

REASON

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The Bible from the Standpoint of Spiritualism.

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Startling and Evidential Psychic Phenomena.

Levicitus Scruby.

Phrenological Delineation of Sir Arthur Conan Doyle.

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REASON

"And the Truth shall make you free"

Vol. XXII

Los Angeles, Cal., February, 1925

No. 1

THE BIBLE FROM THE STANPOINT OF SPIRITUALISM

B. F. AUSTIN

In nearly all the arguments and controversies on mooted questions the Truth lies between the two extremes. And so it happens that Spiritualists generally neither ally themselves with the Orthodox believers, nor with the radicals, but take a rational yet appreciative view of the great collections of Jewish and Christian sacred writings known as the Bible. They do not worship the book and so escape the charge of Bibliolatry. They do not regard it as infallible, or the sole authority in matters spiritual or religious, nor as the only revelation from the Spirit Realm. Nor do they deny its great value, its rich treasures of spiritual teaching, its beauty and sublimity of expression, or its practical helpfulness and guidance in morality. In a word, they do not worship it nor would they discard it. They see its many excellencies but they see also its blemishes, errors, its diverse moral teachings, and the utter absurdity of the orthodox claims that it "contains everthing necessary to man's salvation" and is indeed the "Word of God."

Spiritualists, therefore, cherish the Bible for its associations, for its beauty, simplicity, its inspired and noble utterances, and its helpful morality and guidance. Not a little wonder then, that the attitude of Spiritualists toward the Bible is misunderstood. When Spiritualists recognize the value of the Bible and extol its beautiful and sublime utterances, they are ranked by many among the Bible worshippers. When they quote the Bible as illustrating the Spiritualistic phenomena and teachings they are looked upon as basing their Spiritualism on the Bible. And on the other hand when they point out the myth, fable, legend and some of the unbelievable stories found in the Bible, they are

classed with radicals and infidels who would hurl the Bible into the gutter. Discriminating minds, however, will readily distinguish between attacks made upon the old interpretation of the Bible and attacks upon the Bible itself, and between the abuse and the proper use of a good thing!

What Is the Bible?

It is the collection of Jewish and Christian sacred writings, as the Vedic Hymns and Bhagavad Gita are the sacred writings of the Hindoo; as the book of the Dead is the sacred collection of the Egyptian Scriptures; as the Zendavesta is of the Persians, and the Koran of the Mohammedan world.

Our scriptures contain legend, history, myth, fable, allegory, much poetry and a large and noble element of writings which are undoubtedly the product of inspiration. We do not say the Bible is inspired—for only men are inspired—nor do we claim that all the Bible is the product of inspiration, but that portions of the Bible, including much of the N. T. Scriptures and the teachings of the Great Master Jesus, are products of inspiration seems to most open-minded critics beyond all doubt. This is quite aside from the question of infallibility since inspiration does not imply infallibility. The Bible contains much that may be classed as the product of inspiration from some lofty intelligence in the unseen realms, and many passages which, if the product of inspiration, certainly is not of a very lofty order. Our Bible while the most wonderful and most valuable collection of Sacred Writings in the world and the most popular of all the great books, is yet the least understood and the most misinterpreted of all the great books because seldom if ever read or studied without the prejudice and predilection of sectarian bias. No book can be studied and understood aright without an open mind, and a supreme desire to find and follow the truth. That the Bible is not so studied is indisputable because people read and profess to study whose minds are made up in advance as to its origin and character. They do not go to its pages to study it as they do other books—seeking in the light of its own teaching for its true interpretation; this they think they have received already from their clergyman or from the church. In most so-called Bible classes the most fundamental of all questions regarding the Bible,—viz: *What is this Book?* would not obtain a hearing. A person proposing this question in most Bible classes would be classed with the unbelievers and be considered meddlesome and impertinent. We repeat—people do not go to the Bible as a rule to study it as they would Shakespeare or the Homeric poems, from its internal evidence but with the main question of all fixed and buttressed in their minds as beyond all dispute. Most Bible study is not for the discovery of truth but for the finding

some passages in its pages to corroborate the student's traditional belief or some weapon with which to attack some opposing "ism."

And as every Sectarian Christian reads the Bible through his own sectarian colored spectacles, and as the Bible is, indeed, not a book at all, but a library of books, he has little difficulty in proving his own creedal dogmas true, and finding a bludgeon with which to assault some opposing creed.

The Bible is a great picture gallery of the thoughts and concepts of men, on the subject of nature, man, life, death morality, divinity, salvation and the future life, chiefly from B. C., say 1000 to A. D. 150. There is a certain and wonderful progression of ideas apparently and hence much conflict in its teachings, what we may call a consistent inconsistency, the same as in the concepts of any progressive mind.

The Fundamental Error in Bible Interpretation

The great source of the variety and opposition in the interpretation of the Bible is found in the current misconception, fostered by Church teaching, that the Bible is a Book and not a collection of books. One's conception of a book is radically different from his concept of a library. He expects a book by one author to have Unity of Teaching and one never expects unity of teaching in a library. Why is the Bible regarded as a book? It was not so regarded up to the 13th Century. Till then it was *ta biblia*, the books. By what infallible authority were the books selected to constitute the Sacred Collection of the Christian Church? Who had any authority to choose certain books and discard others? Who has had any divine commission to promulgate the idea in the world that the 66 books of the Bible, or library of sacred writings of the Jews and Christians, were but one book, with one author, and that author God, and therefore authoritative?

The Bible Does Not Claim This Unity and Authority for Itself

As the Canon of Scripture was not made up until two full centuries had elapsed after the last book of the Bible was written, it is absurdly impossible that any Bible passage should claim unity and authority for the Bible as a whole.

The Bible Does Not Claim to Be the "Word of God."

As shown above such a claim is impossible. Not only so, but there is no passage in the Scriptures that we can recall that applies this phrase to a book. Its real meaning is *inspired speech*—such as a prophet or medium might utter under inspiration. It is never used in a restricted sense. "The Word of God is not bound." It is not restricted to one age, one church, one nation. It cannot be enclosed in calfskin. A simple explanation of the origin of the phrase will satisfy the reader of its truth.

Every open-minded student of the Old and New Testaments knows that in Bible times every thing that came from the Unseen Spirit realm was looked upon as sacred and divine.

The terms angel and god are used indiscriminately of the same persons. (See the Genesis story of the three angels appearing to Abram and Lot). The Word of the Lord that came to the prophet was the utterance of the spirit through the lips of the prophet from some spirit intelligence. The man who voiced any utterance of the spirit world was "the Man of God" (Spirit). So throughout the whole of the Scriptures.

The application of this phrase "Word of God" to a miscellaneous collection of books, more or less sacred to Jews and Christians, with the implication that the books are from one source, and authoritative, is a clear and most mischievous perversion of truth.

Ministers who glibly assure their congregations that our Bible is the "Word of God" assume a great responsibility and make God responsible for every error, crudity, blemish and contradictory teaching the Bible contains.

Now so different were the concepts of men who wrote the Bible and of the intelligences who inspired portions of it, that the Bible has been and is today quoted as the "Word of God" for War and Peace; for Slavery and against Slavery; for polygamy and monogamy; for women's subjection and inferiority and for the equality of the sexes; for foreordination and for salvation without any knowledge of Jesus. (See Peter's sermon declaring that "in every nation he that feareth God and worketh righteousness" is accepted of Him); for eternal punishment and limited salvation and for the final salvation of all; for life and consciousness immediately after death and for the "sleep of the dead." And the Bible appears to prove them all.

Spiritualism Is Not Based On the Bible.

It is quite true that Spiritualists read, study and use the Bible, but they do not attempt to prove Spiritualism by the Bible. In their opinion the Bible in its modern conception itself needs to be proved. No one can prove the historic truth of the Bible. Most of the books are uncertain as to authorship and dates. No one can vouch for a single statement attributed to the Master as recorded correctly and preserved correctly to our time.

Spiritualism stands on its own immovable foundation of fact and experience, and is buttressed by the testimony of a multitude of living witnesses whose word cannot be doubted. Why then should Spiritualists depend upon authorities that are questioned and questionable.

When Spiritualists quote the Bible it is generally for one

of two purposes: First, to prove to Bibliolaters or Bible worshippers that if the Bible is true it endorses and illustrates Spiritualism. It is an argument *ad hominem*. Secondly to help confirm the Bible narrative by showing the same class of psychic phenomena today as recorded in Bible times.

The Bible Confirmed by Spiritualism

Of course we do not mean that all claims regarding the Bible are established by Spiritualism. But certainly the Bible narrative of psychic phenomena is rendered much more probable by the indisputable occurrence of the same class of happenings today. If people apparently dead are restored to consciousness today by the touch and voice of a healer—as has frequently happened—why doubt that Jesus and Peter and Paul accomplished the same miracle? If men are levitated by spirit power today why may not the Bible stories of material objects and men being levitated be true? If today in our seances we experience within closed doors and windows the cooling breath of air and see astral lights and tongues of fire, why may not the Pentecost story be accepted?

Undoubtedly Orthodoxy owes a large debt to Modern Spiritualism. In all ages when Materialism was rampant, when Scepticism was generally prevalent in schools, colleges and among the professions, came the startling news from Hydesville that a dead man had communicated with the living. Since then the Christian world has had millions of similar testimonies and a recurrence of the Bible miracles under such conditions and with such human testimonies that to doubt their truth is, practically, to discard all human testimony.

When will the church and the Christian Ministry awake from their Rip Van Winkle sleep and recognize the truth that in Modern Spiritualism present-day Christianity has a friend and not a foe? Spiritualism is today the strongest buttress to faith in the Bible narrative.

Is the Bible an Authority?

All truth is authoritative. As there is much truth of a vital and all-important character in the Bible no one can deny that the Bible has authority. Just so far as its teachings appeal to and harmonize with Reason and the Moral Sense, just so far as it certifies itself to man's higher nature, it has authority. Truth in any book or any speech, that makes similar appeal carries authority.

The Bible is Not the Only Authority, Nor the Only Divine Revelation

All nature is a Divine Revelation and much more properly called "the Word of God" than any book, no matter how sacred or valuable the book may be. Every shining star is a letter in the Alphabet of God's Word, every system of worlds is a word, and the combined systems of worlds form

a sentence of God's Word. Man himself is the divinest and most authoritative Revelation of Truth to man. No revelation outside a man can be authoritative and trustworthy as the Revelation within man in his Reason and Moral Sense.

How the Bible Should Be Used to Profit

It should be studied without prejudice for or against the claims made in its behalf. It should be studied with supreme desire to know the Truth and to follow it—with a willingness to accept what is true though it may be new and opposed to our past beliefs, and with a willingness to set aside all past beliefs, however dear from association, if truth should demand their sacrifice.

In this Spirit the Orthodox Man and the Liberal Spiritualist alike will find in it, amidst much teaching that the world has outgrown, amidst some views and sentiments repulsive to our modern thought, a wealth of most beautiful, helpful, comforting and inspiring instruction that may well be read, pondered, memorized and utilized in developing a strong and spiritual character.

The Place of the Bible, Among Books

Among all the Bibles, undoubtedly our Bible has first place, and this after the frank admission of the great excellencies found in other Bibles. This does not place the Jewish and Christian Bible in a class by itself. Its place is (*primus inter pares*) first among equals, at the head of the list of the Bibles, but not in a category of its own.

Just as we may recognize one star as brightest in the heavens, one tree as noblest in the forest, one mountain as loftiest in the range, without according the individual star, tree or mountain a different character from its fellows. So Spiritualists believe that our Bible, like many others, has a human origin, not a miraculous one, and this we believe will come to be the accepted view of mankind.

LOOKING WITHIN

By HOWARD A. WALTERS

I would be true, for there are those who trust me;
I would look up—and laugh—and love—and lift.
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
I would be friend to all—the foe, the friendless;
I would be giving—and forget the gift;
I would be humble, for I know my failings;
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STARTLING PSYCHIC EXPERIENCES

A CLERGYMAN INVESTIGATES SPIRITUALISM

LEVITICUS SCRUBY

In publishing this account, I am fully aware that my reputation will suffer, that some will call me a knave, in league with the devil, while others will dub me a fool, whose proper place is in an institution for the feeble-minded. But I have become so accustomed to these terms of reproach during the past seventeen years of my psychical research, that my skin has toughened and these invectives have about the same effect that the proverbial boiled-pea has upon the impervious surface of the iron-clad. And, speaking out of my own somewhat abundant experience, I will say that it seems to me that it is just as absurd today to deny the occurrence of psychic phenomena as it would be to deny the rotundity of the earth or the law of gravitation.

INTRODUCTORY

By way of introduction, I will say that I am a minister of the gospel and have been for nearly thirty years; serving, first, in a church noted for its bald materialistic teachings, and, latterly, in a church of more refined spiritual views and which is not so certain as the former that "the end of all things is at hand." But both of these bodies generally frown upon any effort to explore the occult and consider that any attempt to talk with the dead is exceedingly sinful and is, in effect, if accomplished, only a communication with evil spirits masquerading as our dear friends. Yet, neither the fear of meeting His Satanic Majesty in some darkened seance room, nor the threat of a heresy trial has daunted me and I have delved deeply into matters occult with some very interesting results, at least to myself.

My attention was first seriously attracted to the subject of Spiritualism some seventeen or eighteen years ago. I was at that time pastor of a church of the denomination first mentioned in one of the central states. One afternoon I was called to officiate at the funeral of a little child. The funeral sermon was very materialistic and I pictured a time to come when, through the miracle of a physical resurrection, the literal grave body would be reconstructed and would live, breathe and perform its other functions upon a material earth as it had done during its natural life-time.

THE DELINEATOR ARTICLES

The funeral service ended, I casually dropped into the bookstore of a friend who had attended the same. At the

first opportunity he brought up the sermon and, while commending the kind words that I had spoken to the bereaved parents, condemned in the strongest terms the crass materialistic dogmas that I had expounded. We argued for some time on the subject, when he said: "I have for sale a copy of the *Delineator* in which is commencing this month a series of articles by Fremont Ryder on the subject, "Are the Dead Alive?" I shall be glad to loan it to you, provided you will agree to read the article carefully." I consented and, accordingly, took the magazine home. So interested did I become that I subsequently purchased it and the two succeeding issues in which the articles were continued. When I had finished reading them, I was astounded. I had been taught in the theological school which I had attended that any one who would believe in Spiritualism would be fit only for the insane asylum or the penitentiary; but here I discovered that many of the world's greatest thinkers, writers and scientific men have not only accepted the phenomena as being objectively established, but have frankly admitted their conviction that the spiritualistic explanation is the most reasonable of any. This set me to thinking and for the following two years I pursued a course of study that finally led to the renunciation of the materialistic views which I had entertained and made imperative a change of denomination.

My health being poor, I removed to a state west of the Mississippi where I engaged in pastoral work, all of the time reading extensively upon the subject of psychical research. Among my parishoners was a family, composed of father, mother and son, and a young lady of another family, who were destined afterwards to be identified with me in certain experiments which have convinced us all that "death is only a dream." The young man, later, married the young woman and removed with his wife and parents to a certain western city to secure the advantages of a college and university education. It was there that certain phenomena of the psychic order came through which, I believe, have hardly been excelled in the history of occult science.

OUIJA BOARD EXPERIENCES

Up to the month of March, 1919, I had mentioned the subject of Spiritualism to my friends but once or twice, and then with no particular interest on their part. But, in the month mentioned, I was called to deliver several lectures in the city where they lived and the last night of my stay was spent in their home. During the course of the evening they, having heard of my increasing interest in the subject, good-naturedly twitted me with being a "Ouija-fiend" and inquired concerning my investigations. These I related and when I was through, the young man, whom we will call Ancil, brought out a Ouija-board of his own manufacture—a most

clumsy contraption—and insisted that we “try to get something,” telling me that they had been trying it and had been successful in getting some startling things through. I insisted that I was no medium but to please the family I consented to place my fingers upon the indicator, which was but an ordinary piece of paste-board cut in the shape of a heart. To my surprise the indicator spelled out some most interesting messages, messages that I knew were beyond the range of the young man’s information. I then went on to explain how a circle was formed in a dark room, around a table, and they all exclaimed: “Let’s try it.” Jokingly, I said. “Let’s ask Ouija.” To my surprise, when this was done, the answer was quickly spelled out: “Turn out the light and sing, ‘Nearer my God to Thee.’” With no faith, whatever, in the suggestion, we did as we were directed, formed a circle, placed our hands upon the table, pulled out the incandescent light and commenced to sing. Nothing happened until we were on the third verse when the table began to jiggle, reared up on one leg and then came down with a *Bang!* Then it moved about within the circle. And, then, unseen forces pounded its upper surface and also on the walls, ceiling and door of the room. These poundings were as loud as hammer-blows, but were more in the nature of thuds than cracks. We were dumfounded, but we improvised a code for communication with two raps for “yes” and one for “no.” The conversation that ensued ran about as follows:

Q. Are you a friend?

A. Yes.

Q. Are you a friend of mine?

A. No answer.

Q. Are you a friend of the Browns?

A. Yes.

Q. Do you wish to communicate with us?

A. Yes.

Q. If we repeat the alphabet, will you rap or jiggle the table at the letter that you want to form the words to make up the communication?

A. Yes.

Q. May we turn the light on long enough to get paper and pencil to take the communication down?

A. Yes.

The light was, accordingly, turned on, paper and pencil secured and the room darkened again. When we asked the name of our communicant, that of a young lady, an acquaintance of my friends, who had passed out a few weeks before, was given. Several other questions were then asked and answered and the seance closed that night with the message, “I know that eye hath not seen nor ear heard the glory that God hath prepared for you all.”

We were all deeply impressed; the young lady was frightened. The next morning I returned to my home. In the ensuing two years we sat only a few times at irregular

intervals and with mediocre results. Finally, we dropped the matter altogether and for some months it was not even mentioned in our correspondence. Then I attended a certain Spiritualist campmeeting and sat in a number of trumpet-in-the-dark seances. The results were above what I had anticipated and these I communicated to my friends. Their interest was once more aroused and they again took up their circle sittings. With their renewed interest the forces seemed to become stronger and they were directed to send for me with the assurance that greater demonstrations were yet to come. They wrote me an invitation and on January 8, 1923, I visited them. With that visit some of the most remarkable psychic phenomena that I have ever heard of began to be received. Since then we have had communications through a paper, and, later, tin trumpet, by direct voice, through relay trance and on a slate by independent spirit-writing. We have had materialization, inspirational musical and poetical composition, spirit-lights and independent piano-playing. Such manifestations as levitations, clairvoyance and clairsaudience have also occurred, but only occasionally.

When I arrived at the home of my friends on the date above mentioned, it was early on a wintry Monday evening. They assured me that everything was ready for the seances and that they had been informed by the "guides" that a most profitable and interesting time was in prospect. When the hour arrived for the sitting, the five of us gathered around the table. Through the Ouija (the name of which the "guides" had changed to *Manito*, the Algonkin Indian word for "mysterious") we were assigned our places and were directed to lay upon the table five Bibles, the works of the great poets, Browning, Poe, Longfellow, Whittier and Bryant, the *Manito*, a planchette (called "walk-board" by the "guides"), two slates and a trumpet made of a sheet of newspaper. This done, they gave each of us a Scriptural passage to read, which most significantly fit each individual case, and also a selection from the poets mentioned, the old gentleman, whom we will designate as Allen, reading from Longfellow, Martha, his wife, from Whittier, their son, Ancil, from Browning, and their son's wife, Marie, from Poe, while I was told to read the last stanza of Bryant's *Thanatopsis*.

Two months before, several of my friends and myself had engaged a lady medium and her husband to come to the town where I, at that time, was living and where I had formerly preached. At first she was taken as a joke but after an evening or two the manifestations became so pronounced and mystifying that a mob of ignorant and superstitious religionists was formed and she was driven out of the town with a threat against her life if she returned. Feeling that to continue in the ministry would be a bar to any further research

in the field of psychic phenomena, I had arranged to go into another business in a near-by town where I could carry on my investigations without hindrance to myself or compromise to my church. To my surprise, the Scriptural passage (Ezek. 12:1-3) that was assigned to me to read contained an account so parallel to my case that there was no mistaking the will of the "guides" concerning my removal, although it afterwards turned out that they had a different plan than my own concerning the work that I was to do. The passage reads as follows:

"The word of the Lord also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not; for they are a rebellious house. Therefore thou Son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house."

Marie was instructed to read from Joel 2:28, "Your sons and your *daughters* shall prophesy." and also from Poe's "Annabel Lee." When each had read his Scriptural and poetical passages, we were told through Manito to remove everything in the shape of books from the table, leaving thereon only the necessary paraphernalia mentioned. Then Marie asked if Poe and Annabel were together and the answer was spelled out: "Yes, at last Annabel and I are happy in our kingdom by the sea, whose waters are love and life eternal." In a later seance, we were further informed that the posthumous poem, entitled, "On the Death of the Immortal Poet, Edgar Allen Poe, in the Streets of Baltimore," purporting to come from Poe through the mediumship of the celebrated medium, Lizzie Doten, at Boston in January, 1863, is genuine and was actually inspired by the spirit of that great American poet.

The necessary preparations being made, we were directed to stretch a piece of wall-paper across the table, place the "walk-board" upon it, put the tips of our fingers upon the same and pull out the light with the promise that we would receive "a manifestation of psychic power such as we had never witnessed before." As soon as the light was out, the planchette began to move. It wrote one word and then levitated fully fifteen inches from the table, then returned to the paper, wrote another word, was levitated again, and so on until the message was finished when four raps were given as the sign for the light to be turned on. The light was pulled on and the reader can imagine our surprise to find a message written in Hebrew, Greek, Latin and English characters, as follows: "*Elohim luei amorem upon the world;*" "God looses love upon the world," *Elohim* being the Hebrew term for "God;" *luei*, Greek third person singular for "he looses;" *amorem*, Latin accusative singular for "love," and "upon the world," English.

The following night we were directed to make three trumpets, Martha and I to hold two of them over the edge of the table, while Marie was told to lay the third across the palm of her right hand, knuckles down upon the same. We were also directed to lay a single slate on the center of the table upon the rim of which we were all to place the tips of our fingers, moving the same with a circulatory motion to start and keep up the vibrations. Then the light was pulled out. Nothing happened for fully ten minutes, although we sang a hymn or two and moved the slate as we had been directed. But, at the expiration of that period, Marie called out: "Why, the trumpet has left my hand!" The next instant I felt it touch my forehead, after which it passed round the circle several times touching each sitter in turn. The trumpet, then seemed to take a position just above our heads and directly over the center of the table. Then a voice came through in a hoarse whisper, exclaiming: "Marie! Marie! Poe! Poe! Leviticus help! Leviticus help!" Having attended a number of similar seances and understanding the meaning of the suggestion, I instructed the circle to repeat in unison with me a number of times an old familiar couplet. This seemed to increase the power and after a few moments and a few feeble attempts which continued to grow stronger, a voice came through clear and strong, saying: "This is Edgar Allen Poe. Marie, you are a wonderful medium and I am your circle control." We were fairly speechless with astonishment. This was the first time that my friends had ever sat in a trumpet seance and the first time they had ever heard a spirit voice. Poe, for so we all firmly believe him to be, then, went on to give us instructions on how to sit for better results, all of which we followed minutely.

SPIRIT GUIDES A LIFE WORK

We were told that we had been selected for a definite work. That this work was to be done on the inside of the church and that Ancil and myself were to continue in the ministry and preach as we always had done, making "the old the vehicle for the new." We were forbidden to unite with any of the existing Spiritualist organizations for the reason that "sixty per cent of their mediums are irreligious." Our information was that we were to be Christian Spiritualists and that our work was to be done in retirement until such time as our "guides" should suggest that we were sufficiently developed to appear before the public and the church ready to receive this new confirmation of its faith. There is one thing that we have observed: whenever we have implicitly followed our "guides," we have been eminently successful; whenever we have gone contrary to their advice, we have met nothing but failure. The "guides" further informed us that greater

things were yet to come, compared with which those which we had received were as nothing. We have lived to see this promise fulfilled. While the Modernist declares that miracles do not happen and the Fundamentalist that they used to happen, we know that they do happen and happen now. We have come to know that the Lord Jesus told the truth when he said: "He that believeth on me the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father." We are not fanatics, neither are we superstitious; but we are most zealously, though cautiously, following this new-found path, believing that it will ultimately lead to the Greater Light.

As was mentioned before, I had determined to quit the ministry, leave the place where I had been preaching and remove to a near-by town to engage in another business. So perfectly had I arranged my plans that I had made out my lumber-bill for the building in which this business was to be conducted and had it with me, intending to return by way of that town and leave it with a lumber-company there. But the "guides" told me that my plans were not their plans and that it was their determination that I should retrace my steps and re-enter the ministry. I rebelled at this at first, but finally gave in. They then directed me to return home, pack my goods and get ready to move, telling me that I would not be home long before I would receive a call and to respond at once. So little faith did I have in this prophecy that I returned by way of the town mentioned and left my lumber-bill with the lumber-dealer, arranging to return in two weeks and start my building. I arrived home, January 22, 1923, at 9:30 A. M. But a surprise was awaiting me. On that afternoon at precisely 3:21 o'clock, a telegram came from the secretary of the church where I am now located, asking me to accept the pastorate and to move on the field as soon as possible. I was surprised and yet vexed. I had planned an entirely different course, but after thinking the matter over, I telegraphed back a provisional acceptance. Four days later, I received a letter from Marie, saying that they had communicated with the "guides" who directed her to write to me and tell me that they had inspired the call and were disappointed that I was not more elated in receiving it.

JONATHAN EDWARD'S GREAT SERMON

Since these initial seances, we have endeavored to meet one week out of every month. Our experiences are too wonderful to describe with human words. We have heard lectures attributed to some of the world's greatest pulpit and platform masters who have passed on—Edmund Burke, H. W. Beecher, T. DeWitt Talmadge and Dr. Joseph Jowett—that in point of eloquence and logic have exceeded anything that we have ever heard in earth-life. In not a single instance have

we ever heard a word that has been vulgar, immoral, un-Christian or trivial; in fact, everything has been of the highest order. To illustrate: one evening Poe announced that the first number on the program would be a discourse by a minister who in earth-life had preached one sermon that made him famous. Then a strong, clear voice came through, saying: "Friends, this is Jonathan Edwards. In earth-life I preached one sermon that made me famous. The subject of that sermon was, "Sinners in the Hands of an Angry God." But since I have come over here I have been forced to change my views, and so tonight I am going to preach you a sermon on the subject, "Sinners in the Hands of a Loving God." The unseen speaker then went on to argue that man is only a finite being; that a finite being cannot commit an infinite act; and that only an infinite evil act would deserve an infinite penalty; therefore the doctrine of eternal torment cannot be true. His logic was most convincing and reminded us of the plea of a skilled attorney. It is needless to say that since we listened to this most convincing argument, what little faith we had before in the doctrine of "eternal revenge," as Ingersoll so aptly termed it, has dissipated and that we have now come to the more hopeful view of God as the Father of all who will at last gather all of His prodigal sons to His bosom.

On one occasion we had illustrated to us the nearness of the spirit-world. Martha's sister came and after giving her full name, said: "Martha, death is just like taking a journey from Nebraska to Kansas but not nearly so far." We asked her if it was beautiful over there, and she replied: "Very beautiful! Just conceive of the most beautiful spot on the earth-plane and beautify it and beautify it, but you can never make it as beautiful as it is over here." She then went on to explain that she often stood by the death-bed of some friend who was just passing out that she might help the spirit through, and that at the grave the very friend those in the flesh thought dead, stood in their midst.

"THE ASTRAL GOOD NIGHT SONG"

As one of our seances was closing, Poe announced that Adaline Patti would sing "The Astral Good-night Song." A sweet voice was then heard singing a most tender melody, the closing words of which were:

May guardian angels round thee keep
A watch, while pillowed deep in sleep,
Until we meet, at Jesus' feet,
Good Night, dear friends, Good Night!

At its conclusion, we asked Poe where we could find this melody in sheet form. "Why," he exclaimed, "you can't get it in sheet-form; it was composed over here." He then explained that in these seances we are brought up to the astral from the physical plane, while our "guides" are brought down

from those higher and that as the bond holding us together is dissolving and we are slipping back and they are rising higher, this "Astral Good-night Song" is often sung. For proof of these astral experiences, he cited us to Ephesians 2:6.

BIBLICAL PSYCHIC PHENOMENA

The second phase of mediumship developed among us was that of independent slate-writing. This is the gift of Martha. A double-slate is held upon the tips of our fingers, our hands, knuckles down, upon the table. Upon this slate is laid a pencil, painted with luminous paint. The light is turned out and in a few moments the slate trembles and then is sometimes removed and carried to the ceiling. The pencil is also carried round the room, made to tap the ceiling and to touch our heads, hands and knees. Sometimes materialized hands are placed upon ours or caress our cheeks. The Bible declares that David wrote automatically (1 Chron. 28:19), that a writing came to Jehoram, king of Judah, from the prophet Elijah, seven years after that prophet's death (2 Chron. 21:12) and that a materialized hand wrote upon the plaster of the walls of the king's palace in the days of Belshazzar (Dan. 5:5). Our experiences have confirmed the possible historicity of these accounts.

The teachings of our "guides" are most sublime. Since we have been sitting at their feet, we have read "The Harmonial Philosophy" by Andrew Jackson Davis and have been amazed at the close similarity, even identity, of their teachings with those that he claimed to receive from the spirit-world seventy years ago.

We are taught that all about us is an unseen, supersensuous world, divided into planes and teeming with life. This world is not millions of miles away, "beyond the bounds of time and space," but right here and now. To the first sphere, or plane, of this heavenly world, the astral, all men go at death. This plane is the *hades* (Greek, "unseen") of the New Testament. Here the evil and unrefined within us is expurgated, by which we are prepared to rise to the higher spheres or planes. In this heavenly world progression is the order as the door of mercy is never closed upon any soul. Men are punished more *by* their sins than *for* them. The most heinous sin of all is suicide and the guilty one is made the butt of ridicule on the other side and is often earth-bound for a considerable period of time.

MEDIUMSHIP

Intercommunication between the two worlds depends upon a certain gift—mediumship. A medium is one who is capable of releasing his or her ectoplasm easily and readily to be used by the subtle spirit-forces in manifesting themselves to those in earth-life. They tell us that they inject "psycho-

plasm" into us and draw "ectoplasm" from us just as the human body takes in oxygen and throws out carbon dioxide. In the production of spirit-lights, we have seen this ectoplasm drawn from Marie's body in luminous clouds, until the entire room was lighted by it. Ectoplasmic vibrations are very delicate and are "killed" by light vibrations and this is the reason that so many phases of mediumship can only be performed in total darkness. All are mediumistic, but to varying degrees; but relatively few are mediums. Some are so dense that it is next to impossible, if not quite impossible, to get psychic phenomena through in their presence, while others are very susceptible to spiritual impressions. These conditions explain the readiness of some people to accept without question the most astounding accounts of psychic phenomena while others doubt or persistently deny their occurrence even when brought face to face with the most convincing proofs. Jesus Christ was not only the world's greatest Teacher, but also the greatest Medium that has ever lived and his miracles were psychic phenomena of the higher type.

At some future day, through the investigations of the Society for Psychical Research and other scientific organizations, Spiritualism is to be universally accepted and men are really to know that the spirit-world exists. Then is to dawn a veritable millennium, the kingdom of God. In this millennium the hopes and dreams of the prophets are to be fulfilled. Men will live in a wantless and warless world. Science, inventions, art and literature will flourish. The veil between this world and the next being rent, men will receive their laws from the heavenly spheres and not from Washington, London or Berlin. There will be an universal brotherhood under the Fatherhood of God. This age will be introduced by the second coming of Christ, which will not be a physical return, as some sects believe, but a spiritual coming as he went away, "the grand materialization of the ages." He will come to the whole world as our dead friends come in the materializing seances and the saints that will come with him are our beloved departed.

SPIRITUALISTIC CONCEPT OF GOD

God is not an anthropomorphic being, reigning upon a material throne in the skies, but the Great Soul of the universe, whose attributes are immensity, ubiquity, omniscience, omnipotence, eternity, harmony, purity and love. He is the Great Undefined and all attempts at His definition are pure limitations. Our "guides" advocate the Fechnerian theory that there is life and mind in all things, though they may be latent and potential. So God is pantheistic in the sense of permeating all things; he is transcendental in the sense of being above and behind all things.

Man, roughly speaking, is composed of body and spirit. The spirit creates the body and not the body the spirit. Man has not two or three minds but one mind that functions on three planes—the instinctive, intellectual and inspirational. When the body becomes old and wornout and unsuitable for the manifestations of the spirit on the physical plane, the spirit withdraws itself into the astral or spiritual body and this we call death. Death is simply transition. Reincarnation is not *universal*, as Theosophy teaches, but only *occasional*.

Sin is the misuse or wrong use of good, and is not an entity but the perversion of an entity. As all perversions are at last to pass away, evil will cease and good triumph.

The greatest thing in the world is love. Love is Divine Harmony expressed in every sphere of existence. Every person has his perfect affinity somewhere, or will have him or her. He or she may have been born a thousand years ago or he or she may not yet be born, but somewhere and sometime in the aeons to come, after various alliances, some pleasant and some unpleasant, each will find his own true mate. Sex will continue in the other world, but procreation is confined to the physical plane. Each will find at last the state of perfect love. Prostitution, or the sale of the body for sex gratification, is an intolerable evil that will be rooted out. Any sex relation not founded in love is wrong, prevents true spiritual unfoldment and should be terminated at once with the mutual consent of the parties thereto. Divorce, therefore, is a necessary and justifiable relief to psychically incompatible souls. There can be no "holy bonds of matrimony" where husband and wife fight like Kilkenny cats. Domestic differences are nearly always due to incompatibility of temperaments and not to any inherent meanness of the related parties. These are the teachings, substantially, not only of our "guides" but also of the "guides" of other mediums and it is these teachings that have given rise to the unfounded charge made against Spiritualism that it advocated "free love," which in the minds of most folks is synonymous with "free lust."

Our "guides" have, further, told us that Fundamentalism and Modernism are only two diverse explanations of the Christian faith and neither is adequate. Both fail to give the proper emphasis to the esoteric, or hidden, meaning of the Scriptures. We were told to accept the entire sixty-six books of the Bible, not because they are plenary inspired, for they are not, but because "the divine message runs through them all." The true sense is the hidden that can only be brought out by spiritual illumination (1 Cor. 2:14). The Bible is like a nut, part shell and part kernel; the shell representing the uninspired part, the kernel the inspired. The key that unlocks the Bible is not tradition, private interpretation or

reason, but the illumination that comes from the higher spiritual spheres.

We asked them if we should continue to administer the ordinances of baptism and the Lord's supper. The answer was: "Yes, for thereby some soul may be receiving its unfoldment. Condemn no one's religious faith for it may be with him the way to the Light. Signs and symbols count for nothing, only as they are the means of spiritual unfoldment."

We were told, further, to interest ourselves in every good work and to study carefully the social programs of the day and to identify ourselves therewith. Capital punishment is wrong, because the state takes what it cannot give. Child labor is inexcusable and intolerable in this age of machines. The hope of the world is in higher education. Industrial justice must come.

Lastly, we were told to see the good, the beautiful and the true and to walk in their light; to be unselfish and broad; not to hold grudges or enmities and to pity those who are not able to understand psychic problems. This, they declare, is the essence of the highest religion—love.

My article now closes. Some will doubtless, believe that these few words are either the emanations from an addled brain or the joke of some practical joker. But they are neither. They are the truth, and the sole object of the writer in offering them for publication is to bring comfort to some soul now sitting within the shadows. While some may scoff and others doubt, a few will believe and, believing, will be only the happier. Psychic phenomena have been observed in all ages, all climes and among all races and conditions of people and it is the sheerest folly for any one, be he educated or uneducated, to deny their existence. Of late years the great Psychical Research Society has brought out a mass of facts that only the most obstinate will deny. Someday, this problem will be solved and then men will believe, look up, love God and be happy.

THE AUSTIN EUROPEAN TOUR FOR 1925

Miss Alma H. Austin is now organizing her fifth private European party under the management of the Raymond-Whitcomb Company. The party will sail from Montreal on the S. S. Regina on July 4th and after visiting Scotland, England, Holland, Belgium, Switzerland, Italy and France, will return to New York on the S.S. Majestic Sept. 8. The tickets are good for one year, price \$1060. For circulars and information apply.

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PHRENOLOGICAL DELINEATION OF SIR ARTHUR CONAN DOYLE

By J. MILLOTT SEVERN, F.B.P.S., BRIGHTON.

We have pleasure in publishing this acute analysis of Sir Arthur Conan Doyle's cerebral characteristics, contributed by Britain's most eminent phrenologist, who has personally examined and delineated the heads of many leading statesmen and other celebrities in various walks of life.

When a man so eminent in the literary world as Sir Arthur Conan Doyle broke away from the beaten track of orthodoxy, and became an advocate and expounder of Spiritualism, certain journalists suggested that there was something wrong with his mentality! It may be interesting to sceptics of this sort to know the kind of head and intellect Sir Arthur really possesses. His creation of Sherlock Holmes stamped him as a man of uncommon ability and intuition. His keen intuitive discernment of the mysticism of life and the subtleties of human nature have carried him into realms of thought far beyond the range of the average person. The position he is taking to-day as an investigator, expounder, and popular propagandist in the field of Spiritualism may arouse in many feelings of wonder and surprise, but whatever the outcome of others' reasoning, Sir Arthur is a man of powerful mentality, sterling intellect, and withal exceedingly practical.

The measurements of his head are immense, the circumference being 24 inches full, or at least two inches above the average; length 8 $\frac{1}{10}$ inches; width 6 $\frac{1}{2}$ inches; and the various lobes of his brain, all being large and active, endow him with an all-round powerful brain, and a distinctive and unique mentality.

It is interesting to note that when I examined Sir Arthur's head about ten years ago, his circumferential measurement was then a little less than 24 inches, length 7 $\frac{9}{10}$ inches, width 6 $\frac{4}{10}$ inches; thus there are now marked indications of still further growth in the frontal lobes, corresponding with his strenuous intellectual activities during this period. These facts relative to brain growth after maturity are absolutely at variance with the notions of medical men, who contend that the brain stops growing after from twenty-one to twenty-five years of age.

His outstanding mental qualities are cautiousness, courage, mental tenacity, executiveness, practical intelligence, reasoning capacity, intuition, constructive ability, creative intellect, mental resourcefulness, a strong hold on life, and great physical endurance.

Human nature is one of his especially strong faculties, endowing him with remarkable intuitive perception and a shrewd and penetrative mind; he has wonderful detective instinct and insight into character and motives.

His aspiring faculties are large. He has ambition, is sensitive regarding other's opinions, though does not allow this quality to unduly sway his character, or detract from his liberty as an independent thinker. He is more self-possessed than self-confident, yet manifests confidence in what he knows well, is very diplomatic, and has great control over his feelings; is naturally resourceful, can adapt himself to a diversity of subjects.

Although fairly optimistic, he is not easily carried away by impulse, and while well endowed with Spirituality or faith, he will want to bring everything to the test of reason and practical experience before accepting the same as true.

His success is purely a matter of brains. There is nothing mentally mean or belittling in his intellectual make-up. Nature has most amply endowed him with a prolific, diverse and powerful mentality.

The shape of his head is distinctly uncommon. Rarely do we get such a great width in literary types; hence there is a wealth of reserve energy, force of character, executive-ness of purpose, self-control, driving power and determination to back up his intellectual gifts. In their earlier years, men so endowed, though achieving so very much more than others, are rarely tired. In this respect he has some characteristics similar to Edison, who would frequently have worked night and day on end, were it not that his wife had constantly to remind him of his proclivity to overwork. The immense value of concentrativeness has never been more highly extolled than of late years. Here, as in the case of Edison, we have a fine example of concentration. Spontaneous in thought, imaginative, original, inventive, yet slow in bringing the mind to beginning new things; prolific of ideas, yet prone to procrastinate and put off, whilst realizing an impelling desire to act; though once decided and having made a beginning it is difficult for him to wrench himself away from the theme or subject he sets about doing.

His head is not so high proportionally as it is broad; hence there is no fear of religious fanaticism; he is no mere visionary; he is far too practical, and will aim to bring everything to the test of practical experiment and experience, and once he has thoroughly sifted a subject and committed himself to it, it may be relied upon as something beyond mere theory—something that it will take the majority of individuals many decades to arrive at and fully understand. Men having brains of Mr. Doyle's calibre have to be reckoned with; what he comprehends to-day will be the dawning thought of many

people generations hence, who will then be accounted enlightened individuals.

He is one of the geniuses who adorn and materially help the period in which they live; whether the subjects he advocates are believed or not. He is in the world for a distinctive purpose; he has arrived at his conclusions by reason, experiment and personal conviction; and a man of his mentality, earnestness, careful methods of investigation, and ability for scientific and psychical research cannot be reasonably ignored. It has taken him many long years to get at and realise his life's purpose, but when once convinced there is no retracing of his footsteps. There is a stability and permanency indicated in the whole of his character and conduct, and a persistency of purpose which few men possess.

Firmness is a strong characteristic, and combined with his large executiveness and combativeness, shown in the great width of his head and fair height at the crown, gives him great powers of endurance, thoroughness, courage and determination.

Whilst possessing a distinctly democratic outlook, his large acquisitiveness, conjoined to other qualities, gives him a remarkable conservative realisation of things, and much as he himself may deprecate his business weakness, he has a practical business understanding, which gives him a sense of personal carefulness, and the economy and utility of things in nature and materials, as well as the acquisition and conservation of knowledge, and its broad uses and application to present and future human interests.

"SAY IT NOW!"

If with pleasure you are viewing
Any work a man is doing—
If you like him, or you love him,
Tell him now.

Don't withhold your approbation
Till the Parson makes oration
And he lies with snowy lillies
On his brow:

For, no matter how you shout it,
He wont really care about it;
He wont know how many teardrops
You have shed.

If you think some praise is due him,
Now's the time to "slip it to him";
For he can not read his tombstone
When he's dead.

—Colliery Workers' Magazine, So. Wales.
Compliments of—

SPENCER M. DeGOLIER.

NATURAL RELIGION vs. THEOLOGICAL MYTHS

P. A. JENSEN

A man's development may be easily known by his manners and by what he believes and advocates. Nobody can long misrepresent himself to his fellows. Christians who go about the country crying, "Back to the Bible and back to God," unwittingly reveal how little they know about the irreconcilable differences between modern thought and the Bible.

Many Christians are unaware of the fact that they live in a world of progress, where knowledge on all subjects is continually changing; they also seem not to know that there is no power on earth or in heaven which can stay the onward march of knowledge, whether it be on evolution, on religion or on any other subject.

There are two accounts concerning the origin of the world and the origin of man; one is the mythological account recorded in Genesis, and the other is the modern account according to the theory of evolution. Christians have always held to the Bible story and rejected all facts contrary to that view, until recent years when the liberal wing of the Church has accepted the evolutionary explanation.

The conservative and unprogressive wing of the Church, however, still holds to the mythological explanation and its members openly avow that evolution is a fictitious account without proof. William Jennings Bryan, the grand leader of the fundamentalists, even goes so far as to say that there is more science in one verse of Genesis than in all Charles Darwin wrote. But that is about as big a lie as Mr. Bryan ever told about evolution and he has told a few big ones. One wonders how a religious man so unctious as Mr. Bryan can lie like that and escape the wrath of the Almighty.

The Rev. George L. Thorpe, a provincial clergyman, who inaugurated the movement to oust the textbooks on evolution from the schools of California, states, "I can prove that four Christian children at Pomona, California, have been changed to atheists by evolutionary teachings, and the records of the University of Missouri alone show that sixty per cent of the graduates go out into the world with their belief in the Bible shattered."

Well, why worry over these facts? A worse calamity than being a non-believer in the infallibility of the Bible might easily overtake one. Indeed, too much belief in it stultifies the mind, begets uncharitable opinions of others, and makes a narrow religious bigot out of the individual.

Christians have taught themselves to believe that they are better than people of a different belief, and everybody whose religious opinions differ from theirs they call an atheist, and an atheist they believe is an inferior being in the sight of God. Thus religious bigotry is constantly hatched by the Church, and hatred and war among nations, and strife among individuals.

The fundamentalists entertain a poor estimate of the value of modern science. Yet they gladly avail themselves of all its benefits in mechanical inventions, in social utilities, and in the application of scientific knowledge generally to non-religious subjects. But these simple souls look aghast at a scientific fact at variance with the Bible.

JEWES ENDORSE EVOLUTION

A short time ago Rabbi Newman of The Temple Emanuel, at San Francisco, gave a sermon on the subject of "Adam or Ape," and the Rabbi on behalf of the Jewish people declared most emphatically that the Jews would accept no responsibility for the Genesis story of creation as a literal fact. He stated that the Jews regarded the account as an allegory and that they accept the evolutionary explanation of creation as taught by science. Certainly, the Jews are intelligent, and their preachers are intelligent and up to date on all subjects.

Now, why are the Christians so much concerned about this narrative? The Old Testament belongs to the Jews and not to the Christians, and the Jews reject the story for the good and simple reason that it is impossible as a literal fact. God does not walk the earth in the form of a man and living beings are not made like a piece of furniture, but they grow from a living germ.

Charles Darwin lies buried in Westminster Abby among the notables of Great Britain, and his labors for the advancement of knowledge is recognized over the wide world, among all nations, and among all students gifted with reason and common sense.

BRYAN'S EPITAPH

What will the public recognize as Mr. Bryan's lasting achievements? Will it be his fervid oratory or his unbounded enthusiasm for political measures such as "16 to 1," or his incomparable faith in religious myths? Posterity might justly write the following epitaph on his tombstone:

"Here lies a politician and a religious antiquarian. He was an honest man, maybe. But was born several thousand years too late; he belongs to a past age when the world was flat; when seven-headed dragons terrorized mankind, and when serpents and asses had speech."

Mother Nature is the only book which contains infallible revelations; man-made books are infallible only to the extent

that they reveal Nature's facts. What antagonisms and wars have been caused in the effort to maintain the Bible infallible; what murders, persecutions and sufferings have been wantonly perpetrated on innocent mortals throughout the ages to force them to believe a book infallible, which proclaims its own fallibility on its every page! Yet the end is not yet. Christians have learned but little from history or from their own experience.

Christians are responsible for the statement that a study of evolutionary facts in the schools makes atheists of the children, and that the study of the Bible makes children religious and moral. The fact is, that religious instruction amounts to next to nothing unless there is an inherited development and predisposition to receive it. Race reformation commences before birth; instruction, however, amounts to something; good example and moral associations amount to more. But as the twig is bent, the tree inclines.

The study of the Bible did not prevent Christians from going to war; it does not prevent them from committing crimes. There are many Christians in jail and not a few among them are clergymen.

NON-CHRISTIAN CULTS AND EVOLUTION

Most of the non-Christian cults—Theosophy, New Thought, and Spiritualism—are based on evolutionary facts and this belief, so far as one can know, does not tend to immorality or irreligiousness. Indeed, quite the contrary. The followers of these cults are more moral than Christians, for the plain reason they hold themselves responsible to the moral law for their conduct. There is no more exemplary class of people in modern society than the atheists and the agnostics for the same reason.

Christians, on the other hand, are not so much concerned about the consequences of the moral law; they have a belief that sin may be forgiven and that makes a difference. Furthermore, Christians have lost faith in themselves and believe they are morally worthless and unable by their own strength and purpose to lead a religious and moral life. They all depend on Jesus to save them, to lead them and to keep them.

How Jesus could accomplish such a gigantic task staggers the imagination. When on earth he was a local personality with fallible powers like all other mortals, and he was unable to save himself. How he could become a universal being, with infallible powers after his transition and able to save everybody, finds no explanation either in fact or in reason, and the belief must be attributed to a disorderly imagination. Evidently the saving scheme is not working, if Jesus could have saved Christians from burning the heretics or from exterminating one another in the late war, it would have been worth doing.

IDOLATROUS WORSHIP

The blind mob spirit of worship is something to fear and not to encourage. The Christians have gone mad in their worship of Jesus, some among them worship him with as much fanatical fury as the Mohammedan pilgrims worship Mohammed. In all the Christian churches and in many of the streets of the cities, as well as where live the poor, they come shouting his name and inviting everybody to join the orgy. The Christian worship is as meaningless as the syllables of an unknown tongue. If Jesus lived, and he probably did, he is now a spirit among an innumerable host of spirits in the heavenly world.

And whereas it is not to be denied that spirits may and often do exert a beneficent influence over mortals, yet humans are not automatons pulled by a string from spirits. Each individual acts mainly from his own motives and is, therefore, self-responsible for his conduct.

Nothing is more disconcerting to a noble and highly developed teacher and revelator than to become an object of mob-worship. It was the fear of this which made Andrew Jackson Davis so often affirm in his books that his revelations were not to be considered infallible. Davis really feared that in future years he might become the victim of a similar fate as that of Jesus. For that reason, no doubt, he made arrangements before death that his funeral should be private and his body to be cremated, leaving no grave, no tombstone, or monument behind which could incite the mob spirit of idolatrous worship.

There is really no religious principle involved in the crusade of the fundamentalists against modern thought, except to maintain the infallibility of the Bible. But in this critical and rational age the effort is not only a hopeless task but the grossest kind of stupidity. The fundamentalists stand alone and wallow in superstition. The whole rational portion of mankind are against them and the liberal churches, which are greatly in the majority, accept evolution, the point in dispute. While the conservative churches are empty, many of the liberal churches are filled to the doors, showing that the public is ready for the change.

TRUE RELIGION AND THEOLOGY

The major ideas of fundamentalism are named theology, which is a poor substitute for religion. Theology is mainly based on such ideas as the trinity, the virgin birth, the sacrament, forgiveness of sin, salvation through belief, damnation through unbelief, the alleged miracles of Jesus, the myths and allegories of the Old Testament, etc. These notions were hatched by the clergy, who wrangle with one another about them, excommunicate one another, and deal out large doses

of damnation to rational minds of the community who reject their sacredized superstitions.

What, then, constitutes religion, if theology is not religion? Natural religion is simple to understand and easy to follow. It consists primarily in obeying the laws of life which the Creator implanted in the human constitution. The source of religion is within more than without. There is religion in feeling glad to be alive and able to share the joys and miseries of this mortal and preparatory state for the future and better life to come; there is religion in being able to labor for self and for others and to help forward the progress of the world. Consider the unfortunate situation of the idle rich, many of whom live on wealth filched from the toil of poor women and children.

It is truly a religious act to obey the laws of health, because the sick are defrauded out of much usefulness and happiness in life; it is a religious observance also to obey the moral law, dealing justly with one another. Justice is an all pervading principle and the center of all true religious activities, but it is rarely, if ever, a subject for discussion by the Church. The fundamentalists are really not interested in modern religious ideas; they look backward and endeavor to get all their lessons and inspirations from the historical and biblical characters who acted out their life dramas many centuries ago. Belief is what counts with them, those who can accept everything printed in the Bible, jot and title, become the ideal Christians, and eligible to sit at the right hand of the throne in heaven.

BIBLE STORIES SUBJECTS FOR JOKES

The fundamentalists are so far behind modern thought and the progressive religious ideas of today that they do not count in the forward march of civilization; but they act as blockheads and they have to be carried along by the small vanguard minority. The clergy preach either to empty churches or to empty heads. Many of the Bible stories, which they revere, such as Adam and Eve, the Garden of Eden, Eve and the serpent, Jonah and the whale, Noah and the Ark, have become subjects for jokes on the vaudeville stage. The great mass of people, who take a common sense view of the Bible, enjoy them as much as any in the repertoire of the stage folks.

Down at the Mid Way, at one of the San Francisco beaches, where the children shoot the chutes and where they ride on the Merry-Go-Round, there also is Noah's Ark to be seen for the small sum of ten cents. Mr. and Mrs. Noah are there and the animals, one pair of each species, I suppose; everything looks real at a distance, as real, no doubt, as the originals. Ordinary people with no theological bugs inside their heads get amusement out of such old stories coming

down from the childhood age of the race, which the clergy has not sense enough to get.

CHURCHIANITY AND THE POOR

What the great mass of the people needs is a practical religion based on justice and truth and not on ancient miracles and theological speculations. The staple wealth of the world is now under the control of a comparatively few people, and the great majority among the poor are propertyless and homeless and dependent entirely on their labor for a subsistence. The old and worn out are often in dire distress for food and shelter. Many too proud to beg commit suicide to get out of their miseries. Legislators will vote millions for war purposes without a word, but when legislation is proposed to aid the poor, they commence to debate.

The rich have been allowed to corral the earth, and the governments of the nations seem to adhere to the principle that the working class are aliens on the planet and entitled to little or nothing; but the working people produce practically all the necessities and luxuries enjoyed by the rich, and producers, according to the law of justice, ought to be entitled to the value of their production. Man's right is not an exclusive political measure; religion and politics are one in their effect on the well-being of the race.

The Church advocates charity for the relief of the poor, not justice, but charity is insufficient. It is also degrading in most cases; the disinherited poor are human and they have some sensibility, dignity and independence. But the Church ignores their problems, and the poor in turn ignore the Church. The rich and the moderately well-to-do, who have no serious worries about making a living, mainly support the Church. It is a social center, and social attractions and curiosity are yet the strongest traits of human character.

Justice and truth are the vitals of all true religion and not prayer and psalm singing. An untruthful and dishonest individual could not very well be called religious; he might, however, be a good Christian, for the slogan of Christianity is, "Believe and be saved—disbelieve and be damned." The religion of the future will surely be centered on truth and justice to all men and not on churchianity as now.

TRUTH AND THE BIBLE

"The Church and the State are two thieves between which truth is daily crucified," and truth rigidly applied to the Christian creed would eliminate most of it, though the Bible contains some great truths and moral axioms and fine literature. But if all the sacredized Bibles on earth were sunk to the bottom of the sea, no religious principle would be lost. New and better bibles would speedily be written to take their place—they are already written and contained in the

best religious and secular literary production of modern times. The Bible has kept the minds of millions in bondage, and if the belief in its infallibility could be eliminated and forgotten, the fact would mean a new religious freedom of thought and expression never before enjoyed by Christians.

What will be the probable outcome of the fundamentalists' crusade against modern thought? Judging by reason and experience it will ultimately end in disappointment and chagrin to all crusaders concerned, Mr. Bryan included. Modern thought is based on sounder knowledge than ancient thought and it is rising higher and higher over the primitive thought of past ages and it will ultimately submerge it.

Facts will accumulate on evolution and on all other subjects. Man will think and reason and knowledge will extend into realms yet unexplored. We live in a progressive and changing world; old ideas pass and new ones take their places. Conservative individuals are forced sooner or later to readjust themselves to ways of the world.

But why agitate back to the Bible and back to God? The God of the Universe does not write books, but His divine gospel is written in the human soul and on the broad pages of Nature. Most people know what is in the Bible. Why worry so much about so little? There is an immense supply of Bibles everywhere for clergymen and parents who believe that their children's moral and religious life depend on Bible reading.

People differ greatly in appraising the value of things; some will pay a fabulous price for an ancient relic or manuscript which to others would have no value; and there are many people who believe that they perform a religious act by merely going to church or by reading the Bible. On the streets of San Francisco may be seen a man who walks regularly about with texts from the Bible pasted on his hat, for sinners to read; another Christian martyr has a placard fore and aft on his body, covered with biblical quotations. Mr. Bryan has enthusiasm and unbounded faith in the Bible and he may yet come out with something pasted on. That verse from Genesis which he says contains more science than all Darwin wrote ought to be worth carrying around.

THE EXTENT OF CHRISTIAN LIBERALITY

What will be the attitude of the liberal churches toward modern thought, will they become genuinely liberal and progressive? From present indications it seems not. A clergyman of one of the most liberal churches on the Pacific coast recently discussed modern thought on science and on Spiritualism, and after endorsing the various new ideas he commenced to tally them off, pounding the Bible on his desk the while, and exclaiming, "I find them all in here."

This, then, may be the extent of the liberality of the clergy, they will endeavor to Christianize modern thought and graft it into their own creed. This view indicates that the clergy want the people to believe that there has been nothing doing in the way of discovery and progress since the old cronies wrote the Bible. And unless liberal minds oppose the pious frauds within the Church, in half a century more mankind may have a Christianized Spiritualism and a Christianized science inflicted upon them no better than that which Mrs. Eddy has named "Christian Science."

CERTIFICATE OF MEDIUMSHIP

Conferred upon Rev. Josie K. Folsom-Stewart, of Cleveland, Ohio, by the Official Board of the National Spiritual Religious Camp Association, Ashly, Ohio, July 20, 1924.

THIS CERTIFIES, that we, members of the Official Board of the above named camp association, subjected Rev. Josie F. Folsom-Stewart to the following test conditions for trumpet or voice manifestations:

We procured what is known as mosquito netting of the ordinary kind, and tacked it to wooden frames at top and bottom, forming a case sufficiently large for the medium to sit in comfortably, this case was suspended to the ceiling by a strong cord, the bottom frame resting on the floor and held there during the seance. The doors and windows were secured by us, and there were present Mr. Thomas Seeds and wife, Mr. John Beerman and wife, Mr. W. F. Randolph, Mr. F. H. Morse, Mrs. Ida Carr, Mrs. Atta Ashley, Rev. Esther J. Walser and C. W. Stewart.

A table was placed in the center of the room, entirely out of reach of the netting case in which the medium was seated, upon which two cones or trumpets were placed. The light was then extinguished, a song was sung, and the Lord's Prayer repeated, and in a few minutes Mr. Tom Varley known as the "trumpet control" of Mrs. Stewart, began speaking in a voice that could be heard outside the room, greeted all present, and jokingly criticized the test proceedings. Then another of Mrs. Stewart's familiars, known as Effie Shook, greeted the company after which a spirit introduced herself as Dora Truman, and stated that she was a sister of President Morse, was recognized by him, and carried on a pleasant conversation with him for several minutes.

Then appeared a spirit giving the name of Jonathan Stevens, and was recognized as the grandfather of Mrs. Ida Carr, and carried on a very intelligent conversation with that lady for several minutes, after which, several other spirits came and fully identified themselves.

When it was suggested that Mrs. Stewart be taken from the netting cabinet and the Board proceed to test Mrs. Walser, a spirit voice said "not yet," saying that he wished to identify himself, and have his voice and that of both mediums heard at the same time, which was done, and the spirit proved to be the old-time friend of the camp, Mr. Rodney Baxter.

Then the light was put on, Mrs. Stewart was found intact, and we are perfectly satisfied that the manifestations were absolutely genuine, and we gladly issue this certificate of mediumship to Rev. Josie K. Folsom-Stewart.

SIGNED: F. H. MORSE, PRES.; IDA A. CARR, OF THE BOARD,
W. F. RANDOLPH, SECRETARY; THOMAS SEEDS,
TREAS.; JENNIE STITT, BOARD; ELLA BOESHAAR,
BOARD; JOHN BEERMAN, BOARD; C. W. STEWART,
BOARD.

HOUDINI

We have received a lengthy and able article from Prof. D. D. Reese in reply to Houdini's recent attacks on Spiritualists and Spiritualism but its extreme length and lateness of arrival render it impossible to get it in this February issue.

The best we can do therefore, is to make extracts of pertinent paragraphs as we have done below:—

HOUDINI CORNERED

By. D. D. REESE

In the Philharmonic Auditorium, Los Angeles, "On Monday evening, October 27th, 1924, Houdini, "The greatest trickster the world has ever known" and "master magician" as he is styled in his circulars, gave his supposed performance, before an audience of about 2700 people. The greater part of the evening was consumed in a lecture which was followed by a few demonstrations of how "famous mediums produce their fraudulent phenomena" after which the audience was requested to "ask questions."

In his lecture Houdini began with the history of modern spiritualism which, he said, was founded upon the childish pranks of the Fox Sisters who, "contrary to the rules of the family not to take food to bed with them one night smuggled an apple which they hid in their clothing. When in bed one of the sisters took a bite, the other grabbed for the apple and in the scuffle it fell on the floor and made a noise. The mother went upstairs but by this time one of the girls had recovered the apple, crept back to bed and both were silent, supposedly asleep. To tease and frighten the mother the apple was again bounced on the floor while the mother again attracted by the "noise" became curious and began investigating. Later shoes held by a string were made to tap on the floor and thus began modern spiritualism which has fooled millions of people."

The above is as near a true repetition as one could give from memory, without being *verbatim* and will give the reader who is familiar with the real authentic facts—an idea of the source of Houdini's information on this point. Comment is unnecessary.

The following are a few more of Houdini's statements: "Every scientist since 1876 who has declared his belief in spiritualism, has made a laughing-stock of himself."

"Prof. Zoellner" of Liepsic, author of that remarkable book "Transcendental Physics," was fooled, he was an old man in his dotage."

"Sir William Crookes was fooled by a girl 18 years old who, knowing that he was testing her by having her hold two electrodes, one in each hand, on the second evening cut a slit in her skirt so that she could place one of the electrodes under the knee, between the thigh and the calf of the leg, thus leaving her right hand free to use the bell, tambourine and guitar lying at her side." This he illustrated with a lantern slide made from a drawing. This would give the impression to the uninformed that these two seances were all that Sir William ever had for his faith in Spiritualism. When the fact is that Sir William tested this young lady, Florence Cook, in different ways for more than a year—even to the extent that five cameras were used at one time focused at different angles to photograph the results in these tests. Twenty years after Sir William made his first public announcement of this faith and belief in spiritualistic phenomena, he reaffirmed his former statements, with his added experiences with different mediums under the most severe test conditions.

"Robert Dale Owen," according to Houdini's testimony, "lost his mind because he was shown how he had been fooled into believing in spiritualistic phenomena"—just think of it! "The jails of the country and the insane asylums contain a large number of mediums and spiritualists" according to Houdini.

"All prominent mediums of the past fifty years," he said, "except two," whom he did not name, "were found to be frauds."

"Spiritualists and mediums should not be permitted to lecture and practice to fool the public."

"Scientific men," said he, like Crookes, Zoellner, Lodge and others "are not the kind of men to investigate Spiritualism, because their minds run in one line, they are specialists in one line."

"Detectives, reporters and policemen are the kind of people to test out these mediums."

When it came to questioning, I asked him "Do you mean to imply that every and all phases of spiritualistic phenomena are fraudulent?"

"Well," said he, "I am only telling you what my experience is, there may be some genuine but I haven't seen any."

"If you," said I, "started out, as you said, at the age of seventeen, to give fake spiritualistic demonstrations and deceive the people in the way you did, how could you hope to find any thing that was genuine?"

I also asked him if he would give me his platform for ten minutes to reply to his remarks.

He said "You can come back tomorrow night and I will."

To this reply about fifty people in the audience said, "Why not now?"

Let it here be remarked that Houdini advertised strongly and conspicuously his \$5000 dollar challenge to any medium.

When the audience asked "why not now?" he became a little uneasy, and finally said; "Do you want me to?" And like a great roar came "Yes" from a large majority. Again he became visibly disturbed, scratched his head and fumbled about and made some sarcastic and denunciatory remarks for my having asked for his platform; still the audience now clamored, and to satisfy himself once more he again put it to a vote of the audience until "*Yes*" thundered through that great auditorium while about fifty voices shouted "No."

I had made no notes, I started for the platform while he asked for a referee. This formality being completed—a minister by the name of Hughes, I think, being called for—and introduced to the audience. As I walked on to the platform when he met me, he (Houdini) whispered for me to step back and talk a minute with him; what his purpose was I do not know; I should have found out, but I said, "Pardon me, I'd rather stand in front of the footlights." He again asked my name and then introduced me to the audience. Throughout this whole incident I had acted as a gentleman, my questions were given in a strong articulate and fair manner so that not a syllable was missed, no tone of antagonism for I well realized the difficulty of the whole situation, I thus "governed myself accordingly"—I commenced by appeal to that audience as rapidly and as eloquently as I ever faced an audience in my life—my time was limited to ten minutes and in that time I could not do more than touch upon the highlights, the great general principles:

The testimony of the Bible, my own personal experience, the disclosures of Swedenborg, the revelations of A. J. Davis and his marvelous prophecies of the laws of evolution, announced eight years before Darwin gave his "Origin of Species" to the world, and his prophecies regarding the commercial uses to which electricity would be placed, and of the mastery of the air by the invention of airships; concluding with an appeal to the audience to use their own God-given powers and privileges to investigate this phenomena for themselves.

"There was a confused ending to the "master magician's performance, and many were the expressions of dissatisfaction that people had paid a stiff price to hear a lecture on religion instead of a show."

I succeeded in meeting Houdini again on the evening of his second lecture. I told him I would like to hear his lecture again so as to become more familiar with it. "I will let you in" he said "if you will promise to keep your mouth shut!!!"

Did he not thus admit defeat?

I again listened attentively to his lecture which impress-

ed me more than ever as being a gross misrepresentation of the actual facts and impressed me with the suspicion that there exists some organized efforts somewhere to bring Spiritualism to disrepute.

On this second evening the audience was greatly diminished and during the lecture Houdini especially declared "I do not say that there isn't such a thing as genuine spiritualistic phenomena, but I have not seen any and I am only telling you what I have experienced." When it came to the "Questions" he also especially announced before asking for the questions "Under no circumstances will I enter into any discussion concerning the Bible, I am not a Bible scholar."

Houdini "The greatest trickster the world has ever known" and "the Master magician" says "They (the scientists) have all been fooled" and Houdini is a great authority? who says that the kind of men to investigate mediums are Detectives, Reporters and Policemen! What greater detective would Houdini want than Sir Conan Doyle, the author of the world-famous Sherlock Holmes detective stories? What greater reporter than W. T. Stead one of the acknowledged great journalists of the world and the great champion of Spiritualism, and of International Peace?

Let Houdini consult his library more closely and read the "History of Spiritualism" "The first thirty years of Spiritualism in America" by Emma Hardinge. Let him read carefully the history of A. J. Davis' early experiences and then his "Natures Divine Revelations" and then his five volumes of the "Great Harmonia," or read Alfred Russel Wallace's "Miracles and Modern Spiritualism" or Stainton Moses' "Higher Aspects of Spiritualism" or "Religion of Spiritualism" by Samuel Watson, or Dr. Peebles' "Seers of the Ages" or, since he admitted he was not a Bible scholar, he at least owes it to himself to study the Bible where he may find abundant evidence that there is more spiritualistic communications of an exalted kind therein than he had ever imagined, as well as numerous physical manifestations—such as materialization, spirit handwriting—but perhaps they were fakers too, Houdini? Perhaps Jesus' materialization seance with Peter, James and John on The mountain where they talked with Moses and Elias, was a fake also?

J. H. Fichte, the German philosopher and author said "Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Professor de Morgan, President of the Mathematical Society of London—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture,

coincidence or mistake. So far I feel the ground firm under me."

In concluding this article I can find no fitter words in reply to Houdini's attacks than the following from Alfred Russel Wallace, D.C.L., L.L. D. "My position, therefore, is that the phenomena of spiritualism in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and undisputable to satisfy any honest and persevering enquirer"—"Miracles and Modern Spiritualism."

Yours in defense of the Faith,
David D. Reese,
3420 Pomona St.
Los. Angeles, Calif.

NOT A CHRISTMAS THOUGHT, ONLY;—1925 But One For Every Day in the Year KINDNESS

One never knows
How far a word of kindness goes;
One never sees
How far a smile of friendship flees.
Down through the years,
The deed, forgotten, reappears.

One kindly word
The souls of many here has stirred.
Man goes his way
And tells, with ev'ry passing day,
Until life's end,—
"Once, unto me he played the friend!"

We can not say
What lips are praising us today.
We can not tell
What prayers ask God to guard us well;
But,—Kindness lives
Beyond the mem'ry of him who gives.

—EDGAR A. GUEST.

GAVI LEMERUS, EMPEROR OF ANCIENT HAWAI

By C. A. PERRY

(Concluded from last "Reason")

Healdsburg, California

Shortly after we were getting such good food from these Ancient people, my Mother got married again to a man not of the same thoughts as we were in the habit of having about our home; so, not being able to satisfy myself with his company, I left home and went to Santa Rosa, California, the home of that Grand Old Man, Mr. Luther Burbank, by this move I lost all track of Mr. Merritt, so I do not know what ever became of the notes that he took down, I mean the lectures that Gavi gave through my mother's voice, in his own Ancient language, with the interpretations that Mr. Merritt said he would make and give me a copy, as that was several years ago, and Mr. Merritt was at that time over sixty years of age, I presume that he has passed to the higher life, although I have never received a communication from him, but I am in hopes to do so.

In 1885 I married a beautiful little girl, but she being a member of the Presbyterian faith, it did not please her for me to speak of or try with mine and as peace and harmony was the best, I refrained from imposing it into her life, taking time to let any idea towards that to come to her. In 1886 our first child was born, and to please my wife the daughter was given the same name as her mother. In 1888 a second daughter was given to us, and true to the promise I had made to the Beautiful *Eleuenea* whom I had seen in Spirit life, we named her *Eleuenea*, and as she grew up, she was an angel all through and through. We had some trouble in the raising of *Eleuenea*, for when she was about three years of age, she had a hard attack of membranous croup, which, as she pulled through from the attack, left her with a false growth in her throat, so bad in fact that when *Eleuenea* breathed you could hear her wheeze across the house. Our family physician, a good man and a Deacon in the Christian Church, was able to only hold the complaint where it would neither get better nor worse, so on one of our trips to San Francisco, my wife was with some friends on the street and in passing a sign of a medium, the friend with my wife suggested they go in and see what the medium could tell them. About the first thing that the medium told my wife was that I had among other things to get in San Francisco, was an overcoat, but, that instead of buying the overcoat, that I had applied for a patent on the Vacuum glass fruit jar. My wife made fun of it, saying

that I could not invent anything. In the meantime, I myself had gone to a Mrs. Francis, a slate writing medium, whom I had wished to have a sitting with, and made an appointment for eleven o'clock the following morning, and then had gone to the home of the friends, with whom we were stopping, and as usual, the children were with me and off the street, as I had arrived at the home before our friend and my wife did. As they came near the house, our friend said your husband is in the house for the children are in there where he is, and as they entered the house, I said to my wife, I suppose you will be angry with me, for I did not get the overcoat, but have applied for a patent, the first my wife had known that I was working on one, she was surprised and looked queerly at our friend. She, my wife, then told me of what she had done and that the medium had told her what I had just done, whereupon I told her that I had made an appointment with Mrs. Francis for the following morning, my wife wanted to go also. So we agreed to go, I to go in first and then my wife to come in, and when my time for the appointment for the sitting, I would give way to my wife, we to act as strangers; so when the time came Mrs. Francis came to the door and said to me, it is time for your appointment, as I had agreed with my wife, I said let the lady go first as I was not in a hurry, so my wife went in and had hardly sat down when Mrs. Francis said to my wife, That is your husband out there, call him in, so we both sat together. Mrs. Francis sat at a very small stand with no covers on it, and in her hand held a small leaf from a book slate, and on the face of it she placed a small piece of slatepencil about the size of a grain of rice, both my wife and I could plainly see the small piece of slatepencil travel back and forth over the slate and soon it was full of writing, whereupon Mrs. Francis handed it to my wife, she almost fell over, for it was a message from her mother and in her writing, telling us what to do to cure Eleuenea, the medicine was to be used that was told my wife along with what the Doctor was giving, and we were admonished to not tell the Doctor, for he would ask what we were doing after the first week, as he would see an improvement, we were told to evade him by alluding to something else, but the second week we could tell him, so we procured the remedy in San Francisco, and as we were told, the end of the first week, the doctor said, you are doing something else for this girl, we did as told and evaded the matter, but on his next week's trip said, I am your family physician, and have been attending to *Eleuenea* now for a year, and in the last two weeks I have noticed such a change, while heretofore I have been only able to hold the case at one point. Now I want to know, and insist to know what else you are doing. We told him that he would laugh at us, he said No! Then we told him

and what it was and where it had come from, out came his note book and down went the copy of the remedy he stating that he did not care where it came from, so long as it did its work, and this case was the second that he had ever seen, so he told us to continue, and in less than three months *Eleuenea* was well. Thanks to our knowledge of the life eternal.

Even with this evidence, my wife would not accept the truth, that we only move from the old house, when it becomes so poisoned or old that we cannot use it any more, and not have to lie dead until Judgement day to be able to live again.

Our *Eleuenea* was given a good schooling, having graduated in 1914 with high honors from the Mills College, and on the second day of the following July, we laid her mortal remains away. I was asked by a prominent Minister, why do you think such a character should be taken away, when she was just ready to begin her life's work? My reply was that *Eleuenea* was such a good hand with small children and able to teach them so they could understand, that as there was thousands of little ones that were passing over to life eternal every day, that she having finished her education here, was ready for her work over there, and in her purity, God needed her to help with the little ones over there. What a beautiful thought, was his reply, and if all could think of death in that light, there would be no sting to death.

Since *Eleuenea* has been in the other world, I have received a great comfort in being able to receive letters from her, by her using my hand and guiding a pencil to do the writing, she tells me as I had told the minister, that she was teaching the little ones and what a pleasure it was to her. I will try to describe the other world as she has given it to me, as near as I can.

On leaving from the Earth Plane, you are met by those who are there to greet you as you are leaving the Earth Plane and entering the Astral Plane, where you cross a river, (the river of life) you are met on the other bank where you are to make your future home, at first it seems as though you had just recovered from a long sick spell, even though your life here may have been snapped out suddenly while you were in apparent perfect health, and as you are ready to be shown around, your guides and nurses, if I may call them, go with you here and there, and as you lived on Earth so you must start there. If you was one who was selfish you were shown that it would not get you anywhere there, but that you would have to listen to the teacher, and get away from not only the selfish, but all evil thoughts before you could progress. If you had wronged a person while you were on the Earth Plane and they had not as yet arrived on the Astral Plane, you would have to await their coming before you could go on, so you could humble yourself to such a person and ask their forgive-

ness, even though they did not at the time forgive you, it placed you in the right road, and the other party, could not because they had not forgiven, would have to humble themselves to you before they could go on. In other words the Astral World is like a school here on Earth Plane, you are forged ahead as you become purer and purer, and advanced to a higher plane at each step, until finally you can become perfect. The worst crime a person can commit is to take their own life, for there is no one for them to go to, to be forgiven for the crime that they have committed, and they, on their arrival there, act like wild men and women, and should they be approached by one who would try and help them, they would flee as though scared, and when they can be approached, they humbly pray for help and others have to help them, so the unfortunate in the darkness may be lifted out of the shame and be brought to see the light.

The other world, is, as far as scenery is concerned, only a reflection of the Earth Plane, and is more beautiful in flowers. The feeling of love is everywhere, no jealousy or ill feeling, only all trying to help others, and to purify those who have arrived over there that may have fallen on the Earth Plane.

You see the drunkard, hanging around the Earth Plane, trying to get a scent of the liquor, but it does not fill his cravings, and that is his punishment, until finally he finds that he cannot satisfy his cravings, so soon looks up and asks for help, and finds ready help, as there are at all times those who are looking to give the necessary help to those that are ready and are seeking it.

TAKE THESE WITH YOU

Take these with you
Through the year—
They are more than
"Christmas cheer."

If you use them,
They will send
Each day to you
A Good Friend.

Kindness bids you
"Say It Now."
Chase a shadow
From some brow.

Treasures like these
Never rust;
But they shine
When gold is dust.

They will greet you
As a Friend
When life's journey
Is at end.

—S. M. D.

ASTRAL TRAVELLING FROM NEW ZEALAND RESULTING IN TELEKINETIC PHENOMENA IN LONDON

By ABRAHAM WALLACE, M. D.

It is my privilege to record what I regard as one of the most interesting and wonderful experiments ever made in the whole history of psychical research.

The experiment had been arranged by H. Mansfield Robinson, LL.D., of London, with the Rev. Susanna Harris, temporarily residing in Christchurch, New Zealand.

Dr. Mansfield Robinson is one of the most active members of the remnant of the old Psychological Society, of which I have the honor of being the chairman.

I was asked to be present on the morning of December 29th, 1921, to take part in an experiment at the Laboratory of Dr. Mansfield Robinson, off Bishopsgate, London, where I found him and one of our best clairvoyant members, Mrs. Margaret H. Irving, whose supernormal powers were much appreciated by the Doctor and myself on this special occasion.

"The Doctor read a copy of a cablegram which had been sent to Mrs. Harris: "Experiment 29th December, 11-30 your night. Robinson."

This was dispatched in accordance with an arrangement made with Mrs. Harris, who was to try to project her double to London, and, if possible, to rotate an instrument constructed by the Doctor, which he had called a "Psychomotor-meter." This instrument is made of very light metal in the form of a Maltese cross, suspended by a very fine silk fibre. The Doctor claims that this instrument can be moved by thought projection.

In our experiment three such instruments were suspended in an airtight cabinet in a darkened corner of the Laboratory, the initials S. H. in radio active paint were fixed on No. 1, on No. 2 were the letters H. Y., and on the third were W. G., these various letters represented respectively Susanna Harris, her little Spirit-friend "Harmony," and Sir William Crookes, who was reported to be supervising the experiment from the other side.

Our experiment began at 10:37 A. M., Greenwich Mean Time, equal to about 11:27 P. M., New Zealand Time. The Clairvoyante, Mrs. Margaret H. Irving, said that she saw the astral form of Mrs. Harris in the air-tight cabinet behind its glass windows, trying to move one of the psychomotormeters, as arranged, the one having the initials S. H. She also saw

the form of a young girl endeavouring to move the instrument with the letters H. Y., and she observed the figure of a man at the third instrument, marked W. C., whom she described as looking very like Sir William Crookes, but younger than his appearance at his passing on.

None of the three instruments moved for somewhere about four minutes. Then Mrs. Irving remarked: "They seem to be trying to find out how to move them" and now she adds "the child is trying to turn No. 2 with her finger." Immediately we noticed No. 2 began to move. Mrs. Irving said: "The others are following the child's example." At this stage all noticed that the three instruments were moving in alternate directions showing first one initial on one side of the instrument, and another on the other side, and this alternating movement in each instrument continued for about twenty minutes. Mrs. Irving then said: "I get the impression from Sir William Crookes that if instruments with the complete alphabet be provided, he would be enabled to give messages by moving them in proper sequence. He also says: "I see someone else coming who desires to move the instruments, and therefore we three must leave."

The three psychomotormeters then ceased moving at 10:57 (Greenwich Mean Time), or about 11:57 (New Zealand Time).

At 11 A. M. (Greenwich Mean Time) an instrument carrying the letter C. was moved by the astral form of a man described by Mrs. Irving in a manner which exactly fitted the appearance of Mr. E. E. Cobb, who had arranged with Dr. Robinson to project his double from Southend, a distance of thirty seven miles, at 11 o'clock.

I must emphasize the fact that Mrs. Irving had never met Mrs. Harris, having only seen her once on a public platform some years before, and had never known anything of her little Spirit friend, "Harmony." She knew of course that Mrs. Harris was expected but did not of anyone else, her exact descriptions of the other operators, however, harmonised with the personal appearance of "Harmony" and of Sir William Crookes, as above stated. I expected Mrs. Harris and most naturally thought of her two guides, as did also Dr. Robinson, but he alone knew of the arrangement with Mr. Cobb.

As a result of the experiment a cablegram was sent to Mrs. Harris in New Zealand, that the Telekinesis had been quite successful, and a full report was dispatched by post, but unfortunately it never reached its destination, causing great disappointment to those who had formed a committee of observation at Christchurch, New Zealand.

Mrs. Harris having recently returned to London from her four years tour round the world, I have now been en-

abled to make this long delayed report of our remarkable experiment as she has supplied me with certain corroborative evidence of her experience.

A committee of observation was formed in Christchurch, consisting of the members of the Spiritualist Church and others, including the Mayor, Dr. Thacker, M. P., Rev. J. Napier Milne, Methodist Minister, who both made independent reports of what happened during Mrs. Harris's absence from her body.

In the report of the president, and members of the Spiritualists Church it is stated: "We, the officers of the Church, desire to place on record this description of the proceedings. Shortly before the hour appointed, viz. 11 P. M., the invited company arrived, which included amongst others, His Worship, The Mayor Dr. Thacker, M. P., Mr. G. Booth, M. Peter Grolove, Rev. J. Napier Milne, Mr. Miche, etc. Mrs. Harris, after being tested as to respiration and pulse by the Doctor and pronounced by him to be normal, rested her body in a reclining position in a large arm chair, and having been commended to the charge of God and the Angel World, almost immediately went into a trance condition, which lasted for an hour. Her physical body was apparently taken charge of by an unseen intelligence, who used the medium's right hand to give the letters of the Alphabet the idea being to convey information to the company that various places on her astral journey had been reached. The following places and times were given: "Honolulu, 11:15; Frisco, 11:19; Los Angeles, 11:20; Washington, 11:22; Columbus, Ohio, 11:25; New York, 11:26. On crossing the Atlantic a severe storm was noted. London was reached about 11:30."

The Rev. J. Napier Milne states in his report that a cable reported in the Christchurch newspapers two days after the seance that at the very time of their sitting a storm was raging in the Atlantic ocean."

Mrs. Harris had shown me a letter from Mr. J. B. Jonson, the famous Materialising Medium, now of Pasadena, California, that most surprisingly confirms the statement as to visiting him in California in her astral flight. In his letter dated July 11th, 1922, he writes: "My dear Sister and Co-Workers: Yours dated May 14th, just received. Am surprised you had not received my letter. Had written you two directed to Christchurch. In the first one I asked you if you were aware that you had visited me in Spirit on Dec. 29th, '20. You were in company of Sir William Crookes and others whom I did not know. You said something, and I said what, Harris, have you passed over? You said, 'No, I am very much alive, and disappointed. I was very wrought up over

the matter, and wrote immediately. You evidently did not receive it as you did not mention it in the letter just received.

(Signed) J. B. Jonson.

Mrs. Harris informs me that she has other documentary evidence of what happened during her astral flight, but unfortunately several letters have been by oversight left in store in America.

I am disposed, however, even in absence of further confirmation, to regard as true what was communicated to the committee of observation in Christchurch during her trance condition, and duly recorded by them, as to the observations made by her subliminal self during her remarkable journey from the Antipodes to London and back.

(Signed) A. WALLACE, M. D.

Wendela
Harrow-on-the-Hill,
LONDON.
18th Oct., 1924.

SOMEONE WILL BE HELPING YOU

When you see some one in trouble
Walk right up and by him stand,
Show the world that you are ready
For to give a helping hand.
Try to speak a word of courage
To the one you find so blue.
For while you are helping others
Some one will be helping you.

Try to lift them one step higher
As you pass along the road.
Stop and give them strength and courage
Help them, bear their heavy load.
Never mind the scorn of others
To yourself and God be true;
For while helping those that falter
Some one will be helping you.

Show the Master Spirit in you,
Try to do some good each day,
Let your light shine through the darkness
As you travel o'er life's way.
Just a hand clasp will encourage
Just a smile to one that's blue,
And while you are helping others
Some one will be helping you.

Note—Some friend whose name has been lost sent us the above lines.
—Editor.

the stock in trade of his class for the past fifty years. Incidentally, he mentioned the names of those mediums whom he had exposed, commencing with Lady Doyle, saying that she had tricked him in her own home in England.

After a time, he stated that Mrs. Josie K. Stewart, who had a large church in Cleveland, Ohio, had been exposed as a fraud by the Scientific American Committee of which he was a member, not knowing that Mrs. Stewart and her husband were sitting right in front of him. When he made the above statement, I arose and asked him to tell the audience more about the exposure of Mrs. Stewart by the Scientific American Committee, and he replied that he would answer any and all questions at the close of his lecture.

When he at last reached that point, I asked him if he was present when Mrs. Stewart sat before his committee, and he replied that he was not. I then asked him if he had not received a letter from us when he was in Texas, inviting him to come to our place when he came to Cleveland, and investigate Mrs. Stewart's independent spirit writing to his heart's content. He admitted receiving the invitation, and when I asked him why he failed to accept it, he pleaded want of time. I then asked him if he was not publicly denouncing Mrs. Stewart as a fraud on hearsay evidence of J. Malcom Bird, whom he, Houdini, was calling a crook, also the false statements of others repeated for Nineteen years, and he admitted that those people were crooks, but tried to shift his committee's decision to Dr. Prince.

At this junction Mrs. Stewart arose to her feet, and challenged Houdini to come to our meeting at the Woman's Club Auditorium the next evening and test the writing for himself. As soon as he learned who was talking to him, he became so excited that it was laughable to behold him, and he demanded that Mrs. Stewart come upon the platform and do the writing on his tablet. At this the ignorant audience cheered lustily, and of course considered it great, but the next evening we put on our splendid Stereoptican exhibition of Spirit photographs, pronounced by all who have seen both to be superior to those of Conan Doyle, and Houdini was conspicuous by his absence. He sent his sister-in-law with a party of opposers, who, when Mrs. Stewart gave the independent writing, tried to break up our meeting but only succeeded in making a show of themselves.

All self-respecting Spiritualists should band themselves together and assist in sending this mountebank back to his handcuff performances, and teach those who are trying to crush the truth that medieval methods are not in keeping with American Constitutional liberty.

Of course we all know who are the backers of Houdini, "Father" Heradia, and all of their class, but cowardice never

accomplishes any great things in this world. And the sooner our people cease picking up the cast-off plumage of orthodoxy and awake to the necessities of the hour the sooner will our opponents begin to respect us.

Sincerely and Fraternally Yours,
C. W. and JOSIE K. STEWARD.

HOUDINI

Prof. Geo. W. Walrond, one of the leading Astrologers of the World and for many years a leading Lecturer on Spiritualism, now 80 years old, writes of Houdini:

"He is by his own statements a professional juggler and a fakir and has naturally developed the gift of thinking every genuine Medium a person of his own type. I have been in the work over 50 years and have many genuine proofs of Spirit return and spirit phenomena."

LOVE'S TRIBUTE TO MOTHER

SARAH A. PARKER

All over our land today we are bringing
Tribute to all our mothers so dear,
Some in the sweet Summerland now are dwelling
Others still brighten our homes over here.

Still in the earth form they lovingly cheer us
Helping to brighten our pathway of life,
Sharing our joys and our sorrows together
Bringing by Love, "True Worth" out of Strife.

But hark what's that music that I hear gently swelling
As louder and louder it comes to my ears,
A heavynyl shorus in harmonies telling
Of love that has been unfolding for years.

'Tis drawn in response to the love thoughts you're sending
Toward her, who is now a being so bright,
Her radiance has covered the flowers you are wearing,
The "memory tribute," the flowers of pure white.

How softly the yellow of spirit vibration
Sheds its bright glow on your faces so dear,
"She lives" and to you has the knowledge been given
Give forth to the world, your vision so clear.

Let the white flour of memory in all its bright pureness
Be the tribute of those whose eyes cannot see
The bright form of Mother who now whispers to you
'Tis the bright "Sweetheart Rose" you are wearing for me.
(Written for Mother's Day 1924.)

But a tribute to mother is appropriate any day of the year.—B. F. Austin.

THE PRIMER OF SPIRITUALISM

(Taken from lectures and class instruction under Juanita (materialized), a progressed Spirit teacher whose earth life was lived on Atlantis. J. J. Dickson, materializing psychic.)

CHAPTER IV

HOMES IN THE SPIRIT WORLD

All tribes and nations throughout the ages have had their conceptions of their future abodes in the afterworld. While there were many erroneous ideas as to conditions in the Spirit Life, the homes they pictured were in many instances correct. People have the kind of spirit dwelling they prefer to live in and that for a long period at least, until they progress past it, is the kind of a dwelling in its perfection that they had here. Indians prefer teepees or caves or even a home in the open under the trees. Chinese prefer their pagodas and Eskimos the semblance at least, of their snow huts.

This does not mean that nations are segregated there as here. There is no segregation in the Spirit World except for ignorance. Those of a certain stage of understanding or progression find themselves attracted together regardless of any previous nationality or color here, until they develop themselves beyond it individually. Of course there is neither color nor race to the spirit, but at first many cling to the racial characteristics and pursuits they had here and so long as they do, they live that way. The style of a home one has in the Spirit World depends upon one's desire. Its ornamentation and brilliance depend upon one's good thoughts and deeds.

There are homes in the great beyond which were the homes of the pair of spirits (soul-mates) from the beginning or rather always. These are the homes both return to together when through with all earth loves and duties, that is when all the loved and those closely dependent upon them have left the earth and are back in the spirit again. Until that time the duty of all spirits is to hover near and to give all possible aid and love to those still in the physical. It is not only their duty but their greatest pleasure to finish in bodies that never age or tire what their hearts desired to do here—ease and cheer their loved ones. It is also the means of their own progression for progress there as here is the result of unselfish doing for others.

The size and splendor of these homes in the Spirit World are beyond the ken of those wont to dwell even in palaces here. They are usually built around an open court. They can be of any color of material but those I have seen and heard described most frequently are white. It is not the

cold unfeeling white of marble but a soft tint like that of our newer stuccos and cement. There are massive entrances with pillared porches and circular corners topped with towers like those on ancient castles. Many private rooms are as large as our auditoriums.

Here is a description of one though our words and minds fall far short of the reality. A palatial white structure with broad steps, deep wide porch supported by a row of carved pillars, rounded corners at each end, surmounted by graceful turrets. The spacious rooms are furnished beyond words or visions. The colors, texture of goods, inlaid floor designs, carved woodwork, decorated staircase and wall coverings are indescribable. All of this is surrounding an open court a quarter of a block (our measurements) in size, of pavement and lawns bordered by gorgeous flowers and foliage. A high flowing artistic fountain in the center with all the beauty of spirit lights playing in its spray, has variegated fishes like flashes of the rainbow, sporting in the bowl of its massive base. Brilliant fearless birds fill the trees with song. The rear of spirit homes is as beautiful as the front for there is no dirt or work or refuse of any kind to keep hidden. The rear of this home rises higher than the front with large circular rooms at each end to complete the castle effect, rooms with their curved walls largely of glass like huge observation cars. Just back of the house a mountain rises quite abruptly with all its wealth of wild animal life and immense tree growth. The broad front steps of soft white like the building extend down the slope to the bank of a dreamy placid river. Extending into distance, as viewed from the windows and porches, are homes and grounds of equal or greater magnificence with entrances on wide winding avenues. Always there is the abundance of beautiful water, the picturesque lakes and running streams, in the Spirit World views. In this land of continuous sunshine, there are no intruders to upset or spoil one's harmony of scene or joy. This is a picture of one home waiting in the Spirit World for the soul-mates to whom it belongs, one already over there again and helping the other to complete this earth life in as creditable a manner as possible and then to return to the spirit life for both to be happy together through all eternity, progressing by good deeds, studying if they choose how to do better ones, traveling the Universe together and beholding its wonders, tarrying on the steps of the Temple of Wisdom for more enlightenment, always in the bliss of the perfect companionship of the other half who completely understands and completes the whole.

Another home has its broad winding steps leading down to a private lake. The plant and tree growth on the grounds surrounding the lake are the gleanings of the choicest specimens in the Spirit World and on all globes for centuries. A

fountain plays near with its water winding its way into the lake. Varicolored fishes of fanciful form swim about in it and graceful gondolas float along its fern-edged border awaiting occupants. Still another home has a private garden of flowers three miles long, edged the whole distance by a trellis covered with everblooming wild-roses. The most magnificent and desirable of what our mortal minds can picture or imagine is very commonplace compared to the actual magnitude and radiant beauty of the Spirit World as a dwelling place.

Nothing is done over there to keep one's grounds private but each attends to his own which is his for only the desiring, the superiority and elegance of one's grounds depending upon the height of one's taste and vision. Homes here correspond to the tastes and desires of the owners to some extent, but lack of money usually rudely curtails them: there the homes are without money and without price. Aside from the homes, nature is one grand perfect free park. There is no need for jealousy or the infringing upon what belongs to another.

Many spirits who have occupied these wonderful homes become in earth life through physical inheritance or training, sordid and mercenary or in some ways evil as it is commonly called. These are not in condition upon passing, to appreciate or deserve life in their waiting grand homes until they have awakened to higher ideas and become loving beneficent spirits again. In fact they could not endure the glory or vibration of them. There are many such from all walks of life, not necessarily only those classed on earth as criminals, but many high in ecclesiastical and influential positions. Money enables many of the most degenerate characters to glide through this world with honors. For all such, temporary homes are prepared to accommodate them until they come to sufficient realization, their loved ones mingling with them and working with them until they rise to proper purity of thought and purpose.

The question is frequently asked, "Of what benefit in this life is an understanding of Spiritualism?" The foregoing could be considered a partial answer to that. Character or what one really *is*, is the only permanent part of this life. Not what one *believes*, but what one *is*. (Not necessarily what one *thinks* one is, however.) What one *is* endures, what one *possesses* vanishes. Of course there is all eternity to rise in, but if all humanity understood that the time would soon come for one and all, when they would have to stand, not before some strange judge who perchance might not know them or whose opinion might be of indifferent importance to them, but before and among those they love and want to be loved and honored by, shorn of their possessions but with their real natures and motives as open to the public gaze as scars upon the bare face are here, perhaps many would do a

little thinking and planning for that future where all is flooded with daylight and there is no darkness nor dark corner nor even grave to seek cover in. They might cease to use means of bringing sorrow and want upon their fellow men for their own selfish ends; they might stop polluting further their indestructible souls for a bit more of transient earthly power or destructible gold.

THE PERSECUTION OF A SPIRITUALIST

One of the most atrocious persecutions of a Spiritualistic worker on record has recently taken place in Oakland. It seems to belong to the middle ages and reminds one of the thumb-screw and the rack.

For the past year Mrs. Daisy Gibson Butler has been reporting for "Reason" the intensely interesting lectures on Life in the Spirit Land, delivered in the Materializing Circles of Dr. Dickson, by "Juanita," a materialized Spirit guide. Three of them have already appeared and another is found in this issue.

Dr. Dickson has been the target for many raids and court trials, all of them revealing no evidence of anything fraudulent but furnishing abundant proof of genuine mediumship.

We waited in vain for the lecture for the Nov. issue, not dreaming of the true solution—that Mrs. Butler was a prisoner in a State Insane Asylum, locked there with hundreds of the really insane, and that the proof of her insanity was found in her interest in and devotion to Spiritualism.

The horror of her life there, the indignities suffered and the restraints imposed have been graphically described in a letter she succeeded in getting into the mails to me.

Now comes the welcome word that Mrs. Butler is in her home again. Some of her own relatives, most active in the raids on Dr. Dickson and others, were the ones who caused her imprisonment. Her married children, (largely Spiritualists) have secured her release. She comes back home to find her house denuded of many of her books and Spiritualistic writings burned or destroyed and herself threatened with another attack if she ventures to attend Seances or other Spiritualistic work.

From all I can gather Mrs. Butler is a woman of education, refinement and high moral character who has supported and educated her family and won the respect and love of a wide circle of friends.

The baseless nature of the charge of insanity has been shown by the statement of the head of the Institution, that "no test, examination, record or report while there showed the slightest trace of insanity."

Evidently the bigots and persecutors are not all dead yet.

B. F. AUSTIN.

INTERESTING AND EVIDENTIAL EXPERIENCES OF A PROMINENT PSYCHIC RESEARCHER

Dr. B. F. Austin, Editor, "Reason."

4522 St. Charles Road,
Los Angeles, Calif.

Dear Dr. Austin:

Pursuant to your request I hand you herewith a brief account of my recent experiences in the psychic realm. They but illustrate the long patience necessary in these matters, for, though I have been experimenting and observing for years in my capacity as Vice-President of the CALIFORNIA PSYCHICAL RESEARCH SOCIETY and have seen many others have convincing demonstrations, I had never until recently had anything of a personal nature that was at all satisfactory or convincing.

Mrs. Frank Julian gave a very delightful Halloween party this year at her home in La Crescenta at which I was a guest. After dinner we all gathered around the open fireplace. Almost immediately Mrs. Boyd said: "Mr. Jones, your mother is here." Mrs. Boyd is a daughter of a former newspaper editor, Mr. Yost, brother of Casper Yost who edited the book: "PATIENCE WORTH." She is a remarkable clairvoyant but never has commercialized her gift in any way, employing it only amongst her friends. She told me my mother's first name, the month of her birth, and of her passing. She told me that she died of tumor, described the sick room and my sister who cared for mother night and day and many other convincing facts. Wishing to be *absolutely* sure I said: "Mother, if it is *really* you you can tell me the day in December that you passed over and there is also a circumstance in connection with that event that is so unusual that you will remember it and be able to tell me." But Mrs. Boyd seemed unable to give me this desired information. Instead, a bit later, she came quietly over to me and said: "Mr. Jones, your mother wishes me to tell you that at the time she was taken ill you were far away and they had to send for you; that you had some difficulty in getting home; that you and your father had been estranged and that when you came home you were reconciled which made her very happy." This was absolutely true in every detail. I had, however, forgotten it for years. DON'T YOU SEE: THE THING I HAD SO STRONGLY IN MIND MRS. BOYD COULD HAVE GIVEN ME IF IT HAD BEEN TELEPATHY, BUT IT WOULD ALWAYS HAVE BEEN OPEN TO SUSPICION ON THAT

GROUND. THE THING THAT HAD NOT BEEN IN MY MIND OR CONSCIOUSNESS FOR YEARS SHE GAVE ME, WHICH WAS BY FAR MORE CONVINCING. Then she told me that Mother wished me to send a message from her to my brother E, telling him about this communication and that these things were true and that she was very near to him. I wondered at the time WHY MOTHER SINGLED OUT THIS PARTICULAR ONE OF HER FIVE LIVING CHILDREN FOR A MESSAGE. I had not heard from my brother E for many years and did not even know where he was. But I communicated with my sister and secured his address and wrote to him. His reply has just this moment come to me and now I KNOW WHY MOTHER WANTED ME TO GET IN TOUCH WITH HIM. HE IS IN THE DEEPEST TROUBLE AND GRIEF AND NEEDS EVERY WORD OF COMFORT AND HELP HE CAN BE GIVEN. Then Mrs. Boyd told me that Mother said I would soon receive an invitation to "a large white house on a hill" where I would come in contact with someone I had never met and through whom I would be able to see and talk with her and touch her.

The invitation came in a few weeks to a seance at the home of Dr. Wickland. Mrs. Thompson, a materializing medium recently arrived from England, was there. The strictest test conditions, which lack of space forbids reciting, were observed and many spirits materialized and were recognized by their friends and talked with them. When my turn came to go to the cabinet the curtains opened and I saw a figure there, dim and indistinct at first, but of a small person and SEEMING TO WEAR A LONG WHITE BEARD. As my grandfather had purported to come to me two or three times in a trumpet seance and he was a small man with a long white beard I said: "Grandfather, Is it you?" The head shook slowly. Then a hand, small and slender, was raised and lifted a veil from the face. There before me were the features of my dear mother, who had been gone for many years. They were not as distinct and solid as those of a living person but the likeness was unmistakable and there was a rush of conviction overwhelmed me, such as I had never in all the years of study and research felt before, THAT I WAS, AT LAST, FACE TO FACE WITH HER. I said: "MOTHER, DEAR, IS IT YOU?" With a glad cry that no acting could simulate, she took one quick step forward, put her arm over my shoulder and kissed me. I felt that kiss as plainly as I would have felt that of a living person, I felt the brush of her veil on my cheek and the pressure of her hand on my shoulder. As she sighed and stepped back into the cabinet I felt her breath on my face.

I wish I could tell you some of the experiences of others at that seance but space forbids. There was no one at the

Wickland party who had been at the Julian party or who knew that I had been there or who even knew that such a promise had been made to me or had any knowledge whatsoever of my intimate family affairs of many years ago. It was an exact fulfilment of Mother's promise through Mrs. Boyd only Dr. Wickland's house is NOT a "large white house on a hill." BUT LATER I DID RECEIVE AN INVITATION TO THE HOME OF MR. BAKER, IN ALTADENA, WHICH IS A "LARGE WHITE HOUSE ON A HILL" AND WHERE, AT AN INDEPENDENT VOICE SEANCE WITH MRS. SWANK AS MEDIUM, MY MOTHER TALKED WITH ME FOR SEVERAL MINUTES. AT ANOTHER MATERIALIZING SEANCE HELD AT MR. BAKER'S HOME TWO DAYS LATER BY MRS. THOMPSON I AGAIN SAW MY MOTHER. SHE KISSED ME SEVERAL TIMES AND HER FACE WAS MUCH MORE DISTINCT, HER VOICE STRONGER AND SHE STAYED LONGER THAN THE FIRST TIME. There is not the shadow of a doubt in my mind that I have at last seen and talked with my dear mother, who has been dead for many years and have felt her arms about me and her kiss upon my lips. I want the world to know it for there are some to whom this message will come who will find comfort and encouragement in my experience. To all such I would say: "BE YE PATIENT AND YOUR PROOF WILL COME TO YOU."

VINCENT JONES.

REASON APPRECIATED

I get so much satisfaction in Reason, and the article, "Fundamentalism" in the last number is worth the year's subscription price, to say nothing of the other splendid articles."—Mrs. Lettie G. Keller.

Dr. Frank S. Bigelow of Showhegan, Me., has long been one of the Spiritualist Veterans of New England. He was a friend and fellow-worker with Andrew Jackson Davis, Dr. George Fuller and other leaders of the early days of Spiritualism, and is beloved by thousands for his great work as a healer and an uncompromising advocate of Spiritualism. Recently he received a brief spirit message from Dr. Davis and Dr. Fuller and many more arisen friends expressing their love and good will for their old-time comrade. Reason congratulates Dr. Bigelow.

Mr. P. J. Loftus of Tujunga writes:—

"Am just reading Andrew Jackson Davis' dissection of the books of the bible with the biography of the different authors of the same and I do not think a single one of his statements therein can be refuted. The so-called Christian religion as taught by the church today is the greatest crime against the material and spiritual prosperity of the race that could possibly be conceived."

Dr. Elwood Worcester of the Emanuel Movement, writes an appreciative letter to Thomas C. Buddington concerning "The Evolution of the Universe."


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ON THE TRAIL OF THE GHOSTS

CAMILLE FLAMMARION DIPS INTO PSYCHICAL MYSTERIES

Flammarion gained his reputation as a great astronomer before he began to write books on psychical science. At present he is known as much as psychical researcher as he is as an astronomer. He claims to bring all the carefulness and caution demanded by scientific method to his study of psychical phenomena. He knows much better than some of his critics what the scientific method is, and he does not hesitate to express his annoyance at certain objections. He claims he is giving experimental proofs of the phenomena described in this book. But what is annoying to him is the claim that the scientific method demands that for an observation to be of scientific value we must be able to renew it at will. Such a claim is seen to be absurd as soon as one names the different sciences. Astronomy, geology, meteorology are sciences of observation. There is no way in which the phenomena of these sciences can be repeated by us. We observe and keep records and upon recurrence we compare. Sometimes, as in the case of Halley's comet, we have to wait seventy-five years. Some of the greatest advances in science have been made by observation, and not by experiments that we may repeat at will. Darwin's theory of evolution belongs in this class.

As the title states, Flammarion has confined himself in his volume to the phenomena of haunted houses. He has collected a mass of material, some of which is most startling. His method is to give the different cases as briefly as intelligent command will allow. This involves not a little detail; but he abbreviates as much as possible. Then he makes a few suggestive comments. His purpose is, however, to state the facts first, and then in later chapters discuss the causes. He is very careful in collecting and sifting his materials, but he is inclined to speculate as to the causes. But it must be said generally that he distinguishes his speculations from the conclusions he reaches directly from the evidence.

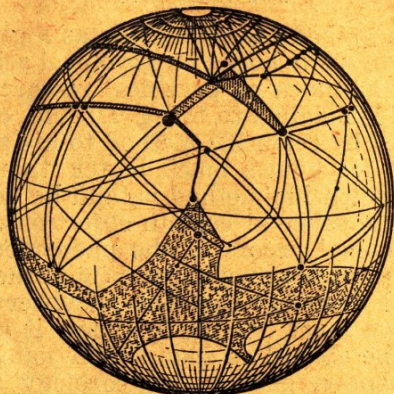
From the great mass of data collected in this volume the author feels that he is justified in drawing definite conclusions: (1) There are invisible beings in our atmosphere. He has not the slightest doubt of this: "Positive, direct, scientific observation of the phenomena and their normal interpretation have led us to believe that there are invisible beings which act in our atmosphere. That declaration seems bold and risky, and we could not be led to adopt it if it were not compelling. Yet we cannot account for the authentic facts in

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this book, unless we assume that there are not only forces but beings which are independent of ourselves." (2) He holds that the data prove the soul's survival, but not necessarily immortality. "Observation can only prove that which is contemporaneous with it. In the present researches we do not prove immortality, but only survival for a certain time." (3) "The universe is a dynamism. And it seems that everything is electrical. World soul, animal electricity, magnetic fluid, Od, are diverse names for this same principle of movement. The psychic and physical worlds are associated. The universe consists of intelligences of all degrees, and the cosmos as a whole is unexplored."

The third conclusion falls within the field of philosophy. The first and second he holds inevitably follow from the evidence. The evidence is certainly startling. Whether it proves existence of invisible beings in our atmosphere and existence after death will be answered by each reader for himself. Whether he is seeking for evidence of survival after death or not, if he is looking for ghost stories that are exciting, he will find enough to satisfy him in this volume.

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Upon his arrival here Houdini repeated his challenge to Dr. William MacDougall, Harvard professor of psychology.

If the Harvard professor, who has taken exception to Houdini's statements regarding manifestations by "Margery," will allow himself to be nailed inside a weighted packing case and thrown into the Charles River, Houdini will pay him a sum equal to a year's salary at Harvard.

The arrival of Houdini in Boston today is the culmination of weeks of controversy which have arisen over the proposed award of the Scientific American committee to the Crandons for genuine display of psychic powers.

Charges and counter charges came to a head a week ago when Houdini claimed that the powers of magic and darkness were being called upon to bring about his death.—Boston Advertiser, Dec. 30th.

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Like many mediums of the present day, she was grossly slandered and abused; but she counted it all joy to suffer on account of her faith. She triumphed over her traducers, and the beauty of her character shone forth with all the greater lustre.

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I am grateful to you for writing and for giving me so satisfactory an account of the manner in which these messages were received. Believe me with kind regards.—Elwood Worcester.

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Mrs. Le Roi G. Crandon, famous as "Margery," made this reply yesterday to Houdini's charges in New York that "evil spirits" and "black magic," under her control, were plotting his death.

"I have been out of the city for a week and upon my return I learned of his charges," she says. "It is all news to me for I do not know what he means when he accuses me and my followers of wanting his death. It is so ridiculous I certainly cannot take his statements seriously."

PLOT HIS DEATH

Houdini, famous magician and a member of the Scientific American's Committee on Psychical Research, declared an image of himself in the form of a black doll was to be made and that "evil spirits" would chant about it by the bedside of his enemy and plot his death.

He said that many men and women today are meddling with "black magic" and burning "malodorous powders in darkened cellars."

"It looks to me as though Houdini is seeking publicity," Mrs. Cranston continued. "However, serious thinking people know there are no such things as he says there are, so all that he may say about me or mediums will certainly do him no good."

"CHARGES ABSURD"

"I am not afraid of any charges that Houdini may make against me. If he finds amusement in making absurd charges against a woman then all I can say is to let him go ahead and amuse himself. He is doing himself much more harm than he is doing me."

Mrs. Crandon admits she has not had any seances at her Lime street home recently because she had been away over the holidays. She says she is unconcerned now whether she receives the \$2,500 Scientific American's prize for proof of genuine psychic phenomena.

"The matter rests entirely with Professor McDougall of Harvard," she says. "It is he who first took the matter up and drew attention to the seances and now he must be the one to decide. At no time have I sought the money or any publicity. And as I have nothing to fear from any charges any one may make against me, I shall continue to hold the meetings."—Sunday Advertiser.

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Have opened on that wondrous sight,
And reached the City of "No Night!"
With angel comrades by your side,
Bowing in Homage at His feet—
The Father whom you longed to meet.

Beatrice, the beloved!

Earth hath need—
Of your white presence, pure indeed;
So bend your passage through the air,
And waft your blessing to us here;
Lending your wisdom dearly bought,
Flood our dull minds with higher thought;
And whispering in our ears of clay,
Point us along the shining way.

Beatrice, the beloved!

You who spent—
Your life in service e're you went—
To lift from earth one shadowed hour,
And teach some soul love's mighty power,
Although you laid aside with prayer,
All earthly sorrow, toil and care,
We know that in that sun-lit land,
Great work comes to your willing hand.

Beatrice, the beloved!

You who've gone—
Leaving our home bereft, forlorn—
'Tis only seeming—you so dear
Are clinging closer, ever near.
Your knowledge leads us in the way,
Your hand caresses day by day;
Your eyes illumined with mystic sight,
Inspire our souls with radiant light.

Beatrice, the beloved!

None have guessed—
The peace that in your life's expressed;
Through airy planes your soul may rove,
But back as homing dove—
You wing your way to heal and bless,
With love's divine vast tenderness.
You've gone a little while ahead,
You live, Oh beauteous soul—

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DEAD AND DO NOT KNOW IT

(An extract from a recent letter:—)

Dear Bro. Austin:—

I have been attending the meetings at Dr. and Mrs. Wicklands, and become so deeply interested in the work that I am holding similar meetings at the home of Mrs. Scott, a niece of Mrs. Scott at So. Pasadena, with, I think, marked success. Hardly an eve passes that we do not "straighten out" three or four Spirits, who have been in darkness of ignorance, since they passed out. The most of them didn't know that they were DEAD (so called) and are very much surprised to find that they have really been dead for many years. We have been told by our Guides, that every Medium ought to set aside one eve in every week for that work—as there are so many poor souls wandering around in darkness, that can't be helped by their Spirit friends, until they have been brought in touch with earth conditions of that kind. There are many PATHETIC cases. For instance, my old Step Grandmother, who was blind for many years, and sat in her chair helpless to get around by herself. She was still sitting in her chair, waiting for the BUGLE to SOUND. When I told her she wasn't blind,—that she only thought so,—she asked me if I was talking Christian Science to her. She finally decided that she could see, and my father and mother took her away. She died about fifty years ago. It is certainly a mighty good thing, that they don't have to count TIME in the Spirit Life. We don't have any obsession to relieve, as the Wicklands do, but we have some pretty tough cases to handle. I have five brothers, three sisters, a wife, son, and daughter in the Spirit Life, and some of them are always on hand to call on to help us handle those who are brought there for help. Some of my old Seattle friends, now in the Spirit, help, also. I can't understand, for the life of me, how the Orthodox Churches, can be so intolerant toward the proof that Spiritual Philosophy brings, of what they have been preaching the past centuries.

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The great demonstrated Truth of Reunion with our loved and lost.

The truth that eye hath not seen nor ear heard the glorious things God hath prepared for us hereafter.

The truth that death is a shadow, a dream, a thin veil, an awakening, a gain, and a victory.

The truth of God's infinite love and compassion which utterly forbids the loss of any human soul.

The truth that all sorrow, pain and suffering have an end.

The truth that all that is true, beautiful and good in life shall endure forever and become more real and beautiful forever.

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SUMMARIZED PROPHECY FOR 1925

By MARY C. VLASEK

California.

Within the first part of the year distress thru waters; destructive winds in the North and Central parts and some destructive tremors; greater prosperity in 1925 than in 1924; larger religious freedom and greater medical freedom, with less injustice.

Alaska.

A warmer and longer summer; greater production of oil and ore; loss of ships and lives on the waters.

Canada.

Great destruction thru winds and rains; great forest fires with loss of lives; beautiful harvests; more peace and unity and harmonious relations with the United States.

Newfoundland.

New discoveries will attract population; increase of wealth—inspiration to the people from song, art, music and the teachings of Spiritualism.

Sweden.

An outpouring of Spiritual power among the people—and an inflow of spiritual thought. Sadness from the loss of some one in authority. Spiritual literature from Sweden will flow into the United States.

Spain.

Political calm and quiet, religiously an awakening; greater exports.

Portugal.

Her borders are enlarged in 1925.

Iceland.

Great influx of people from other lands; great riches uncovered; awakening of Spiritual thought; many mediums developed; advancement in music, art, painting.

Finland.

Storms of great violence, dissensions in her government.

Holland.

Two cities will be destroyed by fire with great loss of property and life. There will be a great spiritual awakening.

Germany.

A new model airship will be the real beginning of aerial navigation between the nations. Peace and rest will come to Germany like the calm after the storm. Many young women will unfold mediumship.

"Mojave Rhymes"

If "A thing of Beauty is a Joy forever," as some assert, then Mr. W. W. Robinson, the author of this book, and the Publishers have jointly open a little fountain of delight for the public in the "Mojava Rhymes." The book 4½x6½, printed in 8 pt. on English finished book paper, with gold embossed cover, and illustrated by 20 halftones, is a fine specimen of the book-making art and quite unique as it is the first poetic attempt at word picturing of the great Mojave Desert. It gives the reader in its halftone illustrations and wonder word paintings very vivid and life-like views of "Death Valley," "The Mirage" and the "Desert Wonders."

"The Lost Peg-Leg Mine," "Mike O'Malley" and "Desert Wonders" will probably be favorites with most readers but there is much beauty of thought and expression in "The Cross," "My Land," "The Call" and others.

The book is for worshipers of "the Beautiful" in thought and sentiment, in nature and art; a book for the Parlor Table; a book for presentation; and a book for personal enjoyment in the quiet hour. Prepaid \$1.

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The Spiritualists of Southern California have long hoped for an all year-round Camp near the City of Los Angeles, and at last their desires have been realized.

The California Science and Research Association, Inc., a (\$300,000 California Corporation) "composed of the members of various Spiritual Societies of Southern California," have taken possession of their site of 26 acres of the most beautiful land located in the Cloverleaf Canyon in the City of Monrovia. The President, D. J. Gessler, and others will move on the ground November 20, to be on hand to receive the many friends and to get plans into action.

The Association proposes to erect an Auditorium to seat approximately 3000 people, to erect several hundred cottages and cabins and a large Dining Hall, a Club Hotel, Class Rooms, and later to found a College. It is their intention to engage the most prominent speakers and mediums throughout the United States to conduct the services and teach the classes.

Already over fifty families have expressed their desire to erect homes and live on the ground throughout the year as the location is within 18 miles of Broadway, with Buss and Electric car service also directly off the splendid Foot-Hill Boulevard route by motor car.

Dr. Burgess, "Vice-President Lilly Dale Camp" and other eastern people have taken active interest realizing the splendid opportunity due to the wonderful climatic condition and general demand for such an institution.

The Corporation is leasing building sites and selling their preferred stock to Spiritualists of Southern California. Those desiring further information can apply direct to

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England.

A great inflow of Spiritual power with new phases of labor agitation; an epidemic that will carry away many; will lose many ships at sea; great unrest in her colonies.

Ireland.

Greater freedom for her people with some unrest and bloodshed.

Wales.

Many new inventions of great value will be given the world.

Russia.

Internal division. Much agitation after which peace. Her government will become a model for other lands.

China.

Her commerce with the United States will be greatly increased.

Japan.

Once more shaken by earthquake and destruction. She will not draw the sword.

India.

Great political and religious unrest. Great storms and loss of life.

Egypt.

Again draws the sword. Much bloodshed.

Italy and Sicily.

Will have severe and destructive storms and earthquakes. Political and religious disturbances.

Roumania and Bulgaria.

Border trouble and warfare.

Turkey.

Her flag lowered as compared with today. Later it is at half mast. A new ruler and greater freedom of women will follow. There will be a religious awakening of great value to her people.

Switzerland.

Many wonderful inventions and much mediumship among her younger people.

Brazil.

Will have unrest, some insurrection with large commercial prosperity.

Chile.

Will have many earthquakes and loss of many lives.

Mexico.

Some agitation but no great calamities. New oil wells will bring much wealth to the United States.

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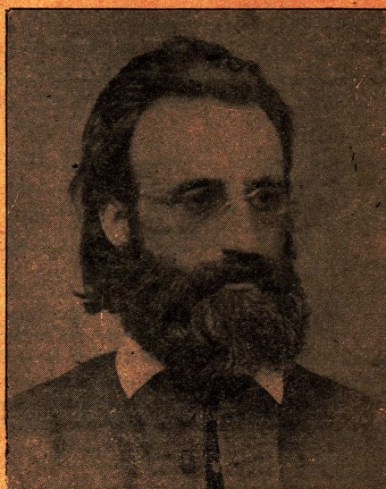
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United States.

Before the close of 1925 the people will mourn the loss of those in authority in government. A religious wave will sweep over the country. At first it is emotionalism—then a wave of Spiritualism. Much turning from Orthodoxy to Spiritualism. Great destruction in the Middle West states from flood, fire and winds. Four cities in California will be fire swept. Negroes in South Carolina will have larger freedom. Two states will outlaw Capital Punishment. Inventions will enable the radio to render persons at a distance visible. The telephone will be vastly improved. Healing among Spiritualists will be emphasized, increased and given higher recognition.

CERTIFICATE OF MEDIUMSHIP

Conferred upon Rev. Josie F. F. STEWART, of Cleveland, Ohio, by the Official Board of the Spiritual Religious Camp Association, Ashley, Ohio, July 20th, 1924.

THIS CERTIFIES, that we, the members of the Official Board of the above named Camp Association, Subjected Rev. Josie K. F. Stewart to the following test conditions for full-name platform mediumship, on Sunday, July 20, 1924.

Pads of absorbent cotton were placed in the eye sockets of Mrs. Stewart, and a heavy black silk bandage, folded in a number of folds was tied tightly over her eyes.

Blank Bristol-board cards had previously been distributed among the audience, and the people were told to write the full name of spirit friends upon them, ask their questions, and sign their own full name on the card. After Mrs. Stewart was blindfolded in the above manner, the cards were collected and placed before her on the desk, and she proceeded to get the following names with messages that were fully recognized by the persons to whom the cards were directed. Mrs. Stewart without the use of her physical sight picked out the correct card in each instance, and returned it to the person addressed.

First message. Kenneth Kimball to Jane P. Kimball, "O. K. about the wireless."

Second message: John Kimball; Ed Kimball, on book. O. K.

Third message: Chas. E. Tanner to H. W. Kemp. O. K.

Fourth message: Elisabeth Weeks to Ida Carr. O. K.

Fifth message: A father to J. W. Koch. O. K.

Sixth message: To Veley from J. H. Shannon. O. K.

Seventh message: Cora Wilkins to Mrs. Eubanks. O. K.

Eighth message: Violet to J. H. Fintz. O. K.

Mrs. Stewart having given the above messages in a perfectly satisfactory manner, showing that it was not possible for her to see the cards upon which the questions were written, we, the Official Board of the above named camp association hereby cheerfully grant this certificate of full name platform mediumship to her and commend her to Spiritualists everywhere as a sincere advocate of Spirit Return.

SIGNED: F. H. MORSE, PRES.; W. F. RANDOLPH, SEC.; BARBARA L. ECKLES; JENNIE STITT; IDA A. CARR; THOS. M. SEEDS; JOHN BEERMAN.

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Revealed to me everywhere,
Manifestations.

True Spiritualizations,
Not imaginations;
Divine inspirations.
My Manifestations.

Our logic describes them,
Knowledge belies them,
Yet I cannot deny them,
Manifestations.

How? I do not know,
But what I do know
Is, that they are so,
These Manifestations.

Eyes meant for seeing,
Ears meant for hearing,
All senses revealing,
Manifestations.

Would I could explain them,
To those who profane them,
I can but restrain them,
Manifestations.

You, too, in some way,
Will see them some day,
Then, you too will obey,
Manifestations.

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MRS. C. L. DONEHOO, being first duly sworn, deposes and says: That I am a resident of Tujunga, County of Los Angeles, State of California; that I was weak and pale and all run down, so that it was an awful drag for me to do my house work. I took Indian Oxinated Iron for three weeks. It gave me a good healthy complexion and strengenthed me wonderfully. I can truthfully recommend it to every one, as a strength and health builder.

Mrs C L Donehoo

Subscribed and sworn to before me, this 5th, day
of June, 1924.

James A. Mather
Notary Public in and for the County
of Los Angeles, State of California.

My Commission expires Mar. 13, 1928.

MUTABILITY OF LIFE

How strange it is this earthly life
Is ceaseless struggle and no rest;
Our peace beset by much of strife
And none can tell just what is best;
We search our way by dimmed light
And scarcely know when wrong or right.

How strange it is no certain voice
Points out to us the perfect way;
In ignorance we make our choice
And then the penalty we pay;
When once we start upon a course
We choose for better or for worse.

How strange it is we may not own
Possessions of material worth;
With empty hands and all alone,
Each one at last must leave the earth;
We march like aliens through the gloom,
With faltering step towards the tomb.

—P. A. Jensen.

“THE MASKELYNE WAY”

The Westminster Gazette courteously published the following letter we sent them on the ridiculous claims constantly made by the Maskelyne family that they have by trickery reproduced the various kinds of psychical and mediumistic phenomena:—

“In your issue of the 23rd inst. you say that “the Maskelynes, by reproducing through the aid of mechanical illusions all the phenomena claimed by certain mediums as belonging to the occult, have rendered a public service, by keeping the study of psychic research within the bonds of common sense.”

Herein you reproduce a claim that has been constantly made by the Maskelynes, but it is quite untrue. They have certainly produced plausible imitations of some psychical phenomena, but they have reproduced none. In the famous £1,000 ghost case they undertook to produce “replicas” of a materialisation and a dematerialisation that had been witnessed by Archdeacon Colley with the medium Monck, but they miserably failed. Dr. Alfred Russel Wallace, the eminent scientist, was a witness in the case and testified:

“What Mr. Maskelyne has produced has no resemblance whatever to what I saw that afternoon (at another seance by Monck), and which agrees in all essential features with what Archdeacon Colley describes; and I feel confident that if the defendant (Mr. Maskelyne) had been a witness on that occasion he would never have taken up the plaintiff’s challenge.”

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Are not individual men and women and nations growing, because of this, to perceive and appreciate the necessity of fighting against selfishness and greed as never before, if they would add to world enlightenment and all that makes for universal peace, prosperity and happiness?

Great discoveries are being made in chemistry and along the line of mechanics, and the question arises, To what use shall all these things be put? Shall they be used for destructive or constructive purposes?

These great questions demand the attention of all thinking people NOW while this great work of human growth and unfoldment is going on, that the great tree of enlightenment or knowledge may grow erect and spread its branches evenly in every direction that all mankind, wherever found, may be truly blest.

Let the thought of self aggrandisement be forever lost sight of in the earnest aspiration and effort on the part of individuals and nations to work ever for the good of THE GREAT WHOLE, ever recognizing the truth that we are all members of one common family, the children of one Parent as expressed in the manifestations of the love and wisdom of the great Over-Lord.

Men for ages have been seeking to rise out of the darkness of ignorance and superstition into the clearer light of a more perfect understanding of themselves, their possibilities and the relationship they bear to others of their kind on this plane of being, and to those who dwell in higher spheres, and the necessity as well as the desirability of a clearer view of what man really needs and should aspire for if he would rise to grander heights of attainment and realization here and in the hereafter.

O that the children of earth might catch a glimpse of the condition that would obtain when everybody should co-operate with everybody else in love, wisdom, good-will, and helpfulness for the good of all, realizing within themselves, beyond the shadow of a doubt, that while blessing others they were being blessed, thus making of this material world a real heaven, wherein dwelleth righteousness, and all that conduceth to the highest and best in man, to the end that mankind shall become more and more perfect physically, mentally and spiritually as the generations come and go until the perfect man and woman shall inherit the earth and universal happiness and unfoldment in love, wisdom and understanding shall be theirs to enjoy forever.

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Spencer M. De Goliec of Bradford, Pa., commenting on Dr. Austin's poem "If" says:—

"I should have, rather, entitled this poem "LIFE"; for "L" stands for Love, while "E" represents Eternity; and the "IF" is merely a means to an end. Life without Love, here, and Eternity, hereafter, would be a mockery and a tragic farce! "It is not all of life to live, nor all of death to die," exclaims the inspired soul of a poet. Only to truly and unselfishly love is to live; and this service, only, makes eternity desirable, since we can get out of life only what we put into it either here or hereafter."

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