PSYCHICAL RESEARCH REVIEW



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and implicitly believed in by the present line of Serbian kings, who have seen the remarkable prophecies of Matha fulfilled in an extraordinary manner, generation after generation. An account of this remarkable man, and his equally remarkable predictions, cannot fail to be of interest at this time, when the future of the whole Serbian race seems to hang in the balance. Here is the story, as officially related by Count Miyatovich.

"Three or four miles from the town of Ujitsa (near Novi Bazar) lies the small village of Kremna," says Count Miyatovich. "On the afternoon of May 29, 1868, a peasant of that village came in a great hurry to Ujitsa, the district's principal town, and, running through the streets and the market, shouted in great agitation: 'Help, O Brethren, help! They are murdering our Prince!" The police, thinking that he must have gone mad, or was drunk, arrested him Two hours later a telegram arrived from Belgrade, announcing the assassination of Prince Michael in the Park of Topchidere that afternoon. The police then thought the peasant-whose Christian name was Matha-must have known something of the conspiracy to assassinate the Prince, and commenced criminal proceedings against him. The poor fellow swore that he did not know anything about the conspiracy, but he explained that he suffered from a 'peculiar malady', which caused him from time to time to see visions, which visions, sooner or later became confirmed by real happenings. Asked if he had visions concerning future events in Serbia, he answered affirmatively, and at the request of the President of the Court of Justice and the Prefect of the district, he described what visions he had,-his descriptions being taken down in writing by the Secretary of the Court. The original minutes of his statements are still preserved in the Archives of the Court of Justice at Ujitsa."

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"What are you talking about?" said he. "You know we have no king, but a prince; and Nish is in Turkey, not in Serbia!"

"Of course I know all that," Matha answered; "but all that will be changed; our Prince will become a King, and Nish will be ours!"

The officials then attacked his remark that they could be talking to one another. "You mean telegraphing," they said; "for how would it be possible for them to be *talking* to one another over such vast distances?"

"No," Matha replied; "I see them *talking* to one another—I cannot explain it!"

This was surely a remarkable prophecy for an ignorant peasant to make,—living in the mountains of a barren country, long before the telephone was perfected! Yet, as we know, all that he has said has come to pass.

2. As Matha had foretold, Serbia had a king before many years elapsed, instead of a prince. He was King Milan. Matha saw and described his divorce from his wife, his abdication from the throne, his wars with Turkey and Bulgaria, his exile and his dying heartbroken abroad. All this is related in the official Document.

The incidents connected with this episode have been recorded by Count Miyatovich, in an article published in the "Occult Review" of London," signed by himself. In it he says:—

"In the beginning of the year 1889, I happened to be the Secretary for foreign affairs in the Cabinet of the Venerable Nicola Chistich. . . . Now I must tell here a historical episode:—

"On February 19, 1889, the Prime Minister called all the Ministers to a sitting of the Council, and to our utter astonishment and dismay. told us that the King had expressed to him his firm resolution to abdicate the crown on the occasion of the national festival on February 22,- that is to say, in three days! On my proposal, we went at once in corpore to the Palace to try to dissuade the King from this fatal and unworthy intention. Every Minister spoke, and implored the King to abandon so unfortunate a decision. I, who had been not only a loyal subject, but also a personal friend to the King, spoke with undisguised indignation. Having exhausted all the arguments, the Ministers waited to hear what the King had to say. King Milan then replied, thanking the Ministers for their loyalty to him, and acknowledging that their arguments were unanswerablé, but that he had been considering abdication from all points, and came to the conclusion that he could not do otherwise than abdicate! 'I am not surprised. gentlemen, at your endeavors to dissuade me from the contemplated step, but I am astonished that Miyatovich talks with such violence, when he knows, as well as I do, that my abdication must take place !"

The moment we left the King's presence the Prime Minister invited us to come to his room for consultation. There he addressed

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the Ministers somewhat in these words: "Gentlemen, you have all heard the king say that Mr. Miyatovich knows, as well as he does, that the abdication has to take place. I think we have a right to ask our colleague to explain why he never said a word to any one of us with regard to the King's intention to abdicate."

I then told them that, fourteen years before, King Milan and I heard together many details of the prophecy of Matha of Kremna; that among these details the abdication of King Milan was also foretold and that the King's reply referred to that prophecy. The Minister of Public Education,—Dr. Vladan Gyorgyevich,—protested against such a ridiculous explanation on my part, and said that probably Matha of Kremna and his prophecy never existed!

"Then, to my own pleasant surprise, our old and universallyrespected Prime Minister took up my defense against Dr. Vladan. 'You will remember, gentlemen—he said—I had the misfortune of being the Home Minister when Prince Michael was assassinated. The Prefect of Ujitsa reported to me about the strange visions of the peasant Matha of Kremna, and it was I myself who ordered the Prefect to take down formal minutes of the statements of this peasant concerning his visions of coming events. A copy of these minutes has been forwarded to me, I have read it myself, and I believe it will be found here in the next room,—among the documents of the Secret Archives of the Year (1868)."

Thus the existence of the prophecy of Matha of Kremna was confirmed by the Prime Minister Chistich,—a man well-known for his earnestness, cool judgment, and absolute honesty.

3. The third example of this remarkable Prophecy to be mentioned here relates to the present condition of Serbia. After relating a number of other historical events,—such as the assassination of the last Obrenovich, and the accession to the Serbian Throne of Peter Karagyorgyevich (mentioning him by name), he said:—

"During the reign of King Peter a foreign army will invade Serbia, and occupy the country. The people will be most unhappy and suffer terribly,—so much, indeed, that men and women passing a churchyard, will exclaim, 'Oh, how happy you are, who are dead, and do not suffer as we do now!' But after some time a man will arise in the midst of the people, will drive away the foreign army, and then unite all the Serbian countries into one State. An era of prosperity and happiness will then ensue; so that men and women passing a churchyard will exclaim, 'What a pity you died, and are not living to share this happiness which we now enjoy!'

As we well know, the first part of this prophecy has now been accurately fulfilled; and the second portion,—yet to be proved,— is fortunately already written out, and placed in safe hands, where it

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can be readily verified, if it turns out to be true. Regarding this Count Miyatovich says:-

"When in June 1903, King Alexander and Queen Draga were assassinated in their Palace in Belgrade, I drew the attention of the reporters of the London papers to the remarkable fact that Mrs. Julia Burchell, of Bradford (England), had, after a dinner which the late W. T. Stead gave to some friends in London, described that assassination in all its principal features three months before the assassination took place! The Secretary of the Society for Psychical Research came then to see me, and asked me if I knew of some other prediction for which the time of realization had not yet come, but which was still waiting fulfillment. I thereupon sat down and wrote out the vision of Matha of Kremna concerning the occupation of Serbia by a foreign army, put it in an envelope, sealed it with my own seal, and gave it to the Secretary to keep in a pigeon-hole of the Society until I invited him to open it. I cannot invite the Society to do so at present, because I wrote down certain other details in connection with the occupation of Serbia which were mentioned by Matha of Kremna as destined to happen, but which it would be inadvisable to publish now, as long as they are not fulfilled."

So are the destinies of nations,—as of individuals,—predicted! And thus do many of these predictions seem to come to pass!



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Spiritualism and Religion

By SIR ARTHUR CONAN DOYLE-

In a recent issue of our English contemporary "Light" Sir Arthur Conan Doyle, the well-known novelist, contributed the following interesting article.

If any one were to look up the list of subscribers to "Light" for the year 1887 I think that he would find my name. I am also one of the oldest members of the Psychical Research Society. Therefore if, after thirty years of thought, I venture to respond to the editor's invitation to say a few words upon spirit intercourse, I cannot be accused of having sprung hastily to my conclusions. Those conclusions can be expressed concisely in one sentence.

In spite of occasional fraud and wild imaginings, there remains a solid core in this whole spiritual movement which is infinitely nearer to positive proof than any other religious development with which I am acquainted. The days are past when the considered opinions of such men as Crookes, Wallace, Flammarion, Lodge, Barrett, Generals Drayson and Turner, Serjeant Ballantyne, W. T. Stead, Judge Edmonds, Vice Admiral Usborne Moore, the late Archdeacon Wilberforce, and such a cloud of other witnesses, can be dismissed with the emptyheaded "all rot" formula.

As J. Arthur Hill has well said in a recent number of *The National Review*, we have reached a point where further proof is superfluous, and where the weight of disproof lies upon those who deny. If, to take one of a thousand examples, the only evidence for unknown intelligent forces lay in the experiments of Dr. Crawford recorded in a true scientific spirit of caution in your columns. I do not see how it can be shaken. We should now be at the close of the stage of investigation and beginning the period of religious construction.

For what is this movement? Are we to satisfy ourselves by observing phenomena with no attention to what the phenomena mean, as a group of savages might stare at a wireless installation with no appreciation of the messages coming through it, or are we resolutely to set ourselves to define these subtle and elusive utterances from beyond, and to construct from them a religious scheme which shall be founded upon human reason on this side and upon spirit inspiration on the other? These phenomena have passed through the stage of being a parlor game, they are now emerging from that of a debatable scientific novelty; and they are, or should be, taking shape as the foundations of a definite system of religious thought, in some ways confirmatory of ancient systems, in some ways entirely new.

Where are they confirmatory? They are confirmatory as to all those moral laws which are common to most human systems and which

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are so sanctioned by reason that where reason is developed they need no further support. They are confirmatory as to life after death, which has been taught by most religions but has been denied by many earnest and thoughtful men. They are confirmatory as to the unhappy results of sin, though adverse to the idea that those results are permanent. They are confirmatory as to the existence of higher beings whom we may call angels and of an ever-ascending hierarchy above us, culminating in heights which are beyond our sight or apprehension, with which we may associate the idea of all power or of God.

They are confirmatory as to the existence of the "Summer-land", or heaven, but assert that every human being finds his or her ultimate, but not necessarily final, resting place therein. Thus this new revelation, so far as it has been systematized, supports many of the more important contentions of the old ones. If this compass points true, then our old compasses did not work so badly after all.

But now for the point of correction or addition. These take the form of more positive teaching as to the nature of death and of the world beyond. By this teaching death makes no abrupt change in the process of development, nor does it make an impassable chasm between those who are on either side of it. No trait of the form and no peculiarity of the mind are changed by death, but all are continued in that spiritual body which is the counterpart of the earthly one at its best, and still contains within it that core of spirit which is the very inner essence of the man.

Nature develops slowly, and not by enormous leaps, so that it would seem natural that the soul should not suddenly become devil or angel but should continue upon its slow growth. Such would appear to be a reasonable solution, and such is the spiritual teaching from beyond. Nor apparently are the spirit's surroundings, experiences, feelings, and even foibles, very different from those of earth. A similar nature in the being would seem to imply a similar atmosphere around the being to meet the needs of that nature, all etherealized to the same degree.

What of the colors which we know to exist beyond the violet of the spectrum? What of the notes which we can detect by the vibration of the diaphragm but which are above the pitch of the human ear? We can see for ourselves how in these instances there is an unseen and unheard physical world close to our own. I do not say that it is this world which the spirits inhabit, but at least it shows how very near to us, even in the space which we ourselves occupy, other worlds may exist as oblivious of us as we of them.

It is in the possibility of communion that the main feature of this new teaching lies. The conditions being similar on either side of the partition of death make the idea of communication more feasible. Spirits claim that they are happier than we, but they have no more

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force of intellect than they brought over with them and they have the same difficulties in solving the question of communication as their relatives on earth.

On both sides of the partition the vast majority would appear to be absolutely indifferent and ignorant upon the subject. But also on both sides there are bands of pioneers who, as we know in this world, comprise some of the best intellects of humanity, and who are, as we are told, reinforced upon the other side by more advanced spirts. These are beating down the partition, and hear the sound of each others' picks.

Many ways have been devised, all imperfect, but some of them fitfully and wonderfully successful. Clairvoyance, clairaudience, the direct voice, automatic writing, spirit control—these are the various methods, all depending upon that inexplicable thing called mediumship, a thing so sacred, and sometimes so abused.

Such, in brief, is the spiritual philosophy where faith—a twoedged virtue—is replaced by actual demonstration. The evidence upon which this system rests is so enormous that it would take a very considerable library to contain it, and the witnesses are not shadowy people living in the dim past and inaccessible to our cross-examination but are our own contemporaries, men of character and intellect whom all must respect. The situation may, as it seems to me, be summed up in a simple alternative.

The one supposition is that there has been an outbreak of lunacy extending over two generations of mankind and two great continents —a lunacy which assails men or women who are otherwise eminently sane. The alternative supposition is that in recent years there has come to us from divine sources a new revelation which constitutes by far the greatest religious event since the death of Christ (for the Reformation was a rearrangement of the old, not a revelation of the new), a revelation which alters the whole aspect of death and the fate of man.

Between these two suppositions I can see no solid position. Theories of fraud or of delusion will not meet the evidence. It is absolutely lunacy or it is a revolution in religious thought, a revolution which gives us as by-products an utter fearlessness of death and an immense consolation when those who are dear to us pass behind the veil.

There are many superficial inquirers to whom the ideas of a divine revelation and of such humble phenomena as Rochester rappings or moving tables seem incompatible. The greatest things have always come from the smallest seeds. The twitching leg of a frog suggested the whole development of electric science, and the rattling lid of a kettle was the father of steam, as the falling apple is said to have suggested the law of gravity. It is the simple thing that catches the eye. But the wise investigator does not dwell too much upon the first sug-

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gestions, but passes onward to consider what they have suggested and whither they have led.

There remains the question which troubles many earnest souls as to whether such communion is right. Personally I am not aware of any human power which has been given us without our having the right under any circumstances to use it. On the other hand, I know no human power which may not be abused. It is an abuse of such a power as this that it should be used in a spirit of levity or of mere curiosity.

It is either an absurd farce or the most solemn and sacred of functions. But when one knows, as I know, of widows who are assured that they hear the loved voice once again, or of mothers whose hands, groping in the darkness, clasp once again those of the vanished child, and when one considers the loftiness of that intercourse and the serenity of spirit which succeeds it, I feel sure that a fuller knowledge would calm the doubt of the most scrupulous conscience. Men talk of a great religious revival after the war. Perhaps it is in this direction that it will be.



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Sir Arthur Conan Doyle and Psychical Research

By SIR WILLIAM F. BARRETT, F. R. S.

I am glad of the opportunity which the Editor of Light has given me of expressing my thanks to Sir Arthur Conan Doyle for the brave and timely article he has contributed to the columns of Light—a journal which is growing in influence and usefulness. Nearly a quarter of a century ago (to be exact, on January 4th, 1893) Sir Arthurthen Dr.-Conan Doyle took the chair at a lecture on "Psychical Research" delivered by me at the Upper Norwood Literary Society, of which he was president. In the full report of my lecture, which appeared in the local paper, and is before me, Dr. Conan Doyle, in moving the vote of thanks, referred to the deep interest he had entertained for many years in the subject of the lecture, and also to some past experiences of his own. The upshot was that I had the honour of proposing him as a member of the Society for Psychical Research, and he was elected the following month, February, 1893, as recorded in the Journal of the Society. Sir Arthur is therefore a very old member of that Society, though not quite "the oldest," as the Society was founded in 1882. Perhaps I may remind readers that Mr. Dawson Rogers, the former Editor of Light, co-operated in the foundation of the Society for Psychical Research; in fact, he first suggested to me the conference which we called that led to the formation of the Society. The lapse of time has, alas, left myself and the Right Hon. A. J. Balfour the sole survivors of the original Council and vice-presidents of the Society. So much for ancient history.

I quite agree with Sir Arthur that the evidence on behalf of spirit communication and spirit-identity has now grown so remarkably that we are driven to one of two alternatives—either that it is a genuine and momentous revelation of survival after death, or that a large number of otherwise same men and women are the victims of a widespread lunacy. As he remarks:—

"It is absolutely lunacy, or it is a revolution in religious thought, a revolution which gives us . . . an immense consolation when those who are dear to us pass behind the veil."

Surely it is a significant and impressive fact when such a conclusion has been reached by one who not only has a high medical degree, and is therefore acquainted with disease of mind as well as of body, but who is eminent as a trained observer, and famous for his knowledge of all the methods of detective skill.

In the last paragraph of his article Sir Arthur refers to the question which has troubled many religious minds, whether spirit communion is right. I have discussed this problem fully in my book, "On the Threshold of a New World of Thought," a new and much enlarged

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edition of which will be published, I hope, before the end of the year; but the whole matter is summed up in the words of Professor Karl Pearson, who is not a sympathizer: "Wherever there is the slightest possibility for the mind of man to *know*, there is a legitimate problem for science." Yes, for science, and those who have the scientific spirit of calm and critical inquiry. It is just the natural human longing of stricken souls to enter into communion with the loved ones they have lost that renders their dispassionate consideration of the facts and their critical weighing of the evidence so difficult and yet so imperative. Hence there is much to be said against the indiscriminate resort to mediums by the bereaved; mediumship, as Sir Arthur remarks, is a "thing so sacred and sometimes so abused," that the public need to be on their guard, and exert a wholesome scepticism, when they receive messages which purport to come from those who have passed from earth.

One of the great contributions to our knowledge which the Psychical Research Society has made is that much of the information which honest and genuine mediums give as coming from the spirit world is nothing of the kind, but can be traced to certain definite terrene sources, such as telepathy, clairvoyance, the subconscious self of the medium, and hidden memory, or *cryptomnesia*. Albeit, there are some Psychical Researchers, like the late Mr. Podmore, who, with incorrigible perversity, have pushed these known causes of error to absurd and illegitimate lengths, and this with the idea that they would thus conciliate our modern Sadducees. To substitute causes still unaccepted by official science—such as telepathy and clairvoyance—for the spirit hypothesis, affords no solution of the problem to the German type of scientific mind.

In conclusion, if I may venture to differ from Sir Arthur, I do not think that Spiritualism is or ever can be a *religion*; in fact, it may be inimical to true religion. In *Light* for October 21st the following passage is quoted from the writings of that well-known and gifted Spiritualist, "M. A. (Oxon)":—

"A man is intrinsically no better for an intellectual belief in objective facts. . . If he be a perfectly good Spiritualist, as the word is unfortunately used, he may be, as a man, morally worse than he was before he became acquainted with the phenomena called, and very wrongly called, spiritual. There is no necessary *spirituality* in the most pronounced Spiritualist."

Nor does the evidence prove the immortality of the soul, meaning by that *eternal life*: the deeper consciousness, the higher and *imperishable* life "which is life indeed!" Obviously no experimental evidence can ever establish such a belief, or that survival after death extends to all. What the evidence does do is to remove the barriers to such a belief and destroy an irrational, materialistic creed. Ac-

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cordingly psychical research, as I have said elsewhere, may strengthen the foundations but cannot take the place of religion. For it deals with the *external*, though it be in an unseen world; and its chief value lies in the fulfilment of its work, whereby it reveals to us the inadequacy of the external, either here or hereafter, to satisfy the life and needs of the soul. The psychical order is not the spiritual order, but a stepping-stone in the ascent of the soul to its own self-apprehension, for "the Kingdom of God cometh not with observation."





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Sir Arthur Conan Doyle Replies

I would desire to thank Mr. Marriott Watson (whose evolution seems to have been very similar to my own) for his letter in *Light* of November 18th last. I am also much strengthened in my position by the general agreement of Sir William Crookes, Sir Oliver Lodge, and Sir William Barrett, who have gone so much more deeply into the subject than I can pretend to have done.

I should like to re-state my views upon the subject of the relation between psychical science and religion, not by way of argument, but to define more clearly my personal outlook. It is obvious that the mere fact of being a psychical student will no more make a man a good man than the study of any other form of science. Therefore to say that psychic science and religion are different things is beyond all contradiction. It is for that reason that in my former article I pleaded for a practical application of the results of psychic science. That is quite another matter, and does most directly impinge upon religious dogma, and, as it seems to me, upon formal religious practice.

If we are taking the communications from beyond seriously, and that is pre-supposed in our argument, then we are checking our religious beliefs from the standpoint of two worlds instead of one. Surely that must greatly strengthen those points which remain firm and modify those upon which a new light is cast from a fresh angle. I am not speaking of the real inner *spirit* of Christianity which is the highest moral development of which we know, or of which we can conceive, making for gentleness, mercy, unselfishness, and all that is beautiful. No fresh revelation can injure this. Such new lights as come from beyond not only confirm it, but, as it seems to me, greatly strengthen it by simplifying and modifying some other beliefs which have tended to obscure it and to mix it up with doctrines which offend reason and our sense of justice.

The doctrine of nearly all Christian Churches has been that after death the soul lies dormant until the advent at some far future date of a day of doom. After this it is judged upon its deeds in this earth-life, which by that time must be, in retrospect, like a few seconds of time blurred by the passage of countless centuries. It is then either ruined for ever in the most terrible manner, or (with or without a term of probation) it is made happy for ever. That, I think, is a fair statement of the usual Christian dogma, but this is traversed at every point by the facts of Spiritualism. We find ourselves in apparent communication with the dead very shortly after they leave us; they seem to be exactly as they were before we parted, and they assert that judgment is a self-acting thing by which like is brought to like, and that none are so lost that they will not work their way upwards, however much sin may have retarded their journey. Every intelligent and unprejudiced

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man, when he has contemplated the doctrine of eternal punishment, has said to himself, "Surely God could not be so cruel. Even I, a poor mortal, would not punish so vindictively one who had wronged me." This new revelation shows that this reproach was an injustice to the Divinity, whose ways are as merciful as they are wonderful.

Even if there were nothing but this, then Spiritualism must modify not Christianity, but the wrong old-fashioned ideas of what Christianity meant. But there is much more. We cannot accept the opinions of those beyond upon some points and disregard them upon others. If they are agreed upon any proposition it must at least strongly commend itself to us. One message, which I have found to be constant, is that all religions are absolutely equal there, that formal dogma or practice counts for nothing one way or the other, and that. the welfare and advancement of the spirit depend entirely upon the degree of refinement and goodness produced by the discipline of earth. This message is too broad to confine itself to Christianity, but extends itself to all creeds or no creeds, so long as an individual result is attained. Many pet texts with which men have belabored their fellow men are thereby expunged, but surely the general conception is a higher, and, in its essence, a more Christian one than any narrow exclusive view of orthodoxy. Man has made his own difficulties, and all the religious wars, the persecutions, the feuds and the misery have had no relation whatever to true religion or to spiritual progress. The fierce and narrow sectarian who wished to drive his neighbors into what he held to be the path of virtue was in fact simply preparing his own spirit for those lower spheres out of which he will with time and suffering win his way as a kinder and broader soul.

There are many other points, but these two—the sequence of events after death, and the value of special dogma—are enough, as it seems to me, to justify the claim that although Spiritualism is in no way antagonistic to, but, on the contrary, strongly corroborative of, the central Christian idea, it does, as a matter of fact, modify Christion doctrine upon certain very important but not vital points.

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Spiritual Laws as Interpreted by Ralph Waldo Emerson

By W. J. COLVILLE.

Tho' Ralph Waldo Emerson came prominently before the American public as long as during the Thirties of the last century, his name and fame today are fully as illustrious, if not more so, than when his early essays and lectures had just begun to draw around their profoundly philosophic author the admiring esteem and sympathetic understanding of many seeking minds, to whom Emerson's language was not strange but intensely familiar, because he clothed in wonderfully expressive speech, in almost faultless literary form, what they had long been experiencing in the inmost depths of their own being.

In one sense of the term Emerson has never been a "popular" writer and he was never a "popular" lecturer, if we mean by popular one who draws crowds of unreasoning attendants at lectures, and unthinking readers of books merely because the speaker or writer is the vogue for the time being, or because the matter presented is of a startingly sensational and therefore alluring character. When Emerson's famous Divinity Address at Harvard, at the very outset of his definite career, had startled conservatism in religion to its very depths and called forth indignant protests even from supposedly liberal Unitarian preachers in New York and New England, his fame soon became assured in circles opposed to conservatism and it was inevitable that he should resign from the official ministry of the Unitarian denomination, surrendering his pastorate of the historic 2nd Church in Boston, not to enter another denomination and not to profess agnosticism, but to launch forth as a veritable "free lance" with always the kindliest feelings toward his former associates, but nevertheless with unalterable resolve to occupy no equivocal position, where he could but partially express his deepest convictions and where he would be called upon to offer stated prayers and perform ceremonies which did not appeal to his individual convictions.

The real secret of Emerson's unwillingness to remain pastor of a congregation was that he was by nature a prophet and not a priest. It may truly be affirmed that only a few men and women are of the prophetic type; the priestly type is everywhere presented with great numerical strength in science, literature and art, as well as in religion.

The priestly intellect is inclined to look backward for authority it makes much of established precedent and is deeply imbued with unwarrantable conviction that antiquity is holier and wiser than modernity. When asked the reason for this conviction a priest is always ready with a plausible and not entirely unreasonable answer. He

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refers you to the test of experience and reminds you that only valuable things have usually remained long sacred in general human esteem.

Even tho' such a position were wholly defensible, while in reality it is only measurably so, the great query could still be raised by the prophet. Whence came the precedents now so firmly established?

There must have been a time and place when and where ideas and institutions now venerable with age were as novel and young as the newest theories presented to the world by contemporary protagonists. Pioneer prophets were the very individuals who gave original impetus to the doctrines and customs now hoary with antiquity.

Judges of marked originality in their day established the ancient precedents which conservative jurists now regard as monuments of unassailable sanctity.

Emerson's address to young men preparing to go forth as religious ministers urged them to pay more heed to the inner light and attach less importance to formulated theology. Harvard University was always noted for its liberality of sentiment and wide tolerance of divers views among its graduates; but even Harvard, 80 years ago, could not digest Emersonian philosophy, except in the persons of a few specially clear sighted teachers and students who were penetrative and prophetic enough to foresee the inevitable drift away from tradition in the direction either of Agnosticism or Intuitionalism. Emerson was so sure of spiritual realities that he needed no sacred books and no phenomenal revelations to convince him of the reality of the soul. To him Bibles were as natural as volcanic eruptions, and he actually uses the volcanic simile in one of his fervid poems

> "Out from the heart of Nature rolled. The Burdens of the Bibles old."

In that wonderfully bold and stirring essay Spiritual Laws, we find Emerson literally turning himself inside out; taking his readers into the confidence of his inmost self and assuring each one of them that he does not esteem any personality higher than any other from the permanent and essential viewpoint, but for himself only those persons clearly exist who have some affinity with him, to whom he is drawn and who are attracted to him likewise.

There is a profound truth in that much criticized doctrine of soul groups and spiritual affinities, tho many find it extremely difficult, if not actually impossible, to harmonize it with that universal love of humanity without which it is impossible to realize any high degree of spirituality.

Emerson accidently found no difficulty in uniting in his thought two seemingly discordant concepts.

No teacher of any age or race has been more insistent and per-

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sistent than he in iterating and reiterating the oneness of humanity. He despises all arrogant assumption of superiority to fellowmen and places Paul and Pericles on no higher level than the farmer and the mechanic.

But just because of this deep and wide insight into the essential of human equality he is ready to pay much deference to diversity in attainment. They who can see the equal goodness and beauty in all the stars may well quote "One star differs from another star in glory." They who appreciate the equal goodness and beauty of all colors may well discriminate between tints and hues in their artistic operations.

Because you are suited to work by my side does not make you in any sense a nobler human being, more entitled to respect in a community than tho' you were in no way qualified to be my immediate yoke fellow; but it is for me to acknowledge the fact that you and I are specially fitted to work side by side and arrange our business affairs accordingly.

So long as family, social and industrial relationships exist we must of necessity take account of relation adaptability, and it is because we have not done so, in any way adequately, that we find ourselves so frequently plunged in a morass of confusion and mutual antagonism. Considering the closest and most important of all human relationships, the estate of marriage, Civili in its highest forms theoretically upholds monogamy, and in so doing places itself on record as fundamentaly endorsing the ancient idea of spiritual counterparts; for if one man and one woman can live together year after year harmoniously in the closest of human relationships and constitute the dual head of a happy prosperous family the members of which, at least physically speaking, are the result of their continuous union, then one particular man must be the best husband for one particular woman and one particular woman the best possible wife for one particular man.

Extend this idea into the immeasurably wide domain of friendly associations, and business partnerships and we see universally the same general principle at work.

That singularly fascinating story by Bulwer Lytton, "The Coming Race," has many vital points of contact, with Emerson's teaching as set forth in *Spiritual Laws*. All readers are likely to comment upon the statement made by Lytton regarding the Vril-Ya, who may become our successors on the surface of the earth, and whose manifest civilization, tho' by no means perfect, is in many important respects far in advance of ours at present, that they have few highly distinguished men and women among them. To many readers this has seemed a perplexing and disappointing statement, but only superficial reading could lead one to such a conclusion; the real purport of the announcement being that so high

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is the general standard physically, intellectually and morally among the Vril-Ya that high attainment provokes no such special comment and can excite no such admiring wonder as among us now; for we rarely encounter a man or woman whose abilities are anything like so great as the average ability of an "An" or a "Gy" in Lyttons' mystical and prophetic tale.

To the mental vision of Emerson there was much greater attained greatness among the average members of commonplace society than is generally supposed. He sees correctly with the eye of spiritual discernment that a woman handling a mop or a broom may be fully as noble an individual as another woman playing on a musical instrument or producing literature or some work of art. It is superficial observation, and that alone, which leads us to look up unduly to workers along certain humored lines and to look down on workers engaged in employments no less useful and honorable but far less generally honored. When Edward Bellamy brought out his famous romance of the year 2000, "Looking Backward", he emphasized two important closely allied facts very clearly, viz., the equal honor to be bestowed upon different types of workers and the manifest certainty that no financial and social equalization could ever make every boy and girl adapted to the same or similar pursuits.

This old-new teaching harmonizes at every turn with Emerson's terse and richly fruitful ejaculation "I am" and "You are You". In that choice and pointed epigram we find food for practical thought covering the entire territory of Vocational Guidance and now that vocational guides are sometimes professional persons who aim to get the square youths and maidens into square holes and the round ones into round holes, to employ a quaint old metaphor, we may find it immeasurably profitable to meditate deeply, before undertaking to suggest too much to others as to their course of action, upon such Emersonian sentences as the following:

"Each man has his own vocation. The Talent is the call. There is one direction in which all space is open to him. He has faculties silently inviting him thither to endless exertion. He is like a ship in a river; he runs against obstructions on every side but one; on that side all obstruction is taken away and he sweeps serenely over God's depths into an infinite sea. This talent and this call depend on his organization, or the mode in which the general soul incarnates itself in him.

He inclines to do something which is easy to him and good when it is done, but which no other man can do. He has no rival. For the more truly he consults his own power the more difference will his work exhibit from the work of any other. When he is true and faithful his ambition is exactly proportioned to his powers. The height of the pinnacle is determined by the breadth of the base. Every man

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has this call of the power to do somewhat unique and no man has any other call. The pretence that he has another call, a summons by name and personal election and outward signs that make him extraordinary and not in the roll of common man, is fanaticism, and betrays obtuseness to perceive that there is one mind in all the individuals, and no respect of persons therein.

Such teaching is strong meat and many would be students of human nature profess to find such heroic food far from digestible, but tho' it does not seemingly agree with some fastidious palates, it is being eaten more and more thankfully and profitably day by day at present by such truly enlightened psychologists as are seeking to help people to truly find themselves, each one for himself, in place of being led like a flock of sheep by some professional bellwether.

The ancient book called *Proverbs* voices this sentiment clearly in the well-known words "Train up a child in the way he should go and even in old age he will not depart from it." The word should in that memorable sentence is the crucial word. From a purely ethical or moral standpoint only one path should be outlined before every youthful traveler by those who are his natural or appointed counsellors, and that is the path of strict integrity. But immediately we leave the exclusively ethical aspect of education and enter its purely external fields, where divers occupations must engage the attention of equally upright and honorable persons, we find that anything like dictatorship is vicious and leads usually to hampering if not to disastrous results. Natural tendencies are not sinful or wayward; on the contrary they are evidences of Divine Directions. It seems incredible that any sane man or woman can believe that Deity endows children with special desires and aptitudes for work for which God has not sent them into the world and makes it particularly repugnant to their instinct to carry out the Divine intent. This insane idea is only the ripe fruit of the false doctrine of human depravity which Emerson ruthlessly opposed. Natural impulses are good, not evil, they only become evil when perverted or corrupted. True it is that we can appreciate nice distinctions between higher and lower, and that we are wisely bidden to acknowledge higher aspirations as masterful and lower inclinations as subordinate; but regardless of special aptitude for specifiable occupation everyone can learn the lesson of subduing the carnal to the spiritual until the flesh becomes the wholesome instrument thru which the indwelling soul can manifest whether in the person of the statesman or the blacksmith, the musician or the stone-cutter.

We are probably, every one of us, looking forward hopefully to the nearing establishment of a far more equitable and peaceful social and industrial state than now prevails, and we cannot but suggest to ourselves some outline plan of the new administration.

The word Democracy is one that multitudes hold dear, but they

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often clutch at a phantom and have no conception of what real democracy must mean.

Aristocracy is a word that many modern thinkers imagine must soon become obsolete, because in their ears it denotes some undue homage paid to individuals or rank and station in a monarchy, members of a privileged class whose title to nominal nobility is only hereditary. In the coming adjustment we shall certainly find no place for a landed gentry and a titled aristocracy having no other claims than ancestry to our esteem; but there may yet rise a new and different sort of aristocracy which bases no claim upon antecedents but rises into prominence and takes the reins of directorship solely by reason of unmistakable qualification. There is nothing in Emerson's sublime philosophy to contradict the assertion of many Theosophists and other students of anthrepology that there are adepts and even *masters* among us, and that in times of special need these highly evolved entities will show themselves as the only competent pilots of a ship of state that otherwise would founder.

In the world unseen by mortal vision which we collectively term the Spirit Realm there are higher and lower spheres, and the higher must direct the lower in precisely the same manner that children must be under the tutelage of elders. But how simple and reasonable all this teaching is when we reflect upon it impartially. A child grows to be an adult; an adult was a child only a few years ago. There is no high and low, no great and small, essentially, tho' at a special moment in some particular locality on this planet or some other, a certain individual may be manifesting in a maturer or less mature expression. To understand our subject definitely and treat Sociology intelligently we must rightly appraise the respective value of three great much-including words. These are Equality, Variety, Inequality. Equality pertains to what we all are essentially, precisely as Emerson so positively declared and so elaborately illustrated. Variety refers to our specific endowments adapting us respectively to fill different positions in a vast organic whole, wherein the one ideal must be to see every cell healthy and useful in its proper place. Inequality has rightful application only to temporary conditions, and tho' clearly demonstrable within certain limited confines, it is a word that has no place in a lexicon devoted exclusively to terms pertaining to the permanent value of an individual.

The last sentence of Emerson's glorious essay Spiritual Laws reads as follows: "We know the authentic effects of the true fire thru every one of its million disguises." When the pure soul is unveiled in any instance it reveals the truth of the same origin. Here is a kindred declaration from the essay titled *History*, "There is one mind common to all individual men. Every man is an inlet to the

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same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate.

Emerson may be often enigmatical but he is never self-contradictory, and if sometimes we may be inclined to feel that he has made too extreme statements we shall do well to look as deeply as we can into these crystalline depths, for it is never on the surface but ever deep below it that we discover treasure of inestimable worth.

"I the imperfect adore my own perfect." With this quotation from the *Oversoul*. We must leave our readers to dip into Emerson for themselves and see whether a man born in 1803 may not have a great message for storm-tossed minds and troubled hearts wrestling with problems 114 years after the date of the "American Plato's" nativity.

The Greek Plato who wrote of an ideal republic considerably more than 2000 years ago has still much to say to the world of this moment, for a truly penetrative philosopher lives and writes not for his actual contemporaries alone or chiefly, but for humanity in all climes and ages, for after all we are all forever One.

Soul and Spirit

By J.M. PEEBLES, M. D.

The misuse of words, producing confusion of thoughts and ideas, is often the cause of unnecessary controversy.

Take for instance the two words, Soul and Spirt. These are not synonyms and should never—no never—be used interchangeably.

All through the brightest literary periods of the Jews, the Greeks, the Romans and especially in New Testament times, the above two words had directly different significations. Take as a sample, Job 12; 10;—"In whose hand is the Nepkesk (Hebrew); Psucke (Greek) soul of every animal and Ruack (Hebrew); Pneuma (Greek) spirit of all that is human".

This marked distinction is traceable down through all the centuries to A. J. Davis the great seer, who on page 49 of his book, "Answers to Questions," says:

"The human structure is tri-fold and there is as much difference between soul and spirit as there is between the body and the soul. The soul is compounded of all the motive forces, life principles and sensational elements which may be found in a greater or lesser degree of perfection in all the lower organizations of matter; but the spirit is the divine principle of all motion, the motive of all life, the Lord of all sensations and the immortalizing crown of all intelligences in man".

The late Harrison D. Barrett, graduate of a Unitarian College and for sixteen years president of the N. S. A., said:

"The early Christian notables Tertullian and Augustine, substituted the word soul for spirit and not a few of the followers of the orthodox church have accepted the definition given by these two men".

Yes, yes, and not a few Spiritualists, sad to say, have followed right along in that orthodox train of thoughts and words; and so the churches sing these lines:

"A charge to keep I have, a God to glorify;

A never-dying soul to save and fit it for the sky".

And actually, some Spiritualists write about the "immortal soul". There is a moral soul, or a particled soul-body, called by Paul, the "spiritual body". This same Apostle writes, "I pray God to preserve you, body, soul and spirit".

The Greek word for spirit is *Pneuma*; and it goes to the root of the matter in these words: "*Pneuma ho Theos*"—Spirit is God; or reversed in the translation, God is Spirit; and so we have the ancient and truly inspired phrase, "Then shall the dust return to the dust as was, and the spirit to God who gave it". When the great healer and

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master of Nazareth was dying upon the Cross, he said, "Father into thy hands I commend my spirit"—not soul. And when the martyred Stephen was being stoned to death he exclaimed, "Lord Jesus receive my spirit",—not soul.

The human soul, remember, is a compound—an aggregate of electrons and invisible elements, virtually a makeup by the conscious spirit; while the spirit is a deific unit, uncompounded, indivisible, indissoluble and necessarily immortal.

It must not be forgotten that man is a trinity in unity and that this trinity runs through all things, such as cause, means, effects; the root, the trunk, the fruitage; the physical human organism, the particled soul-body and the divine self-conscious spirit—God incarnate in man—man immortal.



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Immortality

By SPIRIT JAMES.

[For thirty years a denizen of the Sphere of Progress, this noble spirit sends his message to us, containing thoughts that are far from being trivial]

Love of good (God) and faith in immortality are the same thing. No one can boast that he *knows* that there is a God, but they know that there is a future life to come.

Our confidence in immortality is strengthened in the same measure as our character is ennobled. As we become more and more enlightened, the curtain covering the future will be lifted, and the darkness will be dispersed, and we will enter triumphantly the paradise of divine eternity. He who loves goodness with all his being, cannot doubt his immortality.

We all should *prepare* ourselves for our immortal home; and we should listen in the twilight hours, for the sweet echos that will come to us some day and call us home to journey into higher planes.

True morality is the living out of one's own high ideals and sentiments here in this mortal sphere; and by so doing, we will be *prepared* to receive our call to the immortal home where our soul is to live forever more.

So hence forward, we should strive to develop our faculties and gain achievements for ourselves. Mount to higher purpose daily! Fan your desire to make the *best* of your mortal life!

Cherish the hope of better days, and think of the brighter future before you—because the universal tide is rising, and it will clean everything that does not deserve immortality.

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Superstition

By ALBERTA BRYAN.

The fact that superstition wields a powerful influence, even in our modern civilization, is plainly and fully demonstrated in our walks here in this mortal sphere.

There are signs given to us each day, and only fear keeps us from obeying them.

The palmists and astrologers make a fine living for themselves, and the so-called prophets too,—who claim they can show you the right path in this life, and relieve you from superstition.

After all, it is only human nature, which has not changed since the time of Ptolemey, despite our advanced civilization. We all have a desire to peer into the future, which is as strong today as it ever was, and I have no doubt in my mind it will remain so, as long as human beings are superstitious.

Each sign that comes to us has a meaning; and we may not be astrologers or prophets enough to fully understand, though they seem marvelous to us, and fascinating to the individual. We all cannot have the knowledge; even professors cannot understand all in science; their knowledge is limited. After years of application they themselves may comprehend the fourth dimension and yet cannot digest the infinity of aspects. Even physicians cannot always diagnose the *cause* of a person's illness; and *they* are full of superstition at times. The human mind is a supreme miracle, and no one can look and comprehend the wonder that we see manifested daily before our eyes. We all feel "creepy" thrills and have "sensations;" they seem like a mystery, and we are all so superstitious; we are afraid to even inquire of any one what they mean. Such conditions are full of meanings. Superstition prevents, as a matter of fact, justice to each other.

How many people have had so-called visions? It was not "fancies" hurling the innermost brain cells. It was simply highly practical facts—not superstition that chills the soul, quenches the fire of genius or turns the divine afflatus into mundane grasp, and leaves you stranded of the inner power by superstition.

Who can say what true superstition is, truthfully; and who can tell what the future will be? The trend of civilization is to preserve and to advance life, not to destroy it. The human mind is so superstitious at times, that it gets tangled up, at our best, in some of our affairs.

I am inclined to admit the possibility of any project, on the basis that what seems quite unbelievable and impossible one year, is often

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a fact the next. Let the investigator apply this admission to spiritualism.

We certainly live in a busy world, a world growing in the mastery of materials at such a pace that no thinking man has a right to make any reservation about anything. No man could have forseen the recent growth of automobiling. The people in this mortal sphere go quite mad over fads, and their minds are always full of superstition, which is unreasonable to themselves.

We all need to cast superstition aside, and to think of our health and how to obtain it. First of all, we need pure air, air is air that contains ozone. Deep breathing is to be desired.

Unquestionably, as I have said, the human mind at all times is full of superstition and becomes "jumbled up" in this strenuous life here below. Some, more or less, are victims of worry of some kind which has no desirable effect, because we want to know all, and we are willing to sacrifice our lives to gain it. All look for peace which is incomparably greater and of more value than psychic influence.

We all must guard ourselves against *religious superstition* which is absolutely beyond reaping any fruit of the tree. Creeds cannot remain permanent in a world where knowledge increases. The liberty of mankind has increased, in proportion that religious superstition has decreased.

Men, and women too, have illy measured life and its true import. Many persons are worn out and indifferent; these victims of melancholia (the neurasthenics) are the despair of the neurologist. It seems to me they need to stimulate their thoughts from superstition, and begin a new life for themselves, full of elevating ideas, forgetting the past and looking into the future, so that they can find rest for their weary bones and be hopeful. You will find in life what you desire. Look and you will find the truth!

Day by day we must make our own progress and be sure not to let superstition of anything in this life mar it. We should cultivate a pleasant voice when speaking to others, so as to gain favorable impressions on them. Life is so short at its best, one hardly lives out his natural day here, because life is such a struggle; one uses up all of his energy and forces to ward off shortcomings.

Under the present conditions now existing, the peoples are becoming more or less suspicious of each other, and they do not know which way to turn to gain bread for their families. Until our government is made up of honest men, who have been wage-earners themselves, just so long we will see the country in this horrible state, which is a disgrace to humanity and makes us all full of superstition.

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To be able to banish superstition, we must be shown the light of true leadership in our government.

Wake up, friend! Don't let a few persons control you and steal your living, right before your eyes!! Just cast superstition aside, and walk in a body and iemand what is yours!!!



The Gopsel of Self

By MRS. EDWARD LYTTON WELLS.

"I proclaimed the gospel of myself!" said Zertoulem, the master teacher and prophet of the lost Continent, Plaskanata. The words of this gifted soul are still pregnant with truth to those who are seeking light upon the path of life. Too long have men proclaimed the gospel of other men. As a consequence, the faculty of reason has lain dormant, and mental slavery and subjection of Self has been the result.

Spiritual illumination and soul unfoldment can only come to those who resolve to seek the truth and to come into an understanding of the real meaning of life and its great purpose. A man can proclaim the Gospel of Self only after he knows the divine meaning of gospel, and this can be known only to those who seek to know the divine within. We understand from this gifted seer, Zertoulem, that he had obtained fully this gospel or "good news" of "spiritual illumination;" therefore was able to proclaim the "gospel of self." The first great essential in the gospel of self is the recognition of the fact that the Infinite permeates all space, that all creation is an expression of this great Energy, this creative force, that we move and have our being in the ocean of spirit. Man is a product of this "Over Soul," a ray of this Infinite Sun, and does not exist outside of this divine power.

Being a product, or child of the Infinite, man is endowed with possibilities akin to the Infinite, and the law of evolution and involution unfolds from within outwardly these divine attributes and is able to proclaim the gospel of "good news" because he has felt the impress of Infinite wisdom upon his own soul, and all of the faculties of his being are crying out the glad note of freedom. Realizing that he is, because Infinite Energy was, that he is a necessary part of the plan of the Creator, in fact, that as the Master Christ said, "I and my Father are one," he is then able to proclaim the "gospel of self," because he knows that he, as a child, as an equal, as one with the Infinite, has come into possession of the truth and may proclaim it to the world as a truth.

When man has attained unto this knowledge, he no longer gropes in the Valley path of darkness, seeking from without for knowledge, but having found the precious river of truth that flows thru his own heart he is willing to shout from the housetops that the "Truth has made him free." Free from what? From the iron chains of superstition, which is the child of ignorance.

All the Saviours of the world, from Zoroaster, the saviour of the Persians, back to (3488 B. C.) Fo-hi and later Lac-kiun, the Chinese Saviours, Krishna of India (2000 B. C.) Buddha, Mahomet and Christ, to the present time, including Beha Ullah of Acca who passed away

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from earth in the year 1892. proclaimed the "gospel of self" because they knew that they were "at-one-ment" with the Infinite. These great Incarnations of Deity have been worshipped for ages as the miraculously conceived Sons of God. However, Science does not lose any time over this world-wide belief that nature broke her law in the production of the physical form of the great and gifted seers, neither does it accept the thought of miracles being performed independent of natural laws: however, this thought does not enter into the theme. The gospel of self is the expression of the inner or innate intelligence, or as said before, a consciousness of man's relationship to the Infinite.

"Know the truth and the truth shall make you free," has been sounded down thru the ages. To know the truth is to rise up in the majesty of Being and proclaim freedom from sickness, from poverty, from distress, from pain and sorrow, and to find that peace which passeth all understanding. To know truth is to know that you and your neighbor are one; that you cannot separate the children of the Infinite into divers castes and sects; that the high and the low, the rich and the poor, the sinner and the Christian are brothers, and injury to one is injury to all; blessing to one is blessing to all.

The gospel of self proclaims the fatherhood of God and the brotherhood of man and makes all the children of the Universe heirs to the same understanding of Infinite wisdom. God is no respector of persons. Law is changeless and immutable. "As man soweth, so shall he reap." The law of cause and effect is as potent today as when spoken by the prophets of old. Man cannot live to satisfy his senses and expect spiritual illumination and eternal blessing. Man is constantly at war with nature, battling to control her great forces and to use them for his own benefit; and as he battles with nature, so does he battle with the lower self, or animal nature which ever seeks to claim man as its own organism thru which to satisfy the demands of its animal nature. All life is a struggle until the soul, thru law, evolves to a consciousness of its Infinite power, then man masters the lower mind, or sense desires, and becomes free. To master self does not mean to become impracticable, but rather to convert the power of the senses into usefulness simply thru self-control, which can only be attained by an understanding of Concentration and spiritual desire. The gospel of self proclaims the brotherhood of all men, of all races, of all time; the gospel of self proclaims Universal Peace, and when its import is felt, wars will cease and prejudices crumble into dust and decay. The gospel of self proclaims that the only religion is that of right living, which is the result of correct thinking. because back of every act is the thought that prompted it, and the gospel of self proclaims the power of thought force and the impossibility of escaping the effect of either righteous or unrighteous thought. So that with the understanding of man's true relationship to the In-

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finite comes the knowledge of all the laws that govern the soul, the mind and the body, proving that the Kingdom, or the very centre, of Law and Order is within man.

The gospel of self means taking only what is wanted by the soul for the attainment of the highest goal. As a result, all sin, which is but the effect of selfishness, is banished and perfection may be attained here and now. When the soul proclaims its freedom, thru having mastered the desires of the senses, it then seeks to proclaim freedom for others by living the life. But each individual soul must seek out its own salvation. No other soul may do this. So that no other man's proclamation of the gospel of self is sufficient for the man who seeks; he must find within himself the knowledge, though he may be assisted from time to time by the light of another soul.

Step by step this knowledge is gained and each soul in time will have reached the goal of complete unfoldment and realization of its Infinite Power; Man may hasten or retard his progress by his own acts, but in God's own good time all the children of the Infinite will come into the fold and not one sheep will have gone astray. Peace, power and plenty await all the children of this earth. They but have to claim their divine inheritance.

Love is the fulfilment of the law. When man realizes the meaning of the soul's journey thru the battle ground of an accomplishment, his progress will be enhanced, for he will show that only by the proclamation of the gospel of self will he attain to accomplishment required by the Father. He will love his neighbor as he loves himself, and will know that "When all men have as much as they seek, all other men will have enough." Thus the hungry will be fed and the naked clothed and the sorrowful will be made to rejoice.

The gospel of self means the uniting into one Universal band all the religions of the world and to march on to the highest goal of Truth. The gospel of self does not condemn nor blame any living creature for an exhibition of weakness, but in true sympathy stoops to bind the bruise of wounded humanity and to speak the word of love to the wayward. The gospel of self demands schools of correction, where men may be educated out of crime, and does not believe in plunging them deeper into it by taking the life of the physical body; the gospel of self is the gospel of Love, and when men cease to dwarf their intellect and soul by proclaiming the gospel of other men and do their own thinking, chaos will have vanished on this planet earth, and Peace and Love will be established.

The Christ said: "Seek and ye shall find, knock and it shall be opened, ask and ye shall receive. Freely ye give, freely ye shall receive." This follows that great law of cause and sequence, "Whatsoever man soweth, that shall he also reap" or the law of attraction.

Thru an understanding of the souls relationship to the Infinite,

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man may develop all of his spiritual gifts and his spiritual senses, and thereby gain a knowledge not only of the plane upon which he is functioning, but all mystery will be made clear and he will know that when dissolution of the body takes place that his soul will pass into the great Spirit World, there to continue its journey upward and onward to the highest pinnacle of Truth, if indeed, he had mastered the grades of learning on the earth plane. There, in that home beyond the Bar, will he meet again those he has loved and known before and rejoice in his greater freedom. His heaven will be a reflection of his good deeds on earth and his peace of mind will be absolute; no haunting desires of the lower man, for he has evolved into God Consciousness and with this knowledge peace absolute has blessed his soul.

Weary not in well doing, oh, soul of the earthplane. Refuse not thy staff to a fellow-brother, but so live that when the call of the Soul is heard that you may close your eyes in peaceful slumber and be wafted out into the Great Known, not the unknown any longer, but into those spiritual spheres that have been chartered by the true Mariner of the Universe, and be anchored in the harbor of Eternal Love.

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Miscellaneous Talks by Abraham Lincoln

Vibratorially Transmitted In the Year 1910.

RECEIVED BY M. A. W. D.

Through psychic law of the Universe, I, the disembodied soul Abraham Lincoln, am vibrating closely over ye souls traversing under the banner of the Stars and Stripes of the United States of America. Before I transmit further I must state that words cannot express my great happiness obtained by being attuned to the vibrative force of this receiving instrument, this instrument which will give me power to transmit talks that will remove the unrest which lingers near me; talks which will also enlighten my unenlightened brethren.

My greeting to ye dear souls traversing in the United States of America and to ye dear souls of every country, is that ye ever strive to be enveloped in your Soul Father's (Power called God) inspirational waves of Love—Love which is the fountainhead of Peace, Equity, etc.

Dear brothers and sisters, I, Abraham, since being disembodied have yearned to inform incarnates that when I passed through the gateway which gives entrance to worlds ethereal and material in the fathomless universe, I soon learned that I was some degrees above the beguiling serpent's (force satanic's) cruel thraldom of horror and excessive torture. I have yearned to transmit works which would make known that Heavenly Souls who are instructors of Supernal Wisdom informed me that I could not ascend to higher realms until I had openly confessed to earth's people that I committed an iniquitous deed when I permitted the element of murder (force satanic) to influence me to declare a game which forced the boys, my fellowmen, to equip themselves with murder-weapons and march to the battlefield and there shoot and stab their brethren. I have yearned to transmit to earth's people that Heavenly Souls informed me that the game called war was satan's shoot and stab game, and that sane mentalities could not entertain the belief that satan's shoot and stab game was a movement that would overthrow the satanic instinct of gluttony, brutality, hatred, etc. I, Abraham, have yearned to make known to my incarnate brothers and sisters that Heavenly Souls asked me if I thought that sane mentalities entertained the belief that mother's boy's mission was to thrust the shining blades of satan's bayonets into the heart, etc., of their brethren, to fill their mortal frames with shells, and operate other nefarious works which were connected with the murder game? These Heavenly Instructors asked me if I thought that women's mission was to produce offspring to be forced to be murder-weapon bearers, and forced to march to satan's battle fields to be slaughtered or to slaughter their brethren?

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I. Abraham, soon learned after being disembodied that the force called satanic was the generator of the murder games which were declared and that this contaminate element ever is striving to allure, whereby to lead souls to realms of agony and lunacy. I, Abraham, soon learned that bands of invisible satans (invisible to mortal view) giuckly strived to inoculate the boys with so-called battlefield herosim, etc., when they are commanded by war officers to prepare to conquer their opponents. I, Abraham, since being disembodied, have witnessed contorted satans on battlefields slyly infusing the boys with murder venom, with excessive madness, madness which made the boys an effervescence of savagedom. I have also witnessed these boys enter the ethereal world under the curse of battlefield sensations and satan's hatred and murder venom, and plainly did see that their every expression was demoniac, and. I fully realized that demoniac expressions made these disembodied souls tattoed victims and fuel for the bloodthirsty and ever relentless force called demon.

I, Abraham, have yearned to transmit to my brothers and sisters that before I left my physical shell I felt a grave repining, that my heart throbbed and ached because of realizing that a mighty influence was admonishing me because I had listened to the alluring voice of the decoying tempter, and thereby had been an instrument that smothered the Voice of Wisdom which ever saith "Thou shalt not kill."

Through this transmitting channel I have full power to entreat ve to refrain absolutely from talking about Abraham Lincoln and the Civil War; this appeal I extend because I become enveloped in the identical repining vibration when listening to works recorded which depict my name with satan's shoot and stab game. I, Abraham, know that mentalities that are awakening will assimilate with the extent of my foregoing appeal, and also know that Abraham Lincoln is striving with might to expose the alluring impressions of the mocking demon. I. Abraham, know that William McKinley and other disembodied souls who have received some light are striving to penetrate the inner-hearing of incarnate souls whereby to influence them to know that they are anxious to see the dark murder fiend (demoniac force) defeated and forced to retreat from the earth planet. Through this channel I, Abraham, have full power to say that satan's shoot and stab game never would have matured when I served as supervisor if I had been attuned to the Voice of the Master of Wisdom. Through this channel I have full power to inform ye that it was the alluring voice of the mocking tempter that influenced me to proclaim that war was necessary to overthrow brutality. I linger and linger over this particular talk, because it is my mission to expose the intrigues of the element that opposes the Voice of Love, Peace, Justice, etc. I am shouting aloud to my incarnate brothers and sisters, "Negotiate for

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everlasting Peace among all nations." "Defeat the dark murder fiend, spurn his shoot and stab game."

Brothers and sisters to enlighten ye I will state that the obsessed soul who assassinated Abraham Lincoln is roaming in darkness, that he is earthbound and interlocked with the ultra-craved murderous influence of the demon that slyly hypnotized him, whereby forcing him to murder Abraham. Earthbound entities produce damaging influences; if awakened ye can see earthbound forces in the insane asylums, in the prisons, in the expressions of narcotic fiends, in the expressions of lustful persons, persons of greed, in the expressions of liars, thieves, backbiters, etc.

I, Abraham, see Heavenly Souls striving to penetrate satan's dark cloud of greed, jealousy, etc., whereby to force a condition for the poor people which will liberate them from the pinching clutches of poverty and the soul-sinking sensations of the channel called charity. I see that a Mighty Force of Justice is striving to blockade channels which are sailed by persons of greed, by millionaires who aspire to being multi-millionaires. I hear Heavenly Souls proclaiming that the words servant, pauper, charity, etc., are to be placed on a par with a cipher. Ye souls that are receiving light do know that there are many dear souls being heavily oppressed by witnessing the portrayal of the satanic sneers and snake-like hisses of the class called upperclass; the class which in reality is an undergrade class because of boldly smothering the Voice of Wisdom which proclaims "Embrace Altruism." Ye souls who are receiving the inspirational waves of light do know that equity and liberty are two searchlights which give ease, ye also know that these soul-healing Inspirators have been smothered by persons who kindly submit to the gluttonous influences of the impressions of the element that opposes Justice. My great desire to see justice established gave me oil for my lantern, yes, gave some oil which carried me above the piercing snares of the cankerous enemy.

Dear brothers and sisters, I, Abraham, am anxious for every one of ye to know that beyond your fleeting days in the physical ye have other spheres to enter, and that if ye are encumbered with deeds iniquitous ye cannot ascend to realms of brightness, that ye will feel unrest until ye become freed of the taint of evil, and that by being weighted with evil's taint ye cannot reap the fruitful harvests of the Heavenly Kingdoms. I know that it is necessary for incarnate souls to make preparation for their inevitable journey to the great shore beyond, and I know that souls who daily live an upright life have no gruesome forboding, and that they daily prepare to kindly greet their second birth.

I, Abraham, am going to come closely to ye dear souls and clasp my arms around your necks, I am going to whisper to your inner-

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hearing "Light your torch brother, light your torch sister, light your torch just now." Ye must light your torches and tread every path until the earth plane will represent a luminous searchlight. Light your torches by demanding an absolute defeat of satan's shoot and stab game, an absolute defeat of his narcotics, lust, infusion, greed, etc. The first step to civilization will be the glorious announcement of a peace declaration among all nations. Abraham Lincoln is anxious to see nations using their billions of dollars for the purpose of establishing Justice and Peace instead of consuming billions for the purpose of complying with the call of the dark murder fiend. It is necessary that I inform ye who are enlightened on the impressions, dictations and influences of the forces of the universe, that invisible satans will try to infuse ye with jeering when ye peruse my transmissions; if ye observe ye will realize that an influence will inflate ye with a sensation of mocking when ye quote the words "Satan's shoot and stab game," and various other important talks which I have transmitted.

Since I, Abraham, have received light I have learned that the socalled religious organizations on the earth plane are barriers which blockade mind advancement, and divide the people, whereby they are not being led to dwell under the Golden Banner of unison. I hear Heavenly Souls proclaiming "Sectarian religion must be overthrown and a religion of Light and Wisdom must prevail." These Heavenly Instructors are proclaiming "Superstition is a taint of lunacy which must be annihilated." These Messengers of Light are proclaiming Preachers, cult teachers perform iniquitous deeds when they pour forth teachings which fill mentalities with impressions which smother the Truth. Brothers and sisters, a most important subject is impressions, etc., which incessantly are vibrating on the mind. The first step to Light and Wisdom is to observe the impressions of the unseen forces, the next step to mind advancement is to be enabled to sever the delusive impressions of the evil communicators. If ye try to ascend the ladder (embrace Light) evil communicators immediately strive to weaken ye, they with slyness impregnate ye with thoughts which retard, and unless ye are sagacious they will become your conqueror.

Disembodied souls who have received light do not transmit works to be called spiritualism or spiritism, they do not call themselves spiritualists or spirits, they embrace no title, nay not a title. Heavenly Instructors teach lessons on the psychic law, they teach that this law is immutable and links not with ists or ism. I, Abraham, hear Heavenly Souls proclaiming that fortune tellers are agents of wicked element, and that persons who employ fortune tellers are also employees of the alluring element that opposes mind unfoldment.

I know that it is a most dangerous feature to permit unseen element to entrance; I witness many earthbound entities entrance weak minds and through their vocals pour forth false works; I also have

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witnessed earthbound drunkards, lustful element, thieves, etc., entrance weak mentalities and force them to comply with their wishes. Few of ye incarnate souls know that all impressions which create malfeasance and vile utterances are expressions of earthbound entities who are being governed by force satanic. I reiterate that ye unenlightened souls will be influenced to jeer at my transmissions, yes ye will be infused with mockery, ye will be influenced to say, "All talks over channel of Abraham Lincoln, Socrates, Victoria, etc., dwell on satan's work." I, Abraham, emphatically ask, "What thinkest ye is the mission of souls of Light?" The mission of souls of Light is to transmit talks which guide to mind unfoldment, talks which will force the unenlightened to awaken, force them to commence to know that the Voice of the Master of Wisdom must supersede the voice of the alluring tempter, and that the tempter element of destruction must be disconnected from the earth planet.

I, Abraham, and multitudes of disembodied souls are anxious to transmit works to psychic receivers who are qualified to register with unflinching method, who are awakened to the decoying influences of the enemy and do know that the people of earth sphere are being kept under the beguiling one's veil superstition and false teachings. and thereby are influenced to believe that a force so-called human nature is their prompter.

I, Abraham, prophesy that ultimately my miscellaneous talks will lodge on fertile soil and spring forth and produce many golden sheaves.

Dear brothers and sisters, ever believe that Abraham yearns to dwell with ye in proximity.

Abraham Lincoln, A Messenger of the School of Light and Wisdom.

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Facts and Theories

By PROF. WILLIAM DANMAR.

Author of "Modern Nirvanaism or the Philosophy of Life and Death".

We are facing the fact that public interest in so-called "Modern Spiritualism" is relaxing. What is the cause of it? One explanation in "The Spiritualist" was that this modern movement is not religious enough. My explanation is that it is not scientific enough.

The human mind is not satisfied with a mere collection and knowledge of experienced facts but also wants to understand the facts. A system of explanations of facts is called a theory. What is wanted in "spiritualism" is a scientific theory which explains the abundantly established facts, those facts which show that there are individual beings, generally called ghosts or spirits, existing in an invisible department of organic life, and that they can manifest their existence to us in various ways through mediumism.

Philosophies, theories, beliefs, have a stronger hold on minds than facts, especially facts not belonging to daily experience. If the facts do not agree with accepted theories—"the worse for the facts", as one philosopher said. A true theory, of course, is in every respect in accord with the facts, is simply the explanation of the facts on the basis of a proven fundamental principle. It, therefore, establishes "truth" or the accordance of our ideas with facts and things as they are.

When that great medium, Mrs. Williams, a third of a century ago, convinced me of the fact of physical mediumship, I, young and unspoiled by prejudicial training, took this position: Now all so-called "laws of nature," theories and philosophies which are in contradiction to these established facts, are false!

To emphasize this radical but true position it happened that at that time an English judge pronounced the American medium Slade, guilty of fraud, not on the basis of facts which were in his favor, but because some learned experts testified that "spiritism was against the known laws of nature", which meant—against the mechanistic laws of materalistic theory.

The great question for the "modern spiritualists" then should have been: What's the matter with those so-called "known laws of nature" which contradict our facts? But they were not "up-to-date" and are not there today; they rather enjoy semi-religious phraseology which explains nothing.

Let us understand that the real opponents to our facts are not facts which prove the contrary, but theories which, if true, would show that our facts are impossible, "Laws of nature" are also theoret-

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ical, and if the mechanistic laws of materialism were true, everybody except supernaturalists would agree to it that nothing can happen outside of these laws.

Furthermore, if the materialistic hypothesis of the essence of the world-stuff was true, namely that the world consists of material atoms moving in empty space or resistless ether, then also our "spiritistic facts" could be no facts, but anything else they may be termed, because in that case life would simply be a mechanical play of moving, dancing atoms, accidently composed as a human machine which stops running and falls apart in death without having produced anything that may continue individual existence.

Furthermore, if the supernaturalistic hypothesis of the mentalists (idealists, psychists, also wrongly called "spiritualists") were true, namely that the world consists of natural (physical) matter and supernatural mind, and that the spirits consist of such mind and are, therefore, supernatural beings, then also our "spiritistic facts" could be no facts, because they show the "spirits" as natural beings using natural (physical) means of manifestations which, of course, supernatural beings could not do. The representatives of supernaturalism, the churches, therefore, oppose mediumism and spiritism, because there is a deadly conflict between their supernaturalistic theory and the naturalistic facts of the seance rooms.

Let us face the conditions as they are: If the materialistic theory of the world and life is true, our facts are delusions. or if the supernaturalistic addition to materialism, the theory of supernatural mind beings, is true, our mediums better close their shops, because spiritistic manifestations are impossible from beings which either do not exist or are supernatural and, therefore, unfit for natural actions.

Long ago, ancient spiritism came to sit on the floor between those two theoretical chairs. The spiritistic movement is still without a chair of philosophy. It has collected an overwhelming amount of facts in its favor, but, besides the position that the spirits are natural beings and that there is nothing supervatural about them, not much is taught from our platforms that looks like a new philosophy. Most on the phraseology of our agriators is borrowed from the churches and carried into spiritism where it does but little or not at all agree with the established facts.

This absence of a new teaching of valuescopy, based on the facts and explaining them, is the principal reason why the people do not get the substantion they are longing but and why they finally withdraw with nothing gamed but a more of less remain reprintion of the facts in mediumism.

And yet, he position that the "spinits" are natural beings is in tset a evolutionary and the baddets along independent of understand this before that the Sto structures in the starts are natural

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then of course their investigation is a matter of natural science, which though must be emancipated from speculative materialistic and other hypotheses.

A naturalistic theory of the world of death and of ghosts or spirits is to be the outcome of "modern spiritism" if it is to have philosophical value that will hold the people. What is the substance of the spirits, and what its relation to the substances of daily experiences? What is the position of those beings in nature? Where is the location of the "spirit world"? There is nothing unknowable about that world since it is no supernatural nonetity but a natural fact, knowable and understandable.

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Spirit Messages

Recently received by an advanced student of the Class in Psychology,

in his own home in N. Y. City.-W. J. B. (Inspirational).

Yes, we spirit friends can come to you as often as you desire, conditions permitting; and the pleasure of such a close contact is greater than all others that you know of or can imagine. Duty calls, and we obey with a willingness that commands respect and untold admiration. Come to us—as it gladdens our hearts in the spirit realms.

Go and spread the joyful news to all mankind, and know that full reward be given for your earnest efforts.

Whosoever will may come. A mere name means little or nothing, but character and purity of design, and singleness of purpose, mean much to us.

Let the heavens resound and the earth rejoice, and the exceedingly glad to know that heaven and earth are being blended in a close communion.

Begin each day to glorify your Maker, and all else will be added unto you this day.

Exchange of ideas marks progress and achievement, and the future holds much in store for the faithful.

So much has been said and written on the subject of everlasting life, that one must bring new thought to the subject in order to be acclaimed by advanced thinkers. But nowhere can you find this thought expressed: Life is eternal—without feeling that more added to it would be superflous. (Name not given).

Phineas T. Barnum says:

I am a show-man yet, and do realize that, as a public character, still before the critical eye of the populace, that I must act well my part by showing you some of the wonderful sights of spirit-land.

But nowhere can it be said that Satan or his imps are to be found, or I should have found them and would have placed them on the circus pedestal, as freaks of wonderland.

No, my friends, I am not as big a humbug as the preachers would make me out to be.

I come, I come, with gladness Not sing a song of woe, But tell you to go slowly When sliding down the row.

Well, well, man, what do you suppose has happened? I know now whereof they have spoken truly, to unmask the devilish rant-

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ings of clergymen of the Billy Sunday stripe—clown, buffoon and braggart—for money, pelf and stealthily gotten fame of the ephemeral kind! Pouf! It's gone!

Aaron says:-(benediction)

Almighty Father, in heaven's remotest district, we thank thee for the blessings which thou hast bestowed upon us,—articulate speech, and the desire to live after death of the mortal body. Bless us, we pray thee, to remove all unkindness from our minds, and may the peace which passeth all human comprehension be ours now and forever more. Amen.

To the Medium: (Aaron wishes to say a word or two of praise for your good work so far). (Thank you).



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Prayer for Health

To be Read Twice Each Day for 365 Days in Each Year.

I open my whole nature to Thee, Universal Spirit, that I may be receptive to Divine influence.

It is the earnest desire of my soul that I be made every whit whole.

May every cell in my body be vitalized with clean and pure thoughts. May every disease or lack of ease dissolve and disappear naturally, so that ease and Peace may come instead.

May I ever be just and considerate toward my fellowman and honest with myself, free from criticism, suspicion, envy, hatred or jealousy.

May I breathe freely and deeply, thereby stimulating the circulation of my blood, which is vital to Life.

May my vision be clear and bright so that I can see only the good.

May my hearing be perfect so that I can listen. Listen to the voice of God and all that is good, and be closed to every adverse suggestion.

May my feeling be so acute that I can feel for others and be touched by tender and loving sympathy.

May my sense of taste be so perfect that only pure and wholesome food or drink shall enter my body.

May my sense of smelling be quick sentinel to assist in the work of regeneration.

May the animal side of my nature—the tiger, the hyena, the pig and serpent, be gathered under cover in the Ark of Self-Control so that the Christ Spirit shall be the ruling factor in my Life.

All this I ask in faith and humility.

This prayer was given to me in the quiet watches of the night since the beloved companion of half a century was translated to a Higher Expression of Life.

To her sweet memory I dedicate it and send it forth with a sincere desire that it will bless and brighten every soul it contacts and may be instrumental in pointing many that are weary and heavy laden—toward the goal of Health, Happiness, Prosperity and Peace.

Robert Bryan Harrison.

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Mother Love

By CONVERSE E. NICKERSON.

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When God had made the sun-beam's rays To section off the hours,
Created all the radiant stars, And made the lovely flow'rs,
He borrowed from these wond'rous works, To make a work above
Them all,—His masterpiece,— And called it Mother Love.
The angels sang a song to it, This beaut'ous work of art.

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That God has fashion'd with His hand, And placed in woman's heart; A little fragrance from the rose, Some mildness from the dove, From morning dews their gentleness,

And this was Mother Love.

God made it strong as golden chains, Yet delicate withal,
That it might scale Misfortune's height, Or Sorrow's highest wall;
He anchored it within the gate Of Heaven's courts above,
The greatest blessing God gave Man,— All lasting Mother Love.

"Harp of Nature"

ALMA B. WILSON.

Awake! oh harp of nature, Bring forth a melody. Let zephyrs of the morning Sing mysteries of thee.

Let gurgling brooks and rivers Meet in the ocean wave, Then tell of noble sea-men Whose hearts are true and brave.

Come low, and we will harken To whispers in the sky. The voice of loving Angels O'er us, passing by.

Circle 'round our home-stead And take our voice of prayer Of wants and of thanksgiving, To God, he will listen there.

Folks say Billy Craig's agoing dippy, He speaks of aseeing strange things, He writes about spooks and angels, How they appear without any wings.

He a'sees ghosts and the spooks, Many times with his mortal eyes. And will soon publish some books, Priests and preachers will call lies.

He certainly will be laughed at, Be condemned, ostracised and be ridiculed, Educated and sensible folks say that, 'Twas Christ's teachings Day's Kings ruled.

O foolish, how you mortals be, Why not worship God as he. Son of man, so taught thee, Let's reason together, you and me.

A Spirit.

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The Mystic Light

By E. FELLOWS, CONTROLLED ARTIST.

An angel came 'mid the drifting clouds, To unfold a light which for years had tried, In every atmosphere to shine When, lo! the light appeared.

A branch waved in that mystic light, It seemed from the realms above, A vanished hand reached out into sight; It wafted a symbol of love.

Then I drifted away, and followed the light To a land that was strange and new, And sweet soft music seemed to peal While a gate I entered through.

Then a dove that perched on a cross at my feet, Spread its white wings and floated ahead, So I followed its flight and that mystic light To a veil that was lifting was led.

My fear was released, I then could behold A cross and a crown, a sceptre of gold. The veil slowly lifted, the dove hovered o'er And behind me it fell and an angel who bore

A garland of flowers, it placed on my head, Then was carried away by a spirit and led To a clear crystal river. Afar I could see Ships floating onward in Life's destiny.

It showed me a path that was paved as of gold, That led to the river. More mysteries behold, "The blue mountains yonder", said the voice by my side "Is in earth's elevation, the dark one is pride.

"The hill over yonder, as an emerald so green, Is an unselfish symbol, so seldom e'er seen, That dark one in shadows, we'll wipe it away, As the sun that shines o'er you turns night into day".

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PSYCHICAL RESEARCH REVIEW

Onward, yet onward we wended our way, To the edge of the river where the wild, splashing spray Seemed to sound like sweet music and the tune filled my soul With bounteous rapture; as the ship I behold.

The guide pointed yonder and explained full to me How the ship is the soul of a loved one so dear, Which has sailed o'er that river into the light And the sails then unfurl if the heart doeth right.

It went from my vision, and then came in view A tree that was leafless. In dark shadows grew, Those outstretched branches was a body unsound. He drew forth a scythe. It fell to the ground.

Then another sprung up in the bright, azure blue there And a strong tree was laden with blossoms so rare, The fruit of the blossom is ripening for you; As you travel the earth's plane, that work is for you.

The spirit then vanished; I was standing alone, On the vast rock of ages, 'ere the sun going down Seemed to throw its last shadows and a new form was there Then it beckoned me onward and we floated to where

The flowers were blooming in rainbows of light Then sunshine, then shadows came into sight The flower guide then told me in language of time Each bud held a message and each flower opened wide.

Those blossoms are symbols; the wild rose a thought; The daisy and buttercups simplicity brought. In purity, rose the pond lily so white As emblems of darkness it brought forth the light.

Lilies of the valley came floating, and to Their perfume was wafting a sweet voice of Love Like the violet so modest they spoke thoughts so dear. The pansies they bring us sweet thoughts as dear.

Then suddenly someone seemed to say. "Patient child. away, away"

Then all at once I seemed to be back on earth's plane bodily And the spirit flew I knew not where; And the one wing was Patience and the other one Prayer.



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A Word with Our Readers

My dear Readers :---

In placing this magazine "PSYCHICAL RESEARCH REVIEW", before you who have been subscribers to our old magazine, "THE SPIRITUALIST", I desire to express my thanks to you for the patience and indulgence endured in waiting.

The reason we discontinued the publication of "THE SPIRIT-UALIST" with our November issue is due to the scarcity and heavy expense of paper. Also several communications which I have received asking that the title of our publication be changed required matured consideration.

Our society is incorporated under the name of the "PSYCHO-LOGICAL RESEARCH SOCIETY OF NEW YORK, Inc". The magazine is published by "THE PSYCHOLOGICAL PUBLISHING AND DISTRIBUTING CORPORATION" and several writers mentioned that they thought that the title should be changed to a name closely approximative. Therefore, we have chosen the name of "PSYCHICAL RESEARCH REVIEW".

In dealing with these three words, the title of our magazine, "PSYCHICAL RESEARCH REVIEW", let me outline to you what they mean. "Psychical" denotes your connection with the human soul, spirit or mind, Spiritualistic, Psychological: Also Psychic "Research", pertains to careful inquiries or investigations. "Review", to consider: Examine: Criticise and inspect, matters of the past, present and future. Principally, it deals with books and literature, but at the same time it also connects with psychic Phenomena.

My object in changing the name is to interest a larger number of people in the magazine. Many people believe in Spiritualism and do not care for the title, "Spiritualist" on a magazine coming through the mail. With another name on the cover, the magazine will be likely to have a much larger circulation and the articles therein set people thinking.

The great manufacturers of today derive their inventions through

thought. By thinking, we will be able to find things out. We will be able to more clearly understand matters and to know ourselves.

I may mention, as the Editor of this Magazine and the late publication of "THE SPIRITUALIST", that I am a firm believer in LIFE after DEATH. I am not the only one! There are many, many more in this world. Some have not got the courage to come forward. Α number of our Ministers in the Orthodox Churches of today including the Catholic Priests are believers in LIFE after DEATH and Spirit Communication, but the greatest proof given that ever I have known is that by Sir Oliver Lodge, whom I have communicated with personally. For twenty-eight years or more he has made scientific research study of Psychic Phenomena pertaining to the communication with those in the Life Beyond. The world has practically been waiting for his verdict, as a person waits for the verdict of the jury. Sir Oliver Lodge is the head of "The PSYCHICAL RESEARCH SOCIETY OF LONDON" and has spent a great deal of his time and money making investigations with various mediums and Psychists. He had been mystified, but nothing of a really convincing nature was revealed to him clearly until his youngest son, Raymond, who was a Lieutenant in the British Army, was killed on the Battlefield of Flanders. Through automatic writing, certain matters were revealed which convinced Sir Oliver Lodge and then he came boldly before the World and declared that spirit communication was possible. Feeling satisfied, he published the book, "RAYMOND, OR LIFE AND DEATH", which has been one of the greatest sellers pertaining to Psychic phenomena. The book has only been published a few months and we have sent in four repeat orders during that time.

I hope that this publication will be of interest to all and I again wish to thank the many friends, readers and subscribers of this magazine for the confidence they have had in me in waiting for same to be ready, and if you feel interested, I ask you to co-operate in the future success of this magazine, by inducing others to become subscribers, and by giving me names and addresses of people who you think may be interested in this particular line, I feel you will assist me in this matter.

C. P. CHRISTENSEN, EDITOR.



CORRESPONDENCE

EARLY EXPERIENCES OF J. ASH.

To the Editor of the Psychical Research Keview.

I have long wanted to give expression to an occurrence which turned the tide of my life from the old theories of the dark ages to the one of advanced thought. This occurred twenty-eight years ago. Our home at that time was in Qunicy, Ill. We occupied the one time residence of the long lamented O. H. Browning. A family direct from Germany of the name of Ritter moved into our neighborhood. The wife was an invalid. The husband was a blacksmith and they had a son of 20 years of age and a daughter of 16. They hired a man as helper and interpreter to the patrons. As I speak German, I became well acquainted with the family. The daughter Mary, did the household duties and attended to her invalid mother for four years. The mother died and the father became ill and lived six months when he followed his wife, thus leaving the daughter to her own resources. She hired herself to a Mrs. Merrian as a servant, at this time without any knowledge of the English language. During the first three months she learned just enough English to get along with her work. But in the evenings when doing dishwashing she used to sing hymns in the best of English. Mrs. Merriam had never known them in print so she asked her when she She answered :-- "I learned them. don't larn dem, dey yust come to me." Mrs. Merriam sent for an old lady to come and investigate. Mrs. Merrick came and held a seance with her, after which she said :-- "Mary, will you come to my hall next Sunday at 2 o'clock?" She answered:-"I vil if you tinks I talks nice." Mrs. Merrick, who, by the way was wealthy, and owned a fine hall, told her that she talked quite nice.

There were invitations sent out to about 75 persons, among them being myself and wife. Mary came, took a seat at the table, closed her eyes in a trance, and after three or four minutes. arose, drank a glass of water and commenced:-"I will take for my text to day one which may seem unusual to the people of this world, 'What and who is God?"" I can give a few details only as the complete message would be too lengthy. She spoke just one half hour in the best of English. She said this God was a solid body of magnetic rower that filled the entire universe: that nothing could exist without this power; that in God we live, move, and have our being, and that every living thing possessed thought, even plants. and that life was stimulated by the rower of this one ruling element. She gave in detail uses of this in the flight of the homing pigeon of 100 miles from home, the bee's homecoming to 100 hives and going direct to its own. She said at death each soul reverted to its own kind to stimulate the race from which it sprung, excepting those capable of building their thoughts into homes of a future state, such as the human family. Even many of the human family are lost, being so unbalanced that angels cannot save them. After the sermon she sang a hymn.

Mrs. Merrick asked Mary if she could come again in two weeks time and she agreed. At the appointed time she took her seat as before, arose and said: —"I will take this text, 'What and who is the Devil?" This sermon was a historical one. She spoke of primitive time when the human family carried on tribal government. The devil and the burning hell were a scheme concocted by priest-craft for the subjugation of slaves which has been carried on for 10,000 years. Even in our own country a slave put on the auction block had his price advanced if the auctioneer would announce that he was a religious slave. The two following sermons were equally as interesting. The third dealt with soul vibration and how thoughts are transferred. The fourth dealt with the etherial realm, what the life beyond will realize in its building beyond the grave. This to me was grand, describing as it did the first, second and third zones of eternal life. Olathe, Kansas

J. Ash.

ETHEREAL COMMUNICATIONS.

To the Editor of the Psychical Research Review.

I am anxious that the persons who peruse the works received by me should know that the intelligence from Victoria, (late Queen of England), Abraham Lincoln, Socrates, Joan of Arc, and other discarnates were received in the years 1910 and 1911. I have impressive works which were transmitted to me by Mary B. Eddy, William Stead, and

other disembodied souls which I received later.

These ethereal communicants are most anxious that their messages should be issued, and I do feel glad that through your Magazine I can comply with their wish.

An intrinsic work was transmitted to me six years ago by a discarnate Master Educator, the works are a Proclamation to the earth's inhabitants. The intelligence is a Soul-saving and Mind Awakening work, and I am desirous that some of the Physical Researchers should closely examine the sections of the Proclamations.

I register my ethereal communicant's transmissions absolutely through inspiration. I hear their dictations and word by word I type them. Through constant aspiration for Light and Wisdom, and through concentration my mentality has been unfolded by Superior Forces.

Sincerely.

M. A. W. .D

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C. P. Christensen, Editor

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