

SIR OLIVER LODGE
IS RIGHT

Spirit Communication a Fact

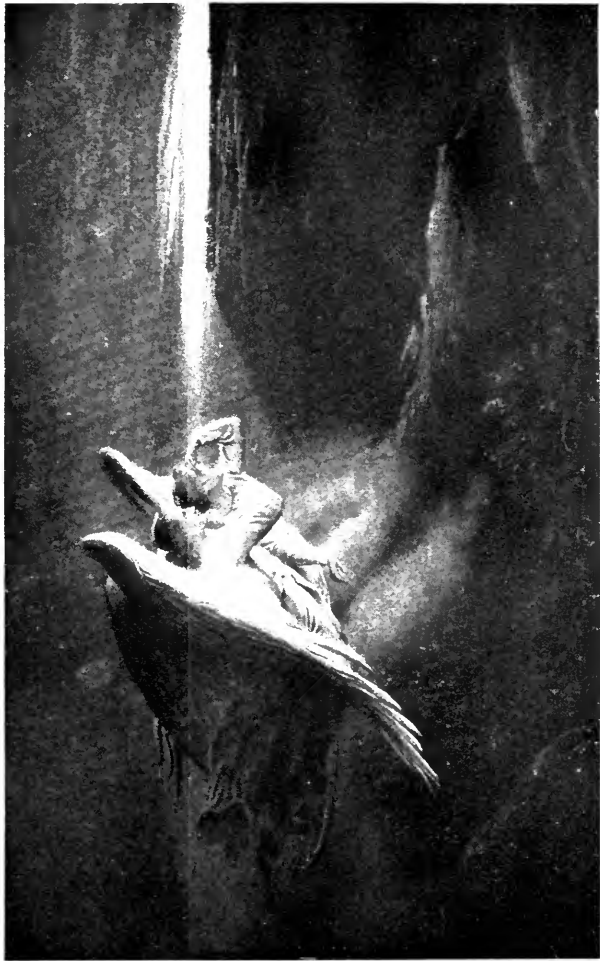
By

GRACE GARRETT DURAND

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LAKE FOREST, ILL.

1917



*THIS Scourging of the World Today is but the Night of Ignorance before the
Coming Dawn of Morning Light Brings the Knowledge of the Only True Life*

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*I dedicate this volume to my
beloved Sister*

MARY HELEN GARRETT

*who in passing over into the higher
life, February 2, 1917, drew aside
the veil for me, that I might know
the Truth and receive this great
revelation of Spirit communication*

G. G. D.

PREFACE

IN giving out this revelation to the world it is only with the deepest sanctity and reverence, and I might add, a reluctance in the fear that this beautiful and wonderful experience may, through necessity of the times, be soiled by public skepticism; but in the belief that in the world today there are millions eagerly awaiting the message, I give it now with a heart full of hope and love.

Will the world accept it? Or do the words "Crucify Him!" "Crucify Him!" still cling to suffering humanity in their potency and unbelief?

G. G. D.

LAKE FOREST, ILL.,

Nov. 1, 1917

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Sir Oliver Lodge Is Right

SIR OLIVER LODGE IS RIGHT

SPIRIT COMMUNICATION A FACT

CHAPTER I

PRESENT DAY INTEREST IN PSYCHIC PHENOMENA

IN a recent magazine, Sir Arthur Conan Doyle caps his splendid article on Spiritism with an interrogation, "Is Sir Oliver Lodge Right?" It is my great privilege to affirm, while Sir Conan Doyle begs the question in spite of the proof of his own conviction.

"Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods:

"And they took him and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

“For thou bringest certain strange things to our ears: we would know therefore what these things mean.

“Then Paul stood in the midst of Mars’ hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

“For as I passed by, and beheld your devotions, I found an altar with this inscription, *To the Unknown God*. Whom therefore ye ignorantly worship, him I declare unto you.”
(Acts 17:18-19-20-22-23.)

Century after century has passed since Paul uttered these words and yet today as then the same inscription is found over the many altars of church and creed—*To the Unknown God*.

Like a voice crying in the wilderness, Truth, the Gospel of our Lord Jesus Christ, has been but “sounding brass and tinkling cymbal” so lightly has it penetrated into the heart and soul of the mortal of this earth plane.

When I can stand today and say openly and fearlessly that I speak directly to those who have passed over to the Life Eternal, or what the world calls Death, the worldly wise, the skeptical, the ignorant, superciliously smile or perchance may pity. Nevertheless it is a fact that it is as natural for me now to speak to

those on the other side, as we say, as it is to speak to those in the flesh. The voices are as distinct, oftentimes more distinct, than the voices of some human beings.

In no article on Spiritism in recent current literature has the Voice Medium been mentioned and yet no means of communication with the Spirit world is as positive or of such absolute proof. Sir Oliver Lodge in the August number of the *Bookman* describes the different modus operandi of mediumship but does not mention the voice medium, the one complete communication with the Spirit world; but this is not strange, for so far as is known there are few if any voice mediums in England and not many on the entire earth plane. Jutis Vairi, an occult brother of India in the 18th Century, told me recently from the Spirit world, in speaking of the voice medium, that there are today and always have been voice mediums among the Psychics of India, but that the communication to man in India from the Spirit world is more generally the Voice of God within man, an impression as it were, or conscience thought.

There is no longer any doubt in the authenticity of communication between the Spirit world and the earth plane; it is an established fact beyond dispute, even though the intellectual, scientific and ecclesiastical world may

not yet be ready to accept it. But the world today is blessed with great minds too broad to sneer, too open to refuse to listen and when such men as Sir Oliver Lodge, Sir Arthur Conan Doyle, Maurice Maeterlinck, not only listen but express their views and impressions, the world is beginning to "wonder."

"Sir Oliver Lodge," as Maurice Maeterlinck speaks of him in the August *Bookman*, "is one of the most notable scientists of our time. . . . He has, in a word, one of the best balanced brains that one could hope to meet; and he is convinced that the dead do not die but are able to communicate with us."

The public very generally is conversant with Sir Oliver Lodge's book, "Raymond, or Life and Death." I doubt if in recent years any one book has absorbed the reading public as has this volume. In these times of dreadful stress when the flower of manhood has been so ruthlessly cut down, for one to catch even a glimpse of the "beyond" has been life to many an aching heart that has suffered in this world-wide conflict.

This is perhaps the first time that one has openly given out the life that is beyond the veil and the living words of Raymond, who in his frank boyishness, tells even the minutest details of his spiritual surroundings, is like a cup of cold water to parched lips. But Ray-

mond was a new Spirit in the Spirit world when the communications to his father were given as related in "Raymond," since which time he has had great spiritual growth and development and his knowledge and understanding of the Life Eternal is much fuller and plainer to him now. He longs to speak again through his father, to the world—to tell of the wonderful and beautiful existence of those who have passed over from the battle fields—to assure the weeping fathers and mothers, wives and children, who are grieving for their own in this terrible war, that if they could but know the joy and happiness of their loved ones in the Spirit world, no more tears would be shed; rather songs of thanksgiving be sung and prayers of gratitude be said.

I have had several splendid talks with Raymond, and the conversation is the same as I would have with any bright, pure-minded, noble young man in the flesh. Raymond naturally is very much interested in the war and war conditions, and in a conversation with him a few days ago he spoke of our own American boys getting ready to go the front, or of those who are already there, and said, "Mrs. Durand, I love to look at them, they are such a fine lot of fellows."

I have not as yet written Sir Oliver Lodge in regard to these talks with Raymond,

although I had meant to do so, but Raymond laughingly said the other day, "Father gets thousands of letters about his book, so your letter might never reach his eye; better still, write an article for a magazine and send him the magazine; he will get that."

The same thought was given me by one of America's richest young men, who passed over the border a short time ago and who left a beautiful young widow. When I asked him if I should write her of our conversations, he quickly replied, "Goodness, no, Mrs. Durand, she would think you crazy! But can't you write an article for a magazine and send her that first? The interest displayed in 'Patience Worth' and 'Raymond' shows that people are beginning to think and it is the psychological moment, I believe, for you to tell the world what you are experiencing."

This young man was no doubt envied by half the world for his great wealth inherited from his grandfather, yet it was of no avail when he seemed needlessly taken so early in life, and his worldly possession was of naught, but the fine, beautiful Spirit that comes to me and reveals himself as a true son of God is the greatest wealth he could possess. Noble, clear-minded, sweet, full of love, indeed a rare personality that the earth plane missed. God grant that he may from the

Spirit world be of greater value to struggling humanity than the exercise of his earthly possessions ever could have been through him had he been spared.

In the summer of 1913 Mrs. John H. Curran of St. Louis, Missouri, sat with a ouiji board on her knees, when the words "Patience Worth" were spelled out, with the declaration that she was a Spirit in the Spirit world and now had come to speak again to the world through the mediumship of Mrs. Curran. From that time on communications of all kinds, "conversational, literary, including hundreds of poems, numerous parables, allegories, short stories, a drama and two novels" have been given over the ouiji board by Patience Worth. The world loves a "Psychic Mystery" and the fact of not knowing exactly who Patience Worth is, keys the imaginative mind to a high degree. There is no doubt but that the rare beauty of the literature, the exquisite diction and unusual phraseology is without parallel. Words are used found only in the plays of Shakespeare, and the quick wit and repartee is delicious. "A Sorry Tale" has just been published and will rank with the novels of any time.

So much for what is known by the public. For what is not known by the public, my mother in the Spirit world has given me: "Patience Worth is a peculiar, unusual Spirit,

most beautiful to look upon and wonderfully developed spiritually. For years she had hoped to find one on the earth plane whom she could use as a medium, and through an instrument particularly adapted for her use. This she found in Mrs. Curran and the ouiji board." As for the direct voice, she will have none of it, when I asked if she would speak to me, preferring her own way of communication exclusively through Mrs. Curran and the ouiji board, and my brother in the Spirit world laughingly remarked, "No use to urge her to speak to you. Patience Worth has a mind and a will of her own and we had better let it alone."

From this particular communication the results are charming and interesting. The only misfortune is in the universal use of the ouiji board by the public, which the doings of Patience Worth has inspired. Mr. Stead in speaking of it to me from the Spirit world, recently said, "It is most unfortunate, for the ouiji board is so unreliable in the hands of the public, it proves a dangerous instrument." In other words, one's own conscious or subconscious thought may be the "Spirit" the individual thinks is speaking.

CHAPTER II

SCIENTIFIC AND LITERARY NOTABLES WHO WERE OUTSPOKEN SPIRITISTS

MR. STEAD is the late William T. Stead, former Editor of the *Review of Reviews* in London and a man whose name, like Gladstone's, was a household word in England, and one might say also, in America. Mr. Stead was not only one of the foremost literary men of England but a man known in every path of life, and a keen investigator of Spirit communication. Associated with Mr. Stead are the following scientists, some of whom comprise the English Society for Psychical Research, and all of whom have openly acknowledged Spirit communication as a fact beyond dispute.

Sir William Crookes, F. R. S., editor of the *London Quarterly Journal of Science*, inventor of the Crookes vacuum tube which made possible the X-ray, and author of "Researches in the Phenomena of Spiritualism," says: "That certain physical phenomena, such as the movement of material substances, and the production of sounds resembling electric discharges

occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary facts in chemistry."

Professor A. R. Wallace of England (the great naturalist and member of many scientific societies, who shares the honor with Charles Darwin of being the discoverer of the principles of evolution), writes: "We are justified in taking the facts of Modern Spiritualism (and with them the only tenable one) as being fully established. Its whole course and history proclaim it to be neither imposture nor delusion, nor survival of beliefs of savages, but a great and important truth." Again he says: "My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved in other sciences, and it is not denial or quibbling that can disprove any of them."

F. W. H. Myers, poet and essayist, late head of the English Society for Psychic Research, and a great personal friend of Sir Oliver Lodge, the present President of the Society, said: "The records of the Society for Psychical Research have actually proved to my mind, first, survival pure and simple, the persistence of the spirit's life, as a structural law of the universe; second, that between the spiritual and the material worlds an avenue of communica-

tion does in fact exist; third, that the surviving spirit retains, at least in some measure, the memories and loves of the earth."

Prof. Richard Hodgson, M. A. LL. D., member of the British Society for Psychological Research, and secretary of the American Psychological Research Society, testifies as follows: "For a period of twelve years I have had communication with the spirits of those long 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 land."

Herbert Mayo, F. R. S., M. D., Professor of Anatomy and Psychology in King's College, London, England, is quoted as follows: "Twenty-five years ago I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly were soon after developed in my family. This led me to inquire and to try numerous experiments in such a way as to preclude the possibility of trickery and self-deception. That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence." And Dr. Robert Chambers, F. R. S., LL. D., author of the *Cyclopedia of English Literature*, etc., declares: "I have for many years known that these phenomena are real, as distinguished from imposture, and when fully accepted will

revolutionize the whole frame of human opinion on many important matters."

In our own country the American Society for Psychical Research at Columbia College, New York, is pursuing this investigation under the direction of Prof. James H. Hyslop.

Among other famous Scientists who accept Spiritism as well established as is astronomy, chemistry or any other science, are the following:

Prof. Robert Hare, Professor of Chemistry in the University of Pennsylvania, Graduate of Yale College and Harvard University, Associate Member of the Smithsonian Institute.

Dr. Elliott Coues, member of the National Academy of Sciences, Smithsonian Institute, Washington, D.C., M. A., M. D., Ph. D., Norwich University, Johns Hopkins University, a Spiritist and a medium also. Dr. Coues published an article in the *Philadelphia Sunday Express* in which he said: "I have myself seen spirits of a good many dead persons. On several occasions I have been aware of the presence of spiritual bodies of deceased persons who gave information that was not otherwise obtainable, and who conveyed to my mind a conviction of their identity. . . . Let me tell you that I know that the alleged phenomena of Spiritualism are true substantially as alleged."

The late Professor William James, Professor of Psychology, Harvard University.

Prof. Camille Flammarion, the great astronomer of France.

Prof. Cesare Lombroso, Alienist-Professor of Psychiatry, University of Turin, Italy.

Prof. Cromwell F. Varley, F. R. S., probably one of the greatest living electricians of his time.

J. Hewat McKenzie, author of "Spirit Inter-course, Its Theory and Practice," which is the latest evidence by an English authority of the continuity of life beyond death.

Dr. W. F. Barrett, Professor of Experimental Physics and Dean of Faculty in Royal College of Sciences of Ireland, whose book "On the Threshold of the Unseen" has just been given to the public.

Dr. T. L. Nichols, F. R. S., author of "Esoteric Anthropology." etc.

Prof. James Challis, F. R. S., Professor of Astronomy and Philosophy, Cambridge University, England.

Dr. John Elliotson, F. R. S., M. D., Professor of Medicine in London University, President of the Royal Medicine and Chirurgical Society, etc.

Earl of Crawford and Belcarres, F. R. S., Past President of the Royal Astronomical Society.

Prof. William Gregory, F. R. S., M. D., Professor of Chemistry in Edinburgh University, author of "Outlines of Chemistry," etc.

Prof. Wm. Denton, eminent geologist, author of "Our Planet, Its Past and Future," "Soul of Things," etc.

Prof. Joseph Rodes of Buchanan, M. D., Professor of Psychology, Electric Medical Institute of Cincinnati, author of "Therapeutic Sarcognomy," "Manual of Psychometry," etc.

Victor Hugo, the great French writer, was a Spiritist. Queen Victoria of England for many years held daily conversations with her spirit husband, through John Brown, a medium, and should I delve deeper into past history, many more personalities that rose above the average in scientific and literary attainment, may be included as out and out believers in Spirit communication.

CHAPTER III

MY CONVERSATIONS WITH ABRAHAM LINCOLN, COUNT TOLSTOI, AND JOAN OF ARC

PRESIDENT LINCOLN has himself told me in many conversations I have had with him from the Spirit world that he was directed in his great work during the Civil War and as President by his mother and others in the Spirit world. Mr. Lincoln, or "Uncle Abe," as he has lovingly asked me to call him, said that had he respected his mother's advice the day of his assassination he would not have gone to the theater the fateful night, as his mother had that day warned him not to go.

The reader must not think me presumptuous when I say that I hold long and beautiful conversations with Mr. Lincoln, with Count Tolstoi, and wonder of wonders, even with Joan of Arc. Rich indeed am I, and privileged beyond belief when that sweet spirit of renown sees fit to come to one as lowly as I on this earth plane. When first she came the conversation began in French, but seeing that it was difficult for me to fully understand her she at once changed to English, and at my regret

in not being more conversant with French she replied, "No, it is not necessary, for English will in time be the universal language." The same heroic personality is still manifest, as she exultingly tells me of "her brave French soldier boys" and how she is with them, constantly urging them forward and onward to a triumphant victory. The tender solicitude and interest displayed in my own little personal affairs by Mr. Lincoln, Joan of Arc, Count Tolstoi and others, personalities I have known only through history, is delightful and touches me deeply.

Mr. Lincoln is naturally keyed up to a high pitch over the position we have taken in this world war. And for me to have the privilege of discussing the war and our own political affairs with our beloved martyred President is hard for me to realize and harder still for the public to believe.

In talking over our country's part in this great war early last spring, Mr. Lincoln voiced the importance of the President's appointing a War Board, when war was actually declared, for he felt there should be a central Board, a centralization of all the heads of the war work. The cabinet has quite enough to do with the usual routine of the nation in peace times, and to place upon it the entire burden of the war would not be economic wisdom. However,

the members of the cabinet should be included in this Board with the President as an advisory head or ex-officio member. Men should be chosen best suited for these positions, irrespective of party affiliation, and each man be peculiarly fitted for the branch of service of which he is to be the head. One man on Food and the necessities of life for our soldiers, ourselves and our Allies, another for coal and fuel of all kinds, still another for equipment and munitions. One and preferably an experienced railroad man, to take charge of all transportation and shipping. The ablest lawyer to be found on National and International Law should be a member of this Board to decide any legal question that might arise between the Allies and ourselves. Another, active in our Secret Service, to handle the Aliens within our midst, industrial disturbances and strikes. A special committee should be appointed to take charge of all problems directly involving labor, represented by one man as a member of the War Board. This Board to meet at stated intervals and to be a clearing house, as it were, in this great business of war which has been placed upon us "for the freedom of the world—for justice and for peace." I then asked Mr. Lincoln if it would not be possible for him and the Spirit world to so impress or inspire our administration that it would bring

about just such a Board, to which he replied, "Wait and see."

Mr. Lincoln has not failed to voice his anger over the activities of some of our wealthy and influential citizens, who, while making a great parade of their patriotism, were secretly in collusion with the enemy in getting foodstuffs into Germany. "They may say they are not shipping food to Germany, perhaps they are not, but they know that it nevertheless gets there," and again, "Our Government will have to put an embargo on all food, for too much of it is going straight to Germany." He was relieved and pleased when Mr. Wilson did take that drastic step in placing an embargo on food exportation.

In regard to the submarines, Mr. Lincoln regretted that our country did not start the building of submarine destroyers a year or two ago, but he is more than delighted over the rapid progress now being made in building the destroyers. The first week in September Mr. Lincoln told me of a wonderful shell our navy had invented and was using on the submarines, "Six submarines already destroyed by them — that shell, Mrs. Durand, is going to finish the submarines."

Mr. Lincoln has the greatest faith, however, in our aeroplane fleet and feels it will play a most important part in hastening the end of

the war. The new aeroplane engine has interested him greatly. One day he informed me triumphantly, "We have twenty-two hundred aeroplanes all finished and ready for the new engine," and when the engine was finally demonstrated so successfully Mr. Lincoln was very happy and full of enthusiasm.

It seemed to me last spring that Mr. Lincoln was a little uneasy over our lack of war preparation, but the magnificent manner in which our Government placed one hundred thousand men on French soil with such dispatch and secrecy (I was told how many were on the ocean, how many had landed, how many about to start, where they had sailed from and where they were, and what they were doing. I doubt if another person in the world outside of the official army and navy circles knows as much as I do of our military and naval maneuvers; however, although a woman, I can keep a secret, particularly when Abraham Lincoln tells me not to tell!), the splendid draft bill, liquor bill, and other legislative steps, together with the rapidity of military and naval training of our men, and the unselfish and self-sacrificing attitude of thousands of men and women from every class of society, the coming forward of so many prominent business men to give their executive ability, experience and time to this great cause, have all impressed

Mr. Lincoln deeply. He knows and loves every soldier and every sailor, every man and every woman and every child who has responded to the Nation's call in this great world conflict, and he manifests the keenest interest in them all and in the great part his own beloved country is taking—for never in history, he has said, was a more righteous war waged, “A war not of nation against nation, but Justice, Honor and Godliness against Autocracy, Greed and Brutality, in their most hideous and viperous forms.”

After the war—what? A brotherly love and spirituality the world has never before known—is the hope of our martyred President, God bless him!

And now about Russia. As a young girl the two men who stood out the strongest in all the world for me were John Ruskin of England and Count Tolstoi of Russia. Never was I tired of reading of Count Tolstoi and picturing him in his little garden under the shade of his favorite tree, pondering, pondering over life problems and their solution. For God to make it possible for me to sit in the quiet of my own little room and to hear that great man tell me of Russia, stirs me to such a depth that for hours after I can think of nothing else. Step by step for several months has Count Tolstoi led me with him in Russia

and with Russia's struggle, but always, always the last thing he would say, "Do not worry, Mrs. Durand, Russia will win."

Ah, how little does Kerensky and those who are giving their very life blood for their beloved country know that Tolstoi, their own Tolstoi is with them every moment, encouraging them, leading them, guarding them.

It so happened that the day the Czar was exiled that I had the great privilege of a talk with Count Tolstoi. "I am very sad, Mrs. Durand, I am very sad today. I do not wish to see the Czar and his family exiled to Siberia. The Czar did not mean wrong, he has a good heart, but is weak. I wish it were otherwise and that they would not be sent."

At the time that the Russian soldiers were fleeing and becoming traitors to the great cause of Russia, and Germany seemed to be getting the upper hand in Russia, upon my great solicitude and alarm over the situation, Count Tolstoi replied, "No fear, Mrs. Durand, even if for the time being Germany does gain this territory, she cannot hold it. My soldiers weakening has only delayed the end of the war but has not changed the ultimate result."

Tolstoi I find is the same Tolstoi—interesting and interested in all of life's problems and humanity's struggles. When I asked what I might say of him in my writings, he quickly replied:

“Say to the world that I am the same, the same Tolstoi they knew before, but with a larger vision and a greater knowledge. As upon earth I gave out my prophecy, so now do I prophesy that this great conflict is but the necessary weapon to clear the earth of Greed, Hate, and Autocracy. To the children of the earth plane let me say it will be to you a beautiful and wonderful blessing, for from out the smoke and noise of battle a new generation shall be born, guided from above, in which a great spiritual awakening will bring righteousness, wisdom and love to you all.”

Since writing the above the German invasion into Italy has taken place. Count Tolstoi, although not disparaging the attack, did not think it as serious as reported, for he believed the Germans were advancing only to their own destruction and would be hemmed in and perish through mountain-storm and snow. However, he lays great stress upon the importance of aid to Russia from the United States.

“We do not need your soldiers, ammuniton or food but we do need a propaganda to educate, instruct and enlighten the peoples of Russia, to mould them together into one great nation. The Russian peasant of whom I was one, is the real Russian after all and forms the greater part of the Russian nation. They are as they are, for they know no better but are eager for

learning and education and are at heart a marvelous people. Germany has flooded the country with lies and false reports, particularly among the soldiery but even they need only to be shown the right and they will arise as one man, not alone for their own salvation but for the salvation of the entire world. My people, Mrs. Durand, were never an aggressive people but a simple folk with high spiritual intuition. The peasant, the soldier, even the educated Russian does not know to what extent the United States has entered this world war. Tell them of it, that it may give them the courage they have, to fight their own enemies within and the common enemy without—ah! if Russia would but unite as one man and throw her whole strength against Germany at once! Alas, my hopes may not be realized—the Russian people are still children.

“My country needs but the leadership of your country, to bring out its best—to expel the traitor and spy. The Bolsheviki with Lenine and Trotzky as leaders are only Germany’s tools, not true Russians and are to Russia what Benedict XV, Austria’s tool, is to Italy. The Vatican is absolutely traitorous to Italy and to the Allies’ cause, and is betraying them at every turn. Why will not the United States wake up to this fact, and declare war against Austria? I cannot understand it. An

absolute pact was arranged between the Kaiser and the Vatican to move the See at Rome to America and with a certain Roman Catholic element in America and the Imperial Germans there, together with a following of Irish Agitators planned to embarrass the administration and if possible take possession of the United States. This reptile with its venomous trickery is the poison that is working into the very vitals of your industrial interests even into government channels, the same as in Russia. Unless all avenues for its destruction be opened up at once—exposed and expurged—an industrial war will be upon you that will shake the very foundation of civilization and hamper your effective aid to the Allies in the establishment of righteous freedom, security and peace.”

CHAPTER IV

CLERGY FROM EVERY CHURCH AND CREED ACKNOWLEDGE SPIRITISM AS A FACT

In glancing through the records compiled by Mr. R. A. Dague, to whom I wish to acknowledge my indebtedness for the many names I have used of the big men of life who recognized the truth of Spirit communication, I see besides those already mentioned, the following:

The Rev. H. W. Thomas, D. D., the great Methodist who for nearly a quarter of a century preached every Sunday to thousands of people in one of the famous theaters of Chicago. Dr. Thomas said: "I am a Spiritualist. I would have to give up the Bible if I denied the ministry of spirits. . . . Thirty years ago I was so fortunate as to discover that Spiritualism meant a continuity of life. I found that I was in sympathy with its teachings. . . . I am a Spiritualist."

The Rev. R. Heber Newton (Episcopalian) preached a sermon which was published in the *New York World* of April 11, 1897, in which he said: "Spiritualism is a truth which is

embodied in the records of the very beginning of our Christian religion."

Rev. Lyman Abbott, D. D., of Henry Ward Beecher's old church (Congregationalist), said: "I do not believe that those who have died have gone far away from us. I love to think my mother follows me with her eyes as she did when I was a boy. I believe that the strange, subtle, inexplicable and indefinable influence that sometimes comes into my life is from her."

Henry Ward Beecher, Brooklyn, N. Y., said: "There have been times in which I declare to you 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 very beginning of things that 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. Dr. Joseph A. Milburn (Presbyterian) said: "They are forming a sect called Spiritualists. You cannot laugh at Spiritualism. Only shallow people laugh at Spiritualism. Only ignorant people laugh at Spiritualism. The

thoughtful man no longer laughs at the Spiritualist. That man is reaching for a truth beyond the truth that he can find within the boundaries of the visible church."

Rt. Rev. Samuel Fallows of Chicago, Bishop of the Reformed Episcopal Church, says: "I believe in apparitions, and think it is possible that there are mediums who have the power of materializing visitors from the Spirit World. Psychic research has opened up a new field, and it is no longer scientific to pooh! pooh! at Spiritualism."

J. Godfrey Raupert of London, who was especially delegated by Pope Pius X. to lecture to Catholic audiences in America on Spiritualism and its dangers, said: "It is no longer possible to put the phenomena aside. A few years ago it was the policy of the church to avoid the dangers of spiritism by saying nothing about it, but today the scientific men all over the world have recognized spiritism as a definite and real power, and to shelve it is a dangerous policy; consequently the Pope has asked me to tell Catholics just the attitude to take toward this mysterious subject. . . . The Church admits the reality of these phenomena."

Archdeacon Colley of England, rector of Stockton, says: "Spiritualism comes as a god-send to millions who are incapable of believing

the Christian faith without its aid. It teaches that death is the gate of life, hence that there is continuous and immediate and conscious being with no sleeping in the grave."

"Italia" of Rome, a few years ago said: "Joan of Arc recently appeared to Pope Pius and addressed to him solemn words of encouragement and exhortation. It was while the Holy Father was indulging in devout prayer and meditation in his private oratory immediately after the ceremony of reading the decree of beatification that the spirit appeared."

CHAPTER V

THE WORLD'S GREATEST STATESMEN, AUTHORS AND POETS VOICED THE TRUTH OF SPIRIT COMMUNICATION

AMONG the world's greatest statesmen, authors, and poets, who were outspoken Spiritists, one finds:

Hon. Arthur Balfour, late Prime Minister of England; Ralph Waldo Emerson, Henry W. Longfellow, William Cullen Bryant, John Greenleaf Whittier, Lydia Maria Child, Julia Ward Howe, Lucretia Mott, Ella Wheeler Wilcox, Wm. Lloyd Garrison, Elizabeth Stuart Phelps, and Marie Corelli.

Harriet Beecher Stowe said she deserved no credit for writing "Uncle Tom's Cabin," as every line of it was spoken to her inner ear by a spirit voice.

Thomson Jay Hudson, Ph.D., LL.D., author of a work entitled "A Scientific Demonstration of the Future Life," written twenty-five years ago, said: "The man who denies the phenomena of spiritism today is not entitled to be a skeptic. He is simply ignorant

and it would be a hopeless task to attempt to enlighten him."

In mentioning Ralph Waldo Emerson I must not let pass a charming and interesting incident which I had a short time ago with Mr. Emerson. A friend came to take luncheon with me; it so happened to be a day when a well known voice medium was passing the day at my home. After luncheon we three went into my seance room for a visit with our friends in the Spirit world. We were there but a short time when Mr. Emerson announced himself. My friend was much excited and at once exclaimed, "Certainly this cannot be the great Emerson." "Yes, my dear brother," replied Mr. Emerson, "the great Emerson if you so wish to call me, but let me tell you I was only great in being the instrument for God to use to bring some beautiful and useful truths to the world." My friend then told Mr. Emerson that upon the day of Mr. Emerson's death, April 27, 1882, he was a student at Harvard College and that during the class recitation in English Literature, Prof. Charles Elliott Norton recited to the class an unpublished poem which he said Mr. Emerson had given him. Professor Norton taught the poem to the class, then admonished them never to write it or let it be written or printed. As my friend started to

repeat the poem, Mr. Emerson joined in and finished it with him, then turned to me and said: "Mrs. Durand, I want you to learn that poem sometime and put it in an article on Spiritism and say to the world that I from the Spirit world give you this unpublished poem to print, which I gave to my friend Charles Norton at Cambridge over thirty-five years ago."

A rare and beautiful phase of my life indeed to have such converse with Mr. Emerson, for as I grew into womanhood, it was seldom that I was without a volume of Emerson near at hand, and together with Epictetus and Seneca, no matter how many times a passage was read from one or the other of them, a new thought was given me which brought greater inspiration and courage.

“Work of his hand
He nor commends nor grieves;
Pleads for itself the fact,
As unrepenting Nature leaves
Her every act.”

CHAPTER VI

MY OWN AWAKENING TO THE TRUTH. CHRISTIAN SCIENCE *vs.* SPIRIT HEALING, MANY TESTIMONIALS

I N personally laying bare my own conversion to Spiritism, I have this to say. Up to eight months ago the word Spiritism or Spiritualism was to me an unknown quantity, suggesting fakes and charlatans. Psychical Research, however, commanded my respect, although with the exception of a superficial interest many years ago in Occult Science, Esoteric Magic and Psychic Phenomena, I was wholly unprepared for this great revelation.

This came from the passing over of a much beloved sister.

I had heard of the book "Raymond," by Sir Oliver Lodge, only a day or two before my sister's death, but did not secure a copy until several days later, and the first intimation I had that I myself was psychic came through automatic writing from my sister. In an indirect and wandering way I was led later to a medium. I went wholly unknown to the medium and no one knew of my intention of

going. The address of the medium was given me over a public telephone and my name was not mentioned. I received a most accurate and startling "reading" and I returned to my home full of excitement and happiness. A fortnight later a second visit was made with absolute proof of the genuineness of the communication and my own conviction of its authenticity.

The day following I left for California, and learning of a voice medium, arrived at her home wholly unexpected, a few hours after reaching California from the East and only an hour after hearing of her. I did not know what a voice medium meant nor the nature of the "sitting" but when in the very presence of the "beyond" my beloved sister spoke to me in her own sweet voice, the inexpressible joy of knowing that the veil had been torn aside—the abyss bridged—the last enemy of all destroyed—was very great.

Since that day I have had quick and marvelous development and have been led tenderly, lovingly step by step through guidance from the Spirit world.

Having been a Christian Scientist since 1899 and having received the very best class instruction through the late Edward A. Kimball, I can perhaps appreciate more fully than the average person the beauty and marvel of spirit

healing by the physicians in the Spirit world. Mrs. Eddy was herself a medium, and had she permitted her Guides to lead her, would have developed into a remarkable instrument for Spirit communication, but the forces left her for a reason and the book "Science and Health" was written, with catches of the Divine, mostly through mortal mind and became a commercial proposition with her.

To deny the good of Christian Science is not only foolish but wrong, for wonderful results have been obtained through its agency and the getting away from the old dogma and narrow creed of the orthodox church is a great step forward. Christian Science is a beautiful and sweet religion and has healed many a sorrowing heart but it is not all Truth and to deny the existence of matter or the physical body is to deny God, for our life here in the flesh is a part of the Life Eternal. It is all the same—the one beautiful life—and this body created by God, given us by God, should be honored, cared for and acknowledged. To abuse, to ignore, to deny our physical body one might as well deny life itself. And for Mrs. Eddy to have taught her students to wage war, as it were, on Spiritism, is nothing short of sacrilege and I am convinced that she herself knew better even when in the act of decrying it. It was because Mrs. Eddy listened to her own

voice and not the voice of God that she was estranged from her Guides who would have taught her the Truth, and she was, therefore, denied further communication.

In another volume I hope to enter more fully into this subject, and may have the privilege of Mrs. Eddy herself explaining to me where Christian Science is the truth and where it is not. But I *do know* that all healing is from above and where demonstrations of healing are made by a Christian Science Practitioner, it is not because the Practitioner in denying matter and error receives results from that denial, but it is because the Practitioner is so near his or her Guides that the earnestness of prayer and purpose brings the aid asked for.

I talk to Dr. Nicholas Senn, Dr. John B. Murphy, Dr. Henry B. Favill, as readily and as easily as if they were in the flesh seated in their office chair, and many cases medicinal and surgical have been explained to me. I can attest to a most remarkable diagnosis by Dr. Senn relative to myself. Having for twenty years been a sufferer from acute facial neuralgia, I went to a well-known Chicago Hospital a year ago for a careful examination to ascertain the cause of the pain. A prominent nose and throat specialist saw nothing wrong in my

nose or throat, and in fact none of the specialists, after making every test and examination, found the cause. However, a dental surgeon in examining an X-ray plate of my teeth announced that four teeth should be extracted, that they in all probability caused my suffering. A second dental surgeon, but of another school, agreed also that four teeth should come out but only *one* was included in the first four. I finally consented and four perfectly strong hard teeth were cracked with a hammer and the pieces delicately or indelicately picked out, and with only a local anæsthetic. The result was a week of nervous exhaustion and intense suffering at the hospital and five months of severe neuralgic headache, so that my "last state was worse than the first." In speaking of this circumstance Dr. Senn indignantly denounced such a brutal treatment and more indignantly denied the necessity of extracting the teeth, for such infection as was seen in the roots or ducts of the teeth could be easily reached and treated and the pus pockets cleansed. And I have since learned that much of my severe illness after the operation, which I presumed came from the infection in the teeth, was in reality due to the harmful effect of the drug and to an infected instrument used in the hypodermic at the time of the extraction of the

teeth. For at a later date, in removing a nerve, the dentist again used an infected instrument and too powerful an anæsthetic which brought about exactly the same serious results I had before experienced. And better than any X-Ray examination, I was told the real cause of my neuralgia:

“When a child, Mrs. Durand, you had an injury either through a fall or blow upon the nose, which resulted in the mal-position of the Septum, the central bone of your nose, while the bone was soft and easily displaced. This deflection caused a prevention of drainage from the ethmoid and frontal sinuses and has kept up more or less inflammation with a pressure upon the nerve centers producing neuritis of the face. Particularly in damp weather the injured, ill-fed nerves became more inflamed and created greater pain. You have really never breathed through your left nostril and consequently your blood was not receiving all the oxygen it should have received and your whole nervous system has been underfed. This abnormal bone together with a partly atrophied adenoid should be cut out. You have beside this, tonsillar pockets and crypts with infected material in your throat which must also be removed as it is conducive to your neuralgic condition, and the eustachian tubes need to be opened up. Go to Dr.——whom I

brought to Chicago and who is absolutely the finest nasal and throat operator today, and have him fix you up, *but tell him not to charge you millionaire prices.*"

Upon reaching the Surgeon's office I placed face down on his office desk a piece of paper with Dr. Senn's diagnosis written upon it. I did not mention anything, not even my severe headaches, only asked for an examination of my nose and throat. After the examination Dr.———turned to me and said, "Why, my dear woman, your left nostril is entirely closed and always has been." With that he gave me the exact diagnosis of Dr. Senn. I handed him the slip of paper from the table to which he exclaimed, "By George, this is extraordinary! It beats anything I ever heard of!" The result was a removal of a bone the size of a green bean seed, and for the first time in my life I breathed freely, and since that day have not had one trace of neuralgic pain.

Among the many cases I know of bearing testimony of Spirit healing is that of a young woman who through stoppage in the rectum was obliged to undergo the operation of colotomy. With many operations she had been confined in her bed for years and her case considered incurable. Hearing of Spirit healing through a medium, she asked that the Spirit doctors tell her the trouble and if her

case was really hopeless. She was told what operation to have done and followed their advice. The opening in her side was closed, the rectum was made to perform its natural function, and she is today a perfectly well and happy woman.

Another case, that comes to my mind, is that of a five-year-old child badly poisoned with measles. She became so infected she could not be recognized. After a consultation of three physicians had decided she could not live the night through, a friend at the same apartment house, who was particularly fond of the little girl, in desperation rang up a medium and asked for help. The medium at once went into her seance room and remained all night that the Spirit doctors might draw strength from her for the child. About four o'clock she was told a change had come and she might retire. Exhausted and half asleep, she thought the Spirit physicians meant the child had passed over into the Spirit world. But early next morning the friend telephoned her that a miracle had been performed, for the child had just opened her eyes and had recognized her father and would live. The child did live and is a strong, active little girl today.

One of the most remarkable cases of Spirit healing—and it is difficult to know where to stop where there are so many to relate—was

that of a young man who caught a severe cold that went to his lungs. He looked as though he were dying, and every one, including his physician, expected him to die. He was taken to the County Hospital, but hearing of spirit healing through a medium, he asked if she might be with him at the hospital during the examination by the hospital surgeons. The medium told the physicians that the young man had an abscess on his lung and that they should operate to relieve the pus, but they only smilingly informed her she was mistaken. However, when the young man was about to die, as a last resort an operation was performed and over a cup of pus removed, and today he is as well and vigorous as ever.

I could go on through many pages relating just such incidents as these for the blind are made to see, the lame to walk, and every known malady, whether medicinal or surgical, healed through guidance and care. But that does not mean a denial of the disease or the letting alone of the "claim," as the Christian Scientists call it, for the correct diagnosis is given by the Spirit world and one is directed to the proper surgeon or physician for treatment or in some cases simple remedies, change of diet and living is advised. Again steam baths, electric or medicinal, are advocated. Dr. Nicholas Senn told me one day that about ninety per cent of

the present day diagnoses, even among our most reputable physicians and surgeons, is really guess work; and according to Dr. John B. Murphy, in surgery it is all a matter of who is the most fearless "butcher." "Why, I was just as bad as the rest of them Mrs. Durand. I only achieved my great reputation as a surgeon, because I happened to be a little bigger butcher,—sometimes I hit it right, sometimes I didn't." This is not written disparagingly of the physician or surgeon, for oftentimes they can not really know the trouble until an operation is performed. I recall Dr. Murphy's explaining this to me in the case of gall stones and appendicitis. A surgeon may operate for one, when it is the other, for an X-Ray does not always locate the gall stone, and not seeing a stone the appendix is decided upon as the guilty destroyer whereas it may be wholly innocent. The symptoms are very similar, Dr. Murphy says—vomiting in both cases. However, there will always run a temperature with an infected appendix and not so frequent or at all, if I remember him correctly, with a gall stone.

A physician or surgeon should go to a good voice or trance medium, but only to one of high Spirituality, reliable and morally above reproach—and not be ashamed to go,—talk to the physicians in the Spirit world, many

of whom are old friends, get the *proper* diagnosis and advice before operating, or treat the case as may be and follow out the instructions given by the Spirit world in the matter of proper diet and proper living for the human race—much suffering and disease would thus be prevented. And in communicating with those who have passed over, but who are much the same as when in the flesh—retaining their own individuality—the fear of disease and the sting of death would be lifted from trembling and suffering humanity. Man then could live in peace of mind, seeking only the greater knowledge for his Spiritual growth and betterment.

CHAPTER VII

SEPARATING THE TARES FROM THE WHEAT— ALL GENIUS IS BUT INSPIRATION FROM THE SPIRIT WORLD

IN giving out this experience and knowledge of Spirit communication I do not stand for all who may call themselves mediums or even Spiritualists, nor do I represent any Spiritualists' League or Church. As in all things, "Prove all things, hold fast to that which is good," for there are false as well as true prophets, and sad indeed, there is the unworthy medium who traffics in her God-given gift seeking the material substance it brings rather than the spiritual unfoldment of those who come to her. And sadder still, is the unscrupulous medium—surrounded by invisible entities of the evil forces—who prey upon a victim as a vulture, gratifying their own vicious desires in the cloak of "beings from above"—the passing over from the flesh to the Spirit condition does not at once make perfect. Life is progression. Like attracts like, and a medium unless absolutely pure, good, honest, will attract about her those

from the Spirit world that are the same—and these evil Spirits oft-times will personate good Spirits and even the loved ones of those who come for communication, in order to gain their own selfish aims or the demands of their medium. But the time is coming, I know, when Spiritism, respected and revered will be placed where it should have been placed for the past 2000 years—above all reproach and criticism. It is *the Truth*—the Great Master brought—that is so misunderstood, so misapplied in the many sects and creeds.

The Constitution of the United States gives individual religious freedom, and many of the States are now making laws for the protection of legitimate Spiritism and the expulsion of the faker and charlatan. The great difficulty, however, in sifting the fraudulent from the true, lies in the public or laymen not being able to judge properly, and, as has been the case, a fine medium may be branded by the police or press as an imposter whereas in reality she is a beautiful handmaiden of God giving solace to the afflicted and distressed.

In time, I am convinced, a greater understanding and interest will bring about a desired reform in the setting forth of this religion, for it is the *only true* religion, not merely a religion of faith or hope but actual fact, and should be protected and presented in a dig-

nified, reverent manner and only in beautiful and proper surroundings. One asks right here, if Spiritism is knowledge, and the only true religion, why then has it not been experienced and practiced more generally these past 2000 years? I answer with another question. Because a child in the first grade at school can not grasp Euclid, should Euclid, who collected and systematized all the fundamental principles of pure mathematics which had been delivered down by Thales, Pythagoras, Eudoxas and other mathematicians before him, be declared false?

The world for the past 2000 years has never gone beyond the first grade, but God grant that this awful fire the world is now passing through may be the means of raising it to a higher plane of knowledge and understanding. For, from every path of the earth life, legal and the church—physicians and surgeons, authors, statesmen, men of affairs, of art, of music,—each in his particular “calling” is now, from the Spirit world, directing conditions on this earth plane as tirelessly and as faithfully as when in the flesh—and 2000 years in Eternity is but as a day.

Worthy exponents of many religions and creeds when on earth, even from the Far East, teach now from above the one Truth—the one Life—the one Love—the one God;

and Spirits from the higher spheres come to those who are ready to receive them, giving the higher truths of the Life Eternal.

Our own noted and brilliant personalities on the earth plane—inventors, writers, poets, musicians, sculptors, painters—are in reality but *psychics* whose achievements come because they are mediums and can retain impressions given them by the Spirit world. Some know this, others do not.

Take Galli-Curci, for an example—her wonderful gift is God-given, through the inspiration of Jenny Lind. I have been granted the exceptional favor of hearing Jenny Lind sing four times. Her voice from the Spirit world is Galli-Curci's, or more correctly, Galli-Curci's voice is Jenny Lind's. I doubt if an artist could tell one from the other. And I was told that Jenny Lind, finding in this young Spanish-Italian girl a proper channel or proper mediumistic conditions, inspired her with her own rare gift.

And Jascha Heifitz, the violinist—no such gift as his has been given the world since Paganini. A critic says of him, "A mere youth (but nineteen years old) Heifitz demonstrated in Tschaikowsky's concerto that he has far outstripped the masters of the art. Not Ysaye himself in his best days, not Kriesler nor Elman nor any of their illustrious forbears

have been blest with genius such as that which the young Russian possesses."

In speaking of Heifitz a concert-goer said, "But it is only that he is a natural violinist." Yes, that is the keynote exactly. He *is* a natural violinist. Why? Because he has brought back his great gift with him from the Spirit world in this reincarnation, or else he is a fine psychic and some Spirit in the Spirit world is giving him the inspiration. It is ever as they say—and greater things yet will be.

I am also told that it is possible when a portrait or bust is being executed of one who has passed over, for that one to so impress the artist or sculptor with his living likeness that the result at times is startling, or as the world expresses it, "most life-like," and an artist has been known to say, "I really felt his presence." Mr. Lincoln has assured me, however, that he did not impress the sculptor Barnard in the execution of his hideous Lincoln Statue. To quote Mr. Lincoln, who is much displeased with the Barnard effort:

"The statue—that statue of Barnard's—why, Mrs. Durand, it is dreadful—a caricature. I am glad my son Robert has come out so strong against it. It is an outrage. How that man Barnard can put it over anybody, I can't see. I never looked like that, and it is

a disgrace to have any President of the United States look like that, even if I did. No, just tell the people for me I never want that statue placed anywhere except in the junk heap." Mr. Lincoln is very fond of the Augustus St. Gaudens Statue in Lincoln Park, Chicago, and no doubt found the sculptor receptive of inspiration during its conception. Receiving word one evening last spring that Mr. Lincoln and Judge Sheperd wished me to go at once to a certain professional voice medium in Chicago I hastily caught an early evening train to Chicago from my country home. As I drove up Dearborn Avenue to the Park on my way to her home, a light fall of snow with the new system of lighting brought out the Lincoln Statue in the most unusual and extraordinary effect. It was superb, and the first thing Mr. Lincoln greeted me with was, "Well, Mrs. Durand, my statue looked pretty fine tonight, didn't it?"

This marvelous "knowing" even of one's thoughts by the Spirit world, as applied to seemingly trivial affairs unnoticed by the human being, is at times startling, nevertheless very beautiful, showing the interest displayed in our behalf. In deference to Mr. Lincoln why not settle the controversy "To be or not to be?" for all time. Act upon his pleasure and consign the Barnard statue to the "junk

heap." If permitted to be placed the discussion would never end. The world—or England, to be more specific,—wishes to honor Abraham Lincoln with a statue. She may now honor him with his wish and judgment.

It is inspiration from the Spirit world which made possible the telephone, wireless, aeroplane,—in fact, all inventors are inspired, being instruments or mediums through which ideas from the Spirit world may be carried out on the earth plane, and the time is coming when an instrument will be used for Spirit communication where one may speak to those "on the other side" as readily as now through the telephone from town to town. The human medium will be replaced by a sensitive wave instrument on the principle of the wireless telephone. One speaks of a great genius on earth; he is great only in being a great psychic or medium, and thereby an instrument the Spirit world can use. To explain this a Spirit from one of the higher spheres said, and to quote her exact words:

"Spirits return earthward to carry their knowledge as a blessing to the inhabitants of earth, and finding some receptive brain breathe on it the fires from off the altar of their own souls, until it kindles to a steady

flame, when the world will startle from its day-dreams by the power of a great painter or a great sculptor or a great poet or a great musician." And to again quote Ralph Waldo Emerson from the Spirit world:

"I went through my earthly existence without realizing the inspiration I got. I thought I was fortunate in being able to do my work, but as I go on I see I was inspired. Even my condition was an inspiration and it seemed to make it easy. I always sought the spiritual part of life and my conditions came easily and I was very happy. I hope the world will study my books with this view and feel the inspiration in them."

Before many years pass, half the world will so develop that it will recognize and understand from whence all knowledge and understanding is given and will lean not on earthly knowledge or mortal thought but on spiritual guidance alone.

As Count Tolstoi has said, "The Spirit world is able to inspire many these days. You will find in time that human beings will become more sensitive instruments for us; the Spirit voices will be heard everywhere and the Truth shall then be known."

This scourging of today is really but the passing out of the accumulation of sin that is in the world,—Greed, Hate, Godlessness.

Autocracy, whether of power or wealth will be levelled, creeds and institutions will pass, and the Victory of Peace and Love will be triumphant in one great brotherhood of man and nations.

A great and beautiful Spirituality is to come, governed and guided by the Spirit world, which after all is not far distant but near at hand in reality, a part of our very life and existence. . . . and

From the ashes of today shall arise a more glorified Spirituality tomorrow.

A VISION

*T*ODAY, looking from above, I see before me a vision
of great beauty;
Earth, God's own creation, is green in foliage of deepest
hue.
Across the vast expanse of land, yellow crops wave in lux-
uriant wealth;
Flowers and ferns are heaped in extravagant splendor.
Crystal waters lie glistening in the clear and brilliant
atmosphere;
Cattle graze on the fertile hills, and sheep nestle by the
wayside.
Birds of gorgeous plumage spread their wings aloof,
And in every breath of wind the songs of many birds break
forth.
Calm—Peaceful—with villages of white,
The lazy smoke from the tiled roof of the home floats up-
ward.
Happy children in joyous laughter romp beneath the
spreading branches,
And man at last has found his own, and is embraced in
the arms of his Creator.