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Spiritualism

What Is It?



By

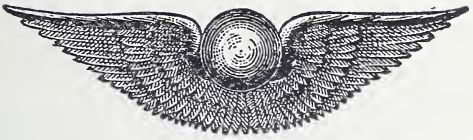
ALFRED H. TERRY

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By

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Pastor of The First Spiritualist Church

WASHINGTON, D. C.

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By ALFRED H. TERRY



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PREFACE

The purpose of this little book is to, in a brief and condensed form, give some idea of the mission, revelations, and teachings of Modern Spiritualism. It is written for all who are now Spiritualists, and for those seekers after truth who have just entered the portals of Spiritualism, or are standing upon its threshold looking in. If this book becomes the means of conveying to its readers some idea of what Spiritualism really is, and leads them into conscious communion with God's ministering spirits, it will have fulfilled its mission.

ALFRED H. TERRY.

April, 1922.
131 C Street N. E.,
Washington, D. C.

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GOD

The inspired Russian statesman, Gabriel Derzhavin, who in the seventeenth century held a high place among the poets of his country, wrote an ode to Deity of which the following verses form the substances:

Oh, thou eternal One! whose presence bright
All space doth occupy, all motion guide;
Unchanged through time's all devasting flight;
Thou only God! There is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend and none explore,
Who fill'st existence with Thyself alone;
Embracing all,—supporting,—ruling o'er,—
Being whom we call God—and know no more!

In its sublime research, philosophy
May measure out the ocean deep—may count
The sands or the sun's rays—but God! for thee
There is no weight nor measure; none can mount
Up to Thy mysteries; Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark;
And thought is lost, ere thought can soar so high,
Even like past moments in eternity.

A million torches lighted by Thy hand
Wander unwearied through the blue abyss;
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss;

What shall we call them? Piles of crystal light—
A glorious company of golden streams—
Suns lighting systems with their joyous beams
But Thou to these art as the noon to night.

Nought! but the effluence of Thy light divine,
Pervading worlds, hath reach'd my bosom, too;
Yes! in my spirit doth Thy spirit shine
As shines the sunbeam in a drop of dew.
Nought! but I live, and on hope's pinions fly
Eager towards Thy presence; for in Thee
I live, and breathe, and dwell; aspiring high
Even to the throne of Thy divinity.
I am, O God! and surely Thou must be!

Creator, yes! Thy wisdom and Thy word
Created me! Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to Thee—its Author there.

O thoughts ineffable! O visions bless'd!
Thought worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill our breast,
And waft its homage to Thy Deity,
God! thus alone my lowly thoughts can soar;
Thus seek Thy presence—being wise and good!
'Midst Thy vast works admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

WHAT SPIRITUALISM IS

The religion of Spiritualism is founded upon certain principles, the substance of which is belief in an Infinite Intelligence. The immortality of the soul and its personal characteristics. Communication with the so-called dead as a fact scientifically proven by the phenomena of Spiritualism. Personal responsibility with compensation and retribution hereafter for the good or evil deeds done while in earth life, and that the path of eternal progress is open to every human soul.

Spiritualism in its broadest sense is a knowledge of everything pertaining to the spiritual nature of human beings. It is a science, a religion, a philosophy, and embraces the whole realm of nature. It demonstrates the fact that death is not the end, but an entrance into a spiritual plane of existence, from which it is possible to communicate with those still in earth life. It brings comfort to the bereaved, removes the fear of death, and reveals the

spirit world as a life in which progress is the keynote of existence. It reveals man's spiritual powers and teaches how to develop and unfold them. To commune with the so-called dead, see visions, hear voices and demonstrate the great truth of immortality. It teaches the use of the healing power of the spirit, by which the ills of the flesh may be overcome. It reveals the divinity of work, the magic of effort, that every man can become the master of his fate, the architect of his destiny. Spiritualism affirms that the time of miracles has never passed, in fact, there is now dawning a period in which greater revelations of the spirit will be revealed than ever before in the world's history.

Spiritualism reveals the way of deliverance from evil by education, the enlightenment which truth brings. It teaches that the law of cause and effect is absolute not only in regard to the earth life, but also of the spiritual world. That good acts result in good and evil deeds in evil, the effects of which man experiences

both in this life and the existence after death.

A conflict between Spiritualism and Science is impossible, as every discovery of science but establishes the basis of the teachings and revelations of Spiritualism on a firmer foundation; this is no doubt why so many of the world's leading scientists are Spiritualists.

Spiritualism teaches the equality of the sexes. It recognizes woman as the equal of man and it seeks to awaken her to her wonderful possibilities. It gives a practical demonstration of its recognition of woman by ordaining her to fill its rostrums as an exponent of its philosophy and a demonstrator of its phenomena.

Spiritualism contains all the resources necessary to console the afflicted, enrich philosophy, regenerate religion, and to attract at the one time the affection of the most humble disciple and the respect of the greatest genius. It satisfies the noblest flights of the intellect and the highest aspiration of the heart. It offers the world a remedy against sorrow, and, in giving

life an infinite goal, Spiritualism offers a reason for living and suffering which makes life an object worthy of the soul and of God.

The mighty truths of this religion do not rest alone upon the revelations of the far distant past, but upon what is of more vital importance, the everlasting present. Spirits are descending to commune with man today in greater numbers and in a more satisfactory manner than they did two thousand years ago, and man is awakening to their presence, being thrilled by their touch and inspired by the emanations of their wisdom.

There is no word which could better express the meaning of this great religion than Spiritualism, as it stands as the antagonist of materialism. It stands for the highest morality and the purest religion for the science of life here and hereafter.

The testimony for Spiritualism is mighty, unshakable, immortal. Look to the furtherest antiquity down to the present time, an unbroken army of mighty

witnesses, an innumerable company of Prophets, of Teachers, of Saints.

This great religion, with its divine revelations, is growing more and more into the limelight of the world's interest than ever before. Its consoling religion, enlightening philosophy and convincing phenomena are reaching all people in various parts of the world and bringing them into a closer harmony with God. Spiritualism has entered the realms of religion, philosophy, science, art and the most acceptable literature of the day. The great minds, leading thinkers have been touched, aroused and convinced of the sublime reality of its teachings. No doubt one of the main reasons for this great progress is that the vital question "If a man die shall he live again?" is more fully and satisfactorily answered with evidence which must convince every honest investigator. Another fact which impresses the mind of the liberal thinker who investigates Spiritualism is its great scope, its broadness; it has no set limits but is as boundless in its expression of

wisdom as truth is infinite. Here, at last, is a religion which embodies the essence of science and philosophy, wherein there is room for the growth and development of every man, no matter what his religion may be, for in Spiritualism he will find all the vital facts of his faith and more besides.

Spiritualism is as old as man, and it holds within its splendid philosophy and inspiring religious teachings all that has been and the essence of all that will be. Take the sacred books of all people, the Gospel of Buddha, the Koran of Mahomet, the Talmud and with them place the Old and New Testment; here are combined the spiritual history, the revelations, of the early ages of man. Spiritualism is the vital flame of truth in every one of these books, giving light and life to their pages; as its great feature is to bring man into communion with the supposed dead, and this has been the source, the inspiration, from which every religion has been born. As Moses and Mohamet went up on the mountain to talk with the spirit,

and Buddha listened to its voice within the walls of his palace, so the great founders of religious systems received their knowledge through spirit return, from the ancient up to the present day.

Spiritualism, in its modern expression, had its humble beginning in the year eighteen forty-eight, when, in a small cottage in Hydesville, N. Y., where a family lived by the name of Fox, rappings and other strange noises were heard. John D. Fox, his wife and two daughters investigated these manifestations and finally, on the night of March thirty-first, responses were gained by means of raps. In the last seventy-four years these little raps have echoed and reechoed around the world, arousing such interest that societies have been formed, churches erected, children's lyceums instituted, while thousands of books have been published. All this great work in seventy-four years! What a future lies before this great truth, whose destiny is to become the universal religion.

WHO ARE THESE SPIRITUALISTS?

Who are these Spiritualists? Are they the rabble? The fanatic? The ignorant? By no means! They are the most intelligent and able people of all classes.

There are no fools in Spiritualism, as it is not a religion which in any way appeals to fools, for it naturally draws to its arena of thought thinking people, those who are the workers, the creators in life.

A Spiritualist is one who believes the spirits of the so-called dead live, and, under certain conditions, can communicate with those in the earth life. One whose spiritual powers of insight and discernment are awakened to where he can perceive things as they are and receive truth in all its different shapes and forms. The Spiritualist is free, he recognizes liberty as his birth right, and he claims the God given power of thinking for himself. He has passed out of that stage in his evolution where he allows other men to do

his thinking for him, to tell him what he shall believe and what he shall not. A Spiritualist is one who breaks off the chains from his soul, tears away orthodox fetters, and rises to those supreme heights of the spirit, upon whose lofty peaks the light of the divine shines. He believes in God, and sees His work, not alone between the covers of a single book, but reflected from the pages of many volumes, in nature, in the heart of his fellowman, within himself.

The world's great reformers, teachers, scientists, inventors, discoverers, writers, musicians and poets have all, with but few exceptions, been Spiritualists. These great souls, whose thought and effort illuminate every page of the world's history, to whom we are indebted for all that represents the highest civilization of the present, all recognized the spirit world and the influence of attending spirits, from whom they knew their highest inspiration came. They believed that the spirits of the so-called dead are God's

ministering angels and they ever sought their counsel and guidance.

The cream of the entire world of intellect and genius are Spiritualists, and, by the blessings of God, they shall increase in number, power and glory.

To go back to the farthest antiquity and up to the present time we find the great men of the time in which they lived were Spiritualists; such men as Anaxagoras, Porphyry, Apollonius, Pythagoras, Hesiod, Socrates, Plato, Pindar, Aristotle, Cicero, Plutarch, Mahomet, Shakespeare, Goethe, Emanuel Swedenborg, John Wesley, Theodore Parker, Abraham Lincoln, John Ruskin, Victor Hugo, Bulwer Lytton, Stainton Moses, Victorien Sardou, W. T. Stead, M. L. Savage, William Denton, Henry Ward Beecher, William James, Cesare Lombroso, Alfred R. Wallace, James H. Hyslop, Conan Doyle, F. M. H. Myers, Oliver Lodge, Camille Flammarion.

TRUTH

The first great mission of Spiritualism is to reveal truth, and, in so doing, educate man to the realities of life. It confirms that sublime doctrine of Jesus, "the kingdom of God is within you," and its purpose is to help man come into the power and glory of this kingdom within.

Robert Browning, in speaking of truth, says:

> "Truth is within ourselves; it takes no rise
> From outward things, whate'er you may believe
> There is an inmost center in us all,
> Where Truth abides in fulness."

Truth is one, it never contradicts itself. One Truth cannot contradict another, but error can contradict itself, so there are many errors, each at variance with the rest. Truth is therefore of necessity an element of harmony, error is necessarily an element of discord. Shakespeare brings out this fact when he says: "Truth is truth to the end of reckoning."

Over two thousand years ago Pythagoras, the great Greek philosopher, in describing truth, said: "Truth is so great a perfection that if God would render himself visible to men, he would choose light for His body and Truth for his soul." Truth is the greatest thing in the world for, as Ingersoll expresses it, "Truth civilizes, ennobles and purifies. Truth gives man the greatest power for good. It is the sacred light of the soul. The man who finds a truth lights a torch."

Spiritualism has come, with its living flame of truth, to light the torch of knowledge within the minds of men, which will illuminate the way up out of the narrow confines of error to the heights of the spirit, where truth abides. Spiritualism holds before man the mirror of truth, upon whose polished surface are revealed the vital facts of existence as they really are.

Emerson, in speaking of truth, says: "The firmest and noblest ground on which people can live is truth; the real with the real; a ground on which nothing is as-

sumed." Buddha tell us "The truth is a living power for good, indestructible and invincible! Work the truth out in your mind, and spread it among mankind, for truth alone is the saviour from sin and misery."

If there is one thing the world needs, above all others, it is truth, for the veils of error and illusion have been draped, by ignorant or designing minds, over the great facts of existence. There is hardly a great religious revelation but has been either distorted so it has lost all of its divine purity of truth, or else so veiled by man's predjudiced opinions as to no longer resemble its reality.

The great work of Spiritualism is not so much to give anything that is new as to reveal what is old, in all its virgin beauty as it was when it came fresh from the heights of divine inspiration, and before it was polluted by the influence of designing minds.

In educating man Spiritualism is thereby overcoming the greatest of all evils—ignorance, the source from which

springs all sin, trouble, pain and suffering. That which liberates man from ignorance conveys life's greatest blessing—freedom crowned with knowledge. Its purpose is to educate man into a knowledge of the laws governing life here on earth, and in the spirit world.

In this great work Spiritualism meets the same opposition that all movements for truth have had to contend with in the past. Its leaders and followers experience conditions somewhat similar to those of the truth bearers of past times.

Man has ever persecuted the truth bearers, whose messages were to free him from the chains of error and lead him out of bondage into freedom. Jesus, the great truth giver, the power of whose message has come down to us through the ages, growing more and more comprehensive as man has grown in understanding, was once called a blasphemer, a liar and was crucified as such. Socrates, the mighty lover of truth, was condemned to death by a people whom he was trying to help. Joan of Arc, that inspired being, one of

the most striking figures that ever crossed the stage of history, after having won for her king victory, was brought to the stake to die as a sorceress and heretic. This great soul, with her wonderful life, and her great mission which she accomplished, was a splendid illustration of spirit return, and is one of the greatest characters in history who reveals the truth of Spiritualism.

Has the nature of man changed in the last two thousand years? No! man's nature has not changed, but the times have. There are today many who, if they could, would bring forth the terrible inquisition of the past, and all who would not bow down and worship their particular creed would be put to the same fiendish torture. It is true there are today no bloody crosses, no poison cups, or burning stakes, but in spite of the boasted toleration of these days, it cannot be denied there still lurks a spirit of the inquisition, which does not vent itself in physical violence, but is nevertheless most galling to its victims.

President Harding, in speaking to a Bible class here in Washington, said: "In the experience of a year in the Presidency there has come to me no other such unwelcome impression as the manifest religious intolerance which exists among many of our citizens. I hold it to be a menace to the very liberties we boast and cherish."

How well, from personal experience, do the Spiritualists realize the truth of this statement. How many there are, who have been ostracized by their friends for the sole crime of exercising their private judgment, and obeying the dictates of their conscience by embracing the truth of Spiritualism. Is not this a diabolical form of torture to be inflicted on sensitive and refined natures? Workers in Spiritualism are being persistently misrepresented by the most powerful vehicles of information. In a large portion of the press, in hundreds of books, and in the pulpit, which should be consecrated to truth and charity, they are the victims of the vilest slanders, to say nothing of the courts of

justice, where, when they turn for redress, they are met with contempt.

Truth-givers today meet with the same reception they did two thousand years ago. Today, as then, they are called blasphemers, liars, and madmen. Yet, fortunately, despite the intolerance, the ignorance and bigotry of the majority, there have ever been a few who listened and followed in the footsteps of the truth bearer. These few have ever been the salt of the earth, to whom man owes all that he enjoys in truth and liberty today. In the present days there are a number who, under the blessings of God, are increasing in volume and in power, who are responding to the influence of divine truth and it is to this class of enlightened thinkers that Spiritualism's great and sublime message is being realized.

The great majority today, as in the past, are but worshipers of lies, and the darker, more smudged with ignorance and superstition the deeper the bow that is made to them. The enlightened few kneel at the foot of a shrine, which the

world says holds naught but lies, and from its mystic center they receive rays of the purest truth. They listen to the words spoken by those branded by the world as being in league with the devil, liars, blasphemers and madmen, and they hear the most sublime truths that ever fell upon the ear of man. They read the writings, which the world labels as degenerate mysticism, the expression of diseased minds, and find the jewels of divine thought, and they realize that to be in league with the devil, a liar, a blasphemer or a madman in the world's estimation, is to be in reality the most illuminated, unfolded and inspired of men.

May the highest blessings attend the so-called liars and blasphemers of the twentieth century, that they may give humanity more light, more truth and more liberty.

Spiritualism proclaims to them: "Your light, which the world calls darkness, can never be blotted out, although it may be delayed in its expression; your knowledge, which the world calls ignorance and super-

stition, will live, for truth can never perish; the glorious flame is immortal, no matter how many try to annihilate it. It would be as well to try to annihilate God, as truth and God are one in essence, for where truth is there also is God."

UNIVERSAL RELIGION

Spiritualism has come to establish a religion in which there are no souls lost or sleeping after death. A religion in which hate, jealousy and the motive of revenge play no part, but God's great love is made so manifest that all may, through good deeds, win the glories of eternity.

A religion in which death appears in its true light, that of an entrance into spirit life, the keynote of that life being progress, and in which man reaps what he sowed while in earth life.

A religion which opens up the way for spirit communion, and the great blessings which result thereby.

A religion in which every man is free to develop and express his spiritual nature and utter his best thoughts.

A religion in which money, earthly power and position hold no value unless united with natures of nobility and goodness.

A religion which reveals that the heavenly life cannot be bought, neither can it be attained by any kind of bribery, but only by the magic of effort can it be realized. The "open sesame" to the heavenly life is right effort directed by intelligent thought; this, and this alone, will open the way, reveal the path to the kingdom of the spirit, within whose garden the immortal flowers of the spirit bloom, whose beauty enchants the mind, whose fragrance enriches the heart.

A religion which lifts the curtain man, in his ignorance, has hung between God and himself, revealing those treasures of the spirit, which the shifting elements of time cannot destroy, or thieves break in and steal, or moths or rust corrupt, for they are enshrined within the power and majesty of eternity.

This is the great aim and purpose of Modern Spiritualism, and its destiny is to become the Universal Religion accepted by all mankind regardless of race, creed or color. There is room in its great arena for all mankind; upon its sky there

is room for every wing; upon its sea for every sail; within the portals of its supreme revelations there is room for all to dwell, to worship, and to seek that communion with the living God and His ministering spirits, which results in that peace which passeth all earthly understanding.

SPIRIT COMMUNION

There is nothing more wonderful, more enlightening, more comforting than to receive communications from those who have passed into the realms of spirit. It is the great work of Modern Spiritualism to establish the means of spirit communion, to open wider the way through which the spirits can bring unto man their desired messages.

The spirits of the immortal dead are here knocking at the heart of every man; they bring gifts, treasures beyond price, to those who will open the door and bid them enter. It is the mission of Spiritualism to awaken man to their presence and assist him to get into communication with them. What could be greater, grander or more inspiring than this—to know the beloved dead live, to see them face to face, to hear once again their dear familiar voices, to feel the soft pressure of their arms, in other words, to know there is no death, but life everlasting and eternal.

In bringing man into personal contact with the immortals of the spirit world, it furnishes a means whereby he can receive their wisdom and guidance. The fruits of their greater experience are at his disposal. He has opened up before him a vast encyclopedia of wisdom from which he can draw the necessary knowledge to assist him in solving the problems of his existence while on earth.

This is the vital purpose of spirit return, to educate man. The spirits come to give light, to aid in the solution of the great problems of life here on earth, and to reveal the relationship which exists between this world and the realms of spirit; to inspire humanity with higher aims, and nobler efforts for their own good, and for the benefit of others.

A man who holds communion with the spirit world is going to be a happier, stronger and more useful member of society for so doing. Its effects are certain to be constructive to him physically, mentally and spiritually.

The purpose of Spiritualism is not only to preach the truth that man shall never die, but prove it to the world as a fact, by opening up the way broader and clearer through which the spirits of the so-called dead can communicate with those in the earth life. Spiritualism with its splendid phenomena has annihilated the darkness that surrounded the tomb, removed the fear of death, and revealed in all its beauty, its divine splendor, the life after death.

THE BIBLE AND SPIRITUALISM

"That which hath been is now; and that which is to be hath already been, and God requireth that which is past." (Ecc. 3:15.)

Spiritualism and the Bible are in complete harmony, one vouches for the truth of the other. Spiritualism demonstrates the truth of the Bible in these modern days, as the Bible records the revelation of Spiritualism in the ancient times.

No true Christian can believe the Bible and denounce spirit communion, as it has always been the connecting link between man and God. The Bible clearly reveals that it is God's plan to send his administering spirits to guide, inspire and help mankind.

As Rev. Geo. H. Hepworth says: "Spiritualists have revived the ancient faith and boldly assert what every personage of the New and every product of the Old Testament would assert—that heaven is within speaking distance, and

that the conscious companionship of angels is one of the inalienable rights of aspiring souls."

From Genesis to Revelation the Bible furnishes strong evidence of the spirit world, and the intercommunion with spirits and mortals. From full form materialization, to the speaking with foreign tongues, they give account of all. The gift of prophecy, healing and the working of miracles. The Bible records how the spirits spoke through the prophets. How the angels (spirits) came and ministered to Jesus in the Garden of Gethsemane, and on the mount of transfiguration came Moses and Elias, two men who had passed into spirit life a thousand years before, and talked with Jesus about the things which were shortly to happen at Jerusalem, and two came to Abraham and Lot and talked to them about what God intended to do, and these men were spirits. After the crucifixion of Jesus a young man was seen by Mary in the sepulchre, and this young man was a spirit.

The account of Saul going to the woman of Endor is one of the strongest chapters in the Bible for Spiritualism. The woman of Endor was not a witch, but a medium, and the Bible speaks of her, calling her not a witch, but a woman. Samuel, appearing to Saul, proves the dead live, can come back to earth and can be identified, have knowledge of what is taking place on earth and retain memories.

From Jesus himself comes the strongest evidence for Spiritualism and its works. When we remember what He said about the Spirit of Truth, which was to teach man after his death, "shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.) This was to be the Comforter and, as we view the spiritual revelations and works of Modern Spiritualism, we can believe it has come as the fulfillment of Jesus' prophecy.

How clearly He revealed His knowledge of the spirit world when he said: "In my Father's house are many mansions,"

a statement which agrees perfectly with all the information received through mediums concerning life in the spirit world. The text says: "Many mansions," not two or three different places, but many mansions, many planes, many spheres, many different kinds of work and accomplishment, all of which tend to progress and unfoldment, without which eternity would be dull and unthinkable. Then there is that command of Jesus, "They shall speak with new tongues." (Mark 16:17.) Who but a medium, who but a Spiritualist, could obey this command?

The life and works of Paul are in themselves a great monument to the power and glory of Spiritualism. He enjoined upon all Christians of his time to "Prove all things; hold fast that which is good." (1 Thes. 5:2.) This great apostle was a devoted Spiritualist. He was caught up to the third heaven when he "heard unspeakable words." (2 Cor. 12:2.) He also had the gift of healing, and he heard clairaudiently the spirit voice

saying, "Why persecutest thou Me?" (Acts. 9:4.) He was a spiritual medium; in the temple he said, "Even while I prayed in the temple I was in a trance." (Acts. 22:17.) He also declared that he knew of "an house not made with hands, eternal in the heavens" (2 Cor. 5:1); a revelation that comes to all true mediums.

It is perfectly evident that the disciples believed, and taught, that these "signs," "works," and "gifts" were for all future ages; because in Acts. 2:39 Peter says: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

There is nothing in the Bible against true Spiritualism. There is much against necromancy and witchcraft; but these matters have no connection with Modern Spiritualism. Those who declare that Spiritualism is the work of the devil, are like many of the Jews who, in speaking of Jesus, said, "He hath a devil, and is mad; why hear ye him?" Others said, "These are not the words of him that hath a devil. Can a devil open the eyes of the blind?"

(John 10:20, 21.) So Spiritualism, by its works, its fruits, can be judged, and the judgment will be a glorious one. Jesus said, "Wherefore by their fruits ye shall know them." (Mat. 7:20.) And Spiritualists are happy in the fruits of Spiritualism because they heal, comfort, enlighten and uplift all who receive them.

The Bible is Spiritualism's friend; the more we study it, the more we meditate upon its sublime teachings, with an open mind, and more clearly we see that from beginning to end of this sacred book there is revealed the ancient history of spirit manifestations, or in other words the phenomena and philosophy of what is known in the world today as Modern Spiritualism.

"Are they not all ministering spirits sent to minister for them who shall be the heirs of salvation?" (Heb. 1:14.)

SPIRITUAL GIFTS AND MEDIUMSHIP

One of the vital results of the teachings of Spiritualism is the development and use of spiritual powers, which gives unto man conscious and intelligent communion with the spirit world. The development of those spiritual faculties which enable him to see visions, hear voices, prophecy and heal the sick.

Through the influence of Spiritualism there is being brought about a great resurrection of the spirit within man, and with its growth and expression comes into being spiritual gifts which enable him to feel, see and respond to the higher things of the spirit.

This is one of the characteristic features of Spiritualism, which distinguishes it from other religious systems in its demonstration of man's spiritual nature and its continued existence after death by mediumship.

Mediums are those who have developed their spiritual powers, which enable them by physical and mental phenomena to demonstrate spirit presence, and establish means of communion between the living and the so-called dead.

Mediumship is the fulfilment of the words of Jesus: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7.) Jesus revealed the fact that he was a medium when he said, "I speak not of myself; but the Father that dwelleth in me, he doeth the works." (John 14:10.) More than this he says that all that believe shall do the same, and greater. "He that believeth in me, the works that I do shall he do also; and greater works than these shall he do." (John 14:12.)

Paul's testimony is also distinct and comprehensive. He declares there are many gifts, besides the words of wisdom and of knowledge, the gift of healing, prophecy, working of miracles and discerning of spirits. He brings out strong-

ly the fact that there are different kinds of spiritual gifts, and that "the manifestation of the Spirit is given to every man to profit withal." (1 Cor. 12:7.)

The development and expression of mediumship today is but the realization of these spiritual gifts, and the fulfilment of the prophecy of the Bible where it says: "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men see visions, and your old men shall dream dreams." (Acts. 2:17.)

Mediumship is the foundation upon which Spiritualism rests; without mediumship there would be no Spiritualism as mediums are the channel through which flow from the realms of spirit all power, revelation, truth and wisdom. They have ever been, in the realms of religion, art, music, literature and science, the light bearers, the pioneers, path finders and creators. Spiritualism owes all to its faithful mediums, for it is by their work that its truths have been revealed and

proven to millions. They are the ones who have bridged the two worlds, thereby bringing strength to the weak, courage to the down-hearted, and comfort to the sorrowing. By the help of God's ministering spirits they have lifted the veil between mortal and spirit, and brought about the greatest thing in the world, spirit communion.

As Paul says, "there are diversities of gifts." Briefly an outline of these different phases of mediumship will now be given. They come under two heads, that of physical and mental mediumship. The different phases of physical mediumship are table tipping, raps, automatic writing, materialization, trumpet, independent voice, photography and slate writing. Under the heading of mental mediumship comes inspiration, which expresses itself in speaking, writing and in all forms of artistic work; then we have healing, clairvoyance, clairaudience, intuition and psychometry.

Mental mediumship is superior in its results to the physical, for the reason that

it does not require so many exacting conditions to express itself, therefore can be exercised more readily and to greater numbers of people at a time. Physical mediumship is generally limited to an attendance of a few, whereas mental phases can be successfully expressed before thousands of people. Then, too, mental mediumship has another factor which favors it, as it does not require darkness for its expression, and is therefore not so easily counterfeited by impostors.

The spirit world today is concentrating its efforts upon mental phases of mediumship as the most useful means of conveying its great messages to the world. One has only to look back and compare the mediums of today with those of twenty years ago to see this change. In this city of Washington twenty years ago there were four materializing, three trumpet, one independent voice and one slate writing medium; today there is not one physical medium in the city. Ten years ago one could not go to a Spiritualist summer camp without finding a number of physi-

cal mediums there, whereas today it is unusual to find more than one, and in some camps none.

This is a splendid thing, a decided move in the right direction, although physical mediumship is a wonderful means of spirit communion. It has served its great usefulness in attracting the attention of the world to the great teachings and revelations of Spiritualism.

To heal the sick, see visions, hear voices and convey intelligent messages of comfort, hope and advice to sorrowing mortals, to be the channel through which can flow the inspiration of truth's mighty power; this is the greatest and grandest work in the world. There is nothing so beautiful, so helpful as true mediumship and there is no responsibility greater than that of its use, a responsibility to one's self, one's fellow man and to God. Those who use it lightly in perverting its great powers for unworthy ends, will reap what they sow. They will be but spinning a web of trial and trouble, in which sooner

or later they will find themselves enmeshed.

Another fact, which stands out today in the evolution of mediumship, is that the trance phases are on the wane and conscious mediumship is taking their place. This is another move in the right direction, as it shows that the minds of our sensitives are developing to where they can consciously respond to the power and inspiration of the spirits. The medium who works in the trance state is like a talking machine, through whom many different personalities express themselves. Conscious mediumship has many advantages over this form, as it enables one to develop one's own spiritual powers and express them without going under spirit control. While it is true that many beautiful lectures and helpful messages have been given in the trance state, the same inspiring lectures and splendid messages can be given without the medium losing consciousness.

Conscious mediumship is ever constructive in its effect upon the medium. It de-

velops individuality, strengthens the will, creates self-reliance and poise. It develops those powers of seership which result in being able to view the past, perceive the possibilities of the present, prophesy the future, see visions, heal, hear voices demonstrate the great truths of spirit return and all this without losing consciousness, but in the full possession of one's own mental powers.

The great mediums and seers of the past received their spirit revelations in the conscious state, and this is the most desirable method of attaining spirit communion.

POWER OF EFFORT

An oriental seer tells us: "Verily, I say unto you; not in the heavens, not in the midst of the sea, not if thou hidest thyself away in the clefts of the mountains, wilt thou find a place where thou canst escape the fruit of thy evil actions. And at the same time thou art sure to receive the blessings of thy good actions." It is to this great fact that Spiritualism seeks to awaken man. That he is the creator of his own life, and that the only way he can rise above, or work out, the effects of evil action is by doing good. As Jesus said to the man in the temple: "Sin no more, lest a worse thing come unto you," and to the woman: "Go, and sin no more," Spiritualism reveals the wisdom of these commands and seeks to instill into the mind of man today that this is the secret of salvation. To cease doing wrong and in its place do good. By following this line of conduct the problem of salvation is solved.

It is by work man grows; it is by work

he lives; it is by work he does God's will, and rises into that union with the divine from which flows all life's greatest blessings. Spiritualism reveals the sacred office work fills in the destiny of man, the magic of effort, by which he rises to the full consciousness of his innate divinity.

Spiritualism therefore does not appeal to the lazy man, who seeks something for nothing; who wishes to attain God's kingdom through the sacrifice and effort of another. It does not appeal to those who are under the illusion that salvation is something to be bought or gained by means of bribery. It has no attraction for the sinner, who delights in his sin and clings to it as a beggar does his rags, but looks forward to complete salvation, by accepting, on his death bed, certain religious formula which he believes will forever wipe out the deep stain upon his soul of long years of sinning.

It does not interest the rich man who, under the illusion of wealth and what it can buy in this world, believes it has the power to buy salvation in the life after

death. He lives as he pleases, gratifies all his worldly lusts and ambitions,, does not hesitate to sacrifice all that come in his way to attain his own ends, but believes that upon his passing from this world he can atone for all wrong doing by leaving a large sum of money to some religious organization. He imagines that when he enters into the spirit world, and is able to announce that he has given a large sum of money to some church, that it will be an "open sesame" to the kingdom of heaven for him.

To those who are under the impression that works count for little, faith alone is great, Spiritualism will hold little attraction. Although faith is vital and nothing of real importance can be accomplished without it, yet it is weak and unproductive unless united with work. The Bible reveals quite clearly the only method of real salvation when it says: "Work out your own salvation" (Phil. 2:12), and "Even so faith, if it hath not works, is dead, being alone" (James 2:17). And again: "For as the body without the spirit is

dead, so faith without works is dead also" (James 2:26).

The lazy, the stupid, the ignorant, the lotus eaters of life, will not be drawn to Spiritualism; only the intelligent, the thinkers, the active workers and creators of life will respond to its divine principles, and be inspired by its teachings to still greater effort.

Jesus, again and again, in his message, brings out the importance of effort in relationship, not only to conduct in this world, but also in connection with salvation in the next. He tells us: "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it" (Mat. 7:26 27). In this statement, too, he reveals the supreme power of effort: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that

doeth the will of my father which is in heaven" (Mat. 7:21).

Paul, too, realized the potency of work. He tells us: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Then, too, he says: "For every man shall bear his own burden" (Gal. 6:5). In James we read: "But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22).

The great reward is not given to faith merely, nor to hope, nor to merely accepting certain religious forms and ceremonies, nor to belonging to a certain church, but only "according as his work shall be," and naturally if the reward is to be great the work must be great also.

Those people who, like the lilies of field, sow not, neither do they spin, and yet they expect all the glories of heaven to greet them upon leaving this life, merely because they have done no evil while here on earth, do not seem to realize they have committed a sin, the effects of which will

greatly affect their spiritual destiny, and that is the sin of omission.

To do no evil is not enough, this is but a negative virtue which produces nothing, but to do good; here we have a positive virtue which is constructive. Those people who pride themselves on their virtuous lives, merely because they have committed no vital wrong, will no doubt be greatly surprised to find upon entering the spirit world, the kind of conditions which surround them. For, just as surely as we will reap what we sow, be it good or be it evil, so will we, if we sow nothing, reap nothing.

To live is to work, to do, to accomplish. As Baily says: "We live in deeds, not years; in thoughts, not breaths; in feeling, not in figures on a dial. We count time by heart throbs. He lives most who thinks most, feels the noblest and acts the best."

Spiritualism is the religion of work, the worship of which is effort, prayer put into practice, good thoughts, high aspirations actualized, in daily conduct.

REBIRTH

Spiritualism reveals the truth of re-embodiment by the testimony of the spirits themselves, who tell us of their past lives, and reveal the method by which we can discover our own.

The revelations, which this knowledge brings, are that each soul is a part of God, that it contains all possibilities, as a seed contains the germ of the plant; that by repeated existences in earthly bodies these latent powers are slowly unfolded until the fully developed soul, ripened by the various experiences of its earthly lives, completes its schooling in the flesh and rises to the spiritual heights of peace and power in the spirit world.

This great truth of rebirth offers a reasonable solution of all the inequalities of life, its sorrows and pains. It reveals the workings of the mighty law of cause and effect. It declares that whatsoever a man sows he reaps. In the Light of Asia there is a little verse which says:

"Who toiled a slave may come anew a Prince
For gentle worthiness and merit won;
Who ruled a King may wander earth in rags
For things done and undone."

It brings great comfort, for it reveals that divine justice controls life; that there are no such things as luck or chance, but all is the result of law. It implies that man can become the master of his destiny, as he brings with him into this present life the results of his own individual past, being what he made himself, therefore holds within himself the power to shape his future by the kind of thoughts he thinks today, the nature of his present deeds.

All the sacred books reveal the truth of this great fact, and the wise men of all ages have accepted it from the ancient philosophers down to the thinkers of the present day.

Jesus clearly reveals the truth of rebirth when, in referring to John the Baptist, he says: "If ye will receive it, this is Elias which was to come. He that hath ears to hear, let him hear." (Mat. 11:14, 15.) By following up his statement with

the expression "he that hath ears let him hear," lets us see that he realized that there would be many not able to understand, or accept, his statement. Only those who were spiritually enlightened would be able to realize or comprehend it.

Some Spiritualists object to this belief and do not accept it, because they are looking forward to a happy reunion in the spirit world with their loved ones, and think this longed-for meeting would be prevented. This, however, need not stand in the way of one accepting this truth, as between lives on earth hundreds of years elapse, during which time the spirit remains in the spirit world enjoying the companionship of its loved ones who, in many instances, return to earth with it to work out another life in matter, to gain new experiences, to do some great and good work which will be of untold value to them upon entering the spirit world again.

Nothing can really separate those who really love each other, and those earthly relationships which are founded upon true

love, real friendship, mental response and understanding will never be broken but grow more and more beautiful with the passing of time; only those relationships which are founded upon the false foundations of greed, lust and worldly ambition are broken asunder.

As Spiritualism becomes more universally excepted, and the conditions by which spirits manifest and assist mortals becomes stronger, then to a certain extent the need of rebirth will be done away with, as spirits can gain the necessary experience, do the needed work, with the cooperation of mortals, without having to go through the channel of rebirth in the flesh again. Here is revealed another great advantage of Spiritualism, as it not only assists mortals but helps spirits to gain here on earth needed experiences, and do a work which otherwise would be impossible unless they took on a body of flesh again.

This earth is like a great gymnasium for the spirit to exercise its spiritual muscles of power and wisdom, to grow, to

develop its character, to gain further experiences, to go on with some work started in a previous life, or to start some great mission in the present one. This life on earth is the great school where the spirit learns the lessons of existence which will enable it to enjoy, and appreciate, the glories of the eternal world of spirit. It furnishes the kind of experiences, trials and tribulations which initiate the spirit into the divine truths of the spiritual life. It furnishes the ground for the sowing of the seed the harvest of which the spirit reaps in all its fullness in the life beyond.

We are all on our way to God's kingdom, that Mecca of our high aims and aspirations; these earthly lives, some short, some long, some filled with trouble and sorrow, others rich with success and happiness, some in which we apparently have nothing, others when the riches and glories of the world are at our feet, all these varying experiences are like so many different colored stones out of which a mosaic picture is to be created; so behind all these changing forms and expressions and ex-

periences the spirit finally creates a splendid plan, forms the foundation and rears the structure which is to last eternally in the heavens.

All great souls are old souls, old in knowledge and experience which is the result of previous lives on earth. Nothing explains genius so logically, so clearly, as the truth of rebirth, for it shows that all great talent, when it is expressed at an early age, is the fruit of past effort and labor in some previous life. It reveals that everything is the result of effort, that nothing of real value is ever given away, but all that is real and splendid in life's expression is the result of honest labor.

How unfair, how unjust is the idea that God gave to some great gifts of talent, while to others He gave nothing. How splendid and encouraging, how just to God, and fair to man, is the truth that God blesses all mankind with divine gifts and great possibilities but expects man to find them within himself and thereby develop and express them for his own good and the benefit of his fellow man.

When one comes into the realization of this great truth of rebirth he holds the key to all the problems and mysteries of life, he can see the meaning behind life's varying experiences, he can see divine justice at work. He can perceive the mighty law of cause and effect continually in operation.

This great truth shows that all suffering comes from self, all trouble rises through our own mistakes, that the cause of all these outer things, which play a part in our life, lies within ourselves and that when we get right within ourselves we will find the outer world will adjust itself to harmonize with our inner state of peace and power.

RIGHT PRINCIPLE

Spiritualism promotes morality, and reveals the importance of living an honest upright life while on earth. "Whatsoever a man soweth that shall he also reap" is a fundamental principle of the teachings of Spiritualism.

This great religion has come to restore the rule of right principle to the world, to arouse the still small voice of the spirit within man, to awaken him to the realities of life, the magic of love, the power of effort, the beauty of faith, the glory of truth and the power of wisdom.

It has come to free man from the illusions of life, which tempt and lure him ever on to false heights, which, even if he attains, he is doomed to fall. How clearly history reveals the fate of all who followed the will-o'-the-wisp of earthly power and worldly ambition. Omar Khayyam expressed this fact well when he said:

"The worldly hope men set their hearts upon
Turns ashes—or it prospers; and enon,
Like snow upon the desert's dusty face
Lighting a little hour or two—is gone."

This life, at best, is so short there is so little time for progress; how foolish to waste one's time in gathering things together that, when death comes, must be left behind. To see how some people hoard up money one would think they expected to live on earth a thousand years. To see how they seek, not only wealth, but power and position, and in doing so, in many instances, sacrifice the real and eternal things, to gain—what?—things which the touch of death will make vanish into nothingness; when all the splendor of unfathomed seas of space, all the unlimited possibilities of the soul are for the attainment of those who will see the realities of life.

Spiritualism has come to show man things not as they appear, not as he may desire them to be, but as they are. It takes him close up to the settings on life's stage of worldly success and shows him the

scenery which, under the light effect of error and illusion, appears so attractive, but which, when viewed by the searching light of truth, is but tawdry tinsel devoid of all real and substantial beauty. So, in tearing the veil of glamor and illusion from things, and revealing them as they really are, man will be able to discriminate, to turn from and reject that which is destructive, and choose and accept that which is good and helpful.

The great need in the world today is that of regulating the standard of success by right principle, and the understanding of true values. Many men are seeking what they believe to be pure gold who will wake up some time to find it valueless.

Jesus said: "As a man thinketh in his heart so is he," therefore, if a man seeks soulless things he becomes soulless also and, as he turns his attention to the sublime realities of life, he becomes like unto them, he grows in accordance with them, and he reflects in his life, his work, some-

thing of their beauty, something of their power.

Spiritualism teaches the value of an aim in life, a high ideal towards which to concentrate one's effort, and the more that aim harmonizes with universal good, the more it partakes of the power of the infinite spirit; the more vital, the more creative it will be. To know the good, and seek to attain it, is the secret of a truly successful life; all else is of no value, and effort put forth to attain it is energy wasted.

FREE WILL

The controversy on this important subject has generally been on the ground that either man enjoyed the power of free will or did not possess it—one side declaring man never had, and never would, enjoy the rights of free will, the other side declaring he possessed free will. To say man is bound by forces which control his life absolutely, over which he has no power, or on the other hand declare man is wholly free, are statements which are too dogmatic and do not reflect truth.

August Forel reveals what a complex thing the mind of man is in his following statement: "Every effect has its cause, and all our resolutions are the result of the activities of our brain, in their turn determined or influenced by hereditary engrams (instincts and dispositions), or acquired (memories) which are the internal causes, and combined with causes acting from without."

In speaking of the freedom of the will, Linn A. E. Gale says: "I never claimed that man always had free will. I do not claim that he has absolute free will in most cases even now. But I do claim that man potentially possesses free will and that free will is a faculty which develops with the increased use of it. I believe that there is within man something—whether you call it mind, spirit, force, electricity, does not matter particularly—that is capable of controlling environment completely." This statement agrees with the teachings of Spiritualism on this important subject.

Spiritualism seeks to reveal that free will is not something possessed by every one today, but reveals it as a possibility for all, when all will make the effort and create the conditions which attain it. Those who are determined to be free, to no longer be the slaves of heredity, environment or other limiting conditions, will call into being a force by whose power they can finally succeed in overcoming the influences of these conditions which hold them in bondage. Man will

enjoy free will to the extent he develops his mind, practices self-control, and becomes awakened to the forces of his subconscious mind, whose influence is a potent force in assisting him to gain his freedom.

The subconscious mind, as its name implies, is a sub-mind, whose only entrance is through the consciousness. It is a vast reservoir of ideas, and emotions containing the impressions of one's hopes and fears, the sum substance of one's experiences. This mind cannot reason, but accepts all impressions which are given to it, and is ever open to suggestion; this fact enables one to influence it, creating in it only those ideas the effect of which will be constructive to conduct and life. The man who is in bondage, held by doubts and fears, limited by wasteful passions, must train this deeper mind to set him free and to reveal greater and richer opportunities of achievement.

The realization of one's free will is no slight task, but, on the contrary, one of the greatest and most difficult accomplish-

ments of life, which requires many years of patient, intelligent and persistent effort, but it must be remembered that it is the great goal of life open to all who will make the effort to attain it, and the rewards are so great that the prize is worthy of the struggle.

One has only to look around to see how far humanity is from attaining this great goal. Most people are but puppets, and enjoy little real freedom. Sex and ambition generally pull the strings. As long as one is under the control of the sex desire, the greed for worldly power and ambition, he does not know the meaning of the word freedom.

Spiritualism is the gospel of hope, self-reliance and courage. It preaches the power of the spirit within man. It says to man, you can be what you will to be; you may be sick but you can be well, you may be poor but you can possess plenty, you may be ignorant but you can be learned, you may be a slave to some distructive habit but you possess within yourself a power by which you can master it.

Spiritualism reveals man as the architect of his destiny and the master of his fate. He is the builder, the creator of his own nature. He is either his own worst enemy, tyrant and oppressor on the one hand, or his friend, liberator and redeemer on the other.

The powers of the spirit, the forces of the developed and unfolded soul, reveal man, not as a slave to blind chance, a pawn in the hands of a cruel fate, but a being gifted by God, with a will to be free, the power of choosing, of discriminating between that which is good and that which is evil, and Spiritualism has come to awaken man to this glorious fact, and reveal unto him the way and means of its attainment.

RELIGION OF LIBERTY

Spiritualism might well be called the Religion of Liberty, because there is nothing in it to enslave the mind, or limit one's expression of truth. Liberty is the priceless boon men have ever made the greatest sacrifice for. The French Convention gave a splendid definition of liberty which is "the liberty of one citizen ceases only where the liberty of another citizen commences." The greatest liberty to be enjoyed is mental freedom. There is nothing better than a free mind, free from all the debris of narrow predjudice, ignorance and superstition; free from envy, hate and fear, those tyrants who continually torment the minds in which they dwell; free from all that would blight, darken and destroy.

Spiritualism stands for liberty of thought, free thought, and free thought alone, gives us truth, and no man is free who allows another to do his thinking for him.

Before a large gathering of business men here in Washington recently, a president of one of the National Banks deplored the fact that so few men thought for themselves; he declared: "Statistices show that 10 per cent of the men in the United States do the thinking for the other 90 per cent." If 10 per cent of the men in this country do the thinking for the other 90 per cent in regard to business and politics, we are quite safe in asserting that 1 per cent do the thinking for 99 per cent in regard to religious matters, and this holds good not only in this country but throughout the entire world.

If it is important that a man think for himself in regard to business and political conditions, then is it not more vital that he exercise the same privilege in regard to the greatest of all subjects—that knowledge which concerns his immortal spirit? This knowledge is of so vital a nature that it not only influences this life he lives on earth, but affects his destiny in the life to come.

When we realize how few there are who think for themselves we can see that this is the cause of much of the ignorance, misery and sin in the world. The great and only remedy is for man to rouse himself and assume the responsibility of thinking for himself, thereby ceasing to be a puppet in the hands of other minds, but, in rising to a personal declaration of independence, come into the true manhood of his being.

It might be somewhat different if the 1 per cent, who control the thinking of the other 99 per cent in regard to religious matters, were truly enlightened as to the vital facts of man's existence here in this life, and that life which follows death. In most cases they are not, they do not even agree among themselves as to what is true and what is not, and what is essential and what is not, concerning life here and hereafter. If questioned by those desiring truth they mechanically utter ideas which they in turn were taught to accept as facts years ago, as an English writer said: "A bishop keeps saying at eighty what he was

told to say when he was a boy of eighteen." While this could not be said of all churchmen, it does apply to a great many.

Spiritualism has come to awaken man to the importance of doing his own thinking, and opens wide the way through which, by personal experience, which is the greatest of all teachers, he may discover the real, the true, unalterable facts concerning his spirit and its glorious destiny.

Spiritualism recognizes man as a thinking being, with the God-given power of thinking for himself. God gave man a mind to use, and it should be his main business to exercise it in solving all the problems of his existence. Man was created to think for himself; there is no liberty, no manhood, no education, no mental or spiritual progress unless one thinks for himself. All the great world saviors, liberators and benefactors were men of free minds, who dared to think for themselves. They were free thinkers. They were the men who were not affected

or psychologized by the narrow, dogmatic, religious systems of the time in which they lived.

Jesus is a great example of what a free thinker really is; he was free and taught liberty. He did not allow the opinions of those in power to affect his utterance, or his teachings. He taught what he knew to be true, despite the fact that his message did not agree with the teachings of the organized religion of that time. He sought not only to free men from false religious beliefs, but from disease, in fact all that would have a tendency to hold them down and limit their progress. We find, as we study the lives of all great men, that, like Jesus, they were all free mentally and did not accept the ideas of others unless they responded to their own reason and intuition.

Emerson tell us "the highest merit we ascribe to Moses, Plato and Milton is that they set at naught books and traditions, and spoke not what men, but what they thought." A questioning mind is a healthy mind; the one that takes every-

thing for granted is not alive; the mind that wants to know, desires truth, asks questions, craves knowledge, thinks for itself is exercising its divine right.

Spiritualism is the religion for the free thinker, it encourages free thinking, it assists man to break down the bars of ignorance and open wide the windows of his soul to truth's mighty light, to come out of the prison house of fear and superstition into that liberty which crowns knowledge. As light is the enemy of darkness, so truth destroys error, and in the teachings of Spiritualism the white searching light of truth annihilates ignorance, dissolves superstition, and reveals life, here and hereafter, as it really is.

The sublime purpose of Spiritualism is to bring salvation to man, to bring truth, love and wisdom, for these things are of the eternal spirit and can save humanity. Spiritualism will save the world because it will educate the world.

Truth is infinite, eternal; it can no more be bound to the rule and measure of a few people than the sunshine can be bottled

up. Spiritualism is as broad as truth and high as God, and all the splendor of the infinite illuminates it, and its revelations bring an inspiration, an incentive to greater progress and unfoldment for all mankind.

When man thinks for himself he opens up those resources of his inner nature, wherein, as Jesus expressed it, the kingdom of heaven lies. This glorious possibility lies within the reach of every man, but it can only be attained through the development of his spiritual and mental faculties, and using them independently of what other people think or say.

It is of no importance what the world thinks, as the world's opinion is generally wrong; public opinion, the opinion of the crowd, the herd idea is in most cases the last thought to allow one's self to be influenced by. It is this opinion, which has invariably been a clog in the wheels of progress, which has ever been the first to cry to the light bearer, the teacher of humanity, "crucify him," and its trail is marked by the blood of the world's great-

est thinkers, who have been sacrificed to its blind hate, superstition and ignorance.

Socrates poisoned, Jesus crucified, Paul beheaded, Galileo imprisoned, Joan of Arc burned at the stake, are a few examples of the stupidity, the cruel and inhuman work of public opinion, and every time we find this opinion has been created and fanned into its terrible expression by the religious system which happened at the time to be in power. Religion—the one thing that should be the means of conveying life's greatest blessings—what crimes have been committed in thy sacred name; what heartaches, misery, bloodshed and war have been caused by thy false and unholy representatives?

How beautiful, inspiring and supreme is that religion which offers man the divine right of using his own mind, awakening his own spiritual powers, and coming into harmonious relation with the ministering spirits of that higher world direct. To no longer have to depend upon other minds to receive God's light dimly, as through a darkened window, but in opening one's

consciousness receive the sunlight of the divine presence direct.

If man is to ascend to the heights, where peace and power abide, it will only be by listening to the still small voice of his awakening soul. Then, and then only, will he receive the counsel, the divine guidance which will show him the way. Spiritualism declares that the same voice that spoke to Buddha in his palace, Socrates in the streets of Athens, and to Jesus on the banks of Galilee, is speaking today and those that will listen will hear its voice, and be blessed by following its promptings.

Spiritualism tells man to love liberty and truth, demand it with the same persistent effort you crave food, for, as food nourishes the body, liberty and truth develop the soul. Be self-reliant, independent, think for yourself, realize you are a child of God and demand your divine birthright; seek your soul's inheritance, and power, truth and understanding will crown you.

CONQUEST OF FEAR

Spiritualism has come to remove fear from the heart of man; it does away with that old religious belief, which was saturated with envy, hatred, gloom and fear, and in its place puts a religion of love, peace, courage, power and truth.

In the beginning man's religion was one of fear. He feared all things. The elements of nature he looked upon as spiritual beings, whose wrath he must appease in order to gain their favor and protection. He saw in the summer thunder storm the image of a giant God, and in its flash of lightning and roar of thunder he perceived the anger of this mighty being. In fact, he feared all things because he did not understand the universe or its manifestations; so he worshipped his Gods in fear, and even today in our modern Christianity man worships God in a love mingled with fear. That the Creator does not wish to be feared is expressed in the Bible in many different

places, such as the following: "For God hath not given us the spirit of fear, but of power and love, and of a sound mind." (2. Tim. 1:7.)

The fear of God! The fear of the devil! The fear of death! Surrounded by this trinity of fears man exists in a life of dread and gloom. All this is changed through the revelations of Modern Spiritualism, as it reveals a God of love, in which man lives, moves and has his being, the devil as but the undeveloped part of man's nature, which expresses itself in ignorance, selfishness, something to be overcome within one's self, and death as an entrance into a better world, where life is eternal, where peace and power abide.

The Bible tells us "He that loveth not, knoweth not God, for God is love." (John 4:8.) The spirit of fear is of the devil, whom Jesus says is the father of lies, or, in other words, is the product of ignorance and superstition. Spiritualism has come to bring the spirit of love and power to humanity. It is this love which casteth

out all fear, for as the Bible says: "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love." (John 4:18.)

There must be no fear in the highest religion, fear must play no part in its teachings, or be blended in any form of its worship. Love must be the keynote of its expression, and peace, power and truth will flow from it as light emanates from the sun.

The teachings and revelations of Modern Spiritualism are like a loving hand drawing the curtain, which man's ignorance has hung between God and himself, that the divine light of truth may shine upon him, clothing him with immortal power, and revealing to him that God is love, and, as he allows love within his own being to manifest itself in pure thoughts and good deeds, he will become God-like, not only in love, but in power, in wisdom and in truth.

In removing fear from the heart of man Spiritualism does humanity the

greatest service, as it annihilates a cause from which many evils spring, whose effects hold man in bondage.

Jesus tells us "as a man thinketh in his heart so is he." This statement reveals the importance of our mental states. Thoughts of fear are ever destructive to the individual who holds them, as when fired by a vivid imagination they become creative and attract to the person the material, conditions out of which the feared thing becomes a reality. It makes no difference what form the fear thoughts take; whether they be imaged as the devil, evil spirits, disease, death, poverty, disaster or failure, they are all destructive to our peace of mind, our health, our progress and unfoldment physically, mentally and spiritually.

Spiritualism is the religion of courage, of the realization that good is stronger than evil, that truth is mightier than error, and that right thinking will lift one above the enslaving and demoralizing influence of fear.

Those who believe in a devil, who is as strong, if not stronger, than God; those who believe in the potency of evil spirits, naturally have much fear in their hearts, but when they awaken to the great fact, as Baily so well expresses it, "all are devils to themselves, and every man his own great foe," they will break the illusion, see the cause of their troubles lies within themselves, and thereby be able to remedy them.

The only enemy that a man possesses that is real and vital is his own ignorance. The evil that lies within his own heart is real; it must be overcome, it must be educated into good. This is the great work of life, the transformation of the lower to the higher, the magic alchemy of changing evil into good, making ignorance learned. Knowledge is the magic wand, whose potent power finally brings about the transformation.

All the material, out of which heaven can be created, or hell built, is found within man. Fear is the arch fiend, whose influence rouses all the terrors of hell; truth

and reason banish these shadows, quench the fires, calm the mind and enthrone peace and power within the consciousness.

This celestial state of mind is heaven indeed, as Baily so well expresses it: "All things that speak of heaven speak of peace. Peace hath more might than war. High brows are calm. Great thoughts are like the stars, and truths, like suns, stir not, though many systems tend round them."

If Modern Spiritualism did no more than remove fear out of the minds of those who accepted its teachings, its service to humanity would be of supreme value.

There are some who allow fear to keep them out of Spiritualism, and prevent them from developing mediumship. That these fears are largely groundless is the testimony of all Spritualists and mediums who have intelligently investigated and exercised their spiritual powers under proper guidance.

As far as danger is concerned, there is an element of danger in every thing in life which is of any value to humanity.

Existence itself is fraught with dangers from the cradle to the grave. Air, fire, water, gas, and electricity are all dangerous, yet it would be folly to refuse to use these great forces, some of which are necessary to our existence. Risk and danger are connected with every vital experience and every wonderful adventure in life, so to allow fear of danger keep one from sharing the privileges and advantages of Spiritualism is absurd.

The enemies of Spiritualism, who are continually warning people of its dangers, are like the so-called wise men of the time of Columbus, who warned him not to go to sea in search of the unknown country, because the world was flat, and he would come to the edge where great and terrible monsters would devour him, and as these fears were wholly the product of their ignorance, so today those who warn man of the great dangers which threaten all who venture to set sail upon the sea of occult investigation are, too, under the illusion of their ignorance, the spell cast by their own fears.

As to the so-called great dangers of mediumship, if there is anyone who knows whether mediumship is dangerous or not it is the medium, and all mediums agree that its effects are ever constructive to the individual physically, mentally and spiritually. One has only to begin to develop their mediumistic powers to see the good effects which come from their proper use. There comes a realization of greater physical strength, mental power and all nervous, or any other unpleasant physical condition, gradually departs and their attending ills are overcome.

These splendid powers of mediumship are growing rapidly among the intelligent people of the world, and, to one medium before the public, there are thousands who, in the quiet of their own homes, for themselves, their family, and a few friends are receiving wonderful messages from their spirit dear ones.

One has only to review the lives of well known people, who developed and expressed their mediumship, to find its effects are ever helpful and constructive. To

mention a few there is the case of Rev. Stainton Moses, known for many years to the reading public as M. A. Oxon, editor of *Light*, the London journal. He developed his gift of automatic writing and supplied with verbal teachings, which were published under the title of "Spirit Teachings." Here is a work which does great credit to mediumship and Spiritualism. William T. Stead, one of the brightest of English journalists, was a medium through whom, by means of automatic writing, the spirit Julia gave very remarkable and beautiful messages, all marked by earnestness and purity of moral tone. Mr. Stead illustrates the helpful and constructive effects of true mediumship upon the individual.

Dr. I. K. Funk in his book, "The Widow's Mite," says: "The officers of the Society for Psychical Research tells us that Mrs. Piper, after sixteen years of service for them as a trance medium, seems now to possess a stronger and better individuality and better mental and physical health."

If space would allow a number of cases could be mentioned, showing beyond the shadow of doubt that the development and proper use of mediumship becomes not only a blessing to the medium himself, but also becomes the means of conveying great comfort and enlightenment to countless others.

TESTIMONY OF DISTINGUISHED MEN AND WOMEN

Hesiod, one of the earliest poets of Greece:

"Wrapped in fluid like envelopes rendering them invisible, souls of the righteous wander over the earth wielding their regal powers. They mark the good and evil deeds and they extend their special protection to such as they loved in life."

Confucius, the great Chinese sage:

"They (the spirits of ancestors) are everywhere about us, above us, to right, to left, and they encompass us on all sides. These spirits, however, for all they are subtle and imperceptible, make themselves manifest in corporeal forms of being."

Socrates, the Athenian philosopher, in his speech at Athens, defending himself in the trial, said:

"Perhaps, however, it may appear absurd, that I going about thus advise you in private and make myself busy, but never venture to present myself in public before your assemblies and give advice to the city. The cause of this is that which you have often and in many places heard me mention; because I am moved by a certain divine and spiritual influence. . . . This began with me from childhood, being a kind of voice which, when present, always diverts me from what I am going to

do, but never urges me on. This it is which opposed my meddling in public politics."

Porphyrius, one of the greatest Neoplatonist philosophers, said:

"On descending into our atmosphere the spirits become subject to the laws and influences that rule mankind."

Plutarch, a prolific writer of the Graeco-Roman period, said:

"Why should we seek to deprive these souls that are still in the body (human beings) of that power by which the former (freed spirits) know future events, and are able to announce them? Is it not probable that the soul gains a new power of prophecy after separation from the body, and which it did not possess before? We may rather conclude that it had all its powers, though in a lesser perfection, during its union with the body."

Philip Melancthon, the reformer, said:

"I have myself seen spirits, and I know many trustworthy persons who affirm that they have not only seen them, but carried on conversation with them."

Emanuel Swedenborg, the spiritual seer, said:

"I have been permitted to converse with all whom I have known in this life of the body. . . . . They wished me to say that they were not dead but alive, being men now just the same as before, and they had only migrated from one world to

another; and that they were not conscious of having lost anything, since they were in the body and in the possession of bodily senses as before and in the enjoyment of understanding, sensations and desires, similar to those which they had in the world."

John Wesley, founder of the Methodist Church, says:

"Whenever evil spirits assail us in soul or in body, the good are at least equally strong, equally wise, and equally vigilant. God in all ages used the ministry not alone of men, but of angels, defecting the range, the malice, the substlety of evil spirits. . . . . They assist us in our search after truth, remove many doubts and difficulties, throw light on what was dark and obscure, and confirm us in truth, that is after godliness."

Immanuel Kent, the great philosopher, said:

"At some future day—I cannot say when and where—it will be proved that the human soul is, while in earth life, already in an uninterruped communication with those living in another world; that the human soul can act upon those beings, and receive, in return, impressions of them without being conscious of it in the ordinary personality."

Henry Ward Beecher said:

"There have been times in which I do declare to you that heaven was more real than earth, in which my children that were gone spoke more plainly to me than my children that were with me. These

glimpses of the future state are a great comfort and consolation to all those who are looking for the development of perfect manhood. It is generally admitted from the beginning of things this world has been open to the influence of spirits. That false notions have arisen during all ages concerning Spiritualism does not prove its fallacy by any means."

Rev. A. J. Waldron says:

"I have studied Spiritualism for twenty years. I do not think there is a book worth reading on the subject which I have not carefully studied. I have debated with some of the most eminent mediums, and I have studied the question in seances, and I have been forced to the conclusion that there is a residuum of fact which can only be explained on the spiritualistic hypothesis."

Rev. J. A. Milburn said:

"They are forming a sect called Spiritualism. You cannot laugh at Spiritualism. Only shallow people laugh at Spiritualism. The thoughtful man no longer laughs at Spiritualism. That man is reaching for a truth beyond the truth that he finds within the boundaries of the visible church."

Rev. Minot J. Savage, the profound Unitarian preacher, said:

"The results of my investigation lead me to believe that the spirits of the dead communicate with us. I have received communications from people whom I know to have lived on earth."

Rev. George H. Hepworth said:

"If angels talked with mortals from the time of Adam to the days succeeding the crucifixion, it is folly to suppose that the curtain dropped and we have ever since been left without the companionship of a cloud of witnesses.' . . . . It is useless for the Christian to declare that such miracles, if they are miracles, were confined to the limits of a given period. He must accept what happens today as well as what happened centuries ago. If God is really a presence in the world then he must be a continually revealing presence. There is a kind of absurdity in the statement that He has spoken once but refuses to do so any more. If He ever spoke it is centainly true that he is still speaking. . . . . Every loved one who is gone is as conscious of our doubts and fears as when he was at our side. Neither his affection nor his power to aid has been abated. By unspoken words he talks with us, and our soul and his hold intimate communion. Were this not true, then our lives would be heavily and darkly overshadowed. But it is true. It is a doctrine of Holy Writ, it is verified by the history of every home, it is a component part of practical religion, it is a statement of fact which redeems us from despair and gives us good cheer, because heaven and we are not far apart."

Dr. H. Martensen, bishop of Seeland, Denmark, in his book "Christian Dogmatics," says:

"The idea that there is a reciprocal relation between the living and the dead is variously extended in Catholicism. It is expressed, for example, in

prayers to the saints and in the belief in visions and manifestations of spirits from the realm beyond the grave. Swedenborg, the northern Dante, who took in earnest what the southern Dante took as poetry, adopted the same idea of a rapport with the spirit world, for he (in subject conviction) paid a visit to those unseen regions, and received a visit likewise from the spirits there. The oft repeated remark, that in all this there is much illusion and fanaticism, may always on good ground be made; but we must not forget that superstition and fanaticism, like shadows, spring from and refer back to realities, and that all conceptions and representations, however fantastical, regarding the rapport we are speaking of, would be impossible if such a rapport did not exist."

General Booth, of the Salvation Army in a copy of *The War Cry,* writes:

"Through all my history, my personal intercourse with the spirit world has been but limited. I have not been favored with many visions, and it is but seldom that I dream dreams that impart either pleasure or profit; and yet I have a spirtual communion with the departed saints that is not without both satisfaction and service. And especially of late the memories of those with whom my heart has had the very choicest communion in the past, if not the very beings themselves have come in upon me as I have sat at my desk or lain wakeful on my bed in the night season. Among these, one form, true to her mission, comes more frequently than all besides, assuring me of her continual partnership in my struggle for the temporal and eternal salvation of the multitude—and that is my blessed, my beautiful wife."

Theodore Parker, the eloquent preacher, said:

"It seems more likely that Spiritualism will become the religion of America. It has more evidence for its wonders than any historic form of religion hitherto. It is thoroughly democratic, with no hierarchy, but inspiration is open to all. It admits all the truths of religion and morality in all the world's sects."

Ella Wheeler Wilcox, the inspired writer, says:

"My own studies and my own personal experience and the testimonials of hundreds of brilliant men and women of my acquanitance prove to me beyond question the existence of life after death. I know we have invisible helpers, dwelling on higher planes than earth, ready to help us and to give us light if we seek their assistance."

Dr. Robert Chambers, the well known writer, says:

"Already Spiritualism has had a prodigious effect throughout America and partly in the Old World, also in redeeming multitudes from hardened atheism and materialism, proving to them, by the positive demonstration which their positive cast of mind requires, that there is another world, that there is a non-material form of humanity, and that many miraculous things which they had hitherto scoffed at are true."

Gerald Massey, poet and author, says:

"The Spiritualist who has plumed the void of death as I have and touched this solid ground of fact, has established a faith that can neither be undermined nor overthrown. He has done with the poetry of desolation and despair, the sights of unavailing regret, and the passionate wailing of unfruitful pain. He cannot be bereaved in soul."

Mrs. Annie Besant, President of the Theosophy Society, says:

"The Spiritualistic answers agree as to the revival of the individual after the death of the body, and a mass of evidence is proffered, which, in the opinion of all who have carefully studied it, places the fact of revival beyond dispute. When every possible deduction has been made for fraud, hallucination, self-deception, there remains an irreducible minimum of evidence, which is sufficient to prove that the man survives on the other side of death. The evidence, as is well known, is obtained through the class of sensitives known as 'mediums,' and is of the most varied kinds—writing, speaking, matializing, under trance conditions and otherwise."

Maurice Maeterlinck, the philosopher-author, says:

"It is quite possible, and even probable that the dead are all round us, since it is impossible that the dead do not live. Have you ever imagined that you would perish entirely? As for me, what I cannot conceive is the manner in which you would picture that total annihilation. But if you

cannot perish entirely, it is no less certain that those who came before you have not perished either, and hence it is not altogether improbable that we may be able to discover and communicate with them. In this wider sense, the Spiritualistic theory is perfectly admissible."

Leon Denis, the great French spiritual philosopher, in his book "Life and Destiny," writes:

"The Spiritualist knows death ends nothing. It is for him the entrance into a mode of life full of rich impressions and sensations. Not only are we still in possession of spiritual joys, but they are augmented by new resources and more varied powers of enjoyment. Death does not even deprive us of the things of earth; we continue to see those we love and left behind us. From the bosom of space we follow the progress of this planet, we see the changes which take place, and we assist in new discoveries, in the development of nations, politically, socially, and religiously; and until the hour we return to flesh we participate ethically to the measure of our power and our advancement in the labors of those who toil for humanity."

Isaac K. Funk, publisher and writer, in his book "The Widow's Mite," writes:

"Apply the claims of Spiritualists to the facts in the Bible hardest to believe—hardest for scientists to believe—the facts of the birth and resurrection of Jesus. If certain phenomena

which I have seen in the seance-room, and which I have not been able to explain by any hypothesis of fraud or coincidence, stand the fuller tests of scientific investigation, it will become scientifically easy to believe that a supreme spirit, as was Jesus, came down into the flesh, as did He, and was able to lay down His life and to take it up again."

Harriet Beecher Stowe, the author of "Uncle Tom's Cabin," said:

"The beloved ones beyond the veil are crowned, glorified, but still they remain to us, our assistants, comforters and in every house of darkness their voice speaks to us."

A. P. Sinnett, the well known occultist, said:

"In the middle of the last century superior wisdom, guiding the evolution of human intelligence, started Spiritualism to give the current generation proof, of a kind it could understand, that there was a life after this, and another plane of consciousness. Millions availed themselves of the opportunities afforded, and other millions were silly enough to think that because a fringe of imposture gathered round the manifestation, there was no reality within the fringe."

Honore De Balzac, the great French author, writes:

"So many proven facts have been first discovered by occult science, that some day we shall have professors of occult science, as we already have professors of chemistry and astronomy."

Victor Hugo, the eminent French author, in his "Toilers of the Sea," writes:

"There are times when the unknown reveals itself to the spirit of men in visions. Such visions have occasionally the power to effect a transfiguration, converting a poor camel-driver into a Mahomet, a peasant girl tending her goats into a Joan of Arc. . . . . Those that depart still remain near us—they are in a world of light but they, as tender witnesses, hover about our world of darkness. Though invisible to some, they are not absent. Sweet is their presence, holy is their converse with us."

Queen Victoria, in the London *Daily News,* in a letter acknowledging the gift of a Bible from "many widows," says:

"Pray express to all these kind sister widows the deep and heartfelt gratitude of their widowed Queen, who can never feel grateful enough for the universal sympathy she has received, and continues to receive, from her loyal and devoted subjects. But what she values far more is their appreciation of her adored and loved husband. To her the only consolation she experiences is in the constant sense of his unseen presence, and the pleased thought of the eternal union hereafter which will make the bitter anguish of the present appear as naught."

Sir Edwin Arnold, author, says:

"All I can say is this: that I regard many of the manifest actions as genuine and undeniable, or

inexplicable by any known law of collusion, arrangement or deception of the senses, and that I conceive it the duty and interest of men of science and sense to examine and prosecute the inquiry, as one which has thoroughly passed from the region of ridicule."

Henry W. Longfellow, the poet, says:

"The spiritual world lies all about us, and its avenues are open to the unseen feet of phantoms that come and go, and we perceive them not save by their influence, or when at times a most mysterious providence permits them to manifest themselves to mortal eyes."

Elizabeth Barrett Browning, the author, writes:

"From theories we get over no difficulty, it seems to me, by escaping from the obvious inference of an external spiritual agency. When the phenomena was attributed, for instance, to a second personality, projected unconsciously and attended by an unconscious exercise of volition and clairvoyance; I see nothing clearly but a convulsive struggle on the part of the theorist to get out of a position he does not like, at whatever expense of kicks at the analogies of God's universe."

Prof. William James said:

"I am myself persuaded by abundant acquaintance with the trances of one medium (Mrs. Piper) that the 'control' may be altogether different from any possible waking self of the person. In the case I have in mind, it (the influence) professes to be a certain departed French doctor; and is, I am con-

vinced with facts about the circumstances of the living and dead acquaintances of numberless sitters, whom the medium never met before and whom she has never heard the names."

Dr. M. Hodgson, the great detective, says:

"I have no hesitation in affirming, with the most absolute assurance, that the spirit hypothesis is justified by its fruits."

Prof. Cesare Lombroso, in his book "After Death," writes:

"The facts relating to the activity of phantoms are so well proven that we can begin ourselves to construct their biology and psychology."

William T. Stead, the English journalists, in the preface to his book "Letters from Julia," says:

"For the last fifteen years I have been convinced, by the pressure of a continually accumulating mass of first-hand evidence, of the truth of the persistence of personality after death, and the possibility of intercourse with the departed after death. But I always said 'I will wait until some one of my own family has passed beyond the grave before I finally declare my conviction on this subject.' Twelve months ago this month of December I saw my eldest son, whom I had trained in the fond hope that he would be my successor, die at the early age of thirty-three. The tie between us was of the closest. No one could deceive me by fabricated spurious messages from my beloved son.

Twelve months have now passed, in almost every week of which I have been cheered and comforted by messages from my boy, who is nearer and dearer to me than ever before. The preceding twelve months I had been much abroad. I heard less frequently from him in that year than I have heard from him since he passed out of my sight. I have not taken his communications by my own hand. I knew him so well that what I wrote might have been the unconscious echoes of converse in the past. He has communicated with me through the hands of two slight acquaintances and they have been one and all as clearly stamped with the impress of his own character and mode of thought as any letters he wrote to me during his sojourn on earth. After this I can doubt no more. For me the problem is solved, the truth established, and I am glad to have this opportunity of testifying publicly to all the world that, so far as I am concerned, doubt on this subject is henceforth impossible."

Frederick W. H. Myers, in his great work on "Human Personality and its Survival of Bodily Death," said:

"Veritable manifestations do reach us from beyond the grave. The central claim of Christianity is thus confirmed, as never before. If our own friends, men like ourselves, can sometimes return to tell us of love and hope, a mightier spirit may well have used the eternal laws with a more commanding power."

Prof. William Barrett, in his book "Threshold of the Unseen," says:

"I do not hesitate to affirm that after a careful review of my experiments extending over forty years compels my belief in Spiritualism as so defined."

Prof. Mayo, professor of anatomy at King's College, London, said:

"Twenty-five years ago I was a hard-headed unbeliever. Spiritual phenomena suddenly developed in my own family. This led me to inquire, and to try numerous experiments in such way as removed the possibility of trickery or self-deception. That phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

Prof. J. H. Hyslop said:

"After ten years of research in psychic phenomena I have come to the conclusion that there is no other explanation for the manifestations I have witnessed than so-called 'Spiritualism' that is communion with spirits after death."

Sir William Crookes said:

"It is quite true that a connection has been set up between this world and the next."

Sir Arthur Conan Doyle, famous English writer, whose investigations of "Life After Death" have aroused world-wide interest, says:

"I was a materialist at one time and would be a materialist today if it were not for the overwhelm-

ing proof of a future existence which has come to me personally, in addition to the evidence put forward by such great leaders of thought as Sir Alfred Russel Wallace, Sir William Crookes, Sir Oliver Lodge and Cesare Lombroso. I have spoken face to face with eleven of my relatives and friends, discussing intimate matters known only to ourselves. It is positive knowledge of this kind which makes me go forth to teach others that which I have learned myself. As to the religious aspect, I number among my acquaintances and supporters clergymen of various denominations, who find there is nothing in this grand and consoling message that can injure those fundamentals which the believer may value."

Prof. Richard Hodgson said:

"For a period of twelve years I have had communication with the spirits of the so-called dead, through the mediumship of Mrs. Piper. Today I am prepared to say that I am a believer in the possibility of messages being received from what people call the spirit dead."

Sir Oliver Lodge says:

"We, ourselves, are not limited to the few years that we live on this earth; we shall go on without it; we shall certainly survive. Why do I say that? I say it on definite, scientific ground. I say it because I know that certain friends of mine still exist, because I have talked with them. One must obey the laws to find out the conditions. I do not say it is easy, but it is possible, and I have conversed with them as I would converse with any one through a telephone."

Dr. Alfred Russel Wallace said:

"Up to the time when I first became acquainted with the facts of Spiritualism I was a confirmed philosophical sceptic, rejoicing in the works of Voltaire, and Carl Vogt, and an ardent admirer (as I am still) of Herbert Spencer. I was so thoroughly and confirmed a materialist that I could not at that time find a place in my mind for the conception of spiritual existence, or for any other agencies in the universe than matter and force. Facts, however, are stubborn things. My curiosity was at first excited by some slight, but inexplicable, phenomena occurring in a friend's family, and my desire for knowledge and love of truth forced me to continue the inquiry. The facts became more and more assured. . . . . The facts beat me. They compelled me to accept them as facts long before I could accept the spiritual explanation of them; there was at that time 'no place in my fabric of thought into which it could be fitted.' By slow degrees a place was made; but it was made, not by any preconceived or theoretical opinions, but by the continuous action of fact after fact which could not be gotten rid of in any other way."

CONCLUSION

I have sought, in the preceding pages, to reveal something of the truth, power and beauty of the message Modern Spiritualism brings to humanity. I have offered nothing but simple facts and plain arguments, and appealed only to the reason and common sense of the reader, and I ask nothing but that you will divest yourself of prejudice and preconceived opinion, and, with an open mind, consider this important subject. That you may determine for yourself, that you will accept this great truth of spirit return, and thereby generously enlarge your views of life here and hereafter, and at the same time open yourself to receive countless blessings.

If the subject is somewhat new to you, read some of the splendid books on Spiritualism written by the world's advanced thinkers. Go to the Spiritualists' meetings, interview the mediums, investigate the subject to your own complete satis-

faction, and as the Scriptures tell us, "Prove all things; hold fast that which is good." Spiritualism will stand the acid test of personal investigation; its great advantage is that it asks you to accept nothing on faith, nothing upon the opinion of another, but reveals a way by which you can have personal experiences which will demonstrate to you beyond the shadow of a doubt the truth of its teachings.

No matter what your religious beliefs are, no matter to what denomination you belong, you will find Spiritualism to be a source of inspiration and enlightenment, in which you will discover nothing to disprove the vital truths of your own religious belief, only that which will give more information, and open up wider the way through which the golden beams of truth's great light can illuminate your mind.

Spiritualism is for all, not for just one sect, one nation, one race, but for all humanity. It has no quarrel with the different religious systems of the world; it comes bearing aloft the olive branch of

peace, to bring wisdom, power, unity and love. All of the world's religious systems have truth within them, some naturally possessing more of God's precious truth than others, and a study and knowledge of Modern Spiritualism gives one the power to discriminate between that which is true and that which is false, and thereby enables one to accept the truth and reject the rest.

Give this greatest and most vital of subjects your earnest consideration. Examine it with the magnifying glass of your reason, your own judgment, seek the counsel of your own spirit, put it before the bar of all the faculties of your intellect, and you will find it will sparkle and flash with the divine light of truth, like a pure jewel in a golden setting.

Consider what you lose and what you gain in embracing Spiritualism. You lose your bondage to false creeds and dogmas, your fear of hell fire, of death, and the great uncertainty regarding what happens after death. You gain a complete knowledge of the whole truth about religion,

you exchange opinion for certainty, faith for knowledge. You do not have to part with your dignity or independence, neither do you have to give up your reasoning power. You are no longer adrift upon a sea of uncertainty, but firmly grounded upon the rock of eternal truth. You realize the powers of the spirit within, and the possibilities of the unfoldment, and development and use of these spiritual gifts. You enjoy all the great advantages of communion with the spirits of the so-called dead. Life becomes radiant, full of joy, and peace dwells within you, and you will say, as did one of old, who was in the presence of the arisen Moses and Elias: "It is good for us to be here."

In Spiritualism you will find a religion so inspiring and broad in revelation that no person or body of people, no matter how great their desire, will ever be able to make a dogmatic creed out of it. It is this supreme fact which assures the glorious future of Spiritualism as the Universal Religion, as it not only can illuminate the mind of man today, but for all times; no

matter how high he evolves in the scale of life, Spiritualism will still be able to teach and inspire him with greater and grander facts of eternal life.

Truth is the mighty weapon before which error falls, and truth is ever found within the teachings and revelations of Modern Spiritualism. When Jesus said: "Ye shall know the truth, and the truth shall make you free," He uttered a sublime fact, and Spiritualism has come to bring humanity that truth, which will give man a greater freedom of the mind, and an infinite liberty of the soul.

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