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Immortality

Monthly Magazine for Progressive Thinking People

Muzzling Religious Liberty
Education

The Gospel of Character
and Jesus Christ

The Assembly's Shorter Catechism

U. S. Senator's Wife Testifies to
Fact of Spirit Return

Jane B. Coate's Answer Before
Congressional Committee

and other articles

Lacks:

Vol.

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VOLUME EIGHT
NUMBER SIX

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IMMORTALITY

To live better and to help others do likewise is our aim.

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No. 6

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By Wm. Benignus

THE PEERLESS SONG OF THE AMERICAN WOOD THRUSH OR BELLBIRD

By William Benignus

The bellbird's song rings thru the woodland dell
with purest sounds of sonorous, golden bell,
so sweet, that life's loud turmoil they abate
and chase away unbody strife and hate.

The soul the sunset's glorious wonders drinks,
and dove-winged Peace with benediction sinks
to earth down softly, brings this gift, the best:
Night's strengthening sleep and dreamless, blessed rest.

Editorial Comments

A Declaration of War The Spiritualists of New York State have fired their first shot in the campaign against religious intolerance.

This declaration of war was precipitated by the action of Governor Smith, of New York, when he vetoed the Spiritualists' bill, in spite of the fact that it passed almost unanimously both the Senate and the Assembly. In an article, "Muzzling Religious Liberty," printed in the *Bulletin* (June 5), published by the General Assembly of Spiritualists of New York, William H. Burr, counsel, writes: "Governor Smith vetoes our legislation which was enacted to grant the freedom of speech and religious liberty to all American citizens. HIS ACTION UNPRECEDENTED." The article is printed in full on page 5 of this issue of *Immortality*.

We heartily congratulate the Spiritualists of New York in their courageous stand and tender them our whole-hearted endorsement. There is absolutely no question in our mind as to the ultimate outcome of this modern enactment of the battle of David and Goliath. This struggle is more far-reaching than may appear upon the surface, for it does not effect merely Spiritualists, but indirectly involves every free-thinking man and woman who refuses to bow or bend the knee to a foreign hierarchy. This is the struggle of the progressive religionist of every denomination; it concerns the agnostic; the worker for human emancipation; the industrial and economic progressive; and the American idealist, whose forefathers fought for the freedom of religious worship and of speech, the separation of church and state, and free public school education.

There can never be a compromise of human rights. Just as sunlight is the best antidote to disease germs, so is an open policy of educational propaganda the best antidote to insidious mental poison that makes itself felt even in public offices and in politics. Truth needs no cloak. A free mind, a clear conscience and a righteous cause are invincible. Therefore, let everyone unite, regardless of organization or affiliation, and work for the common cause, toward the common goal. Let us all go forth, unafraid, with justice and right on our side, to proclaim our rights with word and pen. Let us take heed to turn a deaf ear to the flatterings of the lacrier whose soft oily tongue may attempt to mislead us, and let us be neither hesitating nor sparing in exposing the hypocrite and the twentieth century Pharisee. What does it matter if a hue and cry be raised against us, or if we are denounced with all manner of falsehood. Time will prove the results—and truth will prevail.

* * *

Is This a Free Country? America is the home of free-men. When the early settlers came to these shores they came to escape the religious intolerance of Europe. When this great nation was born, its founders took particular pains to incorporate into the Constitution the basic principle

of Americanism—religious freedom. We find this guarantee in the very first amendment of the Constitution of the United States. Yet, from time to time, we find this right violated, and in some sections of this country, local laws have been passed discriminating against some of its citizens, under the guise of protecting the public from frauds. An example of such abuse is the so-called fortune-telling law in New York State, which makes prophesying a misdemeanor and subjects the offender to a fine or imprisonment. In reality this law is misused by local authorities, whose religious views usually differ from those of Spiritualists, by attempting to prevent mediumistic demonstrations and thereby believe that they can destroy Spiritualism. Yet, the Spiritualist movement has grown from year to year, and its organizations have become stronger. With the spread of Spiritualism, however, the opposition to its growth has likewise increased in bitterness. But above the din of struggle the voice of the free-man rings clear and loud—the voice of truth that "will be heard"!

Among the champions of the free, we hear the voice of Mrs. M. E. Williams, of New York City, who, under the title "Is This a Free Country," says:

"There must be freedom of thought in this country. The federal constitution prohibits congress from interfering with the free exercise of religion. The Constitution of the State of New York is even more explicit and generous. It says:

"The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this state to all mankind."

"And while such liberty of opinion and liberty of conscience in religious matters shall render no witness incompetent, they must not be inconsistent with the peace or safety of the state. Any belief in the future immortality of man, or in the existence of a Supreme Intelligence is a religious belief.

"It has always been the fashion and the custom of the orthodox, so-called, to persecute the heterodox, so-called. European and Mohammedan history is full of bloody persecutions for religious belief. In this country the Puritans ran Roger Williams, the Baptist, into the wilds of Rhode Island, and in Virginia the adherents of Williams were relieved by the eloquence of Patrick Henry from the persecutions of the adherents of the Church of England.

"From Nero to Charles IX, from Charles to the Tudors, people were persecuted for religious opinions.

"This age is against any spirit of intolerance. This country protects all religions held, as our Constitution declares, by 'all mankind'.

"Spiritualism, which has grown to great proportions all over the world, is a moral, spiritual, peaceful religion. Spiritualism is a philosophy and is philosophically understood. Spiritualism is religiously accepted by millions of the most learned peo-

ple throughout the world. Among the cardinal facts in this scientific religion are the knowledge of the interpenetration between the two worlds, the knowledge of holding direct communication with friends and relatives who have passed out of our life. There are millions of people of both sexes, who would be explicitly believed in any court, ready to swear that they have seen, heard, and touched the spirits of those departed from this life. It is a common occurrence for a large number of people to hold constant communication with members of their family who have passed to the higher life. Men of great learning, of business shrewdness and success, and women of high intelligence and purity, are embraced in the millions.

"The reader will grant their words are quite as good as the words of persons who say they never saw or held communication with deceased human beings.

"Who shall discriminate? Who are the judges? Who shall judge the quick and the dead?"

* * *

Rev. John R. White Rev. John R. White, formerly a director of the General Assembly of Spiritualists of the State of New York, and recently president of the National Colored Spiritualist Association, passed into spirit life on Monday evening, June 21, 1926, in the Harlem Hospital, New York City, after a series of operations.

Rev. John R. White is nationally known for his many years of activities among Spiritualists of the Negro race, for whose advancement he labored untiringly, the greater portion of his life being spent in the services of Spiritualism. He organized many Spiritualist churches and was the means of stimulating and encouraging the development of many mediums for public work. His field of activities was mainly in the Harlem section of New York City, where for many years he was the acknowledged leader of the Spiritualists of his race, having earned for himself the title of the "Father of Spiritualism in Harlem."

Rev. White was married January 2, 1878, to Miss Tanny B. Tyler, at Merango, Ill. He was educated at Wilberforce University, and in 1880 he entered the Institute of Fine Arts at Chicago, Ill., where he studied the art of painting. For a number of years he had been associated at the Metropolitan Museum of Art, New York City, where he gained recognition and marked distinction within the ranks of the best copyists of his days, especially in oil painting. Many beautiful portraits and scenes bedeck his home, church and studio.

Prior to organizing Spiritualism among the colored population in New York City, Rev. White was actively engaged in religious work, for many years doing missionary work.

Many fraternities, as well as Spiritualists and mediums will realize the absence of his physical presence and material worth.

He was the founder of the Knights of Alpha and Ladies of Omega, a member of the Elk-Gopher Lodge No. 105, St. Paul, Minn.; the Grand United Order of

Odd Fellows, Frederick Douglas Lodge No. 9005, St. Paul, Minn.; Knights of Pythias, Pride of Minnesota Lodge, and a member of the Court of Calanthe, Minneapolis, Minn.

Rev. White was pastor of the Universal Spiritualist Church, and at the time of his passing into the great beyond at the age of seventy years, was president of the National Colored Spiritualist Association. He is survived by his wife, one son, a brother, a sister, and many relatives.

The funeral services were held Thursday, June 24, 1926, at 8 p. m., in the spacious chapel of Howell's Funeral Parlors, 137th St. and 7th Ave., New York City.

Rev. Thomas R. Hall, Rev. James E. Francis and Rev. W. D. Polson officiated.

Addresses were given by Joseph P. Whitwell, president of the National Spiritualist Association; Dr. John Heiss, vice-president of the General Assembly of Spiritualists, New York; Bishop P. O. Johns and others.

Due to the many organizations being represented the services lasted over three hours.

We do not draw the moral lessons we might from history. On the contrary, without care it may be used to vitiate our minds and to destroy our happiness. In history a great volume is unrolled for our instruction, drawing the materials of future wisdom from the past errors and infirmities of mankind. It may, in the perversion, serve for a magazine furnishing offensive and defensive weapons for parties in Church and State, and supplying the means of keeping alive or reviving dissensions and animosities and adding fuel to civil fury. History consists, for the greater part, of the miseries brought upon the world by pride, ambition, avarice, revenge, lust, sedition, hypocrisy, ungoverned zeal, and all the train of disorderly appetites, which shake the public with the same

"troublous storms that toss

The private state and render life unsweet."

These vices are the *causes* of those storms. Religion, morals, laws, prerogatives, privileges, liberties, rights of men, are the *pretexts*. The pretexts are always found in some specious appearance of a real good.

—Burke.

Notice to Subscribers

During the summer months of June, July, August and September there will be two issues of IMMORTALITY published, of which this one is the June-July issue. The next issue will be the August-September issue. During the balance of the year there will be one issue each month, making a total of ten issues during one year. All subscriptions are based upon twelve issues for one year and yearly subscribers will be credited with twelve issues.

Muzzling Religious Liberty

William H. Burr of Rochester, Counsel for the General Assembly of Spiritualists, who drafted the Whitley bill vetoed by Governor Smith, has this to say about the veto by the Governor:

"The proposed law was almost unanimously passed by the Senate and the Assembly. We had every reason to believe that Governor Smith would not veto it, since he has had so much to say about the rights and liberties of the people.

"Naturally, we feel that a great injustice has been done to a very large number of American citizens.

"The Constitution of the State of New York and of the United States guarantee to every American citizen the right of freedom of speech and of religious worship and belief. No state has any authority to invade or deny such rights.

"The Spiritualist religion teaches and its ministry believe and demonstrate, that the statements concerning psychic manifestations recorded in the New Testament are true. They believe that the Apostle Paul told the truth. They believe that, as it is recorded in the New Testament, Jesus foretold events through psychic and spiritual powers described by the Apostle Paul. But Governor Smith says that such privileges of belief and practice should not be granted to those who believe, teach and demonstrate that the Apostle Paul told the truth. He says that to grant such rights and privileges would be unconstitutional. If Governor Smith is right, the law which he is upholding and defending is right, and Jesus of Nazareth was a disorderly person and the Apostle was a falsifier. Under the same law which Governor Smith upholds and defends, Jesus and all His Apostles might be arrested, convicted and committed to jail in the State of New York, if they should do today what is recorded in the New Testament they did in the days of old.

"The alleged reasons assigned by the Governor for his veto of our legislation does not appeal to us as anything but an insidious attack upon our religious beliefs and practices. Our Constitutional rights of the freedom of religious beliefs and of the freedom of speech were not considered by him, also the facts will show by consideration of his words.

"The law against 'pretending to tell fortunes' is a police regulation, which presupposes that the power to foretell events through psychic powers does not exist; that all who attempt to do so are frauds and cheats.

"Such a law repudiates the teachings of the Bible, the discoveries of science, and facts ten thousand times demonstrated and proved by hundreds of thousands of men and women. Such a law as Governor Smith approved in this day of advancing knowledge is a remnant of ignorance and barbarism. It is unfair, unjust, and has many times been invoked to persecute honest men and women. It is a law which lends itself to the notoriety-seeking, master-serving, sneaking detectives, who, in some instances, have

joined Spiritualist Churches only to gain a better opportunity to get evidence against a medium or minister that at some time, they have foretold events. Then, with much publicity, their victims have been arrested—sometimes thrown into jail—only to have their case dismissed for lack of evidence. All of this has taken place near the cradle of liberty and within the boundaries of the State where the American flag was first unfurled as an emblem of justice, religious and political liberty.

"Governor Smith's expressed reasons for thinking that such a law should be preferred to a law intended to grant, define and declare our religious rights and privileges is unique, to say the least. He says, 'I find a law' which makes all persons who foretell events disorderly persons. He utterly fails to consider our constitutional rights of religious worship, practice or belief. He utterly ignores our constitutional right of the freedom of speech, but says 'I find a law.' By the same reasoning, if the Governor should 'find a law' which requires all American citizens to attend a six o'clock mass or be adjudged disorderly persons and liable to arrest, again our Governor would say to us: 'Go to Mass or go to jail, because "I find a law".' If the Governor should 'find a law' which makes it a crime for American citizens to utter a prayer which has not been approved by the Synod or other ecclesiastical authorities, again he would probably say to us: 'You are disorderly persons, because "I find a law" which requires you to obtain the approval of certain ecclesiastical authorities to all of your prayers. You have failed to do it. You are disorderly persons.' This is precisely the argument which we have met in the days gone by. It is the argument which Jesus met when they hanged Him on a cross. It is the argument which our learned Governor hands out to us when we ask for a law which grants, defines and declares our constitutional liberties and rights under the Constitution of the State and of the United States.

"Governor Smith knows that the Constitution of the State and of the United States is supreme and that, in case of conflict, constitutional rights always prevail, that State or local police regulations must fail and be declared unconstitutional when a conflict between the two arises. He knows that if he had signed our legislation, it would have withstood the test of the Courts.

"Under the circumstances, we are not inclined to accept his flimsy explanation, 'I find a law,' as the real reason why he vetoed the almost unanimous legislative decree that our rights should be recognized and our ministers protected from the persecutions of the past. In matters of this kind, we are not inclined to the belief that 'a poor excuse is better than none.' We are face to face with an actual case wherein the Chief Executive of a state has refused to grant to certain of its citizens their constitutional rights of the freedom of speech and of religious wor-

Education

By THOMAS CAMPBELL

There is no word in the language that is fraught with more vital meaning to humanity than that one word—Education—for it carries within its scope and purpose all the illumination conveyed by the aspirations and achievements of the past, as well as the hopes and possibilities of the present and future.

We know that life and progress are in essence synonymous, by virtue of the primary fact that only through the education involved in the experience of life, and co-incident with it, is progress discerned and accomplished. And however much the true aim and mission of education may be cramped and perverted from the secular or academic standpoint—so palpably evident in purpose and effect all through human history, and never more pointed than at the present time, the fact still remains that no movement or effort of this character avails to stop or hinder the process of education from the universal standpoint, which latter, incidentally, never before has been enacted on such a tremendous and awe-inspiring scale as that on which it is now being presented for the enlightenment and edification of the whole human family. This condition alone is both profoundly evidential and significant of the real nature and mission of Spiritualism.

The phase of education with which we are primarily concerned, for its influences are first experienced and most widely felt, is that popularly known as the scholastic or academic, for it is into the control of this branch of our institutional life that the young are first inducted, at the most impressionable age, for the ostensible purpose of preparing and laying sound mental foundations for that which is to follow in the way of what may be termed the duly prescribed and approved courses of applied education. It is readily apparent that the vital point in all this, insofar as it concerns the character of the education and its influence on the future of the pupils and the community of which they are a component part, is the nature of the control and spirit which dominate the institutions to which the young are thus committed, and in the atmosphere of which the formative period is almost entirely spent.

It requires but a superficial study of the present educational system, coupled with an appreciative understanding of the forces controlling the same, and the motives to be conserved and furthered by such control—the ruling object of which is to fit the pupils for waging a living instead of living a life—to enable any one to reach the conclusion that the repressive and perverted methods and ideals in vogue throughout the entire field of scholastic education are chargeable, as with every other phase of institutional life, to the economic dominion of the existing social system which subordinates human welfare to the expedient subterfuges and hypocrisies that ever accompany selfish exploitation and profits, as the ultimate aims of effort and life.

† It quite naturally follows that in order to permit of our educational system fulfilling its true mission of developing and unfolding the minds of youth along the lines of truth, justice and beauty, thereby substituting free expression for forced repression, the present control of this vitally important branch of the community life must be first changed to a social control and administration of which the sole concern is the common welfare and the furtherance of the true ideals and principles of cultural development for which Spiritualism stands, as the exponent of all that is highest and best in the universal pageant of Life and Progress.

The psychology of the present educational system, which above all else seeks to glorify and propagate ruling class ideas and theories instead of universal ideals and principles, is simply that of the economic feudalism which presumes to and does usurp the divine birthright of mankind everywhere to freedom of conscience, thought and action, without which there can be no real freedom. The statement that a stream never can rise above its source is a truism that holds good on every plane and in all realms, and so long as our educational system continues to draw its inspiration and impulse from the murky and malignant channels of greed and exploitation, it is but vain to look for or expect a stream of true education to flow from such a source.

† The gospel of Spiritualism contains no message of more luminous promise or glorious realization than that under its beneficent influence our educational system shall be unfettered in the performance of its spiritual function of mind and soul culture, to the supreme end that humanity shall at last vision and achieve its heritage of freedom from all bondage to dogmatism and selfishness of every kind, whether it be guised as economic, political, social or religious, thereby truly rendering the world we live in safe for the substance and not the shadow of democracy.

✕ It may not be amiss to remark that no great world movement of universal spiritual scope and purpose, such as Spiritualism is, can ever hope to fulfill its real destiny by overlooking or evading its manifest duty and responsibility with respect to the utilization and moulding of all recognized and legitimate agencies of education. We know that Spiritualism in its true aspect has nothing in common with mere lip-service and pocket-serving, or the purely psychic activities of those to whom the communication with other planes means nothing more than an extension of materialism; and accordingly its paramount duty is not only to demonstrate the great principle and continuity of life, and the persistence of personal identity beyond the grave, but also to expound and exemplify the universal application and validity of natural law, based upon the supremacy of Righteousness. In keeping with this great mission, it is absolutely essential to bring to every soul a realization of

ship. Let all who read remember. Let all comprehend with great concern the significance of that day when executive power shall be wielded to crush and destroy those whose religious opinions differ from his own.

"We disclaim any responsibility for the prejudice or ignorance of the Governor. Truth is truth, and facts are facts. Every fact which we know, he, too, might know, if he would take the trouble to inquire. But if he prefers to sit tight in his smug and indifferent attitude toward scientific truths and the rights of American citizens and trample them under foot, with the mere shadow of an excuse, again we say that the responsibility is his. Let all who read remember.

"The law from which Spiritualists sought exemption for the ministry of all the churches of all denominations, sought for no discrimination in favor of any church. No special favors were asked and none were granted by the Bill, hence the claim that it was a preferential legislation has no foundation in fact. If the Governor knows anything about constitutional law he knows that the rights and privileges granted by the Constitution of the United States are supreme. I repeat, that no State has power to pass a law or police regulation which violates constitutional rights of citizens.

"The original law against 'pretending to tell fortunes,' which has erroneously been construed to include all foretelling through psychic powers or spiritual gifts, as the Apostle Paul described it, was enacted in England many hundred years ago. It was a product of the Dark Ages, when dungeons, chains, thumbscrews, hangman's rope and torch were the veto powers of those who enforced the laws. We had hoped that un-American spirit which denied and tramped under foot the rights of freedom of speech, religious beliefs, teachings and practices had forever passed away in America. But in the action of the Governor we have a glaring evidence of the fact that such is not the case.

"Our forefathers fought and died for the preservation of their rights. Certainly, it is not our intention to supinely submit to injustice so glaring and so palpable.

As American citizens, Spiritualists have the same rights as have the Catholics, Jews and Gentiles. These rights will be recognized and defended in the years to come. He who usurps the power and betrays the trust which the people have given to him, will some day know that his acts are not approved, for every American citizen should have a square deal. We ask for nothing more; we can accept nothing less. Like early Christianity, Spiritualism has a message for the waiting world. We will convey that message. That message will be heard long after those who have sought to crush and destroy it have been forgotten."

✦ CHRIST MUST BE BORN IN THEE

Though Christ a thousand times in Bethlehem be born,

If he's not born in thee, thy soul is still forlorn.

Johannes Scheffler.

Forever Old — Yet Ever Young — Spiritualism

By MARY T. LONGLEY

✦ Spiritualism—or the demonstration of spirit—is as old as time itself, and also like the flashings of eternity, forever young. Spiritualism is as old as human thought and reflection. It has always manifested to and through the radiations of life and has been the building power of nature in the evolutions of matter and the expressions of design. That is to say, spirit has been the intelligent moving force in and through the visible developments of nature, and Spiritualism has been and is the codified classification of this vital spirit energy in the thought and recognition of investigating mind.

✦ In every century and clime, spirit has manifested to discerning man, few of its recipients may have understood its source or defined its purposes, but from the few who have listened to and received its message of light and truth, spirit has gathered strength to "carry on" and pause not in its mission of good-will to man. Every message from the world beyond, bearing consolation to a mourning heart; every demonstration of the power of spirit to move material objects and to challenge the attention and examination of scientific minds, and every thought-wave of instruction from spirits to mortals is a new manifestation of Spiritualism. Its recreating power is limitless, its reservoir of voice is fathomless, its universal purpose is without end, hence, Spiritualism is forever new and indestructable. Should one instrument or another be broken or destroyed, others are developed and encouraged to take up its work. Should one advocate or another weaken in its trust and defense, others in its like come forward to testify to its claims.

✦ Its resources are boundless, its patience and determination resistless—its foundations are fixed in the stability of the universe and its activities are of nature—or the life principle—that beat and throb upon the ocean of time and evolution that no puny man can set aside.

✦ Years pass, centuries are born, revolve and fade, men pass on and institutions change; the oppositions to spirit revelation perish but the revelator—Spiritualism—is never destroyed. While it is our right and duty to defend our cause, our privilege to present its truths to the world and, in justice, to combat its foes in their efforts to crush mediumship and to destroy Spiritualism, yet we need not cringe or feel afraid.

Why should we doubt the power of the spirit to overcome all adversaries and to put dogmatic opposition to rout? The opposing elements of today will be swallowed up by the inflowing tide of forceful revelations tomorrow. Men die, creeds perish, superstition wanes, but intelligence waxes strong, and truth rides triumphant on its way, bearing the smokeless torch of knowledge to enlighten the world!

the fundamental fact that all progress, individual and collective, is entirely dependent upon the desire and effort manifested in any given case, just as all achievement on this plane of life must be accomplished by and through the minds, hearts and hands of those actually living on this plane, in cooperation with those on other planes who are laboring for the same cause and purpose.

The importance and bearing of education in the case of each and every individual is perhaps best perceived by considering the true meaning and relationship existing between soul, mind and spirit. It is a common fallacy to treat these terms as if they were merely synonyms, but it should be understood that while every one is a soul, every one is not in the same state of mind and spiritual development. From the viewpoint of intelligent being, a soul would be nothing without a mind, and a mind would be nothing without a spirit; or in other words, it is the mind dominating the soul, and the spirit dominating the mind, that determines its status and power at all stages of conscious existence, here and hereafter. Thus we see that education is a duty and a function that cannot be evaded or perverted without incurring the penalty of mental and spiritual demoralization and consequent degradation, individually or collectively. When an individual grasps the full meaning of the statement that all progress is contingent upon desire and effort, and that salvation, as well as eternal life, are not vested rights or inheritances, but solely the rewards or consequences of righteous effort in each and every case, it will immediately dispel the fog and lead them to a right appreciation of the paramount need and purpose of true education, in every direction.

The advancement of the cause of Spiritualism calls for and demands the best that is comprised within the meaning of the word, Education, and by and through the virtue of education alone can it hope to rightly challenge and conquer its accomplished and wily opponents in the ranks of materialism, who are interested in the kind of education which best serves their purpose in controlling the minds and destinies of humanity for the ends of selfishness and vanity. Verily, Spiritualism is a science, a philosophy, and a religion, and this triune nature only serves to emphasize the necessity for, and dependence upon, an adequate educational program. The very democracy of Spiritualism, in seeking to bring to all of God's children a knowledge of the great and beneficent truths which other cults and individuals only wish to hide and hold for their own exclusive and selfish advantage, is a feature that must challenge the admiration of every fair-minded person and entitle it to its proper credit and respect, regardless of any shortcomings that may be pointed to in the administration of this mission, from a human standpoint. Spiritualism not only exchanges the tears of sorrow for tears of joy, but also removes from the human mind the fear of death and replaces belief with knowledge; and if it never accomplishes anything more than what it already has done for the poor souls on other

planes that left this plane under the delusions and darkness of materialism and ignorance, it would still amply merit a crown of glory for all time.

There is no higher duty or responsibility devolving upon every beneficiary of the truth contained in the teachings of Spiritualism than that involved in the spreading of this great message and knowledge to their fellow-beings on this plane of life; and this can be most effectively accomplished by helping to extend the circulation and influence of publications like *Immortality*, which have been and are endeavoring to promote the true educational program, both inside the movement itself and on behalf of humanity at large. If all the individuals, past and present, who have known the truth of spirit communion as contained in the teaching of Spiritualism, had been big enough, honest enough, courageous enough, and unselfish enough, to stand up and be counted for the Cause, does any one believe for a moment that Spiritualism would be where it is today—following the world instead of leading it? The world has long suffered under the delusions and illusions of the ritualists and metaphysicians, well-meaning and otherwise, and, in addition to the social benefits involved, Spiritualism can confer upon humanity a very substantial blessing by courageously embracing and performing its true mission in the field of universal education.

Look Beyond

By MARTHA SHEPARD LIPPINCOTT.

Though dark thy path in life may seem
And filled with constant care,
While sorrows in thy life have been
More than, for thee, seemed fair;
It thus will not forever be,
The storms will pass away.
And e'er the sunset of thy life,
Will dawn a brighter day.

The clouds will come but pass beyond,
And let the sunshine through,
While all the light of heaven smile,
To see what love can do.
The love of God lights every life,
When we, to him, will turn,
And to be lighting thus our souls
His heart will ever yearn.

Some day the clouds will pass away
And let life's sunshine through,
Then happiness will come to thee,
As it should always do.
Have faith and hope and ever trust
The best will come to thee.
Look on beyond the heavy clouds,
The brighter day, to see.

The Gospel of Character and Jesus Christ

BY PROF. G. HENSLOW, M.A.

It is sometimes asked: "Even if it be true, of what use is Spiritualism? Is there any spiritual 'good' derivable from it?"

The answer is so important that it is desirable to give sufficient illustrations of what the spirits themselves tell us about religion; so that we may have a clear idea of what will be expected of us on the other side, and especially how we must live here; for the spirits are unanimous in insisting upon the truth which our Lord emphasized: that we must prepare ourselves in this life for the next; so that we may be already "at one" with Christ and God when we wake up on the other side.

As we have lived, so shall we be; there will be no external "punishments" or "rewards" immediately awaiting us but simply the natural results or inevitable consequences of our manner of life on this earth. Such truly, but symbolically represent the meaning of the parable of the rich man and Lazarus.

As regarding all who disbelieve in Spiritualism, and do not care to take the trouble to ascertain wherein lie the proofs of the many truths, and that it is possible to communicate with those who have gone before, it is hopeless to expect them to believe that we now know how Religion, or the Gospel of Jesus Christ, is regarded in the Unseen World; or, in what way the future concerns us here; who must, in time, follow all who have gone before, e.g., Huxley is reported to have said: "Even if Spiritualism is true, it does not interest me."

All who call themselves "Spiritualists" will perhaps appreciate any effort to put in a concise form what each should regard as his real object of life on earth; so that we should now try to avoid having to undo much of more or less mistaken beliefs and a career in this world. Moreover, I repeat, the spirits tell us that it is *more painful* to undo a wrong belief *after* we have left this plane.

In the first place we learn from the New Testament that Christianity does *not* consist of Dogmas, beyond the belief or conviction of the existence of the Creator, who is a God of Love, or rather that "God is Love," and in all that Jesus Christ did to reveal by his own, the *Character* of the Father; or what we must believe of God Himself. Not only "He who hath seen Me hath seen the Father"; but "Blessed are they who have *not* seen Me, and yet have believed," and have faith.

Imperator says that we "progress on the other side by persistence through the instruction of higher intelligences, and by a gradual and laborious undoing of sin and sinful habits."

A practical illustration corroborative of *Imperator's* words will be found in Mr. Heslop's conversations with his wife entitled: "*Speaking Across the Border-Line.*" Mr. Heslop thus wrote by his wife's hand: "I have been away on a mission to the 'Land of Darkness.' I had a sudden call to go there, to help one to whom I was appointed a minister.

"Your world is in darkness when compared with the Christ sphere, but it is brilliant when contrasted with these regions where I have just been. There are souls there filled with the torture of remorse more bitter than anything you can conceive possible. Truly must they 'work out their own salvation with strong crying and many tears.' And we go to carry comfort to them. To speak of the love of the Divine Saviour, which alone can lead them out of darkness into His glorious light."

Now to proceed in our inquiry upon Religion—*Imperator* says very truly that "man must judge according to the light of Reason that is within him." That is the ultimate standard, and the progressive soul will receive what the ignorant or prejudiced will reject. God's truth is forced upon no man. He offers, and they who are prepared, receive the message. The ignorant and unfit reject it.

"As the soul lives on this earth, so does it go to the spirit-life. Its tastes, its predilections, its habits, its antipathies, they are all with it still. It is not changed, save in the accident of being freed from the body . . . The soul's Character has been a daily, hourly growth. It has been a weaving into the nature of the spirit that which becomes a part of itself, identified with its nature, inseparable from its Character. It is no more possible that that Character should be undone, *save by the slow process of obliteration*, than that the woven fabric should be rudely cut and the threads remain intact."

Mr. Heslop, as well as "Julia" and others, all speak of the same necessity of living the Christ-life *here*, to be sure of happiness hereafter; for such is "Religion," or Christianity.

"You hardly realize," writes Mr. Heslop, "that you have power (on earth) to 'express God' in your lives. The acts and deeds which I had thought good, and of which I was rather proud, were not regarded here; but some little word or deed almost forgotten, stood out clear and distinct. It was the purity of motive that gave it value, nothing else. Remember that you are building your home in Paradise all the time you dwell on earth. It is the outer expression of your thought. All spiritual and beautiful thought produces beautiful surroundings; so that as you walk about here, you can gauge the spiritual quality of the inhabitant by the beauty of his dwelling. There are no mysteries in Paradise, all is open, and every secret thought is known."

The following extract confirms *Imperator's* assertion.

Spirits have sometimes said they like to come and communicate with us; and the writer of *Christ in You* adds a remarkable sentence: "Since the mind is the seat of pain, do you not see that unless you have the mind of Christ, you cannot acquire it by freedom of the body of flesh only? *It is more difficult to conquer on the plane of spirit*; in fact you may long to come back! Just where you are is the place to learn;

therefore, we who love you, come to help you at your present stage, not only for your own sake, but in order that the great Self, of which you are a part, may not be ignorantly hidden.

"Begin by opposing sense suggestions. You are not born to suffer and decay, but are here for a purpose. There is a reason for your place in the great plan of life, and no one else can do your work. Reject the suggestion that your environment makes triumph impossible. These very conditions can be made steps of ascent; you can begin now to readjust your life . . . You will find that this is the very opportunity for the higher self to speak. Many join with us as you read these words in prayer and strong encouragement that you fail not. Begin, as we suggest, in the simplest way, to realize that it is God that worketh in you to will and to work for His good pleasure."

As a Heading to Section 11, Rev. Stainton Moses writes: "Much was made of the *heart* as well as of the *head* and the orderly development of the whole powers of the body, intellect and affection were insisted upon. It was said that want of balance was a great cause of retrogression, or of inability at any rate to progress.

"I suggested," Mr. Moses adds, "the philanthropist as the man who came nearest to the ideal. The reply was as follows:

"The true philanthropist is he who grows likest God every hour. He is enlarging by constant exercise the sympathies which are external and undying, and in the perpetual exercise of which man finds increasing happiness. The philanthropist and the philosopher, the man who loves mankind, and the man who loves knowledge for its sake, these are God's jewels of priceless value, and of boundless promise.

"The philosopher, hampered by no theories of what ought to be, bound by no subservience to sectarian opinion, to the dogmas of a special school, free from prejudice, receptive of truth, whatever the truth may be, so it be proven—he seeks into the mysteries of Divine wisdom and searching, finds his happiness. He need have no fear of exhausting the treasures, they are without end. His joy throughout life shall be to gather ever richer stores of knowledge, truer ideas of God.

"The union of these two—the philosopher and the philanthropist—makes the perfect man. Those who unite the two, progress further than spirits who progress alone."

Just as St. James identified "Religion" with Character and Conduct, so *Imperator* thus depicts the ideal character to be striven for in this life, to be acquired in full in the life to come.

With regard to the preceding description, Mr. Stainton Moses replied to *Imperator*: "*But you have described a perfect character.*" He replied: "We must eradicate selfishness in all its many forms. There must be no obtruding of self, or we can do nothing. There is nothing so absolutely fatal to spirit influence as self-seeking, self-pleasing, boastfulness, arrogance or pride. The intelligence must be sub-

ordinated or we cannot work upon it. If it be dogmatic, we cannot use it. If it be arrogant and selfish, we cannot come near it. Self-abnegation has been the virtue which has graced the wise and holy men of all time. The seers who bore of old the flag on which was inscribed for their generation the message of progressive truth were men who thought little of themselves, and much of their work. They who spoke to the Jews, whose messages you have in your sacred records, were men of self-denying purity and singleness of life. Jesus, when He lived amongst men, was a grand and magnificent instance of the highest self-abnegation and earnestness of purpose. He lived with you a life of pure self-denial and practical earnest work and He died a death of *self-sacrifice for truth*. In Him you have the purest picture that history records of man's possibilities. They who since have purged the world from error, and have shed on it the beams of truth, have been one and all men of self-denial and earnest devotion to a work which they knew to be that for which they were set apart. Socrates and Plato, John and Paul, the pioneers of truth, the heralds of progress, all have been unselfish souls, souls who knew naught of self-seeking, of proud aggrandizement, of boastful arrogance. To them earnestness and singleness of purpose, devotion to their appointed work, forgetfulness of self and its interests were given in a high degree. Without that they could not have effected what they did. Selfishness would have eaten out the heart of their success. Humility, sincerity and earnestness bore them on.

"This is the character we seek. Loving and earnest, self-denying and receptive of truth, with single eye to God's work, and with forgetfulness of earthly aims. Rare it is, rare as it is beautiful. Seek, Friend, the mind of the philosopher, calm, reliant, truthful and earnest; seek the spirit of the philanthropist, loving, tolerant, ready to help, quick to give the needed aid. Add the self-abnegation of the servant of God who does his work and seeks for no reward. For such a character, work, high, holy, noble, is possible. Such we guard and watch with jealous care. On such the Angels of the Father smile and tend and protect them from injury."

Imperator concludes the second section with this exhortation to the Rev. Stainton Moses:

"Friend, when others seek from you as to the usefulness of our message, and the benefit which it can confer on those to whom the Father sends it, tell them that it is a Gospel which will reveal a God of tenderness and pity and love, instead of a fabled creation of harshness, cruelty and passion. Tell them that it will lead them to know of Intelligences whose whole life is one of love and mercy and pity and helpful aid to man, combined with adoration of the Supreme. Tell them that it will lead man to see his own folly, to unlearn his fancied theories, to learn how to cultivate his intelligence that it may progress, to use his opportunities that they may profit him, to serve his fellow-man, so that when they and he meet in the hereafter, they may not be able to reproach him that he has been, so far

as he could, a clog and an injury to them. Tell them that such is our glorious mission; and if they sneer, as the ignorant will, and boast of their fancied knowledge, turn to the progressive souls who will receive the teaching of wisdom; speak to them the message of Divine truth that shall regenerate and elevate the world; and for the blind ones pray that, when their eyes are opened, they may not despair at the sight which they shall see."

"You enquire of us," wrote *Imperator*, "what position we assign to Christ?" In reply he devotes the eighteenth section of *Spirit Teachings* to this important matter.

"It is our task to do for Christianity what Jesus did for Judaism. We would take the old forms and spiritualize their meaning and infuse into them new life. We do not abolish one jot or one tittle of the teaching which the Christ gave to the world. We do but wipe away man's material glosses and show you the hidden spiritual meaning which has been missed.

"This was the mission of Christ. He claimed for Himself the 'fulfilment' of the Law, not its abolition or abrogation, was His intent. He stripped off the rags of Pharasaical ritual, the glosses of Rabbinical speculation, and laid bare the divine truth that was beneath all the grand principles divinely inspired which man had well nigh buried. He was not only a religious but a social reformer; and the grand business of His life was to elevate the people, spirit and body; to expose pretenders, and to strip off the mask of hypocrisy; to take the foot of the despot from the neck of the struggling slave, and to make man free by virtue of that truth which He came from God to declare: 'Ye shall know the truth, and the truth shall make you free; and ye shall be free indeed'."

"He reasoned of life and death and eternity; of the true nobility and dignity of man's nature; of the way to progressive knowledge of God. He came as the Great Fulfiller of the Law; the man who showed as never man showed before the end for which the Law was given — the *Amelioration of Humanity*. He taught men to look into the depths of their hearts, to test their lives, to try their motives, and to weigh all they did by the one ascertained balance — the fruits of life as the test of religion. He told men to be humble, merciful, truthful, pure, self-denying, honest in heart and intent, and He set before them a living Example of the life which he preached."

This agrees with St. John, who wrote: "Whoso keepeth His word, in him verily hath the love of God been perfected. Herein we know that we are in Him. He that abideth in Him ought himself also to walk even as He walked."

So *Imperator* observes: "The Gospel of humanity is the Gospel of Jesus Christ. It is the only gospel that man needs; the only one that can reach his wants and minister to his necessities.

"We continue to preach that same evangel. By commission from the same God, by authority and inspiration from the same source, do we come now as apostles of this heaven-sent gospel. We declare

truths the same as Jesus taught. We preach His Gospel, purified from the glosses and misinterpretations which man has gathered around it. We would spiritualize that which man has hidden under the heap of materialism.

"We would bring forth the spirit truth from the grave, in which man has buried it; and would tell to the listening souls of men that it lives still — the simple yet grand truth of man's progressive destiny, of God's unceasing care, of Spirits' unslumbering watch over incarnated souls."

Mr. Stainton Moses, in commenting on this teaching, said: "It will not be accepted;" for one class looks to the "Atonement;" another to "Ritualism;" but few to *Character and Conduct* as being the *Essentials of Christianity*.

Mr. Moses prefaces the Eighth Section with some important information about himself: "From the standpoint that I then occupied it seemed to me that such teachings might be called by opponents atheistic or diabolic. I, at any rate, should call them Latitudinarian, and I maintained at some length a view more nearly approaching to orthodox teaching."

He tells us that he was "trained in strict accordance with Protestant Church principles, that he had accepted the tenets of that portion of the Church of England called 'Anglican,' or 'sound High Churchman'." He subsequently tells us what was the effect, *i. e.*, after some years, of *Imperator's* teaching upon himself. He wrote as follows:

"From this time commenced that state of great spiritual exaltation, during which I was profoundly conscious of the presence and influence of one commanding Intelligence, and of an action on my mind which eventuated in a development of thought amounting to nothing short of spiritual regeneration."

Imperator replied to Mr. Moses in the following words: "You have objected to our teachings that they are not consistent with the received creed of orthodoxy and Religion. The Spirits' healthful life has two aspects—the one pointing to God, the other to man. What says the spirit-creed of God?

"In place of an angry, jealous tyrant, it reveals a loving Father, who is not loving in name only, but in very deed and in truth; into whose dealings naught but love can enter, who is just and good and full of affection to the lowest of His creatures.

"It does not recognize any need of propitiation towards this God. It rejects as false any notice of this Divine Being vindictively punishing a transgressor, or requiring a vicarious sacrifice for sin." Dr. Westcott shows that "our propitiation" meant Christ would "propitiate" the sinner, by offering him His Flesh and Blood.

Imperator thus teaches that the only true Religion is one of a practical character and without dogma.

On the continuance of life *Imperator* says: "This mortal existence is but a fragment of life. Its deeds and their results remain when the body is dead. The ramifications of wilful sin have to be followed out, and its results remedied in sorrow and shame. For there is no vicarious 'substitution.'"

"The consequences of deeds of good are similarly permanent, and precede the pure soul and draw around it influences which welcome and aid it in the spheres.

"Life we teach you, is one and indivisible; one in its progressive development; and one in the effect on all alike of the external and immutable laws by which it is regulated. None are excused as favorites; none are punished mercilessly for error, which they were unable to avoid. Eternal justice is the correlative of eternal love. 'We preach the religion of work, of prayer, of adoration. We tell you of your duty to God, to your brother and to yourself—soul and body alike'."

The following is *Imperator's Spirit-Creed*:

DUTY TO GOD

Honor and love your Father, God (worship).

DUTY TO NEIGHBOR

Help your brother onward in the path of progress (brotherly love).

DUTY TO SELF

Tend and guard your own body (bodily culture).

Cultivate every means of extending knowledge (mental progress).

Seek for fuller views of progressive truth (spiritual growth).

Do ever the right and good in accordance with your knowledge (integrity).

Cultivate communion with the Spiritland by prayer and frequent intercourse (spiritual nurture).

"Within these rules are roughly indicated most that concerns you here. *Yield no obedience to any sectarian dogmas.* Give no blind adherence to any teaching that is not commended by Reason."

In Section IX Mr. Stainton Moses again raised objections against *Imperator's* "unorthodox views."

Imperator replies: "No doubt it seems to the unprepared spirit to be new and destructive of older forms of faith. But it is not so. It would be commendable to all who are not hampered by old prejudices. We said that we must clear away much rubbish; that the work of destruction must precede the work of construction; that the old and unserviceable must first give place; that in short we must clear before we build."

"Yes," replies Mr. Moses, "but that 'rubbish' is precisely what Christians have agreed in all ages to consider cardinal doctrines of faith."

"No, friend," replies *Imperator*, "not quite so. If you will read the records which so imperfectly record the earth-life of Jesus, you will not find that he claimed for Himself any such position as the Christian Church has since forced upon Him. He was what we preach Him, not such as the Church has made Him."

Then followed a crucial question by Mr. Moses: "I cannot think so. And the Atonement: 'What do you make of that? Your teaching is pure and beautiful, but surely it is not Christian? Nor is it the teaching which one who uses the sign of the Cross would reasonably be expected to promulgate. So it seems to me.'"

Imperator replies: "It shall be given in due course, cease now." After four days it came and occupied ten pages of the book. It concludes with the words: "We

would have you know that the *spiritual ideal* of Jesus, the Christ, is no more like the human notion, with its accessories of atonement and redemption, as men have grasped them, than was the calf ignorantly carved by the ancient Hebrews like the God who strove to reveal Himself to them . . . we would tell you of the *true significance of the life of the Christ*, and show you, as we can, how low and mean are the views of Him which we are striving to do away with.

"You ask how the *sign of the Cross* can be prefixed to such teaching. Friend, the spiritual truth of which that sign is typical is *the very cardinal truth, which it is our special mission to declare.* The self-denying love which would benefit humanity even at the sacrifice of life and home and earthly happiness—the pure spirit of the Christ, this is what we would declare to you as the Godlike Spirit. This is the true salvation from meanness and self-aggrandizement, and self-pleasing and luxurious sloth, which can redeem humanity, and make of men the children of God. This self-abnegation and incarnate love is that which can 'atone' for sin, and make man like God. This is the true 'atonement.' Not, indeed, a reconciliation of sin-stained humanity to an angry and holy God, purchased by the sacrifice of His sinless Son; but a higher, a truer atonement (at-one-ment) in the ennobling of the nature, the purifying of the spirit; the making of the human and divine ONE in aim and purpose—the drawing of man's spirit even whilst incarnate, up nearer and nearer to the Divine.

"This was the mission of Christ; in this He was a manifestation of God; the Son of God; the Saviour of man; the Reconciler; the 'Atoner' (*i. e.*, putting man and God 'at one.') And herein we perpetuate His work, we carry on His mission, we work under His symbol, we fight against the enemies of His Faith, against all who ignorantly or wilfully, dishonor Him, even though it be under the banner of orthodoxy and under the protection of His Name.

"The days shall come when men shall recognize the Oneness of Christ's teaching on earth with ours; and the human garb, gross and material, in which it has been shrouded, shall be rent asunder, and men shall see the true grandeur of the life and teaching of Him whom they ignorantly worship. In those days they shall worship with no less reality, but with a more perfect knowledge; and they shall know that the sign (+) under which we speak is the symbol of purity and self-sacrificing love to them and their brethren for all time. This end it is our earnest endeavor to attain. Judge of our mission by this standard, and it is of God, godlike; noble as He is noble; pure as He is pure; truth-giving as He is true; elevating and saving, and purifying the spirit from the grossness of earthly conceptions and raising it to the very atmosphere and neighborhood of the spiritual and the divine."

In another chapter I will endeavor to prove, from a study of the Greek text, that *Imperator* is certainly right; and our interpretations have gone astray, by translating the *Vulgate* or Latin version, instead of the original Greek text, to make our English Bible, in the sixteenth century.

—From "*The Religion of the Spirit World.*"

The Assembly's Shorter Catechism

By ANDREW JACKSON DAVIS

Every century that rolls over the earth adds another volume to the world's Library. Each page presents a kind of daguerreotype impression of some event, accident, circumstance, or development. And each person is certain to write something; the high and the low, alike, are authors. Every individual thing also—the tree, the bird, the flower, the animal, the fountain, the sun, the star—is a faithful contributor to the pages of this mystic cohesive Record. We transfer ourselves to the life of Posterity, physically and spiritually, as hillside streamlets flow onward to create the Ocean. Hence, every person has an immortal influence; even in this, the embryological sphere of human existence. On turning over and perusing the recently-written pages of this century—especially those contributed by the advancing portions of our race—I observe the frequent recurrence of important questions, physical, social, moral, scientific, spiritual. These questions conclusively prove that the earth's inhabitants experience dissatisfaction with the answers given by revered sources of instruction. Theological monopolies, if out of time, antagonize individual progress; scientific discoveries should not outnumber advancements in theology and religion; an opinion which, within five years, has acquired prodigious strength and unparalleled popularity. Encouraged, therefore, by the kind reception which several great improvements in the Arts and Sciences have met with among able and fearless classes, and believing such minds will welcome theological improvements not less hospitably, I proceed to introduce a revised and corrected edition of the world renowned Assembly's Shorter Catechism; and it is sincerely hoped that the alterations and emendations here presented, although similar to the Westminster method of asking questions and giving answers, will not be adjudged uncharitably, nor pronounced by any theologico-monopolist to be an actionable infringement upon its predecessor. Beginning, then, with the best and most peaceful understandings between the past and the present, I venture the presentation of responses, to Important Questions—in accordance, of course, with my conception of teachings evolved by the Harmonial Philosophy.

What is the chief end of man?

Man's chief end, in shortest speech, is endless progression; to do good, be happy, get wisdom, and aspire calmly toward perfection; to become harmonious even as his Father-God and Mother-Nature are harmonious.

What rule have Father-God and Mother-Nature given to direct us how we may obtain these ends?

Our Heavenly Parents have given us a rule in the spiritual constitution of our being; also, in the conformations of man's outer form; and on a still broader scale, in the constitution and lyrical harmony of the surrounding Universe.

What is this rule called?

By Sensualists—Pleasure; by Religionists—Scripture; by Harmonialists—Progression.

Who are most correct?

Those who, regardless of outward authority, seek Progression.

Why do you think them most correct?

Because sensualists or materialists aspire after Pleasure as an end; Religionists aspire after Truth, as it is in favorite creeds and formularies; Harmonialists aspire after eternal life and endless improvement; of which Pleasure and Truth are the incidental developments and ever-healing concomitants.

How many persons are there in the Godhead?

There are in the Godhead and Godbody (that is to say, in the imperishable Mansions of Father-God and Mother-Nature) all the persons that were ever developed on any star in the firmament or on the earth beneath; all men, all spirits, all angels, all archangels and seraphs, which people the immeasurable spheres of life and animation; for we live and move and have our being in the Divine Existence, whose body Nature is, and God the soul."

What are the decrees of God?

The decrees of God are the eternal laws of his vital system; written upon the constitution of Man; and republished whenever a Child is born.

What are they called?

According to recent discoveries we term them Association, Progression, Development.

Do these decrees—the laws of Association, Progression, and Development—apply to Individual Man?

Yes, but only in that stupendous application of ideas which recognizes man as a microcosmical part of the Universal System.

What, then, are those decrees of God which concern the immediate government and salvation of man?

All animated beings, especially mankind, are regulated by fixed laws—physical, organic, spiritual—the first determines the relation of the body to every other object, its temperature, its elasticity, density, etc.; the second determines the relation of the organic or vital requirements of the body, and regulates the supply to the demand; the third determines the relation of the soul in its friendships and sympathies for things both seen and unseen, temporal and eternal; and, as implied by this admirable code of decrees, the happiness or misery of individual man is proportionate always and everywhere, before as well as after death, to his obedience to, or transgression of, these divine mandates.

How can we ascertain these laws?

By the employment of our intellectual and social and spiritual faculties. Each law, and its positive requirements, can be perceived only by those parts

or faculties or functions which it (the law) is designed to govern and harmonize with the system of creation without.

What do you mean by this?

I mean that the body, by means of its sympathetic nerve, is itself qualified to perceive the relation subsisting between it and all other objects and bodies; that the intellectual faculties, by treasuring up such observations, create a science of gravitation, juxtaposition, etc.; on this principle, of like seeing and comprehending like, the organic and vital functions perceive the chemistry of foods, fluids, odors, flavors, sounds, sights colors, and the like; the social and affectional principles apprehend the nature and valuation of friendship, childhood, conjugalism, and universal identification and unity of human interests and attractions; and lastly, the spiritual faculties on the upper brain put forth their marvellous far-comprehending powers toward those stupendous, beautiful, vast, attractive, sublime, divine, celestial, and supernal Realities which exist rudimentally on earth but fully bloomed and blossomed out in the higher Homes of the Soul. Human beings, therefore, may be physically happy and socially miserable, or visa versa, may enjoy the spiritual and suffer in the organal department of existence, according as they conform to or transgress the law which is designed to control and govern such department. Thus, each part of man's nature hath its own immutable regulating principle, which is of necessity the source of beautiful benefits or of painful penalties, a cause of happiness or of misery, just as the possessor may by his life decide.

How does God execute His decrees?

By living in accordance with the unchangeable principles of his own physical and mental being; by universalizing his spirit, and making the humblest things examples of his love and wisdom.

What is the work of creation?

There is no creation; but formation perpetual.

How did God create man?

God did not create man. Man came from Nature's matrix as a child from its mother's womb; a Product of Nature; and, like a child, looks to her for all sustenance, entertainment, and instruction.

What are God's ways of providence?

All things in the universe; nothing is especially designed; everything comes forth in its natural order and discreet degree; according to laws which are without variableness.

Did our first parents continue in the state wherein they were created?

Our first parents, when they discovered that they were endowed with intellectual perceptions and physical necessities, began to bestir themselves in accordance with instincts of discovery and self-preservation. They began to learn, to suffer, to subdue. Marriage and mechanism were found to be inseparable; as with the little birds which are compelled to learn how to build nests for their young. On this

principle, though upon an exceedingly low scale of existence, our first parents slowly advanced from a state of ignorance to comparative enlightenment; yet they were the veriest barbarians when compared with any portion of the Anglo-Saxon race.

Did our first parents never fall from innocence?

They could not, because they never stood erect. They began physically and mentally in the lowest part of the valley of human existence; hence, as there was no "deeper depth," a fall was impossible. Yet they have stumbled often in ascending the hill of progressive development.

How can you prove this assertion?

By the blessed and even infallible scriptures.

What scriptures do you refer to?

The scriptures which the true eternal God has written. The whole universe consists of sentient beings, each of whom is an express word of the Supreme Being. Nature is a book whose every sentence proves the ascension of man from a small point of life; the first productions of Nature are inferior to her every subsequent unfolding.

What is sin?

Sin is a name for excess; a mark missed by man in his development; a ditch, into which, when with ignorance or passion blind, we stumble for a season.

What is the sequence?

We get pervaded, perhaps saturated, with its pollutions. The deeper we plunge, the more polluted; so exceedingly soiled at last, that we dread to find ourselves in daylight. We therefore (mentally) go into outer darkness; shirking the sun and gaze of honest eyes, because of our debasement.

Did all mankind fall in the first transgression?

Nature, through all her parts, is regulated by the same changeless principles—one being the law of progressive improvement; hence, descending from the primal races by ordinary generation, posterity is benefited, not injured, by primitive misdirections; for so great and powerful and just is the Divine Spirit, that all evil is overcome by good, and one of the original mistakes of our remotest ancestors has proved more valuable as a means of victorious achievement in righteousness than a million acts of passive rectitude or negative goodness. Because such acts, like man's primitive misdirections, are not the result of voluntary affection or intelligent choice, based on adequate experience—but mistakes and acts, on the contrary, stumbled upon and kicked out of the sands of Progress, even as the precious diamond was thrown up into open day and proverbial celebrity by the undesigning toe of a wandering savage—in which there exists neither merit nor demerit, but discovery nevertheless and benefits innumerable.

Into what state did the fall bring all mankind?

What is theologically called a "fall" was in truth the greatest benefit to mankind; it developed physical industry, beautified the soil, and improved the climate, exercised the intellectual faculties, evoked the sentiment of association, and awakened the spir-

itual affinities; in short, according to this oriental myth, it drove the Aristocratic Family from velvet lawns, from paths luxuriously ornamented with flowery carpets, from the presence of ceaseless perfumery, from rustic chairs not the product of pleasurable invention and victorious toil, from natural-tufted sofas 'neath the graceful arches of magnificent trees never planted or treated by human hands, from the lascivious pleasing of the lute-like song of paradisaical birds, from the flowing of rivers whose indolent powers had never pressed the ponderous wheel of a cotton-factory or the pioneer's saw and grist mill; therefore, the fall was in fact the first step up that hill which leads to manly enterprise and womanly independence—the democratic road to useful Knowledge.

Wherein consists the sinfulness of that state whereinto man entered?

The sinfulness of that original revolution in the habits and manners of the Adamic Aristocracy, consists in the fact that, according to the account, the act was not a result of pre-determination, but of mere "idle curiosity" to taste, ad libitum, all fruit indigenous to that sunny soil; in a word, the sin (or pity) consists in the procrastination, in the lack of industry and self-sustaining effort, which characterized the reputed first pair, and which they have transmitted to all labor-dishonoring portions of mankind.

What is the misery of that state whereinto man entered?

The misery to idlers and aristocrats consists in the discovery that all true success and permanent distinction depend upon sincere active individual Enterprise; regulated by principles of justice, truth, love to man, reverence of Father-God, and temperance in all things—a misery familiar only to those who desire to live on "the labor of others," who desire riches and authority even at the expense of the Poor, who love Notoriety and Popularity devotionally, and not Truth for its own sake.

Did God leave all mankind to perish in this state?

Blasphemous question! How can an omnipresent and unchangeable God withdraw his spirit from man, whose every drop of soul-life is derived from the eternal Fountain!

Did God elect some to everlasting life, and others to endless destruction?

God is the Father of the spirits of All men. Hence all men have their entire-existence in the one omnipresent Spirit of Deity. Think you that the Whole can be happy when many of its parts are miserable? Human souls are detached individualized personifications of the Deific Nature and Essence; and the imperfection or destruction of a single detachment would, like the loss of a wheel from a perfect watch, impair the goodness and derange the infinite precision of the Universal Mechanism.

Who is the Redeemer of Man?

If by the word "redemption" you mean improvement in all things natural and spiritual, then man's

redeemer is Wisdom—the beautiful Son of a holy nuptial blending of Love and Knowledge; the soul's "Christ-principle"—a natural prophet, a prince of peace, a spiritual priest, a God-inspired king of that kingdom which is within you.

How can Wisdom, being the sum of human attributes, save man?

By opening the soul to a perception of things spiritual, angelic, celestial, and heavenly. Like a peach which treasures up the perfections of the entire tree which produced it, so Wisdom attracts together all the beauties of the affections of both Love and Knowledge (as explained in 4th vol. of Great Harmonia), and thus opens the soul's portals to Infinite Love, to Eternal Truth, to Father-God, to Mother-Nature.

What benefits do believers receive from Wisdom at their death?

Pure Wisdom, having opened to the soul a glorious consciousness of the existence of a better and less rudimental world Beyond, brings a great peace into the mind and surrounds the believer's bed with many spirits and angels.

What benefits do believers receive from Wisdom at the resurrection?

At the resurrection, believers, being raised up immediately after the heart ceases to throb on earth, shall be acknowledged in the Spirit-Land by welcoming hosts of friends, and thus, unlike disbelievers, be made direct partakers of that full enjoyment which the harmonious only know.

What is the duty which God requires of man?

The one true eternal Father-God requires of man faithfulness to the dictates of his highest attractions. (See questions on "Life.") To do right from a sense of duty, or obligation, or fear, as most people permit themselves to do, is far below that exalted motive which prompts noble natures to do good and speak the truth to gratify their attractions.

What are man's highest attractions?

Man's best and highest attractions take their rise in the superior part of the brain called the wisdom-region; that is, in the organs of benevolence, veneration, conscientiousness, firmness, self-respect, hope, sublimity, ideality, marvellousness, and love of Truth.

What did God at first reveal to man for the rule of his obedience?

God, by living in man's soul from the very beginning, revealed to his religious or wisdom faculties this law—"to be carnally-minded is death; to be spiritually-minded is life and peace."

How did God reveal this law?

God revealed this law, first, in the common relations subsisting between man and man; second, in the "still small voice" of integral perception of justice, called Intuition; third, by the various spirits and angels who presided and still continue to watch lovingly over the earth, and who sometimes spoke

in visions to young men, in dreams to women, and through commandments to religious chieftains.

Where is the moral law summarily comprehended?

The moral law, which signifies the immutable principle of Justice everywhere manifested in the superlative Constitution of Father-God and Mother-Nature, is summed up and most beautifully expressed in the body and soul of Man.

Where is the moral law truly visible?

The moral law is fully and practically exhibited and fulfilled wherever a human being has attained entire Harmony—to the fullness of the stature of a perfect Man in Love and wisdom—by obedience to his own divinely-originated and supernally-authenticated twelve commandments.

What is the sum of the twelve commandments?

The sum of the twelve commandments is, to do good and harmonious works, for the redemption and ennoblement of your fellow-men. Such works to be purely "good" must be wrought regardless of age, sex, complexion, belief, or reputation; because the Human Race is but One Family—all members of one body—in which there is neither Jew nor Gentile, Nazarene nor Greek, Ethiopian nor Anglo-Saxon.

What is the preface to the twelve commandments?

The preface to the twelve commandments is in these words: "Write me as one who loves his fellow-men."

What does the preface to the twelve commandments teach us?

The preface to the twelve commandments teacheth us, that because man did not originate himself, but came into existence involuntarily as the Child of Father-God and Mother-Nature, therefore to love and improve and render happy the pathway of human beings is the best and highest and most acceptable homage the soul can pay to the "Great First Cause," which was before all things and in which all things exist.

What is the first commandment?

The first commandment is: "Obey the normal requirement of Self-Love;" which is the Central principle of man's existence.

What is required in the first commandment?

The first commandment requireth us to know and acknowledge the wisdom of Father-God by perceiving this law of Self Love to be the foundation of all individual rights and liberties.

What is forbidden in the first commandment?

The first commandment forbiddeth both the extreme and the inverted practice of this central Affection; the penalty of disobedience being both immediate and remote, and, while persisted in, never detached from the transgressor.

What is extreme and inverted practice?

Extreme Self-Love goes time-serving, fortune-hunting—full of baseness, being at once egotistical, illiberal, mercenary; while inverted, it produces op-

posite effects—not nobleness and magnanimity, but self-abnegation, lukewarm carelessness, and personal filthiness, as explained in the Great Harmonia.

What is the second commandment?

The second commandment is: "Obey the law of Conjugal Love with all thy heart and with all thy mind;" for out of the operations of this principle springeth the myriad generations of men, spirits, and angels.

What is required in the second commandment?

The second commandment requireth the receiving and the keeping of all pure and spiritualizing conceptions of the true marriage relation; the central conception being, that Man and Woman are the two-fold manifestation of One existence, each acting in the other as a Messiah throughout eternal worlds.

What is forbidden in the second commandment?

The second commandment forbiddeth the prostitutions of Extremism and the pollutions of Inversionism; also the telling of all anecdotes, and the reading of unclean books, which tend to breed unchaste emotions in the soul.

What are the causes of conjugal misfortune?

The causes are, first, ignorance of the use and holiness of marriage; second, a lack of spiritual culture among those who, in other respects, are intelligent and exemplary persons; third, a transitional fact incident to the slow growth of the ages.

What is the third commandment?

The third commandment is: "Obey the law of Parental Love with a pure and reverent devotion;" for the foundation of the world is Childhood; and the happiness of future spheres bubbles out of terrestrial fountains.

What is required in the third commandment?

The third commandment requireth that parents should respect the rights of the babe before birth by abstaining from all blood-love indulgence; also, after its introduction to objective life, that parents and guardians open many liberties to off-spring, and teach the awakening faculties quietly and only as they ask questions; until the season has arrived when physical industry and mental discipline become both natural and necessary; then the Harmonial Institution should go on with the requisite process of harmonizing the body and mind of the young.

What is forbidden in the third commandment?

The third commandment forbiddeth all inharmonious examples by parents in the presence of the young: such as intemperance, the use of tobacco, the excessive use of meat, the habitual drinking of tea or coffee, vulgar habits, profane words, lack of punctuality in promises, deceptive or evasive answers, expressions of prejudice against neighbors, reiteration of slanders, opposition to persons who differ on religious questions; also every specie of irreverence which could generate laxity of moral principle or blindness to the Divine Existence.

What is the fourth commandment?

The fourth commandment is: "Obey the law of Fraternal Love with all thy soul and with all thy understanding;" for this is that principle which binds man to man in the vast brotherhood of races and nations.

What is required in the fourth commandment?

The fourth commandment requireth the exercise of that ennobling sentiment of fraternal "charity, which thinketh no evil;" as in thine own household so also in the habitations of thy neighbor; because, to the truly gifted in Wisdom, there is nothing unclean nor unrighteous absolutely, except in the sense of mis-adaption or substitution of laws and conditions; such, for example, as a man adapting himself to habits of body which are just only to some animal, or substituting for the government of civilized races despotic and warful laws which belong in justice only to savage and barbaric generations.

What is forbidden in the fourth commandment?

The fourth commandment forbiddeth all transgressions of the principle of Fraternal Love. Therefore, all theological distinctions are forbidden.

What examples can be given of mischievous theological distinctions?

There are many such examples in ecclesiastical history; and yet more in the blood-stained history of bewildered humanity. The Old Testament recognises Masters and Slaves. Kings and Subjects are presented in bold distinction. I hear insulting and unfraternal words concerning plebeians and patricians. I hear merciless sermons concerning the good and the evil, the sheep and the goats, the elect and the reprobated, still resounding from pulpits as cardinal portions of the gospel. The genius of this doctrine is utterly opposed to the fraternal welfare and peaceful progress of mankind. The fraternal interests of the world are divided by it; every man against his neighbor. The unity of history is marred by its promulgation. It retards the growth of the universal sentiment—"Ye are all brethren." All human history must be regarded as the growth of a Tree—first, the little germ; then, its subsoil expansion; then, the going forth of diverse roots from the germinal point; then, the ascension of a tufted column from the centre; then, the appearance of thorns on this body, and sometimes unsightly excrescences; then, the reproduction of the underground roots, with all their beautiful eccentricities, in the form of overground branches; then, an infinite reduplication of these in the shape of twigs starting out of branches; and lastly, buds of promise break forth on each extremity—prophesying and proclaiming the approach of blossoms, and from blossoms, Fruit. So should the history of mankind be studied; no complaint of evil, no pulpit scolding, no canonical profanity. One time the Race brings forth only thorns, at other times dry limbs without beauty, then beauty without energy, but all in proper season; and, in due course of this progression, the whole is begemmed with an infinite fruition—all pure, all noble, all Harmonial!

What is the fifth commandment?

The fifth commandment is: "Obey the law of Filial Love with all the spontaneousness of thy grateful spirit;" for it is this beautiful principle which links inferior to superior, animals to the human world, and mankind to the interior and spiritual.

What is required by the fifth commandment?

The fifth commandment requireth the honoring of "thy father and thy mother" because they were instrumental in giving you an eternal individualized existence! Gratitude is next to generosity. But this Filial law does not require a child to obey a foolish or intemperate parent; nor slaves to yield themselves blindly to the dictum of self-constituted masters, who appropriate rights and assign only duties to those who serve them; for no human being is obligated by any natural (or divine) law to sacrifice individual "rights" in order to perform "duties" imposed by those arbitrarily vested with authority.

What is forbidden in the fifth commandment?

The fifth commandment forbiddeth the neglecting of this Filial homage which is due to every person, idea, or truth, that giveth evidence of superiority and innate righteousness. All contemptuous treatment of a human being—all scorning of those who live in poverty; all supercilious mannerism toward those who labor in field, workshop, or kitchen; all trampling upon the rights of others; all mocking and jeering and hissing and hooting at that which (without due investigation) is pronounced prejudicial to morals and religion; all irreverence and politico-sectarianism manifested toward the inhabitants of foreign countries and principalities, either in thought or speech; finally, and in short, all voluntary transgressions of this Filial Principle in reference to man on earth, to spirits in the heavens, to angels in the spheres, to seraphs in the constellations, or to Father-God in the nuptial embrace of Mother-Nature—is positively forbidden now and for ever.

What results will follow obedience to the fifth commandment?

The results of obedience will flow like crystal waters through the garden of the soul. The effects are beautiful and saving like deathless flowers shedding immortal fragrance o'er the path of life—Gratitude, Generosity, Patience, Devotion, Moderation, Justice!—these are the jewels which beautify the true child of Nature, having the power to bring long life and prosperity.
(To be continued.)

Self-Reliance

Henceforth, please God, forever I forego
The yoke of man's opinions. I will be
Light-hearted as a bird, and live with God,
I find him in the bottom of my heart,
I hear continually his voice therein

The little needle always knows the North,
The little bird remembereth his note,
And this wise Seer within me never errs.
I never taught it what it teaches me;
I only follow, when I act aright.

—Emerson

Open * Forum

[EDITOR'S NOTE.—The discussions of Reincarnation, pro and con, which began in the April issue, are being continued in this month, the articles following being devoted to defense of this theory. The opinions expressed in the Open Forum column are those of the writers and do not necessarily reflect the attitude of the editor of this magazine.]

A Case of Reincarnation

By Eduard Herrmann

Some years ago there appeared, in an Italian journal, devoted to science and philosophy, an article which created a sensation, because it was written as a personal experience of a well-known scientist and physician, Dr. Carmelo Samona of Palermo.

This article is so full of interest for searchers after truth, that I translate it herewith, expressing at the same time my admiration for the courageous doctor who did not hesitate to disturb the wasps' nest of the materialists, who tried to drown the whole thing in a flood of abuse and ridicule, the only weapon which prejudice and ignorance always have at hand.

Dr. Samona wrote in the Journal "Filosophia della Science":

"The 15th of March, 1916, our adored daughter Alexandrine, five years old, died from meningitis. Our grief and especially that of my wife was extreme. Three days after the death of the little one my wife dreamed of her. She seemed to see her just as she was when alive and heard her say: 'Mama, do not cry any more, I have not left you; I am only a little farther away. See, I shall come back to you, small like this,' at the same time showing her a perfect little embryo, and continuing: 'You will again have to suffer for me.'

"Three days later the same dream repeated itself. A lady friend who heard of it and was anxious to console my wife, said to her the dream might be an announcement that the little girl was ready to be reborn by her mother. In order to persuade my wife of this possibility she brought her a book by Léon Denis about Reincarnation. But neither the dream nor this explanation, nor the lecture in Denis' book could diminish the grief of my wife. She did not believe in the possibility of new impregnation, because one year ago she had a miscarriage which necessitated an operation and caused frequent hemorrhages.

"One morning some days after the death of our little girl, my wife, full of tears as usual, said to me: 'I see only the terrible reality of having lost my little angel and this loss is too great, too cruel to have the least belief in simple dreams like those I had and to think it possible that an event like the rebirth

of my adored child could take place, especially if I consider my actual physical condition.' Suddenly, while she was so desperately crying that I tried my best to console her, we heard three knockings at the door of the room in which we were sitting, just as if some one wished to enter. Our three boys, who were with us, heard the knocks too, and, believing that one of my sisters, who used to come at this hour, was outside, rushed to the door, calling: 'Aunt Catherine, come in.' But to their and our great surprise nobody was to be seen in the adjoining room. This incident made a great impression on us, since it happened just at the moment of greatest despondency of my wife.

"Could it have a metaphysical cause? Was it in relation to her profound dejection?

"The same evening we decided to begin typtologic-mediumistic séances, in which my wife, my mother-in-law, myself and sometimes the two oldest of my sons took part. From the very beginning two entities presented themselves; one supposed to be our lost daughter and the other, one of my sisters who had died long ago at the age of fifteen, and who claimed to be the guide of our Alexandrine.

"The latter expressed herself in the same childish way and language she used while living; the other one had a refined and correct language and usually spoke in order to explain some phrases of the little entity, which were not easy to understand, or for the purpose of encouraging my wife to believe the affirmations of the little girl.

"In the first séance Alexandrine, after saying that she herself had appeared in the dream to her mother and that the knocking was intended to indicate her presence and to console her mother, added: 'My little mama, do not cry, for I will again be born by you, and before Christmas I shall be with you. Dear papa, I shall come again; dear brothers, I shall come again; grandma, I come again. Tell to all and to Aunt Catherine that before Christmas I shall be with you,—and so on to all the relatives with whom the little Alexandrine had the best relations during her brief existence.

"It would be tiresome to describe all the communications we received during the three months. With the exception of

some tender phrases to beloved persons, they were mostly always a constant and monotonous repetition of the announcement of her return before Christmas. Often we tried to put a stop to this prolific repetition, by assuring the little entity that we would communicate the news to all her friends, but it was in vain, she did not want to be interrupted before she had named all her acquaintances. This was strange; it seemed to be a mono-ideaism of the little entity. The communications ended nearly always with the words: 'Now I must go, Aunt Jeanne wishes me to go to sleep.' And from the very beginning she announced that she could communicate with us only for about three months, for after this time she would be more and more attracted to matter and completely asleep in it.

"On the first of April, my wife had the first indications of pregnancy; on May fourth we received the advice from the little entity: 'Mama, there is another one with you.'

"As we did not understand this phrase and supposed that there was an error, the other entity, Aunt Jeanne, intervened, saying:

"'The little one is right, but she cannot express herself well; she wanted to say that another being surrounds you, my dear Adele, and wants to come back to earth.'

"From this day Alexandrine affirmed positively and obstinately in all her communications that she would come back with a little sister, and the manner in which she said it indicated a great joy on her side. This, instead of encouraging and consoling my wife, augmented her doubts and uncertainty. After this curious message she believed that all would end in a great deception. Too many facts indeed must be realized in order to verify the announcements:

- "1. That my wife should become really pregnant;
- "2. That she should not have a miscarriage, as was to be expected after the last one and her recent sufferings;
- "3. That she should have two children, which seemed the more improbable, as neither she nor any of her ancestors ever had twins;
- "4. That the twins should be neither two males nor one male and one female, but two females.

"Surely it was difficult to believe in a prediction which had so many complex facts with such a series of contrary probabilities. In spite of all these nice predictions my wife always remained maudlin, incredulous and tortured, up to the fifth month, although the little entity entreated her in one of the last communications to be more content, saying: 'You will see, mama, that you can not give us a good constitution, if you continue to deliver yourself always to mournful ideas.' In one of the last séances my wife said that it was difficult

to believe in the return of Alexandrine, because the body of the child to come would probably have no resemblance to the one of the lost child, when the entity Jeanne quickly answered:

"On this point, Adele, you will be satisfied; she will look exactly like the first one, maybe more beautiful."

"In the fifth month we were in Spadafora; my wife was examined by an excellent physician, Dr. Vincenzo Cordaro, who said:

"I will not say with absolute certainty, because at this period that is not yet possible, but it seems to me that Mrs. Sarmona will have twins."

"These words were like a balm to my wife; her troubled and tormented soul received a ray of hope, which unfortunately did not last long, since soon after she became so sick that we feared for the worst. Dr. Cordaro assisted her on this occasion, and, contrary to our expectation, the danger passed.

"My wife being well again, we returned to Palermo, where the celebrated accoucheur, Dr. Giglio, examined her and stated that twins were to be expected. Thus the most interesting part of the communications was confirmed, but there remained others which had to be verified, especially the sex, the birth of two girls, the physical and moral resemblance of one of them with the dead Alexandrine.

"The sex became confirmed on the morning of November 22d, when my wife gave birth to two little girls.

"The physical and moral resemblance can only be verified after the children have reached a certain age; but it is certainly strange that, from a physical point of view, certain characteristics seem to confirm the prediction. The two children do not resemble each other; the smaller one seems to be an exact copy of our lost girl. She has an hyperaemia on the left eye and a slight asymmetry of the face, perfectly identical with that of our lost Alexandrine, at the moment of her birth.

"(Signed) Dr. Carmelo Sarmona."

All these facts are confirmed by the testimony of six witnesses, among them Pastor Wigley of the Lutheran Church in Palermo. In a letter dated March 20th, 1921, Dr. Sarmona states that his two young daughters, now ten years old, continue to develop very differently, one resembling her dead sister more and more, not only physically but still more in regard to her living and dislikings. She is left-handed, as the other one was, loves books and things spiritual, while her twin sister inclines more to domestic occupations.

The living Alexandrine has a horror of headache; probably a sub-conscious remembrance of her fatal sickness, which began with terrible pains in the head.

"Two years ago," Dr. Sarmona says, "my wife told the twins that she would take them to Monreale, where there is a splendid Norman church. The children

were never in that city, yet Alexandrine said that she knew the place and began to describe the church and surroundings quite correctly. To her mother she said:

"Do you remember we went there with a lady who had horns and that we saw there little red priests?"

"Then it came back to my wife that she went to Monreale with her little daughter, some months before her death, in company with a lady friend who came from Palermo, in order to consult a physician about a big protuberance on her forehead."

This is certainly an extraordinary case, which goes far to proving the old teaching of Reincarnation; but it is by no means the only one, for remembrance of scenes and happenings in a former life is not at all rare, and many people could speak of them if they were not afraid to become the laughing-stock for persons who believe to know everything.

Reincarnation Proven Through the Medium of Spiritualism

By J. S. Edgar

The believers in reincarnation are in much the same class as are the faithful followers of creeds and dogmas — their belief is largely a matter of faith. The believer in re-embodiment quotes from the scriptures to bolster up his views, as does his brethren of opposite faith to prove that they are right in their contention as to their belief. According to Matthew, 11th chapter, 14th verse, the Great Teacher, speaking of John the Baptist, tells the multitude, "If ye will receive it, this is Elijah that was to come," and corroborative testimony that the belief was prevalent at that time may be found by referring to Luke, 9th chapter and 19th verse.

Coming down through the ages, that the belief was extant in other than oriental countries is found in one of the works by Bayard Taylor, in which he tells of a legend existing among the German peasantry relative to Frederick Barbarossa, to the effect that he lies sleeping in a vault underneath one of the large castles of that country and would one day awake and come forth and make all of his people a great nation.

The author, in the prologue of his article, which was wielded into the reincarnation photoplay, "Buried Treasure," states that the best example so far known to science in proof of that belief is that of a Swiss medium, who, while in a trance state, gives very good representation of the beheaded queen, Marie Antoinette.

Persons who are believers in reincarnation have been heard to state that they were the re-embodiment of such and such a celebrated personage. What their knowledge is based on is best known to themselves, perhaps revealed to them through the medium of dreams

or other sources and maybe largely a case of imagination on their part. It has been my fortune to have revealed to me through the mediumship of the trumpet, in private and in concert with others and through visions revealed to the medium and through other sources, six past lives, during a period of 1800 years, namely, Egyptian, Roman, Arabian, Japanese, Persian and French. A brief recital of what was given to me in relation to same follows:

Nine years ago whilst undergoing a course of treatments with a psychic-healer, for an ill which I was heir to at the time, he, on one of my visits, took occasion to inform me that a spirit of an oriental was flitting about the room and seemed desirous of holding converse with me. Asked me if I wished to speak with the spirit and upon receiving a reply in the affirmative, informed me that the spirit would probably speak through him to me. A few weeks after, whilst sitting in the silence, the medium's mouth opened and he commenced speaking in a language that was the same as Greek to me, for a short time and then changed to English, informing me that what I had heard was the Egyptian morning invocation to God and that the personage was one of an Egyptian who had lived over two thousand years ago and had acquaintance with me at that period, and that I had been a priest and taught philosophy in the Temple of Isis. Never having given the subject of re-embodiment any consideration, it was a rather startling thought to have thrust on one who had been raised a good Presbyterian, without any warning, but being open to conviction, I continued my conversations with the spirit through the person of the medium, ready and willing to absorb any knowledge that might be doled out to me.

On a later occasion the medium informed me of the presence of a beautiful female spirit, apparently Grecian, who had a like desire to converse with me. Upon receiving a reply in the affirmative the lady commenced speaking to me through the person of the medium as had the Egyptian. She spoke of a Roman incarnation which I had had, and of a close relationship she bore to me. I continued my seances with the Egyptian and the Roman lady through the medium, as well as in concert with a number of others in trumpet seances, for a period of six months. The lady spoke of having a French embodiment and said on different occasions that she thought I had also had a French career and had been a student in that life.

About that time I was seized with a severe illness and during that period I seemed to be living my own life at times, and on other occasions that of a French person, much different in character from that of a student. After my recovery I continued my occult investigations in psychic treatments with the medium, who would inform me of var-

ious revelations that would be revealed to him pertaining to me in visions of past events during the course of the sitting. On one occasion the spirit of Francis de Vaux came and recognized me as the individual I seemed to be during my illness.

At a later period the spirit of a feminine relative of the founder of Mohammedanism came and claimed a friendship that existed in the epoch in which she lived, and through her offices I have been enabled to speak to the spirit of that distinguished oriental at different times. In that life, according to the lady in question, I was a pirate of the desert, and had the taking habit in more ways than one.

In my first incarnation, the Egyptian who first appeared to the medium, I am informed, was father to me. I was said to possess a knowledge of the occult and other traits which were the means of making me useful to that celebrated personage, Cleopatra. With her and a number of other beings at that period I have held converse.

In my second re-embodiment, I am informed that I was a Roman commander and a member of the senate in that incarnation. From that life comes no less a character than Napoleon Bonaparte, who states that he was a friend and fellow-member of the senate and was known under the name of Cleito.

Of the third incarnation, no other characters have appeared other than Mahomet and his relative.

The Japanese existence was one of a thousand years ago, and was of short duration, my course on this mundane sphere terminating about the age of twenty-two by means of decapitation, being mixed up in a conspiracy which resulted in failure owing to the tongue of an informer.

The Persian life was uneventful, being a scholarly existence which occurred about the thirteenth century.

After the recognition by Francis de Vaux, many persons familiar in the history of that period appeared, notably, Admiral Coligny, Jane D'Albert, Catherine De Medici, Margaret of Valois, Gabrielle D'Estrees, Queen Elizabeth, Mary Stuart, and others less known to fame, as well as Cardinal Richelieu, who played a prominent part in French history during a later reign.

The Queen of Sheba states she was a temple girl in my Egyptian life and had a knowledge of me at that time. By means of her I spoke with that wonderful character in Jewish history — King Solomon. Many other important personages while on the material plane have I conversed with, but in an article as brief as this no mention can be made.

Many of the spirits complain of mistreatment by the chroniclers of the events in their careers. Solomon denies the huge plurality of wives the scriptures credit him with. Nero claims he was not the monster he is painted as being, but that he did much to foster the

arts, science and literature of that day. Catherine de Medici is another who considers history has been very unkind to her. The Queen of Sheba says relative to Solomon that the wisdom that he is credited with is as if all the wisdom of this period were compiled in a huge volume and the same should be labeled the sayings of our chief executive.

Evidently all persons do not reincarnate, if so, in some cases only at long intervals, as both Cleopatra and Nero say they have never re-embodied. Solomon made mention of having re-embodied, but failed to state the character of same. Marc Anthony says in a later life he pursued an artistic career in Paris; Admiral Coligny spoke of a life as a farmer and Queen Elizabeth tells of a humble and hard one since that of the Tudor.

If this article serves no other purpose than to strengthen the reincarnationist in his belief, I will consider the time not misspent in the formulation of same. To the skeptic, to the narrow-minded and to those always striving to discredit anything they do not understand, I will say this is no fairy story, nor is it a phantasmagoria, neither is it the elucidations of a distorted imagination. The matter of obtainment is thoroughly familiar to the student of the occult and its verification is of the same principle of its obtaining. It was undreamed of and unsought by me; I might add in the words of the devout, "That with God all things are possible and He moves in a mysterious way His wonders to perform." Furthermore, the names of those who look forward to the second coming of the Great Teacher are legion, yet were He to appear and perform a feat like unto that of Cana the chances are pretty slim that He would not find Himself in durance vile on a charge of boot-legging; that would merely show that the same spirit of intolerance is rampant as has been down through the past ages. If mistake has been made, the denizens of the other world are responsible. Asked how they recognized me as being the character or characters referred to, I would receive reply that it was by means of my spirit aura.

The belief in re-embodiment is of a very comforting nature. It serves to explain the reason of the various trials some of us undergo for no seeming cause or reason, while our brothers get by unscathed. In a like case, the afflicted biblical believer tries to comfort himself with the phrase "Whom he loveth he chasteneth," but he and his brother living only one life and going either to one extreme or the other which, analyzed from a point of justice, seems to be mighty unfair. On the contrary, the reincarnationist, when undergoing various afflictions, trials and disappointments, can console himself with the thought that he is paying up for some misdeed of a past life or will be rewarded by being exempt from a like con-

dition in some future one, while his escaping brother will pay in a future or has paid in a past embodiment.

The laws of eternal justice are very exact, like unto the pendulum of the clock, which swings both ways. So it behooves us to watch well our actions whilst here. Napoleon says on his advent in the spirit world he was led to a lonesome hut in the desert and Cleopatra states she underwent a state of Karma that was anything but pleasant for some time after her arrival on the other shore. I asked a spirit as to a certain wealthy individual who had passed over some time ago, and was informed that he was no better off there than the poorest beggar is here.

It matters but little if you were the "Father of the Bourbons" or a poor lackey, for the millionaire of today may have been "the man with the hoe" of a few centuries ago. The noble of the past who led a licentious life may be the cripple or the afflicted one we look on with pity, paying the penalty of his misdeeds of his former life. It is our achievements while here on this mundane sphere that counts, our lives while here being nothing more or less than a brief vacation in the progress of the soul along the road as it marches through eternity, striving to achieve a state of perfection.

All Spiritualists do not believe in the transmigration of the soul. Many are prejudiced against the belief, thinking erroneously, that it would mean the separation from their loved ones on the other shore as they journey on and on through eternity. Others, like unto Nicodemus — they are unable to grasp the principle involved in rebirth, and yet another class who base their disbelief from what they receive through certain type of mediums and in personal conversation with ones who have only been on the other side for a limited period. Of the latter portion I would ask, if you desire to obtain information relative to a country, would you turn to an emigrant who had only been an inhabitant for a short time? Or to obtain a knowledge of the workings of a factory or any other line of endeavor, would you seek out an employee whose tenure of service was of short duration? He who is wise turns to the hoary head rather than to the babe in the cradle when in search of wisdom.

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U. S. Senator's Wife Testifies to Fact of Spirit Return

Mrs. Duncan U. Fletcher, wife of the United States Senator from Florida, testified before the House District of Columbia Subcommittee on May 21, that she had been investigating spiritualist phenomena for 35 years, had conducted seances in her home and had proof of fulfilled prophecies of mediums she had consulted. Both sides in the controversy over proposed legislation aimed at alleged fraudulent fortune telling in the National Capitol were heard by the subcommittee and a night session May 21 was agreed to, in order to close all hearings on the subject.

"I have been an investigator for 35 years," Mrs. Fletcher told the subcommittee, and related experiences which she held to be proof of spiritual phenomena.

Mrs. Fletcher referred to the slate message trick performed before the committee on May 20 by Harry Houdini, the magician, whose object was to expose the ease with which "spirit messages" claimed as such by spiritualists, could be educated by him in manipulation of the slates. The message used in his trick was signed Benjamin Franklin.

Mrs. Fletcher said she was astonished that "such a poor demonstration could be put over". She referred to a message from her father and said she had proof of the phenomena, adding that "four other messages came at the same time in a different style of handwriting."

"They were not from Benjamin Franklin nor George Washington, nor from Queen Elizabeth," she said, "but from my own dear friends in the invisible world." She added:

"I have had, in Washington within the past three years, prophecies received in a deep trance, that have been fulfilled. The one in the trance did not know then, or now, what was being said in the message. Those prophecies were fulfilled to the letter and they related to the unusual, not to the ordinary matters of life.

"As to mediums giving tips on the races and stocks," Mrs. Fletcher said, "it is not the desire of the spirit world to increase the pocketbook, but to enlarge the human soul.

"As to charms, I have had some very dear little friends in my life who belonged to a certain denomination who wore about their necks — medals they called them—blessed by leaders of their faith and for which they made donations to their church. What would happen in their case under the bill. It might prove to be a very good opening to an organization known as the K. K. K." (Ku Klux Klan.)

Referring to location of missing articles by spirit mediums, Mrs. Fletcher told of the loss of a violin by a boy years ago.

"About two years ago I began to get messages about that violin, and its owner," she said. "I followed the directions given me by some mediums and I located that boy, who had meantime lived in France and in Russia, and elsewhere. I found the boy, and he found his violin through the advice of mediums."

"Do the spiritualists claim," asked Representative Rathbone (Rep.) Ill., a member of the committee, "that you can do that only by spiritualism or that it can be done also through other means?"

"I know nothing about the other means," replied the witness. "Those messages I referred to come from my father, who was interested in securing the return of the violin to this boy.

"My mother was a natural medium. I have for 35 years been investigating, and I have never come in contact with a medium who is knowingly dishonest. Some mediums have more power than others.

"I have had many seances at my own home. I have had many ministers, doctors, officials, world-renowned writers who have had writings, in the sunlight, in the electric light, without cabinet or other paraphernalia, except a young girl in a deep trance. I have had dozens of such conversations and have had stenographic record of some of them."

Other witnesses before the committee included the Rev. H. B. Strack, Secretary of the National Spiritualists' Association of America, and Mrs. Mabel Rawson Hiren McDowell, widow of James Alexander McDowell of Philadelphia, the former speaking for the Spiritualists on the one side and Mrs. McDowell as a witness for Mr. Houdini on the other side.

Mr. Strack replied to allegations of Mr. Houdini that there were no honest mediums. Referring to statements by the magician about his own religious views Mr. Strack said: "I am surprised and dumbfounded that the committee should accept the statements of a confessed infidel."

Mr. Houdini attacked that statement.

"My religion and belief in the Almighty has been assailed," he said. "I believe in the Almighty and always will so believe."

The magician then called Mrs. Houdini to the stand, saying they had been married 32 years and "she has starved with me and starved with me."

"Am I polluted or vile, or am I a good boy?" he asked her. His wife beamed a smile upon him.

Mr. Strack asked the committee to differentiate in any legislation between honest and fraudulent mediums.

"The present law and license of \$25 to spiritualist does not permit any medium to commit any fraud," he said, "any more than an automobile permit means that the driver can break a law.

"We have the courts," he went on. "Those who have been robbed have recourse to the police and the courts. I am just as interested as Houdini, and perhaps more so, for the elimination of fraud in mediumship. He cited two or three instances in which he said he had cooperated with the police in stopping the operation of mediums "whose record he had."

"We don't claim to be fortune tellers," said Mr. Strack. "There are none in the National Spiritualists' Association. Mr. Houdini said he wanted any bill to define the line of demarcation between fortune telling and spiritual mediums. How can you prove a fraud when you know nothing about spirit phenomena?"

"Do the Spiritualists use spells or love charms?" he was asked.

"We do not," he replied.

"You want to eliminate frauds?" asked Rep. Rathbone.

"Absolutely," replied the witness.

"Then why can't we all get together on a bill?" said Mr. Rathbone.

"I accept your bill," replied the witness, "provided there is some decisive language to show a flagrant premeditated attempt to commit fraud."

He added that the interpretation of the communication was a factor.

Mr. Strack said his association had 690 churches in good standing, and there are many other independent churches, not associated with the national organization. The teachings of all, he said, are "very similar."

Mrs. McDowell told of experiences in which she accused Washington mediums of fraudulent practices. She said that through mediums she had lost \$60,000, accumulated by hard work.

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Jane B. Coates' Answer Before Congressional Committee

May 20, 1926.

To the Chairman of the House Committee,
District of Columbia,

Honorable Chairman:

It is a great privilege, Mr. Chairman, to stand here before this Committee and deny the statement of Mr. Houdini and his paid accomplice, and to realize that what I say will be carried by the Associated Press into every city and hamlet of this great country of ours repudiating and denying to our people any knowledge on my part of table tipping ever having been conducted in the White House. I have never been inside of the White House but twice in my life. Once to show it to a child, and once standing in line to shake hands with Woodrow Wilson. Mr. Coolidge I do not know otherwise than as one of the finest men who has ever held office as Chief Executive of our country.

I have from the beginning held a deep respect for one who in the pursuance of his official duties has at all times set aside his personal sorrows and borne his grief with the stoicism of a great soul and a great Christian. Our Nation as a body must recognize this truth. I do not believe that either the President or Mrs. Coolidge have anything to do with mediums. I have never even heard a rumor of this. We have during other presidential campaigns had remarks made by mediums regarding patrons.

On April 7, my bill H. R. 5726, passed the House unanimously. On May 10 it passed the Senate. I said to this woman, "When the President signs my bill and it becomes a law I intend to put my organization beyond the reach of such men as Houdini. I want it to stand out as a white shining light of truth, of spirit-return on the higher planes of life; that no man will be able to point to it with any feeling but respect. She asked me how I had gotten it thru so quickly, and I said: "By pestering the Senators nearly to death." And I think I must have been shadowed about the Capitol for the past six weeks. Mr. Chairman, possibly they thought I was working against Houdini's bill.

I did ask advice of Senator Capper's secretary, as he was chairman of the Senate Committee at the other hearing. They connected that up. A friend of mine solicited Senator Watson's assistance. Personally I do not know these gentlemen. I do not know Senator Fletcher but I have a great admiration for his wife. A friend also asked Senator Dill to help me, but this, gentlemen, was relative to my personal bill, which I remarked to this woman was about \$5,000. It is \$4,750. She knew

that this bill was in the White House and Houdini with his vile trickery forgot he was playing with a man of honor and sought to prejudice the President's mind against me and my bill. Had I made so gross a breach of delicacy towards our Executive as to bandy his name with Houdini's accomplice, Mr. Coolidge would never have permitted that to stand in the way of duty. The bill having been approved by Congress and allowed by the Agricultural Department is probably already signed, as it is a most just and meritorious bill for damages against my estate. When the woman called me at 9 a. m. Monday, I took the message. I remarked, "This is Houdini's woman."

I had expected her, but when she came I hardly thought Mr. Houdini would show so little acuteness as to send "The Reverend." If this woman would tell the truth, and gentlemen, any woman who will stoop to the work Houdini has paid this woman to do, will probably regard her oath as little, she will corroborate the statement I am making to you.

She had to wait twenty minutes before I could see her. She was so restless that she annoyed me very much, and I called to my maid requesting her to have her sit down. When she came into my room, she had her hat on the back of her head, a soiled winter coat on and a pair of awkward bone glasses. Looking at her carefully, I said to her, "Why am I impressed to call you 'Reverend'?"

She started and thus gave herself into my hands. I knew then I was right in my conviction. She denied it and said she could not imagine why I got such an idea. In order to see her face clearly, I said: "Those glasses are made of plain glass. Why do you wear them? Take them off; they will injure your eyes." I gave it as a command, and she obeyed so readily that I am convinced Houdini has practiced what we call black magic on this woman, and hypnotized her. She obeys him as one in a trance. Gentlemen, examine her closely. This is only my suspicion, not a direct accusation.

As soon as she took off the glasses, I said to her, "Now I know where I have seen you. You sat in the box at the theatre, the second box in the left when Houdini was here!" She said: "I do not know Houdini, and I never saw him." Now at that time I clairvoyantly saw a tub of boiling water come between us on the floor and I said, "Look here, one of us is going to get into hot water." I drew my feet under my chair. At that time I felt the presence of a man by my chair and I said, "I feel as if I am strangling; this man here gives me that sensation." She at once claimed him as

her husband. I said, "I do not know who he is, but a spirit named Lena also comes here and puts her finger to my lips, and does not want me to talk to you."

She said, "Why don't you tell me who they are? That is my sister." She also said she had been sent to me by John Bolling, who had commended me highly and wanted me to help her. I said, "I will tell you some things. You are doing a work that is killing you. In your heart you are sick of the whole dirty job, and if you don't stop it, you will not live eighteen months."

She said, "I am running a rooming house. Am I to give that up?" I replied, "I have not said you were running a rooming house. I said 'give up the work you are doing.' She asked what she could do, and I said the Woman's Bureau paid \$1800 a year to investigators, and that she would be able to get a job—that I would be glad to recommend her to the police for a dandy job.

She asked me: "Did I not see that she would be married in August?" I said "No."

She tried to force me into saying it, and I said: "You cannot make me tell you what I do not see, I see no man coming into your life in marriage. I do see this: A man will shortly come to you and offer you a large sum of money not to betray him. Do not take his money, it is tainted. It will get you in great trouble." I had in mind Houdini. She asked, "When will this happen?" And I answered, "It might happen in twenty-four hours and it might not happen for five years, but that man will pay you anything you ask him—he is in your power and you can ruin him—but beware how you take his money; there is a Life after Death."

As she got up to go she asked me how much I charged. I said: "Nothing for the reading, but two dollars for my time." I never guarantee anything, as we cannot and be honest. I also told her she would leave the city very suddenly to avoid a disagreeable condition. She asked, "Would she go south?" I answered, "No, toward the water." She said, "Atlantic City?" I replied, "Maybe." I avoided giving her any direct information other than I have stated regarding her work.

She asked me what I thought of Houdini. I said: "I never felt so sorry for anyone in my life—that he had so much good in him and was destroying himself." She asked me his motive—did I believe he was working for a church. I said: "No—I had heard he was, but did not believe it, or that it was for publicity—he did not need it—but that he was a fanatic and if he kept on exciting his mind to the state it was in, it must of necessity snap and he would find himself in an insane asylum."

Gentlemen, we cannot afford to take such chances. There is a certain law of

retribution. Mr. Houdini has placed so many people mentally in the asylum in these talks that his thought may return to him and place him there. Thought is the most powerful current in life today, and in seeking to destroy others, Houdini is destroying himself. I said: "I would like to protect him against himself—that our creed taught us to love our enemies, not hate them, and to lift them up." All that I said, Mr. Chairman, regarding the White House, was used figuratively as a matter of speech—that Houdini need not think in this bill that he was dealing merely with gipsy folk who crossed your palm for a few pennies, or a medium who faked or defrauded, but that in the shadow of the White House Spiritualism has penetrated, and in my mind I was thinking of Mrs. Harding, who openly visited mediums and many connected with her during Mr. Harding's administration. I said that Spiritualism was being investigated and realized in the homes of wealth and refinement where, thank God, it was being lifted out of the mire of trickery to the scientific platform upon which it belonged—that this bill would bring vigorous protest from this powerful element to bear upon Congress. Spiritualism, gentlemen, is the coming science of the world—it is the unfolding of a new sense within man of which he is not fully aware. Mediums of intelligence do not claim to possess supernatural power which belongs alone to them. It is the slow march of civilization along lines called psychic. When pursued properly by study of Nature and self-development it awakens within man God-given qualities and powers. The Christ has said: "As a man thinketh so also is he." We cannot attune our minds to receive the melodies and harmonies of the Spirit World without becoming more like unto the Divine Presence we call God. This man Houdini, who speaks evil, sees evil, hears nothing but evil, who stands here in the midst of law-makers and utters evil words against scientist to the commonest trickster, who sees no good in anything, has been practicing trickery and fraud for so long, that all men are tricksters to him. He judges everyone who differs from his opinion as a trickster or a dupe of a trickster.

What does he know of anything pure or holy? He speaks from his heart and mind. A tree is judged by its fruits—his foul language and his insinuations are the fruits of a mind either in one of two states, vilely polluted and common, or on the verge of fanatical decay. I remarked to his decoy that I felt sorry that a man who had had such a wonderful career and record as a magician should allow himself to end his career in this manner, for I said when Mr. Houdini brought this rotten work of his to Congress and tried to hypnotize our Congressmen and Senators into passing a bill which violates the sacred rights of the citizens of the United States, he

has met his Waterloo. Such a bill as he proposed can never be enacted, because it is unconstitutional.

She then asked me to what organization did I belong? I said: "To the American Organization of the White Cross Societies, which was duly organized as a religious assembly of the District of Columbia to set forth the doctrine of Spiritual Science and to have perpetual existence," and I showed her the paper granting us that privilege, which paper I now present to you. I also gave her one of our church papers and invited her to our morning service which is held at 11 a. m. every Sunday morning in the L'Aiglon Salon, 18th and Columbia road—in the daylight.

Here is a circular regarding the doctrine I set forth and which is sold for the large sum of five dollars per ten lessons. Similar courses in other creeds sell for twenty-five dollars or more. We wish to educate people to the Fixed Laws of Nature and teach them to reconstruct their lives along higher lines of right thinking and Christ conscience. Our mediums are called Spiritual Science Advisers. We do ordain ministers after passing our Board, but they must serve a licentiate of two years or more; become proficient in our doctrine and live a life of purity. To be a minister is very different from being a member or adviser.

Since Mr. Houdini's last visit we have had seventeen applications for ordination and refused everyone. Only two well-known mediums of unapproachable reliability have been admitted as advisers. I heard Mr. Terry once say that "Billy Sunday was the best advertiser the devil had," and I want to state right here that Mr. Houdini has almost worked the mediums of Washington to death by his generous advertising campaign. It is a commonly known fact that the more you paint a thing with evil, the more it awakens the human desire to eat the apple. But in this case people who came to find devils have found angels, and Mr. Houdini has lost ground in his statements.

In my opinion, gentlemen, Mr. Houdini signalled Madam Marcia and myself out, as we were the only two who had the pleasure of speaking before this Committee. I also think he knew that I would be quick to resent his untruth regarding the White House and thought I would sue him for libel, as too many have foolishly done. But he has missed his shot with me. In olden days knights crossed swords with their equals, and Mr. Houdini has shown himself to be a foe unworthy of my steel. I shall not give him the pleasure of having me sue him for slander and libel, although I have a right. I shall merely make this full statement as an apology for Mr. Houdini's remarks regarding the White House and repudiate them, as in any

manner emanating from me, and treat this man in the future with the contempt he has merited from all decent people.

Most respectfully yours,

JANE B. COATES.

Washington, D. C.

Good Deeds; Consecrated Places; Skeptics

By William J. Bryan, M.D.

Every word or deed that tends to foster a degree of heavenly-mindedness in self or in others, commends itself as the forerunner of a flood of righteousness that gathers force as it speeds along on the wings of time. And so it happens that the good in one's life on earth remains on earth to do good, while the mistakes (and their results) are largely interred with one's bones—oblivion.

The wit and wisdom of Shakespeare is an example of this assertion; and all people once prominent on earth, but now denizens of the spirit-world, readily testify to the truth of my statements. And they declare, with one accord, that all would be well with them, personally, if they could only forget their own shortcomings when on earth, and thus save themselves from bitter remorse of grievous mistakes, both public and private, which they made while trying to pile up wealth, to support caste and royalty, to win fame by warlike conquest, or to subjugate others politically and economically.

So it is that "fate yawns afar" for all of us over our errors, but the bright star of destiny brings hope as well as illumination, and its rays beckon us to the light of spiritual knowledge, that proclaims to all that there is life, not death, in the spirit-world; and that all who will may enjoy life's progressive movement, here, now, and also in the future, in the spirit-world of boundless hopes and possibilities.

The sanctum sanctorum or holy chamber of the apostles of Spiritualism, is known as the seance room, where one, two or more are gathered in His name (Our Heavenly Father) to commune and to communicate with the higher intelligences, and it is no sacrilege to state that the private meeting place of spiritualists is as sacred and holy as any temple that can be reared by human hands.

It is quite true that spiritualists, during summer, have meetings in the open air at camp meetings, and in fact, any place on earth where two or three are gathered in His name (God's) may be justly termed a consecrated or holy place. Otherwise one plot of ground is the same as another, because God has created the entire earth as a dwelling-place for mankind, and it is true, also, that other planets are inhabited by people similar to mortals of earth. Spirit messages through competent mediums have disclosed the fact of habitation on other planets.

Auxiliary Readings

Automatically Received Through HELEN WELLS

Fifth Lesson

By Jansen

Allowing all the history of the past to be more or less mythical and imperfect; allowing that man may think of God in terms of which Science does not, and will not approve; still there are many incidents that have come down to us through word of mouth, through inspirational writings which though their exact wording may not be strictly in adherence with facts, give lessons so plain that all who will may understand.

When, in the silence of night and in solitude of soul, a wrestling in prayer brings to a man the "vision of angels ascending and descending upon a ladder," it may seem like a fairy tale, but it is not.

When Jacob, stricken in soul, prayed unto his God, he became enraptured with the spirit world which was close to him. And as he looked he saw angels ascending and descending the ladder.

This ladder was not of wood or stone, it was an invisible electric wire that connected the two planes of being.

Now prayer will build a ladder for all. The earnest prayer of an honest soul can raise that soul into a higher plane where the air is sweeter, the senses are dulled, and only the spirit is keen and alive.

You know how closely you are watching your growing child. You anticipate his wants, you avoid all disagreeable things which he might not comprehend. In doing this you are simply carrying out God's law of watching care. Why do you do this? Your child is no sweeter, brighter or more attractive than thousands of others. Why do you watch and pray, guide and work for him? You say, "Because he is MINE, flesh of my flesh, bone of my bone, and I love him."

Now you have reached the law of electric force that "like attracts like." It is because the same blood runs in you, laden with the same kind of electrons that are in his veins, that you respond to his cry, and you suffer when he suffers.

Why is a mother's love the greatest thing in love ever known to man? The mother may not be as intelligent or as desirable as the father, but that child was made from her blood and tissue and food, and in that child's formation there were no electrons that did not come from her. The child may develop into a very different person in later years, but as a babe he is his mother's child, and vibrates to the mother heart.

It seems a little like vivisection to dissect love, and say it is the similarity of the electrons in the blood and tissue, in the heart and body. But that is, nev-

ertheless, true. Why, in later years, do men and women meet many men and women who call no leaping of the soul towards them. Then comes the "one man" or the "one woman," and all that is of electric force within responds to that ONE? It is the law of the same force attracting to itself, the same that is within it.

Now all this may sound irrelevant to the subject. But you are choosers in this world of earth life. You choose by your inner soul's demand what food your soul shall receive unto itself. And, in the passing of years when you have chosen chaff and worthless food, is there any wonder you have soul-emaciation?

When you begin to "seek the kingdom of heaven" you are beginning to prepare your soul for electric forces to come and revivify your torpid spirit, and revive your dying energies.

You are the child of God, and the electrons within you respond, in a greater or less degree, with the God-sent force which comes into your life only to bless. As you begin to inhale the spiritual air and bask in the spiritual sunshine, the electric forces within you that have lain dormant for many years, spring into action, and in this action we are only using the same law of "like attracts like." The soul cries for food, and God never denies.

As more and more of the electric forces within you are strengthened by your contact with the God of Power, you become a new man. Your intelligent understanding of God's loving power increases. Your ability to enjoy the purely spiritual is developed, and in your soul, as in your mind, the electrons are gathering, becoming stronger and more potent for good.

Your purely electric force comes from the electrons you absorb in air, in water, in food. Your etheric electrons are as a more rarified and spiritualized electric force.

But it is all from God, and the two join together, and work together "to will and to do of His good pleasure."

Christ came, not to destroy that which we had, but to add thereto, and in His lesson, we work. We only are useful to you as we can uphold your knowledge of God's laws, that you, yourself, may apply them.

Many call upon us to aid them in every detail of life, and by so doing they weaken their own individuality.

This is like a loving mother, who always carries her child and never allows him to walk. He will surely have crippled legs later in life.

There is often unwisdom in love—we see it here also.

"So pray ye not that there should be no temptation or sorrow come to you, but that you may have power to overcome evil, to bear sorrow."

* * *

Sixth Lesson

By Cornelius Jansen.

Anyone who has ever watched a ball that is held aloft by a spray of water, or fountain spray, understands how the water pushes it up and the law of gravitation causes it to descend. These are two opposing forces, but in their rapid working they become almost like a circle of electric power that makes a ball remain within a certain radius.

The spiritual uplift in which our work for you represents the pushing water is often counteracted by your own earth-desire, which is like the law of gravitation. The earth side of you demands the earth food, the God side of you demands the spiritual food, and you are held in position by this natural interlacing of forces. You are of the world and yet NOT of the world. Now, in the evolution of your soul's growth, the waters from the Eternal Fountain are gradually pushing you higher and higher, and the law of gravitation is therefore made less perceptible. You will never understand just how your natural and your spiritual blend can be made as a never-failing source of balance, or ballast. When the spiritual is over-developed while you are on earth plane, you become "dreamers" and not "doers." Now, in your dreams you may soar to greater heights, but if you are not elevating your inner soul by works, your dreams become like the apples of Sodom, bitter to your taste.

When your faith takes hold on the truth that not only are you a child of God, but that you are one also by your own will, you then can feel the entire world of doubt fade away, but there will remain the desire to work. Your faith will be alive because you live and love and work—for the God you love, also for your fellow men. Now, in this "working out your own salvation," which you have often quoted, there is involved a great electrical law. When, in your faith, you say: "Would I could for the God love," there comes from your body, and from your spirit, both forms of electricity—the electric vibration that is of earth, and the etheric or soul-vibration which has the power to reach away beyond earth because it is caught by us of etheric and re-inforced, as well as caught in the greater current of God power, or the higher etheric current. When you are thus connected, you are in position to receive that for your soul that will act as fountain spray to the ball, pushing it up and up, and holding it in the current of power. Your electric current places you in a physical attitude that is necessary for your etheric

Let us mingle freely and scatter broadcast the news of another world, the Kingdom of God, the region of eternal life inhabited by spirits who once dwelt on earth, and let us teach our children that spirits can and do return to help us with their messages of hope, knowledge and wisdom divine — through wisdom from the Most High.

Our latent faculties of mediumship as found in every one, should be brought out and put to practical use, as we strongly advocate **A MEDIUM IN EVERY HOME!**

And we predict that the time will soon come when all mankind will awaken to the importance of making a study of spiritual science—Spiritualism—and its daily practical application to our ever-present duties, needs, and morality.

As God's power transcends all human capability, so does Spiritualism, as a philosophy, overshadow all man-made creeds, cults, religions and philosophy.

We have a sincere pity for all honest skeptics who are floundering around like driftwood on a tempestuous ocean; they are mentally confused and burdened with uncertainties, not knowing what to believe.

So we say to skeptics, go where you can gain experience from spirit demonstrations, and be convinced, by coming in direct contact with spirit phenomena. The proof can be furnished by any private medium in the home, or by a public medium in the medium's home, or public meeting place.

Why delay, when the proof of spirit communication can be so easily obtained by all?

We see no reason why skeptics should continually listen to objections, who cannot explain away any spiritual phenomena, when mediums stand ready to furnish the proof that should convince any reasonable mind that spirit-life and spirit-return are both reasonable and true.

The laity are quick to respond to the demonstrations and the appeals to reason, and many are convinced of spirit-return when they receive a message from the spirit-world through a medium who is an absolute stranger.

So we urge all to consult a medium, and learn from personal experience, that it is really possible to receive messages from relatives and friends considered dead perhaps, but who are living (as spirits) and who stand ready to respond to calls made upon them by all, whether skeptics or believers, providing you give the spirits a welcome and some expression of friendliness.

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Book Reviews

"I LIVE," a Message from Ella Wheeler Wilcox, written through Luella Mae Heyl. Published by the Austin Publishing Co., 4522 St. Charles Place, Los Angeles, Cal.

A message from Ella Wheeler Wilcox, "I Live," automatically written through the mediumship of Luella Mae Heyl, consists of a series of over fifty essays, twenty-three poems and nine pages of personal messages and instructions, making a total of 140 pages, well printed and neatly bound, paper cover, in book form.

Each essay in this book has a lesson to teach, each poem has a word picture of the philosophy of life to convey. The book is resplendent with thought gems, beautifully expressed and instructive.

In the first essay on Spirit Communication, the author says: "There are some who fear harm brought about by this communication in the hands of inexperienced. This is possible, but those who think such sacred, solemn services are to be used for frivolity and nonsense are but getting what they send out from their own minds. 'Like attracts like,' and if one wishes to investigate along this line it should be done only with the highest motives."

Again in the essay on Manifestation, the writer says: "Suppose we could attune the radio to the different degrees, all varying in harmony, the nearest being discordant, blatant, anything but musical to our ears. Would we spend time endeavoring to make that sound more harmonious to our ears? When we know that by simple attunement we could bring into our vibrations sweet, harmonious, soothing, inspiring strains? So with spirit communication, seek the highest available. Then remember that you are dealing with spirit. Do not attempt to force material demonstrations. What if a table moves? What if you hear knocks? Does that convince you of anything? Does it give you any satisfaction? But if you feel in your soul the presence of your dear one; if you can attune yourself to receive the very thought of that dear spirit, ah, there is comfort, peace. Not through another, but through your very soul, you know and are convinced. And it is this higher form of spirit communication that we would have you perfect."

In her message on Telepathy, the author says: "Many people can by a little study and practice transmit messages (telepathically) to another who is prepared to receive them. It would be well if more people would avail themselves of the powerful forces at hand, now scarcely recognized. And it is easier to reach a disembodied intelligence by means of telepathy than it is to reach

one who is bound by material thought and environment."

The first paragraph in her essay on Inspiration begins as follows: "What is inspiration? Many writers and many speakers receive inspiration and work inspirationally, yet do not recognize their flow of thought and speech as such. To speak or write (or any form of expression) inspirationally is to speak or write as dictated by the soul. One may be inspired by the spirit of God, one's own soul, or, the inspiration may originate with other souls and transmitted to the soul of the speaker or writer. This is often done without the knowledge of the speaker or writer as the case may be, and he or she may believe that the thoughts originate in his or her physical mind. . ."

The book will be found of great value to the speaker of truth and especially to the inexperienced investigator of spirit phenomena. To those who are workers and teachers, the book will be found a source of inspiration and help. We are glad to recommend the book. It will help you to look upon life from a better view point, and as Ella Wheeler Wilcox says in her closing remarks:

Heaven is round about you, my dears,
So lift up your hearts, cast out all
your fears;
Rejoice and be happy, know 'tis true,
Your dear ones LIVE, and wait
for you.

I live! I live!

Humility leads to the highest distinction, because it leads to self-improvement. Study your own characters; endeavor to learn and to supply your own deficiencies; never assume to yourselves qualities which you do not possess.

—Sir Benjamin Brodie.

HARTMANN'S CALL TO ARMS.

Editor of Immortality:

Please favor us by announcing the fact that we are planning to bring out a 1927 edition of "Who's Who in Physical Research, Psychism and Spiritualism," which is now being compiled by William C. Hartmann, the editor of "Who's Who in Occult, Psychic and Spiritual Realms."

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current to contact with. That is, if you are depleted physically, your electrons do not respond to the electrons that come from higher forces because they are not enough alive to respond. You must notice that all good-working mediums are in a condition of health. That is the reason they can contact with the higher forces.

To make this a little plainer, suppose you wished to telegraph your friend in California, the instrument to which you bring your message takes it and the wires carry it safely, but the instrument in California is defective, out of order, has lost a wheel, or is filled up with any obstructive thing. The operator, no matter how anxious and willing he is, will not be able to receive a correct message.

Your earth station is given into your hands,
And you must care for it with all of its demands.
Your sleep is needed and your food, and though
It seems a simple thing to say, yet your slow
Progress along the path of mediumistic skill
Is not our fault, but because your stubborn will
Makes other duties as the most important thing
And the caring for your bodies, slight.
We bring
You messages you cannot take, and
songs you cannot sing,
Because your knowledge of this necessity for everything
That concerns your health is in your hands.

When you understand how much is dependent upon your physical condition then, and not until then, will you awaken to the fact that you are standing in your own light and locking your own doors.

Remember, there are the two forces, electric and etheric. One is in your hands and the other is partially in ours. "Work out your own salvation." When you understand the law of "give and take" better, you will see why I urge this upon you as a class. Your secret sin may be the neglect of your physical body, and that may stand in the way of higher development. Take heed and watch.

Life in Etheric

Letters purported to be dictated by

RALPH WALDO EMERSON

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A Soul's Awakening

(Continued from last issue)

By MABEL JOHNSON SMITH

He gave Stoles a warm handclasp. Then he walked over to the shed. When he reached the door, his companion came out and together they arose in the air and floated upward out of sight.

Stoles watched them until they had disappeared, then he sat down and buried his head in his hands. Dead! He could not make it seem possible. To think that such a calamity had befallen him. Of course, he had always known that it would come some day, but whenever he thought of it at all, which was not often, he thought of it as being far ahead of him—many years in the future—when he had grown old and gray and the pleasures of life had begun to pall. And, at those times, he had always had a faint suspicion that he might go to hell if he did not mend his ways. But there was time enough for that, he had argued to himself, when he was older. He had expected to join a church, sometime, and reform. Inside the pale of the church, he figured, he could cast his sins upon Jesus, and with His help he had had no fear but that he would manage to squeeze through the golden gates at the judgment day.

But he had not joined the church, and now it was too late. This was not the hell that he had heard about, though—the hell of fire and brimstone. "But it is just as bad," he mumbled. "Stifling heat and sickening odors." He shook his head. "How can I ever endure it—until I atone. That time may never come. If it does not I shall have to stay here, forever."

He sat there for a long time, thinking. It seemed to him that there was nothing to do but think. The clamor in the shed had ceased. He had been conscious, during his meditation, that people were passing and repassing him. They had brushed against him on their way from the carousal. One had even stumbled over him, in the dim light; and as he had picked himself up and hurried away, he had hurled oaths at the one sitting in his way. But Stoles did not care. He had too much to think of just then. What were a few oaths, even though they were directed toward him, compared with the thought that he was dead? If he had been on earth and alive, he would have jumped up and hit the man; but now he was dead, and nothing mattered.

After awhile he raised his head and looked around. It was quite dark. He could just make out a form, now and then, moving in the distance. The wind was rising. It moaned and whistled through the bare branches of the trees like the wailings of a lost soul. It began to rain, a few drops at first, but

every moment it grew worse. With a shiver he sprang up and started on a run. Perhaps he could find some sort of shelter over where the rocks jutted out from the hill. After stumbling over stones and bushes he reached the place, drenched to the skin. He crawled under the edge of the rock, back in where it was dark. Here the rain did not touch him. The storm grew in fury. The rain came down in torrents, the thunder reverberated through the heavens and the lightning's flash gave spasmodic, vivid pictures of that dreary, desolate land. Frightened and subdued, he gazed upon this spectacle of Nature as he crouched against the wall of the cave.

After awhile — hours, it seemed to him — the rain ceased and all was still, except for an occasional rumble of thunder and the sighing of the trees.

Relieved and very tired, Stoles relaxed at full length on the ground. With his head lying on the sand and his arms flung out in front of him, he closed his eyes. Just before he went to sleep he felt something nestling against him, but he could not see what it was. In another moment he had dropped asleep and everything was forgotten.

* * * * *

When he awoke it was day. The storm had passed, but it was still cloudy. He arose to a sitting posture. Glancing casually around he saw something which caused him to shrink back in horror. For there, on the ground where it had lain next to his body all night, was a snake—the largest he had ever seen. Coiled round and round, it appeared to be asleep. As he watched it, fascinated, it raised its head and darted out its tongue. With a stifled curse Stoles scrambled to his feet and hurried out of the cave. Bent almost double as he was when he emerged from the cave he was not in a position to see what was before him. Consequently he ran headlong into someone and both went sprawling on the ground.

"Hey, you!" he heard someone say. "What the devil you doin'?"

"A snake! A snake!" gasped Stoles, regaining his feet and pointing toward the cave.

"Humph! Is that all?" sneered the other. "You needn't a'been in such a hurry to get away. He won't bite."

"Won't bite?" echoed Stoles "Well, he was going to."

"Naw," said the other, with a disgusted snort "But if he did, it wouldn't hurt."

"I'd like to know why it wouldn't hurt?" demanded Stoles.

The other flung out his hands. "Because this is the spirit world," he mimicked.

"Oh," said Stoles, much relieved, and starting to walk away. "I'd just as soon not linger around here, for all that," he flung over his shoulder.

"Say, wait a minute," called out the other as he got to his feet and shuffled after Stoles. "Where you goin'?"

"I don't know," answered Stoles. "Anywhere."

"Come on with me, then I'll show you a good time."

He walked along beside Stoles. He was a short man. He came only to Stoles' shoulder. In appearance he was a veritable tramp. His clothes were in rags. One leg of his trousers was torn off at the knee, exposing a dirty leg and a bare foot. There was a worn shoe on the other foot.

"Lost one of my shoes in the shuffle," he apologized, "and haven't been able to find it."

As they went along he grew very communicative. He said that his mother had named him Ephriam. "She wanted to give me a fancy name, you know," he said, with a grin. "But nobody ever called me that. They always call me Eph. You can call me Eph, too. That's the name I go by, sir."

Stoles glanced at him out of the corner of his eye. He had thrown back his shoulders and was strutting along beside Stoles, evidently very proud of his name. "Odd name, don't you think?" he added, looking up at Stoles.

"Very, Eph," remarked Stoles, trying to keep from laughing at the little fellow.

"My home was in Tennessee—Memphis, Tennessee, sir. I lived there all my life. Worked in the cotton business—wheeling cotton bales. Lots of niggers down there. After working hours we would go somewhere and have a drink. Whiskey was free as water. When everybody got all tanked up, then the fun would begin."

"I don't doubt it," remarked Stoles, dryly.

"Gee, but we used to have some good times," mused Eph.

Stoles said nothing, but the thought carried him back to his own home city, where he, too, had had some good times.

They passed the shed. There was dancing going on within, and from the noise Stoles concluded that all those who had passed him before the storm broke, a short time ago, had again sallied forth for another all-day's carouse.

"Shall we go in and have a drink before we go on?" asked Eph.

Stoles hesitated as he thought of Kate. "I'd rather not go in there," he answered.

"All right," replied Eph. "Anything's agreeable with me."

They walked along a little farther. Stoles had no idea where Eph was going. He strolled aimlessly by his side, caring little in which direction he went.

One way was as good as another to him. Finally Eph said,

"I'm going down home. Better come with me."

"Where is your home?" inquired Stoles, asking the question just to make conversation, not because he wanted to know. It made no difference to him where Eph lived.

"Why, I told you once," answered Eph, surprised. "What's the matter with your memory? I said my home was in Memphis."

"Yes, I remember," replied Stoles. "But you can't go back there now, of course."

"I'd like to know why I can't. You just watch and see."

Stoles laughed. "Say, you seem to be a pretty good sort of fellow. You don't swear like some of the others. But why are you staying in this place? Just a little bit wrong—up here?" He touched his forehead.

"Well, I should say not," exclaimed Eph, indignantly. "But why am I staying in this place? Because I stole, all my life—stole everything I could get my hands on. Oh, I used to love to steal." He held out his hand and opened his fingers, then closed them tightly in the palms of his hands. "Yes, I used to enjoy stealing. Great sport, if you don't get caught. But that isn't often. I landed in jail three or four times. But, do you know," he added, looking frankly at Stoles, "I'm sorry I stole, now. Though every time I go down there the old temptation comes back upon me. I ought to stay away, but I can't."

"Can't stay away from where?" asked Stoles.

"From earth," said Eph. "Where'd you suppose I meant?"

"From earth!" exclaimed Stoles, stopping short in his walk and grabbing Eph by the shoulder. "You don't mean to tell me that you can go back to earth?"

"That's what I mean—and let go of my shoulder!" He shook himself free from Stoles' grasp.

Stoles laughed heartily. "Now I know there is something wrong. The idea! To be able to go back to earth after you're dead!" And he laughed again.

"Say!" cried Eph, thoroughly aroused by the incredulous words and laughter of his companion. "You come with me. I'll show you!"

He grabbed Stoles by the hand, and they shot up into the air with such force that it made Stoles gasp for breath. He felt himself fairly flying through space. The laughter died on his lips and he turned pale with awe and fright. He tried to draw his hand away from Eph, but Eph only grasped it the tighter. "Come on," he cried. "I'll show you!"

They went for a little distance directly through the air. The ground passed swiftly beneath them as though they were in a balloon. Then they made a dive straight toward the ground and Stokes held his breath, expecting to be dashed against the great boulders which projected themselves from the land. But

they came to the boulders and sank quietly through them. On they went, and downward, now. In a moment it began to get smoky, gas filled the air and a low hum sounded in their ears.

"Look!" cried Eph, pointing toward their feet. "What does that look like?"

Stoles looked down. At first he could see nothing, then the faint outlines of a town could be seen. As he drew nearer he saw smoke-stacks with dirty smoke pouring from them, high office buildings, towers, and, finally, the water front.

"A city!" he cried.

"Yes," answered Eph, with a satisfied air, "that's Memphis."

"Memphis—on the earth?" asked Stoles, still doubting.

"Yes, Memphis on the earth." He spoke in a decided tone. "Now, do you believe?"

"I'll believe anything after this," responded Stoles, faintly.

"Come on. I know a dandy place—" Still holding Stoles by the hand Eph drew him down into the streets and then to the ground floor of a building. Here, gathered in a large room was a crowd of people—women as well as men. At one side was a bar, where all kinds of drinks could be had. At tables throughout the room many people were seated, playing cards for money. The stakes ran high and great excitement prevailed.

Eph took Stoles by the hand and drew him over to one of the tables. Four persons were gathered about that table, one woman and three men. One man had just laid down four kings and had drawn in the pile of money from the center of the table. Eph slapped him on the back.

"Good for you, old boy! Go to it!"

To Stoles he said, "I've played cards many a time with him. And a cheater he is, too."

Just then the woman's pocket-book slipped from her lap and fell to the floor. It lay there, unheeded by her. Eph saw it. He reached down, his fingers closed over it, but when he raised his hand the pocket-book still remained on the floor. He tried three or four times, but to no avail. He pounded his fists together. "Hell!" he cried, vehemently. "I'd like to get that. I hate her and I'd like to do something to hurt her."

He thought for a moment, then he placed his hand on the head of the man nearest him, and bending down whispered in his ear. The man, in picking up the cards, swept one from the table with his sleeve. He bent down to pick it up, and saw the pocket-book.

"Get it, old man, get it!" urged Eph.

The man straightened up and dealt the cards; but quietly and wholly unknown to the others, he put out his foot and under cover of the noise in the room, drew the pocket-book slowly along the floor to his other side. There he placed his foot upon it until some opportune time should come when he could convey it to his pocket without being seen. His opportunity came, shortly. A

"How can you say that, father?" answered Mrs. Stokes bravely.

"Well, it's true," replied his father. "In the end, I prefer death. That is inevitable, at least."

"From Frederick?" sighed Mrs. Stokes, wiping her eyes. "I must go to the cemetery this morning and get some fresh flowers on his grave."

Stokes sank into a chair and gazed, speechless, at his father and mother. So it was true! Death, at last, was proof, absolute and sure. When his father and mother talked about his death, about putting flowers on his grave, then he was, indeed, dead. That was proof enough—the best, and final proof. He had scarcely believed it when the one in the blue robe had told him—even the last time he had talked with him. Though he had been overcome with emotion at the time at the thought of being dead; still, he thought there might be some mistake. But now all doubts had disappeared and absolute certainty stared him in the face. It was no dream—no nightmare—but stark reality.

He watched his parents leave the room. He saw his father go down the steps, get into the automobile and drive away. He wandered into the living room and stood looking out the window. Now that he was absolutely sure that he had passed through death, home did not seem the same to him. Vale had said it would not. What should he do? Somehow he felt that he could not stay here. This life would never be the same again. He could not live here and wonder aimlessly around the house with no one to talk to.

"I suppose that is the proper place for me," he murmured, thinking of that desolate land. "or I would never have found myself there. But I don't know where that land is, nor how to get there. If Vale were here, he would show me the way."

He looked toward the sky. It was full of people, coming and going in all directions. Soon, he said to himself, appeared a blue-robed figure. He came directly to Stokes and held out his hand.

"I heard my name mentioned," he said, with a smile, "and I thought I would come. Can I be of any assistance?"

"Yes," answered Stokes. "I have found out, at last, that I am really dead. To tell the truth, I was not thoroughly convinced until I heard my parents talking. Now I know it is all true."

Vale smiled. "You were very suspicious!" After a moment's silence he continued, "Well, my friend, what would you like to do? Do you want to stay here, or will you go up there? That is your rightful place. You will have to live there for awhile, anyway, and the sooner you go, the quicker you will get out of there—providing, of course, that you are good and try to live right."

Stokes smiled. "Out of a probation, at least, is it?"

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"Yes, if you want to call it that. You have created that life for yourself. You will have to live it, for a time."

"Well," said Stoles, in a resigned manner. "If there is no getting away from it, I may as well start in now as any time."

"That is true," answered Vail. "Come, now, and I will show you the way to get there. Of course, you know by this time that you have the privilege of coming to earth as often as you like."

"Yes."

"And you will probably want to come often."

"I have no doubt of that."

"Consequently, you will want to learn how to ascend to your abode up there, and how to descend again to earth."

Vale took his hand and drew him outside the house. They stood there, looking around.

"What a wonderful world!" exclaimed Vale. "How clear and fresh the air is! It exhilarates like new-made wine!"

Stoles glanced quickly at him. There was an enraptured look on his face, and it reminded Stoles of the pictures of the Christ that he had seen when a boy.

"Does the air seem clear and fresh to

you?" he asked. "To me it is smoky and filled with gas. The light of the sun seems obscured by a dark cloud."

"That is due to your mental condition," replied Vale, "and—if you will pardon me—to the sins you have committed."

"Well, if that's the case," said Stoles, dejectedly, "I'll never see the light."

"Oh, yes, you will," Vale assured him.

"We all see the light, in time." After a moment Vale continued, "To reach the second sphere, your abode for the present, you should think intently of that sphere. Picture that place in your mind and say to yourself, 'I am going there. I shall soon be there.' Immediately you will feel yourself rising and floating through the air. You need not think of how you are going, nor what route you will take. Just keep your mind fixed on your destination and you will soon find yourself there. We travel with great rapidity in this world. After you have traveled awhile and grown used to it, your desire will take you instantly to where you wish to go."

"Yes, it is a quick way to travel," said Stoles. "I learned that when I came down."

Man: Whence and Whither?

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"Well," said Vale, as though instructing a pupil. "Let us see if you can reach the second sphere without any help."

Stoles grasped Vale's hand tightly and closed his eyes. He imagined himself in the second sphere sitting under the barren tree. He repeated the words which Vale had told him to say. Before he had uttered the last words his feet had left the ground. He opened his eyes. The earth was far beneath him. His mind strayed to thoughts of his earthly home, and the saloon which he had visited. He heard Vale say, "We are traveling very slowly. If you want to get to your destination quickly, you must forget, for the time, those scenes down there."

Stoles drew his mind from those places on the earth and turned his thoughts again toward the second sphere. In a moment he heard the discordant music in the shed, and, floating past that, settled down underneath the familiar tree.

"Well, here I am," said he. "Now, what shall I do?"

"Live as near right as you can," said Vale, with a smile.

"That's not so easy as you may think," replied Stoles, gloomily.

"True," answered Vale, "but you can try." He shook hands with Stoles. "If you need help at any time, call on me."

Left to himself, Stoles breathed a sigh. What was he to do in this place until his earthly sins were atoned for? And how could he atone for them, thereby making his stay of shorter duration? Vale had said, "Live right," but how could he live right amid such people and such surroundings.

At this moment his meditations were interrupted by the words, "Well, if it isn't the swell from Fifth avenue," and looking around he beheld Kate advancing toward him. Two haggard-looking women were with her. When they came up to Stoles, Kate left them with a wave of her hand.

"You can go, girls," she said. "Two's company, you know." And taking the hint, they departed, while Kate seated herself beside Stoles and linked her arm through his. "You bet I am glad to see you again. I thought I had lost you. Where have you been?"

"Is it any of your business?" he asked, sullenly.

She drew down the corners of her mouth. "Is that any way to talk to a lady?" she asked.

He turned his back upon her. "You're not a lady."

"Is that so?" she retorted. "Well, you're not a gentleman, either."

After a little silence she took his arm again and drew him toward her. "See here. Let's not quarrel. I like you. I think you are the nicest man I've seen around these parts." Then she noticed his change of clothes. "You've got on another suit," she exclaimed. "Now I know you have been somewhere—probably to earth. Haven't you?"

Stoles nodded without looking her way.

"This doesn't look any better than the other," she commented, "the only difference is the color. Strange we can't have decent clothes in this part of the spirit world. Everything we put on goes to pieces. And some can't keep any clothes on—that is, not much. Those persons must have lived a pretty bad life, down below."

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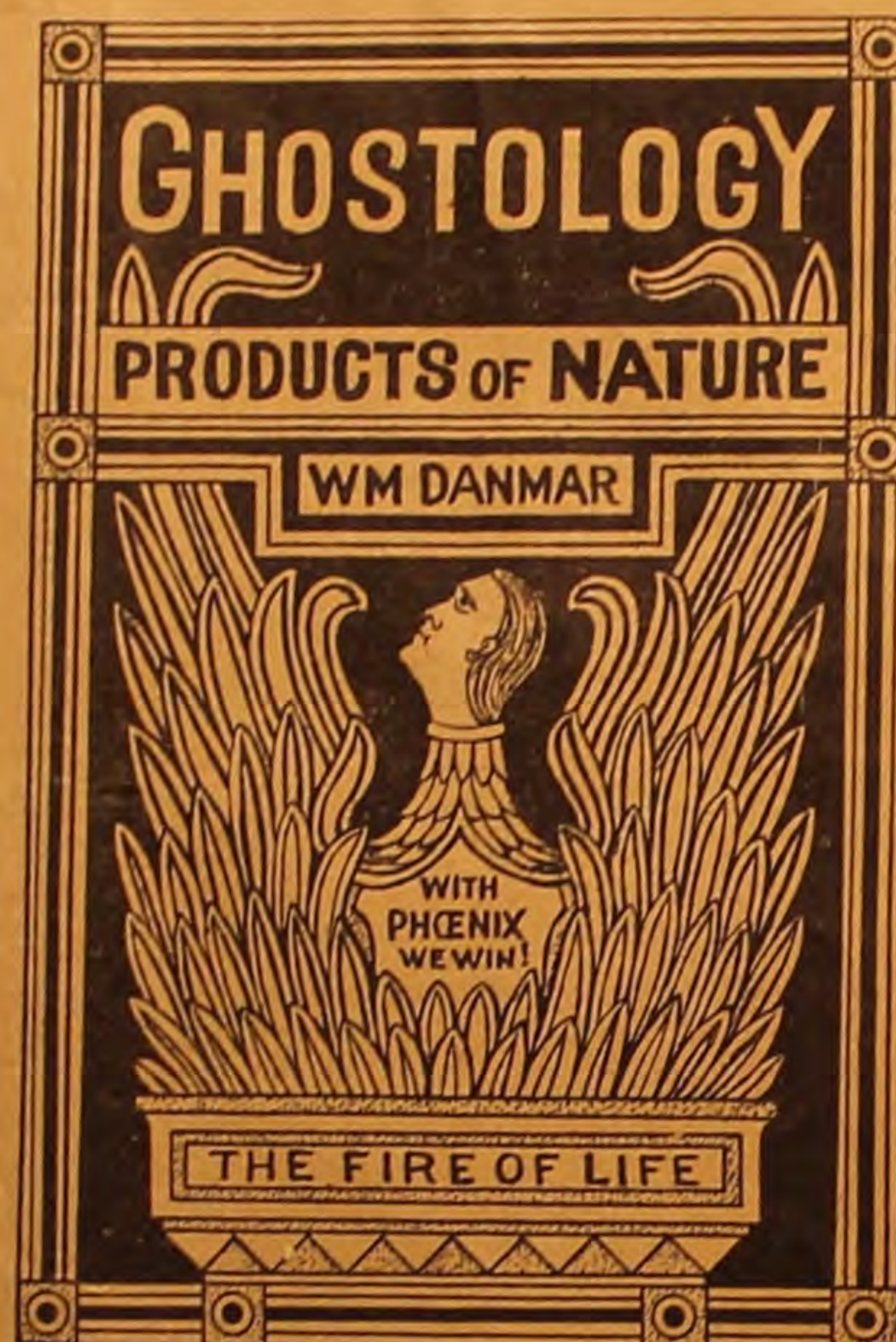
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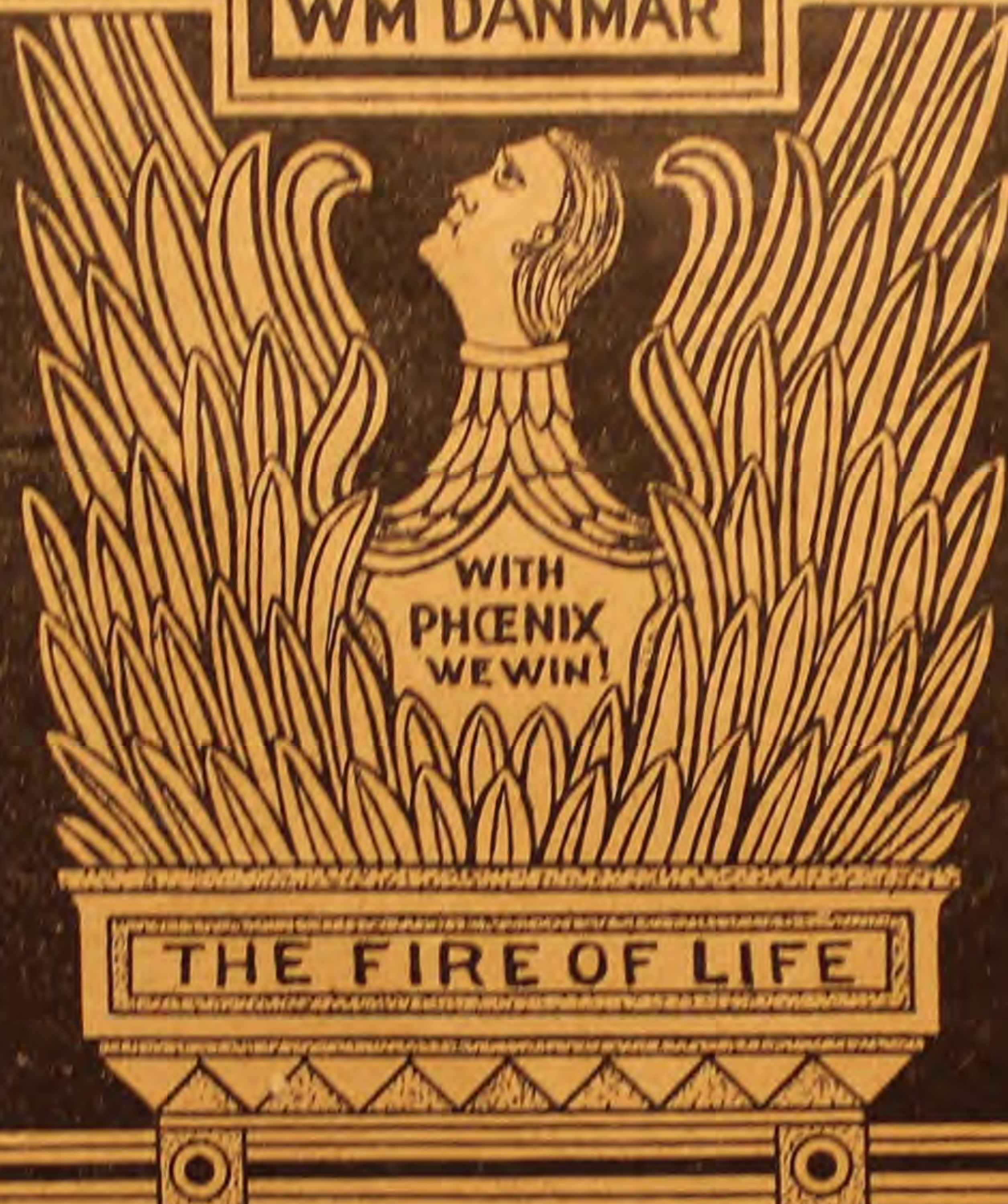
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