

Communication

The Magazine of Spiritual Education

EDITED BY LLOYD KENYON JONES

JANUARY, 1921

Features in This Number:

Psychic Age Is Dawning Says
Scientific American

Explaining the Difference Between
Spiritualism and Necromancy

The Eddy Brothers, Pioneers

"That Set Me To Thinking There Might
Be a Hereafter, After All"

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Spiritualism and The Bible

Unto the Third Generation

Do Animals Have Guides, Too?

Interesting Psychic Photographs and Messages!

ARE THERE GRAFTERS IN SPIRIT?

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The "Health Ticker"

An Ingenious Device

**It Would Tell You What Your Earning-capacity, Love,
Happiness, Friendship and Success Will Amount to!**

If you could attach to your body a small instrument, similar to the "stock ticker," and look at the market quotations on your health—at any hour of the day—what would it be worth to you?

You would be startled by the sharp fluctuations.

Placing your normal health at 100, you would find the ticker giving figures that would read: 90, 78, 75, 64, 57, 53, 48, 42 and perhaps, some days, as low as 30, 25 or even 15!

You would know where you stand as an individual. You could forecast your earning-power, your happiness, the degree of your love for others and their love for you, the extent and value of your business and social friendships—and your success along the line of your fondest ambition.

Lacking such a check on your vitality, you take much for granted. In health, sickness has no meaning or fear for you—and yet, strong men, ruddy in the bloom of their health, have withered and died. They were too sure that they were fundamentally strong.

Of your physical resources, you demand much. What do you do for those resources in return?

Disease and death are things that "the other fellow" will meet; you are the exception—until the illness comes. Then you must overcome the handicap of your negligence. You must repair broken bridges, and beat back along the narrow lane of recuperation.

Friend, there is a MARKET VALUE to your health that means more to YOU than the day's market quotations mean to the professional trader.

The greatest pianist can not produce a masterful rendition on an instrument that is out of tune. The best cabinet-maker can not succeed without the right tools. The greatest "ace" in the war would not have risked a flight over the enemy's positions in a broken-down plane.

How are YOU going to attract the best guidance, inspiration, impressions and success when YOU physically are out of tune? Your brain is your physical organ of thought. Cloud it with disease mists and what kind of thinking are you going to do?

HEALTH is too precious to conjure or juggle with—and yet there is a vast storehouse of health waiting for mortals the moment they discover the secret of tapping that reservoir.

It is not what one person can do. This is a question of MANY—of the concerted action of thousands who call upon the great forces of nature to revive drooping energy and restore weary tissues and jaded nerves to the full, sharp response of health.

The body is the temple of the soul—but what can the tenant do when the premises have been neglected, abused and defaced?

As truly as your material needs are the nearest to you—the most persistent—that surely is YOUR PHYSICAL BODY YOUR MOST IMPORTANT ASSET. Why make a liability of it?

The secret is one of right method and the POOLING OF TREMENDOUS HEALING FORCES.

As truly as it takes many to make a corporation successful, so does it take many to make health a COMMODITY.

YOU ARE interested in good health—for yourself and others. And if you question yourself just one brief moment, you will evince that interest by inquiring NOW into this great plan that is just unfolding and that will include you if you act.

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Communication

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Communication

The Magazine of Spiritual Education

JANUARY, 1921

Volume 1

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Of Historic Interest

These interesting verses were found in Charleston, South Carolina, during the Civil War. They were printed on satin and were evidently prized by the owner, whoever he or she may have been. Neither is the name of the author of the verses known. In the original the Lord's Prayer, which as will be noticed, is scattered through the verses, was brought out in large showy letters.

The Lord's Prayer

Thou to the mercy seat our souls dost
gather,
To do our duty unto Thee.....

Our Father

To whom all promise, all honor should be
given.

For Thou art the great God.....

Who art in heaven,

Thou, by Thy wisdom, rul'st the world's
whole frame;

Forever, therefore.....

Hallowed be Thy name.

Let nevermore delays divide us from
Thy glorious grace, but let.....

Thy Kingdom Come,

Let Thy commands opposed be by none;
But Thy good pleasure and.....

Thy will be done,

And let our promptness to obey be even
The very same.....

in earth as 'tis in heaven.

Then for our souls, O Lord, we also pray.
Thou wouldst be pleased to.....

Give us this day

The food of life, wherewith our souls are
fed,

Sufficient raiment, and.....

our daily bread,

With every needful thing do Thou relieve
us,

And of Thy mercy pity.....

and forgive us

All our misdeeds, for Him whom Thou
didst please

To make an offering for.....

our trespasses

And for as much, O Lord, as we be-
lieve

That Thou wilt pardon us.....
as we forgive

Let that love teach, wherewith Thou dost
acquaint us,

To pardon all.....
those who trespass against us,

And though, sometimes, Thou find'st we
have forgot

This love for Thee, yet help.....
and lead us not

Though soul and body want to despera-
tion,

Nor let earth's gain drive us.....
into temptation.

Let not the soul of any true believer
Fall in the time of trial.....
but deliver

Yea, save them from the malice of the
devil,

And in both life and death keep.....
us from evil.

Thus pray we, Lord, for that of Thee, from
whom

This may be had.....
for Thine is the kingdom,

This world is of Thy work, its wondrous
story

To Thee belong.....

The power and glory;

And all Thy wondrous works have ended
never,

But will remain forever and.....

forever.

Thus we poor creatures would confess
again,

And thus would say eternally.....

Amen.

Scandal, Retail and Wholesale

I knew a dear, sweet lady when I was younger. She knew me. She knew everybody in town—and spent about twelve hours each day shaking family trees so as to learn whether they grew cherries or prunes. Most of them grew prunes.

She was the person who copyrighted that soulful phrase, "Have you heard the latest?"

The latest was a choice morsel of gossip, and nobody ever was spared. According to that moral Bradstreet, there wasn't a closet in town that did not harbor at least one skeleton!

This dear, sweet lady could smell gossip farther than my hound-dog could smell venison, and he had a periscope-nose when it came to venison.

The process of shredding wheat was nothing to what this kind soul could do to characters. She could take a broadcloth character and in twenty minutes make it look like mosquito-netting looks late in November, after a hard season of service. With one glance, she could curdle the milk of human kindness. Every newspaper in town was at least three weeks behind her when it came to scandal. She could look out of her window and visualize gossip that was in the making in the farther end of town. When it came to walloping character, her batting average was 1,000, and she certainly must have been clairvoyant and clairaudient on all matters pertaining to human frailties.

Then the wonderful day came. Never before had the birds sung so sweetly or the grass looked so green.

The lady scandal-peddler rushed in with the sad information that she—mind you, she!—had been accused of harboring a widower in her home all night, and that he had been seen—actually seen!—crawling out of her window in the misty morn!

What she said about the tongues of gossips would have made a wonderful Victor record! The idea that the breath of suspicion had been breathed against her! She spouted more land-sakes and goodness-graciously in ten minutes than the local job printer could have set in type in ten hours!

I didn't know much about the law of compensation then, but right away I went out doors and tried to shake hands with the clouds. I asked Allah to be very good to the far-sighted mortal who had caught the boomerang and turned it back on its homeward journey.

That was a terrible disposition on my part, but I was young.

That dear, sweet lady had shattered every reputation that dared stick its head out in the breeze, but when somebody said something about her, oh, gentle memories of Cain and Abel, how she roared!

It is that way with scandal, with attacks, with all of the back-slapping and side-swiping methods of moral "tort." The great day must arrive, when the search-light pivots around and takes a look at the creature that has been steering it!

Noah Webster proved that talk is one of the easiest things we do. That is why he supplied us with so many words. When we get tired of saying things one way, many other ways are left.

But those words! They are darts. They may travel a long, long way, but they belong to us. Some day they'll come racing home, with all their accumulated poisons—and how they will hurt!

Every thought, every word belongs to us. We sow it. We do the reaping. So it is with lies, with plots, with everything. And so it must be with the good, decent things.

If the putrid thoughts come home to abide, so will the better thoughts find us when we need them most. And the deeds worth while will meet us some day when the sun seems to have grown weary, and the silvery lining seems to have been rubbed off the dark clouds.

As an old lady told me once when I was voicing my opinions of a school-mate, "Son, it's easy to say 'em, but it's impossible to take 'em back. When you say 'em, they live!"

Whatever approach to hell the next life may hold, it is my humble opinion that it will be having to listen to the voice, of the past, and watching through the eyes of the past. We'll require no anthracite, Pocahontas or bituminous to set our conscience aflame. Memory will do the job better than all the devils in creation could do it.

Maybe, when that day of revived memory arrives, we'll wish that we had installed a pop-valve on our thought-boilers, and had constructed a semaphore for our tongues, so that the red light of danger could have shown each time we opened the throttle of our vituperative utterances.

And maybe—and let us hope this—the opportunity of new and better works will help us forget these errors that bring pain to others.

To be on the safe side, let us—all of us—school ourselves in the art of self-restraint. The seed that isn't sown, never will grow!

Very sincerely yours,

Lloyd Kenyon Jones

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Editor.

Old Wine In New Bottles

By Florence Belle Anderson

I believe today if the Master came,
The one who was crucified,
He would say of the things done in **His** name,
"Think ye 'twas for this I died?"

"I am the **PRINCE OF PEACE**," he would
say,
"I was sent from the Father above,
You blaspheme when you hate and slay,
I taught forgiveness and Love."

"You blazen My name on your banners of
war,
While your rulers and great men of State
Are plotting and planning for land and for
store,
And that way of possession is hate."

And what would He say of the manifold
creeds?
And the empty churches today?
He would say, "I taught you of love and
deeds,
You have gone from my teachings away.

"You say you love **others** and would truth
instill,
Oh! let this hypocrisy **cease**,
You only contend for your own **self-will**,
You are modern Pharisees."

What would He say of the psychic trend?
Would He call it "A mass of flaws?"
Oh, no! He proved from beginning to end
He was **Master** of Psychic Laws!

"Greater things shall **ye** do," said He,
And sweeping over the land
In a wave that solves the mystery;
Now we see and understand.

The time has come and the veil is **torn**,
We see—we know—we hear!
We will throw away our creeds—time-worn,
The time for **new** things is near!

He gave them proof in those far-off days,
But they did not understand
That His miracles were psychic ways
Christ showed with a Master Hand.

The time is approaching the Master foretold
On the shores of the fair Gallilee,
Their eyes were beclouded—we know—we
behold,
And that **Truth** shall make us **Free**.

Psychic Age Is Dawning Says Scientific American

Organ of the Scientific World Makes This Prediction—Regarding the Developments of the Past as Indicating Greater Things to Come

THE *Scientific American* is a publication which is typical of science and of scientists — painstaking and thorough in investigating, weighing and double-checking evidence, slow and guarded in expressing opinions, and never making claims excepting with solid, rock-bottom foundations upon which to make assertions.

In the light of these facts it is interesting to read the editorial pages of the October 2, 1920, issue of this publication.

This copy represented the seventy-fifth anniversary of the founding of the *Scientific American*. The event was commemorated by bringing out an "anniversary number" which was devoted to a review of developments of the preceding seventy-five years in the various fields of science, invention and discovery—and, with the past as a criterion, to forecast or predict what could be looked for in the future seventy-five years.

At the top of the editorial page we find the following:

THE FUTURE AS SUGGESTED BY DEVELOPMENTS OF THE PAST SEVENTY-FIVE YEARS

"Inevitably, after such an extensive retrospect of the fields of practical science as we have made in this commemoration of the 75th anniversary of the founding of the *Scientific American*, the thoughts of many of us will turn to the future. An outstanding impression left by a perusal of the early volumes of the *Scientific American* is the surprisingly large number of forecasts which the passage of the years has shown to be well founded, and we may find some not altogether unprofitable diversion in using the present opportunity to turn from the accomplishments of the past to possible developments of the future."

After reviewing the past and discussing the future of Civil Engineering, transportation (by land, sea and air), the Editor goes on to make the following remarks and predictions under the title of "Pure Science":

"When the investigator in the field of pure science has unearthed new facts and new principles, it is often possible to predict with some accuracy just what use the inventor will make of these. But prediction in the field of pure science is another matter. The scientist sets forth over an uncharted sea, and the scribe, left behind on the dock, is asked what he may find at the other side of the waters. If the scribe knew, the scientist would not have to make his voyage.

"Every age sees a new science—a whole body of phenomena and of the principles that govern them—developed where previously we had not been conscious that there was a void in our knowledge. In the eighteenth century it was electricity; in the nineteenth, psychology. In the twentieth, it is the conviction of the *SCIENTIFIC AMERICAN* that it will be the field to which the rather unsatisfactory name of psychic has been attached."

"Nevertheless, sometimes the scribe knows something about the ship in which the scientist is sailing, and enough about the waters over which he is to pass to hazard a guess as to his direction. And if one thing seems clearer than anything else when we try to see in what direction the ship of science is heading, it is that the process of generalization, shown on another page to have been the dominant note in scientific progress for the past three-quarters of

a century, has by no means reached its culmination. We have but scratched the surface of the discoveries that wait to be made regarding the essential unity of matter and energy, and the direction of major achievement in the science of the next seventy-five years is here clearly outlined. If we are ever to find the way to utilize for our own purposes the vast store of energy locked up in matter, the way will lie through a better understanding of just what the correspondence is between these two entities. More specific than this we can not be, or we should be steering the ship instead of watching from the shores for its return.

"In the field of biology prediction can be more specific. We shall continue to pick up information as to how heredity works, until we shall be pretty well able to determine in advance physical and mental characteristics of animals a long way up the scale from the sand flies to which experiment is so far confined. Doubtless the goal here is the human animal; whether that goal will be attained is a matter of guesswork. If balked in the direct attack, we may at least hope to prevent the production of types running too strongly in the wrong directions physically and mentally.

"Every age sees a new science—a whole body of phenomena and of the principles that govern them—developed where previously we had not even been conscious that there was a void in our knowledge. In the eighteenth century it was electricity; in the nineteenth, psychology. In the twentieth, it is the conviction of the *Scientific American* that it will be the field to which the rather unsatisfactory name of psychic has been attached.

"We make this statement without any reference to the question of personal survival or that of communication with those alleged so to have survived. But the fact can hardly be escaped that there is a growing fund of well authenticated phenomena which are explained by no natural law yet formulated, and which seem to require that we postulate the existence of some

force operated, consciously or unconsciously, by the human brain. Nobody, for instance, can deny the phenomenon of hypnosis. No careful person is going to deny categorically the accumulating evidence that there really is some sort of communication between individuals widely separated in space, to which the general name of mind-reading or thought-transference or telepathy has been provisionally applied. We think we may, without being accused of having fallen victim to the post-war hysteria, suggest that when all cases of fraud and hypnosis have been ruled out, there is a residuum of material demonstrations of an as yet intangible force—things to which the hateful names of spirit-rapping, table-tipping, levitation, etc., must be applied until we get a more respectable term to take their collective place.

"On all these grounds we are inclined to predict that there exists a force, operated through action of the human brain, that is capable of producing sensible effects and effects upon another brain. The science of tomorrow will tell us what this force is and will give us a control over it which may turn out to be as complete as our control over the electric impulses which today we shoot through the ether in utter defiance of all the experiment and all the knowledge and all the common sense of a generation ago."

It is interesting to know that the *Scientific American* is devoting such attention to the subject of psychic phenomena. And it is quite significant that it predicts great strides in investigation and discovery along these lines. These assertions coming from such a source can not be considered lightly. As we have pointed out, the *Scientific American* is very discreet and cautious in making predictions or assertions of any kind; it is slow, safe, sure. Because of this policy the publication had to its credit a long list of inventions or discoveries which were predicted far in advance of realization. This gives added strength to any assertions made now.

Moreover, it is significant that this journal is devoting such attention to a subject which "hard-headed" scientists—engineers, chemists and others in various fields and branches—consider so foreign to their nature. It may mean that the great body of scientists—following the lead of Crooks, Lodge, Flammarion, Lombroso and other prominent leaders—are about to consider the evidence of Spiritualism with the same degree of fairness or impartiality they give to other subjects.

It is amusing to note the references to common spirit phenomena. The *Scientific American* says: "demonstrations of an as yet intangible force—things to which the hateful names of Spirit-rapping, table-tipping, levitation, etc., must be applied until we get a more respectable term to take their collective place."

My, doesn't that make you smile? "Hateful names of spirit-rapping," etc.! This also proves that the *Scientific American* is against Spiritualism and therefore cannot be charged with writing favorable matter about Spiritualism in an endeavor to advance it. Anyone referring to the names of various Spiritualistic phenomena as "hateful" cannot but be classed as an enemy of Spiritualism. We are glad of it. In this case we heartily thank our enemies. Because, by admitting a distaste for everything which smacks of Spiritualism, the editors are unconsciously making their statements all the stronger when they speak of future development along psychic lines.

We must thank the *Scientific American*, its editors and owners—and scientists in general. Though they may come investigating and demand proof, proof and still more proof—then refuse to believe their senses and deny proof when it is given—though they do all these things we must thank the scientists for a willingness to search. Though they consider the subject distasteful and refer to our common phenomena as "hateful," think how much better that is than to refuse to consider evidence at all yet to persist in yelling fake—as the orthodox church leaders do!

Orthodox preachers, teachers and leaders consider the names of spirit phenomena far worse than hateful. To mention Spiritualism to them is like flirting with a bull with a red rag. Immediately they cast all reason to the winds and figuratively go up in the air, raving rearing mad! Yet they say that Spiritualism makes us crazy! Seems to us it is the other way about. We have observed that the mere mention of Spiritualism makes some orthodox leaders wild with rage.

It is characteristic of the orthodox class to take the unreasonable stand that the evidence of Spiritualism should be ruled out as impossible and labeled "fake" without the slightest consideration. Could anything be more indicative of a lack of reason than that? Could anything be more intolerant? What judge or jury would dare to decide any case in such an arbitrary manner—refusing to consider evidence available and condemning without a fair trial—as guaranteed by the sacred constitution of the United States?

Thank God that the law guarantees us religious freedom. We shall not be persecuted by the law, at least. And thank God that the Scientists—difficult to deal with and slow to recognize truth though they are—thank God that the Scientists are trying to give Spiritualism a fair trial. And, since this article deals in predictions, we will make the assertion that the Scientists, with all their love for cold facts, will arrive at a realization of God's truth long before the orthodox false-leaders who claim to be foremost in religious thought and action.

DON'T WAIT

Why are you waiting?

You have somewhere in the back of your head the idea that some day you are going to do something that will make your friends regard you with envy and admiration.

In your imagination you can hear them saying they never supposed you had it in you.

Your breast often swells with pride as you think of yourself honored and applauded after you have done the great thing. You feel sure that you will be able to arise to the occasion when it presents itself.

But you are waiting.

You may realize that occasions seldom present themselves.

Perhaps it has occurred to you that the man who arises to an occasion must go out and find it.

Still you are waiting. Tomorrow, next week, or next year you intend to seek your occasion.

Why are you waiting?

Last year you were waiting for this year; last week you were waiting for this week; yesterday you were waiting for today.

Time's up. Cease waiting. The great thing will never be accomplished if you keep putting it off.

Shape your actions to the present. Do the great thing now—at least make a beginning.

Every day that you put it off is a day less of satisfaction and success and honor for you.

Don't wait!

The man sentenced to be hanged who said, "This will be a terrible lesson to me," was telling more truth than he realized.

The spirit-world tells us that we are, in their sight, about as wise and developed as babies are in our sight—and yet, millions of mortals presume to dictate to the unseen world.

There are folk who would crush any religious tendency that opposed their doctrines. But before starting any crushing business, think of Mr. Hohenzollern.

Explaining the Difference Between Spiritualism and Necromancy

Attorney Arthur R. Colburn of Washington, D. C., Writes an Instructive Article at Request of a Friend—And We Pass the Information Along to Other Students

By Arthur R. Colburn

Too many people persist in believing that Spiritualism is akin to "fortune telling"—and such! As Atty. Colburn states, ignorance is the greatest obstacle we must overcome. And we feel that this excellent article goes a long way toward removing some of the false impressions and mistaken ideas many folks hold regarding Spiritualism. Read it and then show it to your friends.

YOU have honored me with the request for some explanation of the difference, if any, between Spiritualism and necromancy—not that you do not understand the matter, but that you might bring some glimmer of light to a few minds in darkness of understanding.

Spiritualism may be regarded as an inquiry, of an experimental and practical nature, into the laws and forces of Nature (and Nature's God, of course) by which we humans communicate with, and receive communications from, beings of various grades of intelligence and progression, normally invisible to us, living in a world that is most strangely all about us, and yet seemingly shut off from us and unseen by us. And we learn from those beings that our world is disconnected, as it were, from theirs, under normal conditions. We learn from experience that different mortals are variously endowed with so-called "mediumistic" powers to come into relation with certain sorts of those in the invisible world who are similarly endowed. These, both mortal and spirit, are mediums of communication. But this is not confined to communication. We learn that every motion and function of the brain and physical organism, controlled from brain-centers, can be stimulated, in mediumistic persons (according to idiosyncrasy) and increased vital forces and powers can be strongly manifested, evolving phenomena and wonderments of many sorts.

We find that those in the other world comprise both good and bad; that their motives in reaching mortals comprise both good and bad; and that the results range from the most exalted to the most debased; and that the consequences are of a very enduring character, reaching far into the great beyond, after this Earth-life is over, and, in many cases, forgotten. St. John's advice is here recalled "Beloved, believe not every spirit, but try them." There is unanimity in all but the lying, deceiving communications (which cannot be regarded, when looking for truth), that those in the other world first had life in this world (or on some other planet), even in such cases where they were born dead—as to the physical body—in which cases they grow and develop in the spiritual realm as do all children entering that phase of life. We learn that that world is on a decidedly different basis from this one, though there are many points of resemblance, chiefly that it is a continuation of this one; better say, that that life is the real and great life, for which this

one is but the preliminary, made necessary for the purpose of life-production, which occurs only on the physical plane, in which plane are the forces of lowest vibration, beginning with sound, which starts with some thirty or forty to the second, as the lowest tones. The most notable force or energy of the physical plane, and characteristic thereof, is light (of physical vision—not that of dream vision), with its kindred, heat; and all

chemical and vital changes and growth must take place with the assistance of this compound force within certain degrees. Neither of these forces are known in the spiritual realm. Spirit does not know heat or cold; and the "light" they have is of the soul, and their power to see is more akin to understanding or perception of the mind, than to our nerve perception.

Spiritualism, as a scientific study, explains the development and history of the human race, as it cannot be otherwise understood. It comprehends in its study the fact and manner of receiving those great and planned revelations of truth in the past, which we call the Bible; the getting of information and guidance of lesser degree by people in all ages of the world, and in all races and countries, upon all manner of thought and activity—in literature, invention, science, philosophy, the arts, religion and help in the practical affairs of life, including aid to the sick in mind and body. It also explains a great power of evil which comes into the human race, affecting many of its members, actuating them to crime and deceit, to rebellion and mischief of all sorts including innumerable false religions; the greatest extremes of evil in human experience being accounted for in this way.

NECROMANCY, as generally understood, is the development and use of spiritual powers in co-operation with the low, unprogressive, ignorant or evil-disposed beings possessing strong powers, in order to work wonders, for the purpose of deception, injury, or the gratification of lust. We learn from Spiritualism that all acts have their inevitable consequences; that good and righteous acts produce happiness of the soul, and that evil acts and purposes entail great and long-lasting unhappiness, torture, despair, such as to make the stoutest heart quail at its contemplation, when faced with the results of a wild and evil life.

Necromancy by its rapport with spirits of the lower planes of the other world, entails the consequence that its devotees go into darkness and suffering for such periods or ages of time as will be sufficient to eliminate all idea of continuing to do evil; whereupon, by slow degrees, they may build to higher states, by and through the help which can then and then only come to them through missionary spirits working under God's inspiration to do that self-sacrificing work in the black planes.

Necromancy in its better sense of prediction by spirit aid, is a phase of little value except as giving, from time to time, brilliant demonstrations of the fact of spirit-communication and foreknowledge—which is very limited and without high authority.

IN the light of facts and history, the term "modern spiritualism," if it means anything specially, means the present-day light of understanding afforded by the analogy of telepathy to wireless telegraphy, and other modern discoveries in the natural sciences; and that one great feature unknown in the past, namely, spirit-photography. All other manifestations and phenomena are as old as the human race. The oldest books, those of China, India and Egypt deal with it. The chief subject of investigation is the constitution of the human personality and its energies and forces, as a basis of understanding all spiritual happenings; revealing that man is essentially a spiritual being, operating a physical body or organism by mental and spiritual forces, the body itself being to some extent a generator of certain energies for its own use, and to form means of rapport and control between spirit and body; this body brings man into contact with environment in the physical or mundane plane of life, and is impossible of use in the spiritual realm, because of its needing food, heat, light and air, and other conditions, and is too limiting and clogging for the spiritual life.

The word "necromancy" has a popular and a real meaning, which are at variance; the usual idea being as herein mentioned, but its real meaning and derivation is simply foretelling the future with the aid of the so-called "dead"—who are not dead, but more alive than it is possible to be when clogged by a body of flesh and bones, and much that we would not care to mention, bound down by gravitation.

IF it were not for psychic or mediumistic people, there would not be any communication to us from the beyond; we would not have had the Bible, nor other great spiritual books. It was by the ability to receive inspiration that Kung-fu-tse (Confucius) led the Chinese to high thought and life, and taught them to "recompense evil with justice, and return good for good." By which, also Lao-Tse, chief founder of Taoism, rose to the supreme height by teaching "return good for evil"; by which Socrates demonstrated spiritual guidance and taught much of permanent value relating to the spiritual life; and by which Cicero made one of the best of statements on the subject. In all human history, the two figures which stand out pre-eminently in spiritual powers and transmitted teachings, excepting, of course, the Christ, are Moses and St. Paul, the latter being the greatest figure of them all. In modern times, the greatest example of benefit accruing through one being interested and receptive to spiritual guidance, is Abraham Lincoln.

The influence of Spiritualism upon religion is most im-

portant, for no religion can be a very intelligent one without an understanding of spiritual things; its revelations in this respect show that all modern religious bodies are at fault, in greater or less degree; and the discovery of this fact by them has a softening effect upon the harsh antagonisms between them, and tends toward that Christian unity which we look for as the fulfillment of the prayer on the Cross.

St. Paul laid great stress upon the value of prophecy; he said, "Covet to prophesy, and forbid not to speak with tongues" (that is, to speak unknown or foreign languages under spirit-control). Also, "I thank God I have the gift of prophecy above you all"; also, "Covet spiritual gifts, but rather" (i. e. chiefly) "that ye prophesy." The gifts of prophecy, discerning of spirits, healing, unknown tongues, etc., he mentions as gifts of the Holy Ghost. That does not mean that they cannot be misused by free-will man—and they often do—the same as they misuse other divine gifts, such as speaking, seeing, hearing, etc. "Prophecy" does not mean to foretell; the meaning of the word is to transmit or speak forth that which is given the psychic to say, by some spirit-communicator whether by impression, clairvoyance, clairaudience or trance-control. The idea that prophecy means foretelling is a modern development of the word. St. Paul says "Prophecy is unto edification"; foretelling would not be, and he would not hold it in so high esteem.

Those who denounce Spiritualism generally, without discriminating between good and bad, do so from one or the other, or both, of two motives: (1) Ignorance; (2) Evil purpose, lest an investigator become enlightened and cease to be a slave to others' indoctrinations.

There are times and occasions, of course, when persons of bad mental condition must be advised not to deal with spiritual forces and conditions they are not in condition to control, or be safeguarded. It is dangerous in the same way that eating is dangerous, and must be carefully safeguarded.

By the weak-minded, murder is regarded as a sort of heroism, and most men go to the gallows believing that they will be canonized as martyrs. But these false ideas are only outgrowths of that sorry muddle which the world calls civilization.

Spiritualism already has done this much for some of the rigidly orthodox: They admit that hell does not signify actual fire, but awakened conscience. They are getting nearer all the while.

It is true that there are religionists in spirit who would come through in seances and advise the sitters against tampering with the unknown. Death does not shower anyone with wisdom. Life is growth—and growth only.

The gentleman who believes in sugar-coated philosophy, says that no one should doubt survival of life, because even so simple a thing as prohibition has made man rise from his beer!

The Eddy Brothers, Pioneers

Men, Women, Children and Even Babies in Arms Materialized Under Test Conditions—and Some De-materialized in Plain View of Spectators

These Facts and Illustrations are from the Book, "People From the Other World"

By Henry S. Olcott

III

This is a third installment of a series of articles based upon the remarkable mediumship of the Eddy Brothers, whose materializations and other manifestations puzzled America fifty years ago.

It is interesting to learn that manifestations that were received so long ago, were so strong—and so much like the high type physical manifestations of today.

The Eddy Brothers were born and reared in a rural section of Vermont. They lived in Chittenden, a hamlet in a valley formed by the sloping sides of the Green Mountains.

Ordinary country folk, they apparently sought no fame. Yet in their family was the gift of mediumship—a talent that had dated back many generations.

The father, much averse to the manifestations, inflicted severe punishment upon his children, but he did not refuse to accept a showman's money and send them on the road. In their travels they were stoned, abused, and even wounded by knives and bullets.

Sitting under the most exacting test conditions, they produced marvelous manifestations—and their names will ever live in history as among the greatest of mediums.

LAST month we told how the Eddy Brothers gave seances out-of-doors, producing many materialized forms amid the rocky hills or under the trees of the forests. In this installment we shall relate how even greater phenomena was produced within doors and in a seance room so arranged that nothing save genuine manifestations could possibly have taken place.

Before relating any of the things which transpired it will be best to describe the seance room and explain the sketch and diagram presented herewith. It will be understood, of course, that this matter as well as the illustrations, have been taken from Henry S. Olcott's book telling of the mediumship of the Eddy family and particularly that of William and Horatio Eddy.

After stating that the seance room was on the second floor in a new extension or "L" built to the old Eddy farmhouse the author, Mr. Olcott, goes on to say:

"There is but one door of entrance, and this at the end of the room next to the main part of the house. The room is 37 feet 6 inches long and 17 feet wide, with a ceiling 9 feet 2 inches high in the centre, and 6 feet 11 inches at the sides. At the farther or west end is the kitchen chimney, 2 feet 7 inches by 3 feet 4 inches, in the center of the gable. To the right of the chimney is a closet of the same depth—2 feet 7 inches—and a length of 7 feet, with a window in it, 2 feet 6 inches from the floor and having a 2 feet 2 inch by 2 feet 3 inch opening. The door to the closet or "cabinet" (for this is where the medium, William H. Eddy, sits) is 5 feet 9 $\frac{7}{8}$ inches high by 2 feet wide. The ceiling of the cabinet at the chimney end is 7 feet 2 inches, and 5 feet at the other end, where the roof slopes. Three sides of the closet are lath and plaster; the fourth the solid brick wall of the chimney. There are no panels to slide, no loose boards in the floor to lift. Every inch is tight and solid. Outside the cabinet a platform as long as the width of the room, and 6 feet 7 inches wide in its widest part, is elevated 23 $\frac{1}{4}$ inches above the general floor level. Along its outer edge runs a balustrade or handrail, 2 feet 6 inches high, making the height from the floor of the room to the top of the rail, 4 feet 5 $\frac{1}{4}$ inches. The outside measurements of the "L" correspond with those of the circle-room.

"For six months after the hall was built, there was no window in the cabinet, but one evening during the excessively

hot weather of last July, the medium fainted upon coming out of the stifling place, and the window was cut through.

"This window, in consequence of insinuations of its possible use for the introduction of costumes and confederates, I obtained permission to effectually seal up, which I did by tacking a fine mosquito netting over the frame outside and sealing it with wax stamped with my signet.

"This precaution made no difference in what occurred inside. I examined the netting every day until I left the place about three weeks afterward, and found it just as I left it, with the exception that one night a violent gale and rain-storm made a slight rent, which I immediately repaired. Before this covering was put on, the window was watched from the outside, during a seance, and no confederacy was discovered."

This description of the Eddy seance room together with an examination of the illustration and diagram will make it apparent to anyone that fraud would be an impossibility and that any attempt at deception on the part of the medium or accomplices, should he have had any, would have been readily detected. The walls of that end of the seance room where the manifestations took place were all outside walls, thick and solid. Plastering above, below and all around made secret doors impossible. The floors were solid and minus suspicious cracks which might indicate trap doors and, anyway, there was little or no space between the floor of the seance room and the ceiling of the rooms underneath which were plastered. There was only one window at the end of the seance room and that one Mr. Olcott kept sealed up during the period of his observations and investigations.

There was absolutely no chance for any mortal to gain entrance to the cabinet excepting by the door in front by which the medium entered and that was in full view of the sitters. Those attending the seances sat upon rude benches ranged across the front of the room as shown by the diagram and Mr. Olcott was given a chair which he was permitted to place up front quite near to the cabinet.

Before the seances began committees examined the cabinet and its surroundings, inside and out, to make sure nobody or any suspicious circumstances were connected with it. They found nothing in or about it that would excite question. William Eddy, who gave the materializing seances, was likewise scrutinized. He entered the cabinet divested of all

clothing of a suspicious nature and with the light burning so that the medium, the cabinet and the entire end of the room was in plain view of all present.

Now, with about twenty-five people assembled for a seance as related above and with William Eddy in the cabinet let us see what happened. In the words of Mr. Olcott:

"WE had not sat many minutes in our first 'circle' before a voice—the piping treble of an old woman—addressed to us some remarks from behind the curtain that hung over the open door of the cabinet, to the effect that this was a bad night for manifestations, and none but the strongest spirits could show the themselves."

"The curtain presently stirred, and the Indian woman named Honto, stepped on the platform. She appears young, dark complexioned, of marked Indian features, lithe and springy in movement, full of fun, natural in manner and full of inquisitiveness. She measures 5 feet 3 inches in height, against a painted scale I had placed beside the cabinet door. To William Eddy she bears not the slightest resemblance in any particular, all assertions of any superficial observer to the contrary, notwithstanding. I have seen her about thirty times, and have necessarily enjoyed ample opportunities to compare her with William in every particular."

It is not strange that the first spirit manifesting was an Indian. At the beginning of the seance Mrs. Eaton—one of the spirit cabinet controls—announced that, because of bad weather conditions, only the strongest spirits could manifest. Those who are experienced in trumpet and materializing seances of the present time know that the Indian spirits are unusually strong and can make the most of the "forces" available. Honto was a regular visitor in the Eddy seances so it might be well, before proceeding further, to tell of some of the miracles she was responsible for. In writing about Honto, Mr. Olcott said:

"She changes her dress frequently, sometimes appearing in a dark skirt with light overdress, shaped like the garment called a polonaise; sometimes with these shades reversed; sometimes with light clothing throughout and a sash around her waist, or bands crossed over her bosom; sometimes with a cap, and at others bareheaded; sometimes with her black hair a yard or more in length, flowing over her shoulders, and again with it braided in a single rope down her back. A remarkable fact is, that at times her hair is very long, and at others not longer than the artist has represented it in the picture. I have seen her with what seemed to be buckskin leggings, and a short dress reaching a little below

the knee; and, again, with high moccasins trimmed about the top with what looked like fur. Others tell me that they have seen her in a dress upon which were two rows of phosphorescent buttons gleaming in the obscure light like great diamonds, that ran from each shoulder in curved lines to the bottom of her skirt, but I have not seen the costume myself.

"The sketch represents one of the phenomena attending the appearance of this spirit-girl and is what I witnessed on the evening in question. Honto steps either to the wall or to one of the two persons—Mrs. R. Cleveland and Mr. E. V. Pritchard, of Albany, N. Y.—who usually occupy chairs on the platform, and suddenly produces a knitted shawl or a long piece of gauzy fabric apparently from the air itself, and exhibits it to the audience.

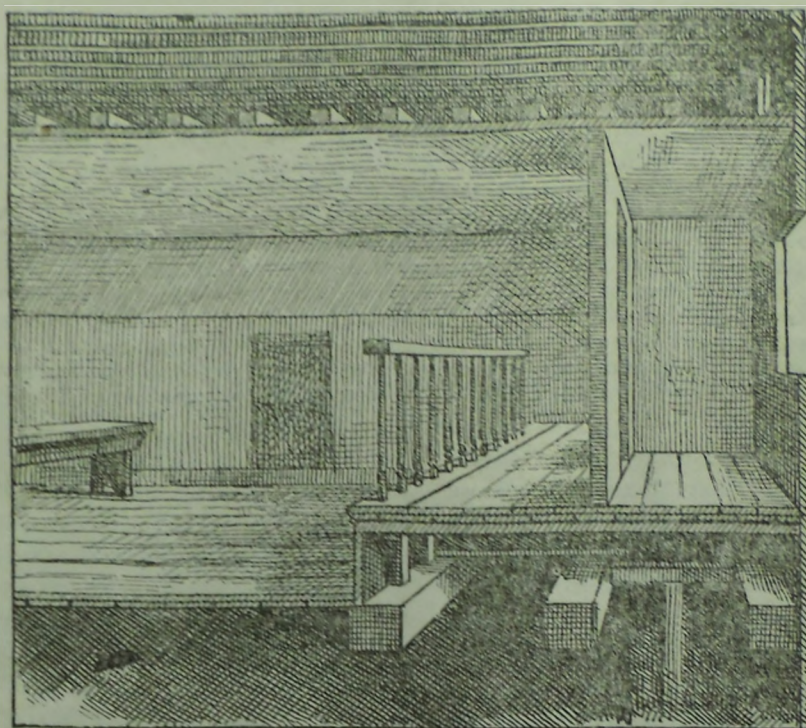
"She threw the slender fabric over the railing (omitted in the sketch) and so gave us an opportunity to see that its strands were perfectly opaque. Then throwing it over her head as a Spanish woman wears her mantilla, she produced another, woolen, black and apparently striped; and then passed both behind the curtain.

"Somebody in the audience then asked if she would allow Mrs. Cleveland to feel the beating of her heart; whereupon she opened her dress and Mrs. Cleveland laid her hand upon the bare flesh. It felt cold and moist, not like that of a living person. The breast was a woman's, and the heart beat feebly but rhythmically. The same pulsation was felt at the wrist. Honto's hand was hard and of medium size, her fingers broad but not stumpy, its color dark—in a word, the hand of an Indian."

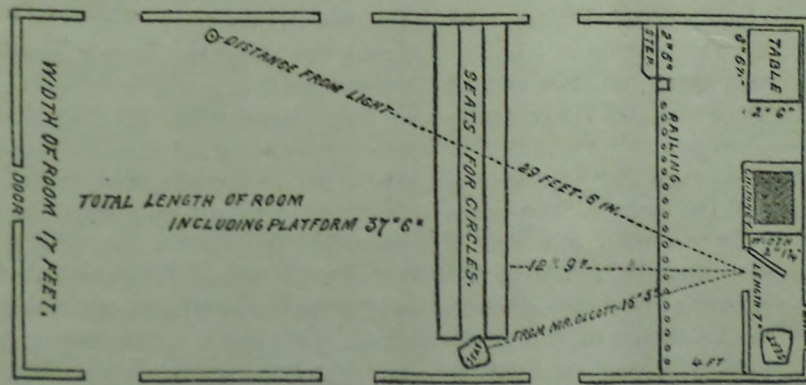
The fact that Honto's materialized flesh felt cold to the touch does not seem to agree with the experiences of

those who attend materializations of the present day. In this respect the materialized forms appear to be more life-like, more human, more natural. The bodies feel "live," the flesh is warm and pleasant to the touch. There is nothing of the death pallor, no coldness, no "clammy" feeling. Husbands have been seen to materialize and embrace their widows, wives have materialized and have exchanged kisses with husbands left behind. It all seems perfectly natural, just as much so as at any time. The one responsible for the compilation of this article holds the fond recollection of a kiss given him by the materialized lips of his sister, who had been in the spirit realms many years. Her lips were full and strong and as warm as those of any earth-child.

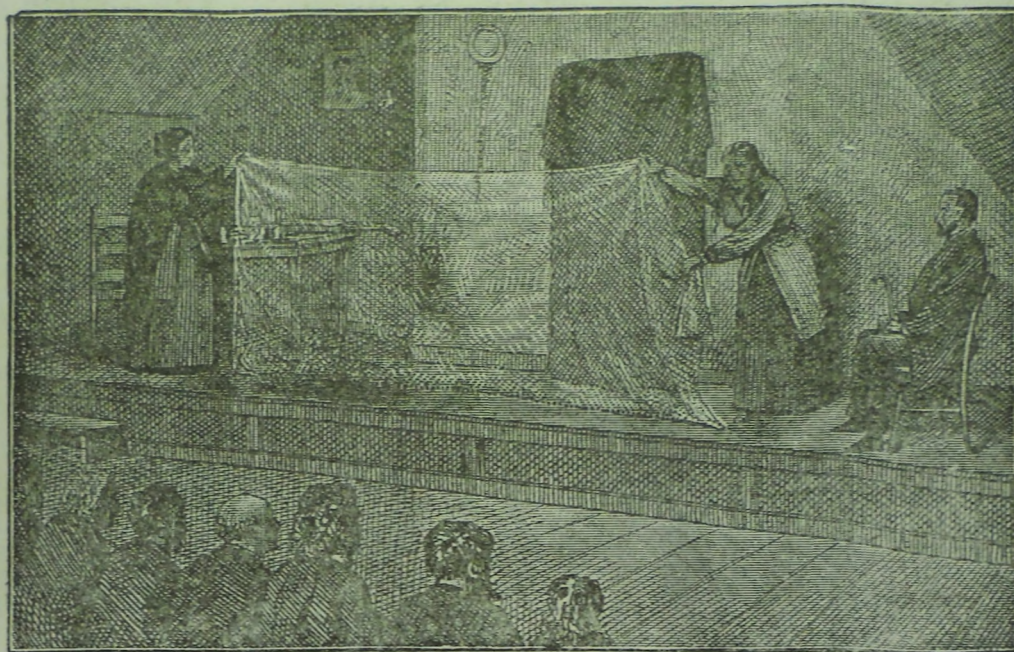
Let us proceed with Mr. Olcott's story of the first Eddy materializing seance he was privileged to attend. He says:



SECTIONAL VIEW OF CABINET.



GROUND PLAN OF THE CIRCLE ROOM.



HONTO MAKING SHAWLS AND BLANKETS.

Author's Note:—Mr. Olcott put a footnote in his book explaining that, "The platform railing has been omitted in this and other full-page pictures, because of the inartistic effect of so many straight lines, and the additional fact that they interfere with the view of the groups. This railing is a nuisance, at any rate, and should be removed. Its only conceivable use, that I can see, is to deter rude spectators from rushing forward to grasp the phantoms."

"The next materialized spirit to make its appearance after Honto, was that of a dark-faced squaw, who calls herself 'Bright Star.' She is shapely, tall, well-proportioned, and of a dignified carriage. She dresses in dark clothing, trimmed with bands of white that look to us like broad tape in the dim light, but that Mr. Pritchard says are beads. On her head she wears a sort of frontlet, in the center of which is a jewel or luminous spot, that gives out a phosphorescent gleam, shining in the obscurity like the diamond in a rajah's turban. I have seen this spirit six times to the present writing, and she always appears dressed alike.

"Next came 'Daybreak,' another squaw, dressed in dark costume, who danced to the playing of the violin, and then suddenly passed into the cabinet. As I shall have frequent occasion to refer to the dancing of spirits, especially Honto, who invariably indulges in this amusement, I may as well say that William Eddy's movements in the dance are as different from those of any of the former as possible. Several times we had dancing in the hall for an hour or so before the organization of the circle, and I noticed that William's motions are devoid of suppleness and agility. Though he thoroughly enjoys himself and shows no reserve, he holds his arms somewhat akimbo, his head back and to one side, and his stomach projected; while Honto's body sways like that of a Zingala or an Oriental almeah—lithe and graceful. William was evidently cut out for a great medium, but not for a dancer.

"'Daybreak' gone, then came 'Santum,' whose appearance as regards stature and bulk is calculated to excite surprise. He measures 6 feet 3 inches, full half foot more than the

medium. His dress appears to be a hunting-shirt of dressed buckskin, striped perpendicularly and fringed at the seams, leggings of the same and fringed the same, a feather in his head and sometimes he wears a powder-horn slung by a belt across his shoulder. This horn is a real one, presented to the spirit some time ago by a visitor, who also gave Honto an embroidered cap that she sometimes wears.

"After Santum came two Indian men, and then several whites made their bows to the audience. The first of these was William H. Reynolds, late of the shoe manufacturing firm of Reynolds Brothers, Utica, N. Y. During the war he was Colonel of the 14th N. Y. Artillery, attached to the 9th Army Corps, and died May 6, 1874, of fever, contracted in the service. He was dressed in black and wore a full beard. As well as I could distinguish, he was a square-shouldered, gentlemanly appearing man. His shirt was white, and I could see the collar distinctly. William Eddy wore, as he always does, a brown checked gingham shirt, without collar or cuffs.

"This spirit was followed by his brother, John E. Reynolds, who died in New York State, November 15, 1860. He wore a dark suit, and no beard on his face except a moustache. He graduated at Harvard University, but I am not informed as to the year. His shoulders sloped quite differently from William's, and he was quite another looking person.

"Then Mr. George A. Reynolds, the surviving brother, recognized his nephew, Stephen R. Hopkins, a lad of fifteen, with light, curly hair. Mr. Reynolds asked 'Mrs. Eaton,' the spirit directress, if she would answer a mental question,



THE REUNITED FAMILY.

and her voice immediately replied: 'Don't give yourself any anxiety about that; you are a medium fast enough already;' which, the interrogator informed me, was what he desired to know.

"We were next favored with the appearance in the closet-door, of the tall figure of the late William Brown, of York, Pa. His is the father of Edward Brown, who married Delia Eddy a few months ago, and he makes his salutation to the audience nearly every evening. His is six feet one inch in stature, has white hair, no beard, and dresses in a black suit of the Quaker cut.

"The phenomena of the evening concluded with the incident which furnished the subject of the accompanying sketch of 'The Re-united Family.' A German music teacher of Hartford, named Max Lenzberg, and a very worthy gentleman to whom I am indebted for numerous acts of courtesy for which I desire to make acknowledgment, was at Chittenden with his wife and daughter. At Mr. Eddy's request he played on the flute during the seance, and so occupied a chair in advance of the front row of spectators and within a few feet of the cabinet. After Mr. Brown's disappearance, the curtain was again drawn aside, and we saw standing at the threshold, two children. One was a baby of about one year, and the other a child of twelve or thirteen. Behind them very indistinctly, could be observed the form of an old woman, who held up the curtain with her left hand and supported the baby with her right. Mrs. Lenzberg, with a mother's instinct, recognized her departed little ones, and with tender pathos, eagerly asked in German if they were not hers. Immediately there came several loud responsive raps, and the little Lena, as if drawn from her mother's side by an irresistible power, crept forward and peered at the forms that stood just at the edge of the black shadows of the cabinet. There was a moment's silence as she strained her eyes in the gaze, and then she said joyfully: 'Ja! Ihr seid meine kleine schwestern! Nicht Wahr?' There

came again responsive raps, and the spirit-forms danced and waved their arms as if in glee at the reunion.

"Some skeptics who have been here, in their eagerness to attribute the Eddy phenomena to any other than spiritual origin, have maintained that the baby forms exhibited are made either of pillows or white wrappings around William's legs. A sufficient answer to such assertions may be found in the fact that I have more than once seen babes in arms, nestle in the necks of their bearers and clasp their arms about their necks, and heard those standing, like the little Lenzberg children, speak. A very dear little girl whom I have twice seen during my visit, kissed her hand to me. This spirit at her second appearance was dressed in a short white frock, low-necked and short-sleeved, with a sash around her waist and ribbons at the shoulders."

In answer to skeptics, Mr. Olcott further pointed out that the materialized forms were seen to walk, talk and breathe same as any mortal. The lip movement was easily seen as materialized spirits talked, their chest heaved as in ordinary breathing and "even the pumping sound of re-filling the lungs with air after the articulation of sentences was readily noticeable."

Such evidence as the foregoing is enough to convince any intelligent person who approaches the question with an open mind. The trouble is that those who run from medium to medium and from seance to seance blatantly announcing that they are "investigators" have not sufficient intelligence to recognize proof when they do see, hear or feel it. Nor have they sense enough to keep quiet. They insist that they must be shown and go about forever seeking "tests" as if God must without question obey their commands to prove immortality to them not once but a million times.

These people, whom we shall designate as "chronic skeptics," so as to differentiate them from the intelligent, honest investigator, could not explain away the proof presented by Mr. Olcott any more than they can explain away the proof as it continues to come through in ever-increasing

force today. However, we have not told all the proof Mr. Oleott had available. Even during the period of his observations, now forty-five years ago, he had the phenomena of de-materialization.

We here show the artist's conception of a de-materialization. It was taken, like our other illustrations, from Mr. Oleott's book and we feel that no excuse need be made for the degree of art work it represents because all readers understand that book illustrations half a century ago were not what we expect today.

Mr. Oleott relates how he saw the Indian maiden, Honto, de-materialize before his eyes. Losing command of the forces she began to dissolve, not as vapor or steam would dissipate into the air but her lower limbs ceased to support her and she sank slowly to the floor "up to her waist, the upper portion of her body retaining its full solidity."

"I have communications from various persons attesting to the fact of their seeing materialized spirit-forms dissolve in view of the circle, at the Eddys'. Among the most convincing is the following, from a worthy gentleman residing at Hartford:

Hartford, Conn.,
Dec. 8, 1874.

Dear Sir: In reply to your inquiry as to my seeing a spirit-form dissolve outside the door of William Eddy's cabinet, I take pleasure in communicating the following facts:

In June last I visited Chittenden, in company with my wife, wife's sister, Mrs. Waite, of this city, and a friend from Waterbury. On one evening during our stay, my wife's mother, a former resident of Hartford, who deceased March, 1859, at the age of 78 years, appeared to us in white clothing, looking so natural that we recognized her instantly. She stood outside the cabinet curtain, leaned her body forward, and stretched out her arms to her daughter, as though she were longing to embrace her. Mrs. Prior asked the spirit if she could speak to us, and she seemed to make a desperate effort to comply. But suddenly, as if she had exhausted all her power of materialization in the attempt, her arms dropped, and her form melted down to the floor and disappeared from our view. The figure did not dissolve into a mist and disperse laterally, but sank down and disappeared, as if every particle comprising her frame had suddenly lost its cohesion with every other, and the whole fell into a heap together.

Yours truly,

FRANKLIN BOLLES.

"One evening, in July last, at a circle at the same place, Honto's form disappeared from sight in an equally sudden

and unaccountable manner. The circumstances is narrated, in a letter to me, by Mrs. Doctor T. G. Horton, of Utica, N. Y., as follows:

"On the evening in question, Honto came out as usual, materialized shawls, to the number, perhaps, of half a dozen, then retired into the cabinet, reappeared, came to the railing, stood there a moment, and, to our amazement, began to settle down to the floor and dissolve, until all form of a human being disappeared, and there seemed nothing but a mass of drapery lying close to the railing. This also melted slowly away, and every vestige of her was gone. In about a minute or two she reappeared from the cabinet smiling, and seeming as if nothing had happened. She stood again by the railing and again dissolved as before. William Eddy was not able to give a sitting the next day.

"I may as well add to Mrs. Horton's narrative the fact that when I saw Honto dissolve up to her waist, she was close to the curtain, and pushing it aside with her right arm, passed into the cabinet. Mrs. Cleveland had been dancing with her a moment before, and saw her after she had gone behind the shawl. She says that the spirit-squaw was not more than a foot and a half high when she lost sight of her. It was not two minutes before she frisked out again as lively as ever.

"These several instances, happening in the view of a number of respectable persons, at various times, offer strong and mutually corroborative proof of the fact, that the dissolution of materialized spirit-forms has occurred in the mediumship of William Eddy."

So, Mr. Oleott has presented proof that those of the Spirit Realms can, when they have the peculiar something supplied by a medium and the understanding, co-operation and support of the sitters, can and do resume physical, flesh and blood bodies. That these material bodies are seemingly built up from nothing inasmuch as the conditions under which the medium worked precluded all possibility of fraud or deception. William Eddy alone entered a bare cabinet and almost immediately therefrom issued strange voices not his own and figures emerged which were readily recognized as friends and relatives of sitters, these same figures being those of mortals who had lived and died. Some were men, some were women and some were little children. And then, these same materialized forms, after greeting loved ones, talking, laughing, singing, dancing, DE-MATERIALIZED right before the sight of all present, that is, after taking on a physical form of flesh and blood with lung and heart action they discarded after a time this physical form and returned to their spirit



LIGHT-HEART, DISSOLVING.

bodies. The materialized forms dissipated into the air, seemed to sink through the floor.

This, we find, is in accordance with our modern miracles. Oftentimes in our materializing seances of today spirits are seen to de-materialize. It may be because those manifesting are so anxious to remain in the physical form with their loved ones of earth just as long as possible and hang on as long as they can and de-materialize before returning to the recesses of the cabinet before this takes place. At other times the manifesting spirits seem to lose control of the forces and sudden de-materializations occur. Moreover, as Mr. Olcott writes:—

"The spirits, themselves, say they have to learn the art of self-materialization as one would any other art. At first they could only make tangible hands." This is very true and should ever be kept in mind by Spiritualists and investigators. It applies to most all manner of communications and manifestations. Spirits manifesting for the first time often say it seems so strange to them that they hardly knew how to act. It was something new. They didn't know that once they "died" they could return and communicate with relatives left behind. But once they did learn that it is possible they tried to manifest at the first opportunity. However, there are people who have sat in seances several times before getting any results. Oftentimes when such folks ask their loved ones why they didn't manifest sooner, when they finally do come, the spirits invariably say that they tried at the earliest opportunity but could not use the forces and had to try until they did learn how.

However, as a usual thing, when de-materialization takes place outside the cabinet it means that the spirit manifesting "hangs on" as long as possible, using every bit of the force until it dissipates into the air and the spirit is left standing in the spirit body, just as tangible and real to the spirit but invisible to mortals. In such cases of de-materialization the physical form seems to disintegrate and sink to the floor, sort of flowing out slowly over the carpet and becoming invisible. The head and shoulders remain intact until they sink almost to the level of the floor. That is what gives one the impression that the figure actually sinks through the floor.

De-materialization simply means that the manifesting spirit has used up all of the charge of force. Oftentimes, as Mr. Olcott explains about Honto, the spirit will immediately return to the recesses of the cabinet and secure a new supply of the forces, emerging from the cabinet in physical form again in the twinkling of the eye.

An even greater miracle is to see spirits materialize outside the cabinet within sight of all present. Some mediums are so strong that this phenomena is possible. The writer has seen such manifestations several times. It occurred in different ways, likely dependent upon the whim of the spirit materializing. Some popped up quick as a flash in full form seemingly coming from nowhere. In an open space beside one, where there was apparently nothing but air one moment, would be occupied the next moment by a fully materialized spirit. Others choose to materialize slowly. They sort of build up in the air proceeding from a vapory mass to a full figure, correct in every detail. After walking about among those present, talking with, embracing and kissing loved ones of earth, these same spirits would de-materialize as they materialized, right by the side of those they came to see.

How can the chronic skeptics explain away these things? When a materializing medium, whether it be William Eddy or one of the good mediums of our present day, goes into a bare cabinet stripped of all clothing and everything of a suspicious nature, into a cabinet which has but one opening, a front door which is in full view of everybody so that they

see nobody nor anything excepting the medium enters and then: when strange voices are heard almost immediately and figures, easily recognized, emerge and perform the miracles as here related, how could it be "faked"?

However, though the countless miracles worked through the mediumship of William Eddy would fill many more pages we must cease so that we may tell of the wonders performed by the brother, Horatio. Our next chapter will deal with the phenomena performed in the light through the mediumship of Horatio Eddy.

(To be continued)

Spiritualism's Consistencies

When there is a convention of electrical engineers, it would be presumptuous for the boy who turns on the street lamps at night to enter that convention hall and make his demands on those seasoned engineers.

It makes no difference whether the experienced Spiritualist comes from the Argentine, or Spain, or England, or Australia, or China, or Japan, or Africa, or New York, or Phoenix, or Duluth, or Jacksonville, each one of these Spiritualists will state as his convictions the same conclusions relative to the law of communication.

Most of them started as doubters, even rank skeptics; but they exercised their minds, they studied, they learned the facts. They are a unit in saying that the test establishes the wrong vibration, that it hinders and hampers communication, and that love and confidence will bring more evidence than there could come through a demand.

The person newly entered in the ranks of investigators, and students, should make an effort to learn what these experienced Spiritualists have to say. They will come to the conclusion, as they study, that they need enter no seance-room with suspicion; that if they will bring the right conditions, they will get the evidence.

There will be no question in their minds as to whether they were communicating with loved ones in spirit. They will realize that the first time and the second time may not establish these right conditions, irrespective of the number of seances they have attended in the past.

A test-seeker will end in disappointment. He will terminate without belief. His own attitude of falsehood will react upon him. He makes employment of things that were not of his invention or discovery. He depends upon the ability of others every day of his life and every minute of the day. Why should he refuse to consider the evidence of others relative to Spiritualism and its manifestations?

Why should the test-seeker start out with the assumption that all Spiritualists are fools or neurotics? If he believes that they are, then his first duty to himself is to consider the Spiritualists. If they are an idiotic lot, his investigations should cease there. He need go into no seance-room.

If he finds that Spiritualists "average up" like followers of other faiths, then he should grant them ordinary mental standing, and try to find out some of their experiences and conclusions.

Precisely as there are neurotics and fools in other creeds, their proportion is found in Spiritualism. There are many loud-mouthed, exhorting zealots who do Spiritualism more harm than good.

These persons do not represent Spiritualism. They misrepresent it. There are many enthusiasts who claim too much. Is not the same thing to be found in all churches?

The test-seeker has the rudiments to master first. There are many experienced Spiritualists who can teach the test-seeker a great deal.

The man or woman who says, "Now, let me alone; I'll get things my way or not at all," by that fiat gets nothing.

“That Set Me To Thinking There Might Be A Hereafter, After All”

The Story of a Man Who Says He Was an Agnostic but Who Now Thanks Spiritualism for Proof of Life Beyond the Grave



The sitter, Mr. T. C. Gunther.
The Manifesting Spirits: Top row—Dr. Henry Slade (Guide), Judge Edmunds (Guide), Mabel Daniel (Niece). Middle row—Kitty Kinsley (Guide), Samantha Norton (Aunt), Starlight (Indian Guide). Bottom row—Julia Gunther (Sister), and Dr. George Marsh (Guide).

WE OFTEN times wonder why it is that Orthodox ministers fight Spiritualism so when Spiritualism is only proving the truth of orthodox claims to a life beyond the grave. The orthodox churches ask people to believe, to accept their teachings on faith. But faith—it seems—is not sufficient. The people are demanding more. Why censure Spiritualism, then, when it comes forward with positive proof of life after our so-called death? How absurd, how silly it is to condemn this new-old religion which proves orthodox beliefs and emphasizes the importance of following the teachings of that good old book revered by all creeds—the Bible.

Here is a story, which, perhaps, is characteristic of the experience of thousands. Being calm, cool, unemotional and of an eminently rational and practical turn of mind they inquire into orthodox beliefs and—refusing to accept them in a fervor of faith—seek in vain for something more satisfactory. Not finding it in the common creeds such people are very apt to become agnostic and disclaim all faith in a hereafter. Other thousands profess a belief in God and a future life but consider it a very vague, mysterious belief with Heaven far, far away.

To all such Spiritualism comes as the bright and glorious dawn of a new day after a deep, dark night of all-pervading gloom. However, as we have said, the experience of this man, Mr. T. C. Gunther, of Knoxville, Tenn., is typical. So let us pass on to his story as he tells it in his own words:

“I will give you as brief a history of my conversion

to Spiritualism as I can:

“On the 18th day of Oct., 1919, while working for the Wabash Railroad at Moberly, Mo., the motor car, on which I was riding was derailed—breaking my leg and rupturing the ligaments of my right knee, from which accident I spent five months in the Wabash Hospital. I was impressed to go to Hot Springs, Arkansas, and I arrived there on the 3rd day of March, 1920. The next Sunday I stopped in at the Royal Theatre, where the Pastor of the Spiritualist Church, Mrs. Mae Elmo, delivered the best lecture I ever heard. At the close, I got a message through her. The next evening I attended a seance at Mrs. Elmo’s and I saw a materialized hand and face, spirit writing, playing instrumental music, and trumpets floated over top of

cabinet in the light. That set me to thinking there might be a hereafter, after all. I was at that time an agnostic of the rankest sort, having been driven into it by the orthodox churches, for they could not satisfy my longing to know if there was another life, for they had no proof to offer; at least I could not accept their creeds.

“I attended every seance held while at Hot Springs, and got a number of written messages from friends who had passed out, and a list of my guides: Judge Edmonds, Dr. Henry Slade, Dr. Geo. Marsh, Big Thunder, White Wing, Starlight and Water Lily. I carried this list with me to Washington, D. C., where I visited headquarters of the National Spiritual Alliance and there had some pictures made by Dr. W. M. Keeler, and got my wife’s photo, father and grandfather, that have been recognized by my people.

"Then I arrived at Anderson, Indiana, where I completed my investigation." Going into a seance at Mrs. Anna Benninghofen's, Judge Edmunds announced his name, Dr. Henry Slade, Dr. George Marsh, and all my guides, proving the list of names to be correct in every particular, and that completed the job of convincing me of the truth of Spirit return. On one of the pictures I sent you is my sister who passed out in infancy, but she has grown up in Spirit and talked and sang songs for me I never heard on earth. Over my head is my aunt Samantha Norton, recognized by her brother and my mother; she never had a picture while in earth life, so that proves Mr. Normann is not a fraud, for he had no way of securing her photo only in Spirit photography.

"Dr. Poague, appears on one of the photos with my Indian Guides and two sons. He informed me he passed out in Cincinnati, Ohio. He said he invented a car coupler that made him quite wealthy, and as he was a Spiritualist, should have used part of his money to help the Cause of Spiritualism, but failed to do so, and was hovering near the earth plane and got on my picture to be recognized, and he would try to give me something to benefit humanity.

"In talking to one of my sons, I asked if he knew where his body was buried. He said yes, out West at Shawnee, Okla. He passed out at the age of six months but he gave me the correct location of his body, and proves to my satisfaction that the spirits of our friends still live and they are conscious. Both of my boys said they came to me often, that they were going to school, and I would be proud of them when I came over.

"A little girl came to me saying that she was my sister's baby but that she passed out before my sister named her. She said that in Spirit she had been given the name of Mabel. She asked me to tell my sister, her mother, that—"We grow up in Spirit and become men and women same as on earth. But she will know me when she comes over." I wrote to my sister, telling her of this and asking if she did have a baby which died before it was named. She informed me that it was so.

"Big Thunder informed me that my guides saved my life in the motor wreck by causing me to change my position, as I was accustomed to riding with my right side to the rail. I was riding facing the rail when it was derailed, something I had not done before, and kept my head from striking where my leg did.

"I have a time here with skeptics who don't believe me. If I could only get some good medium to come and help me I would feel glad. I will give \$10.00 to any medium as my part toward his expenses, who will come and help me."

So here is the story of a hard-headed business man (Mr. Gunther is in the grocery business) who refused to accept religion on faith, insisting that he must have facts and

proof upon which to base his belief. Spiritualism supplied those facts with proof and now Mr. Gunther's religion is not faith or belief at all—it is something far greater and farther advanced—it is knowledge.

Is not this far better than blind faith? The most ignorant savage of the trackless African wilds might set up a crude idol and have faith in its ability to do all things. Such is the faith of ignorance. Educate that savage and as he becomes enlightened he would refuse to accept his old beliefs on faith.

Anybody can accept beliefs on faith—it requires no thinking, no reasoning, no brains! Yet thousands of people today permit others to do their thinking for them and blindly accept the word of others without asking the reasons why. Such people are at the mercy of others and are throwing themselves open to the possibility of accepting false doctrines—whether it be political, social or religious propaganda—advanced for selfish or dishonest purposes.

People accept Orthodox religions on faith but they demand proof of Spiritualism—and Spiritualism is ready to give that proof.

We congratulate those thousands who, like Mr. Gunther, have demanded and received proof while to the other thousands yet in doubt, we offer encouragement and assistance in seeking and finding the evidence they require.

Referring to Mr. Gunther's spirit photos we must say that they are very excellent, some of the best we have seen produced by the psychic photographer, Normann. The faces are very plain and Mr. Gunther is anxious to know if any of our readers will recognize Dr. Poague who came to Mr. Gunther in seances to say he lived in Cincinnati and that he was the inventor of a car coupler which made him quite wealthy. Dr. Poague regrets that he did not contribute some of that

wealth to the cause of Spiritualism, but he did not, although he was a Spiritualist before he passed out. Now, it is too late for Dr. Poague to devote any of the wealth he amassed to the cause so he says he will try to give Mr. Gunther "something to benefit mankind." This may mean that, being an inventor, Dr. Poague may—as soon as Mr. Gunther is sufficiently developed—pass down to him some invention of a nature to help humanity.

Another interesting fact is that the likeness of an aunt appears, yet she never was photographed while in the earth life. Her spirit photo, however, was readily recognized by all her relatives. Mr. Gunther says, "Mr. Normann could not have pasted up her photo, as some say they believe he does, for there never was one made of her in this life, so this is convincing testimony that spirit photography is not a fraud."

Some chronic skeptics, when all their foolish arguments are proven empty, resort to that old retort, "Yes, but what good is it?" Forced to admit that they can no longer deny the truth they ask what good is Spiritualism. Well, we



Top row—Big Thunder (Indian Guide), Dr. Poague (Inventor). Middle row—Robert Gunther (Son), Charles E. Gunther (Son), Opal Lundy (Relative). Bottom row—White Wing (Indian Guide), and Judge Edmunds (Guide).

could retort, "What good is any religion?" But we don't—because we have a wealth of good which we can show to the credit of Spiritualism. The entire story of Mr. Gunther is evidence of the good which Spiritualism has done for this one individual. And here is a specific instance—Dr. Marsh, pictured partly under the lapel of Mr. Gunther's coat, gave him medical advice which has relieved him of bad stomach trouble.

Many of those seen on the photos have materialized through different mediums and Mr. Gunther says the photos are very true likenesses. Mr. Gunther was an agnostic for forty-three years, but has had a lot of experience during the past year as a result of which he says, "It would be a big job to convince me that Spiritualism is not true"—and that his ambition is, "to do all the good I can, to make up for the loss of forty-three years of my life that is a blank."

So that is what Spiritualism does to a man! Makes him want to do all the good he can. Does it sound as if, as some people who do not know say, it is evil? If it is evil, why does it make a man want to be good?

However, Mr. Gunther has a cross to bear. He says further, "I am so enthusiastic, I want everyone to know the truth. I am called a liar and a nut, but that does not matter. I know I am right, and if the Spirit World is for me, I don't care who is against me."

All hail to Mr. Gunther! We congratulate him, he has the courage of his convictions. We wish there were more Spiritualists like him.

Amateur Spirit Photography

SKEPTIC RECEIVES PROOF IN HIS OWN HOME ALONE

We here publish verbatim a very interesting letter from Mr. Ernest W. Williams of Denver. With the letter came an unusual camera print which clearly shows a spirit form over a light, as described by the letter. We regret, however, that the picture is not strong enough to bear reproduction in halftone plate.

The experiences related by Mr. Williams prove that he, as well as his little daughter, are very psychic and are developing that form of mediumship called clairvoyance. But—read the letter, bearing in mind that these things occurred in daylight and—don't overlook the postscript!

Denver, Colo., November 23, 1920.

Editor "Communication,"

Dear Sir:—It is with much pleasure that I enclose herewith just a mite of evidence substantiating the truth of spirit photography. Have been interested in this subject but a few months but entered into the study of same, not to criticize or find fault but to find the good and know the truth and have simply been dumbfounded at the results obtained.

It is very probable that the evidence I am submitting amounts to very little compared with other photographs, however, it is very satisfactory to me when I know how absolutely true in every respect this picture is and feel that it is but reward given for honest and whole-hearted desire to know the truth. I read last issue of your good magazine containing the wonderful spirit pictures and by so studying those pictures, was impressed to try to secure some of this wonderful evidence for myself. On Sunday eve-

ning, November 14th, at or near five o'clock P. M., I exposed the first two films of a Premo Film Pack in a little 2¼x3¼ Premoette Camera, one set on time exposure and the other on bulb. On Thursday, the 18th day of November, I developed these two films not trusting them to be handled by any other human being but myself and though I apparently had nothing in a spiritual way on the time exposure, the print enclosed is the result of the bulb exposure.

Some time prior to taking this picture I had been under the impression that I could see filmy transparent objects pass between my vision and the electric lights in my home. I was impressed to try to improve my vision by use of a telescope and I found by leaving the telescope closed and looking towards the light I could see some wonderful oriental forms apparently, occasionally pass my range of vision, sometimes so very, very plain and other times not distinguishable as anything definite. There is one thing in particular I have noticed to hold good at all times and that is when the form appears in perfect shape and form the eyes are always lifted upward and that was the first thing that came into my mind on perceiving I had secured a picture, was the attitude taken, it being precisely as I had seen through my telescope. I do not see these things in the dark but in day and artificial light.

Beautiful and wonderful colors or lights float about the house, the prevailing color being purple but most every color being represented. These colored lights are sometimes seen by other members of my family, especially my little six-year-old daughter. It is not my idea that any of this information is new to you but to try to convey to you the absolute honesty and truthfulness of this thing.

I will further state there was no other person in the house during the time of exposing the film and development but my wife and three babies. Another reason that I am trying to give you the fullest information is to try to atone for the bitter feelings I have entertained against the very name of anything pertaining to Spiritualism, however, the main object is to try to convey to you the earnestness and whole-heartedness that has been put into the effort to learn the truth.

If you consider this picture of sufficient importance I will gladly print one on sensitized paper large enough to bear sworn testimony before Notary Public of the absolute genuineness of this picture.

Trusting that this little bit of information will be of some benefit to you and the Cause and that any further similar information which is given me by the Unseen will be given to the world; also hoping that I may have any information you may see fit to give on the subject in mind, I am,

Very sincerely yours,

ERNEST W. WILLIAMS.

238 Bannock Street.

P. S. Will say that I am of sound mind and memory and holding responsible position by one of the very large corporations of this country and am not looked upon as a lunatic or crook as yet.

E. W. W.

"Be afraid! Be afraid!" has been the preamble of most creeds—and on the basis of fear, the world has proceeded to doubt itself and God. That's the world's chief complaint today.

Learn a little every day—and each day unlearn some of the things that were not learned properly.

David Belasco Discusses Psychic and Part It Has Played in His Life Work

Theatrical Manager Writes of 'Secrets and Mysteries' and Manifestations of Unseen

This article, which was written by Mr. Belasco himself, was originally published in the New York Herald. Because of the prominence of Mr. Belasco and because of his long experience in psychic matters, we reproduce his story here. He entitled it, "Secrets and Mysteries."



MY INTEREST in psychic phenomena has from childhood been exceptionally vivid. My darling mother—a slight, pale, dark-eyed, often dreamy creature, the close companion and mentor of all my boyhood time—was hypersensitive to psychic influence and possessed, in notable degree, the strange but undeniably real and potent faculty called clairvoyance. Indeed, to her possession of that faculty—a mystic prescience of the spirit, which, with most miraculous organ, seems to perceive at least the fore-thrown shadows of coming events, if not such events themselves—I owe my escape, on several occasions, from early and violent death. Once, when I was a lad, in California, I had for weeks planned to travel with a pleasure party on a steamer plying up the Sacramento River. My dear mother had readily given her consent to my going, and had put up a lunch for me to take along. But, on the morning when we were to start, as I was preparing to leave the house, she came to me, white with agitation. "Davy," she said, "no matter how disappointed you feel, nothing must induce you to go on that steamer today because you certainly will be killed if you do!" I protested—expostulated—complained—fumed and stormed—but, at last, my mother, being in tears and almost frantic, I gave in and abandoned my long-anticipated pleasure. The boiler of that excursion steamer blew up less than five minutes after she left the wharf and dozens of persons on board her were maimed or killed outright.

My mother's clairvoyant faculty and our frequent conversations on psychic subjects intensified my natural bent toward occultism and almost from the beginning of my theatrical career I was continually turning over in my mind what we used to call "spooky" themes with a view to stage presentment of them. One of the subjects involving the element of supernaturality to study of which I early devoted myself was the sublime poem of Faust, and I recall

Mr. Belasco relates his experiences in psychic phenomena and the large part the manifestations have played in the dramas he has produced. He tells how his mother, a medium, saw visions of impending danger and thus once saved his life. Read of other interesting happenings.

that an epitome of that masterwork was among the plays which I prepared for Frank Gardner and which, under my stage management, were presented at Egyptian Hall, San Francisco, in 1877. Other plays dealing with the occult—some of them facetiously, some seriously—which I wrote and brought out in my earlier days were "Spiritland," "The Haunted House," "The Persecuted Traveller," "A Storm of Thoughts," and "She" (the latter an adaptation of William Gillette's play based on Rider Haggard's novel of the same name).

IT WAS not, however, until 1902, that I was able to bring out in my own way a drama, "The Darling of the Gods," implicating the doctrine of immortality, and in which two of the major characters pass from the mundane to the spiritual world. Since then, however, I have several times been able to indulge, dramatically, my strong inclination toward themes of occultism. First, there came my play of "The Return of Peter Grimm," a document in Spiritualism, in which my associate and dear friend Mr. David Warfield has given one of the most subtle and touching personations known to the contemporary stage, bringing the comfort of faith renewed and the blessing of rational reassurance to tens of thousands of bereaved and suffering persons.

Next in the sequence of occult dramas I presented "The Phantom Rival," which implicates what is, perhaps, the greatest mystery of all this strange, eventful life of ours—namely, that astounding phenomenon (which only custom has rendered commonplace), sleep, and the weird experience of Dreamland which it brings to all of us.

Not long after "Becky" came my "Van Der Deeken," which, in dramatic fashion, deals with the wild, poetic fable of "The Flying Dutchman," a preternatural, rather than a supernatural, theme, which is in my treatment of it interblended and permeated with my belief in the doctrines of reincarnation.

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Yet another dramatic experience of mine into the realm of Spiritualism and the occult (and one upon which I have expended an immense amount of time, thought and labor) is Mr. Hutcheson Boyd's "Over the Hills," a beautiful and sweetly appealing phantasy play.

AN ASPECT of occultism which, from the first, has particularly attracted and interested me, which I have studied with special care ever since I directed a revival of "The Corsican Brothers," and about which I have long sought to find a serious, effective, impressive contemporary play, is that mysterious manifestation of abnormal—or, more correctly, of super-normal—psychology, which is called telepathy. It was, therefore, with equal amazement and delight that I read the manuscript of "One," which my friend Mr. Edward Knoblock placed in my hands. "One," is a most profound and gripping dramatic treatment of the psychic theme of telepathy, a theme which, in all civilized communities of the present day, and especially in this community, is of wide-spread and intense interest.

Of the fact, the great basic truth of telepathy, there can at this late day, be no reasonable question. As one most scholarly student, whom I have been reading, has expressed it: "Peculiarly sensitive organizations seems to be gifted with the needful *something* requisite to mental communication with persons at a distance (telepathy), which events happening in remote places (telepathic clairvoyants), even with things that are about to be (prescience)."

That is the truth, the fact! And as the same student from whom I have just quoted has further observed: "In the law of telepathy, developing into the law of spiritual intercommunication between incarnate and discarnate spirits, Prof. Myers discerned dimly adumbrated before his eyes the highest law with which human science can conceivably have to deal."

This fact of telepathy is, of course, denied and ridiculed by some persons; but such denial and ridicule proceed not out of reason and judgment, but out of prejudice and ignorance. Fifty years ago a surgeon who professed belief in an agency whereby the broken bones of a living creature could be photographed through its flesh and blood and repair of injury thus facilitated would have been regarded as a charlatan, a fool and a fraud. Today the X-rays are a commonplace adjunct to surgery. I believe that in a not far distant tomorrow telepathy will be regarded as almost as much a thing of simple, commonplace fact as is the wireless message of today.

If this profound conviction of mine rested upon only my own observation and experience, and if it were shared by nobody, I might, perhaps, hesitate to declare it. But as it is abundantly supported by well authenticated experience and experimentation by others, and is, moreover shared by many of the most eminent and authoritative savants of science no hesitancy is possible to me. The late Sir William

Crookes, one of the greatest of scientists and inventor of the Crookes tube, which made possible discovery and employment of the X-rays, declared in an address before the Royal Society his reasoned belief, as in a fundamental law, "that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense; that knowledge may enter the human mind without being communicated in any hitherto known or recognized manner." And this same great scientist, whose own discoveries paved the way to the discovery of the X-rays, further suggested that "transmission (of knowledge or thought from mind to mind irrespective of the ordinarily recognized organs of sense) is affected by waves of smaller magnitude and greater frequency than those which constitute the X-rays."

Unlike most writers, Mr. Belasco does not draw upon his imagination for material when dealing with psychic subjects. He has been a spiritualist since boyhood. His mother was a medium. Naturally then he had opportunities of gaining, at first hand, knowledge of the spirit world, its phenomena and manifestations. This information he has used in the writing of many plays on the occult and has to his credit a long list of successful productions, the last of which, entitled "One," and written by Edward Knoblock, is here discussed. Other spiritualistic plays Mr. Belasco produced are referred to by him and likely you will remember having seen some of them.

IN MY own experience there is a never-to-be-forgotten instance of such transmission of knowledge. On Jan. 12, 1899, subsequent to an exhausting night of vexatious labor incident to my New York production of "Zaza" three nights before, I reached my home in Seventy-second street at about 3 o'clock in the morning, and, worn out went at once to bed and quickly fell asleep. Almost immediately, however, I was awakened and attempted to rise but could not, and was then greatly startled to see my dear mother (whom I knew to be in San Francisco) standing close beside me. As I strove to speak and sit up she smiled at me a loving, reassuring smile, spoke my name three times—"Davy,

Davy, Davy"—then, leaning down, seemed to kiss me; then drew away a little and said: "Do not grieve. All is well and I am happy;" then moved toward the door and disappeared.

The next day I related the incident to my family and expressed the conviction that my mother was dead. A few hours later while at luncheon in a little public coffee house, a member of my theatrical staff handed me some letters and telegrams which he had brought from the box office of the Criterion Theatre. Among them was one apprising me that my mother had died the night before. Later, I learned that just before her death she had roused herself, smiled and three times murmured, "Davy, Davy, Davy."

At the time of this telepathic experience of mine my mind was intensely preoccupied with my professional affairs and cares incident thereto. My mother was, to be sure, an old woman and I was always solicitous about her. But I had then no special anxiety about her; I did not know that her condition was critical and had no reason to expect her demise at that time. I had on many other occasions been troubled in mind about her without experiencing anything phenomenal. But on the very night that she died and within a few hours of that event, when physically very weary and with my mind full of theatrical matters and responsibilities, my mother appeared to me, sought to assure and comfort me against the bereavement of her death, news of which was then on its way to me, and give me her farewell. My be-

lief is that the impressions imparted to me were entirely subjective, though the impressions seemed to implicate the senses of sight, hearing and feeling that only the vital centers governing those senses were in truth affected; that the impressions received were conveyed directly to my mind from the mind of my dying mother, always my dearest, most sympathetic friend. The facts are as I have stated them, and to tell me, as I have been told, that my experience was a "dream" or the product of anxious fancy or of worry and weariness is simply to tell me what I know to be nonsense. As Maurice Maeterlinck says here:

It has long seemed to me that there is the most profound truth and significance in the words of the philosopher Kant: "The death of the body is the end of the sensational use of the mind, but only the beginning of the intellectual use. So the body is not the cause of our thinking but merely a condition restrictive thereof; it is really an impediment of our pure spiritual life."

THERE is no room for rational doubt that in certain circumstances our minds, even while closed in by this "muddy vesture of decay," anticipate their intellectual freedom and somehow contrive to evade or transcend the restrictive bodily impediment to our spiritual life; to commune, one with another, regardless of the mere sensational agencies.

Now, whether it be true, as the great French astronomer Camille Flammarion declared, that "there can be no doubt that our psychic force creates a movement of the ether, which transmits itself afar, like all movements of ether, and becomes perceptible to brains in harmony with our own," or whether it be that the Personality itself, the mysterious Indweller habitant in every human creature, can, in certain circumstances, temporarily dissociate itself from the physical body, annihilate space and commune with another, but still incarnate Personality—who shall say?

It was an ultimate conclusion of that great neurologist and master thinker, the late Dr. William Hanna Thompson (a conclusion to which he was led by irrefragable logic), that the Human Personality is as distinct and separable from the human body as the violinist is from the violin upon which he plays, and that, at short intervals, it separates itself, absolutely, in the state of sound sleep from the body—as completely as the violinist does when he lays his violin aside into its case.

If such separation be possible in sleep (and I am satisfied it is), it seems doubtless that it would at least be equally so in trance, which is, after all, but a more profound sleep. It is somewhat thus that the sisters, *Pearl* and *Ruby Delgado*, the dual heroines of "One," commune with each other, in certain circumstances, when divided by the width of the Atlantic Ocean, as readily as though they were seated side by side.

If any religion makes folks austere and causes them to assume the right of taking snap judgment on all others, then that religion needs an overhauling.

If the world did not have its religious disputes, however, there might be considerable religious stagnation.

If it is too bad that temptations come into our lives, then how about the temptors? If it is tough on us, does that make it easy on them?

We can get nowhere with the unseen world through command. We are beggars, asking for a few stray crumbs of wisdom, and as beggars, should be satisfied with what we get.

How the Birds Came

AN INDIAN LEGEND

The Indians were Spiritualists. They worshipped God by the Indian name of "Gitehe Manitou" and recognized in Him "The Great Spirit," the Creator and Father of all things.

And the Indians had their mediums, particularly their Divine Healers. They had great faith in things of the spirit. It is not to be wondered at, therefore, that they would believe that "Gitehe Manitou" could turn leaves into birds. Simple souls that they were, the Indians had greater knowledge than many white folks (their alleged superiors) have even at this late day. Note the wisdom expressed in the lines:

The Mighty Spirit's answer came:

"Behold, my forest, tempest-tossed,

How all may change, yet naught be lost!"

Thus, we see, the simple red men recognized the fact of immortality, of life everlasting not merely for man but for everything He created.

We here present this old Indian Legend in verse. For poetic sentiment it is worthy of preservation.

(See next page)

A TOAST

May all the good and none of the bad, the best of the gay and naught of the sad, that all of the passing years have had, be mixed in a brew to warm and cheer, ready at hand on your table near, all of the days of the glad New Year.

TWELVE THINGS TO REMEMBER

1. The value of time.
2. The success of perseverance.
3. The pleasure of working.
4. The dignity of simplicity.
5. The worth of character.
6. The power of kindness.
7. The influence of example.
8. The obligation of duty.
9. The wisdom of economy.
10. The virtue of patience.
11. The joy of originating.
12. The profit of experience.

The happiest folks are not those who have the best of everything, but those who make the best of what they have.

NO USE WANTING TO GO

A teacher asked her pupils: "How many of you would like to go to heaven?"

All raised their hands but one. The teacher was greatly surprised and said: "Why, Donald, don't you want to go to heaven?"

"Well," said Donald, "we have painted the barn and shingled the house and pa said we can't go anywhere this summer."

East Liverpool, O.

Mrs. E. H.

WHO WAS FOURTH FATHER?

Just before going to sleep one night my 6-year-old son said: "Mother, are we English?"

I replied, "Our forefathers were English, dear."

After a moment's silence this came:

"There's God and George Washington and Abraham Lincoln. Mother, who was the other one?"

Erie, Pa.

Mrs. F. W. F.

How The Birds Came

An Indian Legend

All Summer long the forest trees
Had raised their leaves for dew and breeze;
But colder grew the Autumn sun,
And, slowly fading, one by one
The leaves came drifting down the air,
Till soon the boughs would all be bare.

What sadness comes with fall of leaf!
The great trees bent their heads in grief
And writhed their knotted arms to call
In prayer on Him who made them all;
"O Gitche Manitou above,
Shall all be lost of these we love?"

In thunder roll and lightning flame
The Mighty Spirit's answer came:
"Behold, my forest, tempest-tossed,
How all may change, yet naught be lost!"
And while they heard the Master's words
The drifting leaves were changed to Birds!

The leaves of willow fluttered down
As Finches, tawny, green and brown;
The red and russet leaves of oak
Became the Thrush and Robin folk;
The golden beech-leaves learned to fly
As yellow-birds athwart the sky;
While all the maple leaves that turned
In changing hues that glowed and burned
Took wing across the wooded knolls
As Tanagers and Orioles!

So, every year when laughing Spring
Dissolves the snows, on eager wing,
The Birds of forest, hill and glen
Return to know their trees again—
To build their nests, to peer and stir
Among the leaves of which they were;
And from the boughs where once they grew
They sing to Gitche Manitou.

Spiritualism and The Scriptures

Has the World Arrived at a Point Where It Is Prepared to Set Aside the Bible, or Are We Just About at that Stage Where We Can Begin to Understand Its Teachings?

By Lloyd Kenyon Jones

FROM the viewpoint of many Spiritualists will come the contention that Spiritualism can not reconcile itself with the Scriptures, and that eventually the orthodox churches will claim spirit return, communication and guidance as their own and will seek to embody it in their creeds. It has been pointed out that this would mean a breaking up of all effort that aims at organized Spiritualism.

On the other hand, many sincere orthodox men and women will say that the Scriptures are inimical to Spiritualism, and that they teach quite the opposite doctrine.

There will be other points of view radiating from these two main opinions.

The history of mankind offers ample evidence of the existence of natural law, and of the systematic, orderly working out of God's Plan, of which mortals see only a small part, and that dimly.

Any person who has been even a casual reader of history has been impressed by the truth that any attempt at coercion is abortive. For a time coercion may seem to succeed. Whenever any church organization has sought to control opinion, that effort has resulted in failure.

No creed ever has been able to exercise a monopoly. Every creed has had its rightful place, and has come as the result of sincere efforts on the part of persons brought up under different environments and of different experiences to find an acceptable interpretation of God and immortality.

The Bible, which is a collection of writings and which is recognized as a library of writings rather than a book, has furnished the foundation for a great number of religious doctrines. In this respect, the Bible has differed from all other volumes. This same book, or collection of writings, has reached and satisfied hundreds of millions of persons on different planes of development and of different experience.

If we take Darwin's works pertaining to evolution, we have the foundation for one distinct and separate belief. We could not reconcile many creeds to the works of Darwin.

If we take the Koran, we find that it fortifies only one faith, and that all other creeds, while possessing merit, are wrong as compared with the faith of the Mohammedan.

We may search the libraries of the world, and we shall find no other book, or set of volumes, that ever has constituted the foundation of so many different religious doctrines.

If we are to take an unprejudiced and impartial point of view, we must recognize this one remarkable fact about the Scriptures: The Bible is the pillar, the cornerstone, the keystone, of a large number of articles of faith which agree as to certain fundamentals and which disagree as to particulars.

Instead of making the Bible a mass of contradictory evidence, this fact proves the flexibility of the Scriptures, and the far-reaching plan of the Bible to bring faith to a great variety of mortals. Instead of regarding this as a sign of Scriptural weakness, we really are justified in looking upon it as proof of Scriptural strength.

But there is something further than the presentation of any of these statements that would cause us to regard the Bible with respect. Wherever the Teachers have been able to come from the spirit-side of life to mortals, and give their teachings, they do not condemn the Bible. They do not say that the Scriptures are wrong.

They say merely that the Scriptures are misunderstood, and that human beings too often try to distort the Scriptures—to weave a fabric of alibis that will excuse them from their own errors and criminal instincts.

This is not the fault of the Scriptures, but of those who would degrade Biblical teachings in their efforts to make themselves appear as religious men and women. It is not the fault of any teachings when we find hypocrites professing belief in those teachings. This is a sign of lack of human development, and it is not indicative that the teachings themselves are wrong or that they give rise to hypocrisy.

Millions of mortals attempt to arrogate unto themselves an importance which they do not possess—if we measure their thoughts and their deeds. But there are tens of millions of others who are inspired by a sincere desire to do that which is right and to live their lives properly.

The egotists may make the most noise, they may advertise their presence with ostentation; but they do not upset for any considerable period, or to any appreciable degree, the even-tempered, well-balanced efforts of the others who seek that which is right, and seek it for the sake of goodness.

That the Bible is misquoted and misused, is not an indictment against the Scriptures.

That everything and everybody placed in this world, or in any part of the universe, must be there by Divine command, is the belief of every person who is really religious.

Humanity ever is ready to judge, and therefore to misjudge, others—and in that misjudgment, to work many injustices. Once any set of men and women seeks to establish a monopoly of religious or philosophical thought, efforts are being put forth to construct something that can not stand.

Precisely as members of orthodox churches have no right, either moral or legal, to deprive Spiritualists of their belief, so do Spiritualists lack the right to deprive orthodox persons of their faith, or of estopping them from broadening their faith to include a clearer and better understanding.

Any religious movement must progress according to evolution. In understanding the law of evolution, man has no right to say how rapidly or slowly, in what direction or through what gradations, any religious faith must proceed.

Precisely as mortal understanding is restricted, and as there are limitations of knowledge beyond which mortals thus far have not progressed, we have a right to assume that no person in the world today has a complete conception of religion.

Any attempt to interfere with religious freedom will result eventually in the growth of that belief—which is a fact demonstrated often.

Spiritualists may contend that Spiritualism has reached the point of its final unfoldment, but it is difficult to believe that this is true, because the whole plan of this world seems to be a plan of progressive unfoldment.

We reach toward perfection at all times, but never reach perfection itself.

The world has greater understanding in many directions today than it had a generation ago. It has greater understanding in some directions today than it had a month ago.

The very fact that we find continuous changes in creeds, that we find different church organizations altering articles

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of faith, is evidence that religion, like everything else in this world, is evolving.

While there is a woeful lack of tolerance throughout the world in these so-called enlightened times, there is greater tolerance than there was a few centuries back. The world has improved. It has not stood still, and it has not retrogressed.

The views of the different creeds have changed. The very fact that men and women of all kinds of faiths can live in a condition of amity and co-operation, surely proves that there is much common ground for mutual understanding.

Without differences of opinion, there would not be progress—in this mortal world, at least. If we had as our neighbors, associates and friends only those of the same religious faith and the same political views, they and we would sink into a stagnant condition.

Instead of deploring these differences in religion, we should welcome them as a means of progress. Without differences of opinion, we would not study. When our religious views are attacked, we feel called upon to stand up for that which we believe. And in fighting our battles, we become better students—we learn something new.

Much of our education is due to disagreement, to differences of opinion, even to conflicts. We are students in a great school that has many class-rooms, many grades and numerous teachers.

Close as we may seem to others, and as well as we may claim to know others, not one of us can live the life of the closest friend. And as each has his own individual experience, each must have his own viewpoint.

If you could canvass the thoughts of ten thousand Presbyterians, you would find not just one interpretation of the articles of faith of that religious body, but you would find a great variety of opinions. The same process works out in our political faiths.

In any community there must be a division of opinions relative to the planks of the different political platforms and the merits of the different candidates and nominees. A contest may be fought bitterly. But when the results are announced, the community takes these results as representing the will of the majority, and the minority then joins the majority in trying to carry out a plan of comprehensive and equitable government.

The very fact of this political contention gives us continuous change in the different offices. The moment an officeholder begins to believe that he has the right to that office through some divine selection, and that its possession belongs to him through a sort of heredity, that officeholder is due for a revision of opinion.

Whenever we seek to eliminate competition, or to bring views on any subject down to a certain basis of universal acceptance, we miss much of the purpose of life.

Whenever religion becomes only a matter of form, the individual ceases to accept it as a personal responsibility.

Competition and controversy in religious thought help to stimulate a keen regard for religious thought and study. No matter how bitter this controversy may be, it awakens individuals on all sides of the question. Therefore, it serves its purpose.

We must try to be broad enough to see these facts, these undeniable truths that pertain to human nature. When we recognize these truths, when we see that they are not simply theories, then we may view the subject of the Scriptures with more hope of understanding.

Suppose that the orthodox creeds within the next few years, or even the next few centuries, should accept the truths of Spiritualism and seek to make those truths part of their own creeds. Are those members of orthodox churches less the children of God than the Spiritualists? Has the cause of

Spiritualism been harmed if the truth of demonstrated immortality parades under different names? Has Spiritualism failed if this takes place? I do not believe that it has.

It is my firm conviction, which conviction, or course, is open to dispute, that whatever comes closer to the truth itself must become dominant as time passes. When the full force of the continuity of life, guidance and communication impresses itself upon the mind of any person, that truth is going to make a deep impression. It is going to make a difference in that person's life. It is going to make religion more real, and the necessity of responsibility more evident.

I know (and that knowledge means proof, and not hearsay) that there are hundreds of ministers of the gospel of different denominations who believe in the truths of Spiritualism. They are still filling their orthodox pulpits in an orthodox way. But their belief in life's survival and in communication, is helping them to preach better sermons. It is assisting them in reaching the hearts of people, and in bringing out of the Scriptures new light and new warmth which they never found before.

Now I ask you if it is a mark of cowardice on the part of these ministers of the gospel to continue in their orthodox capacities, and to refuse to denounce their orthodox beliefs in favor of Spiritualism. Once they took a pronounced stand of that kind, they might induce certain members of their flocks to join them, but the great majority of the members of their churches would remain orthodox.

If these ministers of the gospel can carry these truths of Spiritualism through the vehicle of their sermons, they are doing good work. They are illuminating the Scriptures. They are not putting something into the Bible that was not there before, but they are searching the Scripture to find corroboration of these living truths of life itself.

Any religious growth is slow. No faith can be thrust suddenly upon men and women. Each in turn must accept according to his or her belief. We can not deny that fact. It is in the very nature of thought and study.

There is no denying the fact that there are millions of persons who refuse to lay down the Bible and denounce it. There is no reason why they should. The Bible contains a wealth of spiritual evidence. It is true that efforts have been made by Spiritualists to pick out those verses that substantiate communication and the other phenomena, but this is only the beginning.

From the first verse of Genesis to the last verse of Revelation, there is an abundance of evidence merely awaiting the time of proper compilation, without alteration of any nature. The evidence is there, and if Spiritualists themselves have failed to find it, that is not the fault of the Scriptures. The evidence runs like a golden thread throughout the Scriptures. It is the spirit of the Scriptures. It is the life-principle of the Bible.

That evidence does not confine itself to those few direct passages concerning spirit manifestations. That evidence is not revealed by any subject-index or concordance. It is not brought to light by any system or cross-reference.

The Bible contains the facts, and these facts will be revealed, and in their revelation there will be no purpose to wipe out anything that exists. When those facts finally are presented in their true light, they will be welcomed by the different orthodox faiths. They will be welcomed by Bible students. They will not change the religious thought of the world suddenly, but they will start a new and healthier growth.

We may say that the reason the Bible not only maintains its popularity, but grows in popularity, is due simply to a habit of thought. We may say that it is due to superstition. These claims prove nothing and have no particular weight. Countless efforts have been made to give other volumes everlasting

popularity. The great libraries of the country are cluttered with books on religious subjects, that have reached out in their own small way and have finally died.

We can not say that it is coincidence, or superstition, or an indictment against the intelligence of the world because the Bible has lived. That is an unfair way of regarding the subject. Such views do not make our own intelligence pre-eminent. They do not add to our standing in the world. They do not help us in any manner.

We find countless illustrations of movements and enterprises that have succeeded when the majority of persons at all interested in them have predicted failure. Pretty nearly every great invention in the world today, and nearly every great scientific principle that is now accepted, once was the subject of ridicule and attack. Movements have grown, when in the beginning they were condemned.

The Bible not only maintains its place, but its popularity grows. More Bibles are being sold now than ever before. There are more Bible students than there have been at any time in the past.

We may say that this is wrong, that it indicates a decadence of human intelligence, and that it is a condition that must be righted. We may take a stand of antagonism, but the fact remains that the Scriptures will not be argued out of existence and that the Bible can not be abolished. If we can not accept this evidence as having weight, then certainly we have not placed ourselves in position to progress, or to find any solution of the many problems affecting Spiritualism.

All human thought and effort is related. Our own constitution takes us back to the Magna Charta, the laws of the Romans, the Mosaic law, the Babylonian law, and the statutes of countries whose names have been forgotten.

Science today is nothing but the outgrowth of the efforts of the old alchemists.

Medicine as we know it, and surgery as it has developed, are but the results of study and thought that date back to the earliest and crudest methods.

Man has not evolved in government, in science, in literature, and in other directions, along one great well-recognized line of evolution or unfoldment, without following the same processes in religion.

Before we have a right to say that we are going to better the religious condition throughout the world, we must scrutinize and recognize the world's religious status. We must take into consideration the various stages of growth, not only in religion, but in science, philosophy and in all other directions.

The fact that the Bible broadens, its popularity should not be regarded as a sad commentary on human intelligence, but should be accepted as important evidence. That evidence can not be set aside.

If we take the stand that there can be no harmony between the Scriptures and Spiritualism, we have narrowed ourselves to confines that suggest distinct limitations. If we say that it is impossible to find any points of harmony between Spiritualism and other creeds, by that very statement we have closed the door in the face of those who are really anxious to investigate and to learn more.

If we are fearful that we are going to compromise ourselves by admitting that the Bible exists because it contains authentic information of a religious character, then our narrowness becomes much more reprehensible than the charge of compromise.

Ever since there has been religion, which means ever since man's appearance on the earth, there have been many persons who have looked forward eagerly to a time when there would be only one religion. That time may come, but if it ever does, the world will be made up of more highly developed individuals than it contains today.

So long as there is doubt or question concerning religious

matters, so long as there are differences of human experience and opinion, that long is religious contradiction necessary. And as surely as religious controversy serves its purpose in mental and spiritual development, it points the way to better understanding and co-operation.

It is apparent that people who are not atheists or infidels worship one God. Some of these people prefer to have a personal God, a sort of Superman, and others prefer to give that God the greater breadth of the All-pervading Intelligent Principle. At the same time, it is the same God. People are worshiping the Supreme Being. Mortals have about as much right defining and qualifying God as a little red ant would have in qualifying and defining man—and perhaps not that much right.

There is ample evidence that today there are millions of persons in the United States, and tens of millions throughout the world, who are desirous of knowing more about Spiritualism, but who are afraid that their inquiries will result in efforts to draw them away from the Bible. They are afraid that they will be asked to give up the Scriptures and the teachings of Jesus Christ. This fear of being asked to change their beliefs completely, is holding these millions back.

Those persons who profess Spiritualism, must bear in mind that because they come out in the open and proclaim their belief, they are not going to be guaranteed any monopoly on the evidence and manifestations of spirit existence.

As truly as they have loved ones in spirit who are trying to bring them the light of greater understanding, so do the orthodox men and women have loved ones on the other side who are trying to help them.

Knowledge of Spiritualism does not make any one person more a child of God than another person, and can not be regarded as a guarantee of a monopoly in religious faith or conviction.

These are thoughts that every Spiritualist today should ponder. They are thoughts that should be regarded seriously by men and women belonging to the different orthodox churches. These are important facts; and, as time passes and as religious evolution progresses, we shall see many indications of their importance.

The very knowledge that the Bible refuses to be downed, and that it is becoming more and more popular without respect to church attendance, surely must indicate that the Bible is fulfilling a very important mission in the religious welfare of mortals.

Mutual understanding never can be based upon the building of solid walls of opposition. It must be founded on a sincere desire to find a common ground and to profit by that which each student has learned.

There is little religious leadership, just as there is little leadership in any other direction. Sometimes there is religious prominence. One person may be better advertised than another, and the views of the well-advertised person may be regarded as more authentic. This is different from leadership. Indeed, leadership is not something resting on the shoulders of an individual.

We look upon Martin Luther as a leader, but Martin Luther evidently had no intention of starting a religious revolution, meaning a revolution of religious thought. He refused to agree with certain doctrines of the Catholic Church. He was an instrument of religious evolution. He was the starting point from which a chain of events was forged. The stand he took brought many able thinkers to his assistance.

The result of Martin Luther's activities was not the establishment of one church, but was the beginning of a movement known as Protestantism. It was the breaking up of a religious monopoly. It found substantiation for its views in the same Bible that had served the Roman Catholic Church. The reaction on the older church gave rise to greater loyalty on the part of its own members.

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Many Catholics perhaps will think that the activities of Martin Luther were inimical to Catholicism, but if they will search diligently they will find that their faith was assisted in many ways, because it was brought face to face with contention.

From the activities of Martin Luther, there came a series of events. There came into existence branches in leadership that gave the world many denominations. These branches of leadership all fit in like parts of a mosaic, and each in turn serves a certain class of persons with certain religious inclinations. These religious inclinations were based on their experience, their environments, their own selection of creeds.

Each new religious branch, in turn, was an off-shoot of the principle promulgated by Martin Luther, just as principles were off-shoots of Catholicism, and precisely as Catholicism dated back to the teachings of Jesus Christ. Not one of these religions left out either Christ or the Bible. They all differ in principles, but they agreed on many tenets.

Leadership today, and in the future, will be along very much the same line. One person may be an instrument to set in motion a new kind of religious vibration. Others will come along and add to or change the form of belief. Activities in the field of science will have their influence. No human being can trace back the progress of any religion and say conclusively that he knows all of the elements that entered into the making of that creed, or their effect upon that belief.

And so any person may pick up the Bible and point out countless passages that seem to be inconsequential and contradictory. That does not vacate the importance of the Scriptures.

We who have experienced spirit communication, and who have a right to say that it is true and that the attacks made upon it are distorted and unfair, still have no right to say that we know all there is to know. We have no right to say that upon passing into spirit, we shall experience no surprises. We can not say that we know precisely what will be seen, and the identities of those who will meet us. We have no right to say that we have solved all religious problems, because in its present stage of development, the world is in the very act of solving problems of all kinds.

Mortals are making many mistakes. Not one of us could step out of this time and age, and suddenly become possessed of such far-reaching knowledge that the balance of humanity is left in the rear.

Why, in the days of the Spanish Armada, was it not possible for some genius in England to invent the modern battleship? One modern dreadnaught would have despatched the entire Armada in a day's time without receiving any injury.

Inventive genius does not go very far out of its own day and year. It brings to the world only that which the world is ready to receive. And it is a fine egotism that causes folk to say that they or other persons lived beyond their time. Christ Himself did not live beyond His time. He came at the right time to establish the doctrines of truth.

And so leadership is merely the outgrowth of the common heritage of human knowledge and understanding. We progress not because we are so vastly different from one another but because we are so much like one another.

This world of ours moves forward in a much more even and well-balanced manner than the majority of us believe. Let death claim one great financial leader, and not only is there someone else prepared and ready to take his place, but that successor brings in some new talents and new insight that will be found necessary.

In a year's passing, the most notable personages on earth may be taken into spirit. The world will not even hesitate in its progress, because there has been no great gulf of difference between the understanding and ability of those so-called leaders and many others who have been a short distance in the background.

When leadership makes the statement that it is ready to disprove the Bible, and when its efforts have no particular effect on the Scriptures, are we to say that the Bible was wrong and the leadership was correct?

If we could once get into our minds the knowledge that there are many persons in the same stage of progress, that there are many who have equal understanding, perhaps we would be less inclined to ridicule and condemn our fellows. Their belief in the world has had its beginning in something that took place. Their interpretation of the Scriptures is founded on some fact. The world must grow to that period in its development where the relationship of these various facts will be understood.

Let us not overlook the truth that many persons are becoming interested in Spiritualism today who refuse to desert the Bible or the teachings of Jesus Christ. They are convinced that the Bible is based on fact, and that Christ had a Divine Mission.

From these points of view, they will regard and study Spiritualism. They will come to their conclusions accordingly, and nothing that could be said or shown to them will alter their opinions appreciably. They have as much right to believe in demonstrated immortality as any other person possesses. They have as much right to their own interpretation of that which they experience. When they come to the conclusion that the Scriptures and Spiritualism really harmonize, they will be more ardent supporters than many who denounce the Scriptures and who claim that Spiritualism disproves the Bible.

It is not practicable to make a canvass of the entire population and take a ballot of the precise views of adult persons relative to Spiritualism. But it is at least practicable to read a great volume of correspondence coming from thousands of persons, and form some sort of conception of the opinions they entertain.

During the past two years, I have handled correspondence from many thousands of persons, and the majority, in fact the great majority, have stated that they believe in the Bible and will not desert the Bible, but that they are interested in Spiritualism and believe that the Scriptures support the doctrines of Spiritualism, even if the direct evidence seems to be lacking at this time.

We can not overlook these viewpoints. We cannot overlook the fact that many ministers of the gospel believe in spiritual survival, guidance and communication. Are we going to tell these people, who are earnest seekers, that they are all wrong, or are we going to step a little farther along the line of progress and find out wherein the Scriptures harmonize with Spiritualism?

While many communications from the spirit-side apparently condemn the Scriptures, the preconceptions of mediums and communicants are somewhat responsible, and the lack of knowledge of communicating spirits is partly responsible. When the real teachings have come through, there is explanation of, but not sweeping condemnation of, the Bible.

These Teachers have said to me, and to many others, time and time again: "The Bible is based on inspired writings, and carries the truth of life to the world." They have said to me, "Jesus Christ lived precisely as the Bible said He did, and He was crucified, and He gave the teachings the Bible contains."

We must prepare ourselves for periods of progress and study and other manifestations of thought for a new and better understanding of religious principles. We must not, in fairness to ourselves and our neighbors, take the stand that everything that is to be learned has been learned. We must remain open-minded and we must study. The discovering has not all been done. The path-finding is not completed.

The person who takes the position that he has reached the ultimate of knowledge, that he knows all and will refuse to

inquire further or accept suggestions, has degenerated mentally. That person has stopped learning for the time being. Progress has never been made on that basis. There must be open-mindedness, and there must be an effort to get away from just one point of reasoning, and make comparisons. That is unfoldment, even though mistakes are made in the process.

These are thoughts that are offered to you for your contemplation. Disagree with them all you wish, because that is your privilege. Perhaps it is well that you do disagree—perhaps it will make you think more. And maybe it is the result of your individual thought that is necessary to bring out some hidden fact that will be of great importance in religious progress.

Think of these things. Delve into them. Do not accept them without question. My reasoning may be just as faulty as yours. I can not see all points of view any more than you can.

If we are progressive, we are going to change our opinions as new evidence is brought to us and as we weight that evidence. There is danger always in placing the mind on a single track and giving a train of thought the right of way. There is danger, at least from the viewpoint of error, in shutting out everything that does not seem to agree with us.

I may make many mistakes in my diet. I may eat food that will cause a dietician pangs of anguish to behold. Perhaps the result of eating that food will not be precisely that which the dietist has prophesied. I may have ideas about my hours of work and the conduct of business that do not harmonize with yours. We are not all going to agree on everything. We do not have the same experiences.

In the light of presenting to you material that may help your own thinking, I have presented these views relative to Spiritualism and the Scriptures, because I believe in the views that I have presented.

So long as individuals must progress, that long are they going to learn. When they stop progressing, they stop learning.

Those persons who have progressed to the higher spirit-spheres, know more about science, philosophy and religion than we know. They do not know as much as God knows. If their knowledge is less than God's knowledge, and ours is less than theirs, then our knowledge must be far removed from that which God knows.

Until we know all that there is to know of any subject, we can not claim to know all about it, or even nearly all about it. If all mortals know all there was to know, there could be no difference in religion.

The followers of one faith are intellectually much like the followers of other creeds. There is no great gulf of intellectuality separating them.

Hence, it is reasonable to say that no mortal knows all about religion. No mortal knows all about any subject, even though many secretly believe that they do.

Without all-knowledge, or even the possible ultimate of the knowledge that may be attained by God's children, it follows that there must be corresponding limitations of understanding.

We could not understand the Great Truth if it were explained to us.

Inasmuch as all of us are groping and trying to grow intel-

lectually, none is very much the superior of others in understanding.

If we differ with others in religious matters, that is not a sign that we are wholly right or entirely wrong. It is an indication that they and we are right in some respects, but wrong in most others.

Sentiment or intuition often will bridge the gap between our understanding and lack of understanding.

That is why millions believe in the Bible without being able to offer proof. Instinctively they believe, and they refuse to be shaken from their faith.

The self-appointed logician says that this is sentimental rot. What is his logic? He accepts a premise and his reasoning fits in with that premise. If his hypothesis is faulty, his reasoning is faulty.

Blinded by prejudice, not only shall we fail to learn wherein our belief reaches out and harmonizes with other beliefs, but we shall not learn our own doctrines well.

Spiritualists and the orthodox are traveling on parallel roads. They must wake up to that knowledge some day.

The differences are not great, and those differences are answered more by church forms and dogmas than by actual faith. Let us do our share to locate the real faith itself.

Let us keep our minds open and believe that, while others do not know it all, we are in their class in that respect.

Right now religious harmony may not be marked by great love and amity, but it may grow out of the many differences, because the existence of differences suggests that there is much to learn.

The reward we seek need not be the religious regeneration of the world, but it may result in individual religious growth for each of us as individuals.

As each improves, the world improves. World improvement must hark back to the improved individual.

Religion is not a finished product. It is still in the making, and as truly as each of us is a consumer, each also is a manufacturer and a merchant.

Just as one person sees the "technique" in a painting, or catches the finer shadings of musical beauty, while another lacks in these perceptions, so will one person feel religiously inclined, while another may combat the idea of religion.

The Bible means something individually different to each person who believes in it. To all believers it holds out a promise of better conditions somewhere at some time.

The poet says that "man never is but always will be blessed." As mortals, many are blessed. Earth conditions, however, are fleeting. The Scriptures point the way to a more fixed condition of happiness and progress.

The Bible has a hold on mortals, and this hold is not solely sentimental. It goes beyond sentimentality, and awakens an inner understanding of immortality.

There are many old Spiritualists who say that all Biblical references to Spiritualism have been picked out and published.

Our contention is that when all of the references to Spiritualism and its philosophy have been taken out of the Bible, the only thing remaining will be the purely historical material.

We shall require time to prove this, but we shall prove it. The Bible can not be one truth and Spiritualism another truth. There is just one truth. That is sufficient and it is durable.

A Lock of Hair—Handwriting—and Some Old Photos Help to Attract



Spirit Photos Furnished by Mrs. Nellie Chubb, Orwell, Ohio

THE fact cannot be denied that the manifestations of Spiritualism are oftentimes quite extraordinary and beyond human comprehension. Just why an old torn camera print of a little boy laid partly over another picture of the same little fellow and his mother would attract relatives in spirit we cannot understand. All we know is that we are told such things do attract. And here we have evidence of the fact.

Perhaps it is similar to that which psychologists call "association." To illustrate—in your own experience you will no doubt acknowledge that things have occurred in years gone by, trivial little incidents which you soon forget—or thought you did. However, there came a time when a word, maybe only a certain sound, a scene or some occurrence brought back to memory those things which were, apparently, forgotten. You were "reminded" of those earlier experiences. You have been wont to say—"That reminds me," or "That puts me in mind of—."

So it may be with psychic photographs like these. The small camera snap-shots, the handwriting and the lock of

hair served as the "association" or attraction which called the loved ones of Spirit who had been connected with those people or things while in the earth life.

These pictures, taken by the psychic photographer Normann, are very excellent. The faces of the manifesting Spirits are very clear and the features clear cut and distinct. Can you wonder that they are easily recognized?

Now—it is foolish of course—but just to see how really absurd it is, let us figure up how much it would cost the photographer to secure copies of old photos of the Spirits pictured. Any sensible person would reason that the photographer couldn't get old family photos of all these deceased relatives no matter how long he would try. But let us assume that he did—how much would they cost him? There are fifteen different Spirits shown, so figure the probable cost of fifteen photos as well as the time spent in cutting and pasting them up. Then remember that the photographer was paid but a small amount for his work—a few dollars at most. How could he do it if he tried to "fake?"

Unto The Third Generation

Intimate Glimpses into the Past and Present of Spiritualism by the Grand Old Lady of the Great Cause

Mrs. M. E. Williams

Mrs. M. E. Williams, 426 Central Park West, New York City, has lived more Spiritualism than most Spiritualists have read. Scarcely a phase of mediumship could be named that she has not possessed. Her place is with the old masters: Psychic, physical medium, mental medium, inspirational talker, teacher, writer and editor—all that refined by a wealth of experience, multiplied by living knowledge that reaches back to beginnings. We feel a reverence—a deep reverence—for this great medium. She has been through that which we aspire to know. In America and abroad, she has demonstrated Immortality. Her mind is keen, her diction beautiful, her knowledge of her subject and of the world mature.

Teacher, minister, medium, she carries these truths of psychic science into hearts, minds—souls!

Mrs. Williams will contribute many articles, we hope. The first is presented herewith. And besides this special contribution, we print her Essay on Materialization.

Mrs. Williams still conducts her School of Psychic Science, Philosophy and Comparative Religion and we quote the following from the booklet of the school.—The Editor.

The objects of this school as embodied in its Constitution, are the Investigation and Study of Psychology and all Psychic phenomena and the relations of such phenomena and their underlying principles to daily life. The studious mind will discover, upon examination, that this condensed declaration of purpose may be expanded until it covers every field of human interest.

It is based upon a recognition of man's conscious immortality as a fact, but a fact that involves and carries with it a course of right living, as an essential to the proper enjoyment of life in this world, and a due preparation for the life beyond the grave.

Briefly it will thus be seen that the School in its course of investigation and study may properly cover any question arising under man's social or religious state. All questions then, touching home life, education, sociology, civil polity, theology and philosophy in general are within its scope.

The work of the School will be divided into sections so as to be pursued scientifically.

The subject of Psychology necessarily constitutes a principal section in an exhaustive inquiry such as is hereby intended, for Psychology is the science of the human soul and all its operations and growth. The science that treats inductively of all phenomena of human consciousness, and of the nature and homogeneity of the mental functions in their relation to the higher states of sensation and perception, as distinguished from the objective presentation of pure physics.

It exhibits what is actually known concerning the soul, and the immortal principles of the ego; and its hypotheses, no less than those of material science, depend upon exact observation, reducible to forms of precise definition, fixed terminology, classified arrangement, and rational explanation; and supplies the only true and practical means of attaining to correct mental and spiritual analysis.

In this connection we come face to face with the necessity for individual unfoldment, and the importance of attaining to a fuller and more complete understanding of the Psychic Chemistry which governs us separately as well as collectively, for humanity in the aggregate is but a succession of parts which go to make up a complete unity. We are a trinity of thinking, temperamental and active agencies, a parliament of principles and powers, a congress of sometimes conflicting, but, when

concordant, all-conquering forces and capacities, therefore we teach you to believe in yourself, trust yourself, develop yourself, and the efforts and the methods of doing this will be among the problems which this School will attempt to solve.

"Know then thyself, presume not God to scan,
The proper study of mankind is man."

—Pope.

Meetings will be held regularly and as frequently as is practical for the members and others to attend; and speakers of recognized ability will assist Mrs. Williams, while she herself will not only teach the philosophy of Spiritualism, but during the evening give messages from spirit friends, accompanied by tests of a most convincing nature. That the phenomena and philosophy of Spiritualism should go hand in hand, is now generally conceded by all thoughtful Spiritualists. Philosophy understands—traces effect to their causes, and in contradistinction to orthodox Christianity, accepts nothing that is not capable of proof—Spiritualism is philosophy incarnated. It makes no demands on the credulity of its followers; it simply asks to be investigated, intelligently, and with as much persistence, as is given to all other subjects of importance. Its cardinal maxims are: Live in the light; study God through nature; make yourself free through the power of thought; truth is the heritage of all.

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find it for yourself; accept no man's interpretation of it. Look the mysteries of the universe squarely in the face and be not awed at their magnitude. All things are subservient to the mind and soul of man. Nature's secrets are ours and we have all eternity in which to learn them. These are but a few of the beautiful things taught by Spiritualism, and how superior are they to the creeds that teach infinite punishment for finite faults, and make God a partner of those who would bind the soul in the fetters of man-made religions which have long since outlived their usefulness.

Recognizing the fact that Spiritualism now offers the grounds for a science founded on the absolute certainty of spirit return, accomplished through the gifts of numerous media; Mrs. Williams courts the investigation of minds sufficiently advanced by study and contemplation to a capacity for receiving the Psychical phenomena. You are not asked to believe anything you cannot comprehend, but are cautioned against believing that the science and philosophy of Spiritualism may be more readily mastered than can the science and philosophy of other important subjects. Truth is a grain; error is a mass, and to reach the grain, persistent effort is required from the investigator. There is nothing

lost, and there is no power in the universe capable of destroying organized life. The law is progress to higher and higher forms of conscious existence;—matter is indestructible, motion continuous, force persistent; and behind and above all is the Supreme Mind, which controls and makes possible the Phenomena of spirit manifestations as well as the phenomena of everyday existence, in the world around us. Man has in himself the capacity to solve the mysteries of the universe, but to do so he must learn the lessons taught by the spirits through their chosen media. The School of Psychic Science, which Mrs. Williams presides over, will endeavor to supply all investigators with the information they may need and by this means bring them into the fold where they will find peace and happiness, without any fear of the change called Death, and where Love reigns supreme untainted by selfishness and sin. Spirits find their highest enjoyment in teaching God's holiest truths, but we must make ourselves worthy of those truths before we can receive them; the grain does not grow to life on the barren rock, nor can truth find a lodgment in the soul of him who resists its entrance. "Seek and ye shall find; knock and it shall be opened unto you."

In Memory of Dr. Abbie E. Cutter

ANOTHER earnest worker gone; another great soul obeys the call, "Come up higher," in the demise of Mrs. Cutter late of Onset, Mass., who was extensively known as a physician and lecturer on the art of healing by electricity, etc. Not only was she eminently successful in her profession, but deeply interested in all questions pertaining to the mental and physical enfranchisement of humanity through the teaching of Spiritualism. She was earnestly outspoken and even fearless in the face of opposition when encountered in her great efforts to bring light and health to minds and bodies diseased. She was also an advanced thinker and an exponent of life in both worlds, as well as one who has done much toward demonstrating the fact that the departed from earth life return and mingle with us here among the familiar scenes and experiences in which they formerly took part, and they come not only in the viewless forms which are unperceived by mortal eye, but through materialization in temporarily improvised forms of a texture which is recognized by the human senses, thus demonstrating spirit return.

Her efforts in the great work of aiding spirit return were fittingly crowned with success; and more especially was this the case toward the close of her useful life on earth, on the remarkable and memorable occasion of the funeral of her late husband, G. T. Cutter, who departed this life April 1st, 1887. He having requested before his death that an opportunity should be given him to manifest at his funeral, the usual conditions and arrangements were made for a seance on that occasion, and Mr. Cutter was enabled to present himself in materialized form, so as to be clearly recognized beside the casket containing the worn-out body, while speaking words of good cheer to the friends left behind.

May 28th, 1888, the family and a few friends of this noble woman and true reformer, Mrs. Cutter, gathered at her island home to perform the last sad rights to the mortal tenement which she had so suddenly exchanged for the immortal. She also, by the aid of materialization, was enabled to take a prominent part in the impressive services of her funeral, a brief account of which will be hereafter given.

Mrs. Dr. Cutter expressed her wish to family and friends

some time previous to her passage to spirit life as to the manner of her funeral services, which were carried out as nearly as possible according to her desires.

The services at Mrs. Cutter's funeral were conducted in the usual form of a seance for materialization, Mrs. M. E. Williams, of New York, so well known as a medium for the above phase of manifestation being present to officiate at the services.

Time and space will not permit the giving of all details; therefore, I briefly mention only the more prominent features. After singing, Spirit Dr. Holland who conducts Mrs. Williams' seances, being in materialized form, spoke from the cabinet as follows:

"MY FRIENDS, you now feel that you are standing amid the shadows; but the veil is so thin that the angel mother is with you to minister to her children. She is in your midst to bless you with her presence, and she says there is much she would do, and the time will come when she can work from her new sphere without being trammelled by mortality. My friends, hers was a noble soul, and the capacity for work in the great cause she had espoused was surprising.

"The many obstacles she encountered in her pathway, and overcame, have developed her powers, and she stands before you today a full and rounded-out soul.

"There are scenes of joy when the risen soul returns for the first time and makes its presence a reality to those who are left on the earth-plane, to assure them of their continued ministrations, although invisible to mortal sight, and that they leave the glad scenes of their new life to be present with you, and baptize your soul with the glory with which they are surrounded.

"Yes, the one you loved is still with you, and her mother's love will never forsake you. Immortality is demonstrated when the mother returns in angel-form and asks you to think no more of that which is covered in darkness, but turn attention to the light.

"You are truly blessed when you appreciate the fact that the spirit can stand beside the mortal form from which

it has been released—you are indeed baptized in the light of God's revelation. This dear spirit assures her children that she will remain with them after the form is borne away, and desires them not to think of or mourn for the earthly tabernacle. She will speak to them, soul to soul. The curtain shall be drawn aside while she will come very near and find a home in your hearts. Oh! friends, though we would so gladly welcome her here as she was, we would not call her back from that life where her work can be more easily accomplished than in this.

"The mother returns to her own and they see her. Death is overcome, and the blessed knowledge is established beyond a doubt. I think, dear friends, that you have cause to rejoice in this new revelation to your senses and all mankind that she has been given the power to manifest herself to you, and demonstrate that she can come as she was and carry on the grand work she has so gloriously begun. It will be an ever-living benediction, for you shall still feel the presence of mother and friend."

AT THE close of these remarks, the curtain of the cabinet parted, and Mrs. Cutter, clothed in spirit form, stood for a moment in plain view, with light sufficient for all in the room to fully recognize her. Moving forward to where her family were sitting, she extended her hands as in the act of a mother's benediction, and exclaimed, "My boys! My boys!" Evidently overcome with emotion, she stepped back a little to where rested the casket containing

her tenement of clay. Laying her hand thereon she exclaimed, "Think not of the dead, but of the living"; after which she returned to the cabinet for renewed strength. It was hoped she would be able to return to us again, but the unfavorable conditions prevented.

Besides the family there were a considerable number of friends who had known Mrs. Cutter intimately for years, all of whom fully recognized her spirit-form, as they attest by the signatures appended.

After further remarks by Dr. Holland, Spirit J. M. Roberts (formerly editor of *Mind and Matter*) also presented himself in full form, calling a number of the friends to the cabinet, while he conversed with them in full view. No one who ever saw him in earth-life could have failed to recognize him.

(Signed) B. B. HILL, Philadelphia, Pa.

P. S. The names of the friends herewith subscribed were among those who were present at Mrs. Cutter's funeral service, and thus testify as to the facts of the phenomena which occurred on that occasion:

Chas. Cutter, Boston, Mass.; George Cutter, Boston, Mass.; Mrs. J. C. Vose, Boston, Mass.; B. H. Bourne, Wareham, Mass.; Mr. C. Lack, Mrs. N. E. C. Hill, B. B. Hill, Philadelphia, Pa.; H. B. Cutter, Philadelphia, Pa.; W. O. Cutter and wife, Philadelphia, Pa.; Margaret Cutter, Somerville, Mass.; Mr. C. D. Grenall and wife, London, Eng.; Mr. D. N. Ford, Onset, Mass.

Mrs. M. E. Williams' Essay On Materialization

NO OTHER department of spiritual philosophy has for the student so many attractions—or at least should have—as that dealing with materialization. To be sure it makes higher demands on the intelligence and general culture of the investigator than do the phases known as clairvoyance and clairaudience, but, when once understood and mastered, it removes all doubts and satisfies the cravings of the soul for spiritual knowledge more effectually than any other form of natural phenomena. Natural phenomena! the uninstructed will say—has the materialization of spirits anything in common with physical science? Most assuredly it has and if investigators in the aggregate were more familiar than they are with chemistry, electricity, molecular action, energy and cognate subjects there would be much less scepticism in their ranks and they would be more ready to receive and assimilate the teachings of the wise spirits who visit earth to aid us in our search after knowledge.

The very world upon which we exist and all its life, fauna and flora, came from invisible matter; all visible objects are going back, through law to invisible matter, no rest, no standing still, all permeated by the Divine energy which employs itself in making and building up new forms of life which have their culmination in man and in whom is concentrated all that is best and highest of which that Divine energy is capable. This being admitted, need it surprise us that he is capable of revealing himself to us even after the mighty change called death? Every human being is but an intellectualized, animated and partially fluidic body. Eight-tenths of our bodies are fluids. These fluids by the action

of heat can be transformed in a few moments into invisible gases. In short, the plainest thing in all nature is materialization and dematerialization. Philosophers are a unit in stating that all visible forms are composed of invisible gases and the atomic theory of the universe as first propounded by the Greek philosophers, Leukippus and Demokritus, and chemically demonstrated by Dalton in the eighteenth century is now generally accepted by those thinkers who are not to be frightened out of their senses by the terrors of an imaginary hell and the wrath of an unappeasable Deity. The nebular hypothesis of Laplace, the great French scientist, has many followers, though in my opinion if we admit law is self-existent and automatic, there never could have been a beginning to our world as we at present know it, for without the fiat of some Mind these laws would have acted on the radiant gas Laplace has postulated as the parent of the sidereal universe and according to the laws of matter our sun and his family of planets would be dead and incapable of breeding or sustaining life trillions of years ago. No matter how you view it you cannot eliminate God from the universe.

As before intimated all reasonable people must acknowledge that this visible material world on which we now exist is the result of an energetic Intelligence, operating through law, especially that of evolution, upon invisible matter, concentrating it into visible forms that it may be tangible to our physical senses. This being admitted, is it not fair and logical to assume, in view of the facts of materialization, that this invisible Intelligence individualized as a human

being can and does so control matter as to be able to re-appear in mortal form even though it has mounted to the highest heaven we are capable of conceiving? Under suitable conditions and in the presence of a genuine materializing medium there is no power in the universe strong enough to prevent a spirit manifesting to his or her friends, as by so doing either is marching in perfect harmony with the law of progress, which it is hardly necessary to say is also the law of God.

In the atmosphere of a suitable medium the spirit per se gathers the emanations which are polarized in the vicinity of the instrument, and by his will-power clothes himself with tangibility in order to appear to his friends, this he accomplishes with little practise, and much satisfaction, proving his identity to their physical senses, through seeing, hearing, touching, and by the mentality displayed, for after all, it's "Mind that makes the man."

THERE can be no question but the atoms which once were the principal parts of our bodies, and other bodies changed by death, still exist; but it is open to question whether they retain the character which they had when connected with our bodies. The theory that spirits take this invisible matter and reform it for their use in the seance room is one that has volumes of facts to sustain it—so that it is of very little consequence whether the particles which form the various parts of our bodies and the bodies of animals retain their character under all circumstances, and are used by spirits to materialize forms or not.

The question, it will be observed, which I am discussing is not as to the existence of an invisible intelligence human in its character; that I consider proved as clearly as any fact in nature, and philosophically speaking we can safely accept the hypothesis that this invisible intelligence is the manifestation of spirits that once existed in bodies as we do now. But to make it possible for them to prove the continuity of their existence and their individual personality they must find a medium whose organism is so constituted that it can be utilized for such a purpose and that such

mediums are and always have been very rare will, I think, be generally admitted. Many are called, but few are chosen, and like the poet the medium is born, not made.

I CANNOT conclude this article more appropriately than by appending the following quotation from Professor John Tyndall's lecture on Elementary Magnetism.

"We have no reason to believe that the sheep or the dog, or indeed any of the lower animals, feel an interest in the laws by which natural phenomena are regulated. A herd may be terrified by a thunderstorm; birds may go to roost, and cattle return to their stalls, during a solar eclipse; but neither birds nor cattle, as far as we know, ever think of inquiring into the causes of things. It is otherwise with man. The presence of natural objects, the occurrence of natural events, the varied appearances of the universe in which he dwells, penetrate beyond his organs of sense, and appeal to an inner power of which the senses are the mere instruments and excitants. No fact is to him either original or final. He cannot limit himself to the contemplation of it alone, but endeavors to ascertain its position in a series to which uniform experience assures him it must belong."

I have merely quoted sufficient to show that Tyndall realized the something within man that must question nature and her various phenomena; that to him every apparent effect must have its appropriate cause, but that the causeless cause will forever elude him. By realizing the spiritual source of things we can come nearer the solution of all that is than by any other means, but granted that there is no solution nor never will be for the mystery of being can any other form of belief—or rather knowledge—equal that of Spiritualism when taught by the exalted ones who cling to earth with a hope of revealing to us our glorious destiny? For it is a glorious destiny to continue through eternity a servant of truth and a champion of the light that must ultimately expel the darkness of creeds and dogmas from the minds of all who have the strength to meet and welcome the spirits in their lofty endeavor to regenerate and uplift humanity.

As Viewed By The Spirit Anandamoya

☞ Come to Christ by being a Christ, your faith can comprehend wondrous things when applied from out of your own divine consciousness.

☞ There have been prophets and seers galore but truth as seen from Spiritual heights comes only to the pure of life and love.

☞ Another prospect for keeping your heart pure is dashed whenever you eat of flesh or dead fruit.

☞ Would you ask an angel to share your home for an hour just as you live it each day?

☞ Thousands of souls or folks believe that personality persists after death but there are very few who really believe

they are still alive as soon as their clay moulds are removed.

☞ Thousands love a crucified, heavenly removed savior who would be terror dumb before as earth-live redeemer.

☞ Only those who have no fear can safely pass from earth's sphere to spiritual sight with safety.

☞ Blessed are the pure in heart for they do see God from all His acknowledged creations.

☞ To know God is to recognize your own divine origin.

☞ There would be many souls proclaiming God's saving grace could they see

that truly there is no power of evil outside of man's human mind.

☞ Seest thou this? Each step of the long journey has of necessity to be trodden by all, but those whose eyes are open may learn many lessons from others, whose bruised feet must tread the by-paths of experience, so that they become as suns and stars to light the pathway for others whose special gift of the Spirit has been still other work or experience farther on. Carest thou for all that people may say when thou hast this assurance from the Creator of all things, that you shall and may become unto His plan a wheel upon whose turning depends the rapid awakening of many souls?

Communication

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LLOYD KENYON JONES, EDITOR

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"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Romans 8:18.

THE QUESTION OF EVIL

The Bible says, "Try the spirits." The Roman Catholic Church says that communication with spirits is possible, but they are evil spirits. In different seance-rooms, men and women have had communications from those who have not passed through the change called death. There are cases where misinformation comes through from the other side. Occasionally there are even worse things to contend with.

It is reasonable to believe that there are liars on the other side. They are going through death's portals at the rate of several thousand every day. If personality survives the change, character also must survive, and a liar here would be a liar there. All evolution is slow, and the evolution of the soul may be the slowest of all.

In seance-rooms, sometimes we hear spirits say something like this, "You don't know how I am progressing. I am in the seventh sphere!"

From the best information obtainable, Christ and the other Masters are in the seventh sphere, and it requires a considerable stretch of the imagination to picture a ne'er-do-well elevated to that height in the space of a few years.

If there are liars on this side, there are liars in spirit. If mortals make mistakes, spirits will make mistakes. Death does not cannonize mortals. No growth is so rapid that corruption fades out and incorruption fades in with the passing of the last mortal breath.

And if there are liars in spirit, there are impersonations. This term, impersonation, calls for some clear analysis. A materializing medium may be controlled by a spirit who can neither materialize, nor transfigure the medium's body, and the old term for such control is impersonation. But there is another meaning, and that meaning will open wide the doors of this magazine to comment and experience.

If there are liars in spirit, those liars would not hesitate to say, "I am your mother," or, "I am your father." A liar's pet pastime is lying. There is more fun in lying, to a liar, than there would be in gaining a crown of reward for truthfulness.

The liar would impersonate. But—does he? Can he?

Or, if there be impersonation, could it be answered by conditions with which a spirit is not familiar, or by a sincere desire on the part of some vagrant spirit to come within the zone of mortal sympathy?

These are serious questions. They should be considered seriously. Upon their solution will depend much of the future of Spiritualism.

If we find that there are liars in spirit—and we may as well start out by admitting that much—then shall we discover that these liars come back to earth to work mischief and to pretend to be persons other than themselves?

Let us say that this is an unpleasant subject. Should we insist upon barring out all that which disturbs our beliefs, or should we try to learn things as they are, so that we may profit by that knowledge?

The person who turns his back on Spiritualism, because he believes that there are lying spirits, does not escape the necessity of passing through the change called death. If that same person knew that he would pass through a bandit-infested country, in traveling toward a better land, he would arm himself and do everything else that would insure his protection. Should he do less when it comes to preparing for the long journey, which all mortals must take?

The subject of evil pivots upon the question of honesty and dishonesty. If God is the Creator, He created everything—and evil, therefore, would be a transitory condition of ignorance. An evil person may be clever, but if that cleverness bars that person from happiness and progress, then such pretended wisdom is only a handicap, and such an outlook on life is the viewpoint of one who does not know.

We have our views, and our own evidence relating to these subjects, but what those views may be, or what the evidence consists of, are matters that we shall hold in abeyance while others discuss the subject in these columns.

We invite persons to send in their views and their experiences, but we can not mention seance-rooms or mediums in these articles and opinions. We are not bidding for libel suits. The question of legal responsibility is one of the barriers standing in the way of an investigation of this nature. To enter into a discussion of this topic, and invite the public to participate, is as risky as playing with matches in a powder-mill.

With this understanding of our responsibility, we would pass the same view along to others. If an experience says, "This happened in Mrs. So-and-so's seance-room," we can not print it; at least, not the name, or any information leading to a disclosure of the identity.

With the human frailty of reaching for the ideal, we feel that we may have become too indulgent in the past, and taken too much for granted. We feel that way, but in order to make haste slowly, we shall invite the public to take up both sides—meaning the side that contends that there is evil in spirit, and the side which says there is only good. But we warn our readers that we are well satisfied, in the beginning, that there are many liars in spirit. They are going over in droves daily. They must be there somewhere. We have known many persons, since passed into spirit, who would cause a saint to right-about-face and walk in the other direc-

tion if they met. Surely, these unlovely derelicts have not sprouted wings and learned the harp in seven easy lessons.

Have you had any experience with evil spirits?

Have you had experiences of impersonation?

Have you been misguided by spirit advice?

So vast is the field suggested by these three questions that we caution our readers to think twice before writing once.

What were the conditions under which the evil manifested itself? Include that in your letter.

Was it possible that, if there was impersonation, some spirit found it impossible to handle the forces and was obliged to depend upon an agent to transmit the thought?

If you have been misguided, were your questions selfish? Did you seek information when you should have tried to solve the problem through your own hard work?

Do not become inspired with the idea that every unanswered question points clearly to evil. It may not. Likely only a small percentage of such experiences would prove evil.

On the other hand, do not fail to tell what you know about these disagreeable subjects. Remember that the true student never stays surprised. He takes things as they are, and wishes to know them as they are.

We invite mediums to enter into this discussion. To some mediums, the mere suggestion may breathe of heresy. We have our own opinions as to that. We even have an idea that this discussion, if prolonged, may lead to some remarkable discoveries. And in order to not color this discussion with our editorial views, we hold them in the background. We have been collecting data for a considerable time.

Evil is but the contrast afforded by a knowledge of goodness. Without one, the other never could be recognized. There is a gulf of difference between the existence of evil, and the reality of a devil or an everlasting hell.

In our excavations, let us start with falsehood—with evil. If our picks finally ring on the brimstone rim of an orthodox hades, well and good—or ill and bad! If it is there, and our discovery of it could save others from falling into its depths, the quest would be worth while. This is stated not in a spirit of flippancy, but because we mean it.

We have neither trade-marked hell nor copyrighted heaven, but like all mortals, we are seeking perspective of both places—or their substitutes. And inasmuch as this question of evil refuses to be quiet, we have come to the conclusion that the best thing to do is to open our pages to this discussion, and invite not only mediums and the laity of Spiritualism, but all others who wish to have a voice.

Others have searched for and found the earth's poles, but the poles of good and evil hold something far more valuable to humanity—and knowledge will injure none of us.

Think profoundly before breaking into print, but when you have thought, let us have your experiences; those more than your views. We are after exhibits. The evidence must precede the pleas.

MEDIUMS—MENTAL AND PHYSICAL

Were there not the need for different kinds of mediumship, there would not be different kinds, but just one kind. So long as mortal experiences vary, and character differs, that long will the same fact be obliged to seek different channels of expression.

There are physical mediums, and there are mental mediums. The physical mediums are those who produce various physical phenomena, such as materialization, transfiguration, etherealization, direct voices (through trumpets or independently), independent writings, levitation, spirit photography and so on. The mental mediums are those who are clairvoyant or clairaudient, or both; the psychometrists, and those who speak or work through inspiration, or depend upon impression, and including many shadings of these classes of psychic ability. The control, or trance, medium comes between the two classes. Usually, the medium who can secure materializations, can secure the voices, and the voice mediums can produce materializations, depending upon patient development.

Ordinarily, the one class of mediums has as little use for the other as General Wrangle's army had for the militant reds!

There are folk who can be reached by one class but not by the other. Both are essential. Both are doing their share of the big work—and if they continue to refuse to find a common ground of friendship and co-operation upon which they can meet, let all those who dissent put a period after their boast that they are trying to live close to God and the spirit-world. If any part of the spirit-world comes through with condemnation of other mediums, that low order of jealousy must have been attracted from the gutter side of the after-life, and quoting such petty opinions can put no additional plume in the cap of any medium.

Not only will the world judge according to the charges and counter-charges, but the world is judging at this time.

The mediums and the professed Spiritualists must decide if Spiritualism is to be a front-yard, or a back-alley, religion. Their answer is not in their argument, but in their actions!

THE RIGHT OF BELIEF

As the New Testament tells us, we hope only for the things which we do not know. When we know them, we cease to hope for them.

If mortals knew all about the after-life, religion would not be necessary. So long as any part of the future is obscure, belief is sustaining.

What is proof to one, is drivel to another. As truly as experiences are not all the same, religious conviction can not be the same in every case. No matter how much we believe we know of the life-to-come, there is a great deal about it which we do not know. Either we are incapable of learning, or those who return are incapable of describing, and possibly it is "fifty-fifty." Descriptions must shrink to vocabularies, and likely there are facts not covered by any known language.

So long as no one can prove that he knows, nobody can prove that he does not know. And upon that basis must rest the equity of religious freedom.

Common Criticisms and Illogical Reasoning by Unbelievers

By Alexander Darche, M. D.

IN the title I use the term "Unbelievers" advisedly—perhaps "Uninformed" would be more appropriate. It is a fact that most of the criticisms against Spiritualism emanate from persons entirely alien to the subject. They base their opposition on the premise that what is at variance with their views must be erroneous; hence something to be condemned. However it is with Spiritualism as with many other things—"every knock is a boost."

One of the commonest objections, perhaps, is that Spiritualism undermines the mental processes and leads to insanity.

In the Journal of the American Medical Association dated September 18, 1920, appears an article entitled "Occultism and Insanity" over the name of William House, M. D. The author, after stating that a "psychic wave" is passing over the world, and ascribing the reason to the upheaval caused by the world war, proceeds to lend the impression that every student of the Occult is "wrong" mentally, that because he does not apply his research to material subjects he is doomed for the padded cell. That of course is a far fetched idea and a broad statement to make, especially by a physician.

The good doctor contends that, "in every court through which the insane pass, in every private office wherein they are served, are many commitments directly traceable to the practice in one form or another of black art. No one of experience will contend that spiritualism and clairvoyance cause insanity; but that they excite latent tendencies thereto and break down the frail barriers that exist in many minds between soundness and unsoundness is as plain as the results of the inevitable problem in multiplication."

A little farther along in his article, Dr. House considering "grief and disappointment common emotional phenomena" from which "distressed persons seek spiritualists and clairvoyants" for relief, says "as a consequence wild, vague, depressed delusions and hallucination, through appeals to the mysterious, become firmly fixed, paresthesias are accredited to supernatural forces, and the patient is on the way to a psychopathic hospital." In other words we were all "bugs" to begin with and having started we are all

As Dr. Darche points out in the introductory part of his excellent article, most of the criticisms of Spiritualism come from people who know absolutely nothing about the subject. They have no personal experience to draw from. Obviously, then, they should consider impartially the experiences of others. However, instead of doing that, they—in ignorance, intolerance and egotism—rule out all evidence excepting that which points to the conclusions they had previously decided they wanted to reach. So it must have been with the author of the article discussed by Dr. Darche.

The writer of this article is a graduate and registered physician. He has also served as an asylum physician and, consequently, has had extensive direct contact with insane patients. He has had opportunities to study at first hand and writes from observation and experience instead of merely expressing personal opinions based upon nothing.

elected candidates to the "booby hatch." So Dr. House says.

INSANITY is the diagnosis. Spiritualists are the patients. Fine (for Dr. House). Now just what is insanity? Divested of all unnecessary verbiage, insanity simply means the absence of sanity. There are various types and degrees of mental operations. Except we be experts in the detection of the disease in our fellow man how are we to judge of his mental condition especially in the beginning psychosis? There are no standards by which we can

measure one's sanity, but by comparison, we say that some men are more "sane" than others and some are "plumb crazy." If you happen to be a Spiritualist you come under the latter classification. That's easily disposed of, isn't it? Call the next case.

Dr. House is not content with stating that some "commitments are directly traceable to black art," but that "many commitments are." That I believe is a flagrant exaggeration. It is hardly possible this statement could be borne out by statistics, for to credit every case of delusion or hallucination to Spiritualism is unfair as it is mean. In my experience as asylum physician this has not been my observation. On the contrary I did find many cases of insanity directly traceable to Orthodoxy. Even doctors there were who did not heed the command "physician heal thyself," for they too were on the list of "nobody home."

Doesn't it make you shudder at the zeal with which some people can prove to dub others insane and to ascribe the cause to something they don't approve of? It doesn't require a psychiatrist to know that Syphilis and Alcoholism, those arch demons of disease, are the chief causes of insanity. Any one knows that worry and overwork will break down even the best organized cerebral equipment. No it doesn't matter whether one be priest, doctor, lawyer or plain spiritualist, if the intensive use of the brain processes is carried on without opportunity for proper relaxation and repair, I don't care who possesses that brain, it will surely succumb. If, as states House, there be a predisposition to insanity, insanity will result to any person of whatever pursuit, if

the activating cause is superinduced. Unfortunately, it is true, the number of insane reaching psychopathic hospitals is on the increase. Why blame spiritualism? Why not seek the cause in the results of the most horrible warfare ever carried on by civilized (?) nations? What of our mode of living and our habits as probable causes of increasing psychoses? Are they conducive to mental health? With every one crazed by the desire to accumulate riches, with the hustle and bustle of business, with selfishness and greed obsessing many is it to be wondered at that insanity is increasing?

I BEGAN this article by stating that most critics were ignorant of spirit phenomena and I mean to prove my assertion by Dr. House's remarks, "No one has proved that he has communicated with those who have gone before. Conversely the vast preponderance of evidence indicates that fraud or psychosis is responsible for such evidence of communication as we have." O, ye that have been privileged to sit in Trumpet and Materialization Seances, and your name is Legion, read again the calumniating words of this erudite M. D. What shall we do with him?

Let us dismiss the Doctor by quoting his concluding remarks, "The pathologies of the mind are quite as responsive to medical aid as are those of the body, and the reward of him who understands and properly uses his armanentarium against them is equally gratifying. Let us do what we can to lessen the number of wrecks which it is destined to cause, let us—rationally do our share to minimize its results." Yes, let House write you a prescription. You will still be getting spirits, but they will at least be corked up.

Another frequent complaint hurled at Spiritualists, is that Spiritualism is a fraud. If definite instances of fraudulent processes are meant, Spiritualists will admit that such have occurred. And no one is more concerned with removing fraud from Spiritualism than its adherents. Does the fact that isolated cases of fraud have existed weaken the cause and condemn Spiritualists? As well condemn every known institution for there is not a branch of human endeavor but what has been tinged with fraud. We have quack doctors, shyster lawyers, spurious clergymen, hypocritical laymen, renegade bankers and even bad men are not all genuine, for we have "good" bad men. Frauds only prove the existence of the genuine for without the real we would have counterfeits.

SPIRITUALISTS are often "floored" with the question, "Why are seances conducted in the dark?" This is a sensible question to ask. It might be answered by asking, "Why do people and animals sleep in the dark?" Both conditions are the result of Natural Law. God gave the night that man might be wrapped in an envelope of darkness and peace. Darkness signifies silence. The spirits all about us can utilize the darkness better than light for their manifestations. This of course depends largely upon the medium and the condition of the sitters. Some mediums can get the voices in the light whereas most all materializations are carried on in subdued light. Other phases of mediumship can manifest in daylight.

When Spiritualists are charged with insanity, they don't care, because they know "who is loony now," but when some one arises to say that Spiritualism operates through the power of his Satanic Majesty, then they are ready to fight. This form of criticism usually emanates from the Orthodox clergy, the chosen (?) of God committed to preaching the Immortality of the Soul and its Salvations. Well may we exclaim, "consistency thou art a jewel."

Have you passed through the experience of losing a loved one from your midst? Perhaps your dear mother who gave you of her flesh and blood for a temporal abode for your earth existence, who showered you with love unstintingly, your mother who labored for you that you might grow and learn and in your turn to know how to love, yes, has that mother passed into the other world? Maybe it was your only child whom you loved better than yourself. If this good mother should come back to you with a message of happiness and of hope, would you say that dear mother was in the power of the devil? Should your child, now grown in spirit, address you in words of endearment and in a manner given to spirits, caution you against impending danger to yourself or others, would you accuse him of association with Satan? Is that the way of devils? If doing good is evil then give us more of that brand of evil. There are evil spirits, and they sometimes inhabit the persons of clergymen. Good Spiritualists do not harbor Satan and his crew.

IN conclusion permit me to quote a few excerpts from "God's World," as inspiring a book as was ever written: "Spiritualism is founded on an acknowledgment of a truth that is apparent to millions of persons, and that has been evident to countless millions since earth-life began. That truth is communication between those in the spirit-world and those in the earth-world." Vol. 1, page 14.

It is contrary to all the things we have learned and experienced to believe that a person who has led a miserable and reprehensible life in the flesh, is going to become a saint in a few moments after passing through the change called death. And it is not complimentary to Almighty God to believe that such a person would be condemned to fire everlasting for the mistakes of thirty or forty or fifty years on the earth-plane.

Spiritualists make the agreeable discovery, as their experience becomes more extensive, that all of those who had life here have life on the other side. They also make the more agreeable discovery that God gives everybody a chance. The communication received from the spirit-side of life does not come to us with messages of fear and condemnation and punishment, but with messages of Natural Law and its operations. Vol. —, page 23.

"We are here as children of God, we are spirits now as much as we shall ever be. And upon us devolves some of the duty of carrying on God's work in God's World." Vol. 1, page 280.

"Keep away from these unknown things," admonishes the self-satisfied know-all-there-is, and then he proceeds to make use of many things that he understands less than the wind and the northern lights.

The persons who wish to shunt their sins on Christ or God, are usually the ones who wish to keep on doing as they cussed please—only they dread possible results.

If it is too bad that temptations come into our lives, then how about the temptors? If it is tough on us, does that make it easy on them?

In this world, with every type of people in all stages of development, the time likely has not arrived for all humanity to live in a state of continued amity. In spirit, where those in various stages of progress are sorted out naturally, the conditions we long for here will be found operative.

How Spirit Photos First Come

Interesting Facts Furnished by Mr. G. B. Moore, Vice Pres. of the Central Spiritualist Church of Minneapolis

PSYCHIC photography is one of the most interesting phases of mediumship and many people, armed with cameras of various sizes and styles, are trying for spirit pictures. While it is true that results are frequently obtained by the beginner and, indeed, a fact that some even get unlooked for and even startling results without trying, it is a rule that good, dependable and consistent results require development the same as any other branch of mediumship.

It will be interesting, therefore, to consider the experience and results obtained by a class of students in Minneapolis. The members of this class are making a serious effort to develop spirit photography. This degree of earnestness has attracted many highly developed spirit helpers, among them being Mumler. When he resided on earth, Mr. Mumler invented the dry plate process of photography and he was also a psychic photographer. He is, therefore, well qualified to assist this Minneapolis class of worthy students.

In producing the results shown in the picture of the baby Mr. Mumler stated that he had the assistance of an Arabian spirit of high development in the work.

It is to be hoped that the reproduction of the baby picture will show the spirits easily discerned in the original. Of course, at first, results are very weak but in this picture one spirit at least is very plainly seen. It is that of a woman standing back of and bending over the baby. She is probably a relative.

It is interesting to know the facts connected with the taking of this picture. The man who took the picture, an ordinary snap-shot, knew nothing of Spiritualism nor of psychic photography at the time. He was amazed at the result. He was at a loss to account for the strange picture until Mr. N. A. Nelson, a member of the developing class above referred to, and a roomer in the house, explained that while the picture was being taken he, Mr. Nelson, was relaxing for development. He reasoned that his psychic forces were drawn upon to produce the spirit photo—which proved to be true,



according to the spirit guides when later consulted in regard to the matter.

It is interesting to note that the psychic, in this case, was not in the immediate vicinity while the person who took the picture was not only ignorant of spirit photography and amazed at results but knew nothing whatever about Spiritualism. A testimonial to that effect was written and signed by the man and sent to COMMUNICATION along with the picture.

How are the skeptics going to "explain away" these things? Psychic photographers may be called fakers—though without reason. And they may be unjustly

charged with making double exposures or the silly argument advanced that they clip and paste up other pictures. But what are they going to say when a man who says he is not a Spiritualist, never attended a seance and knew nothing of the subject, especially nothing about spirit photography—how are the skeptics going to "explain" how and why he would or could take a snap-shot of his baby and find thereon some pictures of spirits?



THE larger picture shows Mrs. Evelyn Brooks and, in the upper right corner, a white cloud which represents the effort of a spirit to show on the film. This picture was taken last September the third, the opening day of the Minnesota State Spiritualist Convention. Later the Spirit Guides stated that they tried to give the photographer "something" for the occasion but the forces were not, at that time, sufficiently developed. It was also stated that the

spirit trying to show upon the film was the same Arabian assistant of Mr. Mumler, previously referred to.

The white cloud is very apparent in the original print and the halftone retains enough of it to show novices how development starts. It is much the same as the first results in clairvoyance—the eye of the camera seems to see the same as the human eye at first—just a cloud effect. As development progresses these cloudy masses resolve into human figures.

When Development is Complete Spirit Photos Are Very Plain



Good Development and Proper Conditions Make it Possible to Secure Ideal Results

HERE we reproduce an old photograph of one of the spirits shown in the group on the accompanying psychic photograph. The spirit photo is so good, so plain and the faces are so clear that recognition is easy. Surely anyone could look at the face of the old gentleman and then immediately point him out among the group of spirits pictured. Yes, there he is looking as natural as life, the first spirit in the upper left hand corner! The recognition is unmistakable. Unhesitatingly we can pick him out.

The old gentleman referred to is Captain John R. Wandell, a Civil War veteran and father of Dr. Charlotte Sedlack, the lady pictured at the bottom of the spirit photo. Dr. Sedlack had this photo taken last summer at the Chesterfield Spiritualist Camp, by the Psychic Photographer Norman.

There are reasons for all things—cause and effect. We know some of the reasons why this photo is so good and why the likenesses of the manifesting spirits are so excellent. A developed photographer, of course, but also faith, hope and understanding on the part of the sitter. If these "good conditions" be lacking the best psychic photographer in existence might be unable to secure results.

Dr. Sedlack is a woman of intelligence and attainments, a graduate physician. Added to that is a knowledge of Spiritualism, not only of the phenomena but an understanding of the religious teachings, the philosophy and the science. If people would devote more time to the gaining of an understanding of these things—if they would read more about Spiritualism and study the books available—they would get better results in spirit photography, in seance rooms, and more practical benefit from Spiritualism.

An Interesting Message From the Spirit World

A Communication Given by George Eliot, Author—Now in Spirit—
to Maude Misener Leary

Editor's Note: Here we have information coming from the realms of spirit—information which is vastly important and which merits our careful consideration. This communication should not merely be read—it should be studied. Please read it carefully, slowly, thoughtfully—turning each sentence over in your mind. If you do, you will find many valuable truths which will help you in a practical way. However, do not imagine that this is a “preachy” article. Indeed, it contains very interesting information about existence in the spirit world—how spirits feel, what they think and do. For instance, it is interesting to read what spirits usually want to do when first they wake up in spirit land and find that they really didn't die after all but are alive, healthy and happy. It is also quite interesting to read what the communicating spirit, George Eliot, the author, has to say about mediums and the development of mediumship. And do not overlook the prophecy—that within the next year the number of Spiritualists will be trebled!

They Are Not Dead

FOR centuries souls have passed out of the body and started on the last journey and no one could say definitely where it led to. I can now give you a few enlightening thoughts on the matter from actual experience, as I speak from the spirit or astral side of life.

In death, as you mortals call it, the soul still exists as that is the one thing that does not die. In leaving the body we come into the astral sphere, which is just as real as the earth plane, but we take on another form composed of ether. This body requires no particular temperature as no degree of heat or cold can penetrate it. The great factor in this sphere is the mind or thought force.

Perhaps I can best explain this by saying we are not hindered by the body in any way, everything is thought. We can sense the call of any person and can travel from one place to another in a moment's time as such are the astral vibrations that space is as nothing to us.

When souls first come over here their awakening as to what is actually taking place is slow as it is hard for them to realize they are awake and cognizant of earthly events as well as astral, as they have been led to believe that death means a state of coma or sleep. On becoming aware of their true state they generally return to the earth plane as their first thought is of those loved ones left on earth.

Perhaps a time will come when souls can manifest to all that they still live and can communicate, but until that time comes we in spirit can only send

back the glad word through a station attuned to receive it, in other words a medium.

A number of persons concentrating on spirit return are usually able to obtain some proof if only in the elementary stages such as raps, table tipping and the movement of objects. To some this is more convincing than the best message coming through a medium. Others there are who are not convinced until actually controlled by the spirit forces. These generally make the best mediums as they are sincere, earnest thinkers.

Recently there has been a great awakening as to the actuality of the spirit world and before another year has gone by the number of believers and workers will be trebled. Conditions are now being brought about which will soon unlock the doors of the spirit world to the multitude.

Perhaps we in spirit do not convey the thoughts to you as you desire, but I must impress upon you the inability of any person to grasp the actual conditions in spirit until he or she has made the entry into this life and learned from experience. Meanwhile we live, we work and learn and come to you of earth to impress and guide you for your good and the good of others. Over here we are busy and contented and work to undo any wrong committed while on earth so that the soul may progress and reach the heights to which we are fore-ordained.

This I send you in the hope that I shall reach at least one searcher after truth.

Received through the mediumship of
MAUDE MISENER LEARY.

"Tut, Tut!" Said Father of This Young Medium But—

When the Lad—Aged Seven—Ran Pell Mell Into and Through a Spirit "Tut, Tut" Didn't Explain the Fact Away. Interesting Facts About J. B. Jonson, Los Angeles Medium

MR. J. B. Jonson says he must have been born a medium because as early as he can remember, and his memory takes him back to the age of three years, he was a medium. The "tut, tut" episode occurred, however, when he was seven years old. At the time he and a little sister, aged five, were playing that game of childhood called "Tag." It was on a warm summer evening just about dusk. Little sister Josephine, being "it," was running after her brother in a wild endeavor to tag him and chased him out the front door of the family residence. At the front entrance the boy ran smack into a stranger, a big burly man with black whiskers. The boy was in such haste that there was no chance to stop and he expected a collision but what was his dismay when he ran right through the stranger. The little girl, too, saw the strange man. But before the children could recover their surprise their father happened along, having returned from his day's labors at his dry goods store.

To their father the children explained what had occurred. But he tried to dismiss the incident with a "Tut, tut! It is all imagination." But why should both imagine the same thing at the same time without a chance of checking up so as to fabricate a "story?" The little girl saw the same as her brother did and screamed in fright.

This is but one of many psychic experiences Mr. Jonson had during the years of his childhood. He says they are too numerous to recount. However, he says:

"THERE is one incident, though, I should like to relate at this time, one that I look on as the most momentous, as it changed my whole life's course as it were. My dear old mother was a life-long Spiritualist, but up to the age of seventeen I had virtually given it no thought—rather decided it, did not think it worthy of notice. Was influenced by a brother workman, after frequent urgings on his part, to attend a seance and witness the wonders he had experienced. Found a room, rather large, with a circle of about twenty people, no furniture in room with exception of chairs



Mr. and Mrs. Jonson in front of their Los Angeles home.

and small stand in corner with lamp, pad and pencil on top. Sitters were seated in form of circle, hands joined, lights out. After singing a hymn heard a voice across room saying, 'I see So-and-so,' describing a man she saw, which was recognized by some one. I found after that the voice emanated from a young lady of 23, a Miss Lynch, the seer for the occasion. She then described my sister Josephine, who had passed to Spirit-life, giving details known to no one but myself. I kept craning my head as she said, 'She stands right by you'—of course not being clairvoyant I saw nothing, but suddenly felt two hands laid on my head from behind, with the sensation of being connected with the poles of an electric battery. I broke loose from my right-hand neighbor and attempted to grasp the hands, and although I could not feel the hands with my hand, could still feel their pressure on top of my head and commenced to shake violently, when Harry Gill, the young man of the family seated across from me, it seems under control, left the circle and started to write on pad on stand, very rapidly rapping for them to light the lamp, he had written 'the stranger had better give in.' Someone asked who he meant by the stranger. He walked over to me, laid his hand on my shoulder and said, 'Him.' I forgot to say when the light came on the hands left, but as soon as light was out again the hands came back, as well as to me unaccountable tremors, in fact, I never shook harder with the old-time ague than I did then. I was finally lifted to my feet, perfectly conscious of every move I made but without any volition of my own, or slightest control of my actions. I walked across room, threw my arms around the Miss Lynch I mentioned, and burst into tears. On being questioned as to identity I tried to say this is me, but instead gave the full name of a man Miss Lynch had been engaged to marry, but had passed out a few weeks prior to date set for wedding, from the effects of an old wound received in the war of the Rebellion. We had quite a lengthy conversation and I came to a thoroughly chastened young man and a convert to the truth. Now I would not

have greeted Miss Lynch as I did at that time for a thousand dollars while in my normal state, as I was the most bashful boy you could think of, though my wife and friends say I got heavily over it later."

THIS experience led Mr. Jonson to actively engage in Spiritualistic work. He married quite young and went to live at Springfield, Ohio, where he became acquainted with a number of Spiritualists and formed a developing class, getting good results. Mr. Jonson there developed materializing mediumship and secured his first form. However, he later went to live at Toledo and there was unable, because of material conditions, to devote his time to development, sickness and deaths in the family interfering. Mrs. Jonson passed to Spirit Life.

Mr. Jonson says, "After a period of loneliness I married my present wife, formerly Mrs. Lettie Van Tassell of Wood County, Ohio, and located at Toledo. After a few sittings we found that we worked together in perfect unison. Wife developed her powers as a trumpet medium and I developed as a materializing medium.

"We held seances at our home and at various camp meetings from that time until March, 1920, when we sold out and came to the land of Sunshine and Flowers. We became members of the Church of the New Revelation, presided over by Wm. G. Sayers and Minnie Sayers, his wife—two true blue Spiritualists—and whose crowded hall shows what earnest work can accomplish. Their hall is at 338 N. Hill St., Ramona Hall. Another among a great many good workers here is Rev. Inez Wagner, at Symphony Hall, N. Hill St., another good little soul who deserves lots of credit for the good she accomplishes.

"When we left Toledo we thought we had left all our friends behind us, but we feel we have a great many here at the present time we would awfully hate to lose. But here I have wandered a long way from my subject. You ask for incidents in connection with our work that I am afraid I shall have to leave to others. Ours has been the usual experiences of all public mediums, extolled by some, condemned by others who do not understand—and I sympathize with all brother and sister mediums who are honestly working to bring the two Worlds, the Material and Spiritual, closer together and bring comfort to the bereaved, and I know that it is a rough and rocky trail at times but has its compensation in the sympathy and appreciation of the warm, true friends on the other side. So the scale is balanced pretty evenly after all, a little in our favor in fact."

AS will be noted, Mr. Jonson, though now a resident of Los Angeles, was not a native of California. He was born at Akron, Ohio, under conditions which he thinks favored his mediumship. He also gives a great deal of credit to his dear mother who was a gifted medium, being clairaudient and clairvoyant. Again quoting Mr. Jonson:

"I was born in Akron, Ohio, October 16, 1854; father a native of England, and a lineal descendant on paternal side of the house of the immortal Ben Jonson, the British poet and writer. His father's mother, my great grandmother, was a Payne, a descendant of Tom Payne, the noted infidel, so-called.

"My father came to America in 1851, shortly afterward meeting she who was destined to become my mother, Margaret J. Dolson, also of English parentage; they were married the same year, after a brief courtship. Both passed to a higher life a few years ago. Mother was of a highly sensitive spiritual disposition and a firm believer in the truths of our beautiful philosophy, as well as highly gifted medium, being clairvoyant and clairaudient."

Many friends of Ohio will remember Mr. and Mrs. Jonson and many new friends are being found in the west. They are both gifted mediums and to their home at 442 North Vermont, Los Angeles, many Spiritualists find their way.

"The Work of the Devil"

SPIRITUALISTS often wonder why it is that many people, in hearing of the manifestations of Spiritualism for the first time, promptly cry, "It is the work of the Devil!" Those who are inclined to take a pessimistic view of the situation might lose faith and forget for a moment that there is eternal progress and that, despite all evidence to the contrary, the world really is growing better. However, in many people there is no evidence of progress, no advance over the thick skulled, intolerant puritans of nearly four hundred years ago, for, during those dark days of "Salem Witchcraft" the puritans at once decided that "it was the work of the Devil!"

Accordingly, with true puritanic severity and characteristic intolerance, the puritans set about persecuting the "witches." Like the heathens of earlier ages who offered human sacrifices, Cotton Mather, Samuel Parris and other marbolic brained theologians of influence in Salem preached that the execution of the so-called "witches" would find favor in the sight of God.

Such was the excuse for the horrible tortures inflicted upon those who were so unfortunate as to have mediumistic power during those days. However, times have changed and though there are some people who would like to see our mediums tortured, if indeed not put to death, they dare not do it. Proving that, after all, the world is a little bit better.

Though the puritans have gone, their descendants are with us and have preserved much of the intolerance and narrow-mindedness of the dark days of early American history. They are here to cry with equal vehemence and intolerance, "It is the work of the Devil!"

It is sad to think that we must always encounter such expressions of ignorance. There may, however, be some consolation in the thought that it is better for us to follow the example of patience, tolerance and generosity shown by the pilgrims rather than to practice the intolerant methods of the puritans in trying to kill everybody who did not think and act as they did, for be it understood that puritan and pilgrim are two words which instead of being synonymous are absolutely the opposite in meaning.

The pilgrims were those good souls who came over in the Mayflower in 1620. They believed in religious freedom—for themselves and everybody else. They offered a haven to others who were persecuted—and came the puritans. The puritans promptly began to try making everybody, including the pilgrims, think and do as they did.

Both pilgrims and puritans have descendants here today, thank God that the children of the former outnumber the latter!

The people who predict the end of the world are those who say that the world is six thousand years old—but we know that some suns are so distant it takes their light one million years to reach the earth. The little mind world restricts God, time and the universe.

We cannot ignore the law of the world, or any other expression of the Great Law. Progress does not depend upon denial, but upon knowing, and doing according to that knowledge.

Compensatory Law of the Universe

By George I. Bush

Editor's Note: Some people might call this a sermon. We wouldn't. Rather we would say that it is a recipe of happiness. It shows how happiness may be attained by the law of Compensation. Some know this law as "cause and effect" and others understand it best by the quotation, "As ye sow, so shall ye reap." However, by whatever name it may be known, it is the same law. And it is a very real law—always working. Neither does it make exceptions—it favors nobody. This law guarantees to all persons just what they deserve. So, if you want happiness be deserving of it, earn it—and you will get it!

Read this most excellent article by Mr. Bush. He will help you to an understanding of things which will make it easier for you to attain happiness.

WE may all disagree about many things, but we all do agree that the most desired of human elements is Happiness. Without regard to our Religious beliefs: we are all making a journey from Birth to Death. Whether it be a journey filled with joy, sunshine, happiness, wisdom, knowledge and success; or to the contrary filled with cares, sorrows, disease, ignorance and failure we can not deny that our journeys are very important matters. Our lives are matters that should be taken very seriously and every one should avail themselves of every opportunity to study Life and its Laws which govern Life.

Failure to study Life and its Laws places one in the pitiful state of the ship without compass or rudder. As it is, the vast majority of people merely drift aimlessly; tossed and pitched in all directions on a shoreless sea. Few have a chart of the treacherous currents and destructive rocks which abide the way. Most of us are at the mercy of the degrading influences of material and if at Transition we have made even a little progress few can say that their progress is due so much to their own efforts as to the evolutionary forces of human progress.

These lessons must be learned by the individual before the compensation can be enjoyed by that individual. What I learn can never do you any good unless you generate within yourself the energy necessary to put my learning into practice. Then you are rewarded thru your effort and I am twice rewarded. I am giving you the results of my learning. Whether they do you any good or not is up to you.

THE first step toward the attaining of a satisfactory, progressive station in Life is to recognize that Natural or Universal Law governs every where: as much in the realm of mentality as in the realm of material; as much in the realm of Spirit as in the realm of Physical man.

During the journey of life we pass through many experiences, and we meet and establish certain relationships with many other beings. We contract many obligations and responsibilities and discharge some of them satisfactorily. We do some things we should do, and do many things that we should not do, and many things we leave undone entirely. In doing things we create certain causes which in turn demand effects or results. The fact that we leave a thing undone does not eliminate the cause or the ultimate result. A thing undone is a cause just as much as a thing done, and demands just as great an effect in accordance with its just importance to ourselves and others.

It is of great importance that we learn in the beginning; that it is a part of the Law that no force or energy can be lost. By this I mean, that under no circumstances or conditions, whether consciously or unconsciously can any particle of energy or force be expended without a definite result or effect following. If a man steal, he may be able to evade the effect, result, or punishment for his deed for a period; but the Universal Law in time demands just retribution.

This section or portion of the Universal Law might well be termed the Law of action or reaction. It applies and governs every putting forth of energy by an individual. Every thought and act, which is materialized thought is to a degree a disturbance either harmonious or otherwise. The Law demands and exacts an exact re-establishment, with the same unrelenting precision as the law of gravity recalls the stone thrown into the air. Sometimes it demands immediate effect of the cause and sometimes the effect is delayed, but always the effect or result follows its own cause. Sometime, somewhere, the re-establishment or retribution must take place. As we sow, so shall we reap. Death or the belief in "Vicarious atonement" does not settle the score any more than the act of moving from one house to another will pay the rent due on the first house. This is the Universal Law of justice.

THERE never was an accident. There exists no such an element as LUCK—GOOD or BAD. Nothing ever merely happened. Back, behind every so-called accident, lies the cause. Back of every fortune, good or bad, lies the cause which we have created. We make our happiness, unhappiness, sunshine or clouds. Back of every gain, success, loss or failure lies the cause; the energy which we ourselves have expended. When we come to an understanding and realize this we will cease to hurl such blasphemous epitaphs at The Divine Over Soul as *the visitation of God's wrath upon His children*. We will cease finding a convenient excuse for such evils as we dare not hurl at God's feet by blaming the Devil. This Law truly establishes individual and collective responsibility. It makes all men self reliant with no power or desire to evade the responsibility or the compensation it brings.

You do not need more convincing proof that the foregoing is true, than to watch the people around you. Watch their actions and see the compensation each action begets. Reason from Cause to Effect.

During your earthly or physical existence you are each one determining just what your future existence will be.

This applies not only to your future existence on this mundane sphere, but also to the continuation of Life in the Summer Land, beyond the veil of Death. The one way to insure ourselves of greater opportunities in the Realm of Spirit is to make the most of every opportunity we come in contact with here. The things we do or leave undone are ever bringing themselves to concentrate to a direct bearing on our future existence now and always. It is absolutely within our power to choose and none can gainsay us or shoulder the responsibility for our choice.

THOUGHT is the great prime factor in the consideration of the problem of Life, fate or destiny. Thought is the emanation of the God intelligence which knows and has full realization of Universal Laws and their operations. But we have either consciously or unconsciously subdued the transmission of this Spiritual emanation and the result is that we remain in comparative ignorance. In other words we close the mental doors the moment Divine Intellect seeks admission.

In order to overcome this and allow man to see and understand the operation of Universal Law, it becomes necessary to reach some cord in his being that is responsive and which in responding will clear the pathway of transmission in his mind, and his own Spirit or individualized God Intellect will do the rest. It becomes necessary to convey some illustration or comparison to the physical senses which will serve to re-direct the emanation of God Intellect into proper instead of improper channels.

As an illustration of the foregoing. A child during the instinctive stage of its development picks up a live coal, and receives a burn. The child is ignorant of the element of fire in the coal but the Law of fire is immutable and the child suffers a burn. The child does not go through life picking up live coals. No, even though the child has forgotten the incident, the lesson has been learned, and the Superior Intellect or the God Wisdom in that physical body restrains the body from voluntary picking up live coals. When the child becomes a man, and comes in contact with live coals, the Spiritual intelligence, having already gained easy transmission for its emanation in regard to fire, operates through the brain and conveys to the nerve of feeling the reactionary effect once received. The same intelligence recognizing the necessity for a safe way of handling live coals directs its operations toward supplying the necessity.

Man is offered the opportunity of gleaning a knowledge of the operation of Universal Laws, in just the same manner. When man reaches the stage in his development where knowledge is to play a great part in his existence, he either consciously or unconsciously brings all his powers to concentrate on the closing up of the cells of transmission for this Spiritual Intelligence. In this attitude of lethargy toward his Spiritual self and with all energies expended only in the perpetuation of materialistic accomplishments, in this way he suppresses the transmission of his Spiritual Intelligence and becomes governed by his physical senses. In the majority of cases in order to create the proper pathway for the transmission of this intelligence, it becomes necessary to shock the individual into realization through the agency of the physical senses. So take a lesson from the foregoing and reason from Cause to Effect. Watch the experiences of others and see the result of their actions and you will be enabled to direct the transmission of your Intelligence into proper channels.

In this way you learn to aid yourself. After you have learned to aid yourself it becomes a pleasant action to aid others, who are less fortunate. Then learn to direct your

thoughts for they are things and creative. They act and react. To meet evil thoughts with good is to subdue the energy of the evil. To meet evil thoughts with evil is to add oil to the flame. Think good thoughts always and the actions of your physical bodies will be good, for bodily action is merely a thought materialized. If good people are attracted to you, it is through the magnetic waves caused through the free transmission of the emanation of your Spirit. If you attract evil persons and things it is proof, not that your Spirit is bad, but that the transmission organs are warped, the channels are not free from impediments. I hold that man is an inseparable portion of Divine Intelligence localized in a body for the purpose of individualizing Spirit or Divine Intelligence. I hold that man has the opportunities and powers to master all of the physical obstacles with which he comes in contact. I hold that man has under his own control his destiny, so far as progress, happiness, success and wisdom are concerned. I hold that the manner in which man takes advantage of these opportunities determine the state of his future existence whether Hell or Heaven. I use Hell or Heaven figuratively.

THE unfortunate conditions now existing are merely the effects of past causes when summed up. In some cases they are the very necessary methods of teaching the needed lesson.

Your ignorance of the operation of Universal Law will not excuse you from the results of revolt against them. An understanding will place you in such a position that you will be enabled to work in harmony with the Law and the results will be just compensation for the energy expended. Remember that our own actions are the only elements that can and do inflict penalties upon us. Persons and things are often used as agents for these Laws to operate through, but do not blame the person or thing, the mistake, the error lies on our own door step.

There are two ways of traveling through life. We may drift aimlessly on, like the ship without rudder, and at transition find ourselves hopelessly at sea. Or we may anchor safely to the conviction that any action of ours will produce a definite result in accordance with Universal Law. We can dispel Fear, realize that none can injure us but ourselves. Let the sunshine of Love and good thoughts permeate your being and emanate from you in showers of blessings on those whom you meet, and in the twilight hour of transition you may well smile.

If you would avoid the unnecessary discomforts and trials in this life and its continuation, if you would bless yourself and those you meet, learn then that there is no accident, no chance, but all things are orderly, and that man, through the proper education, will in time control all material and become the absolute master of his Destiny.

The great artist gets his inspirations from where? And whence come the inspirations of invention? Man is using ideas that come to him swiftly, and still believes that he originates them.

While effort—honest effort especially—attracts assistance, that help may not always express itself in terms of dollars and cents. There are other types of achievement—other gains.

Diversified Phases of Mediumship

*Rev. Izetta B. Sears-Hill Has Many Spiritual Gifts and Most Especially
the Gift of Healing*



Rev. Izetta B. Sears-Hill of Boston, Mass., is a regularly ordained minister of the Spiritualist Religion. She is often called upon to officiate at funerals, baptisms and marriage ceremonies. Her phases of mediumship are numerous. Other phases are direct control, impersonations and spirit healing and clairvoyance by which messages and lectures are given.

Her platform work is given under control. Many of her lectures are given by a Greek Doctor of power and high spirituality. Her grandfather often controls and gives helpful thoughts and lessons. Often, Red Jacket, her powerful Indian Guide, who has been nearly four hundred years in spirit, gives a strong talk to the audience. Red Jacket brings the message of peace and love to all. He tells you you cannot have health, happiness and prosperity unless you bring yourself into harmony by obeying the Spiritual Law. Red

Jacket loves all humanity and works for all. Besides his talks, he gives messages and brings home to the individual in the audience, the application of his teachings. Sunbeam, one of Mrs. Hill's little Indian girl controls, also gives messages in her own sweet, loving way, but she can't be fooled or trapped by a skeptic. Mrs. Hill's message work is clear, concise, rapid and convincing. Her platform work keeps her occupied practically every Sunday of the year. Usually she gives two lectures a day. Through the week, also, her services are in demand by different societies and her lecture work takes her into many cities in Massachusetts, Rhode Island, Connecticut, New Hampshire, and New York.

Perhaps the phase of Mrs. Hill's work which brings one of the greatest blessings to humanity is her power of spirit healing. Chief Red Jacket officiates at this work, or is the power in direct control of Mrs. Hill. Back of him are the Chemists and other Ancients of her band, who lend their

power and intelligence to the case in hand. The patient may be suffering from a physical malady. That is observed by Red Jacket and a remedy suggested or a course of treatment advised. Often a few magnetic treatments by Mrs. Hill (Red Jacket in control) bring relief and cure.

Relieving sufferers from the influence of undeveloped spirits is a part of this spirit healing at which Mrs. Hill and her guides excel. This subject is so broad and so deep we can only touch upon it, but will say that we know of many cases where Red Jacket has worked with a spirit that was too closely attached to a mortal and was causing that person severe illness or mental derangement. Red Jacket has taught that spirit the law and gradually led him into other planes, or he has taught the spirit so that it becomes one of the patient's band; in either case, restoring harmony and health to the sick one.

Mrs. Hill's entire time and strength are given to this work of teaching and healing humanity. She is sincerely devoted to this great cause and she has the happiness of seeing her labors bear fruit.

The gift of healing is an important one and is a phase of mediumship which Spiritualists should understand better and appreciate more. In fact, it is our duty to develop this branch of our religion.

Jesus, the greatest medium the world has ever known, worked wonders and among his many miracles were many cases of healing. Yet the gift of healing was not given to Christ alone. He commanded his disciples to go out and heal in God's name. Furthermore, in speaking of the future, Jesus said, "Greater things than these shall ye do."

Though we are not claiming the gift of prophecy we do expect great things in the future from our healing mediums.

Regarding "Investigators"

Showing that Self-styled Investigators of Today are as Unreasonable and Silly as Those of Half a Century Ago.

Here is a quotation taken from the book, "People From the Other World," by Henry S. Olcott, the book we used in preparing our series of articles on the Eddy Brothers. It shows what Col. Olcott thought of the self-styled investigators of 1870:

"There were one or two pseudo-investigators at the Eddys' during my visit, skipping in for a day or so, and skipping off again, ready to vow that all of William's 'materialized spirits' were William in disguise, and all of Horatio's surprising manifestations, the easy tricks of a traveling conjuror. If one tells them of babies being carried in from the cabinet by women; of young girls with lithe forms, yellow hair, and short stature; of old women and men standing in full sight and speaking to us; of half-grown children seen, two at a time, simultaneously with another form; of costumes of different makes; of bald heads, gray hair, black, shocky heads of hair, curly hair; of ghosts instantly recognized by friends and ghosts speaking audibly in a foreign language of which the medium is ignorant—their equanimity is not disturbed for an instant. One sound and sufficient rule is applied; exclude everything troublesome and explain away the rest as fraud. Let the world wag as it will, they are omniscient and infallible; and, with Sir Oracle, say:

"When I ope my mouth, let no dog bark."

"The credulity of some scientific men too, is boundless—they would rather believe that a baby could lift a mountain without levers, than that a spirit could lift an ounce. Alfred Wallace, of London told a friend of mine that if a new fact were presented to Tyndall he would smell it—and then wouldn't believe. This is an extreme illustration of scientific skepticism, but, after all it fairly illustrates the habit which, properly moderated, protects the world from false teaching. At the same time it must be admitted that this spirit clogs the wheels of Progress, and obliges discoverers to win their just renown at the price of suffering and persecution. The other day a visitor at the Eddys' offered to bet me \$1,000 to \$100 that he could personate every one of the ghosts he saw that night, with a few dollars' worth of stage properties, and do every 'trick' of Horatio's light circle after a day's preparation. All I could say was, that in such case he need not hunt for gold mines, for he had one in his head and fingers."

Thus it may be seen that the ribald skeptics of 1870 and 1920 had much in common. Acting on committees the skeptics put the Eddy brothers as well as others of the family through the most harrowing tests as related fully in our first installment of the Eddy story. And in the seances William Eddy gave at the old farmhouse the committees made sure that the cabinet was bare of everything save the medium and that no person or thing of a material nature could get to him once he was in the cabinet. Yet when voices were heard and forms appeared these same doubters continued to doubt.

It made no difference to them that many of the materialized figures were of men, women, children and even of babies in arms. It mattered not that the materialized forms walked, talked, breathed, sang, danced, talked in foreign languages or conversed with people in the audience who recognized them.

And so it is today. A chronic skeptic will remain a self-styled "investigator" and there is no use in wasting time upon him. They are forever demanding "tests" yet they are never satisfied because they either can't recognize proof or won't acknowledge proof which is given them. It is easier by far for them to lie than to admit the truth. Or it may be that they are so ignorant that proof can't seep through their thick skulls.

When it comes to inconsistency the chronic "investigators" are certainly in a class by themselves and far in advance of all other people. Like the rest of us, they learn everything they know through their senses of hearing, seeing, feeling, etc. They have and will accept anything presented through these channels all excepting evidence of a psychic nature. When it comes to advancement in spiritual things there is no hope, they are forever lost.

These remarks do not apply to honest investigators. And it must be emphatically stated that Spiritualists and Spiritualism welcome the honest investigator. We all must learn through experience and observation, either getting that experience ourselves or by observing the experiences of others. It is the pleasure of COMMUNICATION to place the experience of others before all that they might observe and to give them a chance to indulge in experience themselves. But it must explain that there is a vast difference between those making honest inquiry and those who go about insincerely making demands and fooling nobody but themselves.

Those who honestly desire to satisfy themselves as to the truth of Spiritualism and of the genuineness of its various manifestations do not go about blatantly announcing that they are investigators. Chances are, they don't even think of themselves as investigators at all. They are concerned with the object in view, that of ascertaining the truth. They seek earnestly, quietly, sincerely. They are open to proof, look at the evidence calmly with an open mind free of bias and trust their senses to accept or reject material as it is encountered. Then when they do realize the Truth they are willing to acknowledge it.

Spiritualists could not and would not ask anything more than a fair hearing. We could desire nothing better than that the whole world would honestly inquire into the evidence we have to present. Yet it is a singular fact that people will accept most any religion, doctrine or creed on faith—all excepting Spiritualism. They refuse to accept Spiritualism on faith. They demand proof and instead of being satisfied once it is proved they insist that it be proved over and over and over again.

The Bible Commands—

“Try The Spirits”

Do Ministers Obey?

From 1 John
4th Chapter, 1 to 6 Verses

“1. Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.

“2. Hereby know ye the Spirit of God; Every spirit that confesseth that Jesus Christ is come in the flesh is of God.

“3. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof, ye have heard that it should come; and even now already is it in the world.

“4. Ye are of God, little children, and have overcome them; because greater is He that is in you, than he that is in the world.

“5. They are of the world; therefore speak they of the world, and the world heareth them.

“6. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.”

glory in the nearness to Jesus or praise God in a spirit of thankfulness?

Now read another verse or two: “Ye are of God, little children, and have overcome them, because greater is He that is in you than he that is in the world.

“They are of the world; therefore speak they of the world, and the world heareth them.”

Oh, Ho! Does not this lead one to suspect that after all the orthodox calamity howlers did read more of the Bible than we at first supposed? Maybe they realize that perhaps they are some of the “false

prophets” who have gone out in the world. And it may be that they set up a big commotion and give voice to false cries about trying the spirits so that maybe they can divert suspicion from themselves to the spirits. In that they are failing because people are learning the truth of that line, “Ye are of God, little children—” And people are learning that they are really spirits here as well as hereafter, that everybody came from spirit and to spirit must return, good spirits and bad spirits. Yes, the people are learning that all are spirits now as much as at any time and some are beginning to suspect that some evil spirits in the flesh are hid behind long faces and black coats much like wolves in sheep’s clothing.

But the people are getting greater faith; they are learning not to be afraid. They have the Biblical assurance, “we are of God, he that knoweth God heareth us, he that is *not* of God heareth *not* us. Hereby know we the spirit of truth, and the spirit of error.”

Thus we have the Biblical assurance that we who hear the spirits know God. So in the goodness of our hearts let us spread the good tidings and urge everybody, including the orthodox ministers, to take their advice, “try the Spirits.”

Orthodox ministers make much ado about the Biblical quotation, “try the Spirits, whether they are of God.” It is one of their favorites and it seems they delight in twisting their faces up in mock fear and in assuming attitudes of abject terror. Try the Spirits!

Yea, verily—try the Spirits. We wish people were more in the habit of taking the advice of orthodox ministers sometimes, particularly when they yell, “try the Spirits.” And we wish the ministers, themselves, would try the Spirits.

The trouble is, or at least seems to be, that the average minister, though he is supposed to know the Bible quite well, apparently knows very little about it. Their actions would indicate that they are in the habit of reading one or two lines—then jumping at conclusions.

Here is a good example of that deplorable tendency. If the orthodox ministers would read a little further, read carefully and use a little reason and judgment—or just plain common sense—they would find that the Bible does not say (as they evidently wish it did) that all Spirits are “evil spirits.” Read and reflect! Here the Bible says, “try the spirits whether they are of God.” And then the Bible proceeds to offer instructions as to *how* to try the spirits. Look—

“Hereby know ye the spirit of God; Every spirit that confesseth that Jesus Christ is come in the flesh is of God;

“And every spirit that confesseth *not* that Jesus Christ is come in the flesh is *not* of God.”

Every Spiritualist of experience knows that in communicating, spirits invariably announce in fervent tones, “Don’t worry—I am safe with Jesus! Oh, God is good to let me talk to you this way!”—or something to that general effect. Those thoughts in almost these identical words are repeated over and over as those in spirit greet their loved ones of Earth for the first time after so-called death. Does it sound as if they were “evil spirits”? If they were evil, would they

As Taken by the Materializing Medium—Clarence Britton

Ask the Chronic Objectors to Explain Away These Spirit Pictures

Here is where we are going to "stump" the chronic skeptics! Especially those who allege that psychic photos are either the result of double printing (the printing of a picture through two films instead of one), double exposure (taking two or more pictures on one film) or the clipping, pasting up and photographing of old prints. All of these are stock "arguments" encountered by all who have spirit pictures.

From observation we are sure that the "objectors" will take one hasty glance at this picture and with a triumphant shout will cry, "Aha—it is faked!" Really, we must laugh as we contemplate the scene. Because, after the chronic skeptic calms down we will have some questions to ask and we shall demand answers.

We shall insist that the nonbelievers explain how it is that the lower part of one of the spirit faces shows through the top of the head of the "sitter." Also how the face of another shows through the man's left arm and knee. And then, most difficult of all, we shall ask how it comes that the face of the sweet, little girl could be faked so well through the man's chest. Guess those questions will hold any objector for a long, long time! But:

After all is said and done, why would those who are responsible for this picture desire to practice fraud? It was taken with an ordinary camera by Clarence Britton, the materializing medium. Mr. Britton is now on a tour in the interests of this magazine and the truth of Spiritualism. Would he be responsible for fraud? And the "sitter" is Lewis B. Ingersoll, also a medium, of Lake City, Mich. Do you suppose these two mediums wanted to fool themselves by a fake picture?

Neither one of the above mentioned mediums can ever be charged with an endeavor to secure publicity by sending in



this photo because we do not believe one of them knows we have it. Mr. F. L. Cornell of Howard City, Michigan, sent it in, together with the following information:

All the faces have been identified, having been recognized by different people—all excepting the wee mite of a child appearing on the vest. Strange! One would imagine that this child was near and dear—so much so that she

tried to get as near as possible to Mr. Ingersoll's heart. Equally sweet is the little girl appearing higher up. Having heard children of spirit talk, we know that they are as fond of big hair ribbons and such things as earth children are. So we must not overlook the fact that these little angels were evidently "all dressed up" to have their pictures taken same as any children would be—with nice dresses, big, broad hair ribbons and curls! No doubt it was an important occasion.

Mr. Cornell informs us that the Spirit seen at the bottom of the photo is a Doctor Fisher, who once resided at Lake City, Michigan. Next above, at edge of print, is Doctor David Erwin, who, also, lived at Lake City. The man in the upper corner is Oliver Miller, who was a market gardener at Mason, Michigan. The first woman at left of picture is a niece of the sitter, Mr. Ingersoll, while the woman over his head is Mira Church, who resided at Shephard, Michigan. The pretty, little girl is a grand-daughter and the woman at the right is Mary McCarthy of St. Louis, Michigan. The woman who shows through the arm and knee of the sitter is Myria Mull of St. Louis, Michigan. Says Mr. Cornell:

"I am well acquainted with Mr. Britton and know him to be strictly genuine in every respect. I think I am well qualified to endorse him, as I have been a student of the occult for eighteen years and am considered authority in this section of Michigan."

Do Animals Have Guides, Too?

*Here We Have a Psychic Photograph Which Shows a Spirit Dog as Well as a
Flesh and Blood Dog*



HERE we reproduce a very unusual photograph which clearly shows a spirit dog over, or under, a material dog. The picture was sent to Communication by Mrs. Charles Kehr, a medium residing at 891 Twenty-seventh Street, Milwaukee.

Mrs. Kehr explains that, with an ordinary camera, she took a picture of the family dog—a handsome, big collie. When the film was developed and printed Mrs. Kehr was pleasantly surprised to find that, unconsciously and through her own mediumship, she had secured a remarkable psychic photograph. Clearly upon the print appeared the life-like picture of a small black dog which the family had owned several years before but which had “died” some time ago.

Here, then, we have visual evidence of the fact that animals not only survive so-called death, but that they, too, can and do come to visit the scenes of their earth lives. No doubt this little black dog was attracted to the Kehr home by affection for members of the family. Perhaps also the spirit dog found that the flesh and blood dog could see clairvoyantly and, therefore, the two dogs—one of spirit, the other of material—could romp and play together.

This is not only possible—it is probable. Those of spirit tell us that not only do all kinds of animals survive and live in spirit but that they often come back to earth surroundings. We are also told that many animals of earth can see the animals of spirit—they can see clairvoyantly. Humans have seen evidences of this fact. Dogs have often been observed to bristle up, growl and bark at nothing which could be seen and at other times to cavort about as if “playing with themselves.” Humans, not understanding, have often remarked that dogs frequently “bark at nothing.” However, experienced Spiritualists reason that the dogs

oftentimes see other dogs and animals of spirit and that when they, during the night “bark at the wind” they are likely seeing men and women of spirit about the premises and, being dutiful watch dogs and not understanding, they resent the intrusion of these strangers and set up a barking.

Dogs are noted for their intelligence, loyalty and affection. It is not strange, then, that they should want to visit earth folk whom they knew while in the physical body. Here again the law of love holds good. It is the greatest attraction.

Dogs which, apparently, did not have psychic sight have been known to mourn the death of earth folk. All have read of cases where dogs have taken stations over the graves of their masters, and there sadly but faithfully guarding the spot where last they saw their masters, refusing to leave and even to eat or drink. In fact, dogs have been known to thus grieve or starve themselves to death. It is not to be wondered at, therefore, that dogs upon waking up in spirit, wish to come back to their friends of earth.

Those of the Spirit world tell us that some animals, especially dogs and other pets, are permitted to remain in the Homeland for a long time. And sometimes spirit folk, in manifesting in seances, bring with them their pets.

Many who have attended services at the Stead Memorial Center know that little Gertrude, a wee little Spirit daughter of Mrs. Cecil M. Cook, usually brings with her a pet doggie.

Through the mediumship of Mrs. Elizabeth Allen Tomson several birds have materialized. The writer witnessed such an occurrence during one of Mrs. Tomson's seances given a few months ago. The cabinet controls promised that if an

empty basket be placed in the cabinet they "would try to produce something live." Thereupon a member of the test committee placed in the floor of the cabinet a small, empty basket. After perhaps five minutes of silence "The Major," one of Mrs. Tomson's guides, announced that all was ready and that the curtains of the cabinet be held aside. This being done, a live pigeon was found resting in the basket. The basket was picked up and the bird, first looking about in a bewildered, frightened manner took wing and flew about the room until captured.

This phenomena occurred at one of the public seances given by the Tomsons and was witnessed by scores of people. The most rigid test conditions prevailed because it is the custom of the Tomsons to insist upon it. Mrs. Tomson had been divested of all her own clothing by a woman committee, had been dressed by them in borrowed garments and entered the cabinet without even a feather about her. And the cabinet had been erected, examined and O.K.'d by a committee of men.

It may be interesting to read how it is possible to materialize animals—as explained by an observer on the spirit side of life.

"We have observed that certain conditions are necessary to make materialization possible. The medium possesses within himself or herself, as the case may be, all of those conditions in a varying degree. Certain of those necessary elements are to be found among a number of persons assembled together for a seance. A number of people among those present, being what is termed psychic, each supplies some needful attribute and collectively, add materially to the forces of the medium.

"For the full development and natural working of this mysterious and precious faculty or psychic force, the perfect—the essential atmosphere—is sympathy. It is the first, the paramount requisite. The second—calm, scientific, deliberate observation—for the truths sake (not insolent incredulity under that name). Third—no emotional excitement either in medium or sitters. Fourth—the benediction of God, asked in earnest supplication, that all may be in accordance with His will. Fifth—no argumentation before the seance begins. Sixth—subdued light, that is, soft instead of glaring.

"As has been stated, the first and most important condition is that of sympathy. Skepticism, which is so often but another name for antagonistic disbelief, will ever be fatal.

"It seems, however, that if skepticism, masquerading under the pseudonym of "scientific investigation," is diluted with a sufficiency of the necessary sympathetic sunshine, a moderate working atmosphere might be obtained.

"So, in spite of a very evident background of scepticism, which effects us so keenly, a number of our people of the Spirit World are able to issue from the cabinet to demonstrate by word and gesture that they are, in truth real, firm, solid and tangible as yourselves.

"Around the medium there is an aura which is much more dense than that which surrounds most persons. It emanates from the medium's body much as the small veins emanate from the arteries. From this aura is drawn the material, most of it, used in materialization. As stated before, many of those attending the seance may contribute to a greater or lesser degree. And the spirit workers also extract certain elements from clothing, draperies, flowers, etc., for the building up of fabrics and coloring. (Editor's Note:—It is a fact, proven by experience, that many psychic persons attending a seance "feel the forces drawing upon them." And that if a man attend materializations for a season and wear

the same suit of clothes to every seance—or a woman and wear the same dress—that clothing, at the end of the season will appear much as if moth-eaten. Thus proving that the spirit workers had been drawing upon those garments in building up garments to clothe the materialized forms.)

"Spirit chemists have charge of all this work. An entire physical body is usually built up. This does not mean that, in every case, the entire physical organism is materialized. The object is to create a recognizable entity. And so it is that a sort of plaster cast, so to speak, made of physical material—flesh, blood and clothing—is built up or materialized around and over the spirit body.

"In order to do these things the spirit chemists collect from the aura of the medium and other psychics present, as well as from other things, as above explained, and use this matter as raw material, combining the physical matter they have collected with the spirit elements they have at their command.

"When the forces have been built up, those spirits who are to manifest simply step into the forces and use them in accordance with instructions from the chemists. Thus, material particles are collected and deposited over the spirit body and the spirit appears in the physical.

"Sometimes birds and animals of the realms of spirit happen along and are materialized. Sometimes spirit birds accidentally fly into the forces and are materialized.

"Should I materialize, I should say that the medium would weigh less when I was built up, but the medium and I would weigh together more than the medium alone. This means that the balance would be taken from the sitters, or some of them. Some yield much, others little or none.

"Materialization is a most interesting process. The spirit chemists, using the aura as raw material, thicken and condense it, moulding it at will. It is, however, a somewhat risky and delicate process. We on the spirit side need the support of your sympathetic thoughts. If we have that, there is almost no limit to what we shall be able to do."

Perhaps many of our readers will remember that we had an illustration showing that one of the Spirit Guides of a St. Louis medium often brings his horse with him—the Spirit having been a jockey when in the earth life.

Horses, like dogs, are noted for their intelligence and affection. It is not surprising that they should return to earth vibrations. It is quite likely, too, that many of our horses have the "open eye." Spirits tell us so and we have evidence of the fact when we see horses "shy" at nothing, apparently. Those who have resided in the country or who have had experience with horses, know that the animals oftentimes act as if they saw things which ordinary mortals could not see.

Strangest of all cases of this kind, however, was that related in our December issue, wherein it was told how a huge spirit elephant had been known to crash into a seance room.

If humanity could make up its mind that it knows a little less than it thinks it knows, the brakes would be taken off world-progress and we would move straight ahead.

In this world, with every type of people in all stages of development, the time likely has not arrived for all humanity to live in a state of continued amity. In spirit, where those in various stages of progress are sorted out naturally, the conditions we long for here will be found operative.

The Close-ups and the Far-aways

Why Some Persons Come "En Rapport" Easily and Others Not At All

By Mrs. Cecil M. Cook

One noon, I entered the tea-room of a large department store, and it was crowded with lady shoppers, stenographers, out-of-town visitors, and others who felt the call of the mid-day refreshment.

The only available seat for me was at a table at which sat two other ladies—one elderly and matronly, and the other younger.

I was not particularly interested in them, but their conversation attracted me, and the tones of the elderly lady, while smooth and soft as tones go, seemed to penetrate and jar. The younger woman, bent on pleasing her elderly companion, was ill at ease.

And as I sat there, wondering why youth could have so much sweetness and old age so much imperative command, clairvoyantly I saw the spirit of a young man—tall, straight, thoughtful. He stood near the elderly woman and placed a hand on her shoulder. There was a wistful, hungry look in his eyes. He was talking to her, but her material ears could not hear. She gave no evidence that she felt his presence.

Once the younger woman glanced up—nervously, as though expecting to see some dear familiar face—but her eyes beheld not the loved one who sought to impress the elderly person—presumably his mother.

Sensing my mediumship, he came to me and asked me to please give the elderly woman a message. He gave me his name. He told me facts connected with his passing. He pleaded, but every time I started to speak, the words choked back. There was a barrier that could not be penetrated. There was a smug satisfaction in that old lady's manner—in her aura, I might say—that defied me. The young man in spirit felt it, and a cloud passed over his face. He had tried so long, and so earnestly, he told me, to get just one little word through—one message that would cause her to think about her soul one moment out of the day.

I was glad when my lunch was finished. I felt depressed until I had reached the street. And the young man in spirit still followed and still pleaded, but I told him that it was useless—that in time he would understand that it was useless.

Every medium knows that there are men and women who come into a seance-room who seem to tighten up so terribly; it is impossible to get a message through for them. They close the doors. Sometimes they do not demand. They have grown so fearfully into themselves that they can not form contact with the conditions of spirit. They are bound to the earth and to the material thereof. They are insulated.

There are others who come for the first time, and are so natural that the messages come one after another. Those persons are not bound within themselves. Their souls

are free. Spiritually they are independent.

It is not education, as the term goes, that makes people understand. One may be very learned in this world's wisdom, and very successful and mighty materially, and yet be buried spiritually.

Nor is it goodness alone that opens the door. Goodness may be as cold as ice, and repel instead of attracting. There are good persons on the other side who are bound to earth quite as much as many who sinned. The sinner may never have wished to sin, but the good person may never have been tempted. It is negative goodness—and like the icing on a cake, it may be beautiful, but still something apart from the cake itself.

Instead of saying that persons are earth-bound, perhaps it would be better to say that they are soulbound. They are buried down deep in the material. And the material may not be sin, as we know it, or foul intent, but it may be too much satisfaction, or too much narrowness, or too much concern about the petty affairs of life.

I have known men and women to come into the seance-room for the first time who felt as much at home as they would were they to talk to their earthly friends. I have known others who had visited many seance-rooms for years, but who could not attract a single spirit.

If a person goes to a foreign country, that person is then subject to the laws of that land. He must learn those laws and obey them. If he says that he is ignorant of their laws, and is doing as he was accustomed to do at home, he has not excused himself. He is in their country, and while he is there he must live up to the laws of that country.

When a person enters a seance-room, that individual is going to a strange land. He is going to the land of spirit. He is crossing the border precisely as much as his loved ones in spirit are crossing the border to come to him. And while he is there, he must obey the laws of spirit.

No longer is that individual dealing with the material. He is in a strange land, and he comes under sufferance of the laws of that land. He can not change those laws, nor can he excuse himself by pleading ignorance. He must come in conformity with the laws, and he will receive proportionately.

I have heard people say, "Well, if they wish to give me a message, it must be in my way. They must come as I wish, or they can't come at all." And—the loved ones in spirit do not come, and can not come, because the door has been closed against them.

What has that mortal gained? Has his vanity been satisfied? Has he proved that

he is more powerful than spirit? Not at all. Those on the other side know that time passes, and that with passing time, that obdurate mortal draws just a little closer to the dissolution. If one can not learn here, there is the hereafter, and there is eternity in which to learn.

One may wear fine raiment, and speak many languages and possess property beyond estimate—but that does not make the soul rich. The soul may be rich, and free, in spite of those possessions—but never in spite of false pride.

The elderly lady had a dear one in spirit, and that loved one had tried ever so long to get one little message through—to tell her that all was well, and that it is the spiritual that counts for most. He could see her enmeshed in the material, and his heart ached for a change for the better.

It is easy for some persons to comprehend the truths of spirit, because they give out—seek constantly—feel and believe and love. They keep the gates ajar, and through those gates will come beautiful influences and inspiration and guidance. The spirit-world never can come closer to us than we wish to have it come. Those on the other side can not reach us if we do not wish to be reached.

There may be some satisfaction in being held in awe, and in being counted great, but what is the gain if the door is closed—the door that leads to the place where one surely must go?

Sometimes a person will argue and find no answer—and will think that he has simply beaten his adversary. But his opponent prefers to withdraw and get far away. There is no gain in the argument.

We may think that we have taught the spirit-world some valuable lesson, because no reply comes through to contradict us, but we have closed the gates. We have repelled instead of attracting. What has been gained? Of what value is the temporary and very false satisfaction compared with the loss?

There are "close-ups" and there are "far-aways" among the seekers. Some seek because in sincerity they wish to know. Others seek because they wish to prove that they are right and all others are wrong. One is true seeking and the other is false seeking. One gains and the other loses. One progresses, and the other stands still—and standing still is the same as slipping backward!

We can seek without finding, or we can seek and find. It all depends upon us. We can attract loved ones in spirit, or put them far from us. Natural law permits them to come if we send out the sincere desire. They will not attempt to come if the desire is lacking.

Wm. E. Hart's Message Corner



WM. E. HART

Mr. Wm. E. Hart, medium and pastor of the Dr. A. B. Rush Center, located in Kansas City, Kans., and residing at 1964 Thompson St., that city, will furnish a number of messages each month. Many of these may be (and likely will be) for persons who do not see this magazine, and who may know little about Spiritualism. We shall appreciate acknowledgments.

These messages are given through Mr. Hart's mediumship by Dr. Rush, one of his guides.

For my brother, J. H. Leslie, Bartlesville, Okla. Dear brother, it is such a pleasure to reach you in this way. I have so much to say to you that I hardly know where to begin. First, I want you to stop worrying over financial matters, for while the investments you have made do not seem to be turning out as you hoped for, in a little while they will take a turn for the better. Just hold on a little while longer and things and conditions are going to be much brighter for you.

Mother, father, George, Lillie, and little Ray are here, or I should say big Ray, for he is 26 years old now of course, you remember him as a little boy of 5 years, but he has been over here now going on 22 years. It was he whom father saw when his spirit was leaving the body. You remember of him speaking of a little boy's spirit flying into the room and alighting on the rack? Well, that was Ray. Here comes your friend Grace, and she wants to be remembered to you; she says to tell you that she will let you know where that party is in due time. She wants you to know she is happy here.

Brother, do not let it worry you, over the way sister and brothers are treating you, for they will see their mistake, and will be glad to come to you. Well, I must not take up any more of the time. With love from all to all, Brother William.

I want to reach my papa and mamma, Mr. and Mrs. Don Hunt, of Columbus, Ohio. I tried to get in before, but there were so many before me, and the man stopped writing, so I had to wait till this time. Papa and mamma, Grandma Jones says I am getting to be a big boy now, just think, seven years old. Grandma Hunt is with me, and we all come up to your office, papa, and try to cheer you up, but you don't see us. Never mind, one of these days you will see us. My two grandmas are so kind to me, and I go to school over here, papa and mamma. I want to come to you in the home as often as I can, and I want you to

make it so I can come. I want to do something one of these days so you and mamma will be sure it is me. I must go now; lots and lots of love and kisses from us all. Your little son Donald.

My dear friend, Ella N. Fitzpatrick of Boonton, N. J. Ella, we in spirit hear your cry for help for dear Ruth, and we want you to know and to understand that we are helping to give you and Ruth both assistance in the curing of Ruth's affliction. Dear friend, it may seem a long, up-hill pull to you, but through perseverance we and you, too, are going to win out. No, it would not be best to send Ruth to a school, as she would miss the home comforts and your loving presence and it would add to her affliction. Just bear a little while longer and I feel sure among us all we will be able to cause a marked improvement in Ruth's condition. We have formed a healing band over here for you and Ruth. It consists of Dr. Edwin Peck, Isaac Gilliland, Phoebe Van Emburgh, and myself. Your friend, Mrs. Wm. Bond. Dear friend, Ella, I wish to say a few words to you also, in regards to Mr. Fitzpatrick's skepticism. In the first place, do not harass him with your belief and do not insist upon his reading your literature, but allow it to lay around where he can find it, and he will gradually pick it up and read it, and will think he is becoming interested of his own account. I am one who is going to help you from the spirit side of life. Your friend, Sarah Gould, of Caldwell, N. J.

I wish to get a message through to my dear daughter, who lives in Grindstone, Pa. Dear Treaca: I do wish that you and John would make up with mother; she is not so hard now as she was, and it would please us here in spirit so much to see harmony in the family. I will do all that lies in my power on this side to help you all to get along together. My advice to you and Jack is to make the first move toward a reconciliation, and as I said, I will help from this side. It is very hard for us to get through to you, as you do not fully understand the many conditions we over here have to overcome to reach you. But we will get stronger from time to time, as you give us the opportunity to reach you. Selina is with me today, but can not send a message yet, but she will give you positive proof in the near future that she does still live. Your affectionate father, John Phillips.

I want to reach my many friends in St. Joseph, Mo. I want them to know that it is all true. We do not die, and I met so many of the old friends when I got over here. Almost the first one to greet me was Noma Davis, and she took me right out to Marie's house, and we gave a manifestation within the half hour after I got over here. Mrs. McGinnes, your Willard also met me, and says, "Oh, I wish that I could get more talks with mother, Maggie and Mary." I also met Arthur LaBrunier and his mind is all right now. He was treated so mean while on earth no wonder he lost his reason. Alice, let by-gones be by-gones. I love you. Well, dear friends of earth, I hope to have many, many visits with you all. Yours for the TRUTH, Gertie Poe.

Miss Mary Shannon, Cincinnati, Ohio. Dear Sister: It was with great pleasure that I got through to you, and was able to let you know positively that I am in the spirit world. And Oh, sister, when you were having so much trouble, how I did try to impress you with my presence and make you feel that it was all going to come out right. Your prayers to St. Rita was of a great help to you, and it helped us on our side to make conditions so we could drive those undeveloped spirits away from you. Sister, do not look upon them as being evil spirits, for they are only undeveloped. Poor souls who in their earth life did not have the proper environments, or if they did, they sought improper environments, and by so doing dwarfed their souls so that when their spirits got over here they had to go to work and undo the wrong they had done while in the earth life. So you see, dear sister, they need your help and prayers. Sister, you have passed the crucial period in your unfoldment, and the future is very bright for you. The church is all right, but do not depend upon its man-made forms; take to your heart that which is really spiritual in it. Geo. O. Barnes is with me while I am sending you this message, and he wishes to be remembered to you in it. He says that he is going to develop your phase of mediumship for you, to where it will be of a great help to you in all of your life's work. Now, dear sister, in closing, I want you to realize that I am always with you. Your loving and guiding brother Dan.

Luella R. Knapp, South Portland, Maine: Let your friends think what they please about you, but it is really their own brains that are not quite balanced. If you will notice, it generally is that kind that is always calling the other fellow crazy, if he does not think as they do. They are on the minority side now, while you are with the majority. Your mother is much pleased that you and your brother divided the property as you did, and wants you to know that your brother's health will improve. Try setting apart fifteen to twenty minutes each day that you and he can concentrate upon your spirit friends for spiritual treatment. You need not both be together but sit at the same time each day. Yes, James, Roxanna, Horace and Frances all say they will help in the healing sessions. I will try and get Acus Tripp to right the wrong that was done you, and your brother. Elisha Morse in time will be able to get a message through to you, but I do not get in touch with him just now. Fraternally, Dr. A. B. Rush.

I want to reach M. J. Smith, Dover, N. H. I want to tell him that Carrie will come out all right, and for him not to worry over it. I will watch over her, and be a guide to her getting through, and keep all influences away that should not be. Our dear beloved one of earth: We wish to send a few words of cheer to you. Do not allow the home circle to drop for the want of interest, as in a short time now we are going to be able to make our presence known to all the circle. We know it has been very trying at times to keep interest up, but conditions are changing for the better now, and we are positive of doing something in the near future. Do not make any changes in the circle now, as it would spoil all that we have accomplished so far. The same guides are still working that started with you at the beginning. With love to all, Ezekiel and Clara A. Smith.

PSYCHIC EXPERIENCES

A Department

Strange—Unusual—Interesting Experiences by Which Immortality Has Been Proven to Many

WROTE HYMN BY INSPIRATION

We here publish a letter and song received from Mr. Harry H. Webb, 2148 West Monroe Street, Chicago:

"Am sending you a song the spirit friends asked me to write for them, and this is how I came to do it: Having been to several seances, I became convinced that there was a wonderful power somewhere, so myself and wife took up the work ourselves. We are developing the trumpet and only sitting a couple of months. We get rappings and I see several colors and spirit friends walking around the room.

I took the Ouija Board and got messages and it asked me to write a spirit hymn. Not having written hymns before I didn't believe I could, but as we are professional singers and I sing my own songs, I promised I would. The Spirit-guide who asked me was my grandfather who died in England about twenty years ago. He said the spirit friends wanted me to write a song for themselves and they would help me put the words and music in my mind. Strange to say they would sing it with me at the Circle on the following Tuesday at Mrs. Mary Myers' Trumpet Circle, 3023 Walnut Street.

So I took my pencil and paper and in thirty minutes I had three verses and chorus written off, fitted to a tune that came in my mind.

I took the board and again asked the spirit friends how they liked it and they were delighted with it. This was Monday. On Tuesday, the spirits came in and asked me to sing the song for them so all could learn it. The sitters all wrote the words down and before the meeting started we about had the song learnt. We opened the meeting with it. After the Lord's Prayer, the spirit friends came in and asked me to sing the song again and told me it was my grandfather and Sarah, a friend of my mothers, who also died in England years ago, who asked me to write the song. You could hear the voices singing through the trumpets as we all joined in singing again, and one of Mrs. Myers' guides, Harry, a Chicago boy who died on the battle fields of France, sang a top tenor to my song.

It was a wonderful meeting and Mrs. Myers' work as a trumpet medium is beyond words of expression. Voices gave wonderful messages and spirit friends came who never talked before.

Mrs. Myers' guide also sang a solo, "The Rose of No Man's Land," and another guide, "Sunshine," sang "Rock-a-Bye Baby," and some spirit tried to materialize plainly in the room. When the meeting was over everyone said it was the work of God.

IN THE SEANCE ROOM TONIGHT

In the seance room tonight
Let your thoughts be pure and bright,
For our spirit friends are coming from afar,
And they tell us to prepare
For the Home that over there
Where we'll meet our loved ones on the
other side.

Chorus:

We are happy, oh, so happy
Our spirit friends are with us here tonight,
And their angel voices say
They are with us every day
As we sit around the seance room tonight.

We can hear the trumpet say
"God bless you, my son, today
And tell mother that her wandering boy is
Home."

In that Land not far away
Some day we shall go to stay
Where we'll meet our loved ones on the
other side.

Chorus:

We are happy, oh, so happy,
Our spirit friends can talk to us tonight.
Let us offer up a prayer
To our Heavenly Father there
As we sit around the seance room tonight.

In their robes so pure and white
They materialize each night,
For their loved ones who are waiting here
below.

And in this great school of life
They are showing us the Light
As we sit around the seance room tonight.

Chorus:

We are happy, oh, so happy,
When a message from the soul that passed
away.

"Do not worry, mother, dear,
We are waiting for you here,"
As we sit around the seance room tonight.

Words and music by Harry H. Webb.

DIDN'T KNOW SHE WAS "DEAD"

Here is an interesting letter received from Dr. Joseph R. Hood of Denver, who gets remarkable messages from the Spirit World via the ouija board—as told in a previous number of this magazine. Dr. Hood tells here about a patient of his who was an agnostic, believing that when a person dies it means the end of everything. The woman "died" and finding herself conscious and well she refused to believe she was "dead". Of course, the joke was on the woman and yet she was right because she didn't die but merely passed over the divide from earth to spirit.

Denver, Colorado.

Editor COMMUNICATION:—

"You will recall me when I mention an article which appeared in the August number of COMMUNICATION. It was copied from the *Rocky Mountain News-Times*, Denver, which account was the result of an interview with one of their representatives relative to my experiences with the ouija board, and my belief in the sources from which the information purported to come.

"This account was absolutely true as far as it went, but much of the original interview was omitted which, to my mind, was important inasmuch as the material rejected was convincing and of a verifiable nature.

"In my own mind there is not a shade of doubt concerning the source of this information and the nearness and actual presence of those communicating. The information given, the interest manifested in my daily affairs, the regard displayed, the mannerisms of the little table upon the board, the intelligence always present and the answers to my questions are all of a surprising and most convincing nature.

"My work continues and is improved upon since the publishing of the article referred to. I am at work upon the material for two books, at their suggestion, and all the material and the advice is coming from spirit sources alone. Interesting messages are continually being received, much of this is of a personal nature, but much more is of a philosophical style uplifting and enlightening.

"A rare and interesting experience has just taken place. One of my friends who was under my professional care, died suddenly from a serious heart complication. She did not believe in Spiritualism—when she died, she was dead,—was her belief. She had passed out only three and one-half hours, when she came to me over the board, not knowing what had taken place, believing that, after a nap, she had sufficiently improved to walk to my office, and refusing to be convinced of what had taken place when I explained the change to her. I have a complete record of this conversation and much other material which may prove of interest to you and of use in your valued periodical."

"Believe me, sincerely,

JOSEPH R. HOOD, M.D.,

Denver, Colo."

SAW INTO THE REALMS OF SPIRIT

And here is the story of a man who was so near death that he saw into the spirit world and lived to come back and tell about it. We wonder if the man is a Spiritualist. It would, indeed, be interesting to know. However, the newspaper article failed to state anything about the man's religious belief. We re-print the article as it appeared as a news dispatch in the *Chicago Daily Journal* of Nov. 16th, 1920:

PROFESSOR DESCRIBES GLIMPSE OF HEAVEN

Syracuse, N. Y., Nov. 16.—Dr. Edward G. Case, professor at Syracuse university, told a congregation at the Furman Street Methodist Episcopal church that he had had a glimpse of heaven and the Golden City, heard a song by a celestial choir and conversed with "an old man with white hair and whiskers," presumably St. Peter.

He told this story while describing his sensations during a recent auto accident when a car overturned and killed his wife and another woman. Dr. Case was hurt.

"After the car turned over," said Dr. Case, "I recall hearing a hissing noise. I

looked at my wife underneath the wreck, and she seemed to be very happy. Her face fairly shone with joy. We both turned and then we saw a man with long white hair and whiskers. In the distance we saw a golden city.

"There was one spot in the center of the golden city which seemed to shine brighter than the rest. He said that was where God had His throne.

"Then he asked me if I wanted to hear some music, and a vast number of voices began to sing.

"Right after the singing stopped it seemed that clouds appeared and my wife was separated from me and also from the beautiful surroundings."

THE CITY

Being the recital of experiences of a woman who was privileged to enjoy an Astral visit.

"After a disheartening and discouraging day last November, I retired, worn out in body and mind. Immediately I fell into a deep, sound slumber. Hours later I awakened, peculiarly refreshed, rested and happy. I lay quietly thinking. The room was dark, with the exception of the reflection from the arc-light which I could see as the shade swayed gently in the breeze from the open window. I was intensely awake, every fibre of my body.

"My mother came to me in company with a favorite cousin, both of whom have been in the spirit-life many years. Mother was well and strong—beautiful, in the very flower of womanhood, without the crutches she used the last years of her earth-life. I have never seen Cousin Jettie look so well and happy, so beautiful, or so radiantly alive.

"Mother said, in the dear familiar tones so well remembered: 'Maude, come with us! We have come for you, to show you the city where we live. It is here—near you all the time—all about you! Come!'

"My spirit sprang to meet them, leaving my physical body, which I could see peacefully lying in bed. With my mother clinging to one arm and Jettie the other, both supporting me, we walked to the front door of my home, paused a moment, then out upon the veranda. It was light. I cannot describe the soft, radiant brightness of that light, or the grandeur of the changing tints of the sky. I looked up and down our familiar street, noticing my neighbors' homes, and vaguely wondering if they were all asleep.

"Mother said: 'Our city is all about you. We are near you always! Look!' As I gazed, the familiar houses slowly faded and others took their places. Mother continued: 'First, we are going to show you the industrial part of our city—the chemical laboratories, looms, etc.'

"As far as my eyes could see there were wide, slightly streets, filled with buildings many stories high. There were no chimneys, and no unsightly smoke such as we have here. While the buildings were similar to ours, nothing that could add to their beauty or comfort seemed lacking. They were built of a white stone or marble, dignified, substantial and beautiful, designed for utility.

"Presently Jettie said: 'Now we will show you our educational halls and libraries, where we each gladly spend a part of each day.'

"This part of the city seemed as large as the industrial part, and I felt it was

the most valued part. The buildings were in park-like grounds, of nobler designs and of a grandeur of which our earth has not dreamed. Every kind of school was there, housed in magnificent buildings. The grandeur, the peace, the quiet beauty of it all seemed to breathe a benediction upon us, and our souls bowed down in worship to the Love that encompassed us—to the God that gave us being.

"Mother said gently: 'We will take you now to our residence district, and show you our home.' Slowly we passed by many beautiful homes, varying in design and structure. The broad lawns were like velvet, and there was a profusion of flowers and flowering shrubs. Nothing seemed crowded or out of place. The homes were mostly of one story, with wide porches like some of ours, but more attention had been paid to beauty—one never jarring on another—all in harmony.

"We came to one home with a wide veranda on three sides of it, that was filled with everything for a child's play and comfort.

"This is our home,' mother said. 'I am going to show you the baby. Remember a child grows faster in spirit than in earth life.' As she spoke I saw a tiny child sitting on the floor of the porch playing. Suddenly the little one threw back her head, and I heard her musical laughter as she saw us, and sprang up and ran to meet us. Every dear feature I knew, and I put out my hungry arms to clasp my little granddaughter to me, but mother said quickly, 'You must not touch her, Maude. Be careful.' I drew back my arms as she came running to me, holding out a toy for me to take. Mother smiled and nodded, and I took it, being very careful not to touch the baby fingers. As she gave it to me, it unwound, and I saw it was made of sweet-scented grasses—little bundles tied in the center, with perhaps half an inch of tape between each bundle, and in all about half a yard in length.

"I was overpowered with emotion, and mother drew me gently away and said tenderly, 'Maude, you can not bear more now. You must go back.' My strength seemed leaving me, and Jettie and mother supporting me, they lead me gently back to my bedside. I could see my earth body, and I did not wish to enter it again, but I knew my work was not done here and my duty lay with it.

"A week or more after this experience I was talking with my mother through the medium of a dear friend. I asked mother what the meaning was of the scented grasses little Margaret had given me. She told me they were a favorite plaything of the baby, which she carried about with her. She gave them to me because she loved me.

"After such an experience how could I doubt immortality? I have seen a part of the home land and I know the life in spirit far transcends this life. I am waiting, patiently and happily, for my summons home."

(Signed) F. M. POWERS.

BY A BEGINNER

One night when I went to bed, and before I went to sleep, within five minutes I saw dark shadows moving around the room and floating around. These were only like a shadow at first. Within a minute or so, I saw and counted six which I then saw plainly. They were like a base ball, covered with some dark brown material, which ran back, say six inches, and were

passing each other in the air about three feet from the ceiling.

After this kept up for two or three minutes, they settled down on chairs. Soon after this there came a light on the wall and a silvery wave which looked like the ocean on a calm night, and beneath it came these words: "This is Heaven." After a few minutes this disappeared and there came a valley of small mounds in rows as far as one could see, and these words, "The Graves of Our Heroes."

Then I saw some people, very near, if not life size. This was so wonderful and I know I was wide awake and had not been asleep at all. How could I be deceived? I know this to be a fact.

Now comes something worse to explain. I took a pencil to make some figures and the pencil commenced to write words, but I couldn't read all the words as the lead in the pencil was hard, and in some places did not make a clear mark. So I got my fountain pen from the desk, and the pen started to write words which I could read. Since then, at most any time, if I take a pen or pencil in my hand and say, "Is there any one here to talk to me?" the pen will write answers to my questions. Whenever I ask who it is, there seems to be given a different name. Some I have known, and some I have never heard of before. I have been to different places and asked if any one wanted to talk to me and the pen would start to write with such force of power, that it could not be held and I would think my pen would break. This has got on my nerves. I can't explain this. I am a mechanic and have the credit of being an expert, but I can't see how the brain could write automatically and answer things I did not know before. I never went to church very often and never had a belief in anything, and I am a man that has to be shown in order to be convinced, but I now take off my hat and thereby announce that I am convinced that there is some kind of power which I don't understand.

The other night I said, "Is there any one here to talk to me?" and the pen wrote, "Yes, Alice is here." This Alice is someone I can't place, don't know who she is or was when she lived. At another time, I wrote four lines on a piece of paper in medium sized letters, and when I stopped, the pen wrote, "Don't write so much at a time." Then I wrote only half of it first to which the pen answered and then I wrote the other half and this, too, was answered.

Still again, when I was preparing for bed the other night, I took the pen in my hand and it commenced to write. It was a regular conversation, just as if I were talking to someone. All at once the pen wrote "Good-night" and stopped. There are fifty different experiences similar to these of which I could write. And another thing, if I take a pen that has no ink on it and write, and it doesn't leave any mark, my question will be answered just the same. How could a spirit see if there wasn't any writing?

Very often when I go around the house, I catch glimpses of something which is just disappearing. The other night, a long article consisting of five hundred words was written by some unseen power. This article is ten pages long and starts with "The Kingdom and the World" and is very deep and covers a lot from the old times up, also some short poems which the pen had written right off. It doesn't seem possible, but these facts are the truth.

(Signed) ROBERT S. BEEMAN,
Winsted, Conn.

Press Comments and Criticisms

AS SEEN BY HASKIN

The following is interesting from many angles of vision. It is written by Frederic J. Haskin, a well-known syndicate writer who holds forth in Washington, D. C., and whose articles, based on government records, have been read widely for years.

The admission of testimony from spirit sources may still be too risky, and if impersonations are possible, such testimony might easily thwart justice. Many mediums will say that this is a harsh criticism, but we would not advocate the general admission of testimony of this nature. But let us consider the article before commenting at length on its several statements.

* * *

Washington, D. C.—A man is accused of beating his wife to death, and is brought before a high tribunal for trial. Judge and jurors and audience sit and listen in respectful silence while the ghost of the dead woman testifies that she herself procured the iron bar with which she was killed, that she had intended to kill her husband with it, and that he had great provocation to kill her.

This sounds like a story of olden times. It might have happened in any of the great ages of superstition when men believed in the supernatural even more than they did in the natural.

Civilization is supposed to have freed man from these ancient fears, but it has not done so. The fear is still latent in us, waiting for a chance to express itself. For example, the incident related above happened, not in the middle ages or in a fairy tale, but in the Supreme court of the District of Columbia a few days ago. The dead woman's mother testified that she had gone to several mediums, had conversed with the ghost of her daughter and had so gotten the daughter's story of what happened. Still more astonishing, she testified that an assistant United States attorney had advised her to consult mediums. When you take this in connection with the fact that the Supreme court evidently listened to the ghost conversation as part of the testimony, you cannot blink at the conclusion that a ghost has been admitted to a court of justice in the United States. The supernatural has come again to play a formal and recognized part in the affairs of men in a country which calls itself civilized.

Of course, the whole question of spiritualism is here involved. There are many intelligent and sincere people who believe that the existence of ghosts who can communicate with us has been proved.

Out in the West there is a certain placer deposit of gold which has been the grave of many fortunes. One man after another has tried to get this gold, and all have failed. Finally, along came an inventor with a most ingenious and expensive plan for getting the gold. He had absolute faith

in it. It appeared that he was in communication with the ghost of his dead sister, and that she had imparted this plan to him, and had told him it was sure to succeed. He spent every cent he owned and could borrow on the plan and lost it all. The ghost was wrong.

Here is another example of a meddlesome ghost who sought to make trouble. A young and attractive widow was invited by an older woman who lived in the same boarding house to join her in some ouija board excursions to the land of the dead. They immediately got into communication with the spirit of the young woman's dead husband. He proceeded to criticize her goings and comings at great length. He objected to the man she went with. He told her that such and such a man was immoral, that another ate cocaine, that a third had a wife living in Australia. He advised her to give up all frivolities and stay at home nights.

The young widow was considerably troubled at first. But she had strong common sense. She reflected that even if spiritism was a true revelation, there were fake mediums, and her elderly friend might be one of them. She also reflected that her husband in life had been a jealous fellow, inclined to lie about all possible rivals, and she saw no reason to believe that death had reformed him. She was able to prove that some of the messages which had been sent her from "The Beyond" were not in accord with the facts.

When the next ouija board session came off, there was a struggle. Hubby tried to get in some more advice, but the young widow had strong hands. Instead of hubby, it was the defunct aunt of her elderly friend who got the floor. This departed lady informed the elderly friend that she was in danger of serious financial reverses, that she was apt to die a violent death, probably by falling down stairs, that the rubber company in which she had bought three shares of stock was a swindle, and that if she did not drink less tea she would get cirrhosis of the liver. All of this threw the good woman into a sweat of apprehension; the ouija board readings were discontinued, and the dead husband lost his only means of communication with the world of the living, to the great relief of his widow.—Frederic J. Haskin in *Chicago News*.

* * *

To begin with the testimony introduced in the court, let us remember that there may be—and likely are—some individuals in spirit who still are inspired by desires of revenge. If they could come through a medium and give their "tips", they might incriminate some innocent person. Again, those of advanced development likely would prefer to let conscience take its course, realizing that the soul is served first by contrition and then by confession; and if not

by these, then by enforced punishment for an actual wrong act. This does not mean that all wrong acts are detected, and their perpetrators convicted and sentenced. The law has nothing to say about wrong thinking, unless that thought crystallizes in action. So far as the soul is concerned, it may be held back more by the sin of harmful thought than by the commission of a wrong act—and many persons who do wrong, never wished to do anything but the right, and are spiritually prepared for advancement. Their desires are to progress. They would seek to make reparation, once they were in spirit, and because of their desires would find it possible to do so. The real sinner is the one who refuses to feel sorry for his wrong. Impelled by desires of further revenge, he would return—if possible—from the spirit-side and add to his wrong-doing, while the sufferer in spirit, realizing that each of us must develop according to his own standards, would prefer to permit time to wipe out the error, and would not interfere with the processes of bringing a guilty person to justice.

Even where the communicating spirit is guiltless, and is moved by a desire to do right, and is not impersonated (if impersonation is possible), the opinions of the medium and of the sitters might so charge the "forces" with pre-conception that the message itself would be altered.

We repeat that, at this stage of development in spirit communication, we would not advocate the admission of seance-room or other mediumistic information as testimony. That information should be taken for its value, and a line of investigation should be pursued, so that the value of the evidence, when collected, could not be in doubt.

Again, Spiritualists must realize that guidance is not fancied, but very real, and that repentance must attract higher and better guides, who will urge, through impression, reparation for wrong acts—and wrong thoughts.

And now we arrive at the example of the man with the invention. There is no question that many foolish mortals have lost money through seance-room information, and we feel that we would be hypocrites to say that this is not true. But—selfishness is back of most material requests, and selfishness can not attract right guidance. We doubt that the spirit-world should be expected to live our lives for us. It is our opinion that our own honest efforts are necessary to attract guidance, and that our impressions will count for most in working out our honest plans. Work well done is a prayer, and success comes as a crowning of legitimate effort—either of recent date, or in the past. To expect to have our plans thought out for us in seance-rooms, or via ouija boards, is to expect too much. We can not change natural law, and the law of attraction will bring to us that which we

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S. BEEMAN,
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earn. The winnings may not come immediately. Time counts for little in spirit—for much in the flesh.

And the ouija, taking the final illustration, can be made an instrument for selfishness and strong desire. Only by studying the law of communication, and asking questions that merit honest replies, can we hope to find guidance coming from the ouija—or from any other source.

SOME EPISCOPAL VIEWPOINTS

We question that there really is such a thing as an Episcopal viewpoint, or a Methodist or any other form of viewpoint, regarding Spiritualism. There are as many opinions as there are individuals. The following is interesting, and merits discussion:

* * *

Detroit, Mich.—Table tipplings, ouija wonders and mediumistic marvels are not going to disturb the equanimity of the Protestant Episcopal Church of America.

This is stated upon the authority of three of the most intellectual and practical men among the delegates to the triennial convention of the church.

Sir Arthur Conan Doyle, pursuing his Sherlock Holmes series into the real beyond, somewhat disturbed the congress of the Church of England, assembled at Leicester, but Americans are too hard headed to attach undue importance to natural phenomena, even those ascribed to the English "faith healer," Hickson. This caused widespread discussion and came to America in cable news.

The Chicago Evening American, in a spirit of deep reverence and appreciative of the natural longing of all men toward a means of communication with loved ones who have passed into the veiled beyond, sent to the Episcopal convention to ascertain the authoritative views of the heads of that church in the United States. Some of the English clergy defended Spiritualism and some attacked it.

Their conclusions are strikingly similar, although the methods of their expression are widely at variance.

Bishop Charles P. Anderson of the diocese of Chicago says there is absolutely no possibility of the Episcopal Church being either rocked or shocked by a debate upon the credibility of spiritualism or mediumism.

But neither was Bishop Anderson himself shocked by the question of your correspondent. He appeared to feel it was a natural question. So many people in this country and in England have lost suddenly those dear to them through the casualties of the great war and so many firm foundations of existence have been uprooted that even the most conservative of all religious organizations is open to question upon all subjects dear to the hearts of the people.

Dr. Alexander Mann, rector of Trinity Church, Boston, and a priest who has declined the elevation to the bishopric probably more times than it ever has been offered to a single individual, is well qualified to speak for the church.

He answers in the form of an epigram. Thus:

"Spiritualism never has discovered a new truth, or given an additional sanction to an old truth."

In hope of pinning him down to a positive reply your correspondent asked Dr. Mann if he believed in spiritualism, if he had any faith in the communication of the dead with the living.

There is no possibility of such a question being brought before the general convention of the Episcopal Church, was the substance of his reply.

"How about Hickson?" was the next question. "Is his claim to physical healing not a claim to the passage of the spiritualistic force to a material being?"

"That is different from Spiritualism," replied Dr. Mann. "Hickson does not claim to be a medium. He merely claims that through his intense faith the spirit of Jesus Christ heals those upon whom he lays his hands."

"You have faith, the strongest kind of faith, Dr. Mann. Can you heal by the laying on of hands?"

Dr. Mann is skeptical either as to his own faith, or as to his own ability. He ascribes Hickson's so-called miracles to a sixth sense with which some men at rare intervals are born. It may be described as neither science nor religion, but something hovering on the borderland between the two.

"Is it Christian Science?" was the natural question put to Dr. Mann.

"No," he replied. "Because Christian Science denies the existence of all evil and all human ills. We do not. But we cannot admit a supernatural origin to the aids to the afflicted which are given by the faith healer."

Dr. William T. Manning, rector of Trinity Church, New York, the house of worship that stands at the entrance to Wall street, the most materialistic and the most superstitious half-mile of stone and mortar in the world, gave a really rational explanation of the renewed urge toward an explanation other than physical of the meaning of life.

Dr. Manning says that the English swaying toward spiritualism and the search toward evidences of a life after death, however crude may be the method of search, is the natural expression of longing and desire of those who have suffered great losses through the war. And it must not be forgotten that for every family in the United States who has lost dear ones in the conflict, five families have been afflicted in Great Britain.

Dr. Manning may be taken as an authoritative voice of the Episcopal Church. He says:

"Spiritualism has, however, nothing to offer which can permanently and really satisfy thoughtful men and women. The only sufficient assurance of our continued fellowship with those who have passed into the other life, is offered to the world by the gospel of Jesus Christ."

* * *

Mr. Mann is quoted as saying, "Spiritualism never has discovered a new truth,

or given an additional sanction to an old truth." This is a relative statement. As Col. Roosevelt would have said, these are "weasel words"; one sucks the meaning out of the others!

Truth does not change. Man's understanding of truth, falling far short of the facts, must change often. The truth is the same today as it was in the beginning. It exists in the nature of things. Spiritualism, however, has added and is adding to the light of understanding. St. Paul told the world plainly that if Christ's resurrection did not prove that all mankind shall arise from the dead, it was useless; that the very fact that Christ lived after death, proved that all must live after death; and that if man could not survive the change called death, Christ could not survive it, because whatever else Christ may have been, while He was in the flesh, He was a mortal—among mortals, subject to the laws of mortality.

First Corinthians is recommended as a source of information to those who question this Biblical discussion of the subject of survival after death.

Spiritualism may be denied by many, but denial can not efface facts. Denial can not explain away materializations or any of the many other manifestations, physical and mental. Dr. Mann may resent the assertions that these manifestations do occur, but his denial can not alter them in any way. Anger can not erase the truth. Hatred can not overcome that which exists. All of this opposition to the demonstrated fact of Immortality does not change the fact or its significance.

The war is given as an excuse for the interest in this subject—but the war does not explain why families, visited by death from causes other than war, find the same desire to investigate the subject that has been evinced by those who suffered war losses.

Nor can the war answer away the interest in America, which was increasing long before 1914—and which has shown not a sudden growth, but a steady growth.

However, whatever the cause of this growing interest in Immortality may be, it exists. It will be satisfied through investigation. No clerical opinion can put a stop to that.

That is one side, but there is another side:

Spiritualism has not reached a stage where it is all-satisfying. It has not reformed its devotees and rid them of selfishness and a wholesale desire to be vindictive. The wranglings in the ranks of Spiritualists argue against Spiritualism as a religion more than all of the opinions of the orthodox clergy. Sometimes we are forced to ask ourselves this question: "Is Spiritualism a religion by its own right, or only an adjunct of all religion?" Can it survive as a creed, or must it be absorbed by all creeds? Spiritualists as a whole will resent this intimation that Spiritualism can not stand on its own legs—but something is lacking. Only the Spiritualistic zealot can deny that, and if we are to search for truth, we must not blind ourselves to facts.

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ent religious movement. Time seems to
bring no cure for its many ills. Nowhere
else could there be more vituperation, more
poetry envy, more hellish jealousy—and all
of these augur ill for the individuality of
this cult. Let us not forget that in the
orthodox churches are many bright minds—
that in number they far surpass the bright
minds in Spiritualism; and that orthodoxy
has solved many problems of organization.
It has survived many shocks. It has found
a "binder" that gives cohesion to its exist-
ence—no matter how strong the attack may
be against it.

These opinions by the Episcopal clergy
do not fill us with wrath. They pause us
and turn us toward sober thought, to con-
sider Spiritualism's faults, as well as its
glories.

Spiritualism has many well-ordered
church societies, but even they must feel
the shock of dissension that forces itself
into the belief.

In the ranks of Spiritualism, there is
more spite-work than there is organized
progress, and that condition makes for dis-
solution. The truth of spirit-return will
not be downed. That will survive, and were
this truth adopted by the orthodox churches
Spiritualism would lose its identity. We
offer this not as a pessimistic forecast,
but as a warning to Spiritualists. And
we ask all Spiritualists if it is not the
fact that is paramount, and not the label?
Let every believer think well of these con-
ditions, and let us remember that the
Church of Rome, Spiritualistic to the core
despite its claims to the contrary, could
gobble up our faith in a year's passing,
provided we elect to remain apart and gos-
sip and whine! The gobbling process will
work faster and better than the method of
attack!

RILEY VIA THE OUIJA

The source of the following article and
editorial, is unknown. They may have ap-
peared in different papers, but there is
striking similarity between the ouija poem
and the style of James Whitcomb Riley:

William Hawley Smith, of Peoria, Ill.,
has sent to the Bobbs-Merrill Company, of
Indianapolis, a poem which he says was
written on a ouija board, and which he
thinks, is Rileyesque. His letter to the
publishing company and the poem follow:

"Because you folks are interested in all
that pertains to James Whitcomb Riley,
I'm sending you the inclosed. It was writ-
ten on a ouija board, for wife and myself,
at our own home, with our own hands on
the board.

"Let me say that we are not Spiritualists
in the ordinary meaning of that word.
Some two years ago, we got a 'board,' as
much out of curiosity as anything else, and
to our surprise, it very soon began to write
remarkable things for us. We have used it
occasionally, ever since, and, among many
unusual and unlooked-for things, we got the
inclosed on June 16, last.

"May I say further, that Mr. Riley was
quite a close friend of mine for several
years. I took the place that he first held

with Bill Nye, on the platform for the last
tour of the country that Nye made—the
season of 1894. Burbank took Riley's place;
and when he was unable to longer travel,
I took Burbank's place. I tell this merely
for identifying purposes.

"The verse strikes me as decidedly Riley-
esque, and it is an interesting fact that
the first four lines perfectly describe a bed
of flowers in our front yard, which were in
sight from where we sat when the words
were written, about 5 o'clock in the after-
noon.

"This is a plain statement of facts, as
connected with the writing of the inclosure,
and because I thought the whole thing
might interest you for a bit. I'm sending
it with this."

THE AFTERLAND

Old-fashioned roses, a-nod in the breeze,
And larkspur, slender and decked with bees,
Under the whispering leaves of June,
And the slanting rays of the afternoon;
And the soul of a friend, to dream and smile,
And cheer your heart for a little while—
Don't you feel that it's near at hand,
The wonderful plane of the Afterland?
—James Whitcomb Riley, June 16, 1920.

* * *

The editorial, entitled, "A Ouija Riley
Poem," follows:

An old friend of Riley, living in Peoria,
has been having ouija board sessions, and
from one of these conferences with the great
beyond a poem has come. The friend thinks
Riley wrote it. At least he says that it is
Rileyesque. The concluding couplet of this
ouija board poem asks:

Don't you feel that it's near at hand,
The wonderful plane of the Afterland?

As to the proximity of the Afterland
there is room for discussion and such dis-
cussion is now being waged with ouija
boards. Some people may be convinced
that Riley's spirit is author of the mys-
terious poem, and quote from the last verse
of "Afterwhiles" in which he said:

Ah, the endless afterwhiles!—
Leagues on leagues, and miles on miles,
In the distance far withdrawn,
Stretching on, and on, and on,
Till the fancy is footsore
And faints in the dust before
The last milestone's granite face,
Hacked with: Here Beginneth Space.
O far glimmering worlds and wings,
Mystic smiles and beckonings,
Lead us through the shadowy aisles,
Out into the afterwhiles.

Those who know their Riley will recall
that he wrote much of the hereafter. Death
to him was but the beginning of something
greater. Whether or not he believed in
spiritism and the spirit's ability to com-
municate with the world does not appear in
his verse and yet he wrote one poem about
mysterious voices heard at night. They
came to him and then faded away. Thus
he expressed it:

And I answer: O Voices, ye may not
Make me to understand,
Till my own voice, mingling with you,
Laughs in the Shadowland.

In "What a Dead Man Said," Riley wrote
of what a dead man seemed to say to him
"when the soul goes nude and the corpse
is dressed."

* * * Living, 'twas but a dream of bliss—
Now I realize all it is:
And now my only shadow of grief
Is that I may not give relief
Unto those living and dreaming on,
And woo them graveyard, as I have gone,
And show death's loveliness. * * *

Of his abiding faith there was a sermon
in these two lines of "The Hereafter":

Whatever Death unlocks or seals,
The mute beyond is just.

* * *

"THE DEAD COMMAND"

Under the title, "The Dead Command,"
the Rev. Thomas B. Gregory has contribu-
ted the following to various papers, this
particular clipping being taken from *The
St. Paul News*.

In using the term dead, Mr. Gregory
alludes to customs that were established
by those who were residents of this world,
but who passed into the Beyond long ago.
And truly, out of this deference to that
which was, and defiance of that which
seeks to improve conditions, comes the
demon of intolerance. This article, and the
thought it carries, commend themselves to
every thinking person, and preach a sermon
against the world's intolerance.

New things come, but no sooner are they
accepted than the world denies that other
new things are possible. Thus the world
has dragged its weary length, and so it
continues to drag. We who call ourselves
modern, still cling to the mold of the past
—and forget that each forward step has
been taken at the expense of being ridi-
culed, persecuted, and probably killed. The
article follows:

"The Dead Command" is, I believe, the
title of a book that is rather tardy in its
coming.

Its subject matter is ancient history. It
is known to all students that we are living
under the sway of the departed, that it is
the dead who control our laws, our re-
ligion, our very thoughts and feelings.

More than a century ago Byron wrote of
the "dead and sceptered sovereigns who
rule our spirits from their urns," and long
before the author of Childe Harold wrote
his famous lines free spirits the world over
bemoaned the fact that the living were
mortgaged to the dead.

Almost from the beginning of human
history there have been vigorous protests
against such unjust and unreasonable ar-
rangement, but the protests amounted to
but little. The protests and the protestors
were ignored, and the rule of the living
of the dead went on undisturbed.

Conservatism and radicalism in the
world of mind, like centrifugalism and
centripetalism in the world of matter, are
both good, and not only so, but necessary;
but either is fatal if unregulated.

As to conservatism it is far too often
best illustrated by the story of the old fel-
low who would never look at the new moon
out of his respect for the old one. Any-
thing new is to most people an abomina-
tion, while anything old is, on account of
its very oldness, a joy forever.

We remember how Charles Lamb used to
say, "When a new book comes out, read
an old one."

The average man has always entertained
a feeling of suspicion regarding a new book,
a new creed, a new philosophy, any new
idea. "Grandfather never thought that
way, and why should I?"

One of the strangest revelations to be found in history is the fact that the men whose ideas and inventions have made the world what it is today, had to fight, not only for their ideas, but in many cases for their very lives. Time and again the power of the dead has stopped the thinking of the living, and the greatest of truths have been forced to drop their heads out of deference to ancient falsehood.

Time and again the great man, the living soul, has come with the word of truth that might have put humanity ahead 1,000 years, but the would-be savior was either silenced or crucified and the decrees of the dead continued their sway over men's minds.

See what the dead command did to Socrates, to Anaxagoras, to Spinoza, to Bruno and to every other brave soul who had the hardihood to think contrary to the commands of the departed worthies.

Some two centuries ago humanity was given a splendid opportunity to break the clutch of the dead hand and to turn from the moldering past to the living present; but we know what happened. The finest character ever on this earth said to His contemporaries, and through them to the people of all the ages, "The kingdom of God—everything that is worth while—is within you," but the great idea, the greatest that was ever voiced, was not in line with the teachings of the "dead and sceptered sovereigns," and the mighty truth was not permitted to produce its harvest.

The kingdom of God is within you—all the recorded and unrecorded benefits of heaven and earth, all truth, all joy, the raptures of the saints and all their "beatific visions," God, heaven, immortality—it is all within you if you will but know it; it is all yours right here and now, if you will only have it so!

Abraham saw no fairer stars than those that shine for you and me. The sea over which John gazed at Patmos isle was no whit more glorious than the one that rolls on "dread, fathomless, alone" before the eye of those who are alive today.

Life and death—and all in between—the baby's first smile; the thrill of love's young dream; the glory of battle in life's vigorous prime; the reveries and mysteries of life's eventide—do not these things appeal to us who are now living as strongly and as perplexingly as they did to those who lived 2,000 years ago?

It is all a part of our living experience. The cannon is never closed. God is not dead. Inspiration, like the "stars that all night shine," or like the sun that is perpetually throwing forth its light and warmth, is unceasing in its uplifting appeals to the divine within us.

Not in running after others, not in bowing down before the dictums of those long dead and gone, but in being grandly ourselves, in utilizing all the thrilling experiences of the living present, shall we find life's greatest good and crowning glory.

AN INVESTIGATOR'S IDEAS

The following is from *The Kansas City Star*:

The following article by Elliott O'Donnell, well known English psychical investigator, is taken from Pearson's Weekly:

"I believe in the possibility of the spirits of the dead, under certain circumstances, returning to this earth and giving a variety of demonstrations as to their presence, and I believe also in occasional visitations by other types of spirits, but I do not believe any living person has the power to bring them here at will and to order.

"If spirits come, it is, in my opinion, quite spontaneously, and their advent is in no way due to any controlling influence of so-called mediums. I am an independent psychical researcher or investigator, but not a Spiritualist, and the following are some of my reasons for disapproving of professional mediumship.

"First of all, there is the question of health.

"It is, in my opinion, and I believe the majority of doctrines are in total accord with it, a distinct strain on the nervous system continually to attend seances, no matter whether conducted in the light or dark, in the constant expectation of seeing or hearing phenomena of any unusually exciting nature.

"Take table turning, for instance, where one is ever on the qui vive, listening for raps or anticipating tilts, or momentarily expecting someone to call out that they see spirit forms or spirit lights. The slightest happenings are magnified, and so much does it get on the nerves of the sitters, especially if they are at all neurotic or subject to hysteria, that when they get home they presently fancy the rappings and creaks and spirit voices accompany them.

"I have come across cases of complete nervous breakdowns, and worse than that—insanity—which were, without doubt, due to perpetual attendance at seances.

"In a well known Sunday paper of two or three weeks ago, it was emphatically stated that at least 10,000 recent cases of madness were directly traceable to continual practices in Spiritualism. Of course, it may be argued that these people would have gone mad in any case, even if they had never been to a seance; but that takes some proving, and at all events there is no shadow of doubt but that it was the seance that aggravated the disease, if, indeed, it did not generate it.

"But apart from injury to nerves, there is also danger to the heart. The constant excitement is extremely bad for anyone suffering from weakness of that organ, whilst the eternal straining of the eyes and ears must in the end affect those organs, too.

"Another danger I see in Spiritualism is the possibility of its bringing one in touch with undesirable types of spirits. Although, as I have said, I do not believe mediums have the power to bring spirits to their side at will, I yet conceive it possible that any spirits that may occasionally happen to be hovering around during a seance may take it into their heads to put in attendance there and exercise an influence over the sitters that is not easily shaken off.

"That might in some degree account for

the foolish and insane kind of manifestations that invariably take place, for the trivial and often lying messages that come through, as well as for a percentage of the lunacy I have referred to. Also for many cases of suicide, where the victims have tried to justify themselves on the ground that they were persuaded to take their lives by spirit voices—voices that had come to them at seances, and which never ceased to urge them on to the act of self-destruction.

"Could such voices emanate from other than evil sources, and why, if mediums are on such terms of intimacy with the other world, as they profess to be, do not they contrive that only the better kind of spirits should respond to their invitation?

"Instead of controlling, the mediums must assuredly be the controlled, which is, in my opinion, a far more likely eventuality.

"Lastly, I am opposed to professional mediumship on the ground that it harbors fraud. While there are doubtless mediums who honestly believe they can invoke spirits, there are many who merely resort to fraud, and wittingly hoodwink their clients. The seance also affords too vast an opportunity for blackmail, and slander, and various other wickednesses."

Mr. O'Donnell says some good things and also some very foolish things in these statements, according to our opinion. All that he says can not be swept aside. He utters some truths, but he makes sweeping statements, not fortified by dependable investigations.

The question of health is debatable. If the eye strain at a seance can be greater than it is at a movie show, it is very great. If the effect on the heart is worse than it is in most physical exercise or gastronomic indulgences, then it must be very bad. We know of many cases of healing, of the unquestioned restoration of health of those who have suffered physical ills, through Spiritualism. But we do not believe that the evil effect of excitement is any worse than it is in anything else that may be exciting. These contentions are foreign to the subject. They are general, and they apply to anything and everything that may cause unusual interest. There is nothing more lymphatic and lethargic than a chronic Spiritualist. Once he understands that those on the other side are persons, he refuses to become excited. The novitiates may see and hear much that never existed—as they do in buying oil stock and mining shares and "Ponzi's," for example!

There is nothing new in the insanity claims—and, indeed, so many insane persons belong to different faiths, or no faith at all, the insanity plea against Spiritualism falls for lack of sustaining strength.

These are the chief non-essentials of Mr. O'Donnell's purported opinions. He expresses some half-truths, and some whole truths, which we are pleased to discuss. He leaves unsaid the most important facts.

He says that another danger of meddling with spirits lies in the fact that one may get into touch with undesirable spirits. This is too serious to dismiss hurriedly. It is the basis of an investigation we purpose

conducting into this subject of liars and impersonators on the other side. But at this stage there is not sufficient collated evidence to prove that it is true or untrue. There is much to be said on both sides. In view of the fact that this subject is one we shall investigate at length, we shall hold our views in abeyance, and say that Mr. O'Donnell has as much right to his views as anyone else has to his.

That mediums do not command the spirit-world needs no contradiction. No fully developed medium ever claimed to command the unseen. And that there have been, and are, some tricksters among mediums—and many false mediums—we do not question.

Mr. O'Donnell, as an investigator, has overlooked the very goal of all honest investigation, and upon this we take issue with him.

If there are dangers, and if there are ill results, this does not answer away the unquestioned help and wise counsel that certainly have come through in seance-rooms, and continue to come in that way. If we prove that there are lying spirits, giving false advice, we must by that very act prove that there are honest spirits giving sound advice. Our investigation is not founded on a desire to prove that all is false, because the evidence does not tend in that direction. We can not wipe out the good in discovering the bad. We do not do such rash things concerning this world's affairs, and we have no right to be so foolhardy relative to psychic matters.

If we set aside guidance, and ignore the Biblical teachings of the Guardian Angel, to resort to street parlance, we are "out of luck." Guidance is too wonderful and too necessary to be argued away—and the goodness of God and the ultimate goodness of all of God's creatures, are too important and sacred to set aside. Without truth, we could not detect a falsehood. Unless there were goodness, we could not perceive evil. The moment we prove evil, by the force of that proof, we demonstrate good.

Mr. O'Donnell would have served the public better had he said that what Spiritualists need most is education, beginning with preparation for seance-room phenomena. He has not mentioned the beautiful and helpful teachings, or the sacred thought of guidance. If there are weak spots, as there must be in all things which fall short of perfection, let us try to discover these weak spots and bring strength to take their places.

Nothing mortal is perfect, and in communicating with the unseen (to us) world, we are dealing with a law which we understand only in part. Still, there are many competent, experienced persons who understand this law well enough to prepare others for direct manifestations.

Mr. O'Donnell likely has discovered that the seance-room is not the place to initiate a person (as a rule) into the thoughts of the hereafter. Excitement and even anger may result from precipitate introduction to the phenomena. This we must admit. And we believe that Spiritualism is in error when it does not provide for this preparation. It is too much like starting a child in the senior year at college, instead of in the lower grades of the grammar school.

Mr. O'Donnell's opinion leaves a false impression with investigators. It is too bold in its assertions, and too weak in its explanations. It ignores entirely the most important matters, such as guidance, and touches not at all on the importance of demonstrated Immortality. If any subject is vital to mortals, it is life-everlasting, and every thinking person should study that subject, and bear in mind that we are concerned with the place to which we shall go when we are finished with this material tenement.

Statements that are sweeping in one direction, but totally lacking in another, do more to misinform persons than out-and-out attacks. While we do not accuse the gentleman of having a desire to harm Spiritualism by withholding most of his knowledge, the effect will be as evil. He has said enough to reveal the truth that he knows more. What impulse has led him to keep to himself the facts that he must have discovered, in arriving at the conclusions which he has advanced? This we should like to know.

There are too many O'Donnells who are not even fair with themselves, because when any person has learned as much as that man evidently knows, and keeps the best part of his knowledge to himself, it would appear that he is working out a grudge against some particular medium or Spiritualist or body of Spiritualists, or is an agent of enemies of the cause.

MARIE ANTOINETTE'S GHOST HAUNTS PARK

Paris.—Royalist families living at Versailles vow that the ghost of Queen Marie Antoinette haunts the Swiss village in the park of the Little Trianon. Other dwellers at Versailles refuse to approach that spot after dark.

Many persons declare they have seen the ghost of the unfortunate queen. The apparition wears a tall powdered wig, a silvered satin bodice and voluminous frock, a hoop-skirt and red-heeled shoes. The shade floats gracefully around the park and vanishes into the dairy where Marie Antoinette made butter, being inspired by Jean Jacques Rousseau's ideas. Tourists also have seen the ghost, which, when any one approaches, disembodies and dissipates through a door of the dairy, which has been boarded up for years.

Devoted royalists say the appearance of the ghost foretells the return of a king to dwell at Versailles. For, they say, the queen always waves her hand to them encouragingly before she vanishes.—*The Great Divide-Denver*.

DON'T OVERDO THE WARNING

The cry from certain quarters that thousands of people are going or have gone insane investigating "spirit phenomena" is much too sweeping to be accurate. Far more people have lost their money in that form of adventure than have lost their reason. The cynic might retort that more people have money than have reason, but that, even if correct, will hardly cover the ground.

"Insanity" is a vague term, but a few things may be predicated of it on which substantially all authorities will agree. It does not come suddenly. It is not the re-

sult of minor or passing vagaries of habit. In a large majority of cases, insanity is a mental manifestation of a deep seated physical condition. Some forms, such as paresis, are the result of a specific infection, usually many years before, and other forms appear to be hereditary.

Obviously, fooling with a ouija board can not affect the quality of one's physical inheritance, nor can asking questions of a faker in a pretended "trance" inoculate the questioner with spirochetæ. Other forms of mental disease are less clearly ruled out as impossible of being caused in this fashion, but in every case, the improbability of such origin is great. The person who could be made insane in this fashion must have had a slender hold on normal mental life to begin with.

There used to be much talk of "religious insanity," meaning insanity caused by too great devotion to religion. Closer study showed that there was some deeper source of trouble in almost every case, that religion had colored the mental disturbance, rather than caused it. A similar condition will be found in most of the cases now laid to "spirit investigation." Going to "mediums" and "fiddling" with the planchette is petty, unprofitable business, a waste of time and money, and a prolific source of bad mental habits. There is no need of carrying the indictment farther than the facts will justify, and charging that such things are "driving people insane."—*The Chicago Daily Journal*.

THE OLD ADAM

If a hard-headed Calvinist of the old school were to return to earth and listen to some modern discussion on the subject of crime, he would be amazed. He would be surprised to hear all this talk about good people and bad people, because he was taught while on earth that ever since the fall of Adam each and every man and woman was totally depraved and incapable of good. All the good that he saw he attributed to grace coming from a supernatural source.

We do not esteem Calvinism very highly today, but perhaps the Calvinist was not so far wrong as one would like to think in regard to the quality of human nature. Everybody out of jail damns the man who is in jail, but how much better are the outsiders than the insiders?

Is not the man who wishes that his enemy were dead as bad a man at heart as the man who kills his enemy? And how wide and deep is the moral gulf that separates the man who holds you up at the point of a gun from the profiteer who squeezes out of you every penny that the traffic will bear for the necessities of life? In the sight of the Calvinist's God, there is not much to choose between the two men.

Before it will be possible to reform the crook in jail, it will be necessary for the multitude out of jail to go through a period of reformation. "There is nothing good in the world," said the German philosopher Kant, "except the good will." But how many men out of jail possess the only thing that one of the greatest of thinkers could call good? One fears that their number is not likely to be numerous for generations to come.—*The Chicago Daily Journal*.

Are These Spirits "Get-rich-Quick" Promoters?

"Communication" Offers Evidence So That Its Readers May Do Their Own Deciding

By Lloyd Kenyon Jones, Editor of "Communication"

In our editorials this month, we have raised a question of evil, and have invited our readers and the public generally to participate in this discussion. But it appears that circumstance has beat us to it, and provided "Exhibit A" for consideration.

"Exhibit A" embraces these elements: Mr. and Mrs. Harry Gray of Bowling Green, Ky., a Mrs. Bush, a spirit medium of Cincinnati, and Mr. and Mrs. Teaters, 600 West 186th street, New York City, now engaged in the promotion of a so-called spirit-directed oil company. Entering into the situation as a sidelight is Dr. O. W. Joslin, proprietor of the Zone Laboratories, 362 Riverside Drive, New York.

So far as the sale of oil or any other stock by the interested persons is concerned, we concede that this is their own business, and it may be the business of those who buy it. But if our name has been brought into this flotation plan, as we have been told it has been, then it becomes, in part, our business.

If the guides of Mrs. Cecil M. Cook are pulled into it, as evidence shows they have been, it becomes her business, and the business of The Wm. T. Stead Memorial Center of Illinois, and The Stead Center of New York.

Time was when spirit mediums were employed chiefly for the purpose of dealing out race-track dope, the ups and downs of stocks and foodstuffs, and the vagaries of the Louisiana Lottery. After that, Spiritualism attempted to become dignified and honest, and Spiritualists looked askance upon such methods. It was hoped that the seance-room no longer would be employed for the exploitation of get-rich-quick schemes, horse races and stock gambling. But hope is a frail thing and with considerable pain, COMMUNICATION is obliged to chronicle something that is unpleasant.

Mrs. J. Blanche Teaters was, for some time, our New York representative. We know her personally. That is why we regret that she and her husband should be involved in this particular enterprise. Dr. Joslin we know—and regret that he has permitted his enthusiasm to run away with him. Mr. and Mrs. Gray and Mrs. Bush, we do not know—and presumably the enterprise has had its birth chiefly in their brains.

These folk—the Grays especially and Mrs. Bush and Mr. and Mrs. Teaters incidentally, let us assume—are engaged in the promotion of an oil company, the nature and merits of which we know nothing about. Therefore, we shall not devote space to a discussion of the com-

pany or its merits. Even though it were another Sinclair company, in the budding, the methods employed would be none the less distasteful.

In order to illuminate our discussion, we shall quote from a letter from the very enthusiastic Dr. Joslin. Before doing so, we should like to ask Dr. Joslin if the following is not a true statement of facts concerning a matter that transpired about a year ago in New York City:

At that time, Thurston, the magician, was giving his show in a New York theatre. One of Thurston's stunts is the production of a trick "materialization," in which the phosphorescent face of a dummy appears in the opening of a cabinet. It is all a trick and was never intended as anything else. But Dr. Joslin is said to have recognized the face of this dummy as his long-departed grandfather, and to have pronounced Thurston as one of the greatest of mediums.

This story came to us from various sources, and we ask Dr. Joslin if it is not true. We believe that it is true. We believe that there are many super-emotional folk who become wrapped up in Spiritualism, and jump at conclusions. If they are fools, maybe they can't help being. The Bible intimates that it is a grievous offense to call one's brother a fool.

But we do believe that Dr. Joslin is likely to be flighty when it comes to matters of the unseen world—and we believe that he and the others mentioned will become very peevish about what we are saying, and are about to say. This is too bad, because we do not like to hurt anybody's feelings, but this has become so serious a subject, we must go into it, and if it will harm Spiritualism, let that be the result. Spiritualism would better be harmed striking at such methods as these than go on securely with a lie in its heart.

We have been informed for the past several weeks, from New York City and even from Boston, that the intimation was that COMMUNICATION and the Stead Center are, after a manner, either endorsing this Gray stock flotation, or will profit by it. And these rumors led us to write to Mrs. Teaters and tell her precisely how we viewed such methods. Mrs. Teaters probably did not consult the spirit-world, because the letter was turned over to Dr. Joslin to answer, and if any mortal has a reward coming for assinine statements, we feel that, in all justice, such award should go to Dr. Joslin.

He says: "I am giving you all the benefit of the doubt, Mr. Jones, knowing

you to be a man of good sound judgment and good intentions for humanity by believing that you have been badly misinformed, either accidentally or maliciously arising out of some of the jealousy that you know exists among Spiritualists—or the so-called.

"Now as to the spirit proof (of this oil proposition) I have had the privilege of sitting in several seances, and I have never heard such enthusiastic and positive testimony given on any subject, spiritually or materially, as I have heard the large number of teachers from the planes of the higher intelligence give in favor of the Grays, their plans and intentions to use their efforts and oil profits to promote to the world the great truth to be found in Spiritualism, and in favor of their oil properties in Kentucky. Even 'Pat,' who Mrs. Cook calls her guide, but who tells us he has been coming to Mrs. Gray's medium long before he came to Mrs. Cook, has come in several times and talked freely and very positively about the Grays and their oil properties, and he most highly recommends them to us. And Mrs. Cook has always proclaimed Pat as having proved himself to be most reliable, especially on material things. And it would be difficult to fool us all here, as it would you, as to the identity of Pat."

We pause! We doubt that it would be difficult to fool Dr. Joslin. Any man who would recognize a phosphorescent dummy on a magician's stage as his late lamented grandfather, would fall for anything.

MRS. COOK'S GUIDE PAT SAYS THAT HE HAS NEVER BEEN IN MRS. BUSH'S CIRCLE AND HAS NEVER INTERESTED HIMSELF IN THE GRAYS OR THEIR PROMOTIONS. IS PAT MORE LIKELY TO IDENTIFY HIMSELF IN THE FORCES OF HIS OWN MEDIUM, WHERE HE HAS COME FOR EIGHTEEN YEARS, OR THROUGH THE FORCES OF A MEDIUM WHO IS USING THE SPIRIT-WORLD TO PROMOTE AN OIL STOCK?

If Pat—the same Pat—comes into Mrs. Bush's circles and says he is Mrs. Cook's guide, and then comes into Mrs. Cook's seance and says he never has appeared in the Bush circle, what are we to believe? We are to do our deciding, and that deciding will be shaped largely by the motive. The motive in the Bush seance-room evidently is to purvey Gray oil stock.

If one of the Pats is a liar, it would likely be the one with an axe to grind.

Again, this Pat person coming into the Bush circles, lends a suggestion of Stead

Center endorsement to the Gray oil stock. The Stead Center does not endorse the Gray oil stock, or these Gray-Teaters-Bush-Joslin methods.

Without respect to how the oil flotation comes out, we look upon such methods as questionable, and regard them as harmful to Spiritualism. We consider the effect of such methods as trading on the good-will we have built up—and deem it our responsibility and duty to inform those Spiritualists who come into contact with this scheme that if they buy any of the Gray stock, they do so on their own initiative, but not on our endorsement.

If the higher intelligences of spirit are obliged to become oil promoters, then heaven has little to offer in inducements over hell.

If the beautiful teachers must so far descend as to recommend and endorse a stock scheme, and have no power to help Spiritualism in any cleaner and better way, the outlook for the life-beyond-the-grave is mighty gloomy.

Dr. Joslin explains at length how they have checked up by letters and telegrams, to prove that the Grays are all right. Why was this necessary? If these high and lofty teachers and Mrs. Cook's Pat came with their endorsement, and what these spirits say is regarded as *prima facie* evidence of the value of the Gray oil promotion, why indulge in such heresy as to even stoop to investigate a proposition endorsed by the Great White Throne itself? Truly, Dr. Joslin did not show much faith, in our estimation, in going beyond and outside of the Bush circle testimonials.

Dr. Joslin refers to this as a "material-spiritual" mission. It is well he put the material first in his compound laudation. To our minds it is wholly material, and the methods thus far employed as most questionable, and the whole thing places Spiritualism on a low basis, that must bring condemnation and ridicule from the press and from the critics of Spiritualism. To mix such mouthings as spiritual, truth, the higher intelligences and so on, with this flotation, is regarded by us as an indecent sacrilege.

"A number of your most ardent followers and readers of your periodical have taken a deep and serious interest in the Grays personally, their medium, and a substantial interest in their promotion which they feel is a God-given privilege."

This follows Dr. Joslin's inane assurance that they have not been trading on our good will—and yet for months we sent our friends to the Teaters and the way was open to preserve a list of many of our subscribers.

These subscribers it appears to us, are being tricked into subscribing for these shares, under the assumption that Pat is advising them, and that this scheme has the sanction and support of COMMUNICATION and The Stead Center. If that pro-

motion has merit, then why resort to such trickery to make our friends feel that we are recommending this stock? Does it look honest? Does it not look low and cheap and sneaky?

We have heard oil promotions called many names, but this is the first time that we have heard one called a God-given privilege. In fact, we are so tickled about it that we are forwarding our exhibit to various persons in New York City, by way of registering our protest against such methods—and it would be better to put all New York mediums out of business than to permit any such things as this to occur.

"In justice to Mrs. Teaters since you appear to think that she is using your name or the influence of your magazine, to promote this work, I will say that most of the meetings have been held on my premises, and that most of the money raised for this promotion has been raised through or by my personal friends and relatives."

We have never found any of the Doctor's personal friends or relatives on our subscription list, and wonder why he injects this statement after telling us that some of our most enthusiastic supporters are backers of this stock scheme?

Mrs. Gray, Dr. Joslin again explains, has proved that she can raise all the money necessary in Cincinnati among the material business-men, but is doing this for Spiritualism.

Now how, and in what manner, is Mrs. Gray doing this for Spiritualism?

Presumably there is a corporation. Is any commission paid for the sale of this stock? Are Mr. and Mrs. Teaters just simply working for God, the unknown Pat and the love of humanity?

The Teaters have told some of our friends that they planned on coming to Chicago with their oil stock-spook show, and maybe we should have let them come—and permitted them to bang-smash into the "blue sky" security law of Illinois. We suspect that their beloved Pat and the higher intelligences knew nothing of this law. Perhaps this will warn them that the Attorney General of Illinois is most unemotional, and his minions quick to act, and not at all gentle.

Is there no promotion stock in this oil scheme? If the flotation itself fails, will Mr. and Mrs. Gray, Mrs. Bush and the Teaters have nothing to line their pockets, and nothing to tide them over a stormy period?

"I have heard Mrs. Gray say to perhaps one hundred different people that she desired to be of assistance to you, and would be glad to co-operate with you at Cincinnati or any other place."

Certainly! If we would recommend the Gray oil promotion, we would be nice Christian people. But for the benefit of Dr. Joslin, the Grays, the Teaters and Mrs. Bush, the medium, we wish to say

that we refute any such methods as being wrong, and do not wish this kind of co-operation. We regret that Spiritualism is being prostituted by any such scheme, and will have none of it. We can not tell our readers what to do or what not to do. We can and shall ask them to use their judgment, and to not complain if things do not turn out as beautifully as they have hoped. But we believe that none will buy thinking that Mrs. Cook's guide, Pat, or any of her other guides, has recommended this stock, or that it has the backing, sanction or endorsement of COMMUNICATION or The Stead Center.

Yes, Dr. Joslin is very certain—as much so as we understood he was when he recognized the painted, luminous dummy in the Thurston show.

He says, further, "In closing, may I say that I believe you to be open to conviction. Were this not true, you would not be occupying the position in life that you do. In this regard, if you desire any proof further than what I have herein given, Mrs. Gray will soon see you and give you all the proof you desire, even to the extent of holding a seance by your own medium, and letting Pat and others tell their opinion of the Grays and their promotion."

When has Mrs. Gray earned the right to arrange my sittings? Pat has spoken and brands the impersonation as a wicked lie.

Whenever avarice creeps in, spirits as low as the thought itself will come and do their boosting. The desire will attract them—and spirits attracted by such methods would not hesitate to proclaim themselves Jesus Christ or John the Baptist—as has been done in other seances to our knowledge. The thought is father of the deed. The end sought is the touchstone of the guidance. There are countless millions in a condition of hell—millions who have passed through death's portals—and who do not hesitate to harm humanity, or voice the lowest and most wicked falsehoods. What reason have we to believe that the law of attraction has been vacated in this instance?

To the Grays, Mrs. Bush, the Teaters and Dr. Joslin, we can say nothing more than this: COMMUNICATION and The Stead Center have been made parties to this controversy. No matter what the outcome, without respect to what happens, without caring what the public has to say or what the press does say, we are going to "carry on" in airing such methods and giving them the mark of our disapproval.

If this be Spiritualism, then may God speed the day when the world finds relief from it. If Spiritualism is obliged to stand on such a foundation, then let the foundation decay and perish.

Dr. Joslin has "arisen to explain," and his letter we consider a direct indictment against the crowd involved and the methods employed.

Center endorsement to the Gray oil stock. The Stead Center does not endorse the Gray oil stock, or these Gray-Teaters-Bush-Joslin methods.

Without respect to how the oil flotation comes out, we look upon such methods as questionable, and regard them as harmful to Spiritualism. We consider the effect of such methods as trading on the good-will we have built up—and deem it our responsibility and duty to inform those Spiritualists who come into contact with this scheme that if they buy any of the Gray stock, they do so on their own initiative, but not on our endorsement.

If the higher intelligences of spirit are obliged to become oil promoters, then heaven has little to offer in inducements over hell.

If the beautiful teachers must so far descend as to recommend and endorse a stock scheme, and have no power to help Spiritualism in any cleaner and better way, the outlook for the life-beyond-the-grave is mighty gloomy.

Dr. Joslin explains at length how they have checked up by letters and telegrams, to prove that the Grays are all right. Why was this necessary? If these high and lofty teachers and Mrs. Cook's Pat came with their endorsement, and what these spirits say is regarded as *prima facie* evidence of the value of the Gray oil promotion, why indulge in such heresy as to even stoop to investigate a proposition endorsed by the Great White Throne itself? Truly, Dr. Joslin did not show much faith, in our estimation, in going beyond and outside of the Bush circle testimonials.

Dr. Joslin refers to this as a "material-spiritual" mission. It is well he put the material first in his compound laudation. To our minds it is wholly material, and the methods thus far employed as most questionable, and the whole thing places Spiritualism on a low basis, that must bring condemnation and ridicule from the press and from the critics of Spiritualism. To mix such mouthings as spiritual, truth, the higher intelligences and so on, with this flotation, is regarded by us as an indecent sacrilege.

"A number of your most ardent followers and readers of your periodical have taken a deep and serious interest in the Grays personally, their medium, and a substantial interest in their promotion which they feel is a God-given privilege."

This follows Dr. Joslin's inane assurance that they have not been trading on our good will—and yet for months we sent our friends to the Teaters and the way was open to preserve a list of many of our subscribers.

These subscribers it appears to us, are being tricked into subscribing for these shares, under the assumption that Pat is advising them, and that this scheme has the sanction and support of COMMUNICATION and The Stead Center. If that pro-

motion has merit, then why resort to such trickery to make our friends feel that we are recommending this stock? Does it look honest? Does it not look low and cheap and sneaky?

We have heard oil promotions called many names, but this is the first time that we have heard one called a God-given privilege. In fact, we are so tickled about it that we are forwarding our exhibit to various persons in New York City, by way of registering our protest against such methods—and it would be better to put all New York mediums out of business than to permit any such things as this to occur.

"In justice to Mrs. Teaters since you appear to think that she is using your name or the influence of your magazine, to promote this work, I will say that most of the meetings have been held on my premises, and that most of the money raised for this promotion has been raised through or by my personal friends and relatives."

We have never found any of the Doctor's personal friends or relatives on our subscription list, and wonder why he injects this statement after telling us that some of our most enthusiastic supporters are backers of this stock scheme?

Mrs. Gray, Dr. Joslin again explains, has proved that she can raise all the money necessary in Cincinnati among the material business-men, but is doing this for Spiritualism.

Now how, and in what manner, is Mrs. Gray doing this for Spiritualism?

Presumably there is a corporation. Is any commission paid for the sale of this stock? Are Mr. and Mrs. Teaters just simply working for God, the unknown Pat and the love of humanity?

The Teaters have told some of our friends that they planned on coming to Chicago with their oil stock-spook show, and maybe we should have let them come—and permitted them to bang-smash into the "blue sky" security law of Illinois. We suspect that their beloved Pat and the higher intelligences knew nothing of this law. Perhaps this will warn them that the Attorney General of Illinois is most unemotional, and his minions quick to act, and not at all gentle.

Is there no promotion stock in this oil scheme? If the flotation itself fails, will Mr. and Mrs. Gray, Mrs. Bush and the Teaters have nothing to line their pockets, and nothing to tide them over a stormy period?

"I have heard Mrs. Gray say to perhaps one hundred different people that she desired to be of assistance to you, and would be glad to co-operate with you at Cincinnati or any other place."

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EDUCATIONAL

This is the eleventh of a series of educational articles dealing with psychic development. In their order, they have been: Clairvoyance, Crystal Clairvoyance, Clairaudience, Psychic Impressions, Inspiration, Psychometry, Telepathy, Psychic Diagnosis, Character Reading, and Finding Lost Articles. This eleventh article will be found as interesting as any of the others. In February, 1921, this series, together with the articles, "Trumpet Development Revealed," that appeared in early numbers of this magazine, will be printed in the form of this magazine.

SEARCHING FOR YOUR OPEN DOOR XI—THE GIFT OF HEALING

There is not a more important subject, in the entire scale of psychic attunement, than spiritual healing—nor is there one more likely to be misunderstood or abused.

The medical fraternity has frowned persistently on drugless methods, and particularly upon the laying on of hands and absent treatments. The battles fought between Christian Science and organized medicine comprise the most interesting chapter in the history of drugless healing, largely for the reason that Christian Science became so thoroughly organized that it compelled recognition of its rights. The drugless healer must bear in mind at all times that he faces legal prosecution.

CONSIDERED AS A GIFT

Healing is something that comes "in the nature of things." It appears—sometimes early in life, and sometimes later. It comes unbidden. It is not the result of a command. Generally it discloses itself through the soothing influence the healer has on sick or troubled persons. Its customary first signs are an influence of peacefulness that goes with the healer.

Most healers started out by discovering that they could cure headaches, and other minor aches and pains. Sometimes they have done this without the laying on of hands. Most healing development is gradual, and the natural healer generally starts by desiring to accommodate his friends and relations with his healing power.

All growth is slow. Healing development is a growth, but it starts with and has its being in the natural gift itself. A natural healer is a blessing; a spurious healer is a curse.

But even where the gift exists, it must be cultivated. There was a time when the greatest physician was just starting in medical college. No mind can learn much in one day. Days and months and years of patient study are required. The

oak grows nearly as fast as understanding.

The natural healer may degenerate—and likely will unless he understands the law that governs his gift. He may develop, and attract to himself the highest and best forces.

Thoughts and actions determine character, and healing depends upon character. It is the character that attracts—and it will attract according to its kind. If we are to believe that there are beautiful personalities in spirit who wish to bring health and peace and understanding to mankind, we may assume also that there are low characters who delight in bringing misery, suffering, unhappiness and misunderstanding.

The healing medium is a channel, and through that channel will flow the forces that correspond with that medium's character and understanding. We must not lay all our stress on character. Wisdom is as important. Good intentions may be productive of evil results. Knowledge guides intentions.

The healer of low character attracts low influences. The healer of high character attracts beautiful influences. But in addition to the attraction sent out by character, is the necessity of knowledge.

THE LAW OF HEALING

What is this law of healing? No man understands it fully. No human knowledge is complete. But human knowledge has progressed far enough to guide those who are sincere. Sufficient is known of the law of healing to help those who are natural healers, and who are not so egotistical as to assume that they have all understanding, and that there is nothing else to learn.

The law of healing starts with the natural healer. Just as music is a gift, but must be cultivated, so is healing a gift—subject to the same rule of development.

The law of attraction is the law of healing. Character attracts and knowledge attracts.

The law of healing states that as the healer lives and thinks, he brings to himself higher and better forces. As he studies and seeks to know, he brings to himself forces that give him greater knowledge.

Observation makes use of experience. The healer who does not observe and meditate upon that which he has observed, will have no cumulative knowledge to fortify his efforts.

Cumulative experience is important in any study, trade or profession. Cumulative

experience depends upon studying all that which occurs—whether the occurrence be self-evident or subtle. Often the most insignificant things lead to the most important results.

As the foundation is built, so may the superstructure be reared. The foundation of character, study, right living and right thinking, and observance of the law of healing, make for development.

The healer must make himself fit for healing. He must be clean of body, and clean of thoughts, and keep himself in physical and mental tune. Through him the forces must flow. They flow through his forces—and if his forces are tainted with fatigue, unclean or negligent living, or other bad or ignorant practices and neglects, his healing will suffer.

The mentally upset or harassed healer can not do good healing—and might work no little harm. Ignorant forces in spirit would be only too glad to slip past the unguarded healing door. They can come through the fatigue or mental upsetness of the healer.

Mastery over sensuality is also part of the law of healing. The sensual healer no longer gives to the patient, but draws from that patient. The same force that gives out can take from. The healer, in a sense, if not in reality, must be positive and the patient negative—and yet the flow of the current will be reversed if the mind of the healer is unclean or indifferent, or obsessed by strong desires of a selfish nature. The current will be reversed if the healer is physically run down. Therefore, there devolves upon the healer a great responsibility. If he obstructs, obscures or otherwise clouds his currents, through wrong thinking, ignorance or lack of attention to his rest, strength and health, he becomes a drain upon the patient. Without respect to the power of the forces working through him, those forces can not exceed his own condition, mental, moral and physical. He is the transformer for the current.

This rule applies to absent healing, as well as to personal treatments.

THE DEVELOPMENT OF HEALING

We repeat that wishing to be a healer, or deciding to be one, is as fruitless as wishing or deciding to be an actor, an artist, an inventor. The person who is going to become a healer, in spite of everything, may as well save his time, and escape the dire consequences that likely will follow such madness. It is

the ignorant or spurious healer who runs foul the law, and the law is yawning at all times for horrible examples.

The healer becomes a connecting channel between the natural forces of health and the patient. Those natural forces are aided and directed by chemists in spirit, and especially by chemists who were physicians on earth. The first band of spirit healers to associate with a material healer, may not be the right band. They may be purposely evil, or ignorant. The mere fact of residing in spirit is no guarantee of knowledge or ability.

Results will tell the story of the healer's development, and of the nature and ability of his healing guides.

Sincere effort, and the determination to develop thoroughly before giving treatments, will attract the right guides. It is also an excellent idea, therefore, for the healer to get in touch with his guides. The voice seance is the best place—and perhaps not just one seance-room, but different rooms—through different mediums.

If undeveloped or insincere spirits attach themselves to the healer, they must be dispersed. They will bring nothing but failure and trouble—and it is not their trouble; at least, not materially. But it is the healer's trouble, and he may find himself in deep waters.

Years should pass, with consistent and intelligent development, before the healer attempts to apply his art. And in applying it, he should start in a small way, and permit his forces to build up slowly and practically. Without effort, without practice, there can be no satisfactory results.

Haste in any form of development or study never produces good results. Haste in healing development is little short of criminal, because it forces upon sufferers an added burden; that of mixed, or uncontrolled or ignorant forces. Not only does this draw further upon the patient, but it introduces more disturbed vibrations. The patient is worse off than he would have been without this alleged healing help.

Thus far, our discussion of healing mediumship is rather negative, but we believe that the day is not far distant when the medical fraternity will admit that there are healing forces beyond those studied in colleges, and with that admission will come an earnest study of the nature of those forces. If the time ever comes when healers are licensed, it will be only when more is known about this gift, and then the regulations likely will be severe.

WORKING WITH MEDICAL DOCTORS

Some of the most successful healers work with medical doctors; if not all the

time, at least part of the time. The medical doctor knows the nature of the illness, and treats the cause to the best of his ability. The healer supplements that treatment. Often, healers are called upon to treat medical doctors, who recognize that there must be forces not touched upon in medical science—if it really is a science.

There are many physicians who believe in these forces, and try to develop them—who call upon the Unseen for help in treating cases. There are many physicians who realize that some power has stepped in and done more than their medicines have accomplished; and the number of doctors who are paying heed to this subject is ever on the increase.

All healing should be related—and in time it will be. Medicine did not come for no purpose. There was a reason for it. There is a reason for the appearance of healing mediums. They have much in common, and the time must arrive when they will work in greater harmony. Medicine is a step in the progress of physical health, but medicine is not the ultimate. Nothing on earth is the ultimate, even of material progress.

But thus far we have considered the healer as independent of the message medium. There are mediums through whom the healing forces operate. They are healers in a different sense from the type we have considered. All mediums are not healers. Through the forces of some, the healers in spirit do not operate. Other mediums are healers, but healing is incidental to their work. It takes place, and they pay little more attention to it. Others make healing a considerable part of their work, and in their hands of guides are many capable physicians who once practised in this world.

Sometimes through these mediums comes information that leads to operations. The physicians in spirit may contend that the operation is the speediest and safest way. But other healers in spirit do not believe in the use of the knife. They have faith in the great natural forces, and it is the direction of these forces that makes possible such wonderful results.

HEALING DIVINELY CONSIDERED

The Creator of all things also is the Giver of all things. Whatever power for good exists, comes from God. Whatever power for evil exists, is evidence of a wandering away from the Great Law. It is not an independent force, but a misapplied force. Its purpose is not good, but its power can not be enduring.

The Great Giver can bring health to all; not if they ask for help and con-

tinue to disobey natural law. It is not possible to build a foundation if some one takes away the stones as rapidly as they are set in place. There must be purposeful and reasonable effort.

We mortals have little conception of the healing powers in spirit. We have slight idea of the great forces in nature. Now and then we see evidence of this mighty power. It is the same force that keeps the stars in place, and gives rhythmic action to all things in the Universe, the greatest and the smallest. Study and sincere effort, and especially right living and constructive thinking, tend to put us in closer harmony with this mighty force. And as time passes, man learns more about the conditions under which he lives, and realizes that he has not reached the frontiers of learning, as he thinks he has done.

In healing, we are in the pioneer days, because human beings have learned very little about themselves. They take much for granted, and rarely stop to consider if their actions and thoughts harmonize with natural law. They go on their reckless way, and when they are ill, they complain. Sometimes the most moral persons are the sickest. It is not all a question of moral thinking, because good thoughts still may be ignorant, so far as God's Law is concerned.

Every person who has the natural gift of healing should regard it as a sacred trust, and be sure that it is developed before it is used. True, use is part of development, but that use can be confined to cases that are not serious, and that do not carry with them the element of danger.

Every man or woman who has evidence of possessing the healing gift, should make haste slowly, and learn as much as possible about the law of healing, and try to come into greater understanding. To remain woefully ignorant is not likely to attract the healing forces. The mind that is incapable of learning rudiments of knowledge, is not a mind calculated to master the great questions. An ignorant person can do harm. Many of them are doing much harm. This ignorance should not be permitted to enter a field so important as healing. Health is a sacred thing, and should be treated sacredly. It is a gift from the Divine Source, and the use of the term "divine healer" becomes a blasphemy when it is employed carelessly.

We are in the gray morning of the art of healing, and there is much to learn; much more to learn than the sum-total of all that has been learned up to this time, by the doctors of medicine, and the natural healers, combined! (Last Installment; The Psychic Analyzed)

Miscellaneous Mention

SEEK AND YE SHALL FIND

Mr. S. H. Simpson of Providence, R. I., sent us a manuscript entitled, "Spiritualism From My Point of View." We think, however, that a better title would have been, "Seek and Ye Shall Find," because Mr. Simpson dwells upon the fact that if we follow the teachings of the Bible and especially the instruction of Christ to "seek" we shall "find" many things, great knowledge and especially knowledge of life after so-called death and other Biblical teachings.

It is impossible for us to publish Mr. Simpson's article in its entirety, so will endeavor to present the best of his observations in a few well-chosen paragraphs:

"No man or woman should want to consider himself or herself an infidel. Nevertheless, there are many who are entertaining doubts of life after death. This applies not alone to the uneducated classes, but most especially to the enlightened people, who are looking for evidence to warrant belief in a future life.

"I see no reason why anyone should object or find fault—they are only looking for facts and the truth by which they may make more progress in the world. Is not the whole universe built up on facts—on truth? Is this matter not worth considering? It is strictly in accordance with the teachings of Christ, who said, 'Seek and ye shall find.'"

Mr. Simpson, however, makes mention of the fact that, "There are many who do not approve of this search for knowledge of a future life, being quite content to let the other fellow do the thinking for them, while they remain in ignorance. There are some who bitterly oppose all efforts to search for the truth and declare it is the work of the devil and that such matters do not concern us.

"Let us stop for a moment and consider how ridiculous such assertions are. When we take the teachings of the Bible and of Christ we find that God made all things—everything—and that He made only that which is good. Does that indicate that God made a devil—which is supposed to be a counteracting power? Is it logical to believe that He would place us at the mercy of such an evil one?

Mr. Simpson emphasizes the truth of the fact that there is no actual devil excepting that created in our own minds by ourselves. "We need fear no devil either here or hereafter unless it be devils in human form, whether it be a he-devil, a she-devil, a big or a little devil."

It is evident that Mr. Simpson has been doing some deep thinking on the subject of immortality, and that he is a close observer. In conclusion he says:

"It is consoling to know that some of our most intelligent men and women are now interested in Spiritualism. And we find many Spiritualistic Societies and churches are being formed by reliable people and trustworthy mediums."

AN APPEAL

Here is an appeal for assistance received from Rev. Red Fox, an Indian medium of 411 Forest Ave., Des Moines, Iowa. Red Fox was engaged in important work with

another of his race by the name of Black Hawk, who also used the name of George Rothman at times. That work, however, has been interrupted by reason of the fact that Black Hawk has been lost.

"An Appeal to All Ministers of All Churches"

"We are asking your Christian help through your church people and all to inquire if anyone knows the whereabouts of Rev. Black Hawk or George Rothman, young man, age 24, dark brown hair, dark eyes, Roman nose, fair complexion, slender built, 5 ft. 8 in. Please tell him to come at once, or get in touch with 411 Forest Ave., Des Moines, Iowa. His companion, Rev. Red Fox, is very sick and needs him.

"We are anxious to get these two young men together so they can continue in their great work, as they are engaged in the Indian work in the Northwest. We believe him to be in your part of the country. We beg all to spread the news trying to locate this young man through your papers and nearby towns of your country. We ask whoever will, to help locate him and send word of his whereabouts and with whom he is. Anyone locating the young man will be given a beautiful present."

(Signed) DR. FRED J. EVARTS.

So here is a chance for mediums to show what they can do. Some mediums have done excellent work in finding lost persons. We shall be glad to hear who can locate Black Hawk.

A PRAYER FOR HEALING

We here print a prayer received from spirit by slate writing through the mediumship of Mrs. Charles Kehr of Milwaukee:

DAILY PRAYER

My Faith is Great, I must, I will,
I shall be well, and I ask the unseen
forces to remove any obstruction
from my system that is causing
trouble and may our spirit friends
help us daily to overcome it.

MRS. C. KEHR.

Mrs. Kehr has diversified phases of mediumship. She it was who took the psychic photo of the earth dog and spirit dog used in another article of this issue.

HOW IT FEELS TO "DIE"

We quote from a lecture given by C. P. Christensen and sent to us by Frederick De Coursey, Secretary of the Psychic Research Society of Pennsylvania:

"Here is what has been revealed to trance mediums, including myself—as well as to many others on various occasions—regarding how it feels to die. When I came in contact with the vibrations (went under control) messages from those who have passed over the valley of the shadow of death have been taken down in shorthand by a stenographer and read to me later. When the spirits awake on the spiritual side of life and realize that they have hands and feet and all that belongs to the

human body, they can hardly realize that it is possible they have passed over. Imagine, if you can, what surprise it must be to a spirit to find after his terrible struggle in this world against death that he or she is a new-born spirit, gazing upon weeping friends with saddened hearts and wish that they could tell them not to mourn, because their sorrow only prevents them from progressing.

"How these unfortunate spirits try to progress and are many times held back by your miserable sobbing, mourning, and draped in black garb! Oh, how they wish they could make you throw off this black garb! Birth into the spirit world is in many ways a shock. Yet we are cared for by guardians with loving care, finding happiness awaiting when we pass from this world into that beyond.

"But we should not fear so-called death. Oh Death, where is thy sting? Oh Grave, where is Thy Victory? Death has been beheld with terror. It has been understood as a terrible state to enter into. Thanks to the teaching of the past several years, terrible descriptions are ever brought before you of Hell Fire, the Burning of Brimstone, the Devil and all his Imps. All that is passing into oblivion. The people of today have and are being better enlightened: they are beginning to understand that Death does not end all, but it is the passing out into a newer, brighter, better and glorious freedom of light, with higher attainment rendering them free from sorrows and care."

ON THE PASSING OF A CHILD

Out into the vast forever

We gaze through a mist of tears
For sight of a beautiful blossom
Plucked in tender years.

We know not why he was taken,
We may not see his face,
Or list to his gentle pleading
In words of childish grace.

We know that the great All-Father,
Who holds us in tenderest care,
Has taken our darling from us,
To set in His garden there.

In Heaven this beautiful blossom
Shall open and bloom anew,
Nursed with Heavenly showers
And rain of Heavenly dew.

Until in its perfect beauty
Its fragrance rich and pure,
Shall heal our hearts that are breaking
And their bitter sadness cure.

In the above we have an inspirational poem contributed by Mrs. Carey Austin of Panama, N. Y.

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Meetings Sundays 3 and 7:30
REV. E. CROOKALL
Reading Daily
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500,000 Spiritualistic Converts in 1921

"Communication," in conjunction with the Publishing Department of The Stead Center, has just begun a national advertising campaign that will bring not less than 500,000 men and women into the Cause of Spiritualism before the close of 1921.

This statement may be regarded as exaggerated, but we are making it advisedly, and only after careful tests that have extended over several months.

We realize that, to many persons, the employment of advertising in a religious matter, is wrong—and yet, the Interchurch World Movement adopted the same means. And for the same reason that the Interchurch movement failed, we believe that our campaign will succeed. This is because the world is more concerned with finding the FACTS than it ever was before—and since science, invention and world-development have taken mortals to the frontiers of thought, the world is not satisfied to have its thinking done for it.

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Without making this work a burden to the faithful, we shall be enabled to bring not under a half-million persons into a deep, sincere consideration of the facts of this Truth—its demonstration and its philosophy in 1921.

As these men and women become interested, they will be put in touch with Spiritualist organizations—and Spiritualism as a whole will profit through our efforts henceforth, precisely as it has been aided by our efforts in the past.

Many workers among the different associations are helping do this work—because they know that it is being done for Spiritualism as a whole, and not for any branch of Spiritualists.

The person who lacks the courage to be faithful to his own honest convictions, merits no support. Our convictions are that this work, accomplished as we are doing our part of it, is an honest work—and while criticism has been advanced by those who have grown fast to old ideas, we have yet to learn that any Spiritualist church has refused to receive men and women whom we have sent to them, and who became interested through our advertising. If our methods are wrong, it is equally wrong to permit us to help build any society—but we continue to help build, and find such co-operation a pleasure.

We know that hundreds of sincere men and women have become sufficiently interested in our methods to stand back of us, and we believe that thousands more will be ready to do the same thing before long. By observing business methods, we do not make this propaganda burdensome to any one.

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Just how we are doing this work should interest every man and woman who believes that new methods are as necessary in religious work as in any other direction.

We are giving people more hope, more faith, more courage. There is nothing wrong in that. It is worth while. We are doing this without tearing down any one's faith or attacking any creed.

Do not be an idle witness to what is being done. "Join in." Become PART OF this great movement.

Write and ask us how you can be—without giving away a dollar of your money. We shall be glad to explain the method, its purpose and its progress—and you can not be the loser by inquiring.

Communication

981-991 Rand, McNally Building

Chicago, Illinois

Will You Invest 15 Cents For Spiritualism?

This is not even "movie" money.

Yet, it will repay you—many times—in the knowledge that you have done something for the Cause, and something for somebody else.

You think that it will be bothersome to send us 15 cents—special wholesale price—for an extra copy of the February Number of this magazine.

It is the trouble—the time and effort—that you think about and not the 15 cents. Is that not true?

Let us counsel together, and see if this is worth while:

The price of "Communication" is 25 cents a copy. We sell thousands of copies monthly for resale—to our readers, to agents and to churches. We wish to sell just as many extra copies of this magazine as possible, and believe that you will be interested in knowing that many of our readers send for from one to several copies each month, to sell to friends, or to place on news-stands for resale.

YOU, acting as a unit in this distribution, save us a cost that is prohibitive at this time in covering lists and getting orders that would total as much as YOU and ALL OTHER subscribers can send to us on this basis.

We wish to sell just as many of the February Number as possible, because that number closes our FIRST YEAR!

When you go to your Spiritualist Church, ask some of the officials how many copies of "Communication" they can use next month on a returnable basis. Try to get them to send their orders without loss of time.

Our forms close a month preceding the date of issue. The forms for the February Number are closed by the time this January Number is in your hands, and with the return of the final proofs, about the fifteenth of the month, we place our printing order.

Will YOU order one or more copies of the February number and do your part in placing this magazine where it will do the most good?

With your help, there is no limitation to the work we can accomplish. This is YOUR magazine as much as ours. We try to make it enjoyable and instructive for you. We try to make each number a little better than its predecessor.

YOU can help—and it is not the fifteen, thirty, forty-five, sixty, seventy-five or ninety cents that you begrudge; it is the effort that goes with its remittance.

Just apply this little talk to YOURSELF and do not think of it as impersonal, and then you will know that YOU have helped make this magazine do its real work. Additional copies for resale mean that this message, already prepared, goes to more homes—and into more minds and hearts.

Don't "think it over." Sit down NOW—send one or two-cent stamps, a check, a money order or coin—but make a point of doing this NOW, before our printing order has been placed.

YOUR response is important. May we have it TODAY?

Communication

981-991 Rand, McNally Building.

Chicago, Illinois

By His Grace

By Marjorie Tuinman

Each day with hours so fleeting, is one day nearer home
And a blessed, gladsome meeting, with those we call our own,
When burdens shall be lifted, and weariness shall cease
And all our clouds be rifted, and we shall gain blest peace.

The hillsides ever vernal and flowing crystal streams
In that bright land eternal, transcend our fairest dreams,
No glaring heat at noonday, or darksome, starless night,
But shining on each pathway a wondrous, restful light.

Though dimly now we're seeing 'twill then be "face to face,"
As pure and radiant beings uplifted by His Grace,
In heavenly love abiding with those we've lost awhile,
In loving trust confiding, we'll answer smile with smile.

Why in life's conflict falter, for unseen help is near?
This truth naught can alter, thy soul need have no fear,
"His angels Charge He's given" and they will pilot thee
From earthly cares to heaven where souls are ever free.

