

# ILLUSTRIOUS MADMEN —OF THE AGES—

BY JAMES MCGREGOR BEATTY



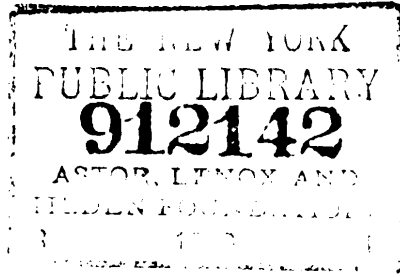
Being the Testimony of the Worlds  
greatest Scientists, and others, regard-  
Spiritualism, and its psychical phe-  
nomena, together with a Spiritualistic  
Encyclopedia of the Old and New  
Testaments.    ✧    ✧    ✧    ✧

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*“When I have presented one corner of a subject to any one and he cannot from it learn the other three, I do not repeat my lesson.”*

*—Confucius.*

## INTRODUCTORY

What appears on the following pages is the result of a desire to see a Spiritualistic Encyclopedia of the Old and New Testaments, together with the testimony of the world's greatest scientists, and others, regarding Spiritualism and its physical, psychical, mental and spiritual phenomena, in one concise volume.

While the New Testament is looked upon, by the orthodox, as the final natural or revealed theology for this, the new dispensation, the Old Testament is full, from cover to cover, of spirit writing, materialization, spirit voices, trances, dreams, tests and healing, the record of which is given herewith.

This is written, in no way endeavoring to prove the truth of Spirit Return or the Continuity of life after the change called Death, as that truth stands today, a demonstrated, scientific fact, proven by the greatest array of scientific knowledge, gleaned from every enlightened country on the globe, but it is written in an attempt to repudiate some of the booklets and pamphlets, written and published, and lectures and sermons given from the platform, which spoke lightly or jeeringly of this philosophy, through fear of the knowledge it imparts, ignorance of the facts it proves, or are possessors of prejudiced minds.

Many of these criticisms were not only unfair and ecclesiastically intolerant, but absolutely untrue. This, then, is an utmost effort to place the truth before anyone displaying a logical mind which compares, investigates and progresses, whether of the clergy or the laity, the orthodox or the heterodox, or are Catholic, Protestant, Jew or Gentile, Christian or Pagan.

The representative layman of Orthodoxy most generally does not possess an inquiring mind nor a critical na-

ture, at least regarding subjects religious, and to him who has not knowledge, there can be no condemnation, but if, perchance, one has shown an interest in psychical subjects and Cardinal Bowen says that "the times portend grave social upheavals," it is hoped that this compilation of opinions will be of use to its readers. **FACTS ARE FACTS**, and sometimes stubborn things. **TRUTH IS TRUTH**, and surely truth is none the less true because certain truths are not believed nor taught by certain orthodox creeds. Let these scientific men speak for themselves.

This booklet is not intended as a work on the philosophy of Spiritualism, as there are scores of books by famous authors on that phase of the subject, handled in most scholarly fashion.

Says Alfred Russel Wallace, famous scientist, "Many people think that when I and others publish accounts of such phenomena, we wish or require our readers to believe them on our testimony. But that is not the case. Neither I nor any other well-informed Spiritualist expect anything of the kind. We write not to convince, but to lead to inquiry. We ask our readers not for belief, but for doubt of their own infallibility on this question. We ask for inquiry and patient experiment before hastily concluding that we are, all of us, mere dupes and idiots as regards a subject to which we have devoted our best mental faculties and powers of observation for many years."

It is probable that some mistakes may be discovered within these pages, but if attention is called to them, they will be rectified in future editions. I desire to thank the friends who aided me in the collection of statements of opinion and for kind suggestions; and with the sincere hope that this effort will tend to promote a knowledge or at least give information that will be helpful in forming a true opinion of Spiritualism and its phenomena. This writer makes no

statement of creed, has no dogmatic assertions to adhere to, nor any doctrinal or ritualistic principles to uphold, nor religious preferences to influence him in any manner. Therefore enabling and permitting a true, concise, unprejudiced statement regarding every particular.

I now leave it to the indulgent reader.

*James McGregor Beatty.*

I find I serve no far-away God,  
    Hid away beyond jasper walls;  
I seek to serve no high potentate,  
    With fear in my heart if He calls;  
I find I look not up to the sky  
    For help, nor for comfort or weal,  
Nor brand it with shame nor sland'rous slur  
    For the pain and sorrows I feel;

I find I ask no Innocent One  
    To suffer for me or my wrongs.  
Why add to that crime done centuries ago  
    So my soul be free to sing songs?  
I would not lend hands-weight to the cross  
    He carried and manfully bore,  
So I might escape just recompense  
    Or my soul to heaven might soar.

Behold! The Man, with eyes to the skies,  
    His lips form His last earthly prayer.  
"If it be possible, let this cup pass,  
    But just as Thou wilt, will I bear."  
The mould was set, the die, it was cast,  
    The deed it was dastardly done,  
They killed Him, He died, upon the Cross;  
    'Twas Jesus, the Crucified One.

His body to earth, His Spirit to God,  
    As you and as I must Evolve.  
We abide by the laws of the First Great Cause,  
    He's the God of Today, Here and Now.  
The Creator, the Former, the Spirit of Truth,  
    It's Infinite Law that is King,  
Invisible Helpers of Progress and Peace  
    And a True God within us will bring.

JAMES M. BEATTY.

There is coming a time, slowly, but most surely, when the world will have no use for hypocritical religion. There is a possibility that hour has arrived. It is deemed a pleasure, a privilege, to live in these gigantic times, during these wonderful days of progression in science, invention, industry, in social and economic activities. Would that we could add theological progression, but that appears impossible in the face of facts. The Christian church has been busy. They have accomplished many things. The Protestant church has been feverishly busy building their denominational fences until they have attained such heights they can hardly peep "over the top" and the outsider can hardly look in.

The concentration of energy and the elimination of waste have been hammered into the American people during the great war and its need was only too apparent, so the time has come when such energy can no longer be used to feed the fires of sectarianism, nor service and money expended to keep alive the differences of doctrine.

The world is weary of the old order of the autocratic inconsistencies of the church. The editor of the *Churchman* remarked in a recent issue "that there were four chief barriers to Christian unity. The Roman Church, the Greek Church, the Episcopal Church and all the other churches," and adds Rev. John F. Scott, rector of St. John's Church, Providence, R. I.: "I am afraid that is the plain truth. We have grown to think so much of our church organization that we cannot think of Christianity in any other terms."

But the world is talking and thinking as never before and the churches must follow, if they fail to lead, and aid with all the combined energy they possess in the common task of humanity, the service and Brotherhood of Man.

The niceties of theology will be of use only when of service to mankind. The church must simplify its teachings to meet the demands of critical, thinking men and women, or at least change its creedal beliefs in accordance with modern scientific discoveries of our day, in compliance with the rules of common sense, and in harmony with facts.

For thinking men and women there must be progression and if orthodoxy continues longer to fail in supplying the Eternal Truth and teaching the recognized scientific facts to its followers, the result is only too apparent.

Not to the creed-encrusted brain nor to the dogma-defenders of ancient mythological teachings, but to the critical, inquiring mind, the flagrant inconsistencies of the modern church are most obvious. Thanks to the war, the guns of Flanders have blown to atoms many time-worn theories of the past. Religious bigotry, the thing that undoubtedly has caused more suffering on the globe than any other one thing.

More blood has been shed over religious bigotry than any one thing and although it has endured for many thousands of years, it died in a day. Had the religious arguments of the past been friendly, or concerning the freedom of humanity, it would not have mattered so much, but they were the biggest fights in the annals of time. But woe to the preacher or priest who dares haul out those time-worn theories of orthodoxy after the year of our Lord 1919—when sermons will be filled with problems of building higher the walls of sectarianism, instead of answering the calls of humanity, alas, the day!

The paper or magazine which flaunts on its pages the wail of creed or dogma, and attempts under the guise of Christianity, to drive into the heads, or rather the hearts, of its readers, the moss-covered bigotry of the past, will find a dwindling subscription list. The bigot must be silenced. If he be permitted to speak, may it be only for the sake of humanity, or to aid in the solution of its problems or its progress. This great war has laid bare the great heart of humanity and revealed that the real, live thing throbbing in the heart of all men was not at all confined to a particular creed or cult, caste or color, as the Catholic and Protestant, the Jew and Gentile, the Hindu and Greek dying together in the trenches all called out in the same primitive way to God and any particular belief or creed simply faded into vast insignificant shadows



which left them all bound by that great tie of fellowship with their God and with one another.

Way back in the palmy days a church membership or a profession of faith went a long way in establishing an evidence of religion. It does not count for much today. But the genuineness of one's daily life, one's true character, a great desire for common fellowship and a noble sympathy for humanity, a resignation of life's great tragedies and the ability and tendency to recognize the Divine in all humans, a passion for the Brotherhood of Man, these are the things which exemplify the real, the coming religion, the "here" religion of today.

Jesus Christ taught all these great truths and it was the paganizing of Christianity about three centuries after His death on the Cross, that changed the entire trend of religious thought under the autocratic rule of a church of superstition and stagnation.

So let us have less care for creed, more thought for humans and less desire for doctrine, more anxiety for service, less fear of God and more love for man.

Those who have read the story will remember that Plato, "the Pride of Greece," before meeting his famous teacher, Socrates, had been educated in the school of Sophists, his principal studies being deportment, rhetoric and poetry, and had ambition for place and power and was desirous of making the right impression on the people in order to gain political preferment. But after talking with Socrates, or rather "listening" with Socrates, Plato discovered that he had not written what he believed to be absolutely true so he at once destroyed the manuscripts of his poems, a mark of greatness.

Ochorowicz, professor of the University of Warsaw, was much opposed to Spiritualism and before his investigations of psychic phenomena, which he studied under severe test conditions and was convinced, fully satisfied of its truth, confessed

he had done a great wrong to men who had investigated it and proclaimed these new truths to the world, and added: "I am ashamed of myself and others and I cry from the bottom of my heart, Father, I have sinned against the light." His mark of greatness—to admit his failure to proclaim the truth.

Theodore Parker, the great reformer, said: "I do not care a rush for what men who differ with me do or say, but it has grieved me and I confess it, to see men who think as I do of the historical and mythical connected with Christianity, who yet repudiate me. It is like putting your hand in your pocket where you expect to find money and discovering that the gold is gone, only the copper is left."

The church has a passion to benefit men by giving them religion, but in recalling Garibaldi's plan, we find his idea was to benefit men by giving them Freedom. The same is true with Voltaire, the much abused reformer, the commonly called aethist, who tried to reform, not the church, but to reform men. Rousseau's first words of the "Social Contract" are, "Man is born Free, but is everywhere Enslaved."

Garibaldi, in his autobiography, said: "Priests look backward, not forward. They think that there were once better men and wiser than those who now live, therefore priests distrust the living and insist that we shall be governed by the dead. I believe this is an error, and hence I set myself against the church and insist that men shall have the right to work out their own lives in their own way, always allowing to others the right to work out their own lives in their own way, too."

Many orthodox Christians present the facts of the teaching of the Trinity, or Father, Son and Holy Ghost, that Christianity is the only true religion and the only one by which all can be saved from destruction, assuming the standpoint that it is the only one that teaches a Divine Trinity. A mere glance at history will show that down through the ages, three has been called a Divine number.

PYTHAGORAS called "*Three*" the perfect number,  
 "*beginning*," "*middle*," and "*end*."

AMERICAN INDIANS—

"*Creator*"—"Providence"—"*The Logos*."

BRAHMINS—

"*Brahma*"—"Vishnu"—"*Siva*."

EGYPTIANS—

"*Osiris*"—"Isis"—"*Horus*" and "*Eicton*"—  
 "*Cueph*"—"Phtha."

PARSEES—

"*Creator*"—"Entity"—"*Nonentity*."

PERSIANS—

"*The good Principle*,"  
 "*The evil Principle*,"  
 "*Fecundity*."

ANCIENT ROMANS—

"*Jupiter, god of heaven*,"  
 "*Neptune, god of earth and sea*,"  
 "*Pluto, god of Hades, the under world*."

Lao-Tsen says the Trinity is "*Ki*," "*Hi*," "*Ouei*."

ORPHEUS—

"*Phanes*"—*Light*,  
 "*Uranos*"—*Heaven*,  
 "*Kronos*"—*Time*.

PLATO—

"*Agathon*"—*Goodness*,  
 "*Nous*"—*Intelligence*,  
 "*Psyche*"—*The mundane soul*.

VOSSIUS—

"*Jupiter*"—*Divine Power*,  
 "*Minerva*"—*The Logos*,  
 "*Juno*"—*Divine Progenitiveness*.

Note the similarity of the following teachings:  
 Buddha, who lived 620 years B. C., said:

"*Blessed is he who does no harm to his fellow beings*."

Confucius, the Chinese philosopher, 600 B. C., said:

*“What you do not want done to yourself, do not do to others.”*

Hillel, the Babylonian Jew, 112 years B. C., said:

*“What is hated to thee, do not unto thy fellowmen.”*

Jesus said:

*“And as ye would that men should do to you, do ye also to them likewise.”*



*“It matters little what brand of church label is stuck upon the breast of man; but the contents of the heart under the label, are of vast importance to Mankind.”*

J. M. B.

## RELIGIOUS MOVEMENTS

Note the religious movements of the past that originated in Spiritual Manifestations and all their founders possessed marvelous spiritual powers.

## THE TALMUD

THE TALMUD, a collection of early Jewish discussions, with the comments of generations of teachers who devoted their lives to the study of the scriptures, and an encyclopedia of law, civil and penal, human and divine, it records the thoughts, rather than the events, of a thousand years of the national life of the Jewish people, and fairly abounds in angelic ministeries, trances and dreams.

In Polano's Translation, page 71, we read: "Then the Lord appeared to Jacob, saying, 'Arise, go up to Bethel and dwell there, and raise there an altar to the God who hath delivered thee and thy children from trouble,' and Jacob and his sons journeyed to Beth-El according to the commands of God." And on page 89: "And King Pharoah answered, 'How knowest thou that thou hast read the dream aright?'

"And Joseph said: 'Lo, this shall be a sign that my words are true: A son shall be born to the king and upon the day of his birth the first born, who is now two years old, shall die.'

"And when Joseph had finished speaking these words, he bowed low before the King and departed from his presence."

The occurrence which Joseph predicted came to pass. The Queen bore a son, and upon the day that it was told to the King he greatly rejoiced. But as the messenger of glad tidings retired, the servants of the King found his first born son dead, and there was a great crying and wailing in the palace of the King.

And when Pharoah inquired as to the cause of this great cry he was informed of his loss, and remembering the words of Joseph, he acknowledged them as true.

## BOOK OF MORMON

BOOK OF MORMON (1908 edition), published by the Church of Jesus Christ of Latter-day Saints, contains on its fly-leaf the following declaration: "Be it known to all nations, kindreds, tongues and people unto whom this work shall come that we, through the Grace of God, the Father and our Lord Jesus Christ, have seen the plates which contain this record—and we know that they have been translated by the gift and power of God, for *His voice hath declared it unto us; wherefore we know of a surety that the work is true*, and we also testify that we have seen the engravings which are upon the plates—and they have been shown us by the Power of God and not of man.

"And we declare with words of soberness that *an angel of God came down from heaven, and he brought and laid before our eyes*, that we beheld and saw the plates and the engravings thereon, and we know that it is by the power of God, the Father, and our Lord, Jesus Christ, that we beheld and bear record that these things are true, and it is marvelous in our eyes, nevertheless *the voice of the Lord commanded us* that we should bear record of it."

From cover to cover its sixteen books are a profusion of angelic ministeries, visions, prophecies and discerning of spirits. First Nephi, 6th chapter, 12th verse, says: "And it came to pass as we read, he was filled with the Spirit of the Lord." Sixteenth verse: "And now, I, Nephi, do not make a full account of the things which my father hath written, for he hath written many things which he saw *in vision and in dreams*, and he hath written many things which he prophesied and spake unto his children."

CHAPTER 2:1: "For behold it came to pass that the Lord spake unto my father, yea, even in a dream, and said unto him, 'Blessed art thou, Lehi, because of the things that thou hast done'; and it came to pass that *the Lord commanded my father even in a dream*, and said unto him that he should take his family and depart into the wilderness, and it came to

pass that he was obedient unto the word of the Lord, whereof he did as the Lord commanded him.”

CHAPTER 3:29: “Behold, an angel of the Lord came and stood before them and he spake unto them, saying, ‘Why do thou smite thy younger brother with a rod? Know ye not that the Lord has chosen him to be a ruler over you and this because of your iniquities?’ And after the angel had spoken unto us he departed . . . .”

CHAPTER 4:6: “And I was lead by the *spirit*, *not knowing beforehand the things that I should do.*”

In the 10th Chapter of Moroni, 5th verse, we read: “And by the power of the *Holy Ghost ye shall know the truth of all things.*”

Eighth verse: “And again I exhort you, my brethern, that ye deny not the gifts of God, for they are many; and they came from the same God; and there are different ways that these gifts are administered. But it is the same God that worketh, all in all, and they are given by the *manifestations of the Spirit of God* unto men to profit them.”

Ninth to 19th verse, inc.: “For behold, to one is given by the *Spirit of God* that he may teach the words of wisdom and to another that he may teach the word of knowledge by the same spirit; and to another exceeding faith; and again to another that he might work mighty miracles; and again to another that he may prophesy concerning all things; and again to another the beholding of angels and ministering *spirits*; and again to another all kinds of tongues; and again to another the interpretation of languages and of divers kind of tongues.”

“And all *these gifts come by the power of Christ and they come unto every man severally accordingly as he wills.*”

After the reader has gone over these last few verses just for reference sake glance at the 12th Chapter of 1st Corinthians in the Christian Bible, where St. Paul is charging the Corinthians to be not ignorant of the spiritual gifts in identically the same meaning as Moroni in the Mormon Bible.

“And I would exhort you, my brethren, that ye remember that every good gift cometh from Christ.”

“And I would exhort you, my brethren, that ye remember that he is the same yesterday, today and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men. . .”

Here we find the teachings of the Mormon Bible as regards Spiritualism, with gifts of healing, prophesy, working of wonders, beholding of angels and spirits, the teaching of knowledge and wisdom by Spirit force, and assuring them that this power cannot pass away, as God is the same yesterday, today and forever, but do the Mormons believe or are they taught these spiritual truths today?

#### THE GOSPEL OF BUDDHA

In the translation by Dr. Paul Carus (1915 edition), Chapter 4, page 7, says: “Maya-devi was beautiful as the water-lily and pure in mind as the lotus. As the Queen of Heaven she lived on earth, untainted by desire and immaculate. The King, her husband, honored her in her holiness *and the spirit of truth descended upon her.*”

“When she knew that the hour of motherhood was near she asked the king to send her home to her parents, and Shuddhodana, anxious about his wife and the child she was to bear him, willingly granted her request. While she passed through the garden of Lumbini, the hour arrived; her couch was placed under a lofty satin tree and the child came forth from the womb like the rising sun, bright and perfect. All the worlds were flooded with light. The blind received their sight by longing to see the coming glory of the Lord. The deaf and dumb spoke with one another of the good omens indicating the birth of Buddha. The crooked became straight, the lame walked, all prisoners were freed from their chains and the fires of all the hells were extinguished. No clouds



gathered in the skies and the polluted streams became clear, while *celestial music rang through the air and the angels rejoiced with gladness.*"

CHAPTER 7, PAGE 15: "While the prince (Buddha) was pondering on the problem of evil, he beheld with his mind's eye, under the jambu-tree, a *lofty figure* endowed with majesty, calm and dignified. 'Whence does thou come and who art thou?' asked the prince. In reply the *vision said*, 'I am shramana, troubled at the thought of old age, disease and death. I have left my home to seek the path of salvation. All things hasten to decay; only the truth abideth forever. Everything changes and there is no permanency . . .' The prince (Buddha) listened to the noble words of his visitor and said, 'You bring good tidings, for now I know that my purpose will be accomplished. My father advises me to enjoy life and to undertake worldly duties, such as will bring honor to me and my house. He tells me that I am too young still, that my pulse beats too full to lead a religious life.' The venerable figure shook his head and said, 'You ought to know that the time for seeking true religion there is never a time that can be inopportune.' A thrill of joy passed through Siddhartha's heart. 'Now is the time to seek religion,' he said. 'Now is the time to sever all ties that would prevent me from attaining perfect enlightenment; now is the time to wander into the wilderness and lead a mendicant's life, to find the path to deliverance.'

"The *celestial messenger heard the resolution of Siddhartha with approval*. 'Now, indeed,' he added, 'is the time to seek religion. Go out, Siddhartha, and accomplish your purpose, for thou art Bodhisattva, the Buddha-elect; thou art destined to enlighten the world. Thou art Bhagavant, the Blessed One, for thou art called upon to become the Saviour and redemmer of the world . . . The benediction of all deities, of all saints, of all that seek light is upon thee and heavenly wisdom guides thy steps. Thou shalt be the Buddha, our Master and our Lord; thou wilt enlighten the world and save mankind from perdition.' Having thus spoken, *the vision vanished* and Siddhartha's soul was filled with peace.

“He renounced wordly pleasures, gave up his kingdom, severed all ties and went into homelessness. He cut his waving hair and had exchanged his royal robe for a mean dress of the color of the ground . . . and walked along on the highroad with a beggar’s bowl in his hand . . .”

Here we have Buddhism teaching the great truths that the philosophy of Spiritualism teaches: Truth and knowledge are intended to be the saviours of the world. Buddha talked with the angels, saw spirits, and received much help and comfort, knowledge and wisdom from this form of psychic ability. The description of the birth of Buddha was almost as auspicious as that of the birth of Jesus. This proves that when the spirit power finds an attuned brain it asks not whether they be rich or poor, but does its best to manifest when its medium will make communication possible by making conditions suitable to the laws of the universe and also to the laws of the Divine Intelligence.

Here we find Buddha was the son of a king, born in a palace and Jesus born in a manger, son of a carpenter, both possessing the same psychical talents. Because Buddha was born 620 B. C. shows us that these peculiar gifts attributed to Jesus only did not originate with Jesus, but only were used and demonstrated more by Him.

The birth of Buddha was announced to Maya, his mother, by four angels. He was baptized in the River Ganges by Depamkara, was thrice tempted by Mara, in one of which he was offered a king-ship over the whole world if he would yield. His renunciation of these was necessary in order to become a Buddha (an enlightened teacher).

Buddha told the “heavy-laden to come to him and find rest.” He said he was the “way, the truth and the life.” He told his disciples that “They were the salt of the earth.” In 400 B. C. his disciples were sent to every part of the world He gave his beatitudes. He said, “It is more blessed to give than to receive.”

Five of the ten Buddhistic commandments are as follows: "Thou shalt not take life." "Thou shalt not steal." "Thou shalt not lie." "Thou shalt not commit adultery nor any impurity." "Thou shalt not intoxicate thyself."

It is a remarkable fact that Buddhism and Christianity present many striking similarities, and it is difficult to understand why these agreements should have caused animosity instead of good will.

The census claims 500,000,000 Buddhists.

#### THE KORAN OF MOHAMMED

THE KORAN OF MOHAMMED is simply replete to overflowing with records of angelic visions, prophecies and dreams and other spiritual manifestations. In Sale's translation from the original Arabic, made as late as 1883, on page 38, we read:

"And the angels said, 'O, Mary, verily God sendeth thee good tidings, that thou shalt bear the word proceeding from Himself. His name shall be Jesus Christ, the son of Mary, honorable in this world and in the world to come, and one of those who approach near to the presence of God, and he shall speak unto men in the cradle, and when he is grown up; and he shall be one of the righteous . . .'"

On page 128 we read: "And there entered into the prison with him two of the king's servants. One of them said, 'It seemed to me in my dream that I pressed wine out of grapes.' And the other said, 'It seemed to me in my dream that I carried bread on my head, whereof the birds did eat. Declare unto us the interpretation of our dreams, for we perceive that thou art a beneficent person.' Joseph answered, 'No food, wherewith ye may be nourished, shall come unto you, but I will declare unto you the interpretation thereof before it come unto you.'

" 'This knowledge is a part of that which my Lord hath taught me, for I have left the religion of people who believe not in God and who deny the life to come; and I follow the religion of my fathers, Abraham, and Isaac, and Jacob.' "

On page 317, *the Resurrection* (revealed at Mecca):  
 “On that day man shall say, ‘Where is the place of refuge?’  
 By no means. There shall be no place to fly unto. With my  
 Lord shall be the sure mansion of rest on that day. Move not  
 thy tongue, O Mohammed, in repeating the revelations brought  
 thee by Gabriel before ye shall have finished the same, that  
 thou mayest quickly commit them to memory for the collect-  
 ing of the Koran in thy mind and the teaching thee the true  
 reading thereof are incumbent on us. But when we shall have  
 read the same unto thee by the tongue of the angel, do thou  
 following the reading thereof and afterwards it shall be our  
 part to explain it unto thee.”

#### THE ZOROASTER RELIGION

THE ZOROASTER RELIGION, which was the religion of Persia until the Seventh Century, when the Mohammedans suppressed it, taught many great spiritual truths. Zoroaster, this Persian leader, was warned in visions and communicated with celestial spirits. Omar Khayyam says:

*“I sent my soul through the invisible,  
 Some letter of the after-life to spell;  
 And by and by my soul returned to me  
 And answered, I, myself, am heaven and hell.”*

When the astronomer-poet of Persia wrote those lines it was in keeping with the religious teachings of Zoroaster when he said: “Since the salvation of man is made to depend solely and entirely upon his own efforts and deeds, it becomes his peremptory duty to lead a good life and to think, speak and act righteously.”

#### HINDUISM

HINDUISM (edition by Monier Williams), on page 200, regarding the Yoga, we read: “The aim of the Yoga is to teach the means by which the human soul may attain complete union with the Supreme Soul. This fusion or blending of the individual spirit (jivatman) with Purusha, the great Universal

Spirit, may be effected, even in the body, by the constant habit of keeping the mind in its unmodified state and by the practice of complete suppression of the passions."

On page 214: "We come now to Chapter XI, called the vision or the revelation of the Universal Form: Arjuna, acting as his charioteer, addresses him thus, 'Most mighty Lord supreme, this revelation of thy mysterious essence and thy oneness with the Eternal Spirit clears away the mists of my illusions. Show me thy form celestial, most divine of men, if haply I may dare to look upon it.'

"To this Krishna replies: 'Thou canst not bear to gaze upon my shape with these human eyes, O son of Pandu, but now I gift thee with celestial vision. Behold me in a hundred thousand forms, in phases, colours, fashions infinite.' "

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### THE EARLY CHRISTIANS

THE EARLY CHRISTIANS WERE SPIRITUALISTS up to the time of the Roman Emperor Constantine and they, for three hundred years after Christ, had every sort of spiritual manifestation, including healing, prophecy, trances and "discerning of spirits." A. J. Gordon, a Baptist, in "Gordon's Ministry of Healing," page 62, says: "The age of Constantine is a significant date at which to fix the termination of miracles. For almost all church historians hold that there was a period when the simpler and purer forms of supernatural manifestations ceased to be generally recognized or were supplanted by the gross and spurious types which characterizes the church of the middle ages, and the era of Constantine's conversion confessedly marks a decided transition from a purer to a more degenerate and wordly Christianity. From this period we find the church ceasing to depend wholly on the Lord in heaven and to rest in the patronage and support of earthly rulers. Such is the change introduced by the age of Constantine."

### THE ORIGINAL QUAKERS

THE ORIGINAL QUAKERS WERE SPIRITUALISTS. Away back in 1624 was born one, George Fox, the founder of Quaker-

ism, who heard voices and felt the presence of spirits. He also fell into a trance that lasted 14 days. He had the gift of discerning spirits and saw the states and conditions of men. He healed the sick by the "laying on of hands." While preaching he used such expressions as "I heard a voice," "I saw in visions," "The spirit was upon me."

#### SWEDENBORG

SWEDENBORG, the founder of the Swedenborgian Church, who was born in 1688, had for over a score of years open communion with the spirit world. His investigations into the life after death lead this scientific wonder, this inventor, this chemist, into mediumship of wonderful development and the establishment of the church of the New Jerusalem. His theological works were written in Latin and translated and published in English and other modern languages. His "Arcana Celestia" is in 12 volumes and contains 7103 pages.

#### ANNA LEE

ANNA LEE, in the early part of the Nineteenth Century, announced that the "Shakers" (derisively so-called) had all forms of manifestations, such as healing, utterances, dreams, visions and gift of tongues.

#### JOHN WESLEY

JOHN WESLEY, born 1703, the *founder of Methodism*, believed in the phenomena of Spiritualism and for many years manifestations of all kinds took place at the parsonage at Epworth, England. So writes Dr. Adam Clarke, famous Methodist commentator, and Prof. Hyde, teacher of Greek in the Denver University. Wesley, in speaking of spiritual gifts, said, "It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian and from a vain imagination of promoting the Christian cause thereby, heaped riches and power and honor upon the Christians in general, but particularly upon the Christian clergy. From that time they (the gifts) almost totally ceased."

“The cause of this was not that there was no more need or occasion for them. The real cause was that the love of many was waxed cold. The Christians had no more the Spirit of Christ than the other heathens.

“This was the real cause why the extraordinary gifts of the Holy Spirit were no longer to be found in the Christian Church. Because the Christians had turned heathen again and had only a dead form left.”

### THE CATHOLIC CHURCH

THE CATHOLIC CHURCH has always believed in the spiritual manifestations of the past. As late as the Twelfth Century it prohibited good Catholics from having anything to do with physicians. The priests cured in the name of God and in the name of the church with holy water and by prayer. St. Valentine cured epilepsy; St. Gervasius was good for rheumatism; St. Judas for coughs; St. Ovidius for deafness; St. Michael for cancer; St. Sebastian for poisonous bites; St. Appollonia for toothache; St. Clara for rheum in the eye; St. Hubert for hydrophobia. In the Fifteenth Century St. Michael was the patron saint of France; St. Margaret the patron saint of peasants and flax spinners; St. Catherine was the patron saint for young girls, orators and philosophers, believing that these guardian spirits were able to watch over them and heal their diseases.

Quoting from the book “Catholic Religion” (1917 edition) by Charles Alfred Martin, on page 324, we read: “The battle of the Milvian Bridge (A. D. 312) was the beginning of a new epoch for Christianity. Eusebius and other contemporaneous writers associate the conversion of the Roman Emperor Constantine the Great, with the beautiful story of the dazzling cross appearing in the heavens on the eve of the conflict with Maxentius and *bearing the message, ‘In this sign thou shalt conquer.’* This was phenomena, and it is to be regretted that its truth and its possibility is denied by so many Catholics.”

Read what FATHER FABER BERNARD VAUGHN, a great Power in England, of the Roman Catholic Church, and special contributor to the Los Angeles Times, in an article published in that paper on December 22nd, 1918, says: "The Catholic Church has always taught the existence of spirits and the possibility of their communicating with us. To do so nothing more is needed than the will of God, who through the medium of holy angels, or of holy souls, has designed, on occasion, to communicate His wishes to His servants still serving their time as probationers from heaven."

#### LAOTZE

LAOTZE, China's religious leader, was able to go into the spirit world in trance and to converse with his ancestors, from whom he received the ideas of his new religion.

#### CHRISTIAN SCIENCE

MARY BAKER G. EDDY, the founder of Christian Science, was a Spiritualist medium and practiced mediumship in Boston and vicinity despite the protest and denials of her followers, says Rev. B. F. Austin, M.A., LL.D. "This is as well established as any fact that can be by reputable witnesses. These living witnesses today render all doubt and denial vain. She announced to at least one living witness her intention of founding a new religion and leaving Spiritualism out of it, alleging as her reason that it was not popular and made positive denials of her former views and beliefs in spirit return and the adoption of a new belief that spirit return was false." If she and her followers insist that she was not mediumistic and did not get her writings from spiritual communion with God and they did not come from that source, then it naturally follows that her teachings were purely and simply from the brain and mentality of Mrs. Eddy. But if her claims be true—and we have no reason to doubt that they are true—and she got her teachings of her religion of Science and Health from Spiritual Intercourse with God and spirit intelligences, then she has simply taken her place with all the rest of the great religious leaders of the past and given a great work to the



world, whether Swedenborg's, Berkeley's or Quimby's. And why should these truths be denied by all Scientists? Simply because Mrs. Eddy did not believe a certain thing nor teach a certain truth is not satisfactory evidence that any certain thing is not true nor any fact a fact. Had she included Spirit Return in her teachings, there is no doubt that all her followers would today believe in this great proven truth and would be just as vehemently favoring it as they now are opposing it, because spirit return is based upon proven scientific facts, while those opposing it do so by faith in the virtue of her teachings. Christian Science has done a wonderful lot of good in breaking the shackles of Orthodoxy and freeing the human mind of many pagan beliefs. But why not search out for still greater truths and not be content, like our orthodox brethren, to not investigate anything that will help us onward to a greater spiritual life. There is no perfect religion, nor any religion that contains all the truths. It is to be regretted that Christian Scientists must be confined to "Science and Health" in their interpretation of the Bible, with all their liberality and freedom of thought, and cannot accept other truths and facts simply because they are not taught within its pages.

There is not much difference in the Catholic belief in the infallibility of the Pope, the Protestants' belief in the infallibility of the Bible, or the Scientists' belief in the infallibility of Mrs. Eddy and "Science and Health," because of their inability to grasp and accept the truth of spirit return, simply because that truth was not included in the teachings of Mrs. Eddy.

#### THEOSOPHY

THEOSOPHY really had its inception in spiritual intercourse and Madame Blavatsky has given much of her writings to the world through the use of her occult gifts. She formed a Spiritualist Society, as she was a wonderful medium, but later founded modern Theosophy.

*“Why touch upon such themes?” Perhaps some friend  
May ask, incredulous. “And to what good end?  
Why drag into the light of day  
The errors of an age long passed away?”  
I answer, “For the lesson that they teach—  
The tolerance of opinion and of speech.”*

*—Longfellow.*

## WISDOM PERSECUTED

Up until the beginning of the Nineteenth Century, education was left to the church, but was becoming an important function of the government. In 1902 the English Parliament and the French Assembly each set aside about forty million dollars for educational purposes. As an example of the rapid advance in education since the church has ceased to assume that responsibility, it may be noted that in 1843 among those who married in England and Wales, one-third of the men and half of the women were unable to sign their own names in the marriage registers. In 1899 all but three men in a hundred could write and almost as many of the women.

When the savage saw his hut destroyed by lightning, he imagined he had given offense to God, and at once brought presents of meats and honey to ease the anger of the unseen power that sent the lightning which destroyed his abode, because the laws of electricity and the forces of nature were entirely unknown to him.

In the 9th Chapter of Genesis, the 13th verse, we read: "I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth." The old Israelites knew nothing of the natural phenomena of the rainbow and had to attach a religious importance to it. Today we know that the rainbow is only mist and that the beautiful colors are only the sunlight divided up by the particles of water and that it reflects the round shape of the earth.

We can hardly believe that less than twenty-five years ago the man who worked on a flying machine was really considered insane. But only recently our government spent nearly a thousand million in flying machines, and even several years ago had you said that Americans would soon fly across the Atlantic, you would have been ridiculed. But this will be an accomplished fact before this manuscript goes to press. And I might add that all the way across "They may communicate with their friends by telephone," but this they are doing, telephoning through the air without wires. Marconi tells us

also that we may soon be talking to other planets, and it is not impossible that we will be talking with Mars, forty million miles away, as we are connected with an infinitely solid ether. Light travels through ether at a speed that would take it seven times around the world in a second. Who can dare to predict the impossible?

When Benjamin Franklin was flying his kites and trying to be of use to his fellow men in discovering something new about electric forces which run rampant through the heavens, he was condemned by the church because in studying a method to harness the lightning he was taking the power away from God, and they ended the argument by saying that if God had wanted us to have those things he would have made it plain and there would be no reason for searching. The orthodox church issues the same warning regarding psychical research.

If the teachings of the Modern Orthodox Church will not allow the inquiring mind to believe the scripture quotations, which most certainly favor the teachings of modern Spiritualism, then the belief in the infallibility of the Bible, especially by the Protestants, becomes a myth. Should the psychic phenomena be taken out of the Bible, only the shell remains. Could the records of Spiritual dreams, visions, trances, spirit voices, spiritual healing, spiritual prophecies and the communications from the spirit world be removed from the Bible, then we find only the bare covers left. All who believe that the Bible is the infallible Word of God must certainly believe in the possibility of this phenomena, for we hear at any revival meeting the famous hymn, "Thank God He Is Just the Same Today," and they quote the passage, "Greater works than these shall ye do." Still they go on decrying the truths of Spiritualism. After more than fifty out of eighty of the world's greatest scientists have investigated the phenomena of Spiritualism and endorsed it as truth, still the preachers go on in their antagonistic march against it. Dr. J. Whitcomb Brougher, famous Baptist clergyman, of Los Angeles, California, said in a sermon preached in the Temple Auditorium in that city, that we should not investigate the

occult powers of man; that we should be content with the old-fashioned religion; that spirits that communicated with man were demonical and not the spirits of our friends, and that the Bible forbids talking with the spirits of the dead, and quotes the case of the witch of Endor, which, he said, was a real true seance. All students of the occult will readily admit that there is much to be learned regarding this wonderful force, and there no doubt are dangers ahead, but this should not stop the studying, the investigating of occult subjects. It was only after many years of study and research that the wonders of electricity were made known to man. Dr. Brougher reads his printed books, but some mind before his time had to investigate and perfect the printing press. He spins along the road in a wonderful machine called the automobile, yet he does not believe that men should not have studied the gas engine. He eats bread, the flour of which was ground by a machine that his ancestors called "the power of the Devil." But we know now that it was a blessing to mankind. No doubt this clergyman remembers of reading that certain churches in this United States of America forbid the use of its auditoriums in which to hold mass meetings to discuss the building of railroads on the ground that God did not make it plain in His word that we should have steam engines, and therefore the church would not sanction such discussion.

It seems sad to think that intelligent men and women will still insist that we must be ruled and governed by the laws and customs of the Ancient Israelites. It is to be regretted that Mrs. Eddy has done all the thinking for the many thousands of Christian Scientists in this generation and the on-coming ones. That the new and hidden things of life, the undiscovered revelations yet to be given to man, cannot become part and parcel of "Science and Health" because her gift to the world has ceased, her written works are final, as she passed on to spirit life. Why, then, be governed by any book; why be bound to any creed; why be chained to a certain belief; why assert that no new revelation can be given to man when every day we see the folly of such an assertion?

Why not open our minds to any truth that helps, any revelation that reveals, any discovery that assists in forming a life that will lead us to greater spiritual helpfulness to each other, not merely being enveloped in a certain dogmatic or creedal belief and refusing to accept certain truths simply because we are trying to uphold our former ecclesiastical views.

Read here what the very Rev. Thomas Charles Fry, Dean of Lincoln, said at the Canterbury Convocation, the most serious religious convention in all England. "The time has come," said he, "when the clergy of the Church of England can no longer stand in the pulpit and profess belief in things which they know their parishoners do not believe, especially when they also know that the parishoners know the preachers do not believe these things themselves. The time has come when every thinking Christian must recognize how the prophetic minds of the primitive Israelites interpreted natural phenomena in terms understandable to the people of those times."

He protests against carrying an allusion to Noah's Ark into the most solemn moment of the baptismal service. This was followed by a declaration that he did not believe there was any historical truth in either the story of the flood or that of the creation of man as told in Genesis. "All my hearers are intelligent men and know the higher criticism of the Bible. They also know that there is a Babylonian version of the flood even more circumstantial than the Hebraic. They also well know that the creation story has duplicates among other ancient cultures."

The church must listen to the occultists and the Spiritualists and the Theosophists and to the Psychic Researchers, for they individually and collectively have something to say. They will listen receptively or of necessity, but they will listen. It will take time, no doubt, as the really great things of life required years of study and research. We know that Darwin spent thirty years to get certain information about the little earthen worms. He wanted to know what the earthworms did. He covered a certain amount of ground with

chalk. Then he waited to find out the measure exactly how much soil the earthworm would throw up above that layer of chalk, and he wanted to know how the soil of our earth was formed, whether the earthworms chewed it up, digested it and gradually, through long periods of time, build the fertile ground. It took him thirty years to find out and he did find out, and it was worth all his study.

Another instance is that of the man who won the Nobel prize for physics, Prof. Michelson, of the University of Chicago, who wanted to establish the "ridigity" of the earth. He put a long pipe in the ground to measure the tide, as he taught us that the tide rises in the smallest pond or in a glass of water, just as it rises in the ocean. The moon's attraction causes a tide, even in a dewdrop. So he measured the tide in the pipe, allowing for the drag of the earth when the moon was off to one side. He figured out how much the moon pulled the earth out of shape by measuring the tide in his little pipe and figured how much lower the tide was because because the moon was overhead. He went after this information and got it.

Read the following cases of persecution which stand out in the history of the world. The curious, the investigators, the scientists, the men who had the audacity to differ with the church and its teachings have always been persecuted and are still being persecuted because they insist that we found a religion on truth and facts instead of one based upon blind faith and beliefs. Even the scientific men who made no religious profession were branded arch enemies of creedal beliefs for teaching men to think.

ANAXAGORAS, of Clazomenae, held opinions in natural science so far in advance of his time that he was accused of impiety, cast into prison and condemned to death.

AVERROIS, the Arabian philosopher, was denounced as a heretic and degraded in the Twelfth Century. (Died 1226).

ROGER BACON (friar) was excommunicated and imprisoned for diabolical knowledge, chiefly on account of his chemical researches. (Died 1294).

BRUNO was burned alive for maintaining that matter is the mother of all things. (Died 1600).

DR. JOHN DEE had his house broken into by a mob and all his valuable library, museum and mathematical instruments destroyed because he was so wise that he must have been allied with the Devil. (Died 1608). ..

VIRGILIUS, Bishop of Saltzburg (died 784), was compelled by Pope Zachary to retract his assertion that "there are other worlds" besides our earth, and other suns and moons which belong to our system.

BENEDICT SPINOZA (born 1638), the Jew who studied medicine, then theology, and asked the rabbis so many questions regarding the problems of existence and eternity—he was excommunicated from his synagogue and the curse put upon him, and he was made an outcast from every Jewish home—All because he dared to say at that time that all was God and that God was inside, not outside, of what we call substance.

CAROLI was banished by John Calvin, one of the originators of the Presbyterian doctrine, because he had the audacity to dispute with him regarding that issue. All the citizens of Geneva were compelled to take oath that they believed Calvin's statement of doctrine.

THOMAS AIKEHEAD, a seventeen-year-old boy who, in the beginning of the Nineteenth Century, jokingly spoke of hell, was indicted and tried for blasphemy at Edinburgh, Scotland. The Scotch Presbyterians found him guilty; he was hanged and his body was thrown in a hole at the foot of the scaffold, while his weeping mother begged for his bruised and bleeding body.

DR. SERVETUS (1553), the learned monk, was challenged by John Calvin to debate publicly the issues regarding the doctrines of Martin Luther. Servetus accepted the challenge, but the thing fell through and by correspondence the discussion was carried on, and he proposed to Calvin that the debate



should take place in Geneva. Calvin replied that if Servetus came to Geneva he would burn him alive. But this calm, cultured Catholic did not take the founder of Presbyterianism seriously and went to Geneva to "hear of the new religion." But Calvin, thinking he was an agent of the Vatican, aroused the ire of the community and got their sympathy. So Servetus was arrested, thrown into prison, charged with heresy. Calvin produced the letters written by Servetus. It was decided to debate the issue. A decision was given in favor of Calvin. Servetus was burned alive in the public square. The only comment Calvin made was that he wanted him beheaded, not burned.

GALILEO, who invented the first telescope, was imprisoned by the inquisition for daring to believe that the earth moved around the sun and not the sun around the earth. To get his liberty he was forced to "abjure the heresy." (Died 1642.)

GERBERT, who introduced algebra into Christendom, was accused of dealing in the "black arts" and was shunned as a "son of Belial."

GROSTED, Bishop of Lincoln, author of some two hundred works, was accused of dealing with the black arts and the Pope wrote a letter to Henry III, enjoining him to disinter the bones of the too wise bishop, as they polluted the very dust of God's acre. (Died 1253).

DR. FAUST, the German philosopher, was accused of diabolism for his wisdom so far in advance of his age.

PEYRERE was imprisoned in Brussels in the Seventeenth Century for attempting to prove that man existed before Adam.

SOCRATES was condemned to death as an atheist for teaching men to think, as his wisdom was not in accordance with his age.

While Columbus was discovering unknown regions of the earth COPERNICUS, a Polish astronomer, announced that the

earth was not the center of the universe. He discovered that with the other planets, the earth revolved around the sun and that it was only a tiny speck in the heavens along with an innumerable host of similar bodies. Both Catholic and Protestant Theologians and Clergymen declared such teachings wicked, foolish and contrary to the teachings of the Bible, and strongly denounced him. The church forced him to postpone the publication of his great work, which he did until just before his death, thereby escaping the persecution which his discovery might have subjected him to.

PYTHAGORAS, the philosopher, was banished from Athens for writing a book on the Gods.

DIDEROT (1713), whose motto was "Incredulity is the first step toward philosophy," had a thirst for knowledge and in that day it was dangerous to think. Because he favored universal education, the church opposed him, had the police ransack his desk, hoping there to find evidence of his desire to increase knowledge of mankind, as he was for that reason a dangerous man.

DAVID HUME (1711), the Scotch philosopher, had the bravery to study historical facts and religious questions for himself and announced his conclusions to the world. By so doing, brought upon his head the hatred of the church, for he would not suppress his honest opinion. So failing to tell a deliberate lie, they despised him.

JOHN WYCLIFFE, who, in 1378, issued a revised Bible, as he thought the Catholic translation was incorrect. The bishops, monks and priests met and denounced Wycliffe a heretic; his Bibles were burned and all who possessed one was hunted down as criminals.

WILLIAM TYNDALE, because his revised Bible contained many forgeries of the former editions from the Roman Emperor Constantine's time until his, was on October 6th, 1536, burned to the stake by the Catholic priesthood as a heretic.

JOAN OF ARC, who heard spirit voices tell her to go and liberate France, entered the army and saved her country. But because of her psychical powers as a medium, was arrested, declared a witch and was burned to death in the public square with the consent of the Catholic Church. Recently she was made a Saint.

SAVONAROLA was reforming Florence and hoped to make it the model state of the world. In 1496 there was no more the reckless gayety which pleased the people under Lorenzo, the Magnificent. The next year a great bonfire was made before the city hall and everything that stood in the way of a goodly life was burned, such as immoral books and pictures, jewels and trinkets. But Savonarola had enemies and the Franciscans were jealous of his renown, and to make it more serious, Alexander VI was much opposed to the reforming friar and this caused the people of Florence to gradually lose confidence in him. So, in 1497, he was arrested by the Pope's order and condemned as a heretic and despiser of the Holy See. He was hanged and his body burned in the same square where he had made the bonfire of "vanities" hardly a year before.

JOHN HUSS, born about 1369, who defended the heresies of Wycliffe, and the Council of Constance, which assembled in 1414, tried and convicted him as a heretic because he said that Christians should not be forced to obey those who themselves were guilty of mortal sins and were apparently destined never to reach heaven themselves. But on July 6th, 1415, he was taken out before the gates of the city and given one more chance to retract. But he refused and was degraded from the priesthood and handed over to the civil government to be executed for heresy, which the state also regarded as a crime. They made no further investigations, accepted the word of the church council and burned him on the spot. His ashes were thrown into the Rhine lest they should become an object of veneration among his followers.

QUEEN MARY, in 1554, was busy placing England under the supremacy of Rome. Preparations were made and a new parliament called and persons of influence were directed to secure the return of men of "wise, grave and Catholic sort." All her efforts were in vain and the Queen was obliged to compromise. But she was successful in securing from parliament a renewal of the Lancastrian Laws against heresy and demanded that heretics be executed. From 1555 to 1558 persecutions raged and it was the only great persecution on England's history. The Martyr's Memorial at Oxford marks the place where Ridley, the deprived Bishop of London, and Latimer, Henry VIII's favorite preacher, were burned side by side and nearly three hundred persons suffered for their faith.

VOLTAIRE (died about 1790) did more than any one else in France to prepare the way for the great permanent reform of the church as a political and social institution, and had many bitter enemies in the church, both Catholic and Protestant, because he taught that God had revealed himself to man in nature and in men's hearts and not in a church or a Bible. He was a firm believer in God and was not an atheist, as told by the clergy. In his home town near Geneva he dedicated a temple to God. Ingersoll said: "Martin Luther worked to reform the church; Voltaire to reform men."

TWO THOUSAND INNOCENT HUGENOTS, who were gathered to see the marriage of Protestant Henry of Navarre to the king's sister, were murdered in Paris before the end of the next day. The news of this attack spread and at the very least ten thousand more Protestants were put to death outside of the capitol. Both the Pope and the King expressed gratification at this expression of loyalty to the church.

THIRTY YEARS' WAR IN GERMANY (1618-1648) was the last great conflict between the Catholics and Protestants. The misery and depopulation as its result are incredible. Thousands of villages were entirely wiped out. The flourishing town of Augsburg lost about sixty-five thousand souls, leaving Germany in an exhausted, demoralized condition.

The last four years of Queen Mary's reign no less than two hundred and seventy-seven persons were put to death for denying the teachings of the Roman Church. The Catholics, in their turn, suffered serious persecution under Elizabeth and James I, the Protestant successors of Mary. Death was the penalty fixed for those who obstinately refused to recognize the monarch as the rightful head of the English Protestant Church. Two hundred Catholic priests were executed under Queen Elizabeth; others were tortured and perished in prison.

IGNATIUS LOYOLA, the Spaniard, who founded the Society of Jesus, had many fine ideas which should have received the greater attention they deserved. He and his followers were teachers as well as preachers; had great influence over young people, and even became known as the schoolmasters of Catholic Europe. Many Protestants sent their children to them because of their good methods. Their object was to cultivate piety and love of God, especially through example. But early in the Eighteenth Century the society undertook commercial enterprises, and this for one reason caused the Catholics to lose confidence in it. The King of Portugal first banished the Jesuits, then France, and the Pope finally abolished it in 1773, but was again restored in 1814 and now has thousands of members.

The PROTESTANT PREACHERS in Netherlands, who rushed into the Catholic churches, tore down the images, broke the windows and wrecked the altars, were pacified by Alva, who brought ten thousand soldiers from Spain, established a special court known as the Council of Blood, as its aim was butchery. His administration from 1567 to 1573 was one of terror. His boast was that he had slain eighteen thousand. Probably one-third of that number were executed. In France, about the same time, Henry II swore to extirpate all Protestants. Hundreds of them were burned and Francis, his father, just before his death, became so intolerant that he ordered the massacre of three thousand defenseless peasants, whose only offense was adherence to the teachings of the

Waldensians, who gave up all their property to live in apostolic poverty.

Early in the Seventeenth Century a Scotch Presbyterian clergyman named Leighton said in a sermon that bishops derived their power from man, not from God. William Laud, Archbishop of Canterbury, head of the Church of England, placed Rev. Leighton in the pillory, giving him a hundred lashes on the bare back, branded him with the letter "I", meaning infidel, cut off one of his ears and split his nose. Then a lawyer named Prynne denounced Laud for his cruelty to Leighton, so Laud then fined him two thousand pounds for treason and contravention. Archbishop Laud was head of the Episcopal church and anyone slandering him slandered the church, and he who spoke ill of the church was guilty of disloyalty to God. So King Charles looked on while Prynne had his ears cut off and his nose split and also signed his sentence that Prynne should wear a red letter on his breast and stand in the public square for two hours a day for a month and then be imprisoned for life. Then in turn Dr. Bastwick, a noted physician, had sympathy for Barrister Prynne as he stood in the burning sun and tried to give him a word of cheer and comfort. A spy for Laud reported this to his master; then Dr. Bastwick was the next candidate. He was arrested and fined a thousand pounds, had his ears cut off a month apart, both nostrils split and then imprisoned for life. Finally Oliver Cromwell, who in 1641 was a member of the Long Parliament, ordered the arrest and trial of Laud, which took place in 1644. He was found guilty on six hundred counts of gross inhumanity and was beheaded.

About 1634 ANNE HUTCHINSON, in Boston, Massachusetts, preached the "Covenant of Works," or "Get the grace of God in your hearts and no need to worry about what you do or do not do." The Puritans regarded the death of a child as a visitation of the wrath of God. But Anne Hutchinson smiled at this and tried to teach the people that sickness was the result of wrong living and the cure was simply worked by getting in harmony with the laws of nature. For these re-

marks she drew upon her head the condemnation of the clergy. She thought God and nature one. They knew otherwise. But the clergymen held a secret session and decided she must be subdued. John Cotten was the only clergyman of the eight who thought that she was right, but the church finally forced him to defend himself, so he denounced her. Mrs. Hutchinson was tried by an ecclesiastic court and found guilty and the clergymen demanded an absolute retraction. In Salem, Massachusetts, was a Baptist preacher named Roger Williams, who was in sympathy with Anne Hutchinson, and thought in view of her great services as a nurse and neighbor she should be allowed to speak when she chose and say what she wished. "Because," said Roger Williams, "if it be a lie, it will die, and if it be true, we should know it." Then came Mary Dyer, who became attracted by Anne Hutchinson and her teachings. She also was threatened by the clergymen, who found her guilty and expelled her from the church, when she left Boston. So on a tract of land on Long Island, the Indians mistook Anne Hutchinson for Dutch and was massacred by them. But Mary Dyer became a Quaker and continued to preach, but was banished, but we find her helping two Quaker prisoners, bringing them food. For this she was locked up. She was sentenced by Governor Endicott and ordered to be hanged. She was brought out on the appointed day and watched them hang the two Quakers she tried to help. Her turn came and she scorned the help of the Rev. Mr. Wilson, and she was bound hand and foot, ready for eternity, when the governor sent a reprieve, which ordered her to be banished, not hanged—unless she returned to Boston. In several months she came back to Boston to see her sons and was again arrested, and the same governor sentenced her to be hanged on the morrow. A holiday was ordered and at nine o'clock on the Boston Common she mounted the scaffold and the Rev. Mr. Wilson asked her to renounce her heresies and deny she was a Quaker. She answered: "I am not now going to repent, knowing nothing to repent of." Her hands were bound behind her and

Her feet were tied. She reeled and the kindly Rev. Wilson supported her. The noose was adjusted and he said, "Let us pray." Thus they hung Mary Dyer in Boston.

THOMAS PAINE, the man who did more to achieve American independence than any other man (and we have forgotten our debt to him), had injustice and abuse heaped upon his head, was called an infidel, an atheist by the clergy simply because he disagreed with them on certain religious questions and could not conscientiously believe in some old traditions which few intelligent minds today regard seriously.

He was the first man to write the words, "The United States of America" and was joint author (with Thomas Jefferson) of the Declaration of Independence.

The first to demand justice for women.

The first to propose old-age pensions.

He was called the founder of the republic of the world.

The first to propose abolition of negro slavery.

The first to suggest international copyright.

The man who invented and built the first iron bridge.

The first to propose the care for the children of the poor.

He was the first man to propose the Louisiana Purchase and Land for the people, international arbitration, and to suggest a great republic of all the nations of the world. His first book, "Common Sense," broke the power of Britain in America. His second book, "The Crisis," inspired the soldiers of the Revolution till they took courage and saved the cause of liberty. The third, "The Rights of Man," gave free press and free speech to England. The fourth, "The Age of Reason," made it possible for men to preach the reasonableness of reason and led many out of the jungles of superstition. Read these words of the man who was lied about when anyone said he believed in no God. He believed in one God, in special providence and hoped for immortality. He said: "The moral duty of a man consists in imitating the moral goodness and beneficence of God, manifested in the creation, toward all creatures; that, seeing as we daily do, the goodness of God to all



men, it is an example calling upon all men to practice toward each other, and consequently that everything of persecution and revenge between man and man and everything of cruelty to animals is a violation of moral duty."

COL. ROBERT G. INGERSOLL, one of the most brilliant orators of the age, the apostle of questioning rather than of definite doubt, was not an atheist, for he did not say, "There is no God." This son of a Congregation clergyman first had his attention drawn to religious questions because of the doctrine of eternal punishment. He sent the preachers back to their Bibles for a more thorough study; he provoked men to inquiry; he helped men to think freely, awakened them to the luxury of thinking freely and fearlessly for themselves. The church has abused this apostle of freedom, this lover of liberty, and he shares with Huxley, Darwin and Spencer the high distinction of being criticized most vehemently by those who never heard his voice and have never read carefully one page of his published works. But this is nothing new; this is one the many tolls that every man must willingly pay who marches on the grand highway of freedom.

Read here what Ingersoll said of Jesus: "And let me say here, once for all, that for the man Christ I have infinite respect. Let me say once for all that the place where man has died for man is holy ground. Let me say once for all, to that great and serene man I gladly pay—I gladly pay the tribute of my admiration and my tears. He was regarded as a blasphemer and his life was destroyed by hypocrites, who have in all ages done what they could to trample freedom out of the human mind."

# MAD MEN

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## PAST AND PRESENT

B. C. DOWN TO DATE

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Since 1882, when the British Society of Psychical Research was organized, the following officers came into possession of facts that science could no longer ignore: Prof. Henry Sedgwick, of Cambridge University, one of the greatest writers on ethics of the past century; the eminent Scientist, Prof. Balfour Stewart; Mr. R. H. Hutton, editor of the London Speculator; and the world famous writer, Dr. F. W. H. Myers; other Vice-Presidents were Hon. A. J. Balfour and Prof. W. J. Barrett of Dublin University. The American Society includes such men as Prof. Royce and Prof. William James, of Harvard University; the Rev. Dr. M. J. Savage; Prof. J. H. Hyslop, of Columbia University. Other famous men joined in the work of research. They include Sir Oliver Lodge, Prof. Alfred Russell Wallace, William T. Stead, Sir William Crookes, Camille Flammarion, Archdeacon Colley, Lombroso, Dr. V. Maxwell, Dr. Charles Richet, Victorien Sardou, Dr. Rio Foa, and many others.

It has been almost impossible to get uninterested persons to be sufficiently reverent to properly discuss the philosophy, and more especially the phenomena of Spiritualism. On every hand one can hear the remarks which would induce one to believe that no sensible person would be guilty of even being interested in such a thing.

Ministers preached, before the scientists of the world investigated it, that Spiritualism was not a fact and that the things claimed to be true by Spiritualists were absolutely impossible. But after the brains of the world brought out its

proof and forced the church from that standpoint, then they began preaching the doctrine that it was the power of the Devil, which view they still hold. They are very rapidly being pushed off this pedestal, and I venture the assumption that in less than twenty years the church will refuse to admit that it once held that view.

Through the ages the investigators, the inquiring, the searchers for knowledge, the discontented have been called crazy. The mad-men of the past have given us all the things we now enjoy.

Occult students and spiritualists, Theosophists and Psychical Researchers are called mad-men. These men have declared there is nothing supernatural, impish or uncanny about the occult side of life. But that these phenomena are perfectly natural and are governed by infinite laws just the same as the stars in the heavens; all that is required is to study to learn the laws and apply oneself. Just as the trained wireless operator, the skilled electrician or the clever airman is certainly at home in their several vocations, just so the trained occultist is not tramping undiscovered ground when investigating the unseen side of life.

It is not unexpected, nor is it a modern error that the name mad-men is hurled upon the head of these scientific giants who have really given to the world something to be proud of, for through the ages the intellectual, standing on the edge of the crowd, but not of the crowd, have received the very same cognomen.

Some years ago Dr. Charles Edward Locke, Methodist Divine, of Los Angeles, said in a sermon attacking Spiritualism, "It is very pathetic to see such brainy men as Sir Oliver Lodge, Flammarion, and Dr. Alfred Russel Wallace, Dr. Hodgson and Prof. William James of Harvard falling so easy a prey to the deceptions of Mrs. Piper, the medium." But our venerable friend Dr. J. M. Pebbles, in his sharp review of Dr. Locke's sermon, said "Bless you Brother Locke, these distinguished scientists and illustrious Psycholo-

gists have never heard of you—so dry your tears—I repeat—they have never heard of you and if they should chance to do so, they would pity you—and pass on—”

The following list of “mad-men” contains the names of some of the world’s greatest and best, since years before Christ, down to the present day. It includes professors, teachers, geologists, scientists, writers, orators, artists, painters, editors, statesmen, philosophers, historians, lawyers, authors, preachers, journalists, theologians, publishers, inventors, doctors and dramatists.

PLUTARCH believed his actions were guarded by Spirit Intelligences.

SOCRATES, the famous Philosopher, heard voices and conversed with spirits. His “Speech of Death,” now one of the gems of literature, shows clearly his belief in Immortality. When condemned to death, the penalty imposed for teaching men to think, he said to his judges, “Those who think that death is an evil are in error. I shall be able to continue my search into true and false knowledge. As in this world, so also in that;—I shall find out who is wise and who pretends to be wise and is not. Wherefore, Oh Judges, be of good cheer about death, and know this of a truth that no evil can happen to a good man; Either in this life or after death. The hour of departure has arrived and we go our ways—I to die, and you to live, which is better, God only knows.”

ZENO, founder of the Stoics, centuries before Christ, believed he was directed by spirit forces.

DANTE, history tells us, when in a vision visits the lower world with Virgilus as his guide. He is permitted to behold the regions inhabited by spirits of virtuous Pagans. There he finds Homer and Ovid and Horace and sees a goodly company of ancient worthies—Socrates, Plato, Cicero, Caesar, Livy, Seneca and many others.

CICERO said that invisible spiritual presences inspired a knowledge of the future, and filled the mind of the dying with thoughts of resignation.

PLATO believed in spirit communion with mortals and that through life we were guided by spirits invisible.

LORD BACON and BRUNO were Spiritualists—————

JOSEPHUS, the noted Jewish historian, stated that he believed "the Spirit of Samuel was present, that the woman saw him, and that he conversed with Saul."

JOAN OF ARC, just past thirteen years of age, heard the voices from the unseen world tell her to go and liberate France. She entered the army and led the soldiers to victory, all under the guidance and direction of the spirit voices, which she obeyed. From the humble sheep-herder she was raised to a world power and of the greatest possible service to her country. Because of these psychical powers as a medium she was arrested and imprisoned and almost every indignity forced upon her. Then the most unfair and shameful trial in history took place. Finally abandoned by a weak, cowardly King, she was declared a sorceress and a witch and was burned alive in the public square at Rouen in 1431, still declaring her faith in the spirit voices. Recently her canonization took place in Paris where she was made a Saint by the Catholic church. Our age revoked what the other age did, which again proves their belief in spirit communion between the two worlds, which this church does not deny, and if they believed now that her witchery (so-called) was wrong then, her canonization would not have taken place.

EMANUEL SWEDENBORG, Professor Natural Science and Engineering, a noted inventor and appointed in 1716 by Charles XII, assessor in the Swedish College of Mines, a corresponding member in 1734 of the St. Petersburg Academy of Sciences and elected member of the Royal Academy of Sweden. In 1745 a profound change came over him, which made of this scientific inquirer the supernatural prophet.

Neither by geometrical nor physical nor metaphysical, had he succeeded in reaching the spiritual. He said: "Out of the Lord's Divine mercy it had been granted to him for several years to be constantly in company with spirits and angels, hearing them conversing with each other and conversing with them." For a number of years he had dreams, the real significance of which he did not understand. He kept a record of his dream experiences during 1744 in a private diary, first published in 1859, the authenticity of which is now fairly established.

OLIVER CROMWELL had visions and heard a voice telling him he would become England's greatest power.

GARIBALDI of Italy was a Spiritualist.

HON. W. E. GLADSTONE was made an honorary member of the Society of Psychical Research. Concerning this work he said: "It is the most important work that is being done in the world—by far the most important."

ROBERT DALE OWEN, American minister to Italy, a famous author and a Spiritualist.

VICTOR HUGO, the great dramatist, wrote: "To abandon these spiritual phenomena to incredulity is treason against human reason."

M. THIERS, ex-President of France, writes: "I am a Spiritualist and an impassioned one, and I am anxious to confound Materialism in the name of Science and good sense."

M. LEON FAVRE, Consul General of France, says: "I have long carefully and conscientiously studied Spiritual Phenomena. Not only am I convinced of their irrefutable reality, but I have also a profound assurance that they are produced by the spirits of those who have left earth; and farther, that they only could produce them."

LONGFELLOW, who received the highest honors of the University of Cambridge, was openly a Spiritualist and wrote: "The spiritual world lies all about us, and its avenues are open to the unseen feet of phantoms that come and go."

KANT, the illustrious poet philosopher, said: "It will be hereafter proved that the human soul, even in this life, is in constant communication with the spiritual world."

SHELLEY, the inspired poet, had visions and trances.

CHARLES DICKENS, JOHN MILTON, and THACKERY were Spiritualists.

SHAKESPEARE, LOWELL, TENNYSON and OLIVER WENDELL HOLMES wrote in the line of Spiritualism and their works abound in its philosophy.

SENATOR LELAND STANFORD, once Governor of California and founder of the University in California which bears his son's name, investigated Spiritualism and its phenomena and was thoroughly convinced that he received direct spirit messages from his son.

HON. J. W. EDMUNDS, Supreme Court Judge of New York State, vouches for the fact of automatic speaking of his daughter, Miss Laura Edmunds and that besides English, she knew only a smattering of French. Yet in a trance state, she spoke thirteen languages fluently, including Polish, Greek, Hindu, and Italian. This case knocked the foundations out of the theory held by some that automatic talking was a function of the subconscious mind.

DR. BENITO, Professor of Logic and Philosophy at the University of Barcelona.—PROF. MARGHERI, teacher of Physical Sciences, University of Naples.—PROF. BUCHANAN, M. D., discoverer of Psychometry.—PROF. CHALLIS, F. R. S., Prof. of Astronomy, Cambridge University, all Spiritualists.

PROF. W. JAMES, Prof. of Psychology, Harvard University.


PROF. HERBERT MAYO, F. R. S., M. D., Prof. of Anatomy and Physiology of Kings College, London.—Both Spiritualists.

DR. PORRO, *noted* Astronomer, director of the Observatories at Genoa and Turin, says: "The phenomena are real. They cannot be explained either by fraud nor by hallucination."

DR. J. M. GULLY, M. D., Royal College of Surgeons, London, England, is fully convinced that materilization takes place.

WASHINGTON IRVING, HORACE GREELY and JOHN RUSKIN were Spiritualists.

CROMWELL F. VARLEY, F. R. S., England's greatest electrician, who assisted in laying the Atlantic cable, says that one time he was a hard headed unbeliever, until suddenly Spiritual Phenomena was unexpectedly developed in his own family. This led him to inquiry and experiment. He said: "That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."



ABRAHAM LINCOLN was a Spiritualist and a Psychic and was warned in a dream, which dream occurred three times, shortly before he was assassinated. On the very afternoon of the day on which he was shot, he confided in the Attorney General and Edwin Stanton, Secretary of War, by disclosing to them the dream. Mr. Francis Grierson, an undoubted authority on Lincoln, takes the stand in his book "Abraham Lincoln, The Practical Mystic," that Lincoln was heaven-inspired and ordained and foretold the role that he so graciously played in the service of his country, and that he predicted his death and met it unflinchingly.

In "Occult Review" for Feb., 1919, on page 70 we read: "The claim to have influenced the course of historical events is in later times very definitely made on behalf of Miss Nettie Colburn, afterwards Mrs. Maynard, who at any rate was consultant on a number of different occasions by Abraham Lincoln during the period of his Presidency, and also by his wife.—On numerous occasions she went into trance at the White House. It appears that on more than one important instance Lincoln acted on the advice she gave, and acted with such promptitude that she may well have considered her communication the inspiration of the President's action, and it seems clear that the President's foreboding to which he so frequently alluded, of a violent death as soon as



victory had been achieved was due directly to clairvoyant warnings."

"During one seance Mrs. Miller gave an example of her powers in connection with the production of physical phenomena. She had been playing on the piano (a three-cornered grand) and under her influence it rose and fell, keeping time to her touch in a perfectly regular manner. After some further experiments had been made with the piano, President Lincoln observed with a smile, "I think we can hold down that instrument." Having said this, he himself climbed on top of it, sitting with his feet dangling over the side, as did Mr. Somes and two other gentlemen who were present. The piano, in spite of this added weight, continued to wobble about, until the sitters were glad to get onto terra firma. Mr. Somes observed: "When I have related to my acquaintances, Mr. President, that which I have experienced here tonight, they will say, "You were psychologized, and as a matter of fact you did not see what in reality you did see." Mr. Lincoln quietly replied, "You should bring any such person here, and when the piano seems to rise, have him slip his foot under the leg, and doubtless be convinced by the weight of evidence resting upon his understanding."

Church of the People, Los Angeles, Cal., under the leadership of Reynold Blight, worthy successor to Benjamin Fay Mills, has upon its church literature the following declaration by Lincoln: "I have never united myself to any church because I have found difficulty in giving my assent without mental reservation to the long, complicated statements of Christian Doctrine which characterize their articles of belief and confessions of faith. When any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both Law and Gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thy self,' that church will I join with all my heart and all my soul.'"

SIR EDWIN ARNOLD writes: All I can say is this: that I regard many of the manifestations as genuine and undeniable, and inexplicable by any known law, or collusion, arrangement, or deception of the sense; and that I conceive it to be the duty of men of science and sense to examine and prosecute the inquiry as one that has fairly passed from the regions of ridicule.—”

REV. GEORGE FRANCIS, famous medium of Los Angeles, Cal., said in a sermon: “I want to impress upon your consciousness that we do not die, and the Infinite Power is always watching over us, and that even though we sometimes feel that we are rent and torn asunder with no apparent reason, there need be no fear, for we are indestructible: our bodies may be crushed and broken, but our spirit remains and will ever remain.”

PROF. EDGAR LUCIEN LARKEN, scientist and director of Mt. Lowe Observatory, says: “Proof may finally come beyond any doubt in the simply astounding realm of photographs of forms and of humans assembled by mind dense enough to either emit or reflect light intense enough to impress photographic plates, and these in eight cameras centered upon them from as many angles in the presence of trained detectives. From four to fifteen human figures on one plate, thus photographed, are now common. Faces appearing are often types and races not now living, Greek, Sanskrit, Hebrew and other languages have been heard spoken at once by as many persons in the same room.”

DR. CHAS. RICHEL, the greatest authority on medicine in France and a famous philosopher, who was assisted in his investigations by Prince Askakoff, Counselor of State of the Emperor of Russia, says: “Alone with Eusapia Paladino and Ochorowics, (a noted Psychologist) I renewed my experiments with the best possible conditions of solitude and quiet reflection. We thus acquired a POSITIVE PROOF of the reality of the facts announced at Milan, Italy.

PROF. WM. DENTON, lecturer on Geology and a noted author, writes, “I am a Spiritualist.”

PROF. COUES, M. A., Ph. D., Prof. Zoology Norwich University, says: "Let me tell you that I know that the alleged phenomena of Spiritualism are true."

PROF. BOTAZZI, Director of the Physiological Institute University of Naples, says "Skeptics can only deny the facts by accusing us of fraud. I should be very much surprised if anyone was bold enough to bring this accusation against us, but it would not disturb our minds in the least."

DR. PIO FOA, Professor of Pathological Anatomy at the University of Turin, asserts that "during recent times certain strange manifestations, known under the title of Spirit Phenomena appeared to offer an argument in favor of the continuation of life after death, in a spiritualistic sense. One cannot deny that they are astounding and at the present state of scientific development, inexplicable."

DR. OTERO ACEVEDO, Professor of Nerve Surgery at Dr. Rubio's Institution at Madrid, is a Spiritualist and an author of books on the subject.

PROF. HYSLOP, Columbia University, believes that the communication between worlds is an established fact.

PROF. OLIVER LODGE, F. R. S., Dr. Sc., Prof. Psychics, University College, London, and author of "Modern Views of Electricity," says: "I went into a state of skepticism as to the reality of Physical Phenomena produced without apparent contact, but this skepticism has been overborne by facts."

PROF. ROBERT HARE, scientist and chemist of the University of Pennsylvania, said: "Respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have had even more startling evidence of that agency than those given in the working question."

DR. ISAAC K. FUNK, of New York City, head of the publishing house of Funk & Wagnalls Pub. Co., vouches for the truth of one striking revelation through the agency of Spiritualism, which he investigated and was fully convinced

that the facts were correct, and that no recognized theory of telepathy or clairvoyance could positively explain. He says: "It is not inconceivable that the countless spirit intelligences, good, bad and indifferent, in the universe, may be able to perform such marvels as these that I have just mentioned."

The late DR. RICHARD HODGSON, founder of the American Branch of the Society for Psychical Research, after ten years' critical study of the remarkable powers of the famous psychic, Mrs. Piper, bore the following testimony as to his belief: "Holding the hypothesis of telepathy from the beginning for several years, I have no hesitancy in affirming with the most absolute assurance, that the spirit hypothesis is justified by its fruits and the other hypothesis is not." Dr. Hodgson means the assumption that the preternatural wonders of Spiritualism are wrought by discarnate human spirits."

DR. W. F. BARRETT, Professor Experimental Psychics in the Royal College of Dublin, says: "It is well known to those who have made the phenomena of Spiritualism the subject of long and careful inquiry in the spirit of the exact and unimpassioned scientific research, that beneath the repellant mass of imposture and delusion, there remain certain inexplicable and startling facts, which science can neither explain away nor deny. I am in possession of a respectable body of facts that I do not know how to explain except on the theory that I am dealing with some invisible intelligences."

THOMAS J. HUDSON, (not a Spiritualist) page 206 of "Laws of Psychic Phenomena," says: "The man who denies the phenomena of Spiritualism is not entitled to be called a skeptic. He is simply ignorant; and it would be a hopeless task to attempt to enlighten him."

PROF. CESARE LOMBROSO, the eminent Italian criminologist, who in 1891 was openly skeptical of all spiritual phenomena and consented to investigate the alleged occult powers of the famous Italian peasant, Eusapia Paladino. Her psychical achievements have converted the greatest and most

skeptical scientists of Europe. So wonderfully significant were the results of these sittings that Lombroso was forced to believe in the reality and genuineness of spiritualistic phenomena.

MORSELLI, one of the greatest of European psychists, speaking of Eusapia Paladino's wonderful psychical achievements, said: "There can no longer be any doubt as to the testify that many of her most startling manifestations have been in the light of day or in the full glare of electric lights. Here greatest triumphs have been in the cold, unsympathetic interiors of physical laboratories, surrounded by scientific instruments which register with the nicest exactitude every phase of her manifestations.

SIR WM. CROOKS, F. R. S., D. Sc. As a chemist he probably has no living superior. Known for his scientific discoveries. Once President of the British Society for the advancement of Science, Past President of the British Association for Psychical Research, editor of the *Quarterly Journal of Science*, President American Chemical Society, member of the Pharmaceutical Society, knighted by Queen Victoria for important service to the British Empire, says: "That certain physical phenomena, such as the moving of material substances, and the production of sounds resembling electric discharges, under certain 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 elementary facts of chemistry. The soul exists as a real entity independent of the body."

FREMONT RIDER says: "At last, and for the first time we would seem to have psychic phenomena brought out from the baffling obscurity of mysticism, superstition and fraud,—into the dazzling white light of purely scientific test and observation."

WM. T. STEAD, one of the greatest of journalists and editor of the *Pall Mall Gazette*, London, (perished on the *Titanic*)—The following dispatch from London was published in the newspapers of Sunday, Jan. 31st, 1909: "Wm. T.

Stead presided this week at a seance attended by the Duchess of Rutland, Sir Albert Taylor, Lady Warback and other notables. The medium was Mrs. Clarence Thompson, an American. Despite scientific precautions to avoid fraud, a spirit draped in white apparel appeared seven times." He also asserts that he wrote that marvelous work, "Letters from Julia," automatically and produces evidence to prove his claim. Striking instances of automatic writing and talking are numerous enough to fill volumes. He also states, "I have many times proved my belief in the authenticity of spirit photographs."

CAMILLE FLAMMARION, the most celebrated living astronomer in France, was among the scientists who helped make the tests of Eusapia Paladino's occult powers, as searchingly severe as possible and says regarding the first test, "That while they stood around the table (the medium bound to her chair), they saw a large table which was behind them slowly advancing toward Eusapia. This strange phenomena occurred in full light and they were stupefied with amazement, yet before their very eyes the table continued to glide over the floor." He also makes this statement: "That the soul survives the destruction of the body, I have not the shadow of a doubt."

SIR ALFRED RUSSEL WALLACE, F. R. S., F. G. S., D. C. L., LL.D., co-discoverer with Darwin of the "Origin of the Species" and the "Principles of Natural Selection," twenty years a Methodist minister, sixteen years President of a Methodist college, nineteen years identified with Spiritualism, accepts and confirms the physical phases of the spiritual phenomena, slate writing, materialization, trumpet speaking, and spirit photographs, he says: "Up to the time when I first became acquainted with the facts of Spiritualism I was a confirmed, philosophical skeptic, rejoicing in the works of Voltaire, Strauss and Carl Vogt and an ardent admirer—as I am still—of Herbert Spencer. I was so thorough and confirmed a materialist that I could not at that time find a place in my mind for the conception of a spiritual existence, or

for any other agencies in the universe than matter and force. Facts, however, are stubborn things—the facts beat me. In short, I am as well satisfied of the fact of communication between mortals and spirits as I am of the facts of wireless telegraphy.”

DR. GUSTAVUS MYERS, in an essay entitled, “Beyond the Borderline of Life,” says in closing: “One thing is clear, the mass of learned scientists are united in asserting that our souls or spirits survive. Furthermore, there is now the very closest connection between religion in its real sense, that is stripped of its formulas and dogmas, and these truths disclosed by scientific investigators.”

VICTORIEN SARDOU, the greatest French dramatist of the past quarter-century, wrote: “I believe that we are surrounded by intelligent beings who are different from ourselves as far as the material body is concerned, but who have certain qualities which correlate with our own. But as to the origin of these beings—whether they be the souls of the dead, or whether they constitute a world apart, a people who have never lived on this planet, I am not certain. Personally, my experiences lead me to believe that these beings are probably the souls of the dead.”

DR. J. M. PEBBLES, M. D., Ph.D., author, divine, psychic, world-traveler, and former United States Ambassador to Turkey, in his “Review” says: “Spiritualism is the direct antithesis of materialism, ecclesiasticism, and sectarianism. It is a science, a philosophy and a religion—the wisdom religion of the ages, and the foundation in fact, of all the world’s great religions. As a Spiritualist, I believe in God, the Christ of God, in the Brotherhood of Man, the immortality of every human being, in eternal progression, the Holy Spirit, in Baptism by the Holy Spirit, in the Christ Spirit within, in the laying on of hands, in inspiration, in prayer, in the ministry of angels and in genuine mediums, who in Bible times were called prophets and seers and the Anointed and I further believe in purity and holiness of life,

as the gateways that open into the many mansioned house of the Father, the Paradise of God."

HARRIET BEECHER STOWE said she actually did not write the famous "Uncle Tom's Cabin," but wrote it down as it appeared in a vision before her.

ELLA WHEELER WILCOX says: "I have after many months of patient research, obtained absolute and overwhelming proof that our dead live and retain memory and affection and that they can communicate with us. It has robbed death of its terror and the grave of its sting. Just as electricity came by patient research into God's realm of wonders, so will this great spiritual truth come to be known to the whole world in the next century. We are on the eve of the most glorious scientific discoveries of all times. Let us be expectant. "He that hath ears to hear let him hear what the Spirit says unto the churches."

ANDREW JACKSON DAVIS, author of twenty-seven volumes upon Harmonial Philosophy, wrote: "It is a truth that the spirits of the higher spheres commune with persons in the body by influx, although they are unconscious of the fact. This truth will ere long present itself in the form of a living demonstration—and the world will hail with delight the ushering in of the era."

CORA L. V. RICHMOND, famous medium and writer, says: "Not only does science declare that in the visible world death is a misnomer, since it is but change and transmutation of life, but this revelation declares that the spirit cannot die, that the soul is eternal."

J. ENMORE JONES, author of "Orthodox Spiritualism," writes: "It may be well, as an historical fact, to state that more than one-half of the Spiritualists of England are Christians connected with one or another of the churches."

HUDSON TUTTLE, author of "Arcana of Nature," says: "Spiritualism is the knowledge of everything pertaining to the spiritual nature of man. It embraces all that is known."



LILLIAN WHITING, famous author and medium, says: Spiritualism has not come to destroy, but to fulfill. It has come to fulfill the longings and hopes of human life and to inform them with the vitality of faith and conviction. It has come to transform the present."

MRS. J. H. KNOWLES, writer for the "Methodist Book Concern," says in the Home Department Quarterly for Dec., 1918: "We, too, often try to manage without God to our undoing. In our lonely nights with stormy griefs for our pillow, let it comfort us and stimulate us to truer living to know that even in this place, this dark, mysterious place, the angels are coming and going with messages between earth and heaven, and over all God is watching, caring, providing."

ARCHDEACON COLLEY of the Anglican Church, expresses his belief in immortality, and asserts emphatically that he did not derive his belief in human deathlessness, from the study of any creedal or ecclesiastical affirmations, but from the teachings of many years' experience with those who have lived in this world, now dead and buried as to their earthly body—from whom by many indisputable proofs, visible, audible, tangible, I and those with me have apprehended that there can be no gainsaying the fact that the so-called dead are alive.'

FATHER ROCA, of the Roman Catholic Church, says Spiritualism is the fulfillment of the Scriptural Prophecies.

REV. B. F. AUSTIN, M. A., LL.D., editor of "Reason," says: "I have seen again and again these phenomena produced, heard these voices from the angel world, caught living words of instruction and inspiration fresh from angelic lips, seen their forms materializing and dematerializing like a cloud vanishing from sight."

DR. J. M. SAVAGE, noted Unitarian scholar and writer, says he is constantly receiving letters from thousands of people, in and out of the church, inquiring whether psychical research has yet fully succeeded in proving the dogma of human immortality. While not willingly admitting "spirit

identity' he firmly believes that the possibility of communicating with the dead has been practically proven."

W. J. COLVILLE, traveler and lecturer, and a famous writer on the subject of Spiritualism.

REV. DR. THOMAS, Chicago preacher, says: "The fact of a conscious intercommunion between the two worlds has become an established fact and is truth."

REV. J. CAMPBELL, M. A., believes that the Gospel is preached to the spirit world by the great preachers who have departed thither and by all great and good reformers who lived a Christ-like life."

DR. MOSES HULL, preacher, author and founder of the Morris Pratt College, produced the work entitled "Two in One," in which he gave to the world his investigations, his convictions and his proof of the truth of the physical and spiritual phenomena of Spiritualism.

RCV. THEODORE PARKER, the famous preacher, said: "I believe Spiritualism will be the religion of the future."

WM. LLOYD GARRISON, famous anti-slavery advocate,

DR. W. M. KEELER, psychic photographer,

DR. DANIEL HULL, famous writer, all Spiritualists.

MARIE CORELLI, the famous English authoress, is a Spiritualist.

DR. ADAM CLARKE, the learned Methodist commentator, in Vol. II, writes, "I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals."

REV. HENRY WARD BEECHER says: "Spiritualism strengthens faith."

REV. DR. LYMAN ABBOTT believed in spiritualism. Said he: "I derive my belief partly from the Bible, partly from

the testimony of others, and partly from my own experiences."

REV. DE COSTA, quoting from the New York Herald, said: "The dead may prove as valuable to us as the living. It is unfortunate that the church does not make as much of this thought as it might or should."

MARCONI, inventor of wireless telegraphy, is a Spiritualist, through the marvelous psychic talents of one Princess D'Antini del Drego of Rome, Italy. In a recent interview in London, he said that he had sent a radio message into space ten years ago, and that he hoped that it would go on through interstellar spaces until it reached some orb inhabited by intelligent beings who would intercept and perhaps reply to it. When scientists of his standing assert that it is possible to send and receive radio messages from planets and even from orbs beyond the solar system, there can be no doubt that they would not have staked their reputation upon such a statement without good reason. This implies that they know that the radio-waves, after leaving the air-envelope of the earth, are able to travel on unimpeded and consequently with undiminished force, in all directions through interstellar space, traversing thousands, aye, and perhaps millions and even billions of suns and their revolving planets and satellites, until somewhere, millions or even billions of times the distance of our sun, they will light upon a lone globe, the dwellers of which will have attained a degree of intelligence at least as high as that of us earth-dwellers, and who have means at their command to receive and answer these messages.

HON. ROBT. ADDISON DAGUE, noted investigator and author, writes: "After fifty years of investigation of Spiritualism, I am thoroughly convinced that it is a fact, satisfactorily proven, and I say that as a lawyer possessing some knowledge of the nature of evidence required to establish a statement of fact."

W. STANTON MOSES, London Spiritualist, writes: "Spiritualism, by the process of permeation has been of incalculable service to religion for there is nothing in it that I

have learned, which conflicts with the Christianity of the Christ, including both its phenomena and its philosophy.”

ELDER ALFRED J. ALDER of the Church of Jesus Christ of Latter Day Saints, Los Angeles, in a recent sermon said: “The idea is advanced by many people that both the spirit and the body remain dormant during the period of time between death and the Resurrection. We as a people believe it takes both the body and the Spirit to constitute the soul of man, and that death is the separation of body and spirit, and as the body returns to the earth as it was, the spirit returns to God who gave it. (Ecc. 12:7) Quoting from Nephite Scriptures we find the following: “Now concerning the state of the soul between death and the Resurrection, behold it has been made known to me by an angel, that the spirits of all men, as soon as they are departed from the mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. (Alma. 40:II.) From the above quotation, we learn that while the body sleeps, the spirit exists in a state of being capable of acting, thinking and progressing; therefore, they die in a position favorable to hear and accept the Gospel.”

DR. FREDERICK FINCH STRONG, Boston scientist, Professor in Electricity at Tuft's Medical College, inventor of the “Violet Ray” and eminent Theosophist, says of his experiments at the Krotona Institute, Hollywood, Cal.—“Occult Science has revealed to us that in the time of Atlantis, some 12,000 years ago, they employed these occult forces to navigate ships and move great weights. The Egyptian Pyramids, those mighty puzzles to modern engineers, were built by this means by emigrants to Egypt from Atlantis, who brought with them these secrets that, in the absence of the press, were allowed to die.” To critical observers Dr. Strong shows the actual emanations of ethereal rays or magnetic currents which every human body throws off and which is the unknown medium used by therapists or magnetic healers. By means of electrical apparatus used by Dr. Strong in conjunction with a powerful, high-frequency coil, which under a million volt-

age, is capable of 1,100,000 vibrations per second, realizing by this means clouds of invisible ether known as "Electrons" into the air—clouds of electrons hitherto undiscovered by those scientists who have refused to study occult methods." By this apparatus he has on four occasions been able to visualize to members of his audience who were neither clairvoyants, nor students of the occult, the "Astral" or spirit bodies of persons, who were identified as friends who had died. One of them was a young soldier who was killed in battle and was a former member of the Theosophical Lodge in which he appeared during the lecture and was identified by four members of the audience who were absolute skeptics not expecting to see any such phenomena. On none of these occasions did the scientist seek to produce such phenomena, though each time the form of the astral body was clearly outlined by the etheric rays drawn from the body in super-gaseous form."

FATHER FRANCO, S. J., in *Annals of Psychical Science*, report for Oct., 1908, quoting from his paper on "Spiritistic Questions" in *Civiltà Cattolica*, Nov. 3rd, 1906—the Jesuit Father said: "In our time no one denies the real existence of spiritistic facts, except a few who live with their feet on the earth and their brains in the moon. Spiritistic phenomena are external facts, which fall in range of the senses and can easily be observed by all, and when such facts are attested by so many well informed and credible witnesses, it is useless, as well as foolish and ridiculous to fight against proved evidence. The facts remain assured, even for reasonable men."

MR. HALL CAINE, the noted writer, and novelist, in his address to American Mothers, said "You will not take it amiss that I am responding to a request that I should address these words to you. This is the first anniversary of your Memorial Day since America entered actively into the war. And while you are gathering in reverent and affectionate remembrance about the graves of your fathers and brothers who gave their lives that your nation may live, the mother heart of many of you, who have lately lost their sons, are

hovering about the battlefields of France, each with its silent but searching cry, 'Where is he?' Mothers of America, your sons may have fallen, but they are not therefore dead. Their heroism has passed into the souls of the comrades who remain to finish the work to which they dedicated their lives. And now it is for you to keep your hearts alive, in this time of sorrow and loss, to consecrate yourselves with increasing devotion to the sacred cause for which they fell, so that when the day of deliverance comes, and your victorious armies return home, and you see them marching home, through your streets, under the torn but triumphant flag of your country, you may know of a certainty that with the living have come back the dead, and that your dear ones are there as surely as if they were within the circle of their mother's arms. Meanwhile, how peaceful and how powerful are their graves out there on the fringe of the battlefields of France! Silent sentinels of the army of Humanity before the eyes of God and Man!"

In the *Annals of Psychical Science* of August-September, 1908, in an article on Mediumship, (in connection with Eusapia Paladino) by Prof. Enrico Morselli we read: "Some of Eusapia's phenomena, and not the most complicated, appeared to me to be incapable of being imitated, such as levitations of the table in full light or in the middle of the room, the cold wind from the cabinet, the wandering lights, carrying of objects about in half light, the tangible materializations behind the curtain and those visible under absolute control. No art of an American, Malabar, or Lapp juggler could reproduce them before a small group of intelligent and competent experimenters, cool-headed, sane-minded, and unprejudiced, as the author of this article flatters himself that he was during the thirty seances with Eusapia at which he has been present.—Genoa, Italy, April, 1898.

HAROLD BELL WRIGHT, the famous author and novelist, in a letter to the writer of this booklet, said: "I most certainly believe in a life that is more than the life of the material flesh, and that this life will continue after the period of the—shall we say—earth life—is ended."

JACK LONDON, during the last few years of his life was deeply interested in occult matters and had included in his writings, several books dealing with the mysteries of astral experiences and the spirit world. No fiction writer of the present day ever dwelt so much on psychic problems, transmigration, reincarnation, and the unseen world. In half a hundred stories he carried his readers over death's borderline, grippingly and convincingly.

MRS. WILSON WOODROW, the famous newspaper writer, says: "Poets and philosophers whose gift of insight is called genius, have told us again and again that there is no death."

SIR CONAN DOYLE, member of the Psychical Research Society and author of the famous Sherlock Holmes stories, writes in the Metropolitan Magazine, early in 1918: "After my own experiences, now extending over a period of thirty years, I cannot doubt that Spiritualism is true. If human testimony is capable of establishing anything, then it has absolutely proved the fact of survival. Here we have something definite, something assured, something which will be based upon tangible proof and will combine the most advanced science with the most exalted morality. Such is the spiritual movement as I read it—a fresh influx of inspiration, and far the greatest religious event since the coming of that Great Spirit who brought, nearly two thousand years ago, the message of gentleness and tolerance from which the world seems to have profited so little." Many people think only of Sir Arthur Conan Doyle as the writer of the famous detective stories, but he writes only as a means of recreation, and his real life work is that of the trained scientist which gradually drew him into the study of psychical research.

A modern Joan of Arc has appeared in France, quoting from a newspaper dispatch from Paris, on Aug. 17, 1918. "There was a miracle in France at the beginning of the war, called 'The Miracle of the Marne.' The belief is greatly strengthened by people of faith in France that another miracle will take place, by persistent rumors that have arisen in connection with the Great Catholic Feast of the Sacred

Heart. The new Joan of Arc that has come to save France is Claire Ferchaud, 22 years of age and already this name is something of a power. She was born in the wooded district, conducive to deep meditation. She has two brothers fighting for France and one of her sisters is a nun at Nuartes. The girl is from the old Vandeen stock, a race justly noted for their religious fervor and love of traditions. Her many prophecies concerning the war have proven true.

Her literary works are worthy of a Saint Therese. Her patriotism made her bold enough to approach Generals and Statesmen to show them by what means they could save France. It is believed, in devout circles, that Christ, under the image of the Sacred Heart has appeared and spoken to her in the little church of Loublande. Her gift of prophecy seems unquestionable and it is absolutely beyond doubt that she, at the end of 1916, announced that members of the government and other powerful politicians were plotting revolutionary acts against France and they would be punished. The Bolo trial was ample proof of this.

She also warned several generals at the beginning of 1918 that the front would soon be pierced, contrary to the belief held by experts. She added that the Allies would pass from despair to Victory.

The Catholic Clergy have been deeply moved by this young peasants' prophecies and her aparitions. The Bishop of Pailers, incredulous at first soon became her staunch friend and protector and introduced her to the Cardinal Archbishop of Bordeaux, who cross-examined her in his palace and could not conceal later that her replies had filled him with "intense admiration." In February, 1918, Pope Benedict's interest was aroused. He instructed Father Hugon, one of the most learned theologians of the Catholic Church, to open an inquiry into the case of this young visionnaire. His report will no doubt be published at a later date. She was introduced to President Poincare, and one of the French generals who won fame at Verdun made the long journey to Loublande to visit her.—She called on the Premier of France, M.



Clemenceau, to urge him to recall into active service General M——, brought into apparent disgrace by the intrigues of certain politicians, assuring him in the name of the Sacred Heart, that he would soon lead our troops to Victory. A few weeks later General M——. stopped the Boche onrush in front of Compeigne and saved Paris, perhaps France."

CHEVALIER LUIGI CONSTANTINO, famous Italian pianist, of Palermo, Sicily, who by obeying the voice of an inward message to "leave Sicily, cross the seas to America." He came to America unknown and unheralded. But the "voice" came with him. To a strange people in a strange land where the advance agent had not been working in his favor, by extolling him to the skies. Yet he came and conquered and some of the foremost musical critics of New York pronounced his technique, his execution and his interpretation as second to no pianist in the world.

He won success at Carnegie, at Mendelssohn Hall and a score of recitals and then in obedience to the "Voice" left New York as modestly and as silently as he came and returned to his work in Italy. He says "I have not told the story of Chopin's coming to a poor unworthy musician like me because the world would laugh and my musical friends would nod their heads and think me crazy. But now I cannot hide it.

"The spirit of Chopin has come to me many times. At my recitals in Italy, in Paris and Germany he was there to inspire and I always played Chopin as he taught me. It was the voice of Chopin that gave me courage to face the examination at the Royal Academy at Bologna, where I was helped to win the highest honors since Mozart.

"In a few years I knew by heart over sixty thousand pages of the heaven-sent messages, knew Beethoven, Mozart, Mendelssohn, Liszt, Wagner, Schumann and, best of all, the free spirit of Slavic music, the wonderful 'Temp rubato' of Chopin. A friend living nearby came in to make a friendly call. He had been sick for a long time, just recovering from a fever; he lay back in an easy chair to rest when I saw him

straighten out and close his eyes as if in a faint. I was alarmed, but as he spoke I noticed it was not his voice. His voice was very weak, but this voice was strong and full of vitality and at the first sentence my heart leaped to my mouth. 'I am the Spirit of Chopin. I am come to lead you and teach you.' Then followed the greatest miracle of my life. The voice spoke rapidly and out of the mouth of that civil engineer, a young man with no musical education or knowledge, there poured technical musical terms, references to the works and numbers of Chopin's works that had puzzled me for years and no words were wasted. I learned in less than an hour what I had sought for years. The voice commanded me to go to the instrument and I played from memory, as if by control of another, the difficult parts of all the doubtful compositions.'

MADAME ALDRICH, opera singer, says that she has experienced death three times in her career—being brought back to life by the power of love. Each time she firmly believes she passed from the mortal sphere. She believes her soul left her body and that love alone was the resurrective force that brought her back. On her return to consciousness she was able, quite clearly, to tell her experiences. She has never studied the occult, but she has never denied the possibility of anything because she herself has never experienced it.

### WOODROW WILSON

WOODROW WILSON, President of our country, on May 30th, 1919, in his Memorial Day address given at Suresnes, a suburb of Paris, where lie the remains of many American Soldiers, said: "No one with a heart in his breast, no American, no lover of humanity, can stand in the presence of these graves without the most profound emotion. These men who lie here are men of a unique breed. Their like has not been seen since the far days of the Crusaders. \* \* \* The men of America gave that greatest of gift—the gift of life and the gift of spirit. \* \* \* Ladies and Gentlemen, we all believe, I hope, the SPIRITS OF THESE MEN ARE

NOT BURIED WITH THEIR BONES. \* \* \* THEIR SPIRITS LIVE. I HOPE—I BELIEVE THAT THEIR SPIRITS ARE PRESENT WITH US AT THIS HOUR. I HOPE THAT I FEEL THE COMPULSION OF THEIR PRESENCE. I hope that I realize the significance of their presence.”

### JAMES CARDINAL GIBBONS

JAMES, CARDINAL GIBBONS, in his answer to the question, “Is there life after death?” in the Los Angeles Examiner, Sunday, May 25th, 1919, made the following declaration—from the head of the Roman Catholic Church in the United States: “Man may imprison and starve, may wound and kill the body; but the soul is beyond his reach, and is as impalpable to his touch as the sun’s ray. The temple of the body may be reduced to ashes, but the spirit that animated the temple cannot be extinguished. The body, which is from Man, man may take away; but the soul, which is from God, no man can destroy. ‘THE DUST SHALL RETURN INTO ITS EARTH FROM WHENCE IT CAME, AND THE SPIRIT TO GOD WHO GAVE IT.’”

### REV. WALTER WYNN

REV. WALTER WYNN, the Baptist Minister of London, England, and Editor of a British Publication, who has just made public and announced to the world the result of his investigations of Spiritualism, in which he concealed his identity, and demanded absolute proof of every point, says that he has the proof beyond any doubt, and before God swears that he speaks the truth, and that TRUTH AND FACTS ARE OF MORE IMPORTANCE NOW THAN CREEDS AND CHURCH ORGANIZATIONS.

Although the following compilation of verses quoted from the Christian Bible conclusively proves the truths of Modern Spiritualism and clearly shows that all the Old Testament Prophets and Jesus and His Apostles were mediumistic, heard voices, saw visions, dreamed dreams, prophesied future events, healed the sick, believed in the communication of the

spirits between the two worlds and experienced psychical phenomena of every description, the Bible is not alone given as proof.

Spiritualism would be just as true and remain just as potent a force, had the Bible never been written. But it verifies and strengthens its philosophy and proves it was just as true in Jesus' time and before His time as it is today, so this is not an attempt to prove it true by the Bible as one can prove almost anything by quoting Scripture.

Slavery has been blessed by bishop, preacher and Pope. It has received the sanction of statesmen, of kings and queens. Ministers of the Gospel defended it from the pulpit, and accepted their share of its profits, reciting passages of Scripture, the favorite being Ephesians 6:5: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling and singleness of heart, as unto Christ"; and Colossians 3:22: "Servants, obey in all things your masters according to the flesh, not with eyeservice as men-pleasers, but in singleness of heart, fearing God."

As late as 1836 the Methodist Conference declared slavery a Divine institution and when that great preacher, Henry Ward Beecher, took a stand against slavery, he was called a heretic by the church.

When the Brotherhood of the Union and other labor organizations took up the question of public schools and advocated free education, the Protestant Churches, as late as 1840, cried out against teaching the common people, because education and free schools would spread atheism and destroy religion.

A young man in Chicago, just married, quoted the Bible and it was invoked in his appeal for war exemption. The passage quoted in his effort to escape war service is Deuteronomy 24:5, which reads: "When a man hath a new wife, he shall not go to war, neither shall he be charged with any business, but he shall be free at home one year and shall cheer up his wife which he hath taken." The claim was

taken under advisement by the board. Suppose all our brave boys had taken this stand when the call come. What a different story our histories would convey. Germany wishes America had millions of young men who had repeated the above Biblical quotation, then acted upon it.

The ones who really wanted to fight could quote "I came not to send Peace, but a sword." But Science, Education, Wisdom and a knowledge of the Truth will bring not a Sword, but Peace.

The Liquor Dealers of America, when wishing to show that they had a lawful right to continue in the manufacture of wine, quoted 1st Timothy, 5:23. It reads: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."

Polygamy was upheld by the Old Testament. Did not the wise King Solomon, the Son of David, ask God to give him wisdom instead of wealth, and receive seven hundred wives and three hundred concubines?

The ex-Kaiser of Germany was a devoted Bible student and no doubt he took great satisfaction in reviewing every one of the atrocities, related in the Old Testament, and later committed by the Germans in France and Belgium. He could quote the Scripture precedent, "Whoever heareth the sound of the trumpet, and take no warning, if the sword come and take him away, his blood shall be upon his own head." No doubt he could make this fit the Bernstorff announcement of the sinking of the Lusitania. He told the people of Germany that he ruled by Divine Right and "Gott Mit Uns" on the belts of the soldiers really meant much to them. It was Bismarck who publicly said: "Germany is a Christian nation, and it is hers to extend and protect the religion of Jesus Christ."

The Bolsheviks in Russia tell us their theory simply seeks to get for the working man his share of what he produces, and to quote a high authority as not content with the workingman's condition, the Bible predicts a better, happier

day for the workers, so they quote Isaiah 65th chapter, 21st and 22nd verses, which read: "They shall build houses and inhabit them and they shall plant vineyards and eat the fruits of them. They shall not build and another inhabit, they shall not plant and another eat." Thus they have good grounds upon which to plan a campaign of depredations, to murder and steal.

In many countries the Anti-Suffragettes claim that women have always been under the guidance of Man and therefore has no right to expect freedom of thought or action, because in some countries woman is still a beast of burden, and to prove it they quote Ephesians 5.22. which reads: "Wives, submit yourselves unto your own husbands, as unto the Lord." and the 23rd verse continues: "For the husband is the head of the wife, even as Christ is the head of the Church." and the 24th verse gives us the information that "Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing."—In Colossians 3:18 also: "Wives, submit yourselves unto your own husbands, as it is fit unto the Lord." If these things be true, then the liberties and freedom of our women would never have taken place and the hand that rocks the cradle would never rule anything but simply be meek and submissive as a lamb, content with their role of burden bearer, making it a crime to think, heresy to grow, sinful to progress, and wicked to study or learn the real important issues of life. Another barrier to woman's freedom and development is the quotation in 1st Corinthians 14; 34. where we read: "Let your women keep silence in the churches, for it is not permitted them to speak, but they are commanded to be under obedience as also saith the Law." and the 35th verse says: "And if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the Church."

Most people who are opposed to Birth Control, offer such opposition not in defense of physical, social, economic, nor scientific reasons, but religious beliefs make it impossible for them to grasp such an idea as even there being a probability

with a knowledge of physical laws, of helping by open diplomacy, the woman in bearing Children.

In the 3rd Chapter of Genesis, 16th verse, we read: "Unto the Woman he (God) said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children." so the Church goes on with the cry. "Let Women suffer, it is God's will."

During the period of the war many persons were quite upset because of the uniforms worn by "Farmerettes" and went so far as to try to get laws to prohibit their wearers from appearing on the street, because the 5th verse of the 22nd chapter of Deuteronomy reads: "The Woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." and now the question arises, how many Christians pay any attention to the 11th verse of this same chapter. "Thou shall not wear a garment of divers sorts, as of woolen and linen together."— —

A very religious gentleman in the South, killed his son, and when put on trial for murder, he quote Deuteronomy 21st chapter, the 18th to the 21st verse inclusive: "If a man hath a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that they, when they have chastened him, will not harken unto them." Then shall his father and his mother lay hold on him, and bring him out unto the elders of the city, and unto the gate of his place; and they say unto the elders of the city, this our son is stubborn and rebellious, he will not obey our voice: he is a glutton and a drunkard. *And all the Men of the city shall stone him with stones that he die.* So shalt thou put evil from among you, and all Israel shall hear and fear."

The poor, helpless women and girls of Belgium and France would not like to hear the following verses from the 21st chapter of Deuteronomy: "When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, and seest among the captives a beautiful women and hast a

desire unto her, that thou wouldest have her for thy wife; then thou shalt bring her home to thine house, and she shalt shave her head and pare her nails."

DR. CHARLES EDWARD LOCKE, noted Methodist Clergyman of Los Angeles, Cal. declared in a sermon, that hanging was a necessary surgical operation of society, and to prove it he quoted the words of Christ, when He said He had not come to destroy the Law, but to fulfill it as indicating that He would be in favor of the old Mosaic law of dealing with murder. One of the clergyman's critics quoted the incident of the woman the Pharisees brought up to him who would have been stoned to death under the old law. — when Jesus said unto her — "Let him among you that is without sin, cast the first stone."

Letters were written to all the leading clergymen and religious leaders of Los Angeles, by the writer of this booklet, in which he asked the question, "Can the Ex-Kaiser go to Heaven?" and the article containing the answers to the inquiry was published in "REASON," May number, 1919, with a liberal view addition by Rev. B. F. Austin, M. A., LL. D. its Editor. Some of the ministers answered "Yes". Others said "No". A few evaded the question entirely. Others refused to answer at all. One of them let the Bible take all responsibility for his answer. The Methodist answered in two words "Certainly Not." After all the preaching that has been done, all the millions of dollars that have been spent, after all the orthodox churches of all denominations that have been erected to preach Christianity and its salvation, that one of the leading ministers of the Gospel of Christ will make the assertion that even the Kaiser, as black as he is, can not be saved. Then why preach Orthodoxy longer? Is it possible the preaching has been in vain? Do the masses really believe the teachings of Orthodoxy? Are the people really awake to the truth that one must suffer for the evil deeds done in the body? Or to use words of Ingersoll, "Punishment does not come in the form of penalty but as a consequence of broken laws."



To quote the Psychic Phenomena of the Bible in its entirety would take a large volume in its self, as some of the prophets of old Testament times wrote their entire book in prophecy of future events. Therefore in the cases of Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi only the most important verses are herein quoted.

The Christian Church preaches a personal Devil, but the more liberal believe in only one Power, The Great God, The Creator. One firm believer in the doctrine of there being a real devil, horns and all, did not believe that the following passages were in the Christian Bible, which lead one to believe that there is but one power and that even the evil came from that source. Ist Samuel 18;10, reads: "And it came to pass on the morrow, that *the Evil Spirit from God* came upon Saul, and he prophesied in the midst of the house." And again in Ist Samuel 19;9. "*And the Evil Spirit from the Lord* was upon Saul as he sat in his house with his javelin in his hand." — —

Again in the 46th Chapter of Isaiah, 5th, 6th and 7th verses: "I am the Lord, and there is none else, there is no God beside me.—I am the Lord and there is none else.—I form the light and create darkness: I make peace and create Evil. I the Lord do all these things."

Many persons are so ignorant of the facts concerning the Bible, where it came from, who wrote it, when it was written, and similar facts that many imagine that Moses gave the Old Testament to the world. Many Protestants assert that their Bible is the only sacred Book, not being aware of the fact that the protestants had no bible until 1534, How many Protestans know that there are 75 books in the "Douay" or Catholic Bible or how many Catholics know there is only Sixty-six books in the protestant "Word of God", and that they were selected from several hundred ancient manuscripts, many of which were rejected and burned. Why not deal honestly with the Bible. It is an oriental book and should be read as such.

The following from the Catholic Bible is quoted in order to give a complete Compilation of Spiritualistic Verses as protestants will not have them in their bibles. The remaining verses from Genesis to Revelation in the protestant bible will be found almost identical for the Catholic reader, as found in the Douay version.

*Tobias* 3;25. "And the holy angel of the Lord, Raphael was sent to heal them both, whose prayers at one time were rehearsed in the sight of the Lord."

*Tobias* 5;6. "And not knowing that he was an angel of God he saluted him, and said, From whence art thou, good young man?" and the 20th verse, "And the angel said unto him, I will lead thy son safe, and bring him to thee again safe."

*Tobias* 5;27. "For I believe that the good angel of God doth accompany him, and doth order all things well that are done about him, so that he shall return to us with joy." and also in the 12th Chapter, 14th to 18th verses inclusive "And now the Lord hath sent me to heal thee and to deliver Sara thy son's wife from the devil. For I am the angel Raphael, one of the seven that stand before the Lord, And when they had heard these things they were troubled and being seized with fear they fell upon the ground on their face. And the angel said unto them: Peace be to you, fear not. For when I was with you, I was there by the will of God. Bless ye him and sing praises to Him."

The Apocalypse of St. John, (Called Revelation in the Protestant Bible) contains twenty-two chapters of prophecies, written by St. John when in banishment on the island of Patmos, sixty-four years after the Ascension, and the entire book was given by spirit voices, visions and spirit forces through the mediumistic powers of St. John.

Several quotations from the Book of Tobias are given herewith, and the other books not found in the Protestant Bible including Judith, Canticle of Canticles, Wisdom, Baruch, and 1st and 2nd Maccabees, are here mentioned. Judith con-

tains the transactions which happened in the days of Eliachim, when the children of Israel were preserved from destruction when threatened by the great armies of Holofernes. Wisdom, supposed to be written by Solomon, contains many prophecies. Baruch is really a part of the prophecy of Jeremias, while the First and Second book of Maccabees contain the history of the people under the command of Judas Machabeus.

Abraham, Moses, Jacob, Joseph, Noah, Lot, Elias, Matthew, Mark John, Paul, Peter and Cornelius all talked with angels and had visions.

SPIRITUALISTIC ENCYCLOPEDIA  
OF THE  
OLD TESTAMENT

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*“Genesis. 3.—8,9. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.*

*And the Lord God called unto Adam, and said unto him: Where art thou?”*

*“Genesis. 5.24. And Enoch walked with God: and he was not; for God took him.”*

*“Genesis. 6.13. And God said unto Noah: The end of all flesh is come before me.”*

*Genesis. 7.1. And the Lord said unto Noah: Come thou and all thy house into the ark.”*

*“Genesis. 7.5. And Noah did according unto all that the Lord commanded him.”*

*“Genesis. 12.1. Now the Lord said unto Abram: Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee.”*

*“Genesis. 15.1. After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram; I am thy shield.”*

*“Genesis. 16.10. And the angel of the Lord said unto her (Hagar); I will multiply thy seed exceedingly, that it shall not be numbered for multitude.”*

*“Genesis. 17.3. An Abram fell on his face; and God talked with him.”*

*“Genesis. 19.1. And there came two angels to Sodom at even; and Lot sat in the gate of Sodom; and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground.”*

“*Genesis*. 20.3. But God came to Abimelech in a dream by night, and said to him, Behold thy art but a dead man, for the woman which thou hast taken; for she is a man’s wife.”

“*Genesis*. 21.17. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar?”

“*Genesis*. 22.11. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.”

“*Genesis*. 28.12. And he (Jacob) dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.”

“*Genesis*. 28.13. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.”

“*Genesis*. 28.16. And Jacob awaked out of his sleep, and said, “Surely the Lord is in this place; and I knew it not.”

“*Genesis*. 32.1,2. And Jacob went on his way, and the angels of God met him.

And when Jacob saw them, he said, this is God’s host.”

“*Genesis*. 32.24. And Jacob was left alone; and there wrestled a man with him until the breaking of the day.”

“*Genesis*. 35.1. And God said unto Jacob, Arise, go up to Bethel, and dwell there.”

“*Genesis*. 35.9. And God appeared again unto Jacob, when he came out of Pedan-aram, and blessed him.”

“*Genesis*. 35.13. And God went up from him in the place where he talked with him.”

“*Genesis*. 37.5. And Joseph dreamed a dream; and he told it to his brethren; and they hated him yet the more.”

“*Genesis*. 37.9. And he dreamed yet another dream.”

*“Genesis. 40.1. And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their Lord, the king of Egypt.”*

*“Genesis. 40.5. And they dreamed a dream, both of them, each man his dream in one night; each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which were bound in the prison.”*

*“Genesis. 40.8. And they said unto him (Joseph), We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? Tell me them, I pray you.”*

*“Genesis. 40—9,10,11,12. And the chief butler told his dream to Joseph, and said to him, in my dream, behold, a vine was before me;*

*And in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes.*

*And Pharaoh’s cup was in my hand; and I took the grapes, and pressed them into Pharaoh’s cup, and I gave the cup into Pharaoh’s hand.*

*And Joseph said unto him, This is the interpretation of it: The three branches are three days: yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shall deliver Pharaoh’s cup into his hand, after the former manner when thou wast his butler.”*

*“Genesis. 40—16,17,18,19. When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head:*

*And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.*

*And Joseph answered and said, This is the interpretation thereof: The three baskets are three days:*

Yet within three days will Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

“*Genesis*. 40—20,21,22,23. And it came to pass the third day, which was Pharaoh’s birthday, that he had made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

And he restored the chief butler into his butlership again; and he gave the cup into Pharaoh’s hand:

But he hanged the chief baker: as Joseph had interpreted to them.

Yet did not the chief butler remember Joseph, but forgot him.”

“*Genesis*. 41—1 And it came to pass at the end of two full years, that Pharaoh dreamed; and behold he stood by the river.”

“*Genesis*. 41.15,16. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, It is not in me. God shall give Pharaoh an answer of peace.

“*Genesis*. 46.2. And God spake unto Israel in the visions of the night, and said, Jacob. And he said, Here am I.”

“*Exodus*. 3.2. And the angel of the Lord appeared unto him (Moses) in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire; and the bush was not consumed.”

“*Exodus* 3.4. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.”

“*Exodus*. 33.9. And it came to pass, as Moses entered into the tabernacle, and the Lord talked with Moses.”

“*Exodus. 33.10.* And *all the People* saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.”

“*Exodus. 33.17,18.* And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

And he said, I beseech thee, shew me thy glory.”

“*Exodus. 33.20.* And he said, Thou canst not see my face; for there shall no man see me, and live.”

“*Leviticus. 15.1.* And the Lord spake unto Moses and Aaron, saying, Speak unto the children of Israel.”

“*Leviticus. 20.27.* A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: They shall stone them with stones.”

“*Numbers. 1.1.* And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt.”

“*Numbers. 11.17.* And I (the Lord) will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; And they shall bear the burden of the people with thee, that thou bear it not thyself alone.”

“*Numbers. 11.25,26.* And the Lord came down in a cloud, and spake unto him (Moses), and took of the spirit that was upon him, and gave it unto the 70 elders: And it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease.

But there remained two of the men in the camp, The name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle; and they prophesied in the camp.”

“*Numbers. 11—27,28,29.* And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.



And Joshua, the son of Nun, the servant of Moses, one of his young men, answered and said, My Lord Moses forbid them.

And Moses said unto them, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them."

"*Numbers. 12.5,6.* And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam; and they both came forth.

And he said, Hear now my words. If there be a prophet among you, I the Lord, will make myself known unto him in a vision, and will speak unto him in a dream."

"*Numbers. 20.7,8.* And the Lord said:

Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock."

"*Numbers. 22.9,10.* And God came unto Balaam, and said; What men are these with thee?

And Balaam said unto God, Balak, the son of Zippor, king of Moab, hath sent unto me."

"*Numbers. 22.20 to 35.* And God came unto Ballam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word that I shall say unto thee, that shalt thou do.

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

And God's anger was kindled because he went: and the angel of the Lord stood in the way, for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way.

But the angel of the Lord stood in the path of the vineyards, a wall being on this side, and a wall on that side.

And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall; and he smote her again.

And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

And the Lord opened the mouth of the ass, and she said unto Balaam, what have I done unto thee that thou hast smitten me these three times?

And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? Was I ever wont to do so unto thee? And he said, Nay.

Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: And he bowed down his head, and fell flat on his face.

And the angel of the Lord said unto him; Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me:

And the ass saw me, and turned from me these three times: Unless she had turned from me, surely now also I had slain thee, and saved her alive.

And Balaam said unto the angel of the Lord: I have sinned; for I knew not that thou stoodest in the way against me: Now therefore, if it displease thee, I will get me back again.

And the angel of the Lord said unto Balaam, Go with the men; but only the word that I shall speak unto thee, that thou shalt speak."

"*Numbers. 23.16.* And the Lord met Balaam, and put a word in his mouth, and said: Go again up to Balak and say this."

"*Numbers. 24.2.* And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; And the spirit of God came upon him."

"*Numbers. 24.4.* He hath said, which heard the words of God, which saw the vision of the Almighty, *falling into a trance*, but having his eyes open."

"*Numbers. 27—15,16,17,18.* And Moses spake unto the Lord, saying:

Let the Lord, the God of the spirits of all flesh, set a man over the congregation,

Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.

And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him."

"*Numbers 27.23.* And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses."

"*Deuteronomy. 4.12.* And the Lord spoke to you out of the midst of the fire. Ye heard the voice of the words, but saw no similitude. *Only ye heard a voice.*"

"*Deuteronomy. 4.36.* Out of heaven he made thee to hear his voice; that he might instruct thee, and upon earth he showed thee his great fire, and thou hearest his words out of the midst of the fire."

*“Deuteronomy. 5.23,24. And it came to pass when he heard the voice out of the midst of the darkness (for the mountain did burn with fire) that ye came near unto me.*

*And he said: Behold the Lord our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire. We have seen this day that God doth talk with man and he liveth.”*

*“Deuteronomy. 13.1,2,3. If there arise among you a prophet or a dreamer of dreams and giveth thee a sign or a wonder,*

*And the sign or the wonder come to pass whereof he spoke unto thee, saying: Let us go after other gods, which thou hast not known and let us serve them;*

*Thou shalt not harken unto the words of that prophet or that dreamer of dreams. For the Lord, your God, proveth you, to know whether you love the Lord, your God, with all your heart and with all your soul.”*

*“Deuteronomy. 18 — 10,11,12. There shall not be found among you anyone who maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.*

*Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.*

*For all that do these things are an abomination unto the Lord, and because of these abominations the Lord, thy God, doth drive them out from before thee.*

*“Deuteronomy. 18.22. When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously, thou shalt not be afraid of him.”*

*“Deuteronomy. 34.9. And Joshua, the son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him.”*

“*Joshua*. 1.1,2. Now after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua the son of Nun, Moses’ minister, saying:

Moses, my servant, is dead. Now therefore arise, go over this Jordan, thou and all this people, unto the land which I give unto thee.”

“*Judges*. 2.1. And the angel of the Lord came up from Gilgal to Bochim, and said: I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers.”

“*Judges*. 2.4. And it came to pass when the angel of the Lord spake these words all the children of Israel, that the people lifted up their voices and wept.”

“*Judges*. 3.10. And the Spirit of the Lord came upon him (Othniel), and he judged Israel, and he went out to war.”

“*Judges*. 6.11,12. And there came an angel of the Lord and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ozrite. And his son Gideon threshed wheat by the wine press, to hide it from the Midianites.

And the angel of the Lord appeared unto him and said unto him: The Lord is with thee, thou mighty man of valour.”

“*Judges*. 6.17. And he said unto him: If now I have found grace in thy sight, then show me a sign that thou talkest with me.”

“*Judges*. 6.21. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight.”

“*Judges*. 6.22,23. And when Gideon perceived that he was an angel of the Lord, Gideon said: Alas, O Lord God, for because I have seen an angel of the Lord face to face.

Then the Lord said unto him: Peace be unto thee, fear not; thou shalt not die!”

*“Judges. 6.34. But the Spirit of the Lord came upon Gideon and he blew a trumpet.”*

*“Judges. 7.13. And when Gideon was come, behold there was a man that told a dream unto his fellow, and said: Behold I dreamed a dream, and lo, a cake of barley cake tumbled into the host of Midian and came unto a tent and smote it that it fell.”*

*“Judges. 7.15. And it was so when Gideon heard the telling of the dream and the interpretation thereof, that he worshipped and returned into the host of Israel, and said: Arise, for the Lord has delivered into your hand the host of Midian.”*

*“Judes. 9.23. Then God send an evil spirit between Abimelech and the men of Shechem. And the men of Shechem dealt treacherously with Abimelech.”*

*“Judges. 11.29. Then the Spirit of the Lord came upon Jephthah, and he passed over Giload and Manasseh.”*

*“Judges. 13.3. And the angel of the Lord appeared unto the woman (Manoah’s wife) and said unto her: Behold now thou art barren and bearest not; but thou shalt conceive and bear a son.”*

*“Judges. 13.5. For the child shall be a Nazerite unto God from the womb, and he shall begin to deliver Israel out of the hands of the Philistines.”*

*“Judges. 13—9,10,11,12,13. And God harkened to the voice of Manoah, and the angel of God came again unto the woman as she sat in the field, but Manoah was not with her.*

*And the woman made haste and ran and showed her husband, and said unto him: Behold the man hath appeared unto me, that came unto me the other day.*

*And Manoah arose and went after his wife and came to the man and said unto him: Art thou the man that spoke unto the woman? And he said: I am!*

*And Manoah said: Now let thy words come to pass. Now shall we order the child, and how shall we do unto him.*

And the angel of the Lord said unto him: Of all that I spoke unto the woman, let her beware."

"*Judges. 13.16,17,18.* For Manoah knew not he was an angel of the Lord.

And Manoah said unto the angel of the Lord: What is thy name? That when thy sayings come to pass, we may do thee honour.

And the angel of the Lord said unto him: Why askest thou after my name, seeing it is secret?

"*Judges. 13.25.25.* And the woman bore a son, and called his name Samson. And the child grew, and the Lord blessed him.

And the Spirit of the Lord began to move him at times in the camp of Dan."

"*Judges. 14.6.* And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand."

"*Judges. 15.14.* And when he came into Lehi, the Philistine shouted against him. And the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands."

1st *Samuel. 3.3,4.* Samuel was laid down to sleep.

That the Lord called Samuel; and he answered: Here am I."

"1st *Samuel. 3.7.* Now Samuel did not yet know the Lord; neither was the word of the Lord yet revealed unto him."

"1st *Samuel. 8.7.* And the Lord said unto Samuel: Harken unto the voice of the people in all that they say unto thee. For they have not rejected thee."

"1st *Samuel. 10.6,7.* And the Spirit of the Lord will come upon thee and thou shalt prophesy with them, and shalt be turned into another man.

And let it be, when these signs are come upon thee, that thou do as occasion serve thee; for God is with thee."

"1st *Samuel*. 10.9,10. And it was so that when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day.

And when they came hither to the hill, behold a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them."

"1st *Samuel*. 16.13,14,15. And the Spirit of God came upon David from that day forward.

But the Spirit of the Lord departed from Saul and an evil spirit from the Lord troubled him.

And Saul's servants said unto him: Behold now, an evil spirit from God troubleth thee."

"1st *Samuel*. 16.23. And it came to pass when the evil spirit from God was upon Saul, that David took a harp, and played with his hand. So Saul was refreshed and was well, and the evil spirit departed from him."

"1st *Samuel*. 18.10. And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house."

"1st *Samuel*. 19.23. And the Spirit of God was upon him also, and he went and prophesied until he came to Naioth in Ramah."

"1st. *Samuel*. 28—6 to 25. And when Saul inquired of the Lord, the Lord answered him not; neither by dreams, nor by vision, nor by prophets.

Then said Saul unto his servants: Seek me a woman that has a familiar spirit, that I may go to her and inquire of her. And his servants said unto him: Behold there is a woman that has a familiar spirit, at Endor.

And Saul disguised himself and put on other raiment, and he went, and two men with him. And they came to the woman by night. And he said: I pray thee, divine unto me



by the familiar spirit, and bring me him up whom I shall name unto thee.

And the woman said unto him: Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards out of the land. Wherefore, then, layest thou a snare for my life, to cause me to die?

And Saul sware to her by the Lord, saying: As the Lord liveth, there shall no punishment happen to thee for this thing.

Then said the woman: Whom shall I bring up unto thee? And he said: Bring me up Samuel.

*And when the woman saw Samuel*, she cried with a loud voice. And the woman spoke, to Saul, saying: Why hast thou deceived me? For thou art Saul.

And the king said unto her: Be not afraid; for what sawest thou? And the woman said unto Saul: I saw God ascending out of the earth.

And he said unto her: What form is he of? And she said: An old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed himself.

And Samuel said to Saul: Why hast thou disquieted me, to bring me up? And Saul answered: I am sore distressed, for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams. Therefore I have called thee, that thou mayest make known unto me what I shall do.

Then said Samuel: Wherefore then doest thou ask of me, seeing the Lord is departed from thee and is become thine enemy?

And the Lord hath done to him as he spoke by me. For the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David.

Because thou obeyest not the voice of the Lord, nor executest his fierce wrath upon Amalek therefore hath the Lord done this thing unto thee this day.

Moreover the Lord will also deliver Israel with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me. The Lord also shall deliver the host of Israel into the hand of the Philistines.

Then Saul fell straightway all along the earth and was sore afraid because of the words of Samuel, and there was no strength in him, for he hath eaten no bread all the day, nor all the night.

And the woman came unto Saul and saw that he was sore troubled, and said unto him: Behold thine handmaid hath obeyed thy voice, and have put my life in thy hands, and have harkened unto thy words which thy spakest unto me.

Now, therefore, I pray thee, harken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee: and eat, that thou mayest have strength when thou goest on thy way.

But he refused, and said: I will not eat. But his servants together with the woman compelled him. And he harkened unto their voice, so he arose from the earth and sat upon the bed.

And the woman had a fat calf in the house; and she hastened and killed it; and took flour and kneaded it and did bake unleavened bread thereof.

And she brought it before Saul, and before his servants; and they did eat. Then they rose up and went away that night."

"2nd *Samuel*. 7.4,5. And it came to pass that night, that the word of the Lord came unto Nathan, saying:

Go and tell my servant David."

"2nd *Samuel*. 7.17. According to all these words, and according to all these visions, so did Nathan speak unto David."

2nd *Samuel*. 23.2. And the Spirit of the Lord spoke by me, and his word was in my tongue."

"1st *Kings*. 3.5. In Gideon the Lord appeared to Solomon in a dream by night. And God said: Ask what I shall give thee."

"1st *Kings*. 3.15. And Solomon awoke, and behold it was a dream. And he came to Jerusalem and stood before the ark of the covenant of the Lord."

"1st *Kings*. 9.2. The Lord appeared to Solomon the second time, as he had appeared unto him at Giberon."

1st *Kings*. 14.5. And the Lord said unto Ahijah: Behold the wife of Jeroboam cometh to ask a thing of thee for her son."

"1st *Kings*. 17—2,3,4,5. And the word of the Lord unto him (Elijah), saying:

Get thee hence and turn thee eastward, and hide thyself by the brook Cherith that is before Jordan.

And it shall be, that thou shalt drink of the brook, and I have commanded the ravens to feed thee.

So he went and did according unto the word of the Lord."

"1st *Kings*. 17.22. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived."

"1st *Kings*. 18.12. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not."

"1st *Kings*. 19.5. And as he (Elijah) slept under a juniper tree, behold, then an angel touched him, and said unto him: Arise and eat."

"1st *Kings*. 19.12,13. And after the fire a still small voice.

And it was so, when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entering

in of the cave. And behold there came a voice unto him and said: What doest thou here, Elijah?"

"1st *Kings* 22—20,21,22,23. And the Lord said: Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

And there came forth a spirit and stood before the Lord and said: I will persuade him.

And the Lord said unto him: Wherewith? And he said: I will go forth and I will be a lying spirit in the mouth of all his prophets. And he said: Thou shalt persuade him and prevail also; go forth, and do so.

Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all thy prophets, and the Lord hath spoken evil concerning thee."

"2nd *Kings*. 1.3. But the angel of the Lord said unto Elijah the Tishbite: Arise; go up to meet the messengers of the king of Samaria, and say unto them:—"

"2nd *Kings*. 1.15.—and the angel of the Lord said unto Elijah: Go down with him; be not afraid of him. And he arose and went down with him unto the king."

"2nd *Kings*. 2.11,12. And it came to pass as they still went on, and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven.

And Elisha saw it, and he cried: My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more."

2nd *Kings*. 3.11. But Jehoshaphat said: Is there not here a prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israel's servants answered and said: There is Elisha, the son of Shaphat, which poured water on the hands of Elijah."

"1st *Chronicles*. 21.9,10. And the Lord spake unto Gad, David's seer, saying:

Go and tell David, saying: Thus saith the Lord: I offer thee three things; choose thee one of them, that I may do it unto thee."

"1st *Chronicles*. 21.15,16. And God sent an angel to Jerusalem to destroy it.

And David lifted up his eyes and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem."

"1st *Chronicles*. 21.18. Then the angel of the Lord commanded God to say to David that David should go up and set up an altar to the Lord."

"2nd *Chronicles*. 1.7. In that night did God appear to Solomon and said unto him: Ask what I shall give thee."

"2nd *Chronicles*. 7.12. And the Lord appeared to Solomon by night and said unto him: I have heard thy prayer and have chosen this place to myself for a house of sacrifice."

"2nd *Chronicles*. 2.2,3. The word of the Lord came unto Shemaiah, the man of God, saying:

Speak unto Jeroboam, the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying.—"

"2nd *Chronicles*. 15.1. And the Spirit of God came upon the son of Oded."

"2nd *Chronicles*. 15.2. And he went out to meet Asa, and said unto him: Hear ye me."

2nd *Chronicles*. 18.6,7. But Jehoshaphat said: Is there not here a prophet of the Lord besides, that we might inquire of him?

And the King of Israel said unto Jehoshaphat: There is yet one man by whom we may inquire of the Lord; but I hate him, for he never prophesied good unto me, but always evil. The same is Micaiah, the son of Imla."

"2nd *Chronicles*. 20.14. Then upon Jahaziel, the son of Zechariah, came the Spirit of the Lord in the midst of the congregation."

“2nd *Chronicles*. 21.12. And there came a writing to him from Elijah, the prophet, saying: Thus saith the Lord, God of David thy father.’

“2nd *Chronicles*. 21.14. Behold with a great plague will the Lord smite thy people and thy children, thy wives and all thy goods.”

“2nd *Chronicles*. 24.20,21. And the Spirit of God came upon Zechariah, the son of Jeroiada, the priest which stood above the people, and said unto them: Thus saith God: Why transgress ye the commandments of the Lord, that ye cannot prosper?

And they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the Lord.”

2nd *Chronicles*. 25.7. But there came a man of God to him saying: O king, let not the army of Israel go with thee, for the Lord is not with Israel.”

“*Job* 4—12,13,14,15,16,17. Now a thing was secretly brought to me, and mine ear received a little thereof.

In thoughts from visions of the night, when deep sleep falleth on men.

Fear came upon me and trembling which made all my bones to shake.

Then a spirit passed before my face; the hair of my flesh stood up.

It stood still, but I could not discern the form thereof. An image was before mine eyes; there was silence and I heard a voice saying:

Shall mortal man be more just than God? Shall a man be more pure than his maker?’

“*Job* 33—14,15,16,17. For God speaketh once, yea, twice, but man perceiveth it not.

In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed.

Then he openeth the ears of men, and sealeth their instruction.

That he may draw man from his purpose, and hide pride from man."

"*Job. 40.6,7.* Then answered the Lord unto Job out of the whirlwind, and said:

Gird up thy loins now, like a man, I will demand of thee."

"*Isaiah. 6.8.* I (Isaiah) heard the voice of the Lord saying: Whom shall I send, and who will go for us. Then said I: Here am I; send me."

"*Isaiah. 7.3.* Then said the Lord unto Isaiah: Go forth now to meet Ahaz."

"*Isaiah. 7.10.* Moreover the Lord spoke again unto Ahaz, saying:—"

"*Isaiah. 7.14.* Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel."

"*Isaiah. 8.1.* Moreover the Lord said unto me: Take thee a great roll and write in it with a man's pen concerning Maher-Shalal-Hash-Baz.

"*Isaiah. 8.18,19,20.* Behold, I and the children whom the Lord hath given me are for signs and wonders in Israel, from the Lord of hosts, which dwelleth in Mount Zion.

And when they shall say unto you: Seek unto them that hath familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead?

To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

"*Isaiah. 11.1,2.* And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding: the spirit of counsel

and might; the spirit of knowledge and of the fear of the Lord."

"*Isaiah*. 21.2. A grievous vision is declared unto me (Isaiah), the treacherous dealer dealeth treacherously, and the spoiler spoileth."

"*Isaiah*. 21.16. For thus saith the Lord unto me: Within a year, according to the years of a hireling, and all the glory of Kedor shall fall."

"*Isaiah*. 22.5. For it is the day of trouble and of treading down and of perplexity by the Lord God of hosts, in the valley of vision, breaking down the walls, and of crying to the mountains."

"*Isaiah*. 23.14. And it was revealed in mine ears by the Lord of hosts: Surely this iniquity will not be purged from you till ye die, saith the Lord, God of hosts."

"*Isaiah*. 23.17. And it shall come to pass after the end of seventy years, that the Lord will visit Tyre and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth."

"*Jeremiah*. 1.7. But the Lord said unto me: Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak."

"*Jeremiah*. 1.9. Then the Lord put forth his hand and touched my mouth, and the Lord said unto me: Behold, I have put my words in thy mouth."

"*Ezekiel*. 1.28. This was the appearance of the likeness of the Glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake."

"*Ezekiel*. 2.1,2. And he said unto me: Son of man stand upon thy feet and I will speak unto thee.

*And the Spirit entered into me when he spake unto me and set me upon my feet and I heard that spake to me."*

"*Ezekiel*. 2.9,10. And when I looked, behold, a hand was send unto me; and lo, a roll of a book was therein.



And he spread it before me; and it was written within and without; and there was written therein, lamentations, and mourning and woe."

"*Ezekiel*. 3.12. Then the spirit took me up, and I heard behind me a voice of a great rushing, saying: Blessed be the glory of the Lord from this place."

"*Ezekiel*. 3.14. *So the Spirit lifted me up and took me away, and I went in bitterness in the heat of my spirit; but the hand of the Lord was strong upon me.*

"*Ezekiel*. 3.24. Then the spirit entered into me, and set me upon my feet, and spake unto me, and said unto me: Go, shut thyself within thine house."

"*Ezekiel*. 3.27. But when I speak unto thee, I will open thy mouth and thou shalt say unto them: Thus saith the Lord God: He that heareth, let him hear, and he that forbeareth, let him forbear."

"*Ezekiel*. 8.4. And behold the Glory of the God of Israel was there, according to the vision that I saw in the plain."

"*Ezekiel*. 11.1. Moreover the spirit lifted me up and brought me unto the east gate of the Lord's house."

"*Ezekiel*. 11. 5. And the Spirit of the Lord fell upon me and said unto me: Speak, thus saith the Lord: Thus have ye said, O house of Israel, for I know the things that came into your mind."

"*Ezekiel*. 11.24. Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me."

"*Ezekiel*. 13.3. Thus saith the Lord God: Woe unto the foolish prophets, that follow their own spirit and have seen nothing."

"*Ezekiel*. 37.1. The hand of the Lord was upon me and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones."

“*Ezekiel*. 37.14. And shall put my spirit in you, and ye shall live and I shall place you in your own land.”

“*Ezekiel*. 40.2. In the visions of God brought he me into the land of Israel and set me upon a very high mountain.”

“*Daniel*. 1.17. As for these four children, God gave them knowledge and skill in all learning, and wisdom; and Daniel had understanding in all visions and dreams.”

“*Daniel*. 2.19. Then was a secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.”

“*Daniel*. 2. 28. But there is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar what shall be in the latter days.”

“*Daniel*. 2.36. This is the dream; and we will tell the interpretation thereof before the king.”

“*Daniel*. 2.45. The great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.”

“*Daniel*. 2.47. The king answered unto Daniel and said: Of a truth it is, that your God is a God of gods and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.”

“*Daniel*. 3—23,24,25,26,27,28. And these three men: Shadrack, Meshack and Abed-nego fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar, the king, was astonished, and rose up in haste, and spake and said unto his counsellors: Did not we cast three men bound into the midst of the fire? They answered and said unto the king: True, O king.”

He answered and said: Lo, I see four men loose, walking in the midst of the fire and they have no hurt, and the form of the fourth is like the Son of God.

Then Nebuchadnezzar came near the mouth of the burning fiery furnace and spake, and said: Shadrack, Meshack and Abed-nego, ye servants of the most High God, come forth,

and come hither. Then Shadrack, Meshack and Abed-nego came forth of the midst of the fire.

And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed nor the smell of fire has passed on them.

Then Nebuchadnezzar spake and said: Blessed be the God of Shadrack, Meshack and Abed-nego, who has sent his angel, and delivered his servants that trusted in him."

*"Daniel. 4.13. I saw in the visions of my head upon my bed, and behold a watcher and a holy one came down from heaven."*

*"Daniel. 4.31. While the word was in the king's mouth, there fell a voice from heaven, saying: O king Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee."*

*"Daniel. 5.5. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote."*

*"Daniel. 6.21,22. Then said Daniel unto the king: O, king live forever."*

My God hath sent his angel, and hath shut the lions' mouth, that they have not hurt me."

*"Daniel. 6.27. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."*

*"Daniel. 7.2. Daniel spoke and said: I saw in my visions by night, and behold the four winds of the heaven strove upon the great sea."*

*"Daniel. 7.13. I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven and came to the Ancient of days, and they brought him near before him."*

*“Daniel. 8.2. And I saw in a vision, and it came to pass, when I saw, that I was at Shushan in the palace, which is the province of Elam, and I saw in a vision.”*

*“Daniel. 8.13. And I heard one saint speaking, and another saint said unto that certain saint which spake: How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot.”*

*“Daniel. 8—15.16,17,18. And it came to pass, when I, even I Daniel had seen the vision and sought for the meaning then, behold there stood before me as the appearance of a man.*

*And I heard a man's voice between the banks of Ulai which called and said: Gabriel make this man to understand the vision.*

*So he came near to where I stood and when he came, I was afraid and fell on my face; but he said unto me: Understand, O son of man, for at the time of the end shall be the vision.*

*Now as he was speaking with me, I was in a deep sleep on my face toward the ground, but he touched me and set me upright.”*

*“Daniel. 8.26,27. And the vision of the evening and the morning which was told is true; wherefore shut thou up the vision; and it shall be for many days.*

*And I, Daniel, fainted, and was sick certain days. Afterwards I rose up, and did the king's business, and was astonished at the vision, but none understood it.”*

*“Daniel. 9—21,22,23,24. Yea, while I was speaking, in prayer, even the man Gabriel whom I had seen in the vision in the beginning, being caused to fly swiftly touched me about the time of the evening oblation.*

*And he informed me, and talked with me, and said: O Daniel, I am now come forth to give thee skill and understanding.*

At the beginning of thy supplication the commandment came forth, and I am come to show thee, for thou are greatly beloved, therefore understand the matter and consider the vision.

Seventy weeks are determined upon thy people, and upon thy holy city to finish the transgression and to make an end of sins, and to make a reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophesy."

"*Daniel*. 10—5,6,7,8,9,10. Then I lifted up mine eyes and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz.

His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.

And I Daniel alone saw the vision, for the men that were with me saw not the vision, but a great quaking fell upon them, so that they fled to hide themselves.

Therefore I was left alone, and saw this great vision, and there remained no strength in me.

Yet heard I the voice of his words, and when I heard the voice of his words, then was I in a deep sleep on my face and my face toward the ground.

And behold a hand touched me, which set me upon my knees, and upon the palms of my hands."

"*Daniel*. 10.14,15. Now I am come to make the understand what shall befall thy people in the latter days; for yet the vision is for many days.

And when he had spoken such words unto me, I set my face toward the ground, and I became dumb."

"*Daniel*. 10.18,19. Then there came again and touched me one like the appearance of a man, *and he strengthened me*.

And said: O man greatly beloved, fear not, peace be unto thee, be strong yea, be strong. And when he had spoken unto me, I was strengthened and said: Let my Lord speak, for thou hast strengthened me."

"*Daniel*. 12.5,6. Then I, Daniel, looked and behold there stood other two; the one on this side of the bank, and the other on that side of the bank.

And one said to the man clothed in linen, which was upon the waters of the river: How long shall it be to the end of these wonders?"

"*Hosea*. 4.6. *My people are destroyed for lack of knowledge*. Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children."

"*Hosea*. 6.6. For I desired mercy, and not sacrifice, *and the knowledge of God more than burnt offerings*."

"*Hosea*. 12.10. I have also spoken by the prophets, and I have multiplied visions and used similitudes, *by the ministry of the prophets*."

"*Hosea*. 12.13. And *by a prophet* the Lord brought Israel out of Egypt, and *by a prophet* was he preserved.

"*Joel*. 1.1,2. The word of the Lord that came to Joel, the son of Pethuel.

Hear this, ye old men, and give ear all ye inhabitants of the land."

"*Joel*. 2,28,29,30. And it shall come to pass afterward, that *I will pour out my spirit upon all flesh*. And your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.

And also upon the servants and upon the handmaids in those days will I pour out my spirit.

And I will show wonders in the heavens and in the earth."

“*Amos. 2.11,12.* And I raised up of your sons for prophets and of your young men for Nazarites. Is it not even thus, O ye chidldren of Israel? saith the Lord.

But you gave the Nazarites wine to drink, *and commanded the prophets: Prophecy not.*”

“*Amos. 4.13.* For lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of Hosts, is his name.”

“*Amos. 5.14.* Seek good and not evil, that ye may live; and so the Lord, the God of Hosts, shall be with you as ye have spoken.”

“*Amos. 7.14,15.* Then answered Amos, and said to Amaziah: I was no prophet, neither was I a prophet’s son, but I was a herdsman, and a gatherer of sycamore fruit.

And the Lord took me as I followed the flock, and *the Lord said unto me: Go, prophesy unto my people Israel.*”

“*Amos. 8.2.* And he said: Amos what seest thou? And I said: A basket of summer fruit. Then said the Lord unto me: The end is come upon my people of Israel.”

“*Obadiah. 1.1.* The vision of Obadiah. Thus saith the Lord God concerning Edom.”

The entire book is one of prophesy regarding the destruction of Edom.

“*Jonah. 1.1,2.* Now the word of the Lord came unto Jonah, the son of Amittai, saying:

Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.”

The entire book is a prophesy about the destruction of Nineveh.

“*Micah. 1.1.* The word of the Lord that came to Micah.”

“*Micah. 3.8.* But truly I am full of power by the spirit of the Lord and of judgement, and of might, to declare unto Jacob his transgression, and to Israel his sin.”

“*Micah*. 6.7,8. Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?

He has showed thee, O man, what is good. And what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God.”

“*Nahum*. 1.1. The burden of Nineveh. The book of the vision of Nahum, the Elkoshite.”

The book in its entirety is prophesy regarding the wickedness of Nineveh and its consequent result.

“*Habakkuk*. 1.1. The burden which Habakkuk the prophet did see.”

“*Habakkuk*. 2.1,2. I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

And the Lord answered me and said: *Write the vision* and make it plain upon tables, that he may run that readeth it.”

“*Habakkuk*. 3.2. For the vision is yet for an appointed time, but at the end it shall speak and not lie.”

“*Zephaniah*. 1.1. The word of the Lord which came unto Zephania, the son of Cushi.”

The three chapters which comprise the entire prophesy are an exhortation to repentance, the judgement of the Philistines, of Moab and Ammon, Ethiopia and Assyria.

“*Haggai*. 1.3. Then came the word of the Lord by Haggai, the prophet, saying: etc., etc.....”

“*Zechariah*. 1.1,2. In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo, the prophet, saying:

The Lord hath been sore displeased with thy fathers.”

“*Zechariah*. 1. 8 to 12. I saw by night, and behold a man riding upon a red horse; and he stood among the myrtle



trees that were in the bottom; and behind him were there red horses, speckled and white.

Then said I: O my Lord, what are these? And the angel that talked with me said unto me: I will show thee what these be.

And the man that stood among the myrtle trees answered and said: *These are they whom the Lord hath sent to walk to and fro through the earth.*

And they answered the angel of the Lord that stood among the myrtle trees and said: We have walked to and fro through the earth and behold all the earth sitteth still and is at rest.

Then the angel of the Lord answered and said: O Lord how long wilt thou not have mercy on Jerusalem."

*"Zechariah. 1.18,19,20.* Then lifted I up mine eyes and saw and behold four horns.

And I said unto the angel that talked with me: What be these? *And he answered me:* These are the horns which have scattered Judah, Israel and Jerusalem.

And the Lord showed me four carpenters."

*"Zechariah. 2.1,2,3.* I lifted up mine eyes again and looked, and behold a man with a measuring line in his hand.

Then said I: Whither goest thou? And he said unto me: To measure Jerusalem, to see what is the breadth thereof and what is the length thereof.

And behold the angel that talked with me went forth, and another angel went out to meet him."

*"Zechariah. 3.6.* And the angel of the Lord protested unto Joshua."

*"Zechariah. 4—2,3,4,5,6.* And the angel that talked with me came again and waked me, as a man that is wakened out of his sleep.

And said unto me: What seest thou? And I said: I have looked. and behold a candlestick all of gold, with a bowl

upon the top of it, and his seven lamps thereof, and seven pipes to the seven lamps, which are upon the top thereof.

And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

So I answered and spoke to the angel that talked with me, saying: What are these, my Lord?

Then the angel that talked with me answered and said unto me: Knowest thou not what these be? And I said: No, my Lord.

Then he answered and spoke unto me: This is the word of the Lord unto Zerubbabel, saying: *Not by might, nor by power, but by my spirit saith the Lord of Hosts.*

The sixth chapter recalls the vision of the four chariots.

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SPIRITUALIST ENCYCLOPEDIA  
OF THE  
NEW TESTAMENT

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CHRISTIANITY BEGAN WITH A DREAM

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“*Math.* 1.20. But while he (Joseph) thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her is of the Holy Ghost.”

This proves that Joseph was mediumistic and was guided by the spiritual message and obeyed the voice.

“*Math.* 1.24,25. Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife. —

And knew her not until she had brought forth her first born son; and he called his name JESUS.”

The three wise men obeyed a warning in a dream.

“*Math.* 2.12. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.”

Joseph also received and obeyed a dream warning.

“*Math.* 2.13. And when they had departed, behold, the angel of the Lord appeared to Joseph in a dream, saying: Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. — —

When he arose, he took the young child and his mother, by night and departed into Egypt; and was there until the death of Herod.”

Distance is not a hindrance to spirit, as is here shown comparatively related to *Math.* 2.13.

“*Math.* 2.19,20. But when Herod was dead, behold, an angel of the Lord appeared in a dream TO JOSEPH IN EGYPT, saying arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child’s life.”

“*Math.* 2.22. But when he (Joseph) heard that Archelaus did reign in Judaea in the room of his father, Herod, he was afraid to go hither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee.”

“*Math.* 3.16,17. And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him. —

And lo, a voice from heaven, saying: This is my beloved Son, in whom I am well pleased.”

“*Math.* 4.1. Then was Jesus led up of the Spirit into the wilderness.”

“*Math.* 4.11. And behold angels came and ministered unto him.”

“*Math.* 4.23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom and healing all manner of sickness and all manner of disease among the people.”

“*Math.* 8.3. And Jesus put forth his hand, and touched him saying: I will; be thou clean. And immediately his leprosy was cleansed.”

“*Math.* 8.15. And he touched her hand and the fever left her; and she arose and ministered unto them.”

“*Math.* 9.6,7. Then saith he to the sick of the palsy: Arise, take up thy bed, and go unto thine house. And he arose and departed to his house.”

“*Math.* 9.22. Daughter, be of good comforth; thy faith hath made thee whole. And the woman was made whole from that hour.”

“*Math.* 9.29. Then touched HE their eyes, saying: According unto your faith be it unto you; and their eyes were opened.”

“*Math.* 9.32,33. And as they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake. And the multitudes marveled, saying, it was never so seen in Israel.”

It is here shown that even Jesus was accused of being in league with the devil, because of his healing the sick.

“*Math.* 9.34. But the pharisees said: He casteth out devils through the Prince of the devils.”

“*Math.* 10.1. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.”

“*Math.* 10.19,20. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.”

“*Math.* 12.13. Then said he to the man, stretch forth thine hand. And he stretched it forth, and it was restored whole, like as the other.”

Many skeptical persons scoff at a spiritualist Medium's desire for harmonious conditions in their meetings, and desire the best thoughts of all present. This is what Jesus said about it, and which proves that Jesus also had to have good conditions to do good work.

“*Math.* 13.57,58. And they were offended in him. But Jesus said unto them: A prophet is not without honour, save in his own country, and in his own house. *And he did not* many mighty works there because of their unbelief.”

Note in the following verses Jesus called himself the Son of Man, and charged his disciples that they should tell no man that he was Jesus the Christ.

“*Math.* 16—13. When Jesus came into the coast of Ceasarea Philippi he asked his disciples saying: Whom do men say that I, the Son of Man, am?”

Their answer proved that *reincarnation* was then prevalent in their minds, for they answered:

“*Math.* 16.14,15,16. Some say that thou are John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

But whom say ye that I am? And Simon Peter answered and said: Thou art the Christ, the Son of the Living God.”

“*Math.* 16.20. Then charged he his disciples that they should tell no man that he was Jesus the Christ.”

“*Math.* 17. 1 to 13. And after six days Jesus taketh Peter, James and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them. And his face did shine as the sun, and his raiment was white as the light, and behold there appeared to them, Moses and Elias talking with him. Then answered Peter and said unto Jesus (which proves he also saw them): Lord, it is good for us to be her. Let as make here three tabernacles; one for Thee, and one for Moses, and one for Elias. — While he yet spake, behold, a bright cloud overshadowed them and behold a voice out of the cloud, which said: This is my beloved Son in whom I am well pleased. Hear ye him. And when they had lifted up their eyes they saw no man, save Jesus only.

And as they came down from the mountain Jesus charged them, saying: Tell the vision to no man, until the Son of Man be risen again from the dead. And his disciples answered him, saying: why then say the scribes that Elias must first come? And Jesus answered and said unto them: Elias truly must first come, and restore all things. But I say unto you that Elias is already come, but they knew him not but have

done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake to them of John the Baptist."

"*Math.* 21.34. So Jesus had compassion on them and touched their eyes, and immediately their eyes received sight and they followed him."

"*Math.* 22.31,32. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, of Jacob? God is not the God of the dead, but of the living."

"*Math.* 28.2. And behold there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it."

"*Math.* 28.5. And the angel answered and said unto the women: Fear not ye, for I know that ye seek Jesus which was crucified."

"*Math.* 28.9,10. And as they went to tell his disciples, behold, Jesus met them, saying, All Hail. Then said Jesus unto them: Be not afraid."

"*Math.* 28.16,17,18. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them; and when they saw him, they worshipped him. But some doubted. And Jesus came and spake unto them."

"*Mark.* 13.11. Take no thought beforehand what ye shall speak, neither do ye premeditate. But whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost."

"*Mark.* 16.4,5,6. And when they looked, they saw that the stone was rolled away; for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted, and he said unto them: be not affrighted; ye seek Jesus of Nazareth, which was crucified; he is not here, he is risen."

"*Mark.* 16.9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene."

*“Mark. 16.12. After that he appeared in another form unto two of them, as they walked.”*

*“Mark. 16.14. Afterwards he appeared unto the eleven as they sat at meat, and upbraided them for their unbelief and hardness of heart, because they believed not them, which had seen him, after he was risen.”*

*“Luke. 1.11,12,13. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him: Fear not Zacharias, for thy prayer is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.”*

*“Luke. 1.17. And he shall go before him in the spirit and power of Elias.”*

*“Luke. 1.19. And the angel answering said unto him: I am Gabriel, that stand in the presence of God, and sent to speak unto thee, and to show thee these glad tidings.”*

*“Luke. 1.26,27,28. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel came in unto her and said, Hail. Thou that art highly favored, the Lord is with thee, blessed are thou among women.”*

*“Luke. 1.30,31. And the angel said unto her: Fear not, Mary, for thou hast found favor with God.*

*And behold thou shalt conceive in thy womb, and shall bring forth a son, and shalt call his name Jesus.”*

*“Luke. 8. 52 to 56. And all wept, and bewailed her. But he said: Weep not, she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out and took her by the hand and called, saying: Maid arise. And her spirit came again and she arose straightway.”*



*“John. 4.24. God is a Spirit; and they that worship him must worship him in spirit and in truth.”*

*“John. 8—56,57,58. Your father Abraham rejoiced to see my day; and he saw it and was glad. Then said the Jews unto him: Thou art not yet fifty years old and hast thou seen Abraham? Jesus said unto them: Verily, verily, I say unto you, before Abraham was, I am.”*

*“John. 14.12. Verily, verily, I say unto you, he that believeth on me, the works that I do he shall do also; and greater works than these shall he do.”*

*“John. 14.17. Even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But ye shall know him; for he dwelleth with you, and shall be in you.”*

*“John. 15.26. But when the comforter is come, whom I will send unto you from the Father, he shall testify of me.”*

*“John. 16.13. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come.”*

*“John. 17.3. And this is life eternal, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent.”*

*“John. 20.17. Jesus said unto her: Touch me not, for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God.”*

*“John. 20.19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them: Peace be unto you.”*

*“John. 20.26. And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the*

doors being shut, and stood in the midst, and said: Peace be unto you."

"*John*. 21.1. After these things Jesus showed himself again to the disciples at the sea of Tiberias."

"*John*. 21.4. But when the morning was now come, Jesus stood on the shore, but the disciples knew not that it was Jesus."

"*John*. 21.14. This is now the third time that Jesus showed himself to his disciples, after that he had risen from the dead.

"*John*. 21.25. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

"*Acts*. 2—1,2,3,4. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

*Acts*. 2.17. 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 shall see visions, and your old men shall dream dreams."

"*Acts*. 2.18. And on my servants and my hand-maidens I will pour out in those days of my Spirit and they shall prophesy."

"*Acts*. 3.6. Then Peter said: silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up, and immediately his feet and ankle bones received strength."

“*Acts. 4.13.* Now when they saw the boldness of Peter and preceived that they were unlearned and ignorant men, they marveled. And they took knowledge of them, that they had been with Jesus.”

“*Acts. 5.16.* There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one. Then the high priest rose up and all they that were with him (which is the sect of the Sadducees) and were filled with indignation; and laid the hands on the apostles, and put them in the common prison. BUT THE *Angel of the Lord* by night opened the prison doors and brought them forth and said: Go, stand and speak in the temple to the people all the words of this life.”

“*Acts. 6.8.* And Stephen, full of faith and power, did great wonders and miracles among the people.”

“*Acts. 6.10.* And they were not able to resist the wisdom and the spirit by which he spoke.”

“*Acts. 6.11,12,13.* Then they suborned men, which said: We have heard him speak blasphemous words against Moses and against God.

And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him and brought him to the council.

And set up false witnesses which said: This man ceaseth not to speak blasphemous words against this holy place, and the law.”

“*Acts. 7.59.* And they stoned Stephen, calling upon God, and saying: Lord, Jesus, receive my spirit.”

“*Acts. 8.5,6.* Then Philip went down to the city of Samaria, and preached Christ unto them.

And the people *with one accord* gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.”

“*Acts. 8—17,18,19,20,21.* Then laid they their hands on them and they received the Holy Ghost.

And when Simon saw that through laying on of the apostles’ hands the Holy Ghost was given, he offered them money,

Saying: Give me also this power, that on who so ever I lay hands, he may receive the Holy Ghost.

But Peter said unto him: Thy money perish with thee, because thou hast thought that the Gift of God may be purchased with money.

Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.”

“*Acts. 8.26.* And the angel of the Lord spake unto Phillip, saying: Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went.”

“*Acts. 8.29.* Then the spirit said unto Phillip: Go near, and join thyself to this chariot. And Phillip ran thither to him.”

“*Acts. 8.39.* And when they were come up out of the water, the spirit of the Lord caught away Phillip, and the eunuch saw him no more. But Phillip was found at Azotus.”

“*Acts. 9.3,4.* And as he (Saul) journeyed, he came near Damascus and suddenly there shined round about him a light from heaven.

And he fell to the earth *and heard a voice* saying unto him: Saul, Saul, why persecutest thou me? And he answered: Who art thou, Lord? And the Lord said: I am Jesus whom thou persecutest.”

“*Acts. 9.6.* He said: Lord what wilt thou have me to do? And the Lord said unto him: Arise, and go into the city, and it shall be told thee what thou shalt do.”

“*Acts. 9—7,8,9,10,11,12.* And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand and brought him into Damascus.

And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named *Ananias*, and to him saith the Lord in a vision Ananias. And he said: Behold, I am here, Lord.

And the Lord said unto him: Arise and go into the street which is called Straight and inquire in the house of Judas, for one called Saul, of Tarsus, for behold he prayeth,

And has seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight."

"*Acts. 9.17,18.* And Ananias went way, and entered into the house, and putting his hands on him said: Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

And immediately there fell from his eyes as it had been scales; and he received sight."

"*Acts. 9.33,34.* And there he (Peter) found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.

And Peter said unto him: Aeneas, Jesus Christ maketh thee whole. Arise and take thy bed. And he arose immediately."

"*Acts. 9.40,41.* But Peter put them all forth, and kneeled down, and prayed. And turning himself to the body said: Tabitha, arise. And she opened her eyes; and when she saw Peter she sat up.

And he gave her his hand, and lifted her up. And When he called the saints and the widows, presented her alive."

“*Acts. 10—3,4,5,6,7. He saw in a vision, evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him: Cornelius.*

And when he looked on him, he was afraid, and said: What is it, Lord? And he said unto him: Thy prayers and thy alms are come up for a memorial before God.

And now send men to Joppa, and call for one Simon whose surname is Peter.

He lodgeth with one Simon, a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do.

And when *the angel which spake* unto Cornelius was departed, he called two of his household servants, and he sent them to Joppa.”

“*Acts 10—9th to 16th. On the morrow, as they went on their journey and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour.*

And he became very hungry, and would have eaten; but while they made ready, *he fell into a trance.*

And saw heaven opened and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth.

And there came a voice to him: Rise, Peter, kill and eat.

But Peter said: Not so, Lord, for I have never eaten anything that is common or unclean.

*And the voice spake unto him again the second time.*

*This was done thrice.*

‘*Acts. 10.19. While Peter thought on the vision, the Spirit said unto him: Behold three men seek thee. Arise therefore, get thee down and go with them, doubting nothing, for I have sent them.*’

“*Acts. 10.34,35. Then Peter opened his mouth and said: Of a truth I perceive that God is no respecter of persons.*

But in every nation he that feareth him and worketh righteousness is accepted with him."

"*Acts. 11.5. I (Peter) was in the city of Joppa praying and in a trance, I saw a vision.*"

"*Acts. 11.7. And I heard a voice saying unto me: Arise, Peter, slay and eat.*"

"*Acts. 11.9. But the voice answered me again from heaven.*"

"*Acts 11.12,13. And the spirit bade me go with them, nothing doubting.*

And he showed us how *he had seen an angel* in his house, which stood and said unto him: Send men to Joppa."

"*Acts. 11.27,28. And in these days came prophets from Jerusalem and Antioch.*

And there stood up one of them named Agabus, and *signified by the spirit* that there should be a great dearth through out all the world — *which came to pass* in the days of Claudius Caesar."

"*Acts. 12—5th to 10th. Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him.*

And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers bound with two chains, and the keepers before the door kept the prison.

And *behold the angel of the Lord* came upon him, and a light shined in the prison, and he smote Peter in the side, and raised him up, saying: Arise up quickly. And his chains fell off from his hands.

*And the angel said unto him: Gird thyself and bind on thy sandals. And so he did. And he saith unto him: Cast thy garment about thee and follow me.*

And he went out and followed him, and wist not that it was true which was done by the angel, but thought he saw a vision.

When they were past the first and second ward, they came unto the iron gate that leadeth unto the city, which opened to them of their own accord, and they went out and passed through one street; and forthwith *the angel departed from him.*"

"*Acts. 16.7,8,9,10.* After they were come to Mysia, they assayed to go to Bithynia, but the spirit suffered them not.

And they passed by Mysia, came down to Troas.

*And a vision appeared to Paul* in the night. There stood a man of Macedonia, praying him, saying: Come over into Macedonia and help us.

And after he had seen the vision, immediately we endeavored to go into Macedonia."

"*Acts. 16.25,26.* And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them.

And suddenly there was a great earthquake so that the foundation of the prison were shaken and immediately all the doors were opened and every one's bands were loosed.

"*Acts. 18.9,10.* Then spake the Lord to Paul in the night *by visions.* Be not afraid, but speak, and hold not thy peace.

For I am with thee, and no man shall set on thee to hurt thee."

"*Acts. 19.6.* And when Paul had laid his hands on them, the Holy Ghost came on them *and they spake with tongues and prophesied.*"

"*Acts. 21.4.* And finding disciples, we tarried there seven days, who *said to Paul through the spirit* that he should not go up to Jerusalem.

"*Acts 22—17.* And it came to pass, that, when I, Paul, was come again to Jerusalem, even while I prayed in the temple. *I was in a trance.*"



“*Acts. 23.9.* And there arose a great cry; and the scribes that were of the Pharisees part arose and strove, saying: We find no evil in this man; *but if a spirit or an angel hath spoken to him*, let us not fight against God.”

“*Acts. 26.19.* Whereupon, O king Agrippa, I was not disobedient unto *the heavenly vision*.

“*Acts. 27.23.* For there stood by me this night *the angel of God* whose I am and whom I serve, *saying*, Fear not, Paul, thou must be brought before Ceasar and lo, God hath sent thee all them that sail with thee.”

“*Acts. 28.9.* So when this was done, others also, which had diseases in the island, came and were healed.”

“*Romans. 1.11.* For I want to see you, that I may impart unto you some spiritual gift, to the end ye may be established.”

1st *Corinthians. 2.4.* And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.”

“1st *Corinthians. 2.10.* But God has revealed them unto us *by his spirit*. For the Spirit searcheth all things, yea, the deep things of God.”

“1st *Corinthians. 3.16.* Know ye not that ye are the temple of God, and that the Spirit of God revealeth in you.”

“1st *Corinthians. 12.1.* Now concerning spiritual gifts, I would not have you ignorant.”

1st *Corinthians. 12—4 to 11.* Now there are diversities of gifts, but the same Spirit.

And there are differences of administrations, but the same Lord.

And there are diversities of operations, but it is the same God which worketh, all in all.

But the manifestations of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit.

To another faith by the same Spirit; to another by the gift of healing by the same Spirit.

To another the working of miracles; to another prophesy; to another discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues.

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

"1st *Corinthians*. 14.1. Follow after charity and desire spiritual gifts, but rather that ye shall prophesy."

"1st *Corinthians*. 14.3. He that prophesieth speaketh unto men to edification, and exhortation and comfort."

"1st *Corinthians*. 14.5. I would that ye all spake with tongues but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except he interpret that the church may receive edifying."

"1st *Corinthians*. 14.10. There are, it may be, so many kinds of voices in the world, and none of them is without signification."

"1st *Corinthians*. 14.12,13. Even so ye, for as much as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

Wherefore let him that speaketh in an unknown tongue, pray that he may interpret."

"1st *Corinthians*. 14.22,23,24,25. Wherefore tongues are for a sign, not to them that believe, but to them that believeth not; but prophesying serveth not for them that believe not, but for them which believe.

If therefore the whole church is come together into one place, and all speak with tongues, and there come in those that are unlearned or unbelievers, will they not say that ye are mad?

But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.

And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth."

1st *Corinthians*. 14—29 to 33. Let the prophets speak two or three and let the other judge.

If any thing be revealed to another that sitteth by, let the first hold his peace.

For ye may all prophesy one by one, that all may learn, and all may be comforted.

And the spirits of the prophets are subject to the prophets.

For God is not the author of confusion but of peace; as in all churches of the saints."

"1st *Corinthians*. 14.36,37,38,39. What? Came the Word of God out from you? Or came it unto you only?

If any may think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

But if any man be ignorant, let him be ignorant.

Wherefore brethren, covet to prophesy, and forbid not to speak with tongues."

"1st *Corinthians*. 14.40. There are also celestial bodies and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another."

"1st *Corinthians*. 15.44. It is sown a natural body, it is raised a spiritual body, *and there is a spiritual body*."

"2nd *Corinthians*. 3.17. Now the Lord is that Spirit; and where the Spirit of the Lord is, there is Liberty."

"2nd *Corinthians*. 4.18. While we look not at the things which are seen, but at the things that are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

"*Galatians*. 3.5. He therefore that ministereth to you the spirit and worketh miracles among you, doeth he it by the works of the law or by the hearing of faith?"

“*Galatians*. 6.7,8. Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting.’

“*Ephesians*. 5.9. For the fruit of the Spirit is in all goodness and righteousness and truth.”

“1st *Thessalonians*. 5.19,20,21. Quench not the spirit. Despise not prophesyings.

Prove all things. Hold fast that which is good.”

“*Timothy*. 4.1,2. Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrine of devils.

Speaking lies hypocrisy, having their conscience smeared with a hot iron.”

“*Timothy*. 4.14,15. Neglect not the gift that is in thee, which was given thee by prophesy with the laying on of the hands of the presbytery.

Meditate upon these things; give thyself wholly to them, that they profiting may appear to all.”

“*Titus*. 1.16. They profess that they know God; but in works they deny him.”

“*Hebrews*. 1.1. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.”

“*Hebrews*. 1.7. And of the angels he saith: Who maketh his angels spirits, and his ministers a flame of fire.”

“*Hebrews*. 1.13,14. But to which of the angels said he at any time: Sit on my right hand, until I make thine enemies thy footstool.”

Are they not all *ministering spirits*, sent forth to minister for them that shall be heirs of salvation.”

“*Hebrews*. 2.4. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will.”

“1st *Peter*. 18.19. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit.

By which also he went and preached unto the spirits in prison.”

“2nd *Peter*. 1.21. For the prophesy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.”

“1st *John*. 4.1. Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone out into the world.”

“*Revelation*. 1.10. I was in the Spirit on the Lord’s Day and heard behind me a great voice, as of a trumpet.”

“*Revelation*. 1.12. And I turned to see the voice that spake unto me, and being turned, I saw seven golden candlesticks.”

“*Revelation*. 2.7. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”

“*Revelation*. 2.11. He that hath an ear, let him hear what the spirit saith unto the churches. He that overcometh shall not be hurt of the second death.”

“*Revelation*. 4. 1,2. After thus I looked, and behold a door was opened in heaven, and the first voice which I heard was as it were of a trumpet talking with me, which said: Come up hither, and I will show you things which must be hereafter.

And immediately I was in the Spirit, and behold a throne was set in heaven, and one sat on the throne.”

“*Revelation*. 4.5. And out of the throne proceeded lightnings and thunderings and voices, and there were seven lamps of fire burning before the throne, which are the Seven Spirits of God.”

*“Revelation. 5.11. And I beheld, and I heard the voice of many angels round about the throne.”*

*“Revelation. 7.1. And after those things I saw four angels standing on the four corners of the earth, holding the four winds of the earth.”*

*“Revelation. 7.2. And I saw another angel ascending from the east having the seal of the Living God.”*

*“Revelation. 8.2. And I saw the seven angels which stood before God.”*

*“Revelation. 9.17. And thus I saw the horses in the vision and them that sat on them.”*

*“Revelation. 10.1. And I saw another mighty angel come down from heaven, clothed with a cloud.”*

*“Revelation. 10.5. And the angel which I saw standing upon the sea and upon the earth lifted up his hand to heaven.”*

*“Revelation. 10.8,9. And the voice which I heard from heaven spake unto me again and said: Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.*

*And I went unto the angel and said unto him: Give me the little book.”*

*“Revelation. 10.11,12. And he said unto me: Thou must prophesy again before many peoples and tongues and kings.*

*And they heard a great voice from heaven saying unto them: “Come up hither.”*

*“Revelation. 14.2. And I heard a voice from heaven as the voice of many waters and as a voice of a great thunder; and I heard a voice of harpers harping with their harps.”*

*“Revelation. 14.6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people.”*

“*Revelation. 14.13.* And I heard a voice from heaven saying unto me: Write. Blessed are the dead which die in the Lord from henceforth, Yea, saith the spirit, that they may rest from their labours, and their works do follow them.”

“*Revelation. 16.1* And I heard a great voice out of the temple saying to the seven angels: Go your ways.”

“*Revelation. 16.13.* And I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet.”

“*Revelation. 16.14.* For they are the spirits of devils, working miracles which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty.”

“*Revelation. 17.1.* And there came one of the seven angels which had the seven vials saying unto me: Come hither.”

“*Revelation. 18.1.* And after these things I saw another angel come down from heaven, having great power; and the earth was enlightened with his glory.”

“*Revelation. 19.10.* Worship God; for the testimony of Jesus is the spirit of prophesy.”

“*Revelation. 22.12.* And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be.”

“*Revelation. 22.14.* Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

“*Revelation. 22.16.* I, Jesus, have sent my angel to testify unto you these things in the churches. I am the root and the offspring of David and the bright and morning star.”

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