LA REGADO KOSMO-ASTROZOFIA
The light has emerged and with it a New Spirit has been born. New pages of glory will be inserted in the annals of human history, and the misshapen things of the past will be replaced by new thoughts and deep feelings.

Out of suffering comes a renaissance of the Spirit of man that will excite the imagination, and men and women will learn to speak a language that will be as full of pathos as the sentiments portrayed by Landseer.

The torment of the human soul of past years has stimulated human thoughts which are destined to serve humanity that will be spiritual in essence. A fertility of reason and a hearty common-sense are two principles which may form a basis for the simple things in life, yet one knows that experiences must needs take their place in the new sphere of influence.

It augurs well that great statesmen and men and women of vision look ahead, and, like the great artists, their new compositions will be such as to prompt the world to focus its attention upon scenes that will be lovely to behold. The range of man's vision must be expanded spiritually and intellectually. Like the great poet with a soul of spiritual radiance, the inherent grace which, perhaps, lay dormant will express itself to fuller advantage.

Philosophy and science, literature and art will learn to justify their new functions according to the new spirit that will dawn upon the world. In the sphere of modern education the artisan will and should be encouraged to understand life and its responsibilities as a worthy citizen capable of judging that which is good and refined. People will also appreciate that modicum of the human mind which reaches out beyond the boundaries of purely material occurrences.

The human mind, soul, and spirit, as well as the human body, will be better understood by the simple formula that life has a spiritual purpose. Ethical conduct, too, will be more clearly envisaged by the knowledge that kindliness is the result of a consciousness that is not isolated from the eternal Spirit.

A greater responsibility will present itself to mankind through the manifestation of the truth that life is an eternal reality. This should awaken in men and women a desire for a nobler objective in their social responsibilities as well as in their attitudes toward their fellow men. All such modes of mental and spiritual activity must needs lead humanity of the future towards a more sublime realization of those values which concern the happiness of all civilized people.

Man can set his will to all things that are necessary for the improvement of his existence in this world. It follows that by the same token, one must needs endeavour to acquire a measure of knowledge that concerns life in a cosmic sense—the Immortal Life.

The mind as well as the soul is an instrument of Divine creation. Those who are inclined to seek knowledge that concerns the eternity of the human Spirit will find their way to that shrine.

One is inclined to think in terms of optimism with regard to the future progress of Man's spiritual achievement.

Spiritualism of the future as a progressive entity, religious and philosophical, promises to be of immense service to humanity. In the light of spiritual ideals, Spiritualism as a new philosophy has a great work to complete.

* Editor: "PSYCHIC TIMES"
THE FUTURE OF SPIRITUALISM

ENGLAND . . . JAMES LEIGH*

The World Centenary of Modern Spiritualism is a suitable occasion to choose for reviewing not only the past achievements but the future possibilities of this vast movement.

There are many who believe that although, in recent years, Spiritualism has made great strides in achieving public recognition, our work has been more connected with propaganda and the art of presentation than with the revelation which the movement was founded to make.

One looks back and recalls with respect and admiration such personalities as Emma Hardinge Britten, Cora L. V. Tappan-Richmond, Judge Edmonds, and others, and wonders who are taking their places today. We should remember that it is the works of personalities of their day and generation that have given our movement its present world status, and not the contributions we have made during the last decade or so.

The quality of mediumship during its first 50 years was far higher than the Spiritualist movement can claim today. I know this view will be challenged, but it is sincerely held. Not only was the evidence stronger, but there was a sense of burning conviction and an almost apostolic zeal which remains unrivalled in our time.

Surely we should take this Centenary, not only as an occasion for celebration but as a reminder of the work that remains to be done. It should be an occasion, above all, for rededication, and a challenge to the Spiritualists of our time to assert themselves as aggressively as their forerunners did a century ago.

As to the future, the criticisms which will be faced will not come from materialistic quarters; these have been largely silenced. They will emanate from scientific circles which accept the reality of psychic powers, do not question the phenomena, but challenge the Spiritualistic interpretation. Experiments conducted in American Universities have shown that telepathy is a fact. Spiritualists have greeted this as a victory, but they should ask themselves if it really is so. There will be many in the future who will, while accepting the reality of psychic powers, dispute the possibility of spirit communication because they will feel that the human mind is so gifted, and our latent gifts are so powerful, that almost anything that mediumship can perform may be explained in psychological terms. It will be said that all psychic phenomena may be accounted for without recourse to the spirit world.

Let there be no mistake about it: Mediumship of the same quality as gave our movement its first impetus, and leadership of the same standard as has made it a driving world force, will be needed during the next hundred years to rebut the challenge which the Spiritualist will have from new quarters. The old and crude forms of materialism have been swept aside but other and more subtle growths have taken their place. Remembering, then, the achievements of the pioneers, let our Centennial celebrations be an occasion, not only for rejoicing over the past, but a spur for the future action.

* Editor: PREDICTION
THE FUTURE OF SPIRITUALISM

ENGLAND . . . JAMES LEIGH*

The World Centenary of Modern Spiritualism is a suitable occasion to choose for reviewing not only the past achievements but the future possibilities of this vast movement.

There are many who believe that although, in recent years, Spiritualism has made great strides in achieving public recognition, our work has been more connected with propaganda and the art of presentation than with the revelation which the movement was founded to make.

One looks back and recalls with respect and admiration such personalities as Emma Hardinge Britten, Cora L. V. Tappan-Richmond, Judge Edmonds, and others, and wonders who are taking their places today. We should remember that it is the works of personalities of their day and generation that have given our movement its present world status, and not the contributions we have made during the last decade or so.

The quality of mediumship during its first 50 years was far higher than the Spiritualist movement can claim today. I know this view will be challenged, but it is sincerely held. Not only was the evidence stronger, but there was a sense of burning conviction and an almost apostolic zeal which remains unrivalled in our time.

Surely we should take this Centenary, not only as an occasion for celebration but as a reminder of the work that remains to be done. It should be an occasion, above all, for rededication, and a challenge to the Spiritualists of our time to assert themselves as aggressively as their forerunners did a century ago.

As to the future, the criticisms which will be faced will not come from materialistic quarters: these have been largely silenced. They will emanate from scientific circles which accept the reality of psychic powers, do not question the phenomena, but challenge the Spiritualistic interpretation. Experiments conducted in American Universities have shown that telepathy is a fact. Spiritualists have greeted this as a victory, but they should ask themselves if it really is so. There will be many in the future who will, while accepting the reality of psychic powers, dispute the possibility of spirit communication because they will feel that the human mind is so gifted, and our latent gifts are so powerful, that almost anything that mediumship can perform may be explained in psychological terms. It will be said that all psychic phenomena may be accounted for without recourse to the spirit world.

Let there be no mistake about it: Mediumship of the same quality as gave our movement its first impetus, and leadership of the same standard as has made it a driving world force, will be needed during the next hundred years to rebut the challenge which the Spiritualist will have from new quarters. The old and crude forms of materialism have been swept aside but other and more subtle growths have taken their place. Remembering, then, the achievements of the pioneers, let our Centennial celebrations be an occasion, not only for rejoicing over the past, but a spur for the future action.

* Editor: PREDICTION
I am often asked in my life, "How can you explain your gift, called psychometry?" I will try.

Very long ago when I took into my hand a pencil, belonging to a person far away and quite unknown to me, a strange sensation came over me. I could not believe myself, that all of sudden as though I were dreaming wide awake, I saw in front of me this person to whom the pencil belonged. Imagine you sit in a silent movie theater and the whole story of a certain person's life is flashed upon the screen. That was like my first experience!

Later, developing further the power of psychometry under the able hands of Scientists and Psychic Researchers of many countries, I also came to "see" with my inner eye. This "seeing" as outside and inside is of course clairvoyance, but most always it is stimulated by the holding of some article belonging to a person, and the visions are about that person.

However, on experiments with so-called "dead" material (like bones of ancient animals, stones from buildings, minerals, and the like) there comes to my vision a sort of kaleidoscope with one picture very quickly following another.

Also, during my psychometric work, I hear clairaudiently a "voice," as if somebody stands behind me, calling names, streets, places, dates, and the like into my ear. For example, in finding out if a stone, let me say a sapphire, is genuine or not, I hear "yes" or "no". When contacting a so-called antique, as a picture or a piece of furniture, the same "voice" so tells me it is genuine or not.

The minute I have an article in my hand and there comes a "blackness" with it, that means there is something criminal or not faithful in it, and I feel that I have to throw it away from me. To work further with it is quite an effort.

Now, too, psychometry with me also developed into "diagnoses". When working with medical doctors, I have often taken articles belonging to their patients and have actually experienced the pains of these sick people and have "seen" into their bodies, so locating the root of the evil disease. Still yet at such times I have "heard" from a friend, a Doctor (medica) who made the transition during World War I, telling how to treat these patients, and the right care and diet is given. I am happy that many have received such help from my gift.

I have tried to make it clear to you in some measure how psychometry works with "The Girl with the X-ray Eyes", as Professors and Doctors from all over the world call me. I believe there is no "subconscious mind" or "telepathy" connected with it. I say that I have tried to make it clear to you, and yet, neither I nor any of the many great investigators who have tested my strange power have been able to explain it, really. There is the point where all of us have to stop, where all scientists in this work have to make a halt. We may call it "supernormal" or whatever we want, it is where the divine element comes in. And I, as one of the many Workers in Spiritualism, who stands blessed with this divine gift, have to bow my head deep and be thankful every day that I may use this blessing to help my fellow men, to give some light in their often so dark and suffering minds and bodies.

* World Famed Psychometrist: LOTTE PLAAT
SPIRITUAL HEALING

U. S. A. . . . DR. CARL HORTON PIERCE*

Does it seem strange that after nearly 2,000 years of contemplation of the words and works of Christ Jesus we should just now be entering on the threshold of the things he commanded us to do? Does it seem odd that to Orthodox Christians these words of the Master should yet be an unknown quantity?

The commands of the Great Teacher are so simple that they seem to bring confusion to the intellect. We are accustomed to roundabout intricacies that get nowhere. We listen to sermons and discourses that produce no practical results. Why can we not realize that the TRUTH is simple, not complex? What is simpler than: "BE THOU HEALED."? What is more commanding than: "Arise, take up thy bed and walk."

All through the Master's talks these simple rules are interspread. We pass them by with a shrug. Some say: "Oh well, He was the Son of God." But are we not all of us Sons of God? What keeps any Child of God from speaking the Word that will heal? Absolutely nothing, and positively no one. The Word of God does the work! Our Faith in that Word is what makes the Word potent. "According to thy Faith," said Jesus "be it unto you."

How does one acquire such Faith? A recent message from spirit compares it to STEEL, saying, "Steel is always steel, but our Faith wavers. One moment it is strong. The next moment it is less so. Why? Simply through lack of practice!"

How is our Faith made like steel? Simply by practice. Practice speaking the Word of God with confidence. Declare when you see sickness: "GOD HEALS YOU." Is there anything simpler than that?

Maybe you are new at such declarations. Maybe you do not have sufficient Faith, through lack of practice, to believe that YOUR WORD is sufficient. That is where the Revelation of Dr. William James, delivered early in this century to humanity, comes in. He said, "Call Us In. Let Us In. We Need You. You Need Us. We can supplement your word with our realization of POWER". Ah! there is the New Note in this Age: Co-operation from Spirits who are close to God.

How does this procedure differ from the ordinary Spiritualistic method of calling on a deceased Indian or some other Spirit to heal the sick? All the difference in the world. By the latter method, the discarnate entity does the work, and you are an on­looker. No soul development for you in that process. By the other method, YOU ESTABLISH THE BEAM OVER WHICH THE HIGHER FORCES POUR THEIR CO-OPERATIVE POWER. What does that do for YOU? It does just this: It develops your Soul-Power; It gives you Soul-Development; It manifests Soul-Unfoldment. Its resultant is FAITH that is like steel.

When your Faith is sufficiently steel-like, you will need no one to accentuate your WORD, for, like Jesus, you will speak with AUTHORITY. You too will say: "Be THOU HEALED," and the sick will rise, and the lame walk, and the deaf hear, and the blind see. And as you continue to do this, there will come the day when the Brothers of the Realms Above will open their arms to you and will declare: "Thou hast done the works that He did, and greater things have ye done because of your acceptance of Spirit Co-operation. Enter thou unto the Joy of the Lord."

* Founder: SPIRITUAL SCIENCE MOTHER CHURCH
LET US TURN TO SCIENCE

ENGLAND . . . (Mrs.) A. M. ST. CLAIR-STOBART

Our Centennial Celebration affords Spiritualists an opportunity of asking: "What, if any progress have we made in the science of spirit communication since the re-discovery by the Fox family of the fact that by means of "raps" and the use of the alphabet, intercourse with departed spirits could be established?" We use the word "rediscovery," since the use of the alphabet had been well known as a means of spirit communication nearly fifteen hundred years before the murdered peddler (bless him!) intervened. Howitt makes statement of this fact in his History of the Supernatural. Even earlier, Numa Pompius employed the "spirit-pendulum" in augury, his pendulum, consisting of a ring at the end of a thread, was suspended over a bowl of water, around the rim of which were printed the letters of the alphabet. Upon the pronouncement of a certain "charm," the ring would swing about and strike upon the letters, thus spelling out "messages". The pendulum, of course, was of no use without the action of the spirits "invoked". So it was that in Rochester in the year 1848, the combined ingenuity of a murdered peddler and an intelligent American family rediscovered spirit communication by means of using the alphabet.

Why is spirit communication denied by both the Churches and Science? We suggest that the subject has been grossly mishandled. It got into the wrong hands. The basic teaching of Spiritualism is man's survival of physical death, as demonstrated through communication with those who have survived the transition. Restricting ourselves to the Christian Era, this subject of a future life has been the monopoly of the Churches. The materialization of Jesus, after His Crucifixion, proved to the first Christians the Survival of their Master, and gave them the basis for belief in the survival of man. So far, so good.

But the Churches then greedily made use of this belief in a future life as a means of enforcing adherence to their own self-invented doctrines. If you believed this, that, or the other thing, as told, you were a Christian, and your future life would be one of happiness in Heaven. If you disbelieved these doctrines, you were to go, after death, to a Hell of everlasting fire. Thus the subject of a Future Life has become inextricably mixed up with what has been misnamed Religion. Desire for a more modern proof of Survival is regarded by the Churches as irreligious. It is maintained that the demonstrated survival of Jesus, although due to a unique "miracle," should be good enough for all Christians. Thus Religion has been made a subject repugnant to reason and so sidetracked by Science.

We Spiritualists call our Meeting places churches, and thus suggest that we regard the subject as a religion. Some identify it with Christianity and thus continue to keep Scientists at bay. And in our Seance Chambers, we do little if anything to prove that we regard the subject from a scientific point of view.

Spiritualism has been abundantly practiced throughout the Ages by many of our noblest world citizens, and periods of Revival of Spiritualistic Practices have been frequent. We suggest that while showing deep gratitude to the resourceful peddler and his responsive collaborators, at Our Centennial, we take the opportunity of disassociating our Movement from DOCTRINAL religion and take pains to establish it as a Science . . . the greatest of all possible sciences, the Science of Life—of Life Eternal.
WHAT SPIRITUALISM TEACHES

U. S. A. . . . REV. FLOYD HUMBLE*

SPIRITUALISM teaches three deep and profound truths, namely:

1. There is a Creative Force that we call Spirit—which is the Creator of everything real and eternal.

2. Every human being that has ever been on this earth plane, has been created by this Creative Force.

3. At the time of so-called death, each and everyone of us will continue to live in a world of Spirit.

For untold centuries, we have reached out to a God and have tried to understand a God. In different countries and among the different races, different concepts of God have been given to the world. When we awaken and become enlightened to the truth, that there is only ONE GOD, only ONE CREATIVE FORCE, of Infinite Intelligence, then much of the misunderstanding of the past will be wiped out. Then we will all strive to worship ONE GOD and also strive to make this a better world in which to worship this GOD.

SPIRITUALISM teaches that every human being on this earth plane is a spirit encased in a material body. Color, creed, or race has nothing to do with being a spirit; underneath our color, creed, and race, we are all spirits. All human beings want to know their true nature and their true relationship to GOD. This truth shows the true nature of man—SPIRIT. This truth when understood will tend to unite the human race into a better understanding, will give creative enlightenment, tolerance, and higher spiritual development. Is it not true that these things have been the ultimate goal of all the Teachers of the past?

Everyone knows he is alive. He also knows that there is a day approaching when a mysterious change will take place. SPIRITUALISM teaches us, when this change comes—the change called death—that the spirit of the individual will slip out of the mortal body into a new life. This change will take place regardless of race, color, creed, or station in life. SPIRITUALISM also teaches us that when this change takes place, the individual will continue to live, move, and have his being.

SPIRITUALISM does what no other religion in the world has done—it proves that THERE IS LIFE BEYOND THE GRAVE. For untold centuries, people have believed in creeds, doctrines, ideas, and tenets, and have practiced ceremonies and rituals, with the thought of preparing for another life. If there is no direct, positive proof, then no basis has been established to answer the question—IS THERE A LIFE BEYOND THE GRAVE? SPIRITUALISM is prepared to answer this question by inter-world communication through Mediumship. As soon as humanity accepts this truth, all human beings will strive for a better and richer life on this earth plane.

When positive proof is established that there is a God, that all humanity has been created BY THE SAME GOD, that ALL OF US ARE SPIRITS HERE AND NOW, and that THERE IS NO DEATH—is it not reasonable to expect that at such a time all human beings will strive to understand each other better, since fundamentally we are all alike?

* Founder: CHURCH OF THE SPIRITUALIST
The future of Spiritualism depends entirely on the present younger generations and those as yet unborn; it depends upon the training we, who declare that we have the Movement of Spiritualism at heart, give to those children.

The Spiritualist Children's Progressive Lyceum is the training ground of our future workers, for it is there that the possibilities of the child mind are developed with the greatest care and delicacy; the process of developing the very best in our children is one that has been given the expert attention of leaders in both the Spirit and Physical Worlds.

January 25th, 1863, is a memorable day in the hearts of all Lyceumists, for it was on that date that a great American Clairvoyant, Doctor Andrew Jackson Davis, held the first Lyceum Session, a replica of the method of training Spirit Children as seen by that great pioneer during his many visits to the Spirit Realms.

This wonderful system of training does not exclude parents or other adult persons from receiving its benefits; in fact, the presence of the older members of the community is highly desirable. A child is the world's great imitator, and because it endeavors to emulate its parents in all things, the finest citizens are those trained with the parents and not because of them.

Questions may arise regarding the methods of training Lyceumists and the ages permitted to attend a Lyceum. Let us understand first of all that Lyceum training encompasses all ages from the cradle to the grave. Lyceumists of 80 to 90 years of age are not uncommon in English and Canadian Lyceums, and proud they are to participate in the Lyceum Sessions. As previously indicated, the system is progressive; even the youngest children are encouraged to ask questions, read a verse of a simple reading and to try to explain what the verse means. The child is then corrected in a kindly manner.

Adults also take part in the readings, exchanging views and explanations, developing a keen interest with thought-provoking questions. In this manner, ALL Lyceumists, irrespective of age, are encouraged to think for themselves and to be able to express themselves without any fear of undue or destructive criticism. The readings are interspersed with singing that stimulates and appeals to all present, as well as raising the vibrations and holding the attention of the young.

The Group System of Spiritual Education is incorporated for the teaching of various age groups the Philosophy and Science of our Religion, a very important factor in the development of future workers. Each group is taught by a competent leader such phases as are suitable to their understanding. The adults join in the Liberty Group to discuss the deeper Philosophy and Phenomena.

Not only are the mental powers developed, but the physical makeup of the body is also taken into consideration. Therefore a series of Calisthenics and Marching are carried out to exercise the various muscles of the body, this is in keeping with the Spirit teaching that a sound body leads to a healthy mind, a combination that makes a happy and healthy Spirit.

It will be seen that Lyceum training is not bound by creed or dogma. It is progressive and will accept new thoughts. It in no way ridicules the simple thoughts of the young, rather does it encourage the child to progress. It encourages various Guild and Club activities, hobbies and sports, with the result that sound, reasoning, healthy citizens are developed. Those of us who have had the privilege of Lyceum training have cause to revere the memory of Doctor Andrew Jackson Davis, our great benefactor.

* Lyceum Director: SPIRITUALIST NATIONAL UNION OF CANADA
Death is a natural incident of life which all must face some day. It seems only prudent that we should dispel the ignorant superstitions surrounding this most important subject and learn as much of the truth about it as possible. Our Hindu Scriptures prove to be very enlightening.

The notion that the soul (Jiva) upon death is transported to some distant world in the stellar regions, those of meritorious deeds (Punja Karma) going to Heaven (Swarga) by Devathootas or Angels and the wicked dragged to Hell (Naraka) by Yamaduthas is of course a misconception. The picturization is, in truth, allegorical. Heaven and Hell, our Texts teach, are really within us, now and after transition.

The Brihadaranya Upanishad describes the process of death in a very interesting and allegorical way. (VI-4th; 1 to 4 . . Free translation) “When the Atman (Jiva) becomes weak in body and intellect, then the senses of perception and action (Gnana and Karma) are withdrawn into the Atman who remains seated in the Lotus of the Heart with only internal consciousness. (That is, the senses cease to function.) When the ruling deity of the sense of sight (the Sun) leaves the eyes, then the power of sight vanishes. The relatives who are watching the dying person then proclaim that he is not able to see. It is similarly so with the other senses. Then the heart only will be functioning, with the Atman in it who has withdrawn the subtle powers of all the senses into himself. Finally the Atman, clothed in the Linga Sarira departs from the body. How does he leave the body? It all depends on the Gnana and Karma he acquired in that incarnation.

“If the Gnana and Karma were such as entitle him to go to the Solar Sphere, the Jiva leaves the body through the eyes. If they are such as to entitle him to reach Brahma Loka the Jiva leaves through the Kapkla, and so forth.

“Accompanying the Atman go the Pranas, just as a minister accompanies the King. Then follow the subtle senses, power of sight, hearing, etc., just as the attendants of the King go behind the minister. (Note: This explains that in the spirit world the Jiva retains the senses of perception in their subtle form.)

“Then in accordance with the Vasanas residing in his mind, as the result of his Karma, he gets a special knowledge (Visesha Vignan) which will be helpful for his future states.

“Just as a traveler takes with him on a journey the food which he requires on the way, the Jiva takes with him: (1) The knowledge which he acquired, (2) The Karma which he has woven, (3) The memory of the past or Purva Pragna; all of which determines the enjoyments or sufferings in the after-life.

“Just as a bird flies from one tree to another, so does the Atman fly from one body to another. Just as a caterpillar (Thruna Jalookam) before relinquishing its hold on a blade of grass spreads itself and catches another blade of grass, so also does the Atman enter a new body on discarding the old one. (Note: The example of Thruna Jalookam has misled some into a belief that after death the spirit is attracted to a new body without any interval. This would pull down the whole structure of our Hindu Philosophy about Pitru Loka and the life in the other spheres before taking rebirth. This false notion has been cleared away by the very next Mantra.)

“Just as a goldsmith, taking a small piece from a lump of gold, fashions it into a new and strange ornament, so also the Atman taking portions from the Pancha Bhutams builds for himself a fresh and wonderful body which will be suitable for his future enjoyments in Pitru Loka, Ghandarva Loka, Deva Loka, Prajapaty, or Brahma Loka, as the case may be.” (Note: The Lokas named refer to the different planes of the spirit world described by Andrew Jackson Davis and our spirit friends.)

From the above it will be seen that there is a great amount of correlation between our Hindu Scriptures and the teachings of Modern Spiritualism.

* Secretary: SPIRITUAL HEALING CENTRE
Thoughts of men often turn to Him Whom Spiritualists call the Greatest Medium of all times. It is not necessary to enumerate the many phases of Mediumship the Master demonstrated: materialization, clairvoyance, clairaudience, healing, and many others recorded and others probably not recorded. Spiritualists in their teachings emphasize the continuity of all other lives, but most of them seem to forget that Jesus Christ lived on earth as a man, and lives on as do other men, though not limited as others. We Spiritualists understand that time and space are not limitations to our spirit friends as they are to us. A guide can help a person in New York and a person in San Francisco at the same time, as time seems to us. But He is so far beyond our limitations that time as we know it does not exist for Him, so He can be present anywhere at any time—and if He can be present everywhere, why can He not be present with you?

We do not forget to ask our wonderful guides for help! We all know how much help they give us—or do we? Sometimes we remember to thank them. But our Supreme Guide also helps us without fail, if we ask Him—but how many of us do? Are we not inclined to forget His presence with us? .... “Lo, I am with you always.” This lack of realization is evident in the way that old hymns referring to Him are changed, too often without reference to the rules of grammar, by the substitution of “angels” or even names such as “Wild Oats” or some other Indian guide. This is no real honor to the angels or to the guides, and lessens respect for Spiritualism in the minds of Christian people who are familiar with the hymns so distorted.

My next statement may cause a convulsion in the circles of Spiritualism, but here it is just the same: Guides may be exalted, but they are not divine! Only Christ is divine. I very often ask my guides to help me with my own problems or to help me help others, but I do not pray to them.

Hymns are expressions of praise or of petition. Such expressions properly may be expressed to our guides of course, but there is no excuse for taking a hymn originally addressed to Christ and substituting the name of “Little Effie” in place of His, for the attitude with which we address Him must be always quite different from that deserved by any other guide, no matter how high. For it must be understood and remembered that guides, whether they be Indian Chiefs, Oriental Teachers, or “Masters” are not deities, and what is more, they never will be. I advocate by all means thanking our wonderful guides for the splendid help they so unselfishly give us, and I also advocate remembering them in our prayers. The very fact that they so often thank us for praying for their progression shows their own realization of their limitations. So, while we are to remember them in our prayers, and petition them to help us, as we would ask any good friend for help, and thank them for help we have already received, as we would thank any good friend, we should not address our prayers to them for no guide is Deity. There is only one God, who has interpreted Himself to us through Jesus Christ, and to Him our hymns should be sung and our prayers addressed.
THE LIGHT OF SPIRITUALISM

CZECHOSLOVAKIA . . . B. ANTHONY*

Spiritualism is not only a Science which ought to be investigated, but the only remedy for suffering mankind all over the world.

Post-war times as well as the last years of pre-war times were in many a way disastrous to the moral level of common people. Misled by selfish men and women, they left the path which hitherto their elders had taken for centuries, hoping a miraculous change would bring the fulfillment of the desires they were longing for. Alas! . . . then came an unexpected disillusion. This ailing mass of humanity requires support and help of all kind to be brought back to God and His divine Laws. On the whole, confidence and faith in Churches have vanished; yet many a soul would like to try another way to meet Him and His Love, again.

Spiritualism in its purest form gives consolation and revives faith, hidden like a springlet of water beneath the ruins of the moral building which proved to have had little strength against the stormful war attacks. It will be the source of consolation to all who have been robbed of their dear ones and are deeply afflicted. Once persuaded that the so-called “dead” continue to live and there is hope to meet them again, it would be an enormous comfort to them. Life with all the struggles would be worthy of living, mistrust in man would vanish, because man has learned to know his brethren, who shared his grief as well as his joy.

The desire to be one of the Spiritualist Community is not a surprise. And now begins a new task: education. It has to be performed in a most delicate way, as though unaware.

Let work—Spiritualism! Let work—the Unseen Friends! Let us help Our Cause through Science, investigation and demonstration, and invite all men and women of good will to study with us. Spiritualism will have still more tasks to accomplish as time passes on, and that is why we may not forget the well-known words: “As you sow, so you will harvest in Eternity!”

America has been so fortunate to have the primate in this New Work. There is the cradle of Spirit, and it should be the centre, a sort of Mecca to all Spiritualists. Out of that Nation came the generous help to the striving people of foreign countries, which will be never forgotten. But still a greater Merit will have America as the Light of World Spiritualism!

The world is needful of Brotherhood.

Do support the World Brotherhood!

Take up and lift high the torch of L-I-G-H-T!

*Secretary: PSYCHICKA REVUE
I have been lecturing a good deal lately at Oxford and Cambridge Universities where in their Societies, scientific and theological, I have found, here and there, the gradual surrender to the "spiritualist" concept. In my recent books on psychical research, I quote numbers of leading scientists of international reputation, including Dr. Alexis Carrel and Professor Eddington who slowly but surely have come to admit the following as proved facts:

First, that worlds of spirit are existent and that, as America's Professor Larkin of Iowa University has said, "their inhabitants are busy workers," and that we pass generally to the place or world we have prepared for ourselves by our earthly and other sojourns.

Second, that it is simply unscientific to declare that matter is the only reality, in these days when the electron, proton, and now the phantasmal photon are passing "into thin air"! I sometimes contact physicists, many of whom, like Niels Bohr of atom fame, are now followers of "spirit".

Although hitherto, the orthodox Churches have been and will be for some time to come the direct enemies of Spiritualism, their heads here in Britain, as elsewhere, are being compelled to consider seriously the claims of the educated Spiritualist. (I say naught of the other type of "spiritualist", actually Spiritualism's enemy, who haunts the seance room only and refuses the Philosophy of Spiritualism which is as Jesus taught.)

What is needed in Spiritualism everywhere, is the following:

First, the establishment of an International Clearing House for the "separation of the wheat from the chaff" of Spiritualism, so that we may see exactly what we know and what we don't.

Second, bodies of the type of the International Institute for Psychical Research should link up with similar bodies across the oceans and build what I will call the framework of INTERNATIONAL SPIRITUALISM. But, literally for God's sake and our own, let us employ not only the emotional but the scientific approach as well. And let us have decentralization rather than the kind of centralization which "kills the spirit".

To me, a "Coming World Religion" is nonsense! Spiritualists will be united only by one central belief—to wit: There is a "spirit world" to which mortals go upon death, the existence of which is scientifically proved by communication therewith. Otherwise, they may differ in innumerable ways. Let us recognize this once and for all.

I have been present at a meeting in London between the "Guides of the Other Worlds" and the Psychic Leaders of this World. When we clear our Movement of cant and ignorance, let us regularly meet with our Spirit Guides in "inter-world council". The future is to us!—to INTERNATIONAL SPIRITUALISM!
SPIRIT BLESSINGS

U. S. A. . . . REV. HELENE GERLING

The voice of the robed cleric rose and fell as he intoned the ancient ritualistic blessing of the Church: "In the name of the Father, and of the Son, and of the Holy Ghost, blessed be . . ." Down through the ages have such orthodox blessings been expressed. Upon all nature of things has this practice been extended: individuals and nations; missions of personal enterprise and those of warring armies; fields, homes, crops, and animal life; articles of religious significance, as medals and scapulars, pictures and crucifixes; items for healing, as oils, powders, and potions. And thus the "blessing" was held to impart some miraculous power, as a supernatural strength, protection, or benediction.

Does the phrase "Spirit Blessings" as used in Spiritualism connote a return to remote sacerdotal rite and priestly cant as implied above? No—indeed not! The meaning of this phrase is truly unblemished by religious superstition in either form or essence. "Spirit Blessings" stands forth as a crystal clear summation of a sublime truth: that mankind, through Spirit Communion, has been blessed in countless ways; that the disembodied spirits of loved ones have brought goodness to man, and have stimulated goodness in man through spiritual converse—and that they STILL CONTINUE TO DO SO!

How has Spirit Communication brought goodness to man? This may be seen in the LIGHT that spirit entities have brought into the lives of humankind through spirit messages. How many times in such greetings has the "philosophic content" contained therein warmed the heart, uplifted the weary dirge of the mind, revitalized the soul with the waters of courage and understanding! It is true, communication of a name, a date, or a specific event may be scientific proof, but the soul has its own kind of "bread" upon which to feed. And this LIGHT, too, has oftentimes shown the higher way in the individual problem, thus by its very counsel bringing specific help in every day life and living.

Another blessing which Spirit Loved Ones have brought into the lives of countless individuals is COMFORT to the bereaved. Death, alas, means to many the empty end; to others, it remains a fear until Death's blow has fallen. The fact of "survival," so abundantly demonstrated through veridical evidence in spirit communication, opens to the lonely sojourner left behind "the balm of eternal presence". Yea, times beyond count, the walls of Death have been thus dissolved, and the delusion of separation made to fade away.

The blessing of KNOWLEDGE stands as striking testimony of the goodness of Spirit Communication. Specifically, understanding of the other world and a deepened insight into the Divine Plan has flowed to many thousands through inspirational addresses and trance lectures. This knowledge of the Beyond, that heavenly Summerland, has broadened the horizon of human comprehension: revealing a natural world, peopled by individuals much like this realm—some good, some strong; some weak, some fallen—replete with opportunities for further growth and service, and presenting problems of soul-expansion still to be worked out individually.

How have Spirit Loved Ones stimulated goodness in man? Through Spirit Communication, man has learned that there is no "spiritual bargaining" at the last minute of Death. He understands that he goes into the Next Life with exactly what he has built into his character in this life. Since there is no form of spiritual jugglery, the enlightened individual decides to earn a good harvest, the only way he can, by sowing the good life here and now. Individual goodness is inspired in that spark-of-God known as man through teaching him the spiritual law of compensation.

Oh, Spirit Blessings! The time has come that man should extol the benefits of Communication with Angel Friends and honestly acknowledge them to all in clear and simple speech. Yea . . . . "Count thy Spirit Blessings" is the injunction of Spiritualism this day!
BUILD SPIRITUALISM THROUGH ENTERTAINMENT WORLD

BOLIVIA . . . J. HUMBERTO ARAMAYO CAVERO*

I am glad to send these few words in commemoration of our World Celebration of the birth of Modern Spiritualism one hundred years ago. It is here, at this time, that we are really bringing one age to a close and beginning another. It is not only the change of the centuries in Spiritualism; it is more than that. Real progress is not measured by the clock of time, but by the turn of accomplishment and growth in human and SPIRITUAL values. So a New Age of the Future is with us, at its beginning, which is now.

Let us look, as one might say, at our future. From one point of view, this resolves itself to our—the Spiritualists’—relationship to the rest of the people. We can surely make Spiritualism bigger by creating some rare or unusual expression of our work to replace the old doctrine and ways of living. We could apply the truth and teachings of Spiritualism to our social problems and to international politics. This surely would be revolutionary and bring attention to Spiritualism.

How else can we make Spiritualism grow? There perhaps are several ways. But I suggest one very excellent way to do this. There is the “New Industry” of Entertainment. This is larger now than ever before, because the people, in advanced countries, work less and less in labor. And it continues to become greater and greater as labor hours are continued to be lessened. So here in Radio and the Theaters is a great opportunity. And Television is coming to be more developed and made to perfection. Spiritualism should “capitalize,” so they say, on this big factor of the future. Seances and Teachings can be broadcast into the homes. Sound pictures, the “movies” as you call them, can show Spirit Manifestations to the people. Soon, they can be bringing Materializations, as of the departed or so-called dead, by Television to all the people. What they hear and see for themselves they cannot refuse to believe. And, of course, at this time, Moving Picture Stories should be made to show Spiritualism and the action of the Spirit World upon this, and its people and their lives. I am told these stories are beginning, even now. Spiritualism should make more of them. So, in the future, everybody gets to know of Spiritualism . . . and we build our religion into the hearts of the people through the joys and experiences of their world of entertainment.

*Author: FOURTH DIMENSIONAL CONSCIOUSNESS
THERE IS SPIRIT

ENGLAND . . . HENRY H. MARKHAM, M.B., D.S., D.H.*

Herewith I present some of my views on the Study of Survival and what it means, or may mean to the peoples of the World.

It matters not to what religious sect or group a man may belong; it is essential that he should realize that the "Universal I AM" reproduces itself in the individuality and personality of Man. This, I hold to be the true meaning of the Bible statement—"Man is made in the image and likeness of God." If you make this recognition the center of your life, you will tap the source of everlasting life.

There is no doubt but that the people of all Nations are thinking how can a repetition of the disaster which has lately afflicted the World in this last Global Conflict be avoided and prevented from ever happening again. In the first place, General Education is helping the people to inquire intelligently as to the why and wherefore of all material events. As a result, they are beginning to recognize that behind all these happenings there is Spirit. I have no doubt but that we are entering into a new phase of human evolution wherein Man will know more of the Power of thought and how to use it constructively. The development of telepathy, for example, will bring about a quicker and clearer understanding between man and man. As this develops, misunderstanding between nation and nation will be removed. Even now the seeds of International Unity are being sown.

It is our duty to help the younger generation to understand that behind all the Laws of the Universe there is Spirit, that there is a Universal Intelligence working through the human factor, that evolution in the personal plane comes quickly or slowly as the individual permits himself to be guided by this Divine Power. It is already evident that youth is seeking the truth regarding Spiritual Phenomena, and it is the duty of Psychical Research to place before our young people all that we have found to be true in these matters. If the whole subject is approached with a feeling of Reverence for Truth, the results received will be in accordance with that attitude. In the New Spiritual Age, which is now in the throes of birth, bridges of communication between Earth and the World of Spirit will become more permanent. As true Spiritual knowledge and conduct thus increase among men, these bridges will become wider and wider, permitting an exchange of Spiritual values and inspirations which will, day by day, year by year, help humanity toward a finer use of life whilst upon this earthly plane.

* President: NEWCASTLE PSYCHIC RESEARCH INSTITUTE
A CALL FROM A YOUNG NATION

NIGERIA . . . SILAS EZZE ONOH*

Spiritualism is a Philosophy of Life, of life here and after the so-called death or dissolution of the physical body: it is a doctrine of the Reality of the Soul, scientifically demonstrated through Mediumship. Spiritualism throws more and more light to the existence and true nature of spirit, to the understanding of the individual SOUL.

The Churches have been trying to give us some insight into the understanding of the Bible, and as members of the Christian Church, many of us here in Nigeria are quite conversant with the Life and Teachings of the Christ, Jesus. We know and understand all this first of all in theory.

As time goes on, some of us begin to wonder how Christ, Jesus, made his presence manifest before his disciples when Thomas wished to see and feel wherein the nails pierced His body. It is the study of Spiritualism that shows us the possibility of materializations even in these days. I feel that Spiritualism is the true light which should shine in the mind of every man and woman, so that he or she may become free or emancipated from the terrible fear of so-called death, which we know to be but a change or transition from our "lower" world to a higher plane of existence. I am glad to be able to assert that individual memory is not lost when departed souls give messages of their earthly experiences through Mediums. But before such messages should be trusted, severe experimentations must be undergone. Spiritualists must educate themselves highly in this branch of our study.

We Spiritualists hold that death makes no change in the personality of the individual. This is not incompatible with any true religion. It is only hostile to those creeds which would confine God's mercy to a particular sect. God is of the Universe, Father to us all. Spiritualism teaches us that the greatest "possessions" one can have in after-life is not a pair of wings, but a good character! . . . not a harp or crown, but memories that are worth preserving. It holds that professions of faith are of no value, but that service to one another constitutes the highest passport to happiness.

The religion of Spiritualism has gained very, very little ground in our part of the globe. By this I do not mean that our people are not firm believers in life after death, because phantasms of departed souls often appear to certain individuals. But no direct messages are received, due to lack of education in this particular subject. In fact, a belief in a "sort" of Spiritualism is rampant all over our Country, but no guiding hand is here to direct it to constructive and practical success. Many Religious Denominations have spent their time, money, and energy to establish their Institutions all over our Country, and they have gained ground in their pursuits. It is interesting to note that American Universities have established Centres where near-helpless West African students receive almost free education. Americans have taken it upon themselves to help educate our race. I pray that the extension of such help will one day include Spiritualism! Could not some of your more advanced Spiritualist Organizations contribute to this end? Nigeria is yet a young country, one of God's own creation, and needs help seriously.

* Spiritualist Student and Propagandist
SPIRITUALISM AND REINCARNATION

ALASKA . . . ROBERT L. ROBERTS®

It may seem strange that a traveler of the arctic circle should be interested in the soul culture of equatorial India: TRUTH TRAVELS FAR! I am not native-born of this mighty north country wherein I have found the "peace that passeth all understanding". I have spent two score years as a stone rolling over the immeasurable expanse of our American continents. My interest in Spiritualism is a natural one, if I may say so, as my mother was a close friend of the famous medium "Maggie" Waite.

I have found little or no organized spiritualism in Alaska, but I have visited a few mediums in this part of the world, one particularly splendid who was engaged as a "tea leaf reader," but she did not get her "material" out of any tea cup!

The native Eskimos while primitive almost beyond words are truly psychic. They feel their dead simply to be separated from them and that all are to join one day in a lovely land of warmth and plenty! (Oh! Summerland!) Indeed, it is not altogether unusual to learn in ways both direct and indirect that these primitive people often embrace a belief in a kind of indefinite reincarnation, holding that their "shadows" have a multiple existence here on earth. I have recently started a study of these people and their customs.

I hold that spiritualism and reincarnation are inseparable. Some spiritualist authorities maintain that reincarnation is not substantiated by enough proof. Well, while we spiritualists like to praise our scientific attitude, we ought to face the truth that our proof is not too well accepted by the world at large. I find an immense body of proof for reincarnation.

As the New and Old Testaments are replete with recordings of Spirit communication, so the Bibles of the East are equally as positive on the point of multiple existence. Is one more authoritative than the other?

Andrew Jackson Davis speaks of the "spheres" or "planes" of the next life, while Allan Kardec is most emphatic in his teaching of reincarnation.

Many intelligent and trustworthy individuals tell us that they remember previous lives on earth. (Even as I.) Further, there are many outstanding cases that offer almost incontestible evidence of a veridical nature to this end.

Another point is this: Spiritualism gives evidence of another life, but certainly not of an eternal life. What follows individual life after that of the spirit world?

But the one great point that brings reincarnation into my belief, is the LOGIC it offers. It extends a pattern that is acceptable to REASON. This doctrine is in absolute accord with the now scientifically accepted theory of cosmic evolution which gives to life a progressive element. Of course, I do not speak of the polluted theory of reincarnation fathered by a little truth and mothered by a great deal of ignorant superstition, such as postulates human souls reborn into animal bodies!

Finally, the teachings of reincarnation make clear so many things in life that otherwise remain incoherent and even unjust. It explains the differences in people and the undeniable variabilities of opportunity presented to them. It opens wide a vision of human life that is reasonable, just, and beautiful beyond measure. Surely few people will hold to the idea that one life span of three-score-and-ten years is sufficient to grasp all that the school of earth has to offer its human visitants. This world is many times revisited and a thousand such worlds are open to man in his eternal and infinite march of progress!

* Student and Spiritualist Missionary
A WORD TO MEDIUMS

U. S. A. . . . REV. JOHN PASTOR*

The continuity of life, the core doctrine of Modern Spiritualism, has been demonstrated
to mankind down through the Corridor of Time—BY MEDIUMS! We need only
to turn the pages of the Sacred Books of all Ages, of all peoples, and there we find
the proof, the written record of Spirit Communication, Inspiration, and Guidance
as revealed by the Saints and the Sages, by the Prophets and the Holy Men, by the
Seers and the Masters, yea, by the MEDIUMS of all history. The psychic demonstra­
tions of Jesus prove that He was the supreme example of true Mediumship.

Today, as in old times, the test of Spiritualism is . . . "by its fruits". Our Move­
ment is not a religion of creed or dogma; it is a science and philosophy established
by the proved phenomena of Spirit Communication, both mental and physical,
through the gateway of Mediumship. The world has been catching a glimpse of
the Glorious Immortal Life through the efforts of departed souls that have made
their identity known beyond a doubt.

Mediumship, scientifically and spiritually developed, is the greatest blessing to
mankind, it is the sacred Gift of God, it is a priceless jewel MEDIUMS: practice your
Mediumship! The world needs both mental and physical phases of Mediumship, each
has its part to play and expresses the high purpose of those in the Spirit World who
commune with you in the realm of your consciousness.

It is well to remember these words of Paul, "Try the Spirit." Hold fast to the
good and true. Purity of mind will create a cleanliness of both body and soul, which
will provide a clear channel through which you can demonstrate your great Work.
In the Teachings of past creeds and dogmas, men have been taught to "fear God".
But Spiritualism has reversed this, and bids: "Love God". We do not refer to a
personal God, but to the Absolute, the Perfect, the Truth, which is God. Mediums of
today, you need have no fear if you stand firm upon the foundation of Truth.

"Be a Daniel!" Let your persecutors cast you into the lion’s den: your Heavenly
Angels will rescue you. Be true to your Heavenly Visions. There are times when
your Mediumship stands tested and sorely tried, but nonetheless, we Mediums
must be faithful to Our Cause, bringing courage to the discouraged, healing to the
sick, and comfort to those that mourn the "going away" of their loved ones.

Mediums, let us be true SPIRITUALISTS . . . and through our Mediumship reveal
to humanity the great blessings of our "calling".

*Former President: LILY DALE MEDIUMS' ASSOCIATION
THE LIGHT

SCOTLAND . . . WALTER McCULLOCH*

The world of today seeks along channels of man-made plans and schemes for an uplifting of the conditions of life in which we live; to many a yoke and burden, to others an opportunity. These conditions of the material world present a means whereby some can further their own selfish purposes, their own immediate aims and objectives in life. But in the finer sense of the great Brotherhood of God-and-Man, there is a wonderful opportunity for all who believe in the Divine Power of the Creator and in the redeeming Love of Spirit, and who listen to the whispering Voices of the Angelic Host.

There is a Golden Spirit that brings Light unto those who are seeking an uplift of the state of life in which they dwell, to those who are seeking a higher plane of progress. They will find that when materialism has failed, spiritual faith and understanding will be a Beacon Light which will guide them out of all these earthly trials and cares into that state where God's will reigns supreme.

To find this Light, men must first seek, through the channels of prayer, contact with the great "I AM". The Divine Light will surround them. In the prayer-of-the-heart under the leadership which will be granted unto them, they will find the means whereby they will be pointed to that Way of Life which will enable them to labour on for the furtherance of Spirit Truth and the spreading of the Kingdom here on Earth. This Eternal Kingdom will never pass away. Man has created down through the pages of history mighty empires which have eventually crashed and fallen in fragments at his feet; but from day to day, from moment to moment, the Eternal Empire of Spirit is builded to greater strength and more beautiful perfection. All who dwell within these Portals of Spirit find a Peace which the material world cannot give, cannot take away, the means whereby they can bring about the upliftment of the present spiritual state on earth. It is the means whereby Man can create for himself here on Earth that state called Paradise. This can be done in three ways: first, through the Channel of Prayer; second, by means of Faith in the Power Divine; and third, by the Great Desire within that he shall become worthy of the Light that comes unto him, that he shall prove himself a worthy Messenger of Spirit.

As you travel life's highway, do good, love your brother as yourself. Listen unto the Voice of Reason, the Voice of Spiritual Guidance. When you have felt within you the Creative Power for Good here on Earth, then will you reap your reward in the Kingdom of Heaven. The Golden Voice of Spirit will welcome you home. You will not only be blessed for what you have done, but for what you have tried to do. You will be given a Crown of Victory and you will stand at His right hand, and live with Him eternally in the Kingdom of Heaven . . . in the Christ Light! And so too, by your efforts here will Spiritualism move forward and upward, into the LIGHT.

* President: EXCELSIOR SPIRITUALIST MISSION
In commemoration of the WORLD Centennial Celebration of Modern Spiritualism, I offer the following message from Mexico to my brother Spiritualists everywhere. Spirit is the only reality there is!

Reality must be that which is unchangeable or immutable. Thus when one seeks Reality, he shall not find it in things or conditions which are changeable, or mutable. Once a thing, anything, has undergone a change, any change, it is impossible to say which aspect of that thing might be the real one. Had one taken the first aspect as real, as soon as the first change had been made manifest, he would have been disappointed. And as it is natural and unavoidable that all relative things do change, and every mutable aspect can undergo subsequent changes, none of them can be considered as real, and therefore no thing is truly real, nor can it ever be so. Thus it must be concluded that in our search for Reality, we must find it in some “essence” which is not subject to changes of any kind whatsoever.

As far as Man is concerned, we cannot take the body or physical structure as real, that is, as the real man, because it is subject to changes that are evident. Man, as man, is not only a physical body as material science proclaims, because in every living thing there are three necessary constituent factors, to wit: matter, mind, and Spirit; that is, matter, substance, and Essence. In truth, every manifestation of material life is composed of matter and substance, and these two are manipulated, as it were, by SPIRIT.

This is so, because matter is not self-existing, nor self-producing, and because every thing is a morphological effect which has necessarily been conceived to fulfill some definite purpose in an intelligent, logical, or mathematical way. The old axiom, “There is no effect without a cause,” plus the wisdom revealed in the effects created, prove beyond any doubt that it is the CAUSE that really exists—that “IT” is an Intelligent and Wise Cause which cannot be other than Spirit.

Spiritual Essence, God, uses the human person to express Itself, through mental activities called “Ideas” or “Thoughts”. The physical man, that is the body, cannot think. Thought is manifested through the brain, but NOT produced by it. Therefore the human person is merely an “instrument” for the expression of Spirit. In fact, the word “person” means just that—from Latin: “per” through, and “sonus” sound: or that through which something sounds.

Thus, if Man be not the physical body, and still he lives, and thinks, and feels, and has his being, he must be Spirit. And as Spirit, or Essence, has no form, it follows that “one” spiritual being cannot be distinguished from “another”. We are led to the conclusive assertion that Spirit is ONE. As this Spiritual Unity cannot be other than God, MANKIND, the reality of ALL that is humanity, the “I AM” of each and every human being, MUST BE THE SPIRITUAL BEING CALLED GOD. That is what Jesus knew and taught, saying, “I and the Father are ONE.”

There is but one conclusion: MAN, IN HIS IMPERSONAL LIFE, IS OF THE REALITY OF SPIRIT THAT IS GOD!

May this realization come to each and all of humanity.
WHAT IS THE MODERN SPIRITUALISM?

PORTUGAL . . . COL. FAURE DA ROSA*

The Modern Spiritualism is a doctrine founded in the existence, in the manifestations, and the instructions of the Spirits.

The proper doctrine that the Spirits teach now is not a new one. We find it in fragments in most of the philosophies of India, Egypt, and Greece, and all complete in the teachings of Jesus, the Christ.

The modern Spiritualism came only to confirm with new testimonies, to demonstrate by facts, verities unknown or not rightly understood, to reestablish the true sense of those which had been badly interpreted. It proves openly, irrefutably, the existence of the soul; the survivance of the individuality after death; and the future pains and recompenses of this life.

The Modern Spiritualism dulcifies the roughness of life; calms the despair and the trouble of the soul; banishes the uncertainty or the terror of the future life; restrains the thought to shorten the life by suicide. Thus, the Spiritualism makes happy those who study and apprehend it: this is the secret of its great diffusion.

As regards religious tendency: the Modern Spiritualism is founded in verities of Religion itself; God, the soul, the immortality, the future pains and recompenses. But is independent from any form of worship.

As moral, the Modern Spiritualism is essentially Christian, because what the Spiritualism teaches is not more than the development and the application of the Christ's morality, the most pure of them all and whose superiority no one contests.

The Modern Spiritualism, being independent from any formal types of worship, does not occupy itself with dogmas. It is not essentially religion in the old sense, because it has not priests.

The Modern Spiritualism proves that the souls of the so-called defuncts are able to communicate with the living. The defuncts do not think nor feel in the same manner as we of earth. The most rudimental studies of biology and physiology enlighten us about it. When we are present at manifestations of the invisible world, those manifestations do not appear to us in natural conditions, in original purity. To be perceptible to us, it is necessary for the manifesting spirits to take a "lent dress" made with ponderable energies, which disguises their real "structure" or existence. This "lent dress" is the Medium. And it is more or less well done.

The Spiritualist philosophy affirms that, underneath the personality, more false than real, there is in everyone a deep and immortal individuality which resists to death. This individuality is not alike to "psychologically dead" or to "unconscious memory". These terms are contradictions with no sense at all, like "errant immovableness" or "dry moisture". This Philosophy refuses, too, the extinction of the ego as well as its eventual inclusion in a "cosmical memory" or in a "universal consciousness": it contends that every living creature possesses some irreducible "principle," a kind of psychological pigmentation which distinguishes the real individuality, with the result that a person is always himself, and never another one.

The Modern Spiritualism believes in the true value of individuals, as well as in liberty of action, and that an inexorable Law of Causality presides to our behaviors. No arbitrary power is presiding over our destinies; we ourselves are preparing the future determinisms which will became the arbitrators of our fates.

To be a Spiritualist is to believe, first of all, that the final reality of the Universe is spirit and that down in our planet the highest manifestation from this spirit is Man, who, searching for his path, gropes among the innumerable sinuosities of a labored evolution.

* President: FEDERACAO PORTUGUESA DE ESPIRITISMO
SCIENTIFIC SPIRITUALISM FLOURISHES . . .

CHILE . . . ERNESTO MOOG*

In our country it has not been possible to envisage the study, nor the spreading of the concepts of Modern Spiritualism in the form of religion, as it is done in the United States and England, nor like a new revelation that discloses Christianity in all its fullness and purity as the works of Allan Kardec, which direct and unify this work in Brazil, Argentina, and other Latin countries of Europe and America.

The scientific and philosophic aspects of Modern Spiritualism are what have been established in Chile, where churches do not exist, nor do public meetings take place, nor is worship conducted, nor are Pastors or Ministers maintained with the duties of presenting the teachings and demonstrations obtained by mediumistic controls or guides.

The psychology of the Chilean people, just as their general culture and the structure of their society, does not permit the emergence of Modern Spiritualism under religious, mystical, or Christian aspects. The masses of the people lack sufficient education, struggle in very precarious economic conditions, and have a very low standard of living, which make a persevering study of the doctrines and deeds of Modern Spiritualism impossible for them: besides, their religious needs are completely monopolized by the old Catholicism.

The middle class of Chile, which is also facing a tightening economic situation, is for the most part rather indifferent to religious interests, and the political struggle absorbs its attention: in this its intellectual restlessness finds satisfaction.

On the highest social peaks, it is a new Catholicism which is ruling the interest, conscience, and will of this class, established in the belief that to be Catholic is fashionable and lends aristocratic prestige.

Modern Spiritualism flourishes in Chile, however, in its scientific and philosophical aspects, since it has captured the attention of those cultivated, studious, and dissatisfied people, intelligentsia and artists, who have achieved a certain spiritual emancipation and who sense higher metaphysical preoccupations, separated from every religious aspect.

Thus it is that the Society of Metapsychical Studies of Chile draws together journalists, men of letters, and scientists who try to assemble most modern knowledge acquired in the science and philosophy of today, with the deeds and teachings which are inferred from the practices of mediumology in its several forms, trying to arrive at a scientific Spiritualism which, as it furnishes rational and conclusive evidence concerning the existence of the spirit, its survival over death and its evolution into the spiritual world, permits a philosophic comprehension concerning the destiny of the inner Being and the profound enigmas of the Universe. In these studies, preconceived systems, speculative doctrines, or "a priori" teachings are not accepted. Rather, it is sought to obtain continuously a progressive knowledge of the scientific and philosophical problems of Spiritualism which may imply an expansion of consciousness and an elevated comprehension of moral values, to be applied practically in daily life.

The Society publishes quarterly its review named "Notebook of Metapsychical Studies", in which it expounds the results of its scientific experiments and displays its points of view concerning different questions of philosophy, ethics, and the like, considered from the angle of scientific Spiritualism. This review has a circulation in all the Spanish speaking countries and is well received. We believe it to be the only publication of its kind in America.

On the occasion of celebrating the first century of Modern Spiritualism, I am pleased and very honored to greet in brotherhood all the workers, who in different parts of the world are dedicating their efforts and sacrifices to spread the great truth of Modern Spiritualism in our times.

* President: SOCIEDAD DE ESTUDIOS METAPSICICOS DE CHILE
SPIRITUALISM: RELIGION OF ACHIEVEMENT

U. S. A . . . REV. VERNON R. CUMMINS*

Spiritualists are happy people! This, undoubtedly, is the most vital accomplishment of the first one hundred years of Modern Spiritualism. To be "happy" on the earthplane of life requires more than just "good health", "good fortune", and "good opportunity". To be truly happy requires the ability to live in harmony and progress, and to hold the optimistic and progressive thought constantly even if one is ill, broke, and apparently "in a rut". These things all true Spiritualists have learned to do. Therefore, by and large, Spiritualists are happy people.

The Religion of Spirit is complete food for its adherents. Other faiths are noble and inspiring and absolutely necessary to the advancement of mankind, but they are not complete. This is easily proved by the simple fact that the Orthodox member, the Catholic, the Jew, and even the Atheist and Heathen, together, compromise seventy-five per cent of the congregation of every Spiritualist Church and nine-tenths of all private reading clientele! These older faiths (or lack of faith) can and do sustain their followers up to and including a certain point of life, after which the full gospel is needed and the individual turns to the only complete religion, the Religion of Spirit.

Only the egotist would assume that the mighty progress of the modern world has been due entirely to the advent and rapid spread of Modern Spiritualism. However, examining the few real progressive steps man has made in the past century, it is quite noticeable that every great step has been Spiritualist inspired and backed by the religion of Modern Spiritualism. What are the great advances of the past century? From the standpoint of the comfort of the human heart and progress of the human family, I believe the infiltration of the realization of continued personal identity and communication after physical death is the greatest of blessings.

In the social field, the only two really great advances in the past century were the elimination of legalized human slavery and the recognition of Women's Rights. Modern Spiritualism played its all-important role in these two great fundamental changes in our social structure. Remember, the established church had enjoyed an undisputed reign of almost nineteen hundred years and still men, women, and children were bought and sold like animals "in the land of the free"! After only seventeen years of Modern Spiritualism, this condition was ended . . . following spirit intervention and assistance. Likewise, throughout these many centuries, woman was considered no more than chattel. After only seventy years of Modern Spiritualism, woman gained legal parity with Brother Man and acquired the right to vote, to own property, and to assert herself as a worthy half of the human family.

What will the next great social accomplishments be? First, there will be the elimination of all racial, religious, national, and sectional prejudice. This will automatically lead to the second outstanding achievement: the final elimination of war as man knows it today. Yea, and such are the very goals of Modern Spiritualism for its second century of human enlightenment. And in accomplishing these major objectives, we shall see capital punishment abandoned, prison reform accomplished (not merely talked about), free trade through free fellowship (not legislation) established, the stigma of illegitimacy erased from generations yet unborn, and the gradual acceptance by all men and women, everywhere, of the True Principles of the Christ-like Life, the continual spiritual life, and the cooperative progress of souls both here on earth and in the heaven-world beyond.

* First president and font-head of "FEDERATION"
GOOD WILL

PORTUGAL . . . SILIVINO CUNHA*

The great necessity of modern times is the advent of the reign of good will among men. Without this, nothing can be accomplished in the spiritual evolution of the world, which at present is in a crucial and morose stage. It is necessary and urgent to remedy this situation. Such is the true work and ideal of Modern Spiritualism.

I feel such to be the categorical and imperative need of our times. It puts once more to test the patience of the strong, the courage and sincerity of the believers, of all who intimately harbor the certainty that nothing is able to overcome or make them deviate from the path of their service, which is the service of the world and the service of all. Whoever says "good will", says implicitly, peace and union, fraternity and liberty, which after all, are in the end the propellant levers of an efficient progress and of a civilization that does not fail.

The idea is magnificent, but it would be more beautiful and would bear better fruits if the sense and value of its grandeur should be recognized. With this effort, we associate ourselves willingly and wish to call the attention of many that are disillusioned by the uncertainty engendered by fear and dissatisfaction. In striving for good will among men, we strive for the most sublime thing in the world, builders of a social edifice on solid foundations, in whose shadow we can shelter those who until now have not discovered the real sense and true value of life.

The world will never find peace if it does not find a common ground for understanding, and this understanding can only be originated from pure thoughts and an oriented conscience in the cult of good will, for everything and for everybody, without any discrimination between races, nationalities, creeds, or parties.

Along this path Modern Spiritualism will march, certain of salvation, knowing then, and only then, the glory of men upon earth. Thus the civilization so constructed will be able to proclaim as an indisputable fact that progress is not an illusion, but a reality. Those who firmly and confidently consecrate their hearts to the redemptive work of the intellectual and spiritual liberty of mankind, face an enormous task. But they will bear much happiness and great benefits not only to others, but to themselves as well.

* Leader: CENTRO ESPIRITA DE BRAGA
GOD WRITES WITH LIVING MEN!

U. S. A. . . WING ANDERSON*

"As Jehovah, through His god, pulled aside the veil of heaven, saying:
Let My angels forth; together shall converse the living and the dead.
So sanctified He the day when the angels of heaven were made known to mortals.
(March 31, 1848)"
OAHSPE, Book of Inspiration,
Chapter XVI, Page 803.

On June 5th, 1828 there was born near Worcester, Ohio, a man destined to go down in history as one of America's greatest sons—John Ballou Newbrough.

After receiving an education in both medicine and dentistry, he travelled over most of the world; America, Australia, India, China, and Europe to settle in New York City where he practiced dentistry at 126 West 34th Street for some twenty-five years. While living in New York City he became interested in the Spiritualism and spent thousands of dollars investigating the leading Mediums of his day. Newbrough was trustee of the first society of Spiritualists in New York City and in the year 1874 published "SPIRITALIS, or Spirits Interviewed"—containing an account of his investigations over seventeen years.

His investigations over many years led to loss of interest in communing with average spirits. He wanted to contact the great spiritual men of history and to discover the origin, purpose, and destiny of mankind. He craved information about heaven, its inhabitants, government, occupations, divisions. Knowing that like attracts like on every plane of existence, he felt that he must become of the highest spirituality to warrant the attention of the type of ascended men with whom he wished to communicate. For ten years Dr. Newbrough guarded every thought and cleared his mind of every destructive emotion. Bodily purification was obtained through a strict vegetarian diet. The result of a decade of discipline was to open his spiritual faculties so that he became both clairvoyant and clairaudient.

Dr. Newbrough was told by a spirit voice to purchase a typewriter. The old blind, single front Remington has just been placed on the market. At this time Dr. Newbrough was living alone in a room at the top of his residence. It was his custom to arise an hour or so before dawn and devote his time until daylight to his spiritual work. When he sat at his typewriter in the predawn hour, some power other than his own consciousness, would control his hands and type rapidly on the machine. He would not know what had been written until he lifted the carriage and read the typing.

The voice which had become his tutor and guide told him that he was to write a book, but he was not to read it until the manuscript was finished. Every morning for a period of fifty-two weeks, Dr. Newbrough typed during the predawn hours, his hands under the control of intelligence other than his own.

When the manuscript was finished, Dr. Newbrough was told to read and publish it. This was OAHSPE, a New Bible given to us in the year 1881 as a "spiritual guide". O-AH-SPE means "Sky, Earth, and Spirit" and is pronounced O, as in O' clock; AH as in Utah; and SPE as in speak. The first edition was published in 1882. The complete OAHSPE is a book of 890 pages and many illustrations.

If there exists a book today containing more worthwhile, priceless information than is contained in OAHSPE, it has yet to meet a publisher. Man writes with ink and pen; God writes with living men! . . . and reveals Himself and His Creations to him who seeks and knocks.

* Author: Custodian of Archives; ESSENES OF KOSMON.
Although the Lyceum Movement can claim only eighty-five years of service to the Spiritualist Cause, it shares by its co-operative working a prominent place in the Centenary of Modern Spiritualism. In assessing its value to Spiritualism, let us first look back to its birth.

Andrew Jackson Davis, the remarkable Spirit Seer of America, through his visions and travels into the Spirit World, gained a wonderful intuition of child life in the "Summerland". He witnessed the harmonious education of spirit children who were assembled in large and beautiful halls. The children were arranged in groups, each group being under the guidance of a leader, who not only imparted knowledge to them, but also aided them in their self-expression. He also saw children engaged in a series of instructive marches, each movement expressing some special lesson in Astronomy, Geography, etc. This, together with many other phases of child life in Spirit, gave him the inspiration to start a similar system on the Earth Plane. Thus he inaugurated the first Spiritualist Lyceum at Dodsworth Hall, Broadway, New York, on the 25th of January, 1863. Thus it can truly be claimed that the Lyceum Movement came into being by Angelic birth.

Within three years the Lyceum System spread to England, where it still remains a prominent part of Spiritualism, as it does in America, Canada, Australia, and other parts of the world are now giving more attention to its value, and I think we can look forward to its spreading to all nations where Spiritualism has become known as a religion.

Let me place before you two very important points for your consideration:

1. The proved fact of the continuity of child life in the Spirit World.
2. The need for providing, as near as we can, a similar Educational System, here on Earth.

Throughout the history of the Lyceum Movement, its aim has been to provide education by constructive Social and Physical, Mental and Moral, Psychical and Spiritual tuition. The main object is to aid the Lyceum members in being able to think for themselves, rather than to become the followers of some personal, dominating views, which so often are found to be erroneous.

"A child is the repository of infinite possibilities"—therefore it is the duty of every Spiritualist Parent and Leader to see that facilities are provided within our own Churches, to assist the children in their growth to manhood and womanhood, along the lines given by the Angel World.

As we celebrate the Centenary of Modern Spiritualism, our minds reflect on the work of the Mediums, who have for these one hundred years been proving to us the continuity of life. In so doing, think of the joy they have brought to parents whose little ones have been called to the Summerland in their early years. Where are these little ones to be found? Surely in the Children's Sphere of the Summerland, learning the lessons witnessed by Andrew Jackson Davis.

In closing we quote:

Open the door for the children,
See, they are coming in throngs!
Bid them sit down to the banquet,
Teach them your beautiful songs;
Pray you the Father to bless them,
Pray you that grace may be given;
Open the door for the children,
Theirs is the kingdom of Heaven.

*President: BRITISH SPIRITUALISTS' LYCEUM UNION.*
Spiritualism began in Denmark in 1870, but it continued for about twenty-four years before the Movement got any vital importance. The first Spiritualist Association was the Spiritisk Broderskab. The founder of this Association was an outstanding business man, Mr. Robert Jorgensen, who started this Work with the Medium (Mrs.) Seidelin Nielsen.

Before that time, there existed several private Circles in the City of Kobenhavn, and the publication of a monthly paper was begun, but had to be abandoned. But now under the guidance of Mr. Jorgensen and Mrs. Nielsen the Membership increased rapidly, so that after six years the Association was able, not alone to publish the monthly Spiritualisten, but to construct their own Temple Betsaida, a large building in Grecian style.

Until 1911 the Movement had been confined to the Capital alone, but at that time Mr. Alfred Nielsen founded the Spiritisk Mission and extended the Work to the Provinces, where several Circles were formed. Now we have forty-two Organizations in Denmark and two large Associations, Kobenhavns Spiritist Alliance and Danske Spiritister Kirkesamfund. We have several good Mediums for Trance and Clairvoyance, one Medium for Materialization and one for Telekinesis.

Besides the already mentioned Temple Betsaida, we have another Church situated in the Central part of the City.

Our Spiritualist Literature consists of eighty works, mostly translations from English and French.

* President: KOBENHAVNS SPIRITUALIST ALLIANCE.
IMMORTALITY

U. S. A. . . . REV. JANET STINE WOLFORD*

Spiritualism is the higher naturalism, and Spiritual Law, like life, is everywhere. Spiritualism is a science, a religion, and a philosophy of Life and Death. It teaches that death is not the end. The end comes only to physical life. Every journey has its end. When that time comes, one can look both ways. He is reminiscent of the past. He can dream of the future.

The first look is the backward one. We ask, has life been a success? Is the World better because we have lived in it? What a small thing materialistic success is when looked at in this way! He that is least among you may be counted greatest in the kingdom of God. There are the constructive spiritual qualities which stand out. These are the ones which come to our mind at the end of the road.

Then there is the look beyond the end. Dr. Boreham tells of taking an automobile into the bush country. The car was driven as far as it could go and then it turned. This was the ending of the road for the automobile—but not for Dr. Boreham. He climbed out and pushed on into the bush. And there he saw things which never would have been revealed to his eye had he remained with the car.

That is the way when death comes. The old “car” can go no farther. So the physical body is left behind as we push on. How foolish one would be to stay with the old “machine”, when a new one beckons which will open up undreamed of scenes and visions.

So the ending of the earth-road is the beginning of a new highway, another of the infinite- eternal paths of IMMORTALITY.

Life may be symbolized as a day. There is freshness of the morning when the newborn babe opens his eyes upon a strange world. Here are the early hours corresponding with adolescence and youth. Then there is the high noon, with its heat and burdens. Gradually the life, as the day, slips on, and evening comes. The sun begins to sink in the west. Eyelids droop. There comes the call of sleep and rest. That is the cycle of hours we call night. In the cycle of years we call death.

This symbolism cannot be carried through when death comes in the early and middle years. But when it comes in advanced age to one who has lived well, enjoyed friendships and the love of fellow men, death comes as a fitting—yea, as a beautiful close to days well spent.

“In my Father’s house are many mansions; if it were not so, I would have told you.” (John 14:2.)

Immortality has always been the “dream of the world”. Our hopes and assurance of Christ meet in immortality. There are certain questions which can only be answered by immortality. If the grave ends all, then there are wrongs which never will be righted and unjust losses for which compensation will never be made. If the grave ends all, progress becomes a grim and tantalizing specter. If the cross and grave ended everything for Jesus, what a sad story Christianity would make.

One of my grounds for believing in Spiritualism is that it helps to solve the great problems of life. Under its teaching that we are immortal, it is easier to find answers to the problems of suffering and sorrow. This belief also seems to me to correspond to the evidence of our capacity of growth. And finally we find immortality confirmed, in its next step at least, by spirit communication between the two worlds.

Victor Hugo in his sublime confession wrote, “I feel in myself the future life. Winter is on my head, but eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. When I go down to the grave I can say like so many others, ‘I have finished my day’s work,’ but I cannot say, ‘I have finished my life.’ My day’s work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes at twilight, to open up on the dawn.”

* President: CHURCH OF REVELATION.
LOVE LIVES ON

NETHERLANDS . . . FREDERIKA QUANJER*

A century has passed since the rebirth of Spiritualism. And now, at the time of our Centenary, it moves in the most remarkable era of its existence. More and more does it demand the attention of man. We find that even scientists, for a long time averse, because unable to offer explanations, gradually come to swell our ranks. Denial is no longer possible. In spite of all the learned talk about powers for which laboratories cannot find adequate solutions, the world is roused to find that death does not end all, and that our Dear Departed Ones have not forever vanished from our perception.

Great truths are slow to penetrate. There are many difficulties to be overcome, obstacles to be removed, fights to be made against prejudice and unbelief. The word Spiritualism calls for ridicule. Never mind. Ridicule stands for ignorance.

Often a warning finger is raised, for it is forbidden to "call up" Spirits. Are we then wise enough to declare emphatically that no one can do this, and that Spirits do not come, unless of their own free will, and when permitted to do so?

Many would believe, but they cannot accept what their senses do not observe. They accept the wireless, for instance, but turn away from the idea that sounds from a world beyond their knowledge can enter their homes.

The most serious objections are probably raised by the clergy. We are bewildered by the fact that they profess to believe in every letter of the Bible, and yet do not realize that this book is full of Spiritualism, and that stripped of it, nothing would remain but an empty cover. If only they would read and inwardly digest with an open mind, they would learn about all the things claimed by us: visions seen, voices heard, healings done, materializations, and dematerializations. The only exception made is that of the "extras" on photographs, because the invention of photography was to come many centuries after. They have probably never studied I Corinthians: 12, never realized that our Master's followers were clairvoyants, or they could not have seen His Ascension; that He materialized, or He could not have been seen and touched on various occasions; that He dematerialized, because His sacred body was not permitted to deteriorate. How can healing be the work of the Devil, whilst the Great Healer told His disciples to follow in His steps?

These are the things that astound us, but we must be careful lest harsh words fall from our lips. All we can do is to hope and pray that as time goes on our Helpers on the Other Side may more and more succeed in bringing to this suffering world the joy, and the strength, and the light of Spiritualism. And may we with dignity and love do what we can to help in making this Light shine ever more and more, showing to the world that for us death in itself can hold no terror, that we know of a merciful Father, who permits us to tread the Road of Life and Evolution. Let us go cheerfully onward, sustained by a Love that is stronger than Death, and continues even beyond the grave in holy communication between the Two Worlds.

* President: INTERNATIONAL SPIRITUALIST HOME.
THE NEW WORLD FELLOWSHIP

ENGLAND . . . F. J. ATHEY-POLLARD*

About fifteen years ago a group of young people in England became interested in Spiritualism and hoped to find it the answer to their prayers for guidance in the search of Truth. From the beginning of their investigations, the Spiritualist case impressed each of them with its logical aspect and their efforts were spent more in locating true, spiritual Mediums than in proving that Life exists after Death and that spirit communication is possible, which they already knew to be true. They hoped to find in this New Revelation a true religion.

By the unseen guidance of the Spirit World, they were drawn together and began to elaborate their intuitive knowledge. They all agreed that in their search throughout London and its neighbouring counties, the Spiritualist Movement was organized mainly for Psychic Science demonstrations. Inspired addresses were being given, but nowhere was any real attempt being made to disseminate the Higher Teachings of Spirit or to embody those teachings in an effort to solve the many problems of the day.

From most churches came the answer—"Our job is to comfort the mourners and spread this new revelation. We cannot meddle with politics."

"Why not?" was the cry of Youth. "If all is Spirit and Life is one continuous existence, then how can the ordering of the material portion of that Eternal Life be no concern of the Spirit?" Thus deliberating, they set about the formation of a Movement which would embody the Highest Teachings of Spirit in an effort to spread Truth in its purest aspect. As the crying need of that day was for Peace, the movement was called the Universal Brotherhood for Peace. Naturally, the War curtailed the activities of the group, but its Healing and First Aid Section, called the White Cross Fellowship, continued.

With the return of peace, the group has re-united, only to find another "Universal Brotherhood" in existence, which has been formed by the same type of inspiration from Spirit, but at the moment, carrying out large propaganda meetings for the phenomenal aspect of Spiritualism. Still feeling the need of a body expressing only Higher Teachings, we now continue as the New World Fellowship. Our aims are based on Love and Service and, through the inspiration of Spirit Guides, both in Home Circles and from within, we seek to serve the cause of Truth. In the nature of a forward group, we hope to give inspiration to the Spiritualist Movement to take the next step forward.

As an evidence of our work, up to 1936, we produced a small magazine called Pax, then decided to risk all in a weekly newspaper that would be open to all peace-lovers. That paper was Peace News, which was eventually taken up by Rev. "Dick" Sheppard and has been published weekly ever since, even throughout the War. Ours was the Inspiration, the achievement of its success was left to those better fitted to do the work.

We now are represented in many spheres of Spiritualism. The editor of the "New World Outpost" has been elected Secretary of the London Lyceum District Council and the Secretary of the New World Fellowship has organized a progressive Federal Lyceum in Hove. Thus, efforts are being made to foster the Lyceum movement which we look upon as the future strength of Spiritualism.

Healing is another great department of our activities, stressing, of course, the usual Spirit Healing. Our healers undergo courses of instruction to become fit instruments through whom any form of healing treatment may be given to suit the case in hand.

Our ideals are high and we seek through Love and Service to keep the Spiritualist Movement on a path of Eternal Progress.

* President: NEW WORLD FELLOWSHIP.
"Now concerning spiritual gifts, brethren, I would not have you ignorant." (I Cor. 12:1)

I am in my eighty-second year, but I have been a Spiritualist only since 1926. What held me back from earlier investigation was that, in my innocence, I took it for granted that if man's survival of bodily death could be proved, the Christian churches would have accepted the fact with open arms. Why? Because positive evidences were needed to dispel doubt, to give faith a sure foundation, and to bring back to the fold millions of agnostics, like me, who require a reasonable religion.

When, at long last, I was led by spirit to consider the subject of Spiritualism itself, what impressed me most was the astonishing similarity between present-day psychic phenomena and those recorded in the New Testament. Thus, my first direct-voice sitting was strongly reminiscent of the recorded manifestations at Pentecost. True, the psychic wind I felt was gentle, but I have known the "mighty rushing" variety also. As only one Medium was present, there was but one "tongue of fire" instead of twelve. It descended upon the Medium's head and immediately he spoke, if not "with tongues" at least with a foreign accent. In addition, I had conversations with my "dead" mother and my two "dead" brothers. To me Pentecost was no longer the mystery it had been.

My early experiences of materializations proved to me that the first Gentile Church of Christ owed its inception to a spiritualistic seance. Like the first non-Jewish Christian, Cornelius, I have seen "a man in white clothing"; a spirit materialized, but in my case, the man was my own younger brother. Cornelius, the Italian, and his friends went into trance, spoke with tongues and prophesied, and just because they possessed these Spiritual Gifts, they were deemed fit to become members of the Christian Church. Without these gifts, there might never have been a non-Jewish Christian Church. Does it not seem strange that, today, the possession of such gifts is regarded as making one unfit to become a member of a Christian Church?

Jesus "cast out devils", but our doctors, though Christians, do not believe it. I have, myself, assisted a private Medium and his Spirit Guides in doing a similar service on behalf of an afflicted woman, with the result that her doctor became an ardent Spiritualist. The possessing spirit, however, was no devil, but only a poor, ignorant soul trying to cling on to material life.

As to spiritual healing, it might well be claimed, and more especially with regard to long-distance or absent healing, that the promise, "Greater things than these shall ye do", is well on the way to fulfillment in our own day.

Spiritualism opened my eyes to many things in the New Testament that formerly I could not understand, far less believe. For instance, an excited conversation between a fully materialized spirit mother who carried a child in her arms, and her sister in the flesh, was suddenly broken off by an excess of emotion, the spirits vanishing in a cloud of ectoplasm. Similarly Jesus vanished from the sight of Cleopas and another disciple at Emmaus (Luke 24:31). The simple explanation is that their emotion was so great that the spirit could not retain the ectoplasm drawn from the sitters. It is easy to believe what one has seen for one's own self.

Seeing that our present-day spiritualistic phenomena are so similar to those in the Bible, are we not justified in thinking that they come from the same source? Those who make out that that source is Satanic, are arguing with the priests and pharisees who ascribed the mighty works of Jesus to Beelzebub.
One hundred years of Spiritualism, just a tick of the clock that carries the hands of time, yet Spirit always was and always will be. Without Spirit there can be no life, and all life manifests Spirit: for Man is not a physical being with a Spiritual hope but a Spiritual being with an assured destiny. This destiny no one can withhold from him and he can only attain it in its fullest degree by his own aspirations and desires.

The material form of flesh and blood are the crudest form of existence that Man will inhabit, and the only things he can retain when making the change called Death are his intelligence and his astral body. Therefore it is reasonable to conclude that the Spirit of Man was implanted into a physical body to learn how to think and to acquire knowledge.

The best way to obtain these requirements are found in the teachings of Spiritualism, wherein the seeker is not bound by ritual or creed nor influenced by judgment or thought of reward, but is guided by the evidence with which he is confronted from time to time.

This evidence fulfills a dual purpose: first it demonstrates the fact that individual intelligence lives beyond the death of the physical body, and secondly that communion between the two dispensations of life is a fact. Thus we are carried beyond the confines of religion alone and become students in the Science of Life. We are not left alone at this stage of our growth, for waiting in the silver shadows are those who have passed the way we now tread and are not only desirous of helping us in this the material life, but are still more desirous of informing us of some of the conditions of that state of life they now inhabit. There is nothing supernatural about such conditions, as nothing can be superior to the Laws of Nature, which are the laws of that Creator or Creative Force that created all. One cannot define that Being or Power; the part cannot define the whole, and although Man has a spark of Divinity within him, in his present state he is finite, and the finite cannot define the Infinite. Those who presume to do so are in the main impostors or are badly disillusioned.

Our contact with Spiritualism has brought our conception of the pursuits of life to three governing principles:

First. There is only one law, the law of Cause and Effect: nothing happens by chance whether for good or otherwise. God does not punish anyone. If we are the victims of misfortune or sickness, then somewhere in the order of things the Law has been "broken", and we inflict upon ourselves the consequences. To accuse God of such punishment is nothing short of blasphemy.

Second. The Sin of Ignorance. As the Purpose of Life is to obtain knowledge by experience, we commit a sin if we neglect to seek that knowledge, and suffer accordingly.

Third. The Commandment of Love. Love is neither sentiment nor emotion but an actual force that we generate within ourselves; it plays an important part in our thoughts, evil thoughts poison our blood stream and also repel our fellowmen, whilst thoughts charged with Love bring Peace and Health within and will broadcast the same to all mankind. Thus it is our duty to obey this commandment.
Great Souls live in every Age, in every clime, serving millions of their brethren, suffering that others may be happy, experiencing the trials of life one and all alike, shedding their light and love to all. HUMANISM is their religion, a sympathetic religion of mankind, a clarifying fusion of all confusions, a union of all communions. Like great worldly benefactors wishing to share their material fortunes with those less fortunate, Great Spiritual Intelligences desire to share their powers to do good by serving all mankind.

Benevolent Nature is ever ready to shower its blessings, awaiting Man to draw from the Springs of Eternal Wisdom. In India, many of our Spiritualist Home Circles have established their purposes and are expressing their usefulness. They are as beehives, specimens of a magnetic power-principle, gathering essences of honey from rare flowers that blossom in life here and in the hereafter. We have learned that Great Souls are living in Other Worlds, in a variety of "planes" and "states", linked by a network of Super Spirit Forces rooted in the Principles of Nature. They are ever alive, ever alert, eternally giving and taking from the Ever Present Spirit... ever living amidst eternal changes in the Cycles of Time in the vast, limitless flow of Creation, Preservation, and Destruction. These Great Souls are the Teachers of Humanity.

The fear of death has been completely effaced from our presence. The "Karmic" Law has but one purpose: to share all powers according to capacity. Isolationism is gone. Unity is on the dawn. One puts forth outside in the form of action what one generally is. The aim of every Evolved Soul is to work for humanity. For such, however, it is necessary to find individual life on a consciousness higher than that of the present limited and ignorant level of the masses. The boundaries of mental "normality" refuse to expand and thus the masses remain shut away and turn from new vistas of Spiritual Glory.

Time is Change. Evolution is Change. This is a God-Controlled World. And Y-O-U? ... You should develop a God Sense through prayer. Drive out fear! And never feel that you are alone. Let identity with the Celestial Force dawn upon you, to protect and keep you, to speak and listen with you. Be agile, alert, sensitive and communicative to all visible and invisible, audible and inaudible forms of expression and impression. Develop the Intuitive Voice, the Voice that "speaks" within.

When an individual changes, his family changes. Family changes lead to Community modifications. And so on. When Nations change to realize at heart the true strength of union and the weakness of disunion, the ideal of HUMAN ONENESS will be born, or rather realized, throughout the world. The Great Powers from Beyond, working as they are in consonance with Time, give signal that the trends and moods of the human race are shaping "Peace on earth and Good Will towards men".

A New Era is beginning for the World. Human history is not measured by time, but by achievements and human evolution. For the last two thousand years human history has remained as a civilization based on self cultured ideas, religion, and government which have made the selfishness of man the foundation of nearly all institutions. Men have sought their self expansion through property, wealth, and acquisitions. So have nations. These have led to conflicts, wars, and destructions. But these ideas and ideals are now undergoing change. Today, as the Leaders of the World realize that God must be served through serving OTHERS, the New Era of Peace is dawning upon earth.

So let us all vibrate PEACE—PEACE from the very bottom of our hearts. Thus we will become the embodiment of Love Universal ... of Grace Divine ... of Bliss Eternal.

When man listens, God speaks;
When man obeys, God acts.

OM!
A whole generation has passed—30 years—since the publication of Professor James H. Hyslop's report on the Doris Fisher Case of Multiple Personality, when he was head of the American Society for Psychical Research. In the meanwhile, the world at large, exclusive of the medical fraternity, has become more friendly to psychic facts and theories. However, very few as yet realize the far-reaching import of Dr. Hyslop's report. It is the only quintuple personality case on record, so far as I am aware, and it was cured, after being diagnosed as incurable by three eminent men in Harvard and other centers of authority. In the Doris Case, the key to the cure was given by one of her own group of personalities, who proved to be her own invisible guide and protector.

Not every case of psychic interference and obsession has such an able aid in its own set up; hence extraneous psychic readings and analyses have to be secured. In hundreds of cases such work has brought to light unsuspected causes of trouble and pointed the way to the proper handling and restoration of the patient. Sometimes the process is gradual, as in the Doris Case, sometimes dramatically sudden, as reported in Dr. Carl Wickland's volume, Thirty Years Among the Dead. I have myself watched the progress of various psychically obsessed patients under treatment by Titus Bull, M.D., head of the James H. Hyslop Foundation.

One physician, member of the State Board of Governors of hospitals for the insane in a Western state, frankly declared, some years ago, to Arthur Ford, the well known medium, that if the medical practitioner were able to use the methods of diagnosis and treatment made possible by psychic analysis, two-thirds of the patients in his State's overcrowded asylums could be cured and dismissed. "They really don't belong there, if we only knew what to do with them," he testified.

Why is medicine so slow to recognize any but mental and physical obsessions? The soul, the psyche, is ignored or denied, as a matter of "scientific" attitude by the medical profession in general.

In various healing organizations there are many practitioners who have some light on the subject, but they are scorned and derided by medical men and women.

A 1943 United Press dispatch follows:

"Death Ends 33-Year Sleep"

"Johannesburg, Union of South Africa, July 17—A thirty-three year sleep, induced by the suicide of her sweetheart, ended in death today for Anna Swanepeol. The sleep was broken only once, in 1921, when the South African woman regained consciousness for a brief period. In 1918, when she was 20, she suffered an attack of hysterical catalepsy when her parents opposed her marriage to a young farmer who killed himself in his grief."

This case, supposing the account to be fairly accurate, manifestly failed to yield to any treatment that may have tried. But had a psychic, trained for such work, been called in to analyze the causes at work, it might well have been that a good psychologist or psychotherapist could have restored the patient to years of normal life and usefulness.

Physical discoveries for physiological disorders have saved untold suffering and enriched countless lives. Why ignore soul remedies for soul disorders? There are millions of tragic lives and homes suffering from such psychic diseases.

The answer appears to be a combination of ignorance, prejudice, and superstition, plus fear of criticism. Whenever did such a reeking compound enrich society or the human race? Those of us who know what's amiss share a grave responsibility toward the future of mankind.
During the past ninety-nine years, since that fateful revelation at Hydesville, New York, in 1848, many changes have taken place in the mode of communication between the World of Spirit and ourselves. And in the years yet unborn many even greater changes will take place. The efforts of those in the Angel World have gone on unabated as the waves of the sea. Their constant research, experimentation, and organization seek to find ways and means whereby their communications might not only be more valuable, but more readily accepted by thinking men and women of this mundane plane. Every effort put forward by them is carefully planned and organized.

But, have we, who have been so bountifully blessed by their ministry, grasped the full significance and meaning behind it all? Or have we taken too much for granted without thought as to what lies behind it? Instead of the beautiful thing God and the Angel World intended Spiritualism to be, we have by means of carelessness, spurious mediumship, and selfishness turned it into "fortune telling" in its crudest form. It should be a Science, Philosophy, and Religion of the highest order.

What is Spiritualism? Angels proclaim three definitions: 1. The state of being spiritual. 2. The opposite of Materialism. 3. Communion between departed human spirits and mortals. Therefore, a real Spiritualist is one whose life is lived spiritually; one who is fully conscious that he is spirit in the here-and-now; that the physical garment which he is wearing is but a temporary expedient devised by God for man in his path of Eternal Progress. A real Spiritualist does not believe in spirit communion, he knows it to be a positive fact. Experience has taught him that so-called death is not the end of life, but the beginning of a life that is real and eternal. Further, that those who have gone before are not only very much alive, but still continue to love and care for us, and reveal their presence by and through the various forms of mediumistic phenomena devised and utilized by them.

However, experience has taught the true Spiritualist that, wonderful and valuable though these phenomena are, they are not an end in themselves, but only the means to an end.

What is this end? Surely not to answer asinine questions so often put to mediums: questions regarding love affairs, property, finding of lost or stolen articles, and many other similar topics. Why should we ask the Angel World to solve problems which, if we used our God-given thinking powers, we could solve for ourselves by prayer and effort. Or have we allowed others to do our thinking for us so long that we have become mentally muscle-bound, and can no longer think for ourselves? We must help ourselves if we would be helped by others.

No! the end toward which these mediumistic phenomena are directed goes much deeper, since they influence life in all its wide ramifications, whether spiritual or material. Thoroughly studied and lived up to, they make better men and women, better citizens of the world in which they live. They teach two profound principles of love: THE FATHERHOOD OF GOD, and the BROTHERHOOD OF MAN. They do this by proving that man is spirit, and just as surely part of that Great Spirit or Over-Soul of the Universe, which we call God for the want of a better name, as a drop of water is part of the great ocean. They prove that man is personally responsible for his every thought and deed as well as for the happiness or unhappiness of others.

Let us then live our Spiritualism, not just talk it. Let us make ourselves worthy ambassadors of God and the Angel World.

*General Secretary: SPIRITUALIST NATIONAL UNION OF CANADA.*
SPIRITUALISM AND THE CHRISTIAN CHURCHES

ICELAND . . . REV. JON AUDUNS*

As officiating minister of the Cathedral of Reykjavik, Iceland, and President of the Iceland Society for Psychical Research, I am first hand interested in the attitude of the Christian Churches towards Modern Spiritualism.

With deep regret I realize how far the Christian Churches of today have strayed from primitive Christianity, and in that fact I see one of the fundamental causes why they lost hold of the present-day man.

As to the fact of resurrection and survival this is exceedingly clear. All the Churches claim the resurrection of Christ to be the foundation stone of Christianity, but while the conviction of this central teaching in primitive Christianity was based upon proved and experienced facts, the modern preacher demands faith, and only faith, even from those who cannot believe. This unmistakable fact, that the primitive Christians demonstrated proved survival, supplied them with their splendid power to conquer the nations. Certainly if the churches are to regain that power, once more they must be able to base their teachings upon facts proved and experienced by men of today.

These facts Modern Spiritualism and Psychical Research offer to the theologians and preachers of our age, and really it is astounding how slow the religious leaders of today are to realize this. It is certainly not to be denied, that a considerable amount of what is called Modern Spiritualism has been "mixed up" with somewhat foolish statements and some dark sides have been exposed. This can, as a matter of course, never be helped when a world-wide Movement is concerned, and the phenomena of Psychical Research and Modern Spiritualism have sometimes been dealt with by quite incompetent people. But all the same, the fact of proved survival has been established by such outstanding authorities in the science of our age as in all branches of modern intellectual life, that certainly here we have a foundation we can fearlessly trust in, a foundation that should most heartily be welcomed by all those who earnestly are striving to make the evangulum of the resurrected, living Christ acceptable to our times. Let us never forget that times have changed and the average modern man can only be convinced by proved facts.

When Spiritualists are fighting for their Cause, it is often objected that they make too great use of the outstanding names of the pioneers of Spiritualism and Psychical Research. This only proves that our objectors feel it difficult to resist the scientific fame of those great men who have established proved survival.

The Church often holds an intolerant attitude towards the sceptically minded man, and thus she makes herself incompetent to save those she prima facie is called to save. Let us never forget that not only to St. Thomas, but as well to all the rest of the disciples, it proved impossible for them to believe in the resurrection of Jesus until they were confronted with the fact of established survival. This inestimable service of offering such facts, Modern Spiritualism is rendering in the Churches of today.

* Spiritualist Leader and Propagandist.
WORLD'S END AND BRIGHT FUTURE

U. S. A. . . . REV. RICHARD ZENOR*

For centuries, prophets of one kind or another have predicted the end of the world. Now at last there are many of us who feel sure the end of the world is at hand, the end of the world as we have known it.

The signs of the end of the old world are every day more apparent, but while scientists and politicians shower us with a frenzy of warnings that man may completely end his material world forever by bombing himself into oblivion, the Master Teachers of the indestructible spiritual worlds tell us that no such unnatural calamity will be allowed to occur.

Instead, they promise a glorious "Golden Age" of material progress and spiritual advancement. Such is the bright future which the Teachers paint. But there is a darker side, and that aspect is the reason why those who are celebrating the first one hundred years of Modern Spiritualism must be prepared for a leading place in the world of transition. They must be prepared, by their understanding of the continuity and divinely ordered importance of individualized life, not only to protect themselves materially and spiritually from the impact of the turbulence around them, but they must also be ready to help and inspire others whose understanding and perception of the ultimately bright future do not enable them to adjust easily to the great changes.

We are now going through a period which the Teachers call the "black wave", when evil (confusion, misunderstanding, and disruptive clashes) seems to have the upper hand. It is a time of great disasters, man-made and nature-made, earthquakes, fires, floods, famine, pestilence, tidal waves, explosions, wrecks, volcanic activity, the sinking and rising of land—all painfully symbolic of the convulsions of the changing earth.

When can we expect to see signs of the Dawn? According to those Wise Beings who observe the cycles of world unfoldment as we observe the tides of the sea, the time of crises is here, and the time of the dawning is within this century. Within two to five years after the turn of the half-century, the climax of the era of troubles could be passed. Thereafter, more obvious progress of the world "coming of age" should be observable, until the time of the Great Dawn around 1965.

Beyond that date, man's material and spiritual advancement, his understanding of himself and of the universe, his mastery of his society and his environment and his achievement of peaceful prosperity without sacrifice of his right to learn and understand according to his individual-development, should promote a true measure of "Heaven on Earth".

So say the Teachers of Light.

Naturally I am proud to be an instrument for their message of promise and hope. Since I was four years old, I have been a connecting link between this life and the after-life world. The materialistic approach to the problems of the world has failed. We shall see in the near future how the spiritual approach, the inspired humanitarian approach, the true religious approach, will make itself universally evident.

Watch for this sign, say the Teachers: The very young shall begin to ask profound questions, and many of the new generation shall be wise beyond their years and beyond their elders, both in science and philosophy. These young shall ask sharp questions, but they, too, shall give the answers, for they shall supplant the ignorant old ones. The tired old ones will follow, and—

* From: AGAISHA TEMPLE OF WISDOM.
SPIRITUALISM “DOWN UNDER”

AUSTRALIA . . . CHARLES NEIL*

Australia, the Country “down under”, has a fascinating record of psychic phenomena. Among the most famous, probably, is that of “Fisher’s Ghost”. The actual story runs thus: About fifty years ago, quite a number of people at Camden, N.S.W., reported having seen seated on a fence a ghost whom they recognized as a person by the name of Fisher who had disappeared sometime before. When approached, the apparition always led the way to a stream, where it vanished! This happened so many times that eventually the police investigated. Thus they found Fisher’s body buried within the stream, with the result that Fisher’s murderer was traced and hanged. So it is that the ghost was actually written into the police records of the day.

Australia is the birthplace of possibly the greatest apport Medium of all time, Charles Bailey. He was born in Richmond, Victoria, on the twenty-first day of August, 1857, and lived to be over ninety, passing to spirit on April 19, 1947. It is said that no Medium was ever subjected to more rigid tests. He visited Europe four times in demonstrations of his work, and in spite of attacks continued his Mediumship until advanced age. The Stamford Seances, held for eight years in Melbourne, made Spiritualist History. So did others conducted in Sydney.

There are hundreds of small Spiritualist Churches and Meeting Places in Australia, the attendance of which vary from ten to fifty. However, an outstanding exception is the monthly meeting conducted in the Cinema at Roseville by Mr. H. B. Raines where an average of about three hundred and fifty gather to hear his remarkable trance addresses and spirit messages.

The great need of Australian Spiritualism today, as elsewhere, is UNITY. Mediums who conduct small Churches or Meetings have little or no interest in any other Group than their own. They fail to realize that “united we stand, divided we fall”. Again, if we had UNITY, and worked together, we could have the Witchcraft Act (based on English Law) abolished or constructively amended. In true UNITY, we could organize the entire Spiritualist Movement of our Country from one Centre, providing Hymn Books, Literature and the like for Churches needing such help. Finally, UNITY could provide a central fund with which to finance traveling expenses for Mediums to tour about the Country and stimulate greater public interest and growth for Our Cause. In their indefatigable efforts to create UNITY, there should be mentioned Mr. H. Osbourne of the Spiritualist Church in Bankstown, N.S.W., and Mr. Edgar Tozer, for fifteen years president of the Victorian Council of Spiritualist Churches. But so far, their efforts have availed very little in this particular respect.

Since efforts of UNITY have more or less completely failed, the writer has turned to other means of working for Spiritualism. Inspired to use PUBLICITY, I have circulated, during the past twelve years, thousands of books, newspapers, and magazines on Modern Spiritualism, including the HARBINGER OF LIGHT, published in Australia for seventy-eight years. I have given these items to libraries, inquirers, and Mediums—importing many books and such from London. The turnover, which started at one hundred pounds a year has grown to four hundred and fifty pounds per annum. Valuable assistance in this work comes from the Marianne Bailey Worthington Trust which is managed by the London Spiritualist Alliance and which sends books at my request. By this direct PUBLICITY work I have proved that people are eager to know about Modern Spiritualism, and I am richly blessed in helping them to this Glorious Knowledge.

* Hon. Pub. Officer: AUSTRALIAN SPIRITUALIST PROPAGANDA.
This is the story of some of my hallucinations of spiritual beings of the death-world. To the testimony of these things I place the memory of my glorified ancestors.

In services of my venerable grandparent of my father's blood, the business of visiting the magnificence of the city called San Francisco resulted in my presence in the expensive U.S.A. household of his august Brother. For the first time, at this visiting in the year 1934, it was told me that these pictures and sounding hallucinations which followed me since my weak and struggling childhood were in the truth communications of my departed ancestors and companions of the death-world. At a Spiritualist Shrine of a very high U.S.A. friend, we beheld these wonderful things: my honorable parent appearing from the floor and the sound of his voices telling me of the unusual and secret incident of my birth... I being, at birth, with the caul on my face. So also he explained to be my guide-angel.

In ancient homeland place near Peking, on return, I found only very few given to understanding the communication with those of the death-world, both male and female.

At a later time I came to spirit seances in the prayer houses of illustrious and enlightened friends. The spirits were not so magnificent as in the U.S.A. With difficulty, "slow but sure", as you say it, I read in studious fashion the instructions and wise tales in the PROGRESSIVE THINKER as was now sent to me from the U.S.A. uncle for a long time. Some books also and writings of the AMERICAN SOCIETY (of Psychical Research?-editor), I read.

Much of everything was soon in war and I moved great distances with my humble working with the great American Soldiers in their superior knowledge and strength to save China. Just one could help me in my extreme hallucinations, to understand them. He was Officer Lieutenant Albert Burton, by friendly name "AL". With him he listened to what I had experienced in spirit hallucinations and so was not blown to the death-world with many others. The voices from the dead mother to him saved him not to have injury. In my life I had many of these things. Since the illness of my body has come to me, I have not so many of these hallucinations. I grow older, too.

In the knowledge of Spiritualism, my study has made me to see the greatest philosophy of ever and always growing life, which I hold in sacred regard. Also, I remember how good you are in the U.S.A. to each other. The good departed spirits came to the U.S.A. first for one hundred years. You hold the high right for a great glory in celebration, which please share with Old China which looks to your most mighty strength of a young nation.

* Student Spiritualist
WHAT SPIRITUALISM MEANS TO US

U. S. A. . . . REV. THORO HARRIS*

The true value of a product is determined by its usefulness. In our Patent Office at Washington many clever devices lie dormant. They fail to serve any useful purpose.

Is Spiritualism of any real value? What advantages are possessed by the believer?

1. Spiritualism PROVES the soul’s survival. With us the life to come is not a matter of speculation or of blind, unreasoning faith; it is a CERTAINTY, as demonstrable as any mathematical formula.

2. Spiritualism teaches us the facts concerning conditions in the higher realms. How do souls subsist in the hereafter? What are their employments? Their modes of transit? Etc.

Our information along these lines is not guesswork. We have the testimony of the spirits themselves.

3. Spiritualism enlarges our knowledge even of matters which pertain to our present existence. Those who lived here before and have now entered upon a wider sphere, necessarily know more than we children of earth who have not as yet migrated. Spirits supply helpful information which those who fail to contact them do not receive.

True, even in the Beyond, none are infallible; they may express opinions as do men in the flesh. But these opinions carry great weight.

4. Spiritualism enlarges our acquaintance. In seances we see, hear, and converse with the departed, many of whom we have never before known. Such become abiding friends whom we are anxious to greet on the other side, and who, we are sure, will not fail to welcome us into our new abodes.

5. Spiritualism affords the immeasurable consolation of contact with our dear ones who have passed on ahead of us. This communion affords comfort inestimable.

Have you heard the voice of angels from the higher sphere of life?
Have you caught their kindly whispers far beyond earth’s din and strife?

As of yore God’s faithful heard it, “Peace divine to those we love,”
So today our friends are sending greetings from the world above.

Words of wisdom, timely warning, to the trusting they impart,
And this fellowship unbroken cheers the sad and fainting heart.

O these tender ministrations as they watch and fondly wait
Till they bear us o’er the river safe within the golden gate!

Come and join this sacred circle: You are welcome as our guest;
Enter now this sweet communion with the spirits of the blest.

John Ruskin has said that the most important things for a man to know, are the world in which he is placed (geography), and the world to which he is en route. The only definite knowledge on this latter subject is that which Spiritualism affords. In this word Spiritualism is included, of course, the Truths which spirits of all ages have imparted. Corroborating the resurrection and teachings of Jesus, Spiritualism establishes the pure principles of human brotherhood.

This is what Spiritualism means to us.

* Composer: Publisher: SONGS OF SUMMERLAND.
"He shall make thine enemies thy footstool" is emphatically true of the word telepathy.

When scientists could no longer ignore the evidences for Psychic Science, they seized upon this word telepathy, thinking it suggested a purely physical basis. But four universities in America and one in England now have endowments for the purpose of investigating abnormal states of consciousness, as the direct result. The further result being that trance states, clairvoyance, psychometry, and all mental phenomena have become legitimate studies.

It speedily became obvious that many "hallucinations" had a provable origin outside the brains of the percipients. The word "hallucinations" had to be qualified. They became "veridical" if they possessed this basis. The stupidly contradictory term of "veridical hallucination" is still used by many. An hallucination is an illusion created by a physical brain but veridical means that it is not anything of the sort.

When Eileen Garrett submitted herself to analysis while entranced, it was found that each "split personality" claiming to be a disembodied spirit exhibited individuality and knowledge appropriate to their tribe or nation. Moreover, her pulse, nerves, and lungs showed reactions entirely different while entranced, but were always repeated when the same spirit claimed to be controlling. MacDougall's Abnormal Psychology relates the story of Princess Semandini (a spirit control). She claimed to have lived 600 years ago. She also gave the name of her prince; stated the forts he built, named the town they lived in, explained their methods of warfare and gave satisfactory answers to all ordinary questions. It was at first dismissed as a specimen of mediumistic romancing. But research eventually unearthed ancient writings which proved every statement correct. A term was invented to "explain away" the spiritualistic flavour of the discovery: "rare consciousness"! In fact, it could be any form of consciousness except that of a spirit memory. These types of experiment may eventually help us to prove whether a medium is really entranced by a spirit or not.

Professor Rhine at Duke University is now getting worried. Telepathy is no longer telepathy: it is clairvoyance. He soon discovered that most good telepaths are also clairvoyants. He is on the horns of a dilemma. Clairvoyants often see with their eyes shut. Normal vision needs the action of light upon the retina of the eye. If it is not "soul sight" with appropriate mechanism, what is it?

Dr. Hettinger obtained his degree at the Cambridge University in England by proving mathematically that the ultra perceptive faculty cannot be explained by guesswork or accident. His latest work, The Ultra Perceptive Faculty Explored, details his experiments. His illustrations sometimes gave 100% correct readings of brains 20 miles away. His methods could be copied by mediums everywhere. He arranged with a friend to look at a picture casually selected from a pile and note his "impressions". Watches were synchronized. At the selected moment, he handed to a psychometrist an article collected from the friend. These are his conclusions: "The veridical cognition is not due to ordinary sensory or intellectual process."... "To perceive the exact picture at the exact moment the reader saw them, and despite the myriad alternative guesses she might have made, and to mention the very words the thinker would be thinking at that moment, makes all ideas of guesswork ridiculous."

And so one hundred years after Doctors Buchanan and Denton had rationalized psychometry, and the Fox Sisters had blazed the trail over which the angels could come and go, the academies of the world are noting the facts and laying a scientific foundation for a philosophical religion based upon indisputable psychic phenomena.

- Author: Psychical Investigator.
MY SPIRITUALISM—FOR YOU

FINLAND . . . HELMI KROHN*

Ever since my childhood, death has been familiar to me. My mother passed over when I was a tiny child, and when my father followed her twelve years later, his passing was a great grief to me. He meant everything that was beautiful, good, and noble in life. His example was a sign which I tried to follow. When he was taken from me, it was as if the ground had shaken under my feet. But before long I understood that my father could follow, help, and support me from his side of life. He became so real to me that I often stopped before his picture and talked to him. Nevertheless, Spiritualism at that time was unknown to me. But now I understand that the ground had to be prepared for something that was to happen.

Although I had to suffer many disappointments, I always hoped that something unexpected would alter my life. I hoped to experience a great passion; I longed to succeed in my literary work; and I tried to study religious problems for getting peace. At last this unexpected something happened. It came as a revelation which opened a new world before my eyes: it banished my restlessness; it abolished my vain expectations and hopes and granted me peace and happiness.

By mere chance—although in this world nothing really happens merely by chance—I attended a Spiritualist Service in London on New Year’s Day of 1928. The message I got there appeared very familiar to me, but its effect was very powerful: “There is no death . . . Life continues uninterrupted after so-called death . . . Death is the doorway which leads to a new everlasting life . . . The dead are alive and communication with them is possible. They love us still, they help us and lead us to God and our Master, and they meet us when our time is fulfilled.”

Never will I forget the deep impression which overwhelmed me on this New Year’s Day. It signified to me the beginning of a New Year which has never had an end, but is still going on in spite of the past twenty years. In the course of time, my firm conviction of the truth of Spiritualism has only gained in clearness, in deepness, and in realness. Everything else now seems so small and futile in comparison to it.

Sometime before I became a convinced Spiritualist, even before I knew anything about the spiritualistic movement, I had my first psychic vision. I was seriously ill. One night, lying in a hospital, I awoke in great agony. I opened my eyes and saw an apparition in white at the foot of my bed. My mother whom I had lost long ago, stood there smiling at me. She did not say anything, but a wonderful peace was streaming from her to me. My agony disappeared and I fell asleep. Later on I have several times attended seances for materialization and I have seen my father and talked with him.

Such experiences brighten the whole of my life and give me strength to endure even the most difficult trials. They give me strength in the Higher Power which leads my life into the LIGHT. Spiritualism has given me a task by which I can serve others. It has given me an inner richness and peace. It has shown me the way that leads to God and has made me understand the purpose of our earthly life.

These many wonderful things that have been given unto me, can be given to all people, in every walk of life, in every nation on earth . . . through the Glory of Spiritualism, the modern revelation of Life Immortal demonstrating true holy communion between the Two Worlds.

* President: SUOMEN SPIRITUALISTINEN SEURA.
At a time such as this, when the world is plunged into chaos, when the evil forces of Darkness seem to hold sway, when selfishness, greed, malice, and hatred rule in the hearts of most humans on this plane of expression, it is well that thru the heavy shadows there is a bright Light shining to which all may turn for hope and guidance. **Spiritualism comes as a Star in the night!** Yea, the Inspiration of Spirit comes to lead us upward and onward to higher and finer expressions of life, here and hereafter. In Spiritualism, untrammeled by dogma or precept, the earnest seeker after Truth gains that freedom denied by man-made denominations and learns that Universal Law is based on the expression of Spirit.

It is necessary, therefore, that occasionally we take stock of ourselves lest we become conceited and over-secure in the knowledge of our spiritual victories. For the forces of negativity and evil are ever watchful for crevices in the armor of Truth, and he who becomes satisfied with his progress or who is beginning to feel that there is little more that life can teach him, has already started to retrogress and to lose his momentum in the stream of progress. So we should remember the humbleness of the Master Jesus and to emulate his qualities of modesty and tolerance. The bigot is quick to criticize, so satisfied is he with his own imagined superiorliness that he easily finds faults in others and hesitates not to advertise them.

To true Spiritualists, slander is one of the most base of attributes, for our Religion teaches us to regard our fellow beings with love and understanding. We should be reluctant to ascribe evil intentions or evil thoughts to others and quick to praise and encourage. But observe how far from true Christian Principles the daily press goes. Millions of copies of newspapers flood the country every day, feeding upon the misfortunes of others, criticizing the conduct of men and their affairs, suggesting unpleasant motives for everyday action, trying to find flaws in their intentions and accomplishments. Slander in all of its insidious forms is demonstrated in multitudinous ways around us. No worthy action, no great public service, no unobtrusive private enterprise seems to be beyond range of its barbed arrows of poisonous destruction.

It is, therefore, the duty of every Spiritualist to do what he or she can to alleviate these evils. It may not be possible to change, in a short time, the conditions and the desires of human beings, but each can govern and discipline his own reactions and endeavor to seek the good in all things with which he comes in contact. Those who have nobility of soul will condole with the unfortunate individual in his disasters, and pity him for his folly and his misery. It is usually among those of small accomplishment and little experience where the greatest egotism is found, for great wisdom brings humbleness and much experience brings tolerance.

One writer has said, "To be modest and unaffected with our superiors is duty; with our equals, courtesy; with our inferiors, nobleness".

If each individual could be mindful of the privilege of serving Truth and oblivious to the faults of others, there would be no lack or limitation in the world, no starvation, no distressing labor, no neglected illness, little striving and suffering, for then would we be living well the fulfillment of the Philosophy of Modern Spiritualism.

---

*President: LIBERAL PSYCHIC SCIENCE ASSOCIATION.*
THEY FOUND GOLD

AUSTRALIA . . . E. S. MAYGER*

Charles Gravestock came to Australia during the Gold Rush in 1852. He too had come in search of the precious yellow metal, but his earlier attempts at prospecting proved very disappointing. Then a strange thing happened. One night he dreamed that he was seeking gold with the aid of a forked stick, and that he thus unearthed one of the richest deposits in Ballarat. The following morning, almost in desperation, he experimented with this method and his dream was fulfilled! While the majority of his fellow prospectors put the whole thing down to coincidence, a few decided to test his powers and it was discovered that Gravestock was not only a Psychic Diviner, but also a natural Medium. That is how Spiritualism came to Victoria.

The news of this new Gold Strike spread throughout the Country and quite a number of Home Circles were formed.

In 1870, at a private Circle conducted at the home of Doctor W. L. Richardson, the Guides suggested to one of the sitters, Mr. W. H. Terry, that he organize "a journal devoted to Zoistic Science, Free Thought, Spiritualism, and The Harmonial Philosophy". They advised him as to methods of financing this publication, and on September 1, 1870, the Harbinger of Light was born. It is still printed as a monthly digest under the able editorship of the Rev. J. T. Huston, N. D.

One month later, still acting on the direction of the Guides, Mr. Terry and Dr. Richardson organized the Victorian Association of Progressive Spiritualists now known as the Victorian Spiritualist Union.

One of the earlier presidents of this Association was the silver-tongued orator, Alfred Deakin. He later became Premier of Victoria, the first Commonwealth Attorney General, and, in 1903-10, Prime Minister of Australia.

W. H. Terry was also a foundation member and one-time president of the Australian Theosophical Society, and his tolerance and breath of vision still serve as examples to the present-day members of the V. S. U.

One of the major activities of the V. S. U. today is a Sunday Psychic Forum which has been designed for adult education in the Philosophy of Spiritualism. Here the platform is open to any competent speaker on psychic matters. All viewpoints are welcomed and open questions along with free discussions are encouraged at the conclusion of the regular addresses.

One of the most treasured possessions of our Australian Spiritualists is the V. S. U. collection of psychic water-colors produced by the unusual Mediumship of Georgina Houghton. This consists of thirty-three paintings executed under trance control during her most inspired period, 1864-70. Their intricate design and inimitable coloring is a constant source of amazement and admiration to the many artists of repute who have visited the Church to examine these unique works of art.

The V. S. U. Library of over a thousand books on Spiritualism and kindred thought contains many rare works which have long been out of print. These volumes provide irrefutable documentary evidence of Man's conquest over death, and are a constant reminder of the many scientifically tested demonstrations of spirit return which have been granted to us during the past one hundred years.

The Spiritualists of Victoria welcome this opportunity to send Centennial Greetings, best wishes, and a hearty invitation to visit us, to fellow Spiritualists throughout the world. We deeply appreciate the honor of being permitted to contribute these few words to this GRAND SOUVENIR BOOK which later generations will recognize as a worthy memorial to an event of universal importance—the Centenary of Modern Spiritualism.

* President: VICTORIAN SPIRITUALIST UNION.
SPIRITUALISM IN SOUTH AFRICA

UN. OF SO. AFRICA . . . L. LLOYD

The Spiritualist Movement first began to operate about 1890 and was carried on by the pioneers until the opening of the South African war in 1899. In 1902, the war concluded, the Workers resumed their activities. From then until the writer took an active part in 1914, Spiritualist Churches and Societies were conducted mainly under the direction of Professional Mediums. It was felt at that time that the Movement of Spiritualism should be raised to a high spiritual level such as would command the respect of all thinking people, whether they agreed with our Principles or not. To this end it was agreed the Limited Company in Johannesburg, then the main centre of the Movement, should be dissolved and a properly constituted Church formed. This was done, and since then all the work of the Church, both private and public, has been done by its own members without material remuneration. This is now the general practice throughout South Africa.

Whilst the purely psychic side of Spiritualism is most important from the point of evidence and the proving of the continuity of life, it is realized that these phenomena can never be an end in themselves. The Scientific side must be studied most carefully in order that we may at least know something of the laws governing communication with the Spirit World and eliminate many of the errors and misstatements which at the present time clutter up our Movement.

The only sure and firm foundation on which we can build is the Religio-Philosophical side of Spiritualism which may form the Moral order of our lives. Thus we will be enabled not just to talk about Spiritualism, but to LIVE it and thus demonstrate that there is no aspect of life, here or hereafter, in which our Truth is gained and lived which is not of inestimable value.

Reviewing world conditions today, we find that our two greatest enemies are SELFISHNESS and FEAR. These destructive forces have and still are playing a most important and obvious part in the lives of all individuals and nations. The Great War bound us together from FEAR of destruction to fight a greater force of SELFISHNESS. This FEAR is now most obvious in all of our “Peace” and “Economic” Conferences, and the root cause is SELFISHNESS on the part of individuals and nations, each of which is trying to obtain an economic or territorial advantage over the other.

It is natural for us to make investments that we might receive a good return for same. But why confine our investments to purely monetary things? Why not make investments in human happiness? This we can do by bringing happiness into the lives of others. We should not just carry the “pack” for others, but help them to help themselves. Give a word of cheer and encouragement and, if necessary, a little material help (secretly given)—but above all, give by the example of your own life!

Spiritualism teaches us that God, in His Infinite Wisdom, has endowed each person with certain powers and potentialities which each should strive to DEVELOP. Personally, we should ask ourselves daily, “Am I cultivating my spiritual gifts, the qualities of my soul, to the best of my ability, to the best of the opportunities which life places before me?” Make no excuses for yourself, but let the searchlight of truth reveal all the shortcomings that you may have, so that you may better fulfill your task while there is yet time and not have to pass to the next Sphere of Life complaining of lost opportunities and filled with remorse for “things left undone”.

* President: SPIRITUALIST UNION OF SOUTH AFRICA.
UPON THE SCROLL OF THE FUTURE

U. S. A. . . . REV. BERT L. WELCH

The Centennial of Modern Spiritualism opens to present-day thinkers a vista of progress and future greatness so vast that it fills one’s mind with awe and a deepening sense of true humility. Especially is this true when we realize our past limitations, and the expanding opportunities which lie before us.

Yesterday our leaders were somewhat bewildered but never the less intrigued by psychic manifestations, many of which were entirely physical in nature. These first physical manifestations were of great importance because they piqued the interest of thinking men and women, scientists and educators, and have since played an important role in building the foundation of our modern Philosophy.

Today people are alert to the deeper and more spiritual phases of our Philosophy, particularly to the need for, and use of divine healing. This practice was for a time overshadowed and very nearly lost to our Cause, by the more spectacular phase of phenomena. Fortunately, however, healing is now fast becoming one of our most important activities. Its value is recognized more and more, both by the layman and the scientist. Because of a progressive inner spiritual growth, we are today more aware of our obligation to offer to the world a Philosophy which will assist in solving today’s problems of living, rather than to content ourselves with a teaching or a promise of that which is to come.

Tomorrow starts a new day, a new century, a new era—a period in which much can and must be accomplished. As we individually realize more perfectly our relationship to the All Father, Infinite Intelligence, we become more acutely aware of our true relationship to our fellow man, more transformingly conscious of that state called Universal Brotherhood.

Spiritual awareness is the highest phase of development of which the human mind is capable. Sincere students, as well as progressive leaders of Spiritualism, are better fitted to demonstrate this awareness than others, because of their attunement to the dwellers of the higher planes, particularly those planes not visible to the physical eye or the consciousness of the uninformed. Our opportunities are limited only by our personal willingness to recognize and grasp them. The present world is sorely in need of a spiritual awakening. This awakening can come only to the hearts and souls of individuals. No mass conversions or great world wide revivals can be expected, but a Spiritual Renaissance can take place as individual souls become aware of the need to vision and work toward Universal Brotherhood, International Peace, and Unselfish Service.

The teachings of the Master of Galilee offer a permanent foundation upon which to build our tenets, and with the help of the heavenly hosts who once were of like mind as we, and who consciously and lovingly come back to earth to assist, inspire, and lead, the new century should show greater harmony of living, and a more profound spiritual unfoldment.

Let us pledge ourselves to join hand, heart, and mind in a united effort to bring ourselves and our fellow laborers to the highest in spiritual awareness, with the entire elimination of pettiness, childish whims, and senseless jealousies... to the end that we may be proud to have our names emblazoned upon the Scroll of the Future, when Modern Spiritualism shall again celebrate another hundred years of progress.

* Editor: CHIMES.
VALUE OF MODERN SPIRITUALISM

INDIA . . . KHAN BAHADUR ABDUL KARIM*

Here, I shall record a few points regarding Modern Spiritualism and its effects upon me, as an individual.

In regard to the mode of communication: My first introduction was through the Ouija Board. Then followed auto-writing and inspirational mediumship. There was nothing secret, though sitters were protected by spirit guardians on the other side. All drew their own conclusions on the spot, without existing hostility. Usually we included the study of religious subjects—and great surprises there often were. I took up and introduced the matter to friendly groups, wholly new to the phenomena. It was a success. To us this became the birth of an independent source of interest, even of knowledge, unhampered by doctrine or so-called authority. The communications received were always full of revealing experiences: amazing wisdom and helpful suggestions purported to come from proved relatives of the sitters or highly regarded personages. We learned that in carelessly conducted Circles the phenomena are associated with dangerous possibilities, such as possession, false personation, and such. But what useful study is there without its risk? Spirit communication has opened wonderful vistas of knowledge and greatly helps by inspiration in advancing scientific research.

Secondly, it was by Spiritualism that my life-long search for first hand information concerning those who had quitted life, met with success. Having exchanged thoughts with my departed dear ones and great intelligences on the other side of the veil, I know now that there is such a thing as the survival of personality and, also, that a happier time than known on earth awaits us on death.

The next point is this: The existence of God and His Angels, although recognized in happy moments as possible and even necessary, had often remained an unrealizable fact to me. When the Divine presence was most urgently in demand in moments of stress, it seemed the least felt. I have now begun to realize that a momentary thought can draw my great ancestor or late companion to my side in the fulness of love and understanding. And though still in invisible form (our earnest prayers to God and His agents certainly do not go in vain!) their presence, here and now, is to me a reality.

The last and most vital point of spirit communication is this: the direct impulse it gives to human oneness! What, in fact, stands in the way of brotherhood? The ordinary Muslim, Christian, or Jew believes that men are thrown together in this world only for a very temporary purpose, to conduct business and carry on life's avocations without mishap. This must involve a certain degree of forbearance, in the political and social sense. He, however, certainly does not think of lasting equality or permanent friendship with the followers of other religions infidels or pagans with whom he can have nothing in common after death, and whose destiny is eternal fire. Where, then, is the place of Universal Brotherhood? Spirit communication, first-hand and as I have known it, gives a knockout blow to the prevailing but mischievous notion of hell reserved for unbelievers, in the point of followers of certain so-called "true faiths". Actually we find in the life beyond, erstwhile followers of Islam, Buddhism, Hinduism, and Christianity happily fraternizing with each other, grouping themselves according to temperament, inclination, and level of understanding and not by religion, race, or even color. We learn that our ignorance and vanity, our emotional and mental narrowness, our wrong propensities (that they are exposed and unconcealable in the next life) cause our own hell. When I behold my 'dead' ancestor referring to a Hindu Spirit as our "beloved S"; my late wife having a Sikh lady for her constant friend; and a Christian having a Hindu guide in the world beyond, to me it seems absurd to segregate ourselves in intolerant communities here in contravention of the fact of unity and in opposition to the will of the Universal Father. . . . . "We are all in One and He is One in all."

* President: SPIRITUAL HEALING CENTRE.
THE SCIENTIFIC SIDE OF SPIRITUALISM

HOLLAND . . . DR. FELIX ORTT*

As a young engineer, trained in natural science and brought up in orthodox Christian surroundings, I learned to look upon Spiritualism as a superstition, unworthy of a serious, intellectually trained human being. But if we are to fight a form of superstition, we should know its strongest points, and so I began to study the works written by A. R. Wallace, Sir William Crookes, C. F. Varley, and later those by Prof. Hyslop and several other well-known scholars. The arguments in favor of Spiritualism proved to be irrefutable. No question about deceit or superstition.

Later, I got in touch with another trend of criticism or source of doubt, viz. with the advocates of an animistic explanation of the phenomena which Spiritualists bring forward. I happened to come across Thomson Jay Judson’s “The Law of Psychic Phenomena”. This book is exceptionally clear, and was written with a great knowledge of facts, and with persuasion. It got such a hold upon me that I translated this American work. Hudson ascribes all so-called occult phenomena, including those of Spiritualism, to the properties and action of our so-called “subconscious mind”, which he calls the “subjective mind”. But in spite of his persuasion and sagacity, he appeared to me not to be able to explain from the subjective mind of people still alive all the phenomena that pointed to the influence of the surviving personal consciousness of persons that had formerly lived on this earth plane.

To me the truth of the survival of our self-consciousness after physical death has been proved as certainly as any thesis in natural science, such as the electronic theory, or Mendel’s law concerning heredity, which no scientifically trained person doubts any longer.

But here is a peculiar thing: having grown older and ineradically convinced of the truth of Spiritualism, I am now viewing such evidence from a different angle. I still see it as being of very great importance, it is true, for those who seek and doubt; but for those who have found conviction, it occupies a secondary place.

I still do feel the full value of a scientific way of looking at Spiritualism, together with its spiritually constructive tendency, which after all has the greater value. For man can only grow happy through ennoblement, and when striving for it he will find that the religious and ethical truths of Spiritualism are most helpful. But a scientific mode of viewing has the great usefulness of giving light on so many questions arising within us concerning life hereafter; about the conditions in which the Spirit may then find itself; about the possibilities of evolution hereafter; about the capacities of the surviving spirit; about the relations between those that have passed, and those still on this earth; about the numerous questions which occupy our thoughts more and more, as we ourselves draw nearer to the transition. In regard to all these questions there are many conceptions, much confusion of thoughts, while an erroneous explanation of the phenomena of the seance-room and the communications received, may increase that confusion. And now I think that a calm, scientific interpretation of this entire confusing mass of information may greatly contribute to enhancing the blessing which Spiritualism has brought to mankind.

If kind Spirits on the Other Side take the trouble to bring comfort, encouragement, and spiritual upliftment to those still on the earth plane, it is a duty of gratitude for us to do all we can to elucidate all this for the sake of those who receive them. This seems to me to be a glorious task of the scientific practice of Spiritualism.

* Editor-in-chief: SPIRITISCHEBLADEN.
“IN UNITY THERE IS STRENGTH”

U. S. A. . . . DR. CLARA BARNETT-SMITH*

In the Psychic Healers’ Association of America we find a grand material and metaphysical demonstration of the age-old adage “In Unity There Is Strength.”

A group of Spiritual and Divine Healing Practitioners of Detroit, Michigan, realizing the great mutual benefits that are to be derived through Unity, set forth on May 30, 1932, to establish an Organization to raise the standards of their Healing Profession. Thus our Association was founded.

Every opportunity was taken to keep our Association and its name constantly before the people, to show the strength of our number and that of our friends, for indeed at that time opposition from other Professions, the Law, and the Press was very hostile. Each year our Banquets and other Social Activities were looked forward to, and attendance ran into hundreds. So it began that “the powers that be” started to respect us, and to seek invitation to our Meetings. We now have good reason to believe that in the not too distant future we shall be the instrument in having passed by Legislation an Act that will grant our Members a Drug-less Physician’s License.

It is true at this time, we cannot prevent a Member’s name being turned into the County Prosecutor’s Office unfavorably. But we have found that office to be very fair, and willing to co-operate in every way with us by giving opportunity for fair investigation. We are proud to say that not one of our Members has been prosecuted.

In 1943 there came a call for help. This time the need was to assist in providing a “decent” burial to some of our Spiritualist Workers who had spent their lives in the service of Our Cause. As a result, our association formed a Benevolent Auxiliary for Charitable and Social purposes which is now conducted as any other Fraternal Organization, having its own Initiation Ritual, Burial Ceremony, and the like. This Auxiliary has functioned for nearly five years, has a Membership of over five hundred, has paid fifteen death claims of one hundred dollars each, continues to grow, and enjoys a large treasury balance.

At this time we also have a goodly fund with which to either buy or build a Temple in which various Spiritualist Groups may be proud to hold their Services and other functions.

In 1944 our Association felt that it was limited as to its possibilities as to growth in numbers, as only Practicing Healers could become Members. Thus we established an Honorary-Membership Club for Social and Educational purposes, to which all might be admitted. Meetings of this Club are now held once each month, headed by Speakers of note, and any subject appertaining to our field may be discussed. These Meetings are well attended and great interest is shown.

Our undertaking has been no easy task, but the aim and attainment have been well worth the efforts of our many workers and friends. What our Association has done, others can do . . . through Purpose, Harmony, Understanding, and UNITY.

We close, wishing every success in the upliftment of Spiritualism.

* President: PSYCHIC HEALERS’ ASSOCIATION OF AMERICA.
“LAND OF THE NILE” NEEDS MEDIUMS

EGYPT . . . DR. ANWAR HANNA*

In the “land of the Nile, midst the ageless shadows of the Great Pyramids and the Silent Sphinx”, where the rich Spiritual Culture of yesteryear seems to have disappeared within the shifting sands . . . Modern Spiritualism is known to very few. The fact is, unfortunate and wrong though it may be, most of those who know even a little of the subject, confuse it with Black Magic. Ah, yes, the Dark Art is still very real to the people of Egypt! Others, whether so-called Christians or Mohammedans, hold it contrary to Religion to commune with the departed of earth. A few others who have read about Our Movement or attended a few Seances, are limited in interest and understanding to Spirit Phenomena ONLY. The real beauty and significance of Spirit Teachings and the application of these principles to daily practice are known to very, very few indeed. To say the least, Modern Spiritualism in Egypt is still in its infancy.

There are several serious obstacles that prevent the spreading of Modern Spiritualism here in the land of Ancient Wisdom, now so dead. First, the masses know neither how to read nor write. Second, as from the above, most are dependent upon more or less commercial demonstrations with their obvious limitations. And, of course, with illiteracy, there is the superstition of ignorance—as that rampant in the Black Art referred to. Third, there is a necessity of books on the subject, written in Arabic. Fourth, and most important, there is a lack of capable, constructive Mediums.

How can our Cause be spread throughout Egypt? I think the answer lies mostly in correcting this last referred to condition: our lack of capable, constructive Mediums. With this, all other of our shortcomings will be corrected.

With the right types of Mediums in Egypt, consolation can be brought to those who suffer the death-loss of a dear beloved one. Evidence of survival at such times brings not only personal comfort, but a determination to bring the New Revelation to others. Thus real workers for Our Cause can be rallied together. With this, the real and true Mediums will find fertile soil in which the seeds of higher Spirit Teachings will take root and multiply. The logic, practicability, and glory of the guidance of the Spirit World will then grow, and the Masters in the Beyond will, by their Spiritual Touch, be able to soften hearts hardened by religious, racial, and creedal fanaticism which are so many here in Egypt. Thus man-made barriers between the Brothers of Earth may be removed and our people be brought into the spiritual consciousness and true realization that all are children of Our Loving Father and that one is better than others not because of his creed, race, or social position, but only because he is purer in heart, more loving, more kindly, and more valuable to others.

Gifted Mediums are therefore of prime importance, for they sow the good seeds of the Religion of Service, of SPIRITUALISM. Therefore, I suggest and implore the organizing of an INTERNATIONAL SPIRITUALIST MISSIONARY CENTER from which could be sent our Torch Bearers, bringing the Illumination of Spirit to Countries where the New Light is most needed to shine.

* Physician, Surgeon, and Spiritualist Investigator.
MY BEAUTIFUL RELIGION OF SPIRIT

U. S. A. . . . REV. BILLY R. HILL*

We celebrate our Centennial with thanksgiving to God and the Spirit World for all the blessings the earth-plane has received. After these one hundred years, we look back and see great progress since that memorable night at Hydesville. I recall words like these, "A child shall lead them." Truly, a child did lead those seekers to the Truth of Life and Death in 1848, and today we see youth still leading those who sincerely seek the Way of Life.

Yes, we do honor our beloved pioneers who have given of life itself so we of today might see the Better Life. And, as well, we honor the young men and women who have taken the Banner of Spiritualism and carry it on, as one after the other of the Old Workers pass on to their Heavenly Home.

"There is no death! There are no dead!" Throughout our Christian Bible this Truth is proved by the many wonderful Demonstrations of Spirit recorded upon its pages, and today these same wonderful Demonstrations are re-visiting our world.

The world of today is a thinking world. People are no longer willing to be kept in spiritual darkness. Ye ministers of the Church, your flocks cry out, "Where are the so-called dead?" . . . We know that the Great War has opened the eyes of thousands and thousands to the comforting truths of Spirit Life, and that innumerable homes are being "visited" by our war dead. My friends, the Religion of Spirit is NOT dead! It is the one religion that has the answers, the one religion that goes beyond the grave. Remember, Christ Jesus was not received by the masses. Yet, he arose to prove life everlasting. And are these not His words? . . . "Even greater things shall ye do also."

We indeed are grateful that the doors of our Spiritualist Churches and Homes are not closed to any human soul in need of help: rich, poor, sick, distressed alike find peace within our walls that few other places have to offer. Yet, we must watch and be alert, for it is stated that "many false witnesses are among you". And so it is that today many who are false hide behind the Truth of Our Religion to perform their misdeeds. But time routs them out and Our Truth continues to stand. We Spiritualist Laborers in the Vineyard of God's Wonderful Plan should indeed be thankful for religious freedom, and for the Federation of Spiritual Churches and Associations. I personally feel if this Organization had been active these last one hundred years, Our Movement would be progressed far greater than it is today. So it is that I look forward to the next one hundred years with our United Front and its high promise. I know our Harvest shall be GREAT!

I close with a poem by Ralph S. Centeman:

A PREACHER'S PRAYER

I do not ask
That crowds so throng the temple
That standing be at a price;
I only ask that as I voice the message
They may see Christ.

I do not ask
For church pomp or pageant
Or music that wealth alone can buy;
I only pray as I voice the message
He may be nigh.

I do not ask
That men may sound my praises
Or head-lines spread my name abroad;
I only pray that as I voice the message
Hearts may find God.

* Spiritualist Minister; A Prime Worker for FEDERATION.
"ARISE, COME FORTH"

U. S. A.... REV. ERNEST GLEASON*

I take my pen in hand to write a few lines to the Glory of the Great Cause we call Spiritualism. I am not only a firm believer, but after delving into the works of our forefathers and reading of the wonderful manifestations and demonstrations given to them by the Spirit, I stand as a staunch advocate of this Great Truth.

As the Angel of the Lord rolled away the stone from the tomb of Jesus and bid him arise and come forth, just so after many centuries of lying dormant, being placed there by the laws of man, the Angel of the Lord again rolled away the stone of ignorance and said, "Spirit of Truth Eternal, arise, come forth." So the smouldering embers of SPIRITUALISM burst forth in flame of majestic magnitude, rekindling the Light of Life everlasting, the Light of Revelation ever enduring.

The noble progress that has been made by the mighty movement called MODERN SPIRITUALISM has made for itself a new era in the history of mankind. It has brought glorious and abiding Light into the lives of all men and women who have become interested in the progression and advancement of its Teachings. Above all else, it has taken away the "sting of death" as it has proved the continuity of life and the power of spirit return. Thus it has solved the one question that has been in the mind of man since the days of Job, "If a man die, shall he live again?"

Standing today as a body representing this wonderful Truth and realizing the progress that it has made in the last one hundred years, our Movement calls attention to the bidding of the Master: "Go ye therefore into the world and preach the Gospel unto all people." So let our workers arise to the great call with a much grander and stronger determination for the success of SPIRITUALISM in the coming years. Let it be that we of today shall be a source of courage and inspiration to those who shall arise on the morrow. Thus may MODERN SPIRITUALISM be the leading religion of the world. Can there be a greater mission in the land than saving souls, and spreading Light in the pathway of humanity?

Let us realize that we were created for a purpose, to fulfill a mission in the name of Truth. So be it that we shall begin the second century of the Religion of SPIRITUALISM with zealous undertaking and exercise of stronger effort in our Teachings and Demonstrations, so that through us men and women in all walks of life many enjoy the Priceless Jewel that we call MODERN SPIRITUALISM.

In closing, may the Angel World bless each and every one of you and may the Sunlight of Truth Divine be the Guiding Light on your Pathways of Life.

* FEDERATION Worker.
THE STAR WE ONCE HAVE SEEN

U. S. A. . . . LYDIA EMERY*

Spiritualism, long a belief that human identity is retained after the change called death and communication with the living through the agency of a medium, has at last become a recognized fact. The science of mind, the proof of survival, has reached its glorious 100th Anniversary.

A survival of ancient cultures, Spiritualism was for years believed to be closely related to ideas of ghosts, demonology, and necromancy. Earlier regarded as a supernatural condition, the names of William Stainton Moses, Mrs. Leonore Piper, Andrew Jackson Davis, Daniel Douglas Home and countless others became familiar to newspaper and magazine readers during the first World War when death was prevalent and the demand for Spirit contact became greater. The phenomena presented by the renowned "Margery" in the early 1920's was followed by the famous Houdini Controversy which began in 1927 and has continued for over two decades, in which the Rev. Arthur Ford played the leading role.

The Society for Psychical Research, founded in 1882 in London, an organized investigation of all the various phenomena, aided greatly in disproving the theory of psychic research as developing supernormal faculties in human personality; supernormal was defined as lying outside the scope of recognized scientific laws. Such phenomena include the trance, telepathy, clairvoyance, apparitions, automatic writing, levitation, ectoplasm, poltergeist activities, etc.

Hypnotism was once removed by the Society for Psychical Research from the field of debatable phenomena to the field of science. The American Society, founded in 1884, also did much work of value, especially in connection with telepathy.

Adherents of Spiritualism no longer face words or action designed to bring the subject into contempt. An enlarged psychology, physiology, and even physics account for the various manifestations formerly believed as belonging to the occult.

Three great authors, James Hervey Hyslop, American psychologist and psychical investigator, a pioneer member of the American Society, whose works include, SCIENCE AND A FUTURE LIFE, ENIGMAS OF PSYCHICAL RESEARCH, and SURVIVAL; A. E. Tanner, STUDIES IN SPIRITISM; and R. O. Mason, MODERN SPIRITUALISM; contributed to the growth of the movement begun by the immortal Fox Sisters, Margaret, Leah, and Katherine (Katie), in 1848.

Too much cannot be said in praise of the sisters whose manifestations of Spirit knockings startled the world a century ago. Those pioneers opened wide the door of their cottage and of truth to mankind. A careful perusal of the Fox-Taylor Record, consisting of 1,211 pages of sustained and continuous seances, speaks beyond words of the purity of the mediumship of Katie Fox, whose teachings were shunned by the universe at large, yet lived to be accepted by such persons as England's Sir Arthur Conan Doyle and Sir Oliver Lodge, American screen stars Mary Pickford, Jean Harlow, and Mae West, playwright Margaret Mayo, and numerous others.

The suspicions surrounding psychic science are being undermined by truth. There is in doubt and suspicion that senseless fear of God. The general nature of man is to observe only when things strike, and not when they miss; to commit to memory the one, to forget the other. Caesar gave no testimony against Claudius, nor did he affirm any injury done to his bed. He only said that he had divorced Pompeia because the wife of Caesar ought not only to be clear of such a crime, but the very suspicion of it.

Those of Spiritualism alone know the LEGEND OF PROVENCE. It is "the living word of God”. It is the star in the East whose trail we have seen emblazoned once and may follow in countless lives. The knowledge of many lives after death which is ours today will someday belong to every earthly inhabitant, whether in this or some future reincarnation throughout the centuries.

"No star is ever lost we once have seen,
We may yet be what we might have been."

* Author; Actress; One of Spiritualism's "young people".
ALL SHOULD BE SPIRITUALISTS

SWEDEN . . . REV. MARTIN LILJEBLAD

All people should be Spiritualists because such is the desire of God. It is through Mediumship that bridges are built between Earth and the Heaven World. In all times and to all peoples, God has revealed Himself through Mediums. All religious prophets were Mediums possessed of clairvoyant and clairaudient powers.

For our good, we should all be Spiritualists, because by this road we learn of the living God, the Father of Jesus, the Christ. The greatest evidence of God's existence is that our friends from the Other Side tell us that they know for sure of God's absolute reality.

In Spiritualism we find knowledge of life after death, for thousands of spirits return and are recognized by their friends and relatives. Thus all doubt of a continued life beyond the grave is removed. We do not need to believe; we know.

For Spiritualists, the Bible is a living book and to them the so-called miracles recorded therein are not difficult to comprehend. They see in the Bible the mighty revelations of God and, as well, its human side giving expression to the thoughts of many people.

Spiritualists hold Jesus to be the most illustrious spirit ever to come to Earth. They believe that the Master realized that before He was on Earth He had been in His Father's glorious home to which He was to return upon physical death. With this explanation, they have the key of understanding of Jesus' birth and resurrection. Death for most people is looked on in fear. But for Spiritualists, it is but a natural process, part of God's great plan of love toward mankind. They can face death with quiet submission, as a pleasure, for they realize they are to live forever.

Since through their studies and experiences, Spiritualists possess a knowledge of the Next World, they will feel at home upon their arrival there. They know that it is more pleasant there than on Earth, that they will then live in harmony with God, with themselves, and with other spiritual individuals.

Orthodox Christians are hazy about the Heaven World, for they lack real understanding and are given no evidence of the Next Life. Heaven is as real as the other planets, but it must be held in mind that it is of a different substance. It cannot be found by astronomers' telescopes. But, perhaps, sometime instruments will be constructed so that the Spirit World can be "seen".

Many individuals feel that life on Earth is without meaning; but not so with Spiritualists, who have an understanding of the universal plan. They perceive that God has given true significance to every person, here and hereafter, and that spiritual education is the real purpose of life on Earth. In the Next World individuals never question the justice of life's events; they know there is a reason for everything. We of Earth should aim for such an attitude too; then life would be easier.

At least four people I know of have been saved from suicide by our Spiritualist books. Indeed, how very many doubts has Spiritualism removed from the minds of people! It has been my pleasure, through the Teachings of Spiritualism, to help many both in my Scandinavian countries and in America.

For these and other reasons I honestly believe that all people should be Spiritualists. As such, their lives on Earth will be clearer and brighter, death will be happiness, and they will look forward to the New Life where they will find the true enjoyment of joining again the company of friends and loved ones.

Even now I enjoy the pleasure of my wife's company, despite her transition in February of last year. I have talked with her four times through trumpet manifestations and have received many other messages from her. It is a goodness that is open to all people.

* Komminister: HALSINGBORG SPIRITUALIST GROUP
I am reminded upon this very special occasion of the Centennial of Modern Spiritualism of the meaningful words of the disciples: "Did not our hearts burn within us?" And I am impressed with the fact that continuously since the Memorable Rappings of 1848, the vitalizing Power of Spirit has indeed burned deep within the hearts of the true and tireless workers in our Movement.

One has to look only very lightly below the surface to detect the fact that the road to Mediumship is not a pathway of rose petals. The thorns are many, and ever present. From a material angle, very few of our Leaders and Mediums are wealthy with this world's goods; fewer yet have derived their income from this source. Sacrifices made have been innumerable. The sneers and ridicule of the world have been their lot. Prestige and social position have been put aside, all for the privilege of becoming a part of this Great Crusade for Truth.

There are those of our Workers who have been called upon to defend Our Cause before the "courts of the land". Still, under all attendant difficulties and conditions, they remained steadfast and true, even as one word of denial would have relieved them of all their heavy burden.

The leaders and founders of our great FEDERATION, inspired by Spirit, stood long alone, "a voice calling in the wilderness" against the complacency and smugness of those who would make of our Great Movement yet another stagnated and lifeless Organization.

One could continue indefinitely to enumerate countless acts of heroism and sacrifice which have characterized so many brave Spiritualists throughout the past century. In the face of these facts, can anyone doubt the divinity and power of our calling? Or can there be any question but what we have indeed "gathered together, with one accord, until we be endowed with power from on high" even as we stand in the midst of a vast ecclesiastical system which has lost the very keynote of its power, wherein the "gifts of the spirit" have become as deadwood?

We Spiritualists have been called "of the spirit" to re-echo the Clarion Call for Service. Can anyone in this disturbed and distracted material world of ours fail to hear the Call? And most of all, to those who have come into the knowledge of our Great Truth and are "resting on their oars"—can they not, at this time, respond to the Macedonian Call to Service? Shall not their hearts also "burn within them" as they visualize the Vineyards of the Lord and the spiritual grain to be harvested?

Truly, Heavenly Hosts and Legions of Angels are inspiring our Workers today, and the "heavenly fire" that has been kindled deep within the hearts of all true Spiritualists shall not be darkened until the truth of continued life and communication between the two worlds has made the Fatherhood of God and the Brotherhood of Man REALITIES upon earth.

* Spiritualist Minister: Lincoln, Nebraska.
SPIRITUALISM IN NEW ZEALAND

NEW ZEALAND . . . ALICE M. RICHARDS

A review of Spiritualism in New Zealand reveals that the movement has never been spectacular in progress or demonstration, but a knowledge of the truth of survival seems to have permeated the public consciousness to quite an astonishing degree. Half a century ago, interest became very intense as the result of visits of many outstanding mediums from overseas.

About 1907, at the suggestion of the late Mr. W. McLean of Wellington, existing Spiritualist Churches were formed into the National Association of Spiritualists. In the year 1924, through the earnest endeavour of the executive members of the Association, and the sympathetic endeavour of several members of Parliament, a Bill was passed establishing the Spiritualist Church of New Zealand.

In Auckland, Wellington, Christchurch, Dunedin, and Napier there are branches of the S.C.N.Z. There are still a small number of Spiritualist Churches which do not come under the Constitution of the registered Church, preferring to work along independently.

In 1939 the Wellington Psychic Research Society and a sister society in Christchurch, in the South Island, were formed. Mrs. Sinclair Burns was the founder and first president of both.

Auckland had for several years the Quest Club and Psychic Institute, founded and fostered by Mr. and Mrs. S. Oldfield with great zeal and loyalty.

The Bycroft Psychic Library in Christchurch, founded by Mr. G. Lovell-Smith, has about 1500 volumes and has done untold educational work all over the country for many years.

It is impossible to gauge the number of home circles, but it is very considerable and to-day it is becoming quite rare to find a person of mature years who is not acquainted with the subject.

We had one extremely outstanding direct voice medium of recent years, Miss Pearl Judd of Dunedin, in whose presence, with the assistance of sound vibrations such as from a piano, psychic voices were heard with force, clarity, and identification. The medium remained perfectly normal and working in sunlight or bright artificial light. Mr. Lancelot Brice of Christchurch has for the past twenty years demonstrated etheric voices at his weekly trumpet seances.

There are other voice mediums who work privately. Trance mediumship is fairly common and much on a par with that in other countries.

Quite a number of psychic artists in drawing and modelling demonstrate supernormal capacity, the work of Mrs. Berta Sinclair Burns having been hung by the New Zealand Academy of Fine Arts on three occasions. Mrs. Burns works in any medium, fine pencil, charcoal, or oils, at great speed and with very definitely supernormal draughtsmanship. In her many years of the practice of this gift no eraser has ever been used and not a single wrong line has ever been made. Another gifted artist is Mrs. Kathleen Philpott of Auckland. Outstanding also is the psychic sculpture of Mrs. Buick of Christchurch. The late Donald McLean of Christchurch was a psychic carver.

For many years the late Mr. Nation edited his Message of Life. After his death, Mrs. Sinclair Burns published Aquarius. Unfortunately the Global War finished this fine effort and today New Zealand still has no regularly published psychic journal.

Mention must also be made of the native Maori race, surely the finest of the dark-skinned races, of its great oratory, statesmanship, and soldiery. Maoris are great lovers of Nature, with a wealth of tribal mythology of their own, and also with a great store of psychic knowledge and practice, the story of which would make a saga of occult knowledge.
MAKING LIVING A THING OF BEAUTY FOREVER

U. S. A. . . . WARREN CHANDLER*

Like the lovely crimson of holy windows, Spiritualism adds a sublimely beautiful touch to life. Spiritualism teaches the continuity of all existence. Whatever you do today will affect your life not only tomorrow but a thousand years from tomorrow. Beautiful ways lead to beautiful days!

As you begin to allow this sublime truth to shine through everything you think or say or do, your daily existence will acquire new depths of enduring beauty, while everything about you will reveal that smooth and glowing elegance which is the indelible stamp of all progressive people.

Along our upward way most of us are searching. None of us is sufficient unto himself. Great souls in all ages have acknowledged the mystic power of spiritual help. Throughout the centuries deep thinking wise men have spoken often of our Guardian Angels. Across the sea in that distant land of temple bells and fragrant incense an inspired nobleman-of-spirit once said: "Great Heaven is intelligent, clear seeing, and is with you in all your goings and comings. Accept it. Bless it. Make it your loving companion."

When dear ones have gone on before and only sacred memories remain, when the road of life is very lonely and the future is shrouded in darkness, silent, invisible help is with you always. You are never alone in your struggles, however difficult they may be. Never allow yourself to feel that you are. Nothing brings failure more quickly.

To keep more closely in touch with those Higher Forces in the Invisible Realms of Spirit, we all need a sacred hour in which to commune with them. It was Senacour who said, "Let us keep up our silent sanctuaries; in them the eternal perspectives are preserved."

In your sacred hour at home surround yourself with stately candles and rare incense, beautiful music and soft lights, lovely flowers of rich colors, whatever will help you most in reaching that deeper consciousness of the eternal things in life.

Go often to your favorite church for spiritual comfort. Your Guardian Angels will be there. If more of us realized the invisible help we receive when we pray in the silence of God's House, countless more millions would be numbered among the devout. . . . In the inspiring stillness of His-Hallowed-Home we always reach new depths of spiritual power. Beneath those vaulted shadows in that fragrant prayer-blest-air we gain new strength and new courage. . . . Before the angel-guarded altar we always find a more helpful viewpoint of our troubles. Silent meditation and the sun-stained glory of holy windows gives us a bird's eye view of life's most baffling problems.

Turn often to your Bible. That most distinguished gentleman, Dr. Watts, once said: "Whatsoever your circumstances may be in the world, still value your Bible as your best treasures; and whatsoever be your employment here, still look upon your religion as your best business. Your Bible contains eternal life in it, and all the riches of the upper world; and religion is the only way to become a possessor of them."

Aided by your faith and your prayers your Bible can become the foundation on which you build all things you desire. From the sublime wisdom of its pages, you will gain true and lasting help.

At Buckingham Palace, Victoria once gave a handsome Bible to an African prince with these words, "This is the foundation of England's greatness." Throughout the centuries the noble truths you find in your Bible have been giving light and hope to seeking souls by the million.

Shakespeare in speaking of the Bible said:

"Not marble, nor the gilded monuments
Of Princes, shall outlast this powerful rhyme."

* "The Understanding Friend".
Spiritualism did not evolve from Christianity. Our Movement is the result of man's ageless search for something greater than himself.

Man, in some form, has been evolving on this earth plane for the past million years: first the Ape man, then the Heidelberg, the Dawn man, and the Neanderthal previous to Homo Sapiens. The earliest direct ancestor of present man is placed at about 150,000 years B.C. Remains of this age, upon investigation, prove to us that this half-man had true religious experiences, and crude though they may have been, there was a vague belief in "life beyond the grave". Thus Spiritualism, in its broadest aspect, should be regarded as the oldest of all religions.

As man's physical form evolved, so also did his mental attributes, until some 5,000 years ago Spirit Communion was accepted by a still very illiterate humankind. Before this, the structures and elements of nature were commonly venerated: the hills, rocks, lightning, thunder, sun, moon, stars, and even animals were considered sacred. There were spirits behind the elements: there were gods that ruled them.

Spiritualism, as a science, became a necessity. The knocks at Hydesville demonstrated, crudely perhaps, the presence of unseen discarnate intelligence. Previous to that time, the Epworth Knockings at the home of the Wesleys were recorded. Andrew Jackson Davis, in the trance state, described spirit life of the next world. Swedenborg, the forerunner of Modern Spiritualism, in his writings, revolutionized preconceived ideas of heaven and hell. Going back further into the dark ages, Joan of Arc heard Spirit Voices and through their guidance led France to victory. She was burnt as a witch, in common with innumerable other Mediums in various ages, for acknowledging Spirit Communication. Jesus of Nazareth demonstrated his Mediumship (John 4:29) by picking up the jug of the woman at the well and through psychometry caused her to cry: "Come, see a Man which told me all things that ever I did." And so, too, with His many other miracles.

Since the time that paganism became the predominant factor in Christianity, or perhaps orthodoxy is a better term, (let us beware of Orthodoxy in the guise of Christianity!) it has repudiated the Mediumship of Jesus and the Apostles and their demonstrations of Spiritual Gifts. This power and knowledge which, until recent years had to be practiced secretly, has been passed on to us. We Spiritualists are still fighting for full religious rights.

Scientific thought is a contributing factor to our phenomena. Para-psychology is ever increasing as a study in our institutions of higher learning. Religious Science, Occult Teachings, and New Thought present truths in their own way. They are helping people to grasp the Science of Life which may be said to find its full realization in the glories which cannot be truthfully expressed by any other name than Spiritualism.

Let us keep Spiritualism pure and undefiled. To make faster progress let us refuse to accept unproven theories. In the Bible of Spiritualism let us not assimilate other religions that have been tried and found wanting.

Other sects and movements have been born out of Spiritualism in the past hundred years, but Spiritualism has not suffered. We are still PROGRESSING.

Spiritualism has the master key which we must never repudiate: Spiritual Gifts! Rightly used by sincere students and workers of our religion, they will lock the door on ignorance and open the doorway to a more enlightened era of the world's history.

Let us keep our religion EVOLUTIONARY, not static, and in time Spiritualism will GROW to be the religion of the world.

* President: SPRINGDALE SPIRITUALIST CAMP.
GREETINGS FROM DANISH CO-WORKERS

DENMARK . . . JOHAN FORLAND*

At this One Hundredth Anniversary of Modern Spiritualism, dedicated to the pioneers of our Movement throughout the world, we extend our hands in fraternal greetings from the Spiritualist Mission of Denmark to all thinking Spiritualists everywhere.

The purpose of our Spiritualist Mission is to propagate our Glorious Teachings for as many people as possible. We organized in June 1, 1911, under the marvelous Leadership of Alfred Nielsen and through his guidance we have become a great, constructive influence throughout all Denmark. Today, in his seventy-fourth year, this great gentleman is still our Director. We are following his same successful plan today that we used when we started, to wit:

1. Presenting Mediums well versed in the religious, philosophic, and scientific aspects of Spiritualism.
2. Demanding that our Spiritual Leaders be sufficiently educated so that people have confidence in them.
3. Insisting that our Spiritualist Workers have a complete understanding of the Bible.
4. Requiring that our Spiritualist Teachers have clear views of what they are intended to teach others.
5. Building respect and tolerance toward the religion of others.
6. Sponsoring service in close contact with the poor and sick.

We have many Workers at our meetings, which open and close with prayer and song. In our Church we have services for marriage, baptism, confirmation, and funeral rites.

Our Spiritualist Mission conducts weekly meetings. On the first Wednesday of each month we have trance work for our own members only. The third Wednesday is also given to trance work, but is open to members of all Spiritualist Churches. It is insisted that no one attend our trance presentation who is not fully familiar with the fundamentals of Spiritualism. Such meetings therefore are a real pleasure, as there exists an enthusiasm born of the common understanding and appreciation of what is presented. The second and fourth Wednesdays are open to the public, presenting explanatory lectures on Spiritualism. These are followed by clairvoyant demonstrations.

Saturday evenings are given to Healing Services for the sick. Here the Leaders of the congregation give magnetic treatments and in many, many cases miraculous cures are effected.

For old and weak people who are shut-ins, we have a large circulating library of Spiritualist literature. Thus they can obtain an understanding of our work.

Our Daniel Church at Copenhagen is centrally located. It is owned by the Church Fund and operated by free-will collections. The building next door is also owned by the Fund. While the outside of the Church is not pretentious, the inside has a very beautiful hall decorated in light blue and rose and which seats two hundred and fifty people. We have an organ and pulpit upon the rostrum. There is also an altar placed before a very big and beautiful picture of the Master's Ascension, surrounded by angels and symbols.

Alfred Nielsen has represented Spiritualism in Denmark for fifty years. It is difficult to believe that this one man has accomplished so much. He has travelled over the entire country, organizing new Churches for Spiritualism. As a marvelous orator and author he is known by every Spiritualist in Denmark. In 1946 he was one of the founders of a new organization, the Copenhagen Spiritualist Alliance which unites all local Churches. We have our own Journal, the purpose of which is to unite all Spiritualist Groups in the entire Country, over forty in all. The ideal is eventually to unite all of our Organizations throughout the Scandinavian Countries, Finland, and Iceland.

Brother Nielsen's medium is his own wife, a grand individual of outstanding abilities. When he speaks, she works with him on the platform and demonstrates many phases of mediumship, especially clairaudience. Also, through her organs of speech are manifested such words and articulations as to enable those in the hall to recognize the spirits talking through her.

May God Bless Spiritualism and its Churches all over the world, especially in the United States of America at the Centennial Celebration, and may you, in true brotherhood, build a bridge joining all nations together.

* Secretary

SPRITUALIST MISSION OF DENMARK

186
Brothers: I contribute rather sketchily some psychic events from my country.

My awakening to the dawn of Spiritualism came through Allan Kardec; and guided by the light of his lamp, I took my first effective step toward the heights. The start of my life on the White Road to the Light was begun by the fervor and impulse to understand the true purpose of life in all of its manifestations. I found love. Let us always seek the sublimating spread of brotherhood, trying to fill the abyss within those who abandon the spirit for the empty habits of the flesh, praying that they return from their vagrant ways to the paths of goodness, of God.

Brother Readers, memorable phenomena occurred in the very place where our "Road to the Light" Center was founded and still remains. Permit me to relate briefly these things.

In September of 1941, a large group of people came out of curiosity and to consider strange things reported in a house on 28th Street, Highway 17. In their expectant mood they succeeded in hearing noises and blows as if made by stones that fell violently, making the house tremble so that they feared the walls would fall. Everyone rushed out of the building. One of the large number of spectators is an act of daring, then approached as far as the patio, defying the fear of the others, calling jokingly into the house. Suddenly she fell and, unconscious, was carried home by her associates. The doctor diagnosed symptoms of nervous disorder. When the patient recovered her consciousness, she cried to those at her bedside to take away a shadow that was coming toward her. At the same time, the parties present saw her body rise horizontally three meters toward the ceiling and return slowly to her bed.

For three months many strange manifestations continued disturbing Miss Esneda Arias Trujillo, the person so afflicted. During this time, she was visited by Rosicrucians, who said that they held powers over beings of Space and of Earth, but their efforts were useless. After this a priest came, declaring that these things were due to what was popularly called the Devil. However, with this and everything else tried, the patient remained the same. Later, a woman named Francisca arrived and pronounced a few words in the attitude of prayer. She continued her efforts, and at the end of five days the state of mind in the patient was definitely restored and continued so to this date.

Interested in what had happened in the Arias family, I was by the young lady's mother minutely informed concerning the story. After reporting the circumstances of the case to my Spiritualist acquaintances, we decided to investigate the case of the conditions manifested. We ascertained at the very first seance that the patient had been obsessed by the spirit of Salamon Arias, father of the young lady and husband of Mrs. Virgilia Trujillo de Arias. He had ceased to exist on this plane eighteen years before.

By virtue of all this we decided to found our Spiritualist Center. This we did on a Sunday in July, 1942. Our first members were Mrs. Virgilia Trujillo de Arias, her daughters Esneda and Marina Arias, Julio Tovar, and the writer.

Another event happened to Mrs. Virgilia de Arias some days after the founding of our Center. To her great surprise the vision of a tall, robust man with cinnamon colored skin, and with a gentle gaze, appeared to her and said: "Do not be afraid. I was a local chieftain in a place far away. My name is Fallon Dual and you can call upon me, for I am ready to serve for the welfare of suffering humanity."

Brothers: Since this very magnificent revelation, through this great spirit, our sister Virgilia possesses astonishing mediumistic powers. We have in our possession a great number of documents which bear testimony to these things.
Switzerland has only four million inhabitants and, divided into four different official
languages, is no fertile ground for Spiritualism.

The German speaking part, some 74%, has no Spiritualist Organization of any im­
portance. There are private Circles and individual efforts, but no churches, no out­
standing mediums except some psychic artists who use their talents for entertain­
ment only. One such artist demonstrates hypnotism on a high level, sometimes
combined with “television” as an experiment, which means the subject is supposed
to travel to a distant place and tell what he has seen. Another artist demonstrates
“telepathy” in an outstanding way, which in fact is clairvoyance. Occasionally we
have visiting mediums from abroad. In this respect I should like to mention the
effort of The Greater World Association in London for spreading the truth of Chris­
tian Spiritualism through mediums and periodicals in various languages.

The most renowned Spiritualist of Zurich, the largest city, was Georg Sulzer (1844-
1929) who was a judge in the highest court. He studied with all mediums he could
find and became very experienced. He sat with Anna Rothe, a medium for material­
ization of flowers, and being convinced, he travelled to Berlin in 1903. Here she was
accused of fraud and he testified in her favor as a witness. The jury declared her
guilty, not because the fraud has been proved, but because two “scientific experts”
declared practically, that such things just could not happen. Sulzer relates the trial
in detail in his book about his experiences with mediums. His opponents in Zurich
attacked him on his belief and he retired to devote all his time to Spiritualism,
though he probably would have been reelected. He wrote several books and I well
remember his telling about the many letters he had received from all quarters of
German speaking Europe, reporting spirit incidences that happened during World
War I and after.

Another well known writer was Dr. Maximilian Perty (1804-1884), a German of
Hungarian descent, professor of zoology from 1834 to 1875 at the University of
Berne, the Swiss capital. His book: “Die mystischen Erscheinungen” (Mystical
Phenomenae, 1861) is a compilation of cases and was widely read also in Germany
and Austria. He had little experience of his own. He knew Baron Guldenstubbe who
brought Modern Spiritualism to France. In his later book, “Die sichtbare und die
unsichtbare Welt” (The Visible and the Invisible World, 1881) he also gave a short
history of Modern Spiritualism and its literature.

The French speaking part of Switzerland, though comprising but 21% of the popu­
lation, has two Societies for Psychic Research, one in Geneva, the other in Lausanne.
The former was founded in 1894 on the basis of an existing society of spiritists, but
its membership came down to 125 during the last war. For some 15 years it has been
ably directed by Dr. Raoul Montandon, author of various books, among them, “La
Mort, Cette Inconnue” (Death, the Unknown, 1945). With a library of 1500 volumes
and a small capital as the nucleus, the members are offered lectures, courses, ex­
perimental evenings and home circles; they also have reunions for meditation and
prayer meetings for the sick. The Society at Lausanne has some 200 members and
a library of 2500 volumes; it is conducted on similar lines by Dr. Edouard Bertholet,
M.D., who writes about the medical aspects of Spiritualism. His latest book is en­
titled: “Le Christ et la Guerison des Maladies” (Christ and the Healing of Diseases,
1945). Both gentlemen and their many coworkers are to be commended on their
untiring efforts.

Modern Spiritualism has fought a valiant battle against the high tide of material­
ism. Though science has had to revise its materialistic foundation, victory will
require more fighting, specially so in Europe.
It is one of the greatest joys in this expression of life to know, of a certainty, that life is EVERLASTING, and that in Spiritualism one has the definite, and positive proof loved ones live beyond that which man calls death. Nothing in mortal life can equal the knowledge that one may continue to learn, to study, and to advance, even after one has passed beyond the mortal expression of life. What a wonderful thrill it is to enter the seance room, or the silence, and there come directly en rapport with those whom one had loved in the days that have passed, and there to converse with them, and to receive proof positive that they live, that they are progressing, and that they are happy in their new expression of the life celestial.

One of the greatest messages which Spiritualists have to carry to the world in this post-war period is that all may know of life everlasting, and that in Spiritualism and in Mediumship a new door opens to all who will look for the light of understanding through the open door of inspiration. All may live today, looking toward tomorrow, and know that each tomorrow will bring a greater happiness, and that each soul may bring a more beautiful understanding of life beyond to those who may be seeking this knowledge.

Today is the Medium’s day of opportunity, and tomorrow, and tomorrow even greater opportunities will come for all Mediums to spread the glorious message that life IS everlasting.

* Medium, Lecturer, Teacher

Your Spiritual Organization

Is Invited To

JOIN . . . .

THE SPIRITUALIST FEDERATION

Information:
Federation of Spiritual Churches and Associations
611 Travis Building — San Antonio, Texas
OUR HONORARY REPRESENTATIVES

. . . the World Over

In their unselfish love and labor for Our Cause, from “the four corners of the earth”, they have served toward the success of the WORLD Centennial Celebration of Modern Spiritualism—BUILDING Good Will for our entire Movement-at-Large.

Balint Aladar
Rev. Ida B. Alkire
Rev. Maude Allen
Kaikobad Ardeshir
Georgia Armstrong
May Armstrong
Rev. Pearl B. Ashbrook
Rev. Mollie Bauer
Rev. Anna M. Bearden
Liborio Loaiza Bernal
Rev. Emma Binz
Edward Bothman
Rose Breitfield
Rev. Grace W. Brown
Lloyd L. Brown
Rev. Vernie Brown
Daisy Gibson Buettner
Rev. Pearl Burns
Lilian Cahan
Rev. Bertie Lilly Candler
Dr. J. J. Carroll
Rev. Nelle G. Carter
H. Hector Centron
Anna Charleau
Rev. Frances E. Cooper
Rev. Lawrence Crookall
Rev. Evalyn Cummins
Rev. Clarence B. Cunningham
Rev. Hazel B. Damra
Charles Albert Elazar
Rev. Loe F. Elmore
Rev. Beulah Englundi
Evan, Sheu
Rev. Leota Little Eagle
Dr. Ernest C. Evans
Dr. Kate Fairchild
Mrs. Uklis Ferenc
Jose S. Fernandez
Rev. B. J. Fitzgerald
Elizabeth Ford
Rev. B. C. Fowler
Rev. Emil H. Funk
Salvador Gatto
Glennie Gay, D.D.
Martha Gee-Kelly
George I. Gerling
Russell A. Gerling
Palmer F. Gibson
Rev. C. E. Goodale
Rev. Helen G. Gould
Helen Graham
Rev. Henrietta Gurskell
Aschmer Gyorgy
Dr. Anwar Hanna
Rev. Katherine Hazelwood
Alberto Hernandez
Rev. Alma P. Hill
Rev. Mable Holcroft
Rev. Marvin Hollinger
Rev. Hattie May Hughes
Rev. Fred Ide
Mark Istvan
Rev. William H. Jackson
Mrs. Walter Kellerby
Rev. Albert Kemsley
Rev. George J. Kerpenstein
Rev. Emma E. Kingham
Nyamken Koje
Heimi Krohn
Rev. Joseph La Barr
Rev. Ruth La Barr
Ricardo Lavicka
Rev. Martin Liljeblad
Rev. Rose Lo Castro
Rev. Maud Maddox
Rev. Bertha Mann
Katy Marsh
Rev. Leota Maxwell
Rev. Earle K. Mayes
Dr. H. Robert Moore
Violet Moran
Evangie Lee Morgan
Alfred Nielsen
Rev. Pearl O'Kelley
Silas Ezze Onoh
Rev. J. Onsu-Stephens
Rev. Jeannette Osborne
Rev. William C. Partridge
Gertrude Pastor
Rev. Edna L. Patterson
Gertrude Piesker
Rev. Myrtle Pierce
Rev. Irene H. Pike
Rev. Alma B. Pozzato
Luis Di Cristofore Postiglioni
Tiburcio Ramirez
Prof. Menotti Risegari
Madam V. R. Rishi
Americo Rodriguez
Rev. Johanna Ruhnau
Rev. Mayme Ruhnke
Rev. Jas Sabin
Lionel M. Samuel
Mrs. Mate Sandor
Isidoro Duarte Santas
Rev. Johannah Schmidt
Rev. Ella Shaltuck
Rev. Charles L. Sharp
Rev. Anna Doerner Simms
Thomas Sparks
Rev. Ethel Stage
Rev. Marietta Stanley
Rev. Leonard E. Sterner
M. Nicholas Strati
Rev. Marie Strazzantoelli
Rev. Rubis R. Swisher
Anna Teeter
Rev. N. S. Themelis
Rev. Hazel Thirkield
Rev. Helen A. Thury
Rev. Bessie A. Trostman
Rev. Frances Maude Tucker
Rev. Maude Vantassell
Shibban Lal Varma
Oduvaldo Vianna
Baron Otto von Strahl
P. Westra
Dr. Albert Wheeler
Dr. Florence S. Wheeler
Dr. Flora G. Williams
Dr. G. Nelson Williams
Rev. Lena Williams
Rev. Clara Winnie
Rev. Janet Stine Wulford
Rev. Mary R. Wood
To the Memory of the Fox Sisters

Leah, Margaretta, and Kate

who established recognized communication with those of the Next Life, and to their mother and other members of their family who sustained them throughout their long careers devoted to the

Great Cause of

Modern Spiritualism

Lovingly dedicated by

Mariam Buckned Pond
In Living Memory
of our
"INVISIBLE DEFENDERS"
Loved Ones and Co-Operators
"over there"
... the Gerlings

In Constant Memory
of
MRS. ADA MORTON
Arisen Member of the Board of Trustees
of
THE TEXAS SPIRITUAL CHRISTIAN SYNOD

In Memoriam
Milburn and Harold Burns
Our sons come in hours of joy and happiness,
Also when the world holds its clouds so low;
Singing praises of joy when life is mastered,
And teach us the way to go.

Rev. Pearl Burns, Pastor
Coldwater Spiritualist Church
Coldwater, Michigan

In Loving Memory of
My Mother
MRS. ISABELLA THOMPSON
Of Newcastle-upon-Tyne, Great Britain
Passed to the Higher Life
23, November, 1925
MIZPAH
From her Son, Ernest Thompson,
Editor: "Two Worlds"

In Affectionate Memory Of
My Dear Husband
JAMES WILLIAM CAREY, JR.
(1894-1945)
who served his Country with
Courage and Honor
In World War I & 11
with Love . . .
Mrs. Leta Frey Carey
San Antonio, Texas
CENTENNIAL GREETINGS TO THE WORLD FROM THE MEMBER CHURCHES OF THE TEXAS SPIRITUAL CHRISTIAN SYNOD.

GOLDEN RULE SPIRITUAL CHRISTIAN CHURCH
1006 Magnolia Avenue, Beaumont, Texas, Rev. Pearl M. Davis, Pastor

SOUTH PARK SPIRITUAL CHRISTIAN CHURCH
795½ Main Street (W. O. W. Hall) Beaumont, Texas, Mrs. Katy Marsh, Leader

OPEN DOOR SPIRITUAL CHRISTIAN CENTER
4430 Montana Street, El Paso, Texas, Mrs. Bula F. Hailey, Leader

FIRST SPIRITUAL CHRISTIAN CHURCH
Hotel Texas (Alamo Room) Fort Worth, Texas, Mrs. Elnora Nellis, Leader

BETHELHEM SPIRITUAL CHRISTIAN CHURCH
1004 South St. Marys Street, San Antonio, Texas, Rev. L. C. Yates, Pastor

FIRST SPIRITUAL CHRISTIAN CHURCH
503 Trenton Avenue, San Antonio, Texas, Rev. and Mrs. V. R. Cummins, Co-Pastors

UNIVERSAL PSYCHIC SCIENCE
THE TORCH OF TRUTH

--- Official Symbol ---

UPS TORCH RITUAL
In Holy Dedication of Our Service, the Symbol of Our Religion—the Torch of Truth, wherein burns the Living Flame of Fraternal Service—is revealed unto all Mankind.

Inquirers Invited:
Rev. Helene Gerling, Sec.
67 Edinburgh Street, Rochester 8, New York—U.S.A

193

Descriptions by number of pictures above:

1. The Psychic Observer Ford Delivery at entrance of Lily Dale Assembly grounds. This is said to be the only truck in the world used exclusively to deliver Spiritualist newspapers and propaganda.


3. Psychic Observer being printed at The Pri-Ad Corporation, R. G. Pressing (right) reading final proof.

4. Headquarters of Psychic Observer and home of the editors, No. 5 Melrose Park, Lily Dale, Chautauqua County, New York State.


7. Editorial Offices of Psychic Observer at Lily Dale and editors at work.
The fastest growing Spiritualist Paper in the World

BERT WELCH

BREA
CALIFORNIA

Editors and Publishers

RUTH WELCH

Pictures . . . Personalities
Church Activities
Inspirational and Instructive
Articles by Modern Thinkers

SEND FOR YOUR FREE SAMPLE

Let CHIMES Fill Your Book Needs
NEW OR USED

Thousands of Psychic - Metaphysical and Occult Titles