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Psychic Science, Edu-
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B. F. AUSTIN, A. M. D. D., Editor

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“BEHOLD!

HERE IS THY MAGIC STAFF:

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Talk with it, Lean on it, Believe in it,

FOR EVER.”

Over and over again read I those glowing, glittering, transplendent words of wondrous significance. But a doubt seized me, and I asked: “Is that longest sentence my magic staff—**Under all circumstances keep an even mind**—is that my cane, which I thought I had lost or forgotten?” In a twinkling the sheet of whiteness vanished, and in its place was beautifully beaming forth the reply—“**YES.**” ’Twas enough! My soul swelled with thanksgivings!—From “The Magic Staff,” by A. J. Davis. (See Book List).

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Edited by REV. B. F. AUSTIN, A. M., B. D., D. D.

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Devoted to Psychic Science, Education, Healing, Success and
Social Reform

Come now let us reason

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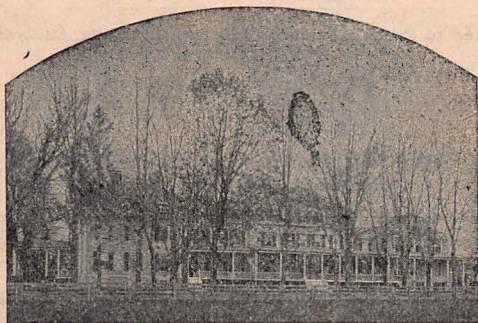
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REASON

"And the Truth shall make you free"

Vol. 7

Rochester, N. Y., August, 1910

No. 10

THE SPIRITUAL GIFTS OF EARLY CHRISTIANITY

B. F. Austin, B. A.

MY theme is the Spiritual Gifts of Early Christianity, though I know no valid reason why I should limit them to early Christianity, since they have characterized the true Christian religion in all ages and in all climes. Nor do I know any good reason for limiting them to Christianity, for they are characteristic of all religions, and indeed, form the foundation of all the great systems that have held sway over the spiritual nature of man. Psychic or spiritual gifts are the flower and fruitage of human development, and are, therefore, characteristic of developed humanity rather than of any religious system. Christianity was a development of these psychic powers of humanity on a large scale and under specially favorable circumstances.

If I were called upon to define Christianity, I would say it is "a system based on the psychic powers of the human soul baptized with the spirit of divine love."

All historians are agreed that Christianity originated in the "spiritual gifts" of Jesus and his immediate follows; that these form the so-called miraculous or supernatural part of the Christian system; that they continued in the Christian church for cen-

turies; that they were regarded as evidences of the divine origin of the Christian faith; and that they are still appealed to by theologians as a proof that Christianity is the one special divine and authoritative religion, and that the others are human systems and false and heathen, to be destroyed and displaced by the Christian system.

In the text quoted we have enumerated these remarkable psychic powers as follows: (1) The word of Wisdom; (2) The word of Knowledge, (3) The gift of Faith, (4) Gift of Healing, (5) Miracles, (6) Prophecy, (7) Discernment of Spirits, (8) The gift of Tongues, (9) Interpretation of Tongues. To each of these we invite careful attention.

THE WORD OF WISDOM AND THE WORD OF KNOWLEDGE.

If we understand by the word of wisdom, true spirituality or religion—what the ancients called wisdom—we shall, I think, be as near as we can get to a clear understanding of this gift. And if we take this word of knowledge to mean a clear perception of the spiritual laws and forces of the human soul we shall not be far astray as to the meaning of this second spiritual gift.

THE GIFT OF FAITH.

It is quite evident that this implies more than ordinary faith. It is faith of an extraordinary character, based on a knowledge of, and contact with, the great spiritual forces of the universe. It implies development of the soul senses to such a

degree that the presence and power of the spirit world becomes a consciousness of the soul, and the power of the spiritual to control the material is fully realized. It is based not only on a knowledge of the spiritual laws and forces of the universe, but upon communion with the unseen intelligences of the spirit world, and reliance upon their sympathy and love and power to help us in all work for humanity's uplifting. Jesus possessed it in a wonderful degree. He realized that at his call legions of ministering angels would appear to help him. He claimed that all power in heaven and on earth was given unto him. Paul declared that he could "do all things." Luther, Wesley, Knox, and all the great leaders were men of great faith; and no man is fit for spiritual work without the faith that "laughs at impossibilities," and declares that what ought to be, can be, and must be done.

THE GIFT OF HEALING.

By this we understand the cure of disease without medical treatment. The ministry of Jesus was largely a ministry of healing. This was its great distinguishing feature, the healing of the sick, so that among his own countrymen he was known as the Great Healer. His cure of two blind men, of the dumb man out of whom he exorcised the spirit and gave the man his power of speech again, of the blind man at Bethsaida, his restoration of the widow's son, his cure of the woman who had an infirmity eighteen years, his healing of the lepers, his cure of the nobleman's son, and of the man born blind, while among the most notable of those recorded, are but

illustrations of a ministry of healing that probably embraced hundreds, if not thousands, of cures of disease.

Nor did Jesus claim for himself any monopoly of this power. He charged his followers, the apostles, to do the same work. He told them they had failed in exorcising evil spirits because of lack of faith or lack of preparation. He even said his followers should do greater works than himself, because he was going to the "Father"; and undoubtedly many of the remarkable miracles (?) of the apostles were wrought not only in the name of Jesus, but also by the spirit of Jesus, which came upon and worked through these developed psychics in curing the sick and many other marvellous works. That the spirit of Jesus returned, not only in visible materialization to his followers over and over again, as recorded in the New Testament, but also in spiritual manifestations of remarkable power through the organism of the apostles, we have every reason to believe. He was their guiding spirit, and in Acts xvi:7 you have proof of this, where it is stated the apostles "essayed to go into Bithynia, but the spirit suffered them not," the original reading being "pneuma Jesou" or "spirit of Jesus," and the Revised Version so reads it.

Accordingly we find the apostles performing these cures. Peter and John cure the cripple at the Beautiful Gate of the Temple, and it is significant that Peter, "fastening his eyes upon him," said "look on us," and then in the name of Jesus, bade him arise and walk. Here we have strict obedience to the great principles of mental therapeutics as practised to-day. The gazing into the eyes of the cripple, the fixing of the attention, the arousing of expectation,

the kindling of faith and imagination by the name of Jesus—all these had their place and effect on the cure.

Then the sick were cured in the streets where the showing that no special virtue went from shadow of an apostle had fallen, plainly the apostles to the sick, but that their healing was in many cases, if not in all, but the touching of a hidden spring, through faith, in their own being, that allowed the streams of healing to flow through the diseased parts, with new life and vigor. In Paul's cure of a cripple at Lystra it is said that he perceived that the man had "faith to be healed," and in three of the most remarkable cures performed by Jesus (the woman who had an issue of blood, the blind man and the cure of the leper), he expressly states that "thy faith hath made thee whole."

I believe the fact is, that every soul is in touch, consciously or unconsciously, with the Infinite Spirit, and that the healing of the sick is but the magic touch of the spring which makes the connection known, opens the fountain of healing and of life within the soul itself. It is faith on the part of the sick consciously exercised, or faith communicated to their subjective minds by telepathy from others, that uncaps the fountain of health in every human soul and allows the abundant life of the spirit to manifest itself in abundant life, (which means health and strength) of the body. In the case of the developed healer this outgushing stream of life and health is so abundant that everything he comes into bodily contact with is flooded with it and permeated with its quickening power. And how wonderful to

us seems the fact that the aprons and the handkerchiefs from the body of St. Paul should contain enough of this vital magnetism, or enough of this suggestive thought power and faith, to arouse the spiritual forces of the sick at a distance and lead to their recovery.

Yet why should this appear to us so wonderful in an age when human speech is carried 1,000 miles through the electric current of a wire, or through ether waves without a wire, or upon a ray of light!

Some of our orthodox friends who doubt the virtue of magnetized articles and deride us for holding such superstitious (?) notions, would do well to read carefully Acts xix: 11, 12, and study the evidence we can furnish of similar healings to-day.

I want to call attention here to two facts pertaining to these New Testament healings, and the first is this: In nearly every account of healing by Jesus and his followers, though the records are very meagre, we discover careful attention to those conditions now known to be indispensable to mental and spiritual therapeutics. For example, how often we read of the sick being separated from the crowd to make the conditions more harmonious; very often only the immediate friends, that is, those in closest sympathy, being admitted. Again, how frequent the charge, "tell no man," undoubtedly to prevent that discussion, excitement, and mental and spiritual opposition that would necessarily follow and make the conditions of healing exceedingly difficult or impossible. Again, note the steadfast gazing of the healer and the patient, so frequently practiced in hypnotic suggestion to-day. Then the "laying on of hands," conveying directly to the body of the sick the health

vibrations of the healer, and to the mind of the sick the suggestion of cure. Note again, the power and skill with which the name of Jesus was used, kindling faith, and hope in the spiritual nature of the diseased.

The second fact I wish to call attention to in this connection is this: Where the proper conditions of healing were not obtained Jesus and his followers either refused to attempt their miraculous cure, or failed in the attempts made.

We read of the failure of the disciples in their attempts to cast out devils. Doubtless they failed also in some of their attempts at healing. Of Jesus it is said he could not do in his own country any mighty work save laying his hands on a few sick people (Mark vi: 5). Here a limit was put upon the power of Jesus, and it was the limit of necessary conditions, viz., sympathy, faith and goodwill on the part of others.

Now, this healing power of the soul has been in the world, in some degree of development, in all ages, among all nations, and it never was more abundant or common than to-day. Modern Spiritualism for the last fifty years has possessed it and utilized it in curing tens of thousands of sick. By its teaching and practice, Spiritualism has given birth to the Mental Science and Christian Science schools of healing, and each of these is undoubtedly accomplishing many wonderful cures, for the principles of healing are the same, and the differences belong to theory and not to practice. Spiritualism regards them both as accomplishing a good work, but defective because of their failure to recognize the presence and aid of spiritual intelligences in this divine work. The

Spiritualist is broad enough to recognize the medicinal virtue in the herbs and plants, the power of mental suggestion, the value of magnetic treatment, the special healing power of the developed psychic, and the direct agency of spirit intelligences from the unseen realms in curing the sick through psychic power. Many of the best remedies known for human ills have been given through inspiration. Many of the most difficult cases are now diagnosed by clairvoyants even where the old methods of medicine prevail. Very often prescriptions are given through our mediums for the sick by those who in earth life were conversant with the healing art. A friend of mine, an artist of high reputation, told me that on one occasion a neighbor woman, a medium, came into his home and immediately passed under control and foretold a serious illness he was to suffer. The communicating intelligence was in earth life a noted physician, and offered to, and did, take entire charge of the case during a most severe illness of many weeks, prescribing for him daily, through the lips of the medium, until his recovery!

MIRACLES.

The exact distinction between the gift called Miracles and the others is not clear, but probably any manifestation of psychic power of a remarkable nature, was designated "Miracle."

PROPHECY.

The power of foreseeing in prophetic dream or vision the future, or of receiving from spirit intelligences a knowledge of future events, was quite com-

mon among the immediate followers of Jesus, who frequently exercises this gift himself. Agabus was one of the most noted prophets of apostolic days. In Antioch he foretold (Acts xxvii: 30) a famine which occurred in the year 41 A. D. At Caesarea he foretold the seizure of Paul by the Jews, and his binding and delivery to the Gentiles, all of which were accurately fulfilled. In the account of this prophecy also we find reference to the seven daughters of Philip, four of whom were prophetesses. History's pages are well adorned with illustrations of prophetic power. Joan of Arc undoubtedly possessed the gift of prophecy. In Paris to-day is a prophetess who for ten years has foretold nearly every important event in regard to the governments and reigning families of Europe, and among these the stabbing of the Empress of Austria.

Max Muehlenbruch, the Seer of California, has become known all over the civilized world by the accurate fulfillment of many of his remarkable prophecies. Twelve days before the blowing up of the *Maine* he described it to an audience in Oakland, Cal. In a prophetic vision of January 24th, 1898, recorded March 31st following, he saw fighting in Cuba and the raising of the American flag over that island, which was fulfilled June 10th of the same year.

In a prophecy written May 27th, 1898, and recorded July 9th following, he said:—"There will be a railroad accident on the Broad Gauge, in the vicinity of Oakland, with some lives lost, and others injured." This was fulfilled almost to the letter, December 9th, 1898. See *San Francisco Examiner* of that date. Numerous instances of similar proph-

cies by Mr. Muehlenbruch and of their accurate fulfillment are on record. Many a life is saved by prophetic warning and many more would be saved if we were not so slow to receive and believe in present-day prophecy.

DISCERNMENT OF SPIRITS.

Possibly this may refer, at least in some cases, to simple clairvoyance or spiritual vision, by which the spirit world becomes recognized by the discerner of spirits just as the material world is by bodily vision. More generally, however, this gift referred to spiritual perception of the character and utterance of those spirit intelligences who communicated with men in the body. It was, and is, ability to readily and accurately perceive the character and judge the message of the spirits communicating. Hence the apostolic exhortation: "Believe not every spirit, but try the spirits." How this was done by the "discerner of spirits" we can hardly say. Possibly by the "aura," with which every spirit is encompassed, and which is characteristic of the spirit, or by the nature of the vibrations sensed by the "discerner of spirits," or by soul perception of some finer quality. Certain it is that then and now the discerner of spirits can accurately judge the character of visitors from another world. And the same gift enables the discerner of spirits often to read accurately the character and condition of men in the flesh when meeting them for the first time. Such a gift was that of Bramwell, one of the early Methodist revivalists, who often would, as history records, read the characters of men as an open book

when first he met them. Mercifully, perhaps, this gift has been withheld from the masses.

THE GIFT OF TONGUES.

Our orthodox theologians have, professedly, great difficulty in explaining this gift. Some admit frankly it was the ability to speak under spirit inspiration a language the speaker had never learned. Others, realizing the force of this fact against orthodoxy, have endeavored to explain it in a variety of ways, as a mere ecstatic babble, meaningless and worthless. Others tell us it was a new and divine utterance, transcending ordinary capacity and ordinary understanding. But the simple fact is that Jesus prophetically foretold the possession of this gift by his followers, and his words were literally fulfilled when his Galilean followers at Pentecost were able to speak under spirit power to every man in his own tongue the new Gospel. All the facts harmonize with this interpretation, and this interpretation harmonizes with spiritual phenomena of a similar kind in all ages. What did it mean when a Galilean in that day could speak to a Roman in his own tongue? It means that some intelligence from the spirit world that could speak Latin controlled the organs of the speaker and spake through him.

What does it mean to-day, when, as Judge Edmonds asserts, his daughter was able, under spirit influence, to converse with men in modern Greek, in Italian and French languages, which she had never learned? Simply that intelligences who were acquainted with those languages were using her vocal powers to express their thoughts to their own friends or countrymen.

And why should this be considered so wonderful? If a child of eleven or twelve can stand on a platform and utter ideas and sentences which would be fitting for a philosopher, why should not another speak in a language never learned? Surely it is as incredible that a Mozart should have taken lessons on the harpsichord at three years of age, should play well on musical instruments at four, should perform in public at five, should have a reputation as a musical artist at six, and should compose a symphony at eight, as that a man or woman under spirit influences should speak a language never learned by them.

The fact is our records are full of authentic cases of the gift of tongues to-day and in a variety of manifestations. Mediums often write as well as speak in an unknown tongue. And writing upon slates without contact and in many tongues is now a fact so well attested and so easily proven to the satisfaction of honest investigators, that all not blinded by prejudice, can no longer deny it.

It is simply marvellous that with the super-abundant evidence at hand of these spiritual gifts to-day in such variety and power, that even prejudice and ignorance can hold out so long against the truth.

INTERPRETATION OF TONGUES.

By the interpretation of tongues we understand spiritual development which would enable its possessor to get en rapport with the intelligence communicating, and sense the thought without understanding the words uttered. This gift was very useful where a spirit was uttering through the lips of

a medium language unknown to the hearers, as it enabled the interpreter of tongues to give in his own language the thoughts uttered in another tongue.

Now, in conclusion, I want to notice the orthodox view of the origin of these gifts. Orthodoxy regards the spiritual gifts as evidential of the special and divine origin of Christianity, as an attestation of the presence and favor of God and a declaration to the world of the fact that Christianity is true and other religions false, Christianity is divine and other religions human, Christianity is, in short, a special divine and absolute religion which is to displace all others.

We cannot accept this view, because we do not think that truth needs any authentication to the soul of man. It is its own witness. It bears its own credentials, and hence needs no objective demonstration of power on the part of the teacher to authenticate it.

We cannot accept the view that miracles authenticate the teaching of the miracle-worker, for we should, then, have to accept the teaching of the Egyptian priests, of the Roman sybils, of the Greek oracles, of the modern medium, as absolute truth, for all of these have shown and demonstrated these remarkable psychic powers.

The fatal defect of the orthodox view is a wrong conception of God and of his relation to the universe. God is looked upon as outside of nature and of man, and as interfering, at least occasionally, with the operation of those laws upon which nature proceeds. Just as a miller, who has constructed and started in operation a mill, may occasionally alter the gearing, diminish or increase the power, or alter the machinery, so God is looked upon as actively

intervening and interfering from without, with the great forces and laws operative in man and nature. Christianity is conceived as one of God's interferences in human history.

Now we believe in an Infinite Intelligence and Power that "makes for righteousness" in man and in nature, but that operates only in and through the laws of nature. We have no idea of a God who is tinkering with the machine he has made—or interfering with human history, or repenting of his conduct, or planning, or scheming for some special purpose or end in view, as all these concepts of God are anthropomorphic and absurd.

God is in everything—the life of all, the light of all, the love of all, the good of all, and this Great Universal Spirit is another name for Infinite Wisdom, Love and Beauty.

We don't believe in an angry God; an enthroned judge, an arbitrary disposer of human destiny, whose hand closes the gates of Paradise upon the good and the gates of Hell upon the less good. We don't believe in a God who made a Hell even for devils, or in a God who will close the gates of mercy on a single soul of man. Whence, then, come the spiritual gifts? Out of the undeveloped riches of man's spiritual nature. They come in the natural outworking of man's spiritual forces.

Whence, may we not ask, come the fruits and flowers of earth? the beauty of the flowers? the glories of the sunset? the richness and lusciousness of autumn fruits? These come out of Nature's wonderful alchemy by natural development.

Look at human history. Whence come the fine arts, the gift of poetry, the voice of music, the im-

mortal art of painting? They came in ordinary development under divine law of man's spiritual powers. So came the spiritual gifts of early days, the psychic powers of to-day, and so will come in future other and more remarkable soul powers, by which man shall come into rulership of the universe and into sympathetic touch with all orders of intelligences in the universe.

Let us covet earnestly the best gifts, but especially the divinest of all, love or charity. Love excels all knowledge, all philosophy, all spiritual gifts, since it is the most godlike of the spiritual gifts. It edifies or builds up, while mere knowledge often puffs up. Love will develop our soul powers more rapidly than all other powers combined. Love is the great central moving force of the universe. It "makes the world go round." It is manifest in every kingdom of nature, in every faculty of man and angel, and in every spiritual law that governs the universe.

Love—not a mere sentiment, but a ruling principle of life and action; love as illustrated in the life and death of the world's greatest teacher; love which is the fulfilling of the law; love which forgets self and lives for others' good; love which abounds with practical deeds of kindness; love, the highest and noblest development of soul power, is the great need of the world to-day.

"It is not blessedness to know that thou thyself art
blessed;
True joy was never yet by one nor yet by two pos-
sessed;
Nor to the many is it given, but only to the all,

The joy that leaves one heart unblessed would be
 for mine too small,
 And he who holds this faith will strive with firm
 and ardent soul,
 And work out his own proper good by working for
 the whole."

—Wisdom of the Brahmins.

BOOK NOTICES

Review of Elder Russel on Spiritualism by Daniel W. Hull, M. H., Pastor of the Progressive Spiritual Church, Olympia, Wash.; 127 pp., 40c. Brother Hull meets this orthodox blatherskite on his own grounds, the Scriptures, and their rightful interpretation and answers fully the allegations and charges of this slanderer of the most beautiful and truthful religion the world has ever known. Elder Russel with all his wealth of Bible quotation and Bible misrepresentation is but a child in the hands of a logician like Hull. Read it: circulate it everywhere.

The New Life, by J. M. White, a 32 page neatly printed pamphlet. This is a series of poems and revelations from Spirit Myron Savage through Mr. White's mediumship and will well repay perusal. Price 30c. Address J. M. White, 1214 Admiral Boulevard, Kansas City, Mo.

What Does the World Need, by Mary Drake Jenne, Guilford, Me.; 25 pages, artistically printed. A gem in thought expressed and a work of art in its outward form; 25c. Mrs. Jenne quotes a beautiful poem, "A Call to Mothers," by Charlotte Perkins Gilman, and then proceeds throughout her eloquent essay, which is a noble appeal for the Higher Womanhood, closing with appropriate quotations from the best authors. Address the author.

THE "HOW" SERIES OF LESSONS

No. X.

HOW TO DEVELOP ONE'S OWN MEDIUMSHIP

B. F. Austin

(Continued from July Number.)

We left off in last the lesson with the cultivation of desire as a means to mediumistic development. Desire focuses the mind upon a single point, concentrates its activity on a single subject and thus intensifies its perceptive faculties. Andrew Jackson Davis exercised his desires in this way and through their exercise entered the "superior condition."

Another valuable method in self unfoldment is the habit of demanding strongly, persistently and with continually enlarged faith what we need from the great Spirit Realm about us. We are, let us say, solving some problem or meeting some special difficulty, or struggling to gain some eminence and we demand light, inspiration and help in the work at hand, and if we do this persistently, desire, like any other mental or spiritual activity of our being, will grow and enlarge more and more. We will come into the great Vibration of Desire, which makes us one with all aspiring souls and the force and momentum of this great current will be sensibly felt by us and will lift us into new spiritual environments where things will become realities in our experiences which were only names before.

Then, as pointed out before, all aspiration, desire, demand, prayer, are upward movements of the soul and manifest themselves as vibrative rays of light piercing the ethereal realms and are perceived by

intelligences of the higher realms who delight in helping those who wish to rise to "nobler things." Every desire exercised, every demand made, every prayer offered, is a signal to the ministering angels of heaven that help is needed and will be appreciated by their mortal brothers.

Mrs. Besant in a recent lecture before the London Spiritual Union says some pertinent and practical things along the line of development. According to her view there are three worlds with which we are in possible communication: the material, through the senses, the Astral, through the development of the Astral body and senses, and the heavenly world in which the astral is thrown off and the higher spiritual nature finds itself in touch with the true heaven. Belief is acceptance of the testimony of others: knowledge comes through personal experience. We gain the knowledge of spiritual things by coming into touch with other world conditions. Theosophy teaches that man has several interpenetrating bodies—the substance of these bodies being sublimated matter on different rates of vibration. The physical body is fully organized here and brings us through its sense organs into touch with the physical realm. The astral body is more or less perfectly organized here, and where its sense organs are developed reveals to us the astral realm about us. The mental body being organized and developed brings us into touch with the whole mental realm. We are now living in all these worlds and do not first go into them when we die—but through lack of soul unfoldment most of us are unconscious of our close relationship therewith. It is possible, she contends, by methods per-

fectly natural, to organize these finer bodies here and now and thus come into touch with realms as real and far more beautiful than the physical realm in which most of our life is posited. If this view be correct—and it looks extremely rational to us—it would not be necessary to be entranced to enter into communication with these over-lying realms of the Cosmos about us. Many psychics can easily throw themselves en rapport with these realms about us without full entrancement.

By waiting in the silence, by earnest and persistent prayer, by concentration, by demanding from the Spirit Realm the light, inspiration and strength necessary, by close attention to our impressional life, we shall find ourselves coming, occasionally at first, then more regularly, into conscious touch with, and knowledge of, the invisible realm.

TIMELY AID

In these days of "new thought," this little book by Delia H. Horn fits a niche of its own. Dealing primarily with metaphysical healing, it touches on every branch of psychology or new doctrine, culling from the best phases of each, with tolerance for all, and in the immortal words of Abraham Lincoln, "with malice toward none." Simply and convincingly written, the author manages to convey her ideas clearly and effectively to the lay mind, and the work will be appreciated by thinking people. Published by The Austin Publishing Company, Rochester, N. Y. Price, \$1.00.—From Paris Modes.

THE REALITY OF SPIRIT ACTION

A MESSAGE FROM "ANDREW JACKSON
DAVIS"**James Robertson**

Moncure Conway, who travelled from Methodism to a very bleak Agnosticism, once wrote: "If I could believe—really and without any trace of doubt—that a deceased person had spoken to me, I should be frantic and my life revolutionised. How petty would all the Royal Society and their miracles seem in comparison with one of these frantic mediums uttering a single word proved to have come from another world." Conway knew much, had heard or read all about Crookes and Wallace, but was convinced that they had taken the illusions of their own hearts for realities. He sat sometimes with these "frantic mediums," and had interviewed Madame Blavatsky in India. He would have it that Andrew Jackson Davis was a clever fellow who cunningly had devoured Plato and all the writers of antiquity, that he gave forth nothing which he had not learned in a normal way. In other words, there was nothing in Spiritualism but fraud or illusion; there never had been, nor was there likely to be in this era of human progress any fact which would convey incontestable evidence of spiritual presence and power. With him it was an ever getting nearer and nearer to the Great Dark Door through which no light had ever been permitted to pass. It was so singular that a mind which dared to think freely, could soar up to and explore so many realms of thought, should have missed realising what

was at his doorstep. I think it is Emerson who has said: "To see that which is before our eyes is almost to have genius." Had there not been a mental squint in his organism, he would have recognized that there must have been something hidden from him which compelled so many men and women to offer their testimony to the verity of a thing so unpopular, so ridiculed, and so maligned as Modern Spiritualism.

Conway, like his friends Huxley and Tyndal, never beat at the iron gates of the undiscovered country with any yearning cry for knowledge as to whether or not invisible beings could see and hear us, talk with us, and help us. All of this was not a possibility to them, and thus they looked with disdain on all who laboured to make plain that there was an avenue of communication between this world and another world beyond death. It is true, as Huxley put it, that "scepticism is the highest of duties, blind faith the one unpardonable sin," and that what we need is "justification, not by faith, but by verification." But all this is what Spiritualists cry out for: a good healthy blast of unperverted common sense, not a faith in someone else's faith, but examination, verification, a continual weighing up of all that comes within their gaze. Davis, Tuttle, Morse, and Wallis have all given us the most complete and satisfactory evidence that they have been acted upon from another world, where the vision is so enlarged, the consciousness so quickened, that knowledge appears to be unlimited. Those unseen workers operate on this life of ours according to antural laws not yet understood by us.

That there is a cause producing the phenomena we call spiritualistic, a cause beyond the will-power

of the instrument, and that this will-power is executed by an operator out of sight we cannot doubt. How many, called normal writers, have felt an impelling force suddenly quickening their intellectual faculties and making many things clear which had been hitherto obscured. Gerald Massey has told us that in writing his profound work, "Shakespeare's Sonnets," a book which the present Lord Coleridge has called Massey's magnum opus, "a wonderful marshalling of evidence, perhaps the most learned work on Shakespeare ever written," that he was indebted to the unseen for being able to present the true history and inner meaning of the sonnets. Massey's own words are, and they are worth pondering over by those who are in doubt as to the possibility of communicating with that other world: "There was present some Intelligence talking with me, that seemed to know an infinite deal more of my subject than I did, able to throw light on my darkest difficulties and give explanatory replies to my secret thoughts and never before uttered questions. Many things were told me that I did not see the drift of till years afterwards. In this way I received much valuable help—help, I say; no need to lie or exaggerate—in, as I think, fully unfolding Shakespeare's sonnets. This was a case, I submit, in which I was the best judge of evidence, and I was obliged to conclude that there was present some invisible and superhuman Intelligence operating through and by means of the medium, conveying information to me which was not in my mind previously and could not have been in the medium's mind. I will say: a knowledge that could only have been in the particular mind present in person."

All the far-fetched theories of psychical research or theosophy cannot meet such evidence as this of Massey. The spirit-world was to him as real, as actual as the natural world; it was facts he stood for, not speculations or hypothesis. Those who take the trouble to read the life story of such men as W. Stainton Moses and others, will be forced to admit that evidence of spirits' return and of their power to convey knowledge without the mentality of the instrument being utilised has been most conclusive.

The great multitude of clairvoyants have at some time in their careers given out startling facts which could only bear one interpretation—viz., that the dead were not heirs to the heritage of sleep, not subjects in the kingdom of silence, but awake, breathing forth knowledge and consolation. I know full well that at times the light shines through a clouded medium, and gets distorted in the passage, but even at these times there flashes forth some word which sets in motion some old memory, and you feel a loved one is near, who through some defect in the transmitter cannot make his full message clear. Readers of Dr. Hodgson's attempts to get a consecutive message from "George Pelham" will find wonderful bits which could only prove an identity being at hand who was so conditioned as only to be able to sound some distorted fragment of a message. I can recall sittings with Lottie Fowler and Alexander Duguid when the spirit's message would be given in clear, consecutive manner, so that it was scarcely possible to doubt that I was in the presence of those I had known in the earth life. I witnessed the fact Moncure Conway asked for : a departed person had spoken words from another world. At other times one felt

confident the spirit friend was really at hand, but that some obstacle was in the way, as after some sudden flash of value there followed a string of vague words beginning anywhere and ending nowhere. I have, however, to say that during my long association with Spiritualism I have been literally flooded with evidence of the spirits' power and presence. I have not made any special hunt for such manifestations, but in some unlooked for moment there would be laid bare all I might desire as to this great rality.

The foregoing is but a prelude to an interesting incident which has crossed my path within the past few weeks. Towards the end of April last, the well known medium, Miss McCreadie, was my guest for some days. While we were sitting talking in front of a portrait of Andrew Jackson Davis, which the great seer had sent me last year, she suddenly said, "Davis is here, and wants to give you a message." Our conversation before this had been on topics other than spiritual. I was somewhat surprised, as since the ascension of the profound revealer of nature's mysteries, I had had no indications of his presence, nor did I look for any manifestations from him on the earth plane, a view which was held by the "Strolling Player" with whom I had a long conversation almost immediately after Davis's translation. Miss McCreadie, however, went on giving out the message, the purport of which was: "Write Della, my playmate, to send you the skull-cap I wore at home." This rather startled me, and I got a pencil and paper to take down what was said. I was asked to tell Della, his playmate, that much as he would like her over there, her influence was still needed on earth plane; that it would be good for her to keep in

touch with humanity; that many were in need of her aid, not only for physical healing, but for spiritual upliftment; that much as he would like to go further afield to explore the spirit-land, while she remained on earth and had work to do, he would still be her playmate. "Friend," he said to me, "I will finish the message when you are writing the message to Della." Much was said about the blending of great souls, which would be reflected on those on the earth plane who were able to receive the higher inspirations.

I was not moved for some days to write Mrs. Davis and would perhaps not have done so at all but for the repetition of this word "playmate." I had never seen a portrait of Davis with a skull cap, nor did he wear one when I met him in Boston. Ultimately I did venture to send Mrs. Davis the message, and the other day I had a reply which seemed to confirm in every way the validity of what had been given through Miss McCreddie: "May 19th, 1910. Dear Mr. Robertson, I write in reply to your kind letter of May 1st, in which you convey to me the dear message of my beloved husband. He was wont to speak of me as his playmate. His glorified spirit has gone to dwell mid the higher beauties of the Summer-land, but as he was ever mindful of my highest good and happiness when he was in the body, I feel sure he is not less so now, for he knows how very much alone I am. I am learning very slowly how to live without his daily visible companionship. He was so much to me and the home. I want to thank you for your kindness in writing me, for your sympathy, for your interest in his works and labours for humanity. He remained

on earth long enough to see his books again before the world, for which he was very pleased and grateful. . . . By this same mail I send you the cap which is mentioned in his message. Every and any word emanating from his sweet spirit is golden to me." There is not a doubt here that Mrs. Davis believed she had a message from her husband. She accepts it all as being perfectly genuine. Some may not recognize any Davis influence in what was given out: may think, even, that the medium's mentality concocted it all. Miss McCreddie, to whom I conveyed briefly the contents of Mrs. Davis' letter, writes me: "I somehow never doubted. It came so easily to me; the conditions were so good that it made it possible for the dear soul to come in close touch with us." There are few things I could prize more than a relic of the great Davis, and here that has come to me, something so very closely associated with his presence—the cap he wore. A relic of the greatest soul would not be prized more by me than is the cap worn by the Shakespeare of the spiritual philosophy.

Dr. Austin will be at Queen City Park, Burlington, Vt., July 31st-August 12th; at Temple Heights, Me., August 18th-22nd; at Madison Camp, Me., August 28th-September 2nd; at Camp Etna, Me., September 2nd, 3rd and 4th. Will resume work in Plymouth Spiritual Church, Rochester, Sunday, September 6th.

I appreciate every copy, the contents are educative and inspiring.

F. W. BRENTON.

WANTED! MEN FOR THE MINISTRY

In all the branches of church life there has been a falling off of recruits for the pastorate and priesthood. This is a natural result of the law of evolution and is indicative of the decadency of the old religious systems. As one who passed through those stages of mental evolution, associated with so-called Christian training, I have very great sympathy with unsophisticated young men who are laboring under a conviction that they have a call to preach the gospel and minister in the church. I would very much prefer to address such personally, rather than by open letter, as I am now about to do briefly. When opportunity offers, I never fail to say what I believe necessary to awaken such to a proper understanding of present conditions and life's obligations.

A writer, under the heading of "Autobiographical Notes," in the Westminster Review, has been giving an account of his early training and call to the Methodist ministry, and it is so like my own personal experience that I am impressed to briefly refer to this subject now so generally occupying all the various branches of the creeds, including the Roman Catholic Church, here and elsewhere.

The ordinary scholastic training, including home discipline and church attendance, leaves a young man at the age of 18 to 20 a novice in real life. The young man does not know this usually. If in addition to knowledge acquired in the home, school and church, the youth has been dipping deep into the best literature of our times, he is getting his eyes opened. Access to the best thought, expressed by the advanced thinkers of this country, is the very

best education the young man can get to produce that equilibrium of mind and morals needed preparatory to selecting a life calling. Such knowledge is a pressing need.

It is absolutely cruel to entice the youth whose thought forces are undeveloped to loosen his grip upon so-called secular affairs and to fill his mind with the thought of the peculiar sacredness of being a preacher, pastor or priest. The narrow religions which have been fostered along these lines have not been by any means an unmixed blessing to the race. There have been far too many men of ordinary ability in mental and spiritual endowment who have, either voluntarily or under persuasion, been drawn aside from their natural calling and made into "church clergy." This condition of things, I admit, works its own cure in time, but in the interim humanity suffers. The agony is prolonged unduly.

There is a loud call for men and women as teachers. The need of the race is very great, but old systems are proving themselves helpless and a new order of things has to take the place of the old. It should be very manifest to every thoughtful mind that the churches have failed because of the present disordered condition of the world after nineteen centuries of dogmatic control of the mental powers of the masses. If the united effort of church and state has landed the race where it is to-day, is it not evident that our teachers and legislators must in some very serious way be mistaken?

The Creed, the Lord's Prayer, and the Ten Commandments are evidently insufficient to control humanity in this century. Why is it that there is not a more united effort to discover the weakness in

our methods and an intelligent purpose formed to get out of old ruts? To move on in keeping with human need?

The student of current events has a keen eye to scan reports as they appear in the public press. This is the season when annual statements are made by ecclesiastical concerns. It is quite proper that joint stock companies and banking institutions in making reports should stick to figures. Is it not strange, however, that institutions organized presumably for the spiritual benefit of the people appear to be satisfied when they have met their financial obligations and have sustained their membership numerically?

What about the upliftment of the masses? The cry of a seer as recorded is "Light, more light!" (Goethe).

Let the young man, being pressed to prepare for the pastorate or priesthood, think twice before he ties himself up to an institution that is really not accomplishing the object for which his ardent spirit yearns. Let the youth get broad information as to life and destiny before he commits himself to a creed, which in the order of progress he must outgrow before he can enter the Kingdom or Heaven.

The present writer is under everlasting obligations to the unseen forces or higher forces for having been turned aside 35 or 36 years ago when he was being pressed by the late Doctor Rice and his co-workers, into a work which he did not then understand. All he knew was that he had promptings and aspirations like very many young men have to-day.

To select the right calling is the secret of success in life. To allow others to unduly influence may mean bitter regrets. Free thought, a broad knowl-

edge, wisely directed energy and a pure life are the greatest riches that a young man can possess.

To be a clergyman may appear a respectable calling, but to be influenced by such a motive is far below the standard. The young man should not suffer himself to be flattered when he is told that he has gifts and graces that the church requires. Let the young man examine, very carefully, motives and the class of service required. Scientific truth must take the place of theology. The future of the race requires men very differently equipped in the deep things of God and divine law.

Nature's secrets must be known. Hidden treasures must be unlocked by men who are destined to minister.

WILLIAM STRONG.

July, 18th, 1910.

A lengthy and interesting letter has been received at this office from Mrs. Loie F. Elmore, formerly Mrs. Loie Prior, describing her successful work and missionary labors in Australia, New Zealand and South Africa. It is dated at Durban, Natal, S. A. Mrs. Elmore and her husband, Dr. Elmore, hope to return to America in 1912.

Reason is the best instructor, best critic, the best published magazine I have yet read. It is a welcome visitor to me.

GEO. V. FREESH,
2510 Cedar St.,
Canton, O.

THE LOST ATLANTIS.

W. A. Graves, Chicago, Ill.

I have been glancing over the March number of Reason, and under the heading of "Editorial Notes" I find an article regarding the peculiar psychic experience of a sensitive while on board of an ocean steamer off the Azores. She wonders if she was in the region of the Lost Atlantis.

No doubt there are many who have never heard of this great continent, which existed about one million years ago, and the item referred to leads me to write, for the benefit of your readers, (if you deem my little contribution worthy of publicity) and say that the Azore Islands, rearing their heads from out of the deep waters of the Atlantic to the west of Portugal, are all that remain of the highest peaks of that ancient continent whose eastern shores extended miles beyond these remaining landmarks of its existence.

I have before me as a I write, a map of the continent of Atlantis, drawn from notes of deep-sea soundings, maps of the ocean floor and also procured from the Akashic Records, and all placed together to make one of the most interesting and engrossing studies which we can conceive of—the study of the Lost Atlantis.

From what we are told of the high degree of advancement, in every possible direction, of the people of this pre-historic land, it is not to be wondered at that one who has psychic instincts should be impressed whilst in that region.

Much can be said on this subject, but I will not intrude upon your time or your space. Should this

item be found interesting enough to be given a small corner in Reason, and meeting the eye of anyone who may be interested and desire more light upon this interesting subject I should be glad to furnish such information as I am possessed of and direct inquirers to the place where they may obtain full information thereon, as far as man has been able to gain it.

A MOST EFFICIENT SPIRITUALISTIC TEACHER

Both as teacher and demonstrator of Spiritualism, Mrs. M. E. Williams of 305 W. 137th St., New York City, excels. For many years—long before the present writer knew anything of Spiritualism—Mrs. Williams was demonstrating through her gifts as a materializing medium the fact that the dear departed dead are near us and in her presence are able to manifest themselves to mortal vision. How many thousands through her ministry have been able to realize the answer to the prayer:

“Oh, for the touch of a vanished hand
And the sound of a voice that is still.”

But it is as teacher Mrs. Williams is most distinguished—though, perhaps, most widely known as a materializing medium. Through her guides Mrs. Williams gives out the highest and purest instruction and philosophy pertaining to Spiritualism and her School of Psychology is attended by a most intelligent and thoughtful class of students.

Spiritualists, and especially all investigators and students of practical psychology visiting New York City, should endeavor to get into touch with Mrs. Williams' work.

B. F. AUSTIN.

A MORNING ORISON

By Rev. H. S. Geneva Lake

Behold the sunlight glisten
 Upon the brow of Night!
 Behold the song-birds listen,

And bathe themselves in light!
 Feel, now, the silence quiver
 With faintest touch of noise,
 And through the Earth a shiver
 Of coming noontide joys.

The azure skes are bending
 To bless the blooming heath,
 And life, fresh life, unending,
 Springs from the soil beneath

Oh, mystery of being!
 The consciousness to know!
 The breath; the sense of seeing;
 The hearing all things grow!

O God! Eternal Fountain!
 Unwrought, unfettered, free!
 My soul ascends Life's mountain,
 To drink new draughts of Thee!
 Olympia, Washington, U. S. A.

Vel Zora Palmer Andrews, of Quincy, Mass., writes she has had a clear message through Mrs. Stead's Bureau from a dear departed friend who promised to communicate with her if possible. This is the first one reported to us among "Reason" readers. Any others?

GIVING AND GETTING

There are loyal, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your heart will flow—
A strength to your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

For Life is the mirror of king and slave,
'Tis just what you are and do;
Then give to the world the best you have,
And the best will come back to you.

WAR EXPENDITURE

Average annual cost of Army and Navy for the eight years preceding the Spanish War (1890-1898), \$51,500,000.

Average annual cost of Army and Navy for the eight years since the Spanish War (1902-1910), \$185,400,000.

Average yearly increase in the latter period as compared with the former, \$134,000,000, making a total increase in eight years of \$1,072,000,000, or 360%.

One 26,000-ton battleship costs \$12,000,000: it takes \$800,000 yearly to maintain it; in twenty years the cost is \$28,000,000—then the junk heap!

BETTER WAYS OF SPENDING \$12,000,000.

Forty Y. M. C. A. buildings similar to this could be built and equipped throughout for the cost of a battleship, each building accommodating the young men in a city of 200,000 people.

Fifty manual training schools could be built and equipped with necessary tools and appliances for the cost of a battleship, teaching the rudiments of a trade to 75,000 young people each year.

The cost of a battleship would build a macadam road of approved construction between the cities of Chicago and New York.

The Congressional Library at Washington, the finest library building in the world, was built for but little over half the cost of a battleship, and is maintained for three-fourths the cost of keeping a battleship afloat.

The cost of a few battleships wisely spent in the fight against tuberculosis in New York City, coupled with proper legislation and co-operation of the people, would probably render this disease as rare in a generation or two as is smallpox to-day. More than ten thousand now die annually in the city of tuberculosis.

Twenty years ago Mrs. Sara Weiss, who wrote "Journeys to Mars," saw on that planet, as she declared, "Cigar Shaped Air Ships," similar to Count Zeppelin's famous vessel, successfully in operation for passenger service. They are described in her book.

DREAM SYMBOLISM

When I first examined into the question of symbolism, as mentioned in a former article, I found to my surprise that all dream books I was able to secure seemed to be copied from some older work, and though often differing in minor details, the meaning given of certain symbols never varied. I had formerly been of the opinion that such dream books were only published to catch the shillings of the ignorant and foolish, but after noting that certain symbols in cheap dream books I had purchased agreed in the given meaning with the result of some of my own symbolic dreams, I began to look for the original work which constituted the foundation for all the others.

A book written by Horace G. Hutchinson, "Dreams and Their Meanings," finally gave me the key, for it is there stated:

"Artemidorus, the great lexicographer of dream interpretation, was an Ephesian, in the reign of Antoninus Pius, i. e., in the second century. He seems to have given most of his life to his work, travelling about, collecting instances by hearsay and by reading, and in the end producing a book, which was first printed in the sixteenth century in Venice, and is the ground work of all the systems of dream interpretation that have been published since."

It is very probable, however, that Artemidorus copied much from older works and that these symbols and their meanings may be as old as the human race.

The meaning of some symbols is easy to comprehend, such as walking through mud indicating pov-

erty and sickness, but why dreaming of being in prison should mean security and success is not so easy to understand, but so I have found it in my dream experiences. At one time I was subject to periodic attacks of rheumatic gout in a foot that had been injured and I used to know when to expect a return of the enemy by my dreaming of washing that foot in dirty water. All of my symbolic dreams, however, do not agree with the books, though many do, for instance, when I dream I am in an earthquake it always means a disappointment in some business deal, whereas, the books generally give it as "Danger to the fortune, and even life of the dreamer."

The book that I have found that I dream closest to the meanings given is "Napoleon's Dream Book," which can be purchased at almost any news stand for 25c, but common sense must be used in the interpretation, for if one dreams of a symbol meaning "great fortune," don't expect to become a millionaire next day, for it will probably only mean that you will have better luck than usual in your business affairs.

Many times I have been saved serious inconvenience in my mining operations by these dream warnings, though one instance will suffice to explain what I mean. We are working in a desert country where our drinking water has to be hauled some miles, and at one time our hauling was done by a man owning his own horses and wagon, as we had not put in our own teaming outfit. I had a symbolic dream one night that I interpreted as meaning that this teamster was going to shut off on us suddenly to hold us up for higher rates. I

sent the foreman off early next morning to the nearest town, twenty-five miles away, to buy our own team and wagon, and he had just been gone the day when word was sent to us that the teamster refused to haul any more water for us, thinking, no doubt, I would rush down and offer to pay whatever he demanded, for lack of water meant an expensive shut-down of mining operations for several days, and this man had the only team within twenty-five miles of us, however, instead of that I told the messenger to tell the teamster he could go to a hotter climate than even that of the Nevada desert that August day, and the next night the foreman drove in with our own horses and the wagon loaded with water.

These dreams have also been useful to me in the mining operations themselves, for instance, we were running a cross-cut in the 200-foot level for the purpose of exploring the ground to the west of us and I kept telling the men that when we cut into a certain ledge, which only showed iron croppings on the surface, we would get copper, but from the way the miners would look whenever I mentioned it I knew they did not believe it, for the impression of the camp was we would strike gold to the west. At 100 feet in on this 200-foot level we reached that iron ledge, and at that depth it was carrying good value in copper, much to the surprise of the miners. Why I was so certain of it was simply this, on several nights during sleep I was visited by a dream miner who seemed to take me out to the top of this iron ledge and with his pick would lift the top of it up like a lid to a box and show me that it was copper underneath.

For the purpose of making a record of it, I give a sample dream of several I have had that have not yet been fulfilled in regard to our operations. At this same 200-foot level we are now running a cross-cut to the east to tap some gold-bearing ledges, and the result of this has been shown me in this manner in my dreams. I seem to be standing at the bottom of the cut and the ground appears to have been sliced right off so I can see clear to the surface, and from where I am standing a good-sized ledge glittering with fine particles of gold runs up, getting smaller towards the top until it reaches the surface in five or six small stringers. Judging from my past dream experiences and from the character of the surface formation, I have no doubt but this dream will come true also.

One more dream and I am through. I once settled up some business for a man who left one of the securities resulting therefrom in my hands. I had seen nothing of this man for some time, nor had I been thinking of him or of his paper, when early one morning I dreamed that he came into my office and asked for his document, and I looked for it among the papers where it ought to have been and could not find it, and after rummaging through everything, finally found it tucked among some papers where it did not belong. That very morning that man walked into the office and I could not at first find the paper he was after and finally found it among other papers just as I had seen it a few hours before in my dream. Now this seems to lead to a conclusion that some of the smallest details in our life are more or less fixed in advance, for by telepathy I may have caught his intention

to come to me to get that paper, but that would not explain of how I could foresee all the details of not being able to at first find it and then finding it under the exact circumstances of my dream.

I do not claim that everyone is a "true dreamer," but still I do believe that warnings and advice are conveyed to many persons who, from lack of knowledge of the subject, pay no attention to them and would otherwise might profit to a large extent by being forewarned, and so forearmed.

July 19, 1910.

ARTEMIDORUS.

EDITORIAL JOTTINGS

Toronto orthodoxy is storm-shaken from centre to circumference, both in the Methodist and Baptist Camps. The trouble is, of course, between the eyed-in-the-wool conservative preachers and laymen who are as fearful of a new idea and a broader conception of truth as the devil is said to be of holy water, and the progressive elements among the clergy and laymen who really want to share in the light and leading of to-day! The preachers—heaven bless them—while about fifty years behind the age in which they live are still, it seems, in advance of the laity. And so charges of heresy, denials, re-creminations, and attempted muzzling of the preachers, and especially of some of the college professors, are the order of the day. What the preachers and laity need is the broader vision of nature and of man.

THE NEW MEDIUM IN ROME

Extraordinary Seance with Lucia Sordi

(From "Light," London, Eng.)

After an interval of more than two months I have attended, by invitation, another sitting with the medium Signora Lucia Sordi, of whom I gave an account on pp. 83, 119 of "Light." I went with some distrust, for in the meantime certain rumors had spread which threw doubt on the genuineness of the phenomena; but after the crucial proofs which I obtained, and the unquestionable success of the psychical manifestations which occurred in my presence, if I still retained the slightest doubt of their objective reality, I should have to deny the testimony of my senses, and therefore the evidence for any other event in my life.

All the phenomena took place by the light of a photographer's large lantern, placed on a shelf fixed to the wall of the room about four feet from the ground. This light was sufficient to enable me to distinguish clearly the outlines of the other four persons who sat round the table. The room was also faintly illumined by gleams which filtered through the chinks of the shutters, for the sitting took place at 6 p. m., in June, therefore a couple of hours before sunset.

Long experience and various disillusiones have made me very cautious in these matters. I therefore did not omit a single precaution for preventing all possible deception, and during the experiments I did not relinquish for a moment the left hand of the medium, while her right hand was firmly bound to the hand of the other controller.

This last precaution was, in fact, superfluous, because, as I have said, I could easily distinguish all the sitters and their movements; and, further, because the most intricate bindings are of no avail with this medium. At the first sittings when she went into the cabinet her hands and arms were firmly bound with stout cord, and secured with many knots and seals, but after a short time the cord was thrown out of the cabinet with all the knots and seals intact, and the medium was found completely free.

Sometimes the medium's outer garment was thrown out of the cabinet, and as it was firmly secured to her body by the cords, no one could tell how it had been removed from under the labyrinth of knots, which had not been disturbed in any way. Small bells were attached to the medium's clothes, so that they would have sounded in case she had made any attempt to free herself from the fastenings, and yet by some mysterious power she was liberated from them without the slightest ringing being heard. Then handcuffs were applied to the medium's wrists, and they were similarly removed; the same happened to a strait-waistcoat, specially constructed, with a metal belt having a clamp to hold the ends of the cords, so that they could not be detached by any effort.

The medium was finally confined in a corner of the room, enclosed by a strong wooden fence more than two yards high, and with the cross-bars so far apart as to prevent their being used to climb over it. At the end of this sitting, on lighting up, Signora Sordi was found quietly seated on a chair, or lying on a sofa in trance, a yard or two outside

the fence. After this the cabinet was discarded as useless, and the medium now sits at the table along with the other experimenters, without falling into trance, and joins in the conversation.

I shall now relate in precise terms the extraordinary phenomena which I witnessed at the recent seance. On two occasions the table, on whose surface our hands rested, took a sudden and rapid flight, and after going half round the room silently returned to its place without striking against any of the experimenters, thus giving proof of remarkable dexterity and precision in carrying out this new kind of gymnastic exercise. I plainly saw it in outline as it passed across a beam of light from the window, and am therefore certain that it was not moved by any visible agency.

Then some small instruments performed evolutions in the air; a bell rang more than a yard above our heads, and a trumpet and tambourine accompanied our singing of a popular melody.

These different simultaneous actions would require more than one person to perform them. None of us moved from his place, nor could have done so without the others perceiving it; who then were the hidden operators? No one could have entered the room; I had searched the house all over and in every corner before the seance, and am sure that there was no one in it except those present at the sitting. The door of the house and that of the seance-room were locked, the keys being left in the locks in order to prevent the use of duplicate keys. No one who has a grain of sense will say that it was possible for any outsider

to introduce himself into a small room, sufficiently lighted, and occupied by five persons, without being perceived.

My memory cannot retain all the phenomena of touchings which followed, for often all the sitters were touched at the same time by invisible and visible hands, of various shapes and sizes, but with the natural warmth of the living hand. I could even perceive the beating of the pulse of one of the materialised hands, and I called to mind that a similar experience is recorded by Sir William Crookes.

The rough, strong hand of "Remigio," the medium's spirit guide, began to tease me; it held on to me, pulled my coat, pressed my shoulders, tapped me on the back, and after these caprices, it left me in peace. But its place was soon taken by a slight female hand, which I was allowed to touch gently, for which purpose I asked my neighbour to release my hand for a moment. I immediately recognised this frail hand by its long, thin fingers, by the varicose veins on the back, as well as by a special movement by which the deceased, whose loss I and my family still mourn, used to express her pleasure in moments of happiness.

After giving me this sign of affectionate recognition the little hand placed itself on my knee, which was painful on account of an awkward fall, and gave it a massage which relieved the pain. I was so greatly moved by this loving and spontaneous act that I begged to be allowed to see the hand, if only for a moment, and immediately there passed across the red gleam of the lantern, which was in front of me, the dark outline of a female

hand with the fingers open; the arm was nude and terminated at the elbow.

It will be said that I was the victim of an optical illusion produced by the ardent desire and by the reflex of my thought; but this I absolutely deny. First, because I had expected to see an isolated hand, and not one attached to a portion of an arm; and, secondly, because my neighbour, an engineer, saw it in the same way at the same time. Nor can it be admitted that I saw the 'double' of the arm and hand of the medium, for she is a robust and well-nourished woman, while the hand I saw was extremely emaciated, just as were those of the deceased after the long and painful illness which brought her to the grave.

Notwithstanding the repeated proofs of identity which my kindly visitor had given me, I asked for another and final one; not because I doubted, but in order to have an invincible argument with which to meet the incredulity of others—to be able to assert to everyone, with complete inward conviction, that 'the dead return!' I asked for this proof in English, the native language of the deceased, but not understood by my companions, who therefore could neither influence the result nor even have any idea as to the nature of my request. Speaking calmly, and with apparent indifference, I said: 'If you are really the spirit of E., please pinch the lobe of my right ear with the thumb and forefinger of your materialised hand.' The action was not performed at once, and this showed wisdom, for if it had been done at that moment of intense excitement and varied emotions, I might, on thinking quietly over it afterwards, have regarded it as a hallucination.

Instead of this, when my calmness had entirely

returned, and I had begun to feel that the entity manifesting could not be the deceased person it claimed to be, or it would have responded to my request, the little hand came back and touched me, caressed my throat and chin, stopped for an instant on my lips as though imprinting a kiss upon them, and then passing to my ear with a rapid and intentional movement, it pressed the lobe delicately with the thimb and forefinger.

On such a phenomenon comment is needless. I will only remark that the spirit of the deceased was evidently intensely desirous of convincing me that she had returned to my side, if only for a brief hour, and of removing from my mind, not crude scepticism, but even the shadow of a doubt as to her identity.

ACHILLE TANFANI.

48, Piazza San Giovanni in Laterano, Rome.

IN MEMORIAM.

The Board of Trustees of Plymouth Spiritual passed the following Resolution at the first meeting following the decease of Margaret Goule:

Resolved, that in the transition to the higher life of Mrs. Margaret Gaule Reidinger the cause of Spiritualism has lost one of its most earnest and widely-known workers—beloved for her long and most efficient service in the cause of Truth and Humanity, and we hereby tender over beloved Brother Reidinger our deepest sympathy in this hour of his irreparable loss.

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The work we have done in this direction has caused astonishment to all who have been in any way connected with it, and the results have been far beyond all we had dared to hope.

Newark, N. J., February 12, 1910.

May I offer of my own free will a few words of commendation regarding the Nature Tissue Tablets? I feel as if I had discovered a treasure, and I desire to share it with the whole world.

The Real Fountain of Youth—3

Two months ago I came home from the hospital after a severe gallstone operation, suffering from shock, pain, and nerve exhaustion. I trembled with palsy, cried constantly, whether from joy or weariness. My body was only sharp bones, with skin drawn tight over them, while my hands resembled bird's claws.

I began to take faithfully and as directed the Nature Tissue Tablets with my physician's full consent.

From the third day my system showed change and improvement. Today, after a two months use, my voice is full and firm; my nerves under control, my appetite even and excellent, and my entire body covered with a layer of new flesh. Strength, ambition, desire to get well, and be of use in the world, seemed to flow like a swift current through my veins after I had used the Tablets ten days, and best of all, this strength and ambition remains.

The action of the Tissue Tablets is quick and permanent, renewing the nerves, muscles and tissue of the body in an almost magic manner. I cannot say too much of its value to a person in a nervous, run-down condition.

MRS. H. C. H. RIVETT.

The formula of these Tablets has been submitted to several prominent physicians, and it has met their unqualified approval. Very many practitioners are now using them in regular practice, saying they are what has always been needed; heretofore unattainable.

DURATION OF THE VITAL ORGANS.

The potential life and duration of the vital organs is from two hundred to four hundred years, in a healthy and well developed individual. The heart is capable of continuing its action for three hundred and fifty years, but if the stomach is worn out earlier, then the heart must perish with it.

"No chain ere forged on Anvil's brink
Is stronger than its weakest link."

If an organ shows signs of weakness and decay, the poisons which cause the trouble should be removed, the organ should be re-enforced by building up the tissue with the Tissue Tablets. If the body is free

The Real Fountain of Youth—4

from poisons, the tissues are strengthened and repaired with a suitable tissue builder, the entire body can be kept young, strong and healthy for an indefinite length of time. The waste and decay of age can be repaired and the body can be kept in full vigor until it reaches a great old age. Old age is not to be dreaded; it is only the decay and helplessness that we dread.

The Nature Tissue Tablets should be used by those in good health as well as by the sick. They insure good health and prolong life.

They cure by suppling healthy tissues to replace the diseased and wasted tissues.

The Nature Tissue Tablets are not a drug remedy, but a tissue food. They simply restore and rebuild the tissues of the body.

The Nature Tissue Tablets are an invaluable remedy for a weak stomach and an inactive liver. They cure indigestion by giving strength and tone to the organ.

They build up, strengthen and restore the wasted tissues of the body.

They prevent apoplexy, and cure varicose veins, kidney disease, and all troubles caused by the breaking down of the tissues.

They are an invaluable remedy for consumptives, and the best nerve tonic known.

They have proved a cure for paralysis, nervous debility and neuritis.

The only remedy for grippe.

(Guaranteed under the Food and Drug Act, June 30, 1906)

Send \$1.00 today for one month's treatment
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46 Stone Street. ROCHESTER, N. Y.

