

REASON

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tory, war, slavery, bloodshed, cruelty and vengeance seem inextricably mixed up with religious teaching—even ruthless rapine and murder went hand in hand with worship and sacrifice.

Of course much is found in the Bibles, and especially in the earlier ones, that borders on the supernatural and the events given as historic are so exaggerated that we are puzzled as to what is fact and what is fiction.

These Bibles as a class claim no divine origin or infallibility or inerrancy, and leave but little doubt in the minds of candid students as to their perfect human origin. They bear every evidence in their narrative of being the product of human thought under different measures of inspiration.

We repeat that with the exception of the Decalogue our Bible claims no divine origin, no inerrancy or authority whilst the general character of the text and contents witness strongly for it as the work of man.

Despite this fact, less than 50 years ago there were multitudes of clergymen and church officials proclaiming the Bible as "The Word of God," advocating plenary inspiration which implies not only that all Bible statements and the thought expressed in the Bible were divinely chosen by the Almighty, but also that the very words that expressed the thoughts and sentiments were all chosen by divine wisdom. Today it may be questioned seriously if even the extremest advocate of Fundamentalism would attempt publicly to defend Plenary Inspiration. It is quite true in a general way ministers have the habit of speaking without "rhyme or reason" of the Bible as *The Word of God*, but when challenged to produce authority for such a statement are unable to quote a single passage from the Bible itself to justify their inaccuracy. See Dr. Austin's pamphlet "Letters to the Clergy" for an exposition of the phrase "The Word of God" for of what avail would plenary inspiration of the original copies of the Bible be, which could at best reach only a small fraction of the world's people in the original Hebrew and Greek, if it did not extend to the versions of the Bible in other languages, or to translation. The so-called "Plan of God" to reach the millions of His children must be foreordained to failure without an inspiration that covers succeeding versions and translations. According to critics, the different versions of our Bible and the many new translations are full of errors. Dr. J. R. Kay has lately brought out a new version of the Bible in which he claims to have corrected 5,600 errors in the authorized version.

eternal and perfect guidance, Conscience, the voice of God in the soul of man? A sense of truth and justice and love of the Beautiful and Good?

“Is there no pilot’s hand that guides
Yon trembling ship to thread her way,
From Thames or Hudson to Cathay,
Tho tossed the seeming sport of winds and tides?”

Religion and Progress

By P. A. JENSEN

Secular knowledge is constantly changing by the addition of new facts, but religious knowledge regarded as infallible has generally maintained itself without change and ignored all new facts revealed on religious subjects during the last few decades. But we live in a changing world, change and progress are synonymous terms, and all systems of thought, secular or religious, will be compelled sooner or later to conform to Nature’s progressive principles.

The human race is of course amenable to this progressive law; it is visible in the various periods of human life, in childhood, youth, maturity and old age. From birth to death man’s life is subject to immutable changes. The human race are not, however, undergoing changes in the conformation of their physical form—for that is fixed forever—but only in their mental development. No new faculties are being added to man’s cranial conformation we are led to believe, but immature or dormant faculties are being developed to a greater state of activity and power.

It is generally conceded that man’s superior attributes (his ethetic, spiritual and moral faculties) remain mostly inactive in the majority of humans, whilst the selfish, hoarding faculties are abnormally developed and active in most everybody.

If the higher angelic attributes of the human race could become stimulated into greater activity people would become happier and the world would be a better place to live in for everybody, because most of human misery has its source in man’s selfishness and disregard for other’s welfare.

Religion is believed to mellow human character and to act as a mentor to a better life. But this is not always the case; it depends altogether on the kind of religion, whether it acts as a stimulus to the religious life, and is liberal and flexible enough to expand with the growth of

than truth and virtue, millionaires and multimillionaires, according to the "Forum" magazine, for July, last year, are attempting to save their souls through fashionable Protestantism. It explains that:

"In New York City all the multimillionaires of last century were wellknown church members, save Andrew Carnegie who was a dissenter in religion. Of the seventy-five multimillionaires, half were communicants of the Episcopal Church. St. Thomas' parish alone had seven multimillionaires. All the other churches had their wealthy trustees and vestrymen. The Baptists and Methodists were not so well supplied, though the Baptists had in John D. Rockefeller the prize packet of all."

The Salvation Army has also become immensely more affluent in a material way during the last few decades. There still is money in the gospel, millions in it and will continue to be so long as people can be made to believe their salvation beyond the grave depends on a belief and support of it.

The Army is now a vast, powerful business organization with branches in many countries throughout the world. Its religious activities, only a small part of its interest, but it furnishes the leverage through which its other belongings have been acquired. This organization now operates seventy-three hotels for profit, eleven boarding houses for women, ninety-five woodyards, where men get something to eat for work done. It also conducts a number of second-hand stores where all kinds of junk (furniture, clothing, books, every thing) is sold, which it has been able to beg from the public in the name of charity. The Army works for God but it does not neglect its own interest.

It is not to be understood that the Army does not perform unselfish work, but it gives nothing away and its charitable work is paid for by the Community Chest. It conducts orphanages for children, maternity wards for unfortunate girls, meets discharged prisoners, and generally works among unfortunate humans afflicted with misery and sorrow, uncared for by our indifferent and neglectful society, and cast adrift upon the stream of life.

Miss Evangeline Booth, national commander of the Salvation Army, spoke sometime ago, in San Francisco, on the work outlined for this organization, and explained:

"In the past our workers have combed the allies and tenements; gone straight to the wretched man and woman, and have ventured to do good while others were loath to trespass. In the future we will continue that work.

themselves. There are many examples among all peoples—in the East among Orientals and Mohammedans, whose religious ideas have remained static for ages. In the West, among the Jews, Catholics, and Protestant sects, adhering strictly to fundamentalism of their faith. Especially is this true of Catholics, most of whom imbibe their faith on the mothers knee, before they had a developed sense of choice themselves. Such early impressions, deepened by time, death itself cannot efface from the mind. Andrew Jackson Davis writes on the subject in his volume, "Death and After Life," as follows:

"During my clairvoyant excursions into the Summer Land I was enabled to see a Catholic congregation, named La Samosata, which here would be called a Monastery. There are persons there who still believe that the Roman Catholic faith is God's exclusive religion. Some spirits hover near their congenial earthly congregations. Hence, Roman Catholics do experience real inspiration (not revelations remember) because revelations open and enlighten the judgment, whilst inspiration excites, vivifies and warms individuals to action.

"Many persons were truly inspired who have not commonsense (Spiritualism has many of them). On the other hand, when a person has a real revelation which gently expands and opens the faculties of thought, and also brings proportion, depth and solidity—then inspiration becomes to that person's faculties what sunheat is to flowers, grains and grasses.

"La Samosata, the heavenly monastery, instead of being a place where a few thousand can gather, may contain all the Catholics who have gone into the other world during many centuries. The beauty of the place is beyond one's ability to transcribe in earthly language. It is shut in by mountains that fill the distance away off like the Alps upon Alps, only not with those abrupt and pointed summits."

A Prayer for India—and all Countries

Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken up into fragments by narrow domestic walls;

Where words come out from the depths of truth;

Where tireless striving stretches its arms towards perfection;

Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;

Where the mind is led forward by Thee into ever-widening thought and action—

Into that heaven of freedom, my Father, let my country awake.

Universal Spiritualism has always existed and all Bibles have sprung from it. Modern Spiritualism is only a revival of Universal Spiritualism, emphasizing the fact of survival, which during the dark ages, was completely obscured and occulted by the vicious circle of superstition and false Christian Theology.

Question: "Will you suggest a few occult novels which you have found both entertaining and instructive?"—J.L.V. Butte, Montana.

Answer: "Zanoni," by Bulwer Lytten; "Seraphita," by Balzac; "Peter Ibbetson," by Du Maurier, also "Trilby," by Du Maurier, and "Dr. Balsamo," by Dumas.

Question: "If Spiritualists disorganize, what effect will it have on Spiritualism?"—Mrs. S. W.—Los Angeles, California.

Answer: I firmly believe that Spiritualism itself cannot be injured as a world movement by any accidents of fate. Organization is very helpful to any movement, if it establishes unity, fellowship and harmony among the people, but Spiritualism itself is greater than any organization. Its followers cannot destroy it. Its facts will survive and surmount all obstacles put in its way and prove a demonstrable immortality, which is what all the world is seeking.

IF YOU THINK—

If you think you are beaten, you are;
 If you think you dare not, you don't;
 If you like to win, but think that you can't,
 It is almost a cinch, that you won't.

If you think you'll lose, you are lost;
 For out in the world we find
 SUCCESS begins with a fellow's will—
 It is all in the state of mind.

If you think you are outclassed, you are;
 You've got to think high to rise;
 You've got to be sure yourself
 Before you can win a BIG PRIZE.

Life's battles don't always go
 To the strongest—or fastest—man;
 BUT soon or late the man who WINS
 IS THE MAN WHO THINKS HE CAN!

THREE HOURS IN ETERNITY

**The Experience of Rev. Marie P. Becker, Pastor of The
 Christian Church Light and Truth, 2445 Colorado
 Boulevard, Eagle Rock, California**

ON THE NIGHT OF August 11, 1931, I retired early, and remember hearing the clock strike ten. I was wide awake, therefore this experience was no dream. There was no light in the room. All of a sudden I felt a peculiar sensation coming over me, which started at

on good soil, and guarded it so that the thief could not enter in the night and strew weeds, among the good seed. Sow your seeds so that you will reap a good harvest that I can look forward to gathering a good crop for you. I will store it away for you, and you will receive your reward accordingly. And beware of the weeds and the tares that spring up, keep your field clean, so as not at harvest time, to have it burned or thrown away.

"The seed is the Word of God, which has been given you through His Son Jesus Christ, the good seed comes from God, and the weeds and tares come from the Devil. The latter seems to have more and more power over the earth, and is reaping a heavy harvest in his storehouse. The good comes from God, the evil from the world, and that is why the world knoweth me not, because I am not of the world. However, there is no person on earth that has not a part of God in him, and it takes years and years sometimes before he is awakened to that understanding, for that inner voice awakens the conscience, and the spirit, and he realizes how he has neglected the spirit, also his own progression, and that he had only gathered treasures for the world and his spirit stands as naked as a tree that has shaken off all the leaves in the fall. Then he first realizes what he has missed during his whole life—ignored God and his own spirit. Then the words come to him, "the folly was short, but the remorse was long."

"I am going to send you out into the world to gather all the lost sheep, to bring them back into my fold and green pasture and stand firm on the rock I have shown you, that the portals of Hell cannot overpower you. For my field is large, but Oh, the workers are few, so do the works I have shown to you, and if you love Me you will keep My Commandments. I will give you the blessings which you shall take to the world, and spread out love and sunshine to everyone, and love one another like sisters and brothers, and all those that are burdened and heavy laden, come to Me and I will give them rest."

We all knelt down and the Lord blessed us, and then walked out the same door He had entered, which was decorated with the most beautiful flowers I have ever seen.

Then my guide said: "So take these words to heart and treasure them as you would the most valuable gems."

I was then guided to a wonderful green field, and he said: "Now you may rest a while, for you must return to earth, and follow the advice and teachings you have received from the Lord and we will go on with the work we have to do."

So I sat down on the grass in the field and fell asleep. I felt as if I were falling from a height, and when I awoke I heard the clock strike one. It all was so beautiful that I cannot describe it all, and still I am inspired to bring this experience forth to the world, as the Lord does not give us the light to hide it under a bushel, but to let it shine. So I have written it just as it was shown to me, in the spirit world I call a beautiful Heaven. I have never seen anything so beautiful on earth, and would not accept all the riches the world could offer for the experience I had.

So I thank my Heavenly Father for all the experiences I have had and what has been shown me from time to time to make me strong, and feel like a new-born person and will go on in the work and mission I have promised to do, and work for the Lord and try to gather and find all the lost sheep and bring them into the fold from which they have strayed.

It has been thirty-one years since I was converted into Spiritual Truth by being healed, and had proof of the Lord's wonderful

Is Human Quality the Solution

By H. SPENCER LEWIS, Ph.D.

Imperator, Rosicrutian Order (AMORC)

Once again are the powers that compose the controlling and persuasive influence of the civilized world endeavoring to enter into a pact for the establishment of World Peace. Past ages of civilization have for their mutual benefit endeavored to do the same. The discussion of World Peace by recognized World Powers is not to be considered as a high conception brought about by the advancement of our times. The human race has witnessed these convocations consisting of representatives of World Powers in their attempt to perform the miracle of Universal Peace in the past. They have not all resulted in failure, but history reveals as a tribute to mankind degrees of success in the attempt.

Of outstanding importance in this present conclave for World Peace is the issue of parity or equality. For in a true analysis of equality lies the solution to World Peace or any world problem.

At last it has become fully realized that the participants in the peace conclave must be of like status in their relation to each other; that no discrimination or privilege must be shown or granted. This intention is, of course, to prevent jealousy, hatred, and resulting intrigue. But, an arbitrary equality cannot be established. Therefore, no meeting of the minds has resulted.

Centuries of varied customs, differences in extent of education, and the obvious conflicting of religious interests, is the apparent insurmountable barrier. Custom has developed methods of living which all of their complex forms of ethics, commerce, and trade, which have established in the minds and consciousness of the people certain processes of reasoning. The reasoning in turn developed certain characteristics of nature, inherent desires, and mental standards. To all this has been added education.

It would seem that education would be the common ground that all nations and people could meet upon. Unfortunately not, however. Education is quite extensive in the subjects it embraces. History and political science therefore, without reflection on either of these noble theatres of man's learning, are partly responsible.

The first, in its glorification of the outstanding events of a nation and its people, builds up a spirit of nationalism, which vacillates between pride and selfish egotism for one's country. We find that the very opposite to the customs, beliefs, and habits of a nation may cause a manifestation of hatred and envy on the part of that nation. A country whose background of tradition has caused its people to form a different conception of life than their foreign cousins may by merely living the life they prefer antagonize their foreign neighbors.

Political science has erected a hypothetical, political wall around each country, and tradition prevents this wall from being removed. Neighboring nations become in the consciousness of the people foreign menaces instead of humans confronted with like problems. A nation is apt to induce self-hypnosis by its continuance of singing its own praises through its political parties, press, and other propaganda channels. It oft times refuses to recognize the virtues of any measure of political, economical, social, or spiritual nature, adapted by a nation which does not conform to its own rock bound standards.

The first attempt to compel recognition of the opposite view-point is construed as a hostile move, intended to violate the natural rights

in retrogression, as some believe. It would do away with the impelling urge of competition, that is true, but it would substitute a unified desire to advance alike. The advance would be free of the selfish desire to keep its attendant advantages fenced in by a political boundary line from the rest of the world.

In other words, the world of man with an equality of thought, could bake a big pie, of which they could obtain each a large slice. It would be a bigger pie than one or two nations of men alone could bake. Also, there would not be the disagreeable after effect of mental indigestion in attempting to gulp it before the neighboring nation could take any.

Every true student of Rosicrucianism realizes that the Soul of man is the Intelligence of God; that it, as mentioned before, pervades all mankind alike. This Infinite Intelligence is the directing force of the universe. It has the answer to man's oft asked question: "Why am I, I?" If man but turns to this Force residing in his inner being, he comes to know and understand his place in the universe, and *why he is*. He also learns why all men are; he shorns himself of his outer vanity, bigotry, and suspicion; he learns that the real differences in men lie in their degree of appreciation of the Soul consciousness within.

The greater the spiritual development of the individual, that is, the greater he heeds the voice of the Self within, the more he seems to understand his fellow men. The farther man goes within himself, the closer he becomes to mankind. He knows that all that man is, is that *he is*. In other words, the thing, the Infinite Essence, that gives life to man *is man*, and in that, we are alike. When we enter transition or death, that which made man *man* goes on; that which man assumed to make himself, he leaves behind. Therefore, the glorification of that which is not part of man is false, and proves its falsty when man must forsake it. If all men could alike come to know this, alike would they appreciate the futility of the material and the physical except as a stepping stone.

They would not check each other's real advancement by dwelling on the superfluities of life.

Before nations can comprehend each other, their integral parts, the human, must know each other by knowing themselves. By knowing themselves, they come to understand the sympathetic bond between them; namely, the Soul force or Infinite Intelligence. The most powerful nation in the world is the weakest if it has gained its supremacy by the exercise of its material influence, for that very mental attitude in its people, in their character, in their personality, will cause eventually internal disruption.

The nation composed of materialists alone, will tear itself asunder, as the individual continues in the display of his greed, intolerance, and attempt for material power. The more men and women who become independent thinkers and students of their inner forces and live accordingly, as they understand the dictates of the Cosmic Intelligence, the sooner will there be an equality of men and nations. I am proud to say that here in San Jose, California, the Grand Lodge of the Rosicrucians (AMORC) is aiding thousands yearly to form this concept.

moving at a slower pace than the current of evolution even though it were going in the same direction, and therefore not beneficial to man or God.—Manly P. Hall.

Spiritual Progress is not to be conditioned, such progress must be free from any limitation, and any church, organization or individual that makes a condition of membership the non-reading of such magnificent metaphysical writings as those of Francis Stocking—any organization of men that permits its officials to go into an Art and Craft Book store and threaten to put them out of business unless they cease to handle certain books, (such persecution has been and is still going on against courageous, intelligent owners of such book stores) is not moving with the current of evolution, is not only hindering the student's initiative but seeks to deprive him of his determining as well.

In the "Pantheon of Progress," (a chapter in one of the works of Andrew Jackson Davis) he tells how the great Pythagoras in dealing with his students compelled them to be large minded and independent, there was no frowning dogmatism in his school and it was as if he "graciously introduces each mind to itself and then departs as if for a walk."

Mr. Davis then gives as contrast the teaching of Aristotle whose dogmatism was such that his pupils obtained the belief that progress outside of his teaching was impossible, thus he enslaved every mind in his academy. With very little effort of thought we can recall modern teachers who have attempted to wear the same cloak of infallibility once worn by Aristotle. The wearing of such a cloak is not only stifling to the wearer but its shadow cast upon others is pernicious.

There have been those among the "faithful" who have deplored our mind's journey into the Hindu Classics, yet, in what they term authorized literature, they have read to us and exclaimed over the loveliness of these beautiful verses of Edwin Arnold's "*Song Celestial*,"

"Never the Spirit was born
The Spirit shall cease to be never
Never was time—it was not
End and beginnings are dreams.
Birthless and deathless remaineth the Spirit forever,
Death hath not touched it at all,
Dead though the house of it seems."

This beautiful *Song Celestial* is a poetic translation of the Hindu text book, *Bhagvad Gita*, full of such priceless pearls of truth as we have quoted, and again we state that any one seeking to deprive a young student of such

taken the first correct step toward forming an undying conception of the Super-Celestial Intelligence that rules the Universe."—Vol. 2:284.

Those interested can find through this man's writings where he teaches that "God is All-in-All." Also where he says, "And God, the Father and Mother Spirit will be All-in-All." (I have not this page with me.)

We have copied several hundred scientific and healing statements out of the tens of thousands that the seeker may find in his complete works and if one dares to raise his eyes from within that circle marked out for him, he will find "Being" precipitated toward his need from countless, infinite sources—if he dare fling his thought beyond specified horizons and wander into the utmost and outmost, he will find that Truth has in her constellation of messengers not only one, but many stars.

To one who has felt the iron hand of subordination, to that one who insists on taking his craft out upon the broad stream of Infinitude rather than moor it to the many tiny islands of human interpretation, a message from this spiritual Teacher of 1847 wings its way across the years, it comes like a veritable John the Baptist crying out in a loud voice in the wilderness of modern dogmatism and limitation:

"Reader thou hast also an internal preacher and church. The latter may be encompassed about by one that is external and material and the preacher *may be silenced and held in subordination* by an outward and superficial preacher, but the Kingdom of Heaven, the good and true are within thee. To know this, *let thy Wisdom be unfolded* and from the depths will spring the holy and beautiful truths of intuition—the light of the inner soul.

"In truth I attend no church but my Mind, I listen to no preacher but Reason, I read no book so studiously as Nature, I love no sermon so well as a 'well ordered life,' and believe and dream of no higher or more glorious Heaven in this or any other sphere than the harmonious adaptation of one Spirit to another and all to the Great Spirit Father."—Vol. 2.70, 71.

Today a new generation has arisen, one that refuses to weigh every question in the scales of theological speculation and this new generation of thinkers are diligently turning the pages of not only modern but medieval religious history as well. They insist upon testing their analytical reasoning against emotional, blind belief and none can deny that temples begin to totter.

the five senses—above body consciousness, that which is termed body and matter world would automatically disappear from him, while at the same moment, others around him, still functioning in the senses would be experiencing the phenomena of the sense perceptions.

We escape matter by living above matter consciousness, we become freed from disease—not by so insistently denying its existence that *we erect in our consciousness* the prototype of disease, which, because of our solid conviction concerning the necessity of *removing it as a "thing,"* is more often objectified as phenomena than disappearing. Why the very consciousness that has an acceptance of "My" patients is a consciousness implying imperfection rather than healing qualities. The lending of the spiritual forces of the mind to *demonstrate material things*, which the very next moment are labeled as *nothing*, implies a duality of mind that is unstable and is in that condition of which the Bible speaks, "The *double minded* man need not ask anything of the Lord."

Does not that one who is all the time "making demonstrations" (in this acknowledgment of lack) confess that at *that time* he is not identifying himself with his real nature of Allness and Completeness, does he at that time *BE That* which does the healing. Awake thou that sleepest and know that our only healing of others and the world is for we, ourselves, to BE THAT, the healing Power.

Just as our teacher in Metaphysics—in our class instruction—drew the face of a clock and suggested the different hours on the face of that clock to represent one a low order of fish life, another dog, another horse, etc., etc., so through our eternal progress, through our constantly becoming more conscious, we have functioned in myriad phases of planes of consciousness (other mansions of our Father's house) and this polarization of this instant in eternity, called physical existence is *but one of the experiences* of the Ego, which each one of us must redeem—NOT DENY.

Humbly serving for a Brotherhood of Humanity, sincerely striving to draw more closely into that consciousness of Unity and Totality and with love the motive power back of every word I send out to you and you and you, I am,
Gloria Dare.

(A Christian Science Practitioner by virtue of class instruction under a duly accredited Metaphysical teacher of the Metaphysical College at Boston, Mass., yet also a freed mind refusing to close one of the infinite doors which Infinite Wisdom demands, lest in so doing she shut out Truth.)

(spirits) shoving, pushing, pulling and crowding like at the stock market. I've never been in such a crowd.

Mr. W.: Most of them were in much the same condition as you—in the twilight.

Spirit: You in the circle seemed like sane people. Those outside seemed like crazy people. I was curious and wanted to see what was going on. After a while there was a trumpet. They took hold of it and talked through it and the trumpet was flying around. They were fighting to have a chance at the trumpet.

Some said, "I am Father," or "I am Mother." I wondered why they advertised themselves. Then I thought those in the circle must be blind. (To Mr. A.) After awhile I spotted you. saw a dandy lady (spirit) come to you; she was a peach! Then I saw another; she was older. I thought, "You ladies are too nice to get into this crowd; you are too respectable." Then I looked at you and I thought you were too nice to be in that crowd. Then when the crowd (spirits) was stampeding, every one went away—or up—or someplace—just disappeared! The nice ladies were gone.

Mr. A.: Wouldn't you like to see them again?

Spirit: Yes, I would.

Mr. A.: I am strongly impressed that that was my spirit wife and my dear mother. They would help you. Do what you are instructed to do today. Look around and see whether you see some bright persons here.

Spirit: (Gazing around) There is not such a crowd as that night. That was like the stock market.

Dr. W.: Are you familiar with the market?

Spirit: I made my money in the wheat pit. Then I lost my head there and then my money and had to suffer for it. That was in Chicago. I lived there for a while. I had plenty of money. Money is a good thing to have but if you haven't sense with it is a detriment.

My father had money and I went through Yale University. Life went all right for a while. I thought I'd be a civil engineer. But if you have too much money you don't like to be sent out into the mining country and have to walk miles and miles. It was too hard and I thought I didn't need to do it so I gave it up.

I won money in the market and wanted more. Then the crash came and down I went. Then I began to worry and was always depressed.

Mr. A.: Now all that depression of yours you bring to me.

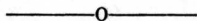
Mr. A.: I'm glad I suffered as I did, Philip, if I helped you.

Spirit: We were ignorant. It is easier to say "I believe" than it is to study. My mother looks so happy. But I feel as if I were nothing at all.

Mr. A.: You are just as valuable as any one in the sight of the Great Benevolent Father.

Spirit: My mother says my selfishness has been conquered. If I can ever do you a favor I certainly will. Now I will go with my people.

The spirit departed and the gentleman afterward declared himself relieved of the depression.



THE SUNRISE

By SIR EDWARD ARNOLD

"She is dead," they said to him, "Come away!"
"Kiss her, and leave her! Thy love is clay."

They smoothed her tresses of dark brown hair,
On her forehead of stone they laid it fair.

Over her eyes which gazed too much,
They drew the lids with a tender touch.

With a tender touch they closed up well,
The sweet, thin lips that had secrets to tell.

About her brows and beautiful face
They tied her veil and her marriage lace.

And drew on her white feet the white silk shoes,
Which were the whiter no eye could choose.

And over her bosom they crossed her hands,
'Come away!' they whispered, 'God understands.'

And then there was silence, and nothing then,
But the silence, and scents of eglantine,

And jasmine and roses and rosemary,
And they said, 'As a lady should lie, lies she!'

And they held their breath as they left the room,
With a shudder, to glance at its stillness and gloom.

But he—who loved her too well to dread
The sweet, the stately, the beautiful dead.

He lit his lamp and took the key,
And turned it—alone again, he and she!

He and she—but she could not speak,
Though he kissed in the old place the quiet cheek.

“Do Thyself No Harm”

By B. F. AUSTIN, D.D.

The world has had a multitude of preachments about our duty to our neighbor, none too many or too fervent—since this is the chief line of practical endeavor in ones religious life. This admittedly is the chief service we can render unto God; justice, kindness and helpfulness to God’s Children in time of need. We have had numberless warnings against injuring our fellows and urgent appeals to keep constantly in mind the fact that we are indeed, our brothers keeper. All such admonitions are timely and beneficial.

But the duty we owe to Self must ever be the **supreme obligation of life**, for while we can greatly help or injure our brother, our chief responsibility in life is building and perfecting of our own character. And let us remember that our power and influence in forming and perfecting of our character is immeasurably greater than any we can exercise over the character of our fellow-beings.. Hence the wide scope and great importance of the effect of our own thoughts, words, conduct upon ourselves. Longfellow in “The Builders” declares:

“All are architects of fate
Working in these walls of time,
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.”

Every thought of the mind, every word of the lips, every motion of the hand, is a factor in the building of character, fitting into its **place in the temple**. Day by day we are adding to this structure, strength or weakness, beauty or deformity, joy or sorrow for ourselves or others.

How wonderful are our **words** in their power to wound the heart of others or to bring inspiration and consolation to the heart of a friend! And how wonderful a harvest of good or ill do they produce in the minds of others! But great as this effect on others still greater is their effect upon ourselves! Evil thoughts and words may lacerate the hearts of others, but bring a deadlier evil to the speaker.

me that she has a power to do things I cannot at this time explain. Now, I must tell some of my associates about this. It was miraculous indeed."

Frau Elsa was equally worked up about the things Miss Dennis said to her on the trip to the prehistoric fish traps, where Warren Pinney of the Elmirado took the Einsteins and Miss Dennis for an outing.

"Ach, how can this be? It is too much to explain," Mrs. Einstein said, shaking her head.

So profound an impression was left on the physicist by the psychic that immediately after dinner Einstein again sought out Miss Dennis. Then, as if to get back to earth, the professor took his violin and played with the Elmirado Trio.

"We must have some more talks," the Einsteins declared.

"These were private talks. Doctor Einstein is indeed the most remarkable personality I have ever contacted. And his aura is just sublime—pure blue electric sparks, instead of color," Miss Dennis said.—L. A. Examiner.

—o—

GRATITUDE

My life knows no achievement great;
 I have not scaled the heights of fame
 Nor garnered wealth, nor conquered fate,
 Nor won myself immortal name.

I plod along in paths of toil
 And at no golden goal arrive.
 I gain my bread by sweat and toil
 And few folks know that I'm alive.

I struggle up the stony trail
 Of weary work and strife and sweat;
 And yet at life I do not rail
 Nor waste my thoughts in vain regrets.

I have enough to eat and wear—
 A place to go when work is through.
 And there are those who wait me there
 To praise the things I've tried to do.

A wife and kiddies, golden wealth—
 A gift to me from Him above.
 No fame, great name, but I have health
 And hearts that give me of their love.

Could any millionaire have more?
 What earthly riches e'er could buy
 Such blessings from life's treasure store?
 A mighty lucky man am I!

—Busby Shaw.

accumulated debt and fear of possible disaster the Editors cannot be expected to launch out into new and feasible schemes of enlargement of their work.

It should be remembered also, that Spiritualist publishers are faced constantly with the problem of republishing books sold out. Most of the works of Davis, all or nearly all the valuable works of Dr. J. M. Peebles, and most of the valuable works of Dr. Moses Hull, Judge Edmonds, Hudson Tuttle and other leaders, are out of print. All of these should be republished and doubtless the investment of money in their republication would be repaid in time. But publishing requires cash in hand and most all the Spiritualist publishers are devoid of capital, depending on current receipts. Unless, therefore, some united effort is made by the friends of Spiritualism it would seem that thousands of the best books of our religion will go out of print—and the loss will be irreparable.

Under all the disabilities that the editors of Spiritual literature have labored it may be said truthfully that the Spiritual press of these two countries have labored, the English and American Spiritualist papers have done credit to the noble Cause they present to the world. "The Two Worlds," of Manchester, "Light" of London, and "The International Psychic Gazette" have presented the claims of Spiritualism most ably and defended the rights and claims of mediums valiantly, and in such a way as to make every subscriber proud of the organ they support. For over forty years "The Progressive Thinker" has done unparalleled work in the propaganda of Spiritualism in its weekly message. Since 1901 the "Reason Magazine" part of the time as a monthly and then as a quarterly has given its Message of Immortality, and Spirit Return to the thousands of readers. "The National Spiritualist Magazine," always ably edited has creditably represented Spiritualism, especially the N. S. A. with ability and credit to its promoters. "The Psychic World monthly," of Philadelphia, is always replete with facts and able arguments in behalf of the Truth and Beauty of Spiritualism. The "Banner of Life" of Boston has been an able witness to Spiritualism.

"The Spiritualist Monthly," of Los Angeles, the latest in the field is certainly one of the ablest of the list. All of these are worthy of much better support than they receive. I think they have special claims on the good will and sympathetic support of Spiritualists in these times of depression and that all Spiritualists in supporting the press will be strengthening the greatest arm of power in propagating our noble cause.

Our Pleasant Ghost

By EDITH C. LANE

Popular conception seems to be that ghosts are necessarily gruesome, hideous or repulsive, always encountered with horror. But for many years "Our ghost," (my mother and I living together by ourselves) was a reliable and comforting companion. The first appearance, however, did startle me, as suddenly I beheld the tall, slim figure of a man peering through a transom; he was draped in black and had a gaunt, horrible expression. I tried to speak to my mother but I have an idea that it was rather squak than speech.

This being sensed my reaction and spoke, the voice was clear and musical, yet with deep strength in it, he said, "I am Harry H. and I came to tell you not to sell the store to that party, he will prove a scoundrel. I must warn you, and *want* to, as you two believed in me and stood by me even though you had seen me but once, all my family deserted me, but time proved my avenger and cleared me completely."

We did not know he had passed away but later learned that he had suffered greatly and was much emancipated. We unhesitatingly heeded his warning and subsequent events proved Harry's opinion to be correct.

Months later he again appeared; this time in formal evening dress and his presence was as clear as any one's in a room ever is; he spoke in a matter-of-fact way of ordinary happenings, then catching my mother's eye, motioned to the clock, held up eight fingers, shook his head "no," and pointed to the hall door, then vanished. I had been quite ill, and was still weak, so my mother spoke quietly of her desire to be alone that evening, saying that it might also be best not to admit callers. About eight o'clock there came a light tap at the door; then the knob was turned; finally the bell was rung; we remained sitting and silent; suddenly a form appeared at a nearby window and hands tried to raise it. My mother went to the window, but the man disappeared without further molestation. We did not feel any too comfortable, and the next morning's paper told of the next house to us having been entered and robbed. Also the servant alone in the house badly beaten and frightened. So, another time our friend Harry's warning was proven.

Over and over again Harry came to us chatting and often giving us pointers as to different people or projects;

I had long wished to have the opportunity of measuring Sir Oliver up phrenologically, and recently he graciously gave me the desired opportunity. All who know him must have been struck with the fine contour, height, and expansiveness of his head, and his highly distinctive personality.

His head is verily a great dome of thought; the circumferential measurement is $23\frac{1}{4}$ inches, length $7\frac{6}{10}$ inches, width at base $6\frac{1}{4}$. The texture of his brain is of superior quality, and his combined mental faculties endow him with a powerful mentality. Nearly the whole of his mental faculties are distinctly outstanding, both in respect to their size and activity.

The frontal lobes of the brain, embracing Casuality, Comparison and Human Nature, giving height and breadth to the forehead, are exceptionally large. He is a profound thinker and reasoner, prolific of ideas, philosophic in thought, critical in judgment, logical in his conclusions, penetrative, and very intuitional—a keen student of human nature and psychic phenomena, and decidedly practical with all these gifts. Not only is he largely endowed with reasoning power, but his perceptive organs, giving prominence to the brow, are particularly well developed; hence he is keenly observant, scientific in his methods of investigating matters, appreciative of detailed knowledge and facts, eager to know the why and wherefore, cause and effect, and the reason of things and happenings. There is not much that escapes his close observation, his researchful mind, and his intuitive discernment. He is very appreciative of order and the systematic arrangement of things, has calculative judgment, and his large Locality gives him cognizance and memory of the localities and relative positions of things and objects, and he has a good general memory.

These strongly marked philosophic and practical mental qualities, conjoined to large Ideality and Sublimity, endow him with lucidity of thought, mental expansiveness, love of things beautiful, a high appreciation of the sublime, awe-inspiring, and tremendously grand and great which abound throughout the universe affecting and controlling not only mundane matters, but also man's spiritual concerns.

"Range of Vision"

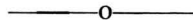
The great height of the head indicates a strong moral and religious mind, not generally so manifest in practical, matter-of-fact scientists. Conscienousness, Spirituality,

and he is well endowed with Concentrativeness. What a monument of hard, sonscientious work and patient industry and scientific achievement this represents! Whilst he has inherited much of this from his forebears, much is due to his own efforts. Perseverance is the keynote of his character. He can hold out long and determinedly when he makes up his mind to do a thing, is not easily turned from his plans and purposes, and is consistent and thorough. His fairly large Hope gives him enthusiasm and appreciation. His love of enterprise without making him unduly speculative, and he possesses a strongly affectionate disposition, is friendly, warmhearted, and home-loving.

He has a good endowment of the faculty of language, giving him considerable ability in respect to verbal expression, which is evidenced in public speaking as well as in literary writing. He has good control over his feelings, and whilst generally outspoken, he is tactful, will be sure of his facts, and does not readily commit himself to questionable statements.

His large Constructiveness helps him in planning, contriving, organising, and gives him an innate understanding of the construction, composition and make-up of things, and of harmonising physical and mental affinities, and he has a well-marked sense of carefulness and economy.

When estimating his phrenological developments, I was impressed with his prevailing mental and physical vigour. Vitativeness is one of his largest faculties, giving him an intensely strong hold on life, and capacity to ward off disease. I have rarely examined anyone with such large Vitativeness and corresponding constitutional vitality. It will take a great deal to kill him, so even at the age 80, with reasonable care he is still capable of many years of useful service and enjoyment of life and of rich philosophic thought and work. He has evidently come from a healthy, virile, long-lived stock.—The Two Worlds.



WHAT FAITH WILL DO

SOPHIA VAN MARTER

MOST of you know something about the life and works of George Muller and his orphanage at Bristol. He was at one time a guest of a friend of mine, at whose house he often stopped, and he said—you will find the same thing recorded in his diary, which has now been published—"I am not saying a bit too much, nor exaggerating in the least when I say that I have had at least thirty thousand an-

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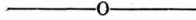
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6027 Hayes Ave., Los Angeles.

agency. Its object, in the opinion of Mrs. Levy, is far too serious to warrant any sort of egregious publicity.

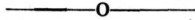
“‘We do not seek to crusade or convert,’ Mrs. Levy told me. ‘On the other hand, to those Jews who are genuinely open to conviction, to those who sincerely desire to go into the subject of psychic research, we place ourselves at their disposal.’”



THE LAW OF PROSPERITY TO MORTALS AS SEEN FROM THE SPIRIT SIDE

About twenty years ago I had a sitting with an excellent Medium and came into communication with a very exalted Spirit Intelligence who claimed to have been in Spirit Life four thousand years, and, being at that time a student and teacher of this subject. I took advantage of my opportunity to ask: What is the Law of Prosperity to mortals as seen from the Spirit Side? His answer deeply impressed me and I give it to “REASON” readers as the best I have ever heard or read. He said: “So live and labor as to put the world under obligation to you for help rendered, truth imparted, inspiration given to the Good, the True and the Beautiful. Heaven will repay.”

B. F. Austin.



SEA SHELL

JOHN PIRIE

From what bed of the gem-lit abysses
Was born this creation to be?
Flushing rosy from mermaid's kisses—
Cast aside by the changeable sea!
Who knows of the dream that enfolded
The life, once encased in this shell?
Or the pattern from which it was molded
Fairy-formed, 'neath the wild, surging swell?
O. Thing of the myst'ries that madden!
Lost toy of the wind and the wave!
Why should your frail beauty so sadden
My heart—with the thought that you gave?
I, too, am a waif of Life's Ocean,
Thrown on an alien strand,
By Chance or by Time's Tidal Motion—
To be held, at last, in Whose Hand?

rectly, and she referred particularly to a troublesome son.

"She also referred to various events which had happened since she died. After the voice had finished speaking, the man said to me, 'Isn't it marvelous? No one knows me here, and she knows everything that has taken place since she died.'

"A colonel was also present, and a voice spoke to him, saying that it was his mother, and that she had been with him when he attended communion the previous day at Portree, Skye. The colonel said to me afterwards that no one present knew where he had been the previous day.

"A voice then spoke to me, giving the full name of my father, Robert Downie Findlay. It went on to refer to something that only my father and myself and one other person had ever known on earth.

"But my father referred to it in detail, and after he had finished speaking, another voice spoke, giving the name of the third person who knew about it. That person continued the conversation from where my father had left off.

"After the seance I asked how much I would have to pay the medium, and was told he never took payment; that he gave his services free as a duty. This so impressed and interested me that I asked leave to attend another seance.

"After this everything that took place was taken down on paper, and I have notes of 43 seances at which either myself or friends I took with me had conversations with those who claimed to have known us when on earth.

"Eighty-three separate voices have spoken to me of personal friends, and 282 separate communications have been given to me. Of these I have classed 180 as A1, since it was impossible for the medium or any other person to have known about them; 100 I have classed as A2, as the medium might have been able to find information by looking up reference books; and one I have not been able to verify, and one was slightly inaccurate.

"I claim that on reading my book one will be forced to admit that communication can take place, and that those who speak are those they claim to be—that death is but the entrance to a new life at first very similar to this."

Mr. J. Arthur is author of another book on Spiritualism, entitled "An Investigation of Psychic Phenomena," which was published in 1924. His latest work is, however, a much larger and more extensive one, and forms a notable contribution to the literature of Spiritualism.

—The Two Worlds.

But the disturbances went on, until steps were taken to find out if there was a psychic reason for the ghostly manifestations. The day arrived when we went to investigate. We were accompanied by the owner of the Mill and two friends. We were shown into a large room on the ground floor, beautifully furnished in modern furniture, and called the drawing-room. Immediately I "felt" myself become a crotchety "old man," and commenced grumbling about pulling the place about, and "messing with the fire-places," etc. My host agreed this was what he had done (we knew nothing of his alterations or additions until we received it from the old man).

We followed our host, and upon arriving at the top of the staircase became aware of a terrible feeling around our throat, and looking up saw or "sensed" a form hanging from a rope tied round a beam.

My host assured me no beams had ever been over this staircase. However, my sensations persisted, and I knew there must be another staircase nearby which had had beams across. It was true. We came to the *staircase which used to lead up to the lofts, which had strong oak beams across*, but now the lofts had been pulled down, and the new wing added in its place. It was behind all these rooms the disturbances came. My host's room was situated here, so we decided to hold our seance there.

Prior to "sitting" we were told help would be given to the old man to manifest as he was earthbound to his conditions, and from which he could not (or would not) break away from. Presently he manifested, and it was with some difficulty that he was made to understand just where he was. He was undoubtedly the original owner of the Mill, who in a fit of depression had hanged himself in the old loft many, many years before. He was still haunting his old home, and naturally very resentful of the alterations and new owners, and was trying to succeed in making the atmosphere anything but pleasant for those he could form contact with.

But he was put right in his difficulty. Explanations were given to him regarding what he had done. He was advised to start a new life and forget his physical sufferings. The result is that the disturbances *have ceased*, and the owner admits that the "air" seems clearer than ever before, and agrees that he is grateful to a Spiritualist for coming to his assistance and making his house quiet and restful.

Yes, ghosts are real. Houses are "haunted," but they

of his newspaper and magazine articles and his battalions of books sent forth from his fertile mind and ready pen.

His "Joan of Arc," "The Contrast," "Two in One," "The Spiritual Alps" and his masterpiece, "Encyclopaedia of Biblical Spiritualism," were great and received praise from critics and the reading public. No human mind can properly estimate the wide and powerful effect of his work for human uplift in his platform and press utterances in behalf of a Religion freed from **Fear, Fanaticism and Sectarianism!**

Let us thank God he had the boldness to fight himself free from the shackles of his early surroundings into the larger thought and freedom of the spiritual Philosophy of Life, Death and the great forever, and to battle for a lifetime in behalf of the truth of Nature and of the religion of Common Sense, the one comforting Religion of the world.

From his more extended vision of human and spirit life in spirit realms it seems quite safe to say Moses Hull rejoices today in every burden borne, in every battle fought, in every sacrifice made for Truth and humanity during his earthly career.

May we be worthy to walk in the footsteps of Heroic men and women whose footsteps mark the progress of the race heavenward.

B. F. Austin. D.D.



HOW TO REACH THE CLURGY WITH THE TRUTH OF MODERN SPIRITUALISM

B. F. AUSTIN, B. A.

Genuine conversions are brought about by the preaching or publishing of truth. We must bring the testimony of reputable science and philosophic men to the attention of clergymen. We must show the results of careful and painstaking investigation of mediumistic phenomena and genuineness of spirit communication. Such testimonies as those given in the "Researches" by Crookes: by Alfred Russel Wallace in his *Miracles and Modern Spiritualism*; the findings of Crawford and Geley; the findings of Schrenk Notzig—the investigators before the Sorbonne in Paris—testimonies of reputable witnesses to the reappearances and identification of the so-called dead.

Jesus brought life and Immortality to light and Jesus insisted that Thomas should have fullest proof of his own

ROBERT BLACHFORD'S CHANGE OF VIEW

Writing in the "Hawick News" recently on the subject of Mr. Robert Blatchford and Psychic Phenomena, the Rev. Dr. Cathels made the following interesting remarks on the famous journalist and leader of thought:

For many years, Materialism had no more powerful advocate than he. Week by week, in the pages of "The Clairon," he gave forth his message in eloquent and persuasive words. He was an "unbeliever," and he gloried in the fact. He was an atheist by conviction, and he was not ashamed to be known as such. There was no God. There was no future life. There was no mind apart from material brain. Man was the outcome of matter and force. Beyond this world there was no other world for him. He was born in time, and in time he died. And death was final. This was the basis of "Nunquam's" message to his tens of thousands of readers.

For him religion in any form had no legitimate place in human life. It had its origin in Superstition. Reason discounted it, and Science disproved it. With such a creed, it followed that short shift was given to sin, and all that sin involved. And moral responsibility also vanished. Materialism, when it is thorough as Robert Blatchford's was, has room for neither. Matter and Force are non-moral. The human machine—man, woman, or child—being the creation of Matter and Force, cannot "sin." And because human freedom was denied as a thing impossible and incredible, therefore human responsibility was a delusion and a snare. This was the creed, hopeless in its outlook, and tragic in its implications, that for years controlled Robert Blatchford's mind.

No man spoke to a wider audience. No living man was guide, philosopher, and friend to a greater number of his fellow-countrymen. No man delivered his message with greater eloquence, and earnestness, and honesty. And no man took the cause of the poor, and the oppressed—the "under-dog" in the battle of life—more warmly and more powerfully to heart. But Robert Blatchford of the past is not the Robert Blatchford of the present. The old honesty, and earnestness, and courage remain. The old keenness and alertness of mind are there. And the old passion for truth and justice are not abated. But the old creed is no longer his. For him Materialism has been found wanting. It cannot meet the facts of life.

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A REMARKABLE FLOWER SEANCE

At a seance held at Lily Dale (City of Light Assembly) N. Y., on Tuesday evening, July 19, 1904, there were present N. H. Wood, Titusville, Pa.; Mrs. N. H. Warren, Lily Dale; Mrs. Helen Riley, Lily Dale; Dr N. F. Ford, Jamestown, N.Y.; B. F. Austin, Alma Austin, and Beatrice Austin of Rochester, N. Y.; Mr. Wm. L. BamBam, the medium, and his manager, Chas. H. Farrar.

The room was lighted sufficiently to see and recognize clearly each person present. The medium sat in front of his cabinet and was securely tied about the ankles to his chair, his wrists tied to his knees and his sleeves sewed fast to his trousers in such a way as to prevent all movements of the limbs not discoverable by the sitters.

Almost immediately after the seance began hands of various sizes and characteristics penetrated the curtains, three, four and even five and six at a time, and begun handing out flowers in great profusion. Four to six hands appeared at the same time. In one case as many as nine carnations were handed out by one of these hands, one baby hand appeared and presented two white roses to a father present, another hand from which the middle finger was missing appeared for Dr. Ford; this was not recognized until the next day, when Dr. Ford recal'ed that a certain friend of his had lost a finger in the war; they had been comrades years before in the army and stood side by side in battle when the finger was shot off.

Other phases of mediumship were manifested and every sitter was convinced that neither Mr. BamBam, his manager, nor any confederate had any dishonest part in the demonstration.

cities. I, myself, received no benefit at all from his talks or books, except as I tried to rather feebly understand them, in the laboratory of daily living. Of course the same is true of all spiritual literature. It is easy each day to drift with the tide of our environment. What a change would result in every family among our dear relatives and friends, if, these souls would follow the line of duty. As it is, see mothers neglecting their children, letting them play in dangerous streets. Prosperous children letting their parents go to the poor-houses. Politics, a bed of black traitors. Colleges and Universities run only for the social position and money that the teachers can thus grasp. Formalism, undermining church, lodge and all ethical groups. Yet only the *Strong* can aid our sad planet in this desperate crisis. Live the life immortal, says this young Hindu: for in so doing, you can be a daily saviour to all mankind. Say not, as W. T. Stead wrote, "Believe in Christ!" But rather, as the voice came to Stead when in his prison cell,—“BE A CHRIST.”

SEANCE

MRS. VON DER LIN, IN TRANCE

July 24th, 1931.

Bengamin Franklin lectured. Told us how it was when he first passed into the Spirit World, and how they all like to come back to work with us and feel again the warm human body. He spoke on the present state of depression among all of the people, telling us how dire the sufferings are in the old country across the Atlantic.

“Prosperity does not mean happiness,—we learn through adversity. Merciful kindness to one’s fellowmen brings better conditions. Be courageous, and think of helping others, this will take your thoughts away from yourself and your own troubles.”

September 18, 1931.

This night many spirits in darkness were brought in, to see the light and learn. One from San Quentin prison, who passed out there. He said: “Oh, you, who think you are troubled, you don’t know the agonies that are suffered in prison! May none of you mothers here, or your sons ever need to be there. I will make it my mission to impress the young people who go astray or are victims of circumstances.”

With this spirit were several others, all from prisons, many Indians, who are great helpers and healers spoke. Two sang for us their beautiful Indian calls—these were Minnehaha and Hiawatha.

There came a new Egyptian guide by the name of Arras. She spoke to us of a Universal Spirit. She was with Eros. Then came “Wasti” first wife of King Ahasuerus, She said “I am Wasti, the unfaithful one, who had to leave for one better than myself” (Queen Esther). Then spoke for the first time “Mengsten,” Jewish prophet and seer. He said:

“You in this circle have power, and give help and light to many—may your endeavors be crowned with glory for the future life,—the highest goal.” Tomorrow is the Jewish holiday—September 19th. At the end came a powerful spirit, calling in strong tones—“Jupiter.” Phyllis the control, said he was from the Planet of that name.

Reported by Adelia M. Larsen.

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