

Does Telepathy Explain Spiritualism?

By

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of the Body," etc., etc.*



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Preface

THE writer's desire, in presenting this book, is to try and advance such ideas as will subserve progressive thought along channels that the higher civilized attunement with nature's decree plainly proclaims. The time is near at hand when educative enlightenment must take the place of self-regarding desire so dominantly exhibited in the past.

It has not been the intent of the author to show severity of controversial feeling, or to ignore the rights of those who feel themselves consoled and comforted by seeming communicative intercourse with loved ones passed on. Rather, it has been the hope and desire to point an insight to progressive mental scope that shall lead, as rational thought advances, to higher levels of evolvment and clearer realization of man's destiny.

If the soul of man mingles with earthwise thought, as true science says it does, and as the new psychology proclaims, the phenomena observed, experimented with, and carefully investigated, prove plainly that its faculties, marvellous beyond words to express, answer and make explicable the mysteries and superstitions that have been man's heritage from the beginning.

The revealed scope of providential law, in its educative phases, makes doubly sure the Creator's method of mental improvement, as progressive strides are made toward perfective attainment, and as altruistic acquirement is sensed in the quest.

The requirements of educative worth must attune themselves by oppositional action in forcing truth to its rightful position. Hence friction and opposition are absolutely necessary, in realizing this divine attribute, and the present time seems amply propitious to teach those, who are mentally susceptible, that nature's laws alone control and make clear the seeming indications of spirit intercourse.

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Contents

I.	DESCRIPTIVE	9
II.	IMPORTANCE OF SUGGESTION	20
III.	UNIVERSAL LAWS	28
IV.	SPIRITISM NOT TENABLE	38
V.	ATTRIBUTES OF THE SOUL MIND	48
VI.	TELEPATHY NOW A RECOGNIZED FACT	58
VII.	POTENTIALITY OF OMNIPRESENCE	67
VIII.	DANGER FROM FALSE SUGGESTION	75
IX.	GOD'S LAWS ARE PERFECT	84
X.	CREDULOUS MODERN THOUGHT	95
XI.	SPIRITUALISM ONLY EXPLAINED BY TELEPATHY	105
XII.	SUBJECTIVE INFLUENCES	115
XIII.	ULTIMACY OF MENTAL FORCE	125
XIV.	INNOCENCE AND TRUSTFULNESS OF THE SOUL ENTITY	134
XV.	MENTAL IMPRESSIONS	143
XVI.	CAN SPIRITUALISTS BE BLAMED FOR WHAT THEY DO NOT KNOW?	154
XVII.	ELIMINATION OF HEREDITY TAINT	166
XVIII.	WHAT THE SCRIPTURES SAY	177

XIX.	IS THE CIVILIZED WORLD SUFFICIENTLY ADVANCED?	188
XX.	THE SELFISHNESS OF SPIRITUALISM .	198
XXI.	PROPHETIC ERRORS	209
XXII.	SPIRITISM MEANS ABNORMALITY .	219

T

DESCRIPTIVE

Descriptive.—Honesty necessary.—Peculiar facts about mediums.—Washington's shade.—Medium's knowledge on a level with earth conditions; Socrates and his Dæmon.—Socrates a genius and abnormal.—Credulity of mankind.—Mental acceleration.—Animism and fetishism.—The lure of mysticism.—Multitude slow to reason.—Mind concentration.—Heredity surcharged with superstition.—Ignorance of nature's laws.

MODERN spiritualism had its beginning (see Century Dictionary) in the state of New York in 1848. The mediums, or those who are supposed to communicate with the spirits of the dead, are claimed to be unusually gifted, in that the spirits talk with them, carry on conversations by means of rappings on tables, etc., levitate or elevate ponderable things, such as tables and other objects, etc. Table tipping is also accomplished, as well as writing and speaking. Various methods of communication are in vogue. The séances, or meetings, at which the communications are received, were formerly conducted in comparative darkness. But in recent years this is claimed to be not necessary, and the latest manifestations are sensed in comparative

10 Does Telepathy Explain Spiritualism ?

light. Red seems to be the preferable colour of light, and at some reported séances every one in the room is plainly recognizable.

The sitters, or those who are interested, sit on chairs usually, and clasp hands. The medium, or one who has the gift to sense the spirit activity, is careful to see, if possible, that all in the séance are believers and in attunement with him, or, in other words, en rapport with him or her. Honesty, sincerity and confidence are necessary on the part of those present to afford best results.

There are a number of peculiarities about the mediums that the thoughtful reader will do well to remember, on account of what is to be suggested later. What is said or done by the medium is usually equivalent to the status of *his* grade of intelligence. It is always human intelligence, never above nor below finite mentation.

If a communication is desired from some noted person, like Washington, Lincoln, or Napoleon Bonaparte, the language used by these notables, in spirit, will savour strongly of the medium's earth education. In fact what, for instance, is communicated from Washington, may not be at all as Washington would converse, either in style or diction, but be wholly controlled by the medium's own ability, and, if he is not well up in Washington's mannerisms, use of words, style of delivery and grammatical ability, the communication from our honoured citizen will be ridiculous in the ex-

treme. If on the other hand, however, the medium is well read and familiar with George Washington's manner of speech, he may give a fairly presentable imitation of our great General's mode of conversing. Why, if the spirit of George Washington talks through the medium, does he not use good language—at least as good as when he was on earth?

Thus the thoughtful reader, who is brave enough to be open-minded, will wonder why Washington has so deteriorated mentally since his passing. The medium claims to repeat the message from him just as he communicates it, and if the medium's ability to talk good English is wanting, the communication will fail to measure up.

The medium's earth mind knowledge or intelligence is oftentimes surpassed because of soul communion, which is evidenced by the earth mind or brain being temporarily in abeyance. Instances are known where mediums astound their hearers by using words, terms and phrases practically unknown to them in the body. This phase will be remarked upon in a later chapter.

It is strangely apparent, however, that in every instance the intelligence is on the level of the medium's ability, and never rises above his subjective mind quality.

Suggestion also governs amazingly. Spirits are made to respond, whether they ever lived in the body or not. To the thoughtful, truth-seeking

12 Does Telepathy Explain Spiritualism ?

reader these peculiarities cannot help but make apparent the fact that every communication comes from the medium's own mind operation.

There are some twenty-four kinds of mediums. Why this is so is not plain. There is no formal system of theology, and it is claimed that this cult is not inconsistent with the maintenance of a faith, so Christians may, and, it is claimed, should become devotees. It is also claimed that it is intended to inculcate the doctrine of immortality, and combat the tendency toward materialism.

The familiar instance of Socrates and his Dæmon, to the thoughtful reader cannot help but be interesting in proving man's duality. He thought and believed that he was constantly en rapport with a great spirit, and that it kept him from the unwise notions and thoughts prevalent in his time. There can be but little doubt that he heard the voice, as clairaudience and its modern verification can vouch for.

Records show that this voice influenced Socrates to warn him of impending harm personally, and made itself heard at times when his personal safety was at stake.

Without doubt Socrates was what is called a genius. His earth mind and soul mind were in close attunement. He was so constituted that soul communion was easy. It is very probable that his physical part was in some measure abnormal, for it is well known that when in splendid animal health

the earth mind controls the soul mind, as it is rational to understand it should while earth-bound, and that as long as health ensues seldom, indeed, is the influence of the soul mind sensed. But let disease at any time invade the physical part, and, dependent on its nature and severity, the two entities pull apart, so to say, and untoward conditions immediately occur.

In Socrates' day and time science was little better than speculative. While it had glimmerings of soul activity, and tried to reason up to a recognition of things spiritual, all was not much better than guesswork. Whether a grade of intelligence necessary to understand nature's fixed laws was lacking, or materialism was too rife, is not known, but it is certain in his time, at least, worldly feelings and desires precluded sensing the universal law of man's duality and the other discoveries of soul faculties now so well known.

Spiritualism, so-called, coming up through the ages, was more or less sensed, and not a few writings are extant indicative of more or less knowledge upon this subject. But, when summarized, it is plain that not until recent times has psychic phenomena been understood and demonstrably proven, so as to be popularly known and verified.

In ancient times it was the few, only, who could read and write. The multitude *knew* nothing about supernormal things, and cared less. The few savants who delved in the supernormal realm

14 Does Telepathy Explain Spiritualism ?

had to be particularly circumspect, lest their heads be made to pay the penalty of mental energy.

The credulity of mankind, particularly in ancient times, was noted, and, as we sense primitive conditions, it is not to be wondered at. The farther back we go the more credulous we find the human family. The reason is plain. Man's grade of intelligence in primal times was at low tide. The multitudes were little better in mental alertness than the animals that did their bidding, and who were, in turn, slightly above their neighbours of the field and jungle.

It is clearly evident that mental acceleration has been greater in the last one hundred years than in many thousands of years before. Science now clearly proves that man's mental faculties grow along lines nearly, if not quite, in geometrical ratio. Geology proves it, and man's history verifies it.

The old saying, "There is nothing new under the sun," means but *little*. Ancient knowledge there was, to be sure, and some relics prove that knowledge to have been wonderful. But it was generally crude, in the broad sense. Exceptional instances are known to show a marvellous ability in design, construction and initiative effect. But when compared with the mental alertness of the last fifty years, it proves that modern mental endeavour and achievement are stupendously superior. In other words, aside from architecture, ornamentation, and occasional instances of fine work in small

objects, such as pottery, copper and brass utensils, as well as objects designed in gold, etc., nowhere is mental achievement among the ancients to be compared with modern skill, in the general sense. Modern mental progress on every hand is plainly indicative that man's mind development occupies a higher level than ever before, and particularly is this so as regards discoveries in the realm of psychic endeavour.

Man's credulity has been a by-word since the beginning. This phase of his heredity has clung to him throughout the ages in a marvellous degree, and no doubt accounts, in a large measure, for his superstitious tendencies. Animism and fetishism have controlled mankind back through the misty ages so strongly, and dominated its thought to such an extent, that proof is not wanting to show in modern times a prevalent desire, even among the more intelligent classes, to constantly seek for the mystical.

Our vaunted claim of higher civilized culture and refined thought, realization of the ideals which clearly sense an approach toward altruism, mental acumen so plainly verified in recent years, have not eliminated the inborn trait, which heredity so persistently clings to, and makes us to-day look to and desire the satisfaction that mystery gives.

The lure of mysticism while, of course, not as strong at present as in the past, is still quite forceful, and it is most surprising that anything which

16 Does Telepathy Explain Spiritualism ?

savours of mystery, regardless of whether it be susceptible of rational understanding or not, is catered to, followed, and dwelt upon.

This fact, however, is easily accounted for, when we consider that the multitude cannot or will not make the attempt to reason and try to prove that the seeming mystery is, in reality, capable of being brought within the domain of logical and reasonable understanding.

Mind concentration is clearly not a faculty found among the masses. It evidently requires mental development, mind education and positive discipline before the mind is able to sense a protracted line of thought. The multitude have not this knack or gift, for the very simple reason that their grade of intelligence has not as yet by nature been allowed to attain it.

There is a class of people who, while quite intelligent in ordinary matters, and who, in fact, are adjudged wise along many lines, and mentally alert in business and the general daily affairs which interest them, have never had the opportunity or desire to study, delve and search as to matters outside of common knowledge or ordinary requirements.

That heredity is surcharged with superstition is plainly appreciated when we contemplate the æons that man's mental evolution has taken. It is to heredity we must look in sensing the class mentioned as being particularly susceptible to super-

stition, when matters are considered which in any way savour of psychic activity.

This class, not being skilled in scientific research work, not familiar with psychic phenomena, not cognizant of nature's laws, not grounded in the study or understanding of soul mind faculties, totally unfamiliar with the exacting methods of inductive reasoning, are naturally swayed by superstitious feeling and thought to an extent most surprising, when modern educational facilities are considered.

Ignorance of nature's laws, ignorance in trying to sense providential requirements, and failure to discriminate between that which bears the stamp of rationality and that which, at best, is but speculative in worth, seems to be their entire claim for the right to affirm that certain psychic phenomena make it clear that the living communicate with the dead.

The many good people who thoroughly believe in this so-called spiritual phenomena are, no doubt, perfectly sincere, and are greatly comforted by their belief and faith that they are privileged to hold communion with their loved ones in the spirit world. And, since there is no harm, it to many seems proper that those who are thus convinced should be not by word or deed hindered from sensing all the satisfaction imaginable in their feeling that intimate relations with loved ones are true.

The fact that true science, however, explains the

18 Does Telepathy Explain Spiritualism ?

hypothesis from another angle, from an entirely different view-point, and from data obtained by painstaking research, observation, experiment and exacting investigation, makes it necessary to discuss the subject, notwithstanding the human desire to not disabuse these credulous people, or in the smallest manner to cast a doubt as to its verity.

If the so-called spiritualistic theory is wrong, and it can be explained by telepathy, while seemingly cruel to the good people who are devotees of spiritism, it is none the less due to advancing civilized enlightenment that the truth should be known.

True science seeks the truth for truth's sake, and whatever obstacle intervenes or temporarily obscures its glorious light must, as sure as night follows day, be dissipated, that it may grow and lead mankind onward in mental achievement toward a perfective state, so clearly indicated by nature's laws.

That table-tipping, raps, the lifting into space of ponderable bodies, etc., are not denied, is the decision of all students of the new psychology. These, and other phenomena in the domain of psychic endeavour, are now recognized as true. But that the living communicate with the spirits of the dead is not admitted by very many profound thinking men.

Clairvoyance, thought transference, mesmerism, hypnotism, telekinesis, telepathy, clairaudience, etc., are phenomena observed, experimented and

investigated with intelligent desire to learn as much as is allowed of these marvellous manifestations, which have astounded mankind throughout the past ages. But the phase which claims communication and communion with the spirits of the dead is so plainly explained by telepathy, as advanced by many careful scientists, that it may be of great interest to briefly discuss the relative merits with the view of arriving, if possible, at some reasonable solution that will, at least, give some assurance of the truth.

Since so many millions of mankind see in spiritual phenomena an apparent evidence of immortality, it is most important that we give due and careful consideration to their claims, that no unfair means be taken or exaggerated views be given of their side of the controversy. The question, then, is: Do disembodied spirits hold intercourse with the living?

II

IMPORTANCE OF SUGGESTION

Fox family.—Lacerating the King's English.—Questions asked spiritists.—Are all mediums frauds, or are they mistaken?—God's methods.—His laws perfect.—The law of suggestion.—Liebault's discovery.—Subjective mind faculties.—Telepathy.

EVER since the Fox family at Hydesville, New York, in about 1848, made claim of mysterious rappings, much has been said, written, observed, experimented and investigated in trying to arrive at something beyond speculation and guesswork as to whether disembodied spirits communicate with the living or not.

If it is a fact they do so communicate, why are we confronted with the following conditions, among others, which clearly give valid evidence that instead of such intercourse with the spirits direct, earth-bound memory and thought, account for it in such degree that, as claimed, spirit communication is not only proven false, but that it is not in keeping or accord with nature's laws, the constancy of which, for instance, precludes the varying examples of mediumistic ability to lacerate the King's English to such an extent it is barely recognizable.

Why, it is asked by many, if the spirit of some

noted man of letters is communicated with, instead of using good language, as was his wont while in the body, words, sentences and phrases are forthcoming that, to say the least, if he be the communicant from the spirit land, are far below his earthwise ability?

Why is it that when the name of some man still in the flesh is given a medium, and a communication is desired, that the medium will proceed to communicate with the spirit of such man, regardless of the fact that such man is in another room awaiting his friend's return, and that they subsequently, while refreshing the inner man at a near-by place, talk over and comment upon such spirit?

Why is it that every communication from a spirit is always indicative of the grade of intelligence of the communicating medium?

Why is it that there is always the possibility that what the medium communicates never transcends the intelligence of his own subjective mind?

Why is it that it is always found that mediumistic intelligence clearly shows subjective mind characteristics at all times and under all conditions?

Why is it that all the best writers on spiritualism admit that alleged spirit communications agree in proving that they emanate from the medium's grasp of intelligence obtained here on earth?

Why are mediums limited to their earthwise intelligence?

22 Does Telepathy Explain Spiritualism

Why are the best writers on spiritualism unable to explain, if, as they say, spirits of the dead do communicate, that the mind and capacity of the medium always dominate each alleged message?

Why does an illiterate medium always repeat the so-called communication from spirits with no betterment of language or skill in phrasing than he is capable of in his ordinary conversation?

How comes it, when a spirit communication from a great philosopher is alleged to be repeated, that if the medium be an ignorant man our philosophic friend is made to use words so ignorantly that if in the body he would scarce recognize himself?

Why is it that a well-read, intelligent medium, in repeating a message from the spirit of an ignorant man when in life, will invariably refrain from using words and phrases known to have been common with the man when on earth, and, instead, evidence his own characteristics?

Why is it that one skeptic in a séance will so annoy a medium that manifestations fail, and that a noted leader of men in the past, if his spirit be sought, refuses to communicate because of a person's presence that is not exactly en rapport with the proceedings? Here, it is claimed by opponents, is proven clearly that suggestion controls to such an extent that the medium's power to get in touch with the spirits is entirely inhibited.

Why is it that aggressive hostility, on the part

of a committee sent to investigate, will invariably forestall manifestations at a test séance?

Is it because suggestions control? Is it because amenability to suggestion so controls the medium's subjective mind that his ability is thus reduced to a minimum?

Is it at this juncture that the medium, realizing his inability for success, decides to produce his phenomena at the risk of being caught in fraud, and proceeds to try and humbug his sitters by false action and words?

Is charlatanism thus brought in, as is so well known it is upon frequent occasions recorded, and which, in so large a measure, frustrates the success of spirit intercourse, so-called?

Are the many fraudulent manifestations by noted mediums thus accounted for?

Is it a fact that in order to have a splendidly successful spirit phenomena proceed or manifestation take place, one has but to positively assure the medium of one's honesty of purpose and confidence that such medium can and will succeed? Does suggestion control? Is a medium, when in a partial or full trance, subject and amenable to the universal law of suggestion, and does his entire success depend upon his subjective mind ability to read the minds of others?

Why is it a fact that all hypnotists know and are well aware that to oppose or antagonize a hypnotic subject prior to hypnotizing him, by sug-

24 Does Telepathy Explain Spiritualism ?

gesting that he is a humbug, or that hypnotism is a false art, and then expect to succeed, will surely end in dismal failure?

If observers fully realize the above conditions, will they not understand and appreciate that suggestion is supreme when subjective mind action is to be accounted for?

Is it not a fact that if spirit investigators, instead of hampering a medium by test conditions, antagonistic suggestions and suspicious actions, accede to his ideas of propriety and show absolute confidence in him, that spirit manifestations will be forthcoming to the satisfaction of all present? Is not this by suggestion?

Is it not perfectly plain that the success of a medium depends entirely upon unison and attunement among the sitters? Why is this necessary, if suggestion plays no part?

Is it the medium's auto-suggestion, or suggestion by himself to himself, that makes him believe he is or can be in communion with spirits of the dead?

How can a medium, professional or not, be credited with honesty of purpose, if he is aware that within his own personality spirit communion is had?

Why do mediums, in their communion with so-called spirits, report such variant conditions of existence in the other world?

Why, when asked to explain mode of living, conditions of peace and contentment, affiliation with

others, general laws or rules of social intercourse, method or system of transportation, form, shape, size, mental faculties, etc., does each medium differ in descriptive ability to such an extent that we scarce can form any clear conception of higher plane life?

Why, in the spirit world, are not the denizens amenable to the same laws, rules and regulations?

Is not the Creator's law constant? Is it rational or reasonable that spirit life can be other than orderly and amenable to constant fixed laws?

Is not every medium, in his attempt to describe supermundane conditions, but voicing his or her own ideas that well up in his or her soul mind?

Do not the varying descriptions given by mediums of the spirit world prove that they but describe what their own minds conceive it to be? If their descriptions actually portrayed supermundane conditions, would they not all agree—would they not be in unison as to every condition?

Are all the mediums the world over frauds and humbugs, or are they simply mistaken, simply unaware that the soul minds of mankind commune together, and that what they sense and understand to be spirit intercourse is, in reality, God's subtle method of providing us means of communion aside from and irrespective of our earth or brain minds?

Many more questions, similar in character to the above, might be pertinently asked, but space forbids, and the questions already asked must suffice

26 Does Telepathy Explain Spiritualism ?

to clearly show to those who recognize and are aware that the constancy of nature's laws preclude the conditions indicated as spiritual communications from being true or even rational.

The Creator's laws are perfect! Finite mind has not the right or reason to claim otherwise! A mental force that governs, controls and guides at least one universe, is not susceptible of criticism on the part of imperfect material humanity.

The questions suggested above may all be answered by a careful consideration of the law of suggestion, now known to be universal. Until this law was discovered by Liebault confusion of ideas reigned supreme, speculation was rife, and science was at a loss to even sense a tenable theory of causation.

Spiritualists, so-called, seem not to be informed of the marvellous strides that science has made in recent years. The duality of man's personality—the demonstrative proofs of the potential perfectness of the soul's memory—the positive proofs that in man's soul is located the seat or center of the emotions—the fact, as proven, that the soul part is the most active and alert when the earth mind or part is the least active—the fact that the soul entity has supreme power over the sensations, functions and conditions of the body—the fact that the soul part, or entity, cannot or does not reason inductively, owing to the fact that its supreme intuitive perception of the truth makes it unneces-

sary, thus proving the potential quality of omniscience and omniscience—(it already knows, and, therefore, does not have to inquire)—the fact that deductive reasoning is an almost if not quite perfect faculty of this entity, the faculty now known to be positive of communion or communication between soul entities, outside and irrespective of the brain organ or earth mind, and known as telepathy—all these, with many other qualities, have been discovered, proving beyond reasonable doubt that true science has succeeded in laying bare many of nature's secrets, which in the past have so baffled the seekers after truth.

The telepathic faculty, so positively proven to be resident in and a part of the soul entity, is evidently so little understood by the devotees of spiritualism that brief explanation may not be amiss in making more clear its important features that account for so-called spirit communications.

III

UNIVERSAL LAWS

Telepathy defined.—Its abilities.—Its subtle phases.—Instinctive perception of truth.—The dog Royal.—His master.—A clear case of telepathy.—Psychical Society for Research.—Universal laws.—Dr. Hudson's statement.

WEBSTER defines telepathy as follows:
“The sympathetic affection of one mind by the thoughts, feelings or emotions of another at a distance, without communication through the ordinary channels of sensation.”

That the above definition may be sufficient for general purposes and ordinary lay knowledge is admitted. But that it defines the faculty resident in the subjective mind, or soul entity, is very far from being satisfactory.

It is now so positively known to be a universal law of communion between subjective or soul minds, that those who express unbelief simply exhibit ignorance that should be commiserated with.

Scientific research by those whose ability and honesty cannot be impeached, informs us in substance that there is immanent or indwelling within each human being a separate entity—the soul—

and that one of its many faculties allows of communion or communication between these entities the world over, at all times, regardless of space or time, and outside of and irrespective of the ordinary channels of sensation.

This faculty operates in obedience to a universal law, and authentic instances of its operation are so well known to students of the new psychology that to them explanation is and must be superfluous. But to those who may not be informed upon this most interesting subject it may be said that

(a) This method of communication is at all times susceptible of being carried on between mortals unbeknown to their earth minds.

(b) That the evident purpose of providence is to furnish protection from and warning of harm while earth-bound.

(c) That natural facts prove that primal conditions before man learned to speak necessitated this method of communication.

(d) That the animals, before man was evolved, from the beginning of divinely originated life on this planet, used this means of communication and no other.

(e) That it is to-day the means of communication between all the animals below man.

(f) That, without reasonable doubt, man's soul mind holds communion with the subjective minds of animals, and always has.

(g) That this means of communion explains

30 Does Telepathy Explain Spiritualism ?

clearly the operation and workings of man's conscience, in his control and guidance by the Creator.

(*h*) That in and by this means the Creator knows when a sparrow falls, or the least happening that occurs to the most humble creation that lives.

(*i*) That it is to this faculty you are indebted for all the marvellous instances of mysterious intelligence recorded, namely, the homing pigeon, the return of animals, the exploits of fishermen off the Banks of Newfoundland, who, in dense fogs, find their way home without compass or other visible means, and the so-called spiritual manifestations through mediums, etc.

(*j*) That this means of communication explains in a measure, at least, how the soul grows and develops in mental force and energy.

(*k*) It is through and by this faculty that the Creator at all times knows of earthwise things, and with other factors governs, controls and guides the universe.

(*l*) This faculty, by a law we are not as yet conversant with, can and is made to be sensed and utilized above the threshold of earth-mind consciousness, *e. g.*, the so-called spiritualistic medium, the clairvoyant, thought transference, etc.

(*m*) That the existence of this faculty explains, as no other thing can, the means by which organic and mental evolution are governed, controlled and guided in their orderly and methodical phases of progression.

(n) So important and universal is this faculty, when the soul's perfect memory and its amenability to suggestion are considered, that words fail in trying to describe, even in the most feeble manner, the grandeur of providential design.

(o) This faculty is found to be most susceptible of use and benefit when unison and attunement exist between entities, etc., etc.

That telepathy forms one of the phases or factors in trying to sense the inherent quality of instinct among animals or intuition among human beings, there can be little doubt. Its existence is rational, logical, and as we would expect in contemplating a universal means to an end. It is in keeping with an all-wise law. It explains much mystery that mankind has struggled with since history began. Its subtle phases permeate man's inherent qualifications in every direction, and prove beyond question intelligent design.

The homing pigeon, taken many miles from its cote, returns with unerring certainty, and who can tell to what extent telepathy is a factor in its being directed homeward? Instinctive perception of the truth is the attribute that directs it. But is not telepathy a considerable factor in the operation?

Instinctive perception of the truth guides the fishermen off the Banks of Newfoundland when many miles from home as surely as day follows night. So marvellous is this inherent gift, so cer-

32 Does Telepathy Explain Spiritualism ?

tain is it to direct them, that others who get lost and confused on the watery expanse confidently follow them, knowing that they will reach home without fail.

Whether clairvoyance can be independent of the effect of telepathy or not is a question not satisfactorily explained to many.

There is the case of Royal, a pet dog owned by a Mr. Dorn, who was wont to know his master's approach even before Mr. Dorn could be seen, owing to an intervening knoll or hill in front of the house. Royal, many times while lying on the floor near the stove, with the kitchen door closed, was known to suddenly arise, go to the door, and upon its being opened for him, rush out and stand expectantly awaiting his master's approach, long before he could be seen. The suggestion that this dog became aware of his master's approach by the sense of smell, does not explain the phenomena, because he was old in years, nearly deaf, with impaired eyesight and presumably defective olfactory sense. In addition, and as a further obstacle to his smelling his master's approach, his performance many times was particularly noted when the wind was directly toward the approaching master and directly away from the dog, and, as a further obstacle, it will be remembered the first inkling was experienced from within the house, with closed door. This dog's performances were a constant wonder to the members of the household, as well as

to the neighbours, who, though not living near Mr. Dorn's farmhouse, frequently were witnesses of these strange exhibitions.

No other explanation seems possible than telepathy. The master and his old faithful dog were en rapport. They had been companions for many years. They loved each other. Mr. Dorn, as he approached his house, naturally thought of old Royal, and wondered if he would be out on the lawn awaiting him. The dog, on the other hand, was naturally intent in his faithful loving desire to welcome his master. Here we have ideal telepathic conditions. The telepathic message from the master was sensed by the dog, and he immediately responded by rushing to meet him.

The Society for Psychical Research of London, as well as the American Society, it is known, have positively decided that telepathy is a fact, and have proved it in many instances. In fact, to such an extent has telepathy been proven that it ill becomes any one of moderate intelligence to question this inherent faculty.

Many cases can be cited where messages in minute detail have been delivered from points thousands of miles away, clearly proving the universality of this faculty, and demonstrating beyond peradventure its reliable status as one of the marvellous attributes of the human soul.

To say, however, that telepathy is only susceptible between two persons, and not between three

34 Does Telepathy Explain Spiritualism ?

or more, is at once seen to be illogical and not at all in keeping with the constancy, breadth and scope of nature's laws. There can be no doubt but that if telepathic communication can be had between two, it can be had between three, and so on without number.

It is to be remembered that the Creator's laws are perfect, therefore, universal, and to for one moment consider that as important a soulful faculty as telepathy is narrowed, so that but two persons can communicate at a time, is, to say the least, untenable, if not ridiculous.

It is submitted that logic and common rational thought should suggest that the government, control and guidance of the universe must encompass and allow for a method of communion or communication that will answer all purposes, fill all requirements, and satisfy every need, as absolutely desirable. Does not telepathy and its universal use explain this necessity?

A law or laws that regulate a universe can be clearly seen to necessitate the greatest breadth of operation. In fact, it seems plainly absurd to think of a faculty that allows of but two human beings at a time to be in communion. Such limitation is unheard of among nature's laws. Is not telepathy a natural law? If this faculty be circumscribed to the uses of but two persons at a time, we have an exception in universal design to satisfy spiritualistic fervour and prove, as these

devotees insist, that since spirit manifestations may include more than two, telepathy cannot account for it, because two is the greatest number it is susceptible of.

Spiritualists, in denying that telepathy can in any way account for their phenomena, point to frequent conditions involving more than two, and cite instances apparently proving that as many as six or more spirits may be communicated with at a sitting.

In this connection it may be well to quote from Dr. Hudson's book, "The Law of Psychic Phenomena":

" I desire distinctly to impress upon the mind of the reader an important proposition which seems to have been lost sight of by many who are otherwise inclined to give full credit to telepathy as a means of explaining many so-called spirit phenomena:

" It is not necessary that any member of a circle should be in possession of objective knowledge of a fact in order to be able to communicate it telepathically to the medium.

" The reason will be obvious, after a moment's reflection, to any one who admits the existence of the power of telepathy. If the power is possessed by A to communicate a telepathic message to B, it follows that B can communicate the same message to C, and C can convey it to D, and so on, ad infinitum. This proposition will not be gainsaid by any one who admits that A can convey a telepathic message to B. D may have no objective

36 Does Telepathy Explain Spiritualism ?

knowledge of A or B, but is en rapport with C. Now, we will suppose that a disaster happens to A. He is missing; he is drowned; but no one possesses any objective knowledge of the fact, and his friends institute a vain search, no one having the remotest idea of what has happened to him. B, his mother, receives a telepathic message, conveyed by A at the moment of his death to her subjective mind, informing her of the sad accident. But not being sensitive to subjective impressions, it is impossible for her subjective mind to convey the message above the threshold of her consciousness. She is, therefore, objectively ignorant of the fact, although her subjective mind is fully cognizant of all its sad details. In the meantime C, a sympathetic neighbour, en rapport with B, subjectively perceives that which is so strongly impressed upon the subjective mind of the mother. C is also unable to elevate the knowledge above the threshold of her consciousness; but she is a believer in spiritism, and volunteers to visit a neighbouring city and consult a medium. She does so; and the moment she becomes en rapport with the medium, the telepathic message is delivered, and the medium perceives, objectively as well as subjectively, the details of the disaster which befell A. He described the whole transaction, and locates the exact spot where the body may be found. Subsequent investigation demonstrates the exact knowledge possessed by the medium, for the whole environment is found to be exactly as described, and the body is found in the very spot indicated.

“ Now, the spiritists say that this occurrence cannot be explained by reference to telepathy, for the reason that D was not en rapport with A, nor with

B. Nor was C en rapport with A, for the latter was dead before C could have become cognizant of the facts. The obvious answer to this is, as before indicated, that if the power exists in man to convey a telepathic message to his fellow-man, it presupposes the existence of the power in the percipient to repeat the message to a third person, and so on indefinitely, until some one receives it who has the power to elevate the information above the threshold of his consciousness, and thus convey it to the objective intelligence of the world. Nor is the element of time necessarily an adverse factor in the case; for there is no reason to suppose that such messages may not be transmitted from one to another for generations. Thus, the particulars of a tragedy might be revealed many years after the event, and in such a way as to render it difficult, if not impossible, to trace the line through which the intelligence was transmitted. For the spiritist the easy and ever-ready explanation of such a phenomenon is to ascribe it to the intervention of spirits of the dead. But to those who have kept pace with the developments of modern scientific investigation, and who are able to draw the legitimate and necessary conclusions from the facts discovered, the explanation is obvious, without the necessity of entering the domain of the supernatural."

To the open-minded thoughtful seeker after truth the above explanation is unanswerable. It so clearly and concisely makes the matter plain that only one who has thoroughly made up his mind that spiritism must be right and nothing by any manner of means can take its place, will object.

IV

SPIRITISM NOT TENABLE

The soul's perfect memory.—Mankind generally revels in mystery.—Dependence on grade of intelligence.—Telepathy universal.—Spiritism not tenable.—Creator's laws are natural.—Spiritism a delusion.—Primitive heredity.—Spiritism a means of education.

IN the case just mentioned, D, the medium, was not en rapport with A, the son, or B, the mother, and, therefore had C, the friend, not happened to meet B, the mother, the sad fate of A, the son, might not have been known for years, perhaps never in this life.

That A, during his last moments communicated with his mother, is so customary that more need not be said, except to remind the thoughtful reader that many such instances are on record. In fact, it may be stated that there is good reason to believe that invariably, at time of passing, subjective communications by every one en rapport with the dying person are received.

Thus we all hold in our subjective, or soul minds, information and knowledge that may be only a potential factor for many years, or may come to the surface, so to say, at any moment.

The soul's perfect memory is now admitted by

true scientists to hold and retain, in the minutest detail, every earth-bound thought. Let the thoughtful reader stop and consider what this means. The retention of every foolish, vagrant, random, willy-nilly thought, in addition to all those that may be deemed essential, rational and necessary for mental growth and development in life.

Assume D, the medium, to not be well grounded in the new psychology, having not studied or given much thought to soul mind phenomena—in a word, not familiar with recent discoveries of subjective mind activity. In such case, is it strange that he should ascribe to spirits what is clearly telepathic in effect? Not at all! One who is ignorant of the fact that telepathy is a universal law, a divine gift for an especial purpose, a necessary requirement and factor in the Creator's method of advancing mentality to greater and more perfect achievements, cannot see or understand the truth. Neither is he to blame! We all grow mentally, and variant grades of intelligence are infinite. We all have passed or must pass through the slough of ignorance—none are, or can be, excepted.

The general inclination of mankind to revel in mystery, to seek, enjoy and dwell upon mystical happenings, has ever been in vogue. It comes naturally to us by a heredity that reaches through the ages in unknown stages of ancestry.

It is far easier for those who care not for science, who fail in desire to study, delve and search for

40 Does Telepathy Explain Spiritualism ?

truth, or who do not feel a deep satisfaction in realizing positive knowledge, to cling to and dwell upon that which offers the next best means of satisfaction, particularly when loved ones who have passed on can be thought to hold intercourse with those still living.

To those whose grade of intelligence is susceptible of rational thought, who have reached the point where inductive reasoning appeals to them, who can sense that this method of inquiry is the only true means of reasoning up to a major premise, and that when properly conducted is positively sure to be veridical, who have pondered, meditated and observed the factors so clearly evidenced by the intelligent design of providence, who have sensed the many facts that the new psychology presents, all indicative of nature's constancy, its law of least resistance, its laws of friction, opposition and antagonism, who have become aware of the universality of suggestion when applied to subjective or soul mind activity, who have been deeply interested in observing, experimenting with and investigating the many phases of mental growth and development of the psycho-physical parts of human endeavour, etc., etc., it may be said they want something that proves logical sequence, something that precludes speculation, something that gives the unfailing ring of truth, something that is free from charlatanism and fraud.

If telepathy means a universal method of com-

muning between soul or subjective minds, as true science says it does, if it accounts for so-called spiritism, which true science affirms; if by its universality the soul mind is a storehouse of intelligence and knowledge, as true science says it is; if it clearly and logically accounts for and explains the case cited above, as true science plainly indicates; if it clearly explains away all of the mystery and superstition of the past that the subject matter may be relevant to, and true science tells us it does; if it accounts for understanding between man and animals to a marvellous degree, which many true scientists offer much proof to substantiate; if it explains clairvoyance, thought transference, hypnotism, trance manifestations, mind-reading, etc., to a most remarkable degree, as true science proves, why is it not explanative of so-called spiritism?

Is telepathy universal? Is it not rational and reasonable that there was a method of intercourse, of understanding between the Creator's creatures that for millions of years existed without a brain, that for millions of years lived together, so to say, without any other possible means of communication with one another?

Is it conceivable that animal life throughout the æons could be evolved without means of mental intercourse? Considering the variant species, the variant families, the variant conditions, is it not illogical in the extreme to suppose millions of sen-

42 Does Telepathy Explain Spiritualism ?

tient beings, without the means of communion, could live intimately, grow, evolve and develop ?

Objective language, in the general sense, when the age of the world (some 90,000,000 years) is considered, is of recent date comparatively. Man's evolvment, when total time is contemplated, is but one-half of one per cent. Is it reasonable that the other ninety-nine and a half per cent. of time was endured or lived without a means of communal sensation, or method of communication between the multitudinous creations of sentient life? The irresistible answer must be in the negative.

It seems impossible to contemplate a world, with its billions of sentient beings, without a perfect means of communication between them. If the spiritists are right and telepathy is limited, so that three or more communicants are precluded, it is obviously sensed that intelligent design is not in force, and that all the natural facts that point directly toward this condition are visionary, and all the observation, experiment and investigation of science for all time have been for naught. Is this view tenable? Is it rational? The plain answer is no!

Looking over the field of true scientific research every fact, every experience, and every logical sequential occurrence in nature proves intelligent design, perfect adaptation to universal government, control and guidance.

Whichever way we look rational understanding

is seen, sensed and verified. That in nature which seems obscure or paradoxical, when comprehended becomes the personification of simplicity. Order, method, system and intelligent procedure are indicated upon every hand. Nothing happens without a reason, without a cause, or without a purpose previously planned. The good people who fancy and believe that the spirits of the dead hold intercourse with the living cannot, it would seem, understand or be aware of the perfectness of the Creator's laws; cannot sense that infinite factors self-regulate themselves in accordance with Divine will and design; cannot see that that which is, is for the best!

If it holds true that a certain grade of intelligence is necessary, for instance, to believe in spiritism, it certainly holds just as true that a realization of the intelligence of design, the perfectness of the Creator's laws to govern, control and guide the universe means a grade of intelligence not circumscribed by narrowness or inability to be cognizant of the constancy and immutability of those laws.

When we use the words "nature" or "natural" we must, of a necessity, mean the Creator and His works. The word "miracle" is now taken to be a misnomer, a relic of ignorant primitive speech, overused at a time in the history of the world because superstition and mystery then held sway—at a time when Deity was supposed to be anything but perfect. Ancient writings are filled with instances

44 Does Telepathy Explain Spiritualism ?

plainly indicative that the people of those days, in their ignorance of nature's laws, thought and believed that the Creator caused acts in defiance of His acknowledged laws. It is now known, realized and understood that what nature does God does by perfect laws, each in perfect attunement, caused by self-regulating infinite factors, made by His will to gradually overcome the earth taint of evil by the glorious strength and power of truth.

In our littleness of thought, imperfectness of recollection and reason, earth-bound ignorance of aught but materialistic desires, by which nature causes us to grow mentally and develop to higher levels of intelligence through and by the infinite factors that so subtly lead us onward, man mentally achieves by, to him, seemingly complex and paradoxical action, the lessons which will eventually fit him for preparatory attunement to a higher plane of life.

If spiritism is true, what shall be said of telepathy? The one, positively known and clearly demonstrated as a means of communion and communication between mortals, at least, outside of and irrespective of the ordinary channels of sensation; the other, subject to conditions demonstratively inaccurate, grossly lacking in constancy of effort, palpably within the sphere of earth-bound mentation, plainly indicative of distortion, fraudulent manipulation, and ignorant realization of the Creator's perfect laws.

Adverting again to the last case mentioned in Chapter III, it may be pertinent to ask those spiritists who are familiar with the phenomena of telepathic communication (and there are those who are), why they do not admit that C, the friend, could subjectively know? She was en rapport with B, the mother. Then why is it in error to assume she did not know?

To those who are not brave enough to seek truth for truth's sake alone, who cannot keep their minds open, or who are susceptible to false suggestions and do not realize their persistency or the means of dispelling them, a state of mind is easily sensed productive of a desire for mysticism and superstition. To such, demonstrative proof of the verity of telepathic communication, or actual experience under test conditions, could but cause a sense of mental confusion and final rejection.

Suggestion plays so important a part, explains so easily and clearly the seeming mysteries of subjective mind activity, controls so universally the soul mind phenomena, permeates so fully the entire subject of the new psychology, that unless one is conversant with the more recent discoveries, and is well grounded in collateral facts and observations, little can be realized of the stupendous importance this inherent quality vouchsafes.

It may be safe to say, when we consider the domain of false suggestion, man is amenable to it to such degree, is taught naturally by it to such an

46 Does Telepathy Explain Spiritualism ?

extent, is controlled by it so fully in causing mental and physical illness, is led by it to such heights of ridiculous imaginings, intense superstitions, fearsome mysteries, insane thoughts and endeavours, etc., that words are scarcely able to adequately describe its ramifying effects.

The effect of suggestion is dependent on one's grade of intelligence. The lower the grade, the lower in the scale of mental uplift, the more forceful primitive heredity is clung to, the less the inherent earth taints are eliminated, etc., the more forceful will be its power to dominate the mind.

Ignorance is what mankind, in strict accordance with nature's laws, is ever trying to overcome. All have or will sense its necessity to cause growth and development. Without ignorance we could not sense intelligence—without falsity we would not realize truth, etc.

Spiritists are not ignorant. Far from it. Many thousands are intelligent to a marked degree. Some of the most thoughtful men in the world honestly and sincerely believe in spiritism, and the comfort and satisfaction they realize in feeling that their loved ones converse and communicate with them while in disembodied state, is supreme. It is not harmful *per se*. It does not conflict with the Christian religion. And it certainly keeps man ever mindful of immortality and the supremacy of the Creator.

Spiritism is, without doubt, one of the means of

educating mankind. The infinite factors which attune themselves in developing man's mind are automatically, by providential design, made to converge, at the proper time and in accordance with proper conditions, to broaden his horizon of mental achievement. Thus perfective mental enhancement is had. Thus ultimate conditions are approached. Thus mental completeness is assured.

How better may we realize truth than by first passing through the flame of falsity? Our earth existence is temporal, transitory, and for a purpose. Here we attend school, as it were. Here we begin our pilgrimage in dense animal ignorance, with the light of truth so hidden from us that many æons must lapse before a brain cell is evolved. The Creator's method of creation on this earth is by mental and organic evolution, let no man doubt. His ways are perfect. His method and system are absolutely complete in educating His children by laws, rules and regulations old before this world began!

V

ATTRIBUTES OF THE SOUL MIND

Subjective mind faculties.—Telepathy between man and animals.—Scientific axiom.—Spiritism and its methods.—Telepathic communion a divine attribute.—When subjective mind is least active.—Abnormal stresses.—Spiritistic mediums are abnormal.—Hereditity being cleansed.—Nature's plan.—Telepathy with the dead.—Davenport Brothers.—Their exposure.

SCIENCE does not as yet, we understand, know all about man's subjective or soul mind. It may never know all about it. But it is quite familiar with not a few of its characteristics, and the not far off future may see its faculties further investigated, so that with what is at present known, telepathy may in the future be brought to a point of understanding that will place it amply within the fold of exact knowledge. So much is known and amply proven now, that it is safe to admit we do possess this faculty, and have ever possessed it, down to the humblest created sentient life organism. As heretofore indicated, it is universal in extent. It has been in use since the beginning of life on this planet. Its purpose is irresistibly seen to be a perfect method of voiceless communication between animals.

At a time before verbal communication was

evolved in man telepathy served his uses and answered his purposes in his association with his brother animals. That this is so, every fact we are cognizant of proves.

How far it enters into the faculty of so-called clairvoyance is not yet known, although it may be said to account for much, indeed, of it. It is claimed that independent clairvoyance, that is, a faculty of the soul mind which acts irrespective of telepathy, and sees clearly by its intuitive perception of truth, is not only true, but that it can be demonstrated. Be this as it may, telepathy is so much a fact, that it is assured by the most painstaking scientific endeavour ever attempted, and which is now admitted to be a final determination.

When compared with the other soul mind faculties at present, *i. e.*, its perfect memory, its amenability to the law of suggestion, its being the seat of the emotions, its being the most active when the objective or earth brain is the least active, its control of the sensations, functions and conditions of the body, its inability to reason inductively because it does not have to inquire, because by its intuitive perception of truth and hence omnipotence and omniscience it already knows, etc., it can be clearly and positively seen that it is in keeping, in unison with all other universal attributes of the soul of man.

A scientific axiom admitted by all is that where phenomena can be explained by natural laws it can-

50 Does Telepathy Explain Spiritualism ?

not be ascribed to supernatural agency. And, since the phenomena of spiritism, so-called, can be plainly fathomed by the laws of nature, can be explained by reference to telepathy, a soul-mind faculty, it is thus evidenced to be susceptible only to a condition of man when his objective mind is in abeyance, for best results.

We, of course, as yet do not know the exact process used in general communication between subjective minds, but it is presumed that objective language as spoken while in the body, or visualization is probably used. That ideas communicated, are certainly sensed by the conscious mind, is self-evident. Spiritual mediums are known to have the faculty, in many instances largely developed. The knack or gift is evidently susceptible of keen development, which brings us to the question often asked: Is subjective mind communion meant to be utilized under higher civilized conditions, or is its disuse now, in the general sense, to be attributed to the fact that its initial uses under primal conditions are to man no longer needed? Or, since it is universal, and, therefore, a divine attribute, it is intended to be used now as much as ever, except restricted in the broad sense to what may be called life and death purposes, or uses of protection and warning, etc.?

The answers to these questions seem plain and simple. If telepathy is a universal law, which it is and is so plainly admitted, it is a perfect law, and

is meant for all time and every possible condition needed. It is a factor of great importance in the synchronized action of the Creator's method of universal government, control and guidance. It is an absolute necessity in the growth and development of the mind. That it has its limitations there can be little doubt. But its amenability to the grand, underlying basic law of cause and effect is everywhere apparent, and its great importance in man's mental uplift cannot be overestimated.

While, under normal conditions or splendid animal health of the body the subjective mind is least active, except in personal danger stress, and telepathy, in consequence, is seldom noted above the subjective area, let some abnormal condition arise, such, for instance, as illness, shock, accident, etc., and immediately the integrity, unison and peaceful copartnership, so to say, of the two entities become more or less disassociated, and untoward happenings take place, dependent on the severity of unrest and undoubling.

To such an extent does bodily unrest affect the soul mind that insanity is liable to ensue, when the conditions are ripe and the severity of the case warrants. Hysteria, abulia, amnesia, instances of multiplex personalities, somnambulism, hallucinations, etc., are all largely if not entirely brought about by lack of integrity, when these dual entities are considered.

It is perfectly fair to presume that many, if not

52 Does Telepathy Explain Spiritualism ?

all of the spiritual mediums, so-called, are abnormal. The abnormality may not be pronounced. It may be very little. It may be so little that intimate friends or relatives cannot notice anything astray, or any evidence of mental stress. But dig deep enough and in some way it is very liable to be found that the peaceful attuned condition of the two entities has been disrupted to some degree.

Being, under ordinary normal conditions, controlled by the earth part, or objective mind, as above shown, it rarely makes itself known. Man may go his entire lifetime without the subjective mind entity making itself known to any appreciable degree. It is at once rational and logical that while earth-bound and splendid animal health dominates, its presence is not intended by nature to make its force felt except in time of great stress, as when danger or harm is anticipated or imminent.

There is much question as to whether, as long as the physical part is in splendid animal health, the subjective part ever causes discomfort or affliction to the earth mind. It would seem there must be some disquieting effect in connection with the earthy partner, or the earth mind, before untoward action on the part of the subjective mind is plainly noted. This, with other factors, plainly proves that the peaceful quiet occupancy of the physical part of man, by his dual mental forces, demands a condition of health integrity little short of perfect.

Just what the effect upon man's dual make-up is

going to be as futural levels of intelligence are reached by what is called civilizing effort, is most difficult to foresee. Common sense and reason, based upon the conditional laws appertaining, seem to clearly point to a futural mental condition indicative of a grade of intelligence that will make attunement possible between the two minds. Heredity is being cleansed and purified, as time goes on, evidencing a convergence of the dual mental forces by a synchronized condition of equality which, who knows, may end in other-regarding realization akin, at least, to altruism?

Such seems to be the trend of nature's plan. Such seems to be the rational sequential course that the Creator's perfect laws are impelling us along!

It is most difficult to see or understand that communion or communication between disembodied spirits and the living can or does, even if true, help materially to give us insight to attuned conditions. Rather it may be sensed as an important means in educating man to a true realization of the importance and verity of telepathy, which is seen to be so grandly conducive to universal understanding.

In trying to sense the benefits, if any, that spiritualism, so-called, will have upon futural mental achievements, we cannot help but admit that the more wide-spread a knowledge of the claims of this cult is made, the greater will intellectual advancement be subserved. Many of the good people who believe and have faith that the spirits of the dead

54 Does Telepathy Explain Spiritualism ?

do have intercourse with the living will, as years pass by, grow to understand more and more the fallacy of such belief, and more clearly see, even against their will, the truth of telepathic phenomena.

The more intelligent one becomes, the less liable is the obsession, which fixes preconception so unalterably in the mind, to be evidenced. Truth cannot be arrived at without an open, fearless state of mind. In seeking the truth preconceived ideas must be ignored. In other words, one must start with a cleanly washed slate, so to say. There are not two orders of truth, and the higher the grade of intelligence the plainer is seen the necessity of honesty in the quest.

It is unquestionably difficult, particularly with devotees of spiritism, who feel certain that departed loved ones converse with them, to expect open-minded research. The consolation afforded, the satisfaction seemingly assured precludes, in great measure, the ability to cast aside the seeming surety of communion for ideas which may lead them they know not where. However, truth is sure to prevail, and if intelligence is not sufficient to warrant seeking it with open mind, little progress can be made until growth and development of the mind assure the courage of truthful conviction at any cost.

It is thus we mentally grow, evolve and develop. The laws of friction, opposition and antagonism

force us to eventually seek and find truth by the Creator's infinitely perfect factors, so regulated that we scarce realize our constantly progressive movement.

Until the subtlety of suggestion and its great importance is fully realized, open-minded inquiry by those who are held by the belief in spiritism will scarce be entertained. The necessity of thinking, the desire to know the truth, the laborious effort to operate the thought machinery, with too many is evidently a procedure difficult to follow. It is much easier and requires smaller effort to believe what one is told than to delve for one's self in the grinding, painstaking work of close observation, exacting experiment and keen investigation. Few can or have the interest, or, nearer the truth, a proper grade of intelligence, to seek scientific truth.

Spiritism, or, as some call it, "Telepathy with the dead," is being revived, after a quiet wakeless period of some thirty or forty years. At or about that time the Davenport Brothers advertised, as the writer's memory suggests, that they could and would duplicate any spiritist manifestation then in vogue, other than the communicative trance messages alleged to be received from the spirits of the dead, although messages received by rappings, ouija and planchette boards, etc., were included by these adepts in spiritualistic legerdemain. And for quite a period of time these brothers travelled the country over giving exhibitions and, as they adver-

56 Does Telepathy Explain Spiritualism ?

tised, exposing as physical material trickery, the various so-called spiritualistic manifestations.

That they did duplicate the manifestations given by spiritists in exhibitions where cabinets were used with the playing of musical instruments, appearance of hands, heads, figures, ringing of bells, etc., etc., there is no doubt.

One of the brothers would allow himself to be tied or bound by ropes hand and foot by a committee from the audience. He then would enter the cabinet, and, after having the curtains pulled to enclose him securely, proceed in the shortest possible time to operate the articles in genuine spiritualistic style, duplicating to the minutest detail every movement and manifestation the most expert spiritualist ever exhibited.

That the exhibitions given by these brothers and others were the means of quieting the spiritualistic mania, then at high tide, there can be no doubt, for, from a state of almost frenzied interest and crazed enthusiasm, the devotees of this cult gradually ceased their activities, and the desire to hold communion with the spirits of the dead has, until recently, in the general sense, at least, been noted more for lack of interest than for continued fervour.

The writer hastens to explain, however, that those who try to belittle the psychic powers of man, or who question the marvellous phenomena resident in the subjective mind, and, therefore, seek

to claim fraud and charlatanism in psychic manifestations, are but exhibiting intense ignorance, for levitation, rappings, ouija and planchette boards, telepathy, etc., are unquestionably demonstrative, but not of spiritism, so-called, as regards communications.

VI

TELEPATHY NOW A RECOGNIZED FACT

Lord Rayleigh on spiritism.—Remarks on telepathy.—Meyers, Gurney and Podmore.—Suggestion very important.—Mediums and ignorance.—Necessity of thought and study.—Danger in spiritism.—Medium control.—The channel of telepathy leading to divinity.—Man's mental sphere enlarged.—Fictitious spirits.

IN a recent New York daily newspaper appeared an article by Lord Rayleigh, O. M., President of the Psychical Research Society of Great Britain, entitled "Telepathy with the Dead Likely," in which are given not a few alleged instances of spiritualistic manifestations. It is noted, however, that Lord Rayleigh is not, judging from the article, deeply familiar with the law of telepathy nor well grounded in the new psychology. His article is along spiritualistic lines, and he is, no doubt, a believer to some extent in this doctrine.

Among other things Lord Rayleigh says: "As I have said, the results were very disappointing, but I do not mean that very little or that what did happen was always easy to explain. But most of the happenings were trifling, and not such as to preclude the idea of trickery. One's coat tails would be pulled, paper cutters, etc., would fly about, knocks would shake our chairs, and so on.

"I do not count messages, usually of no interest, which were spelled out alphabetically by raps that seemed to come from the neighbourhood of the medium's feet.

"Perhaps what struck me most were lights which on one or two occasions floated about. They were real enough, but rather difficult to locate, though I do not think they were ever more than six or eight feet away."

The last paragraph is quoted to more clearly show Lord Rayleigh's ideas in general:

"Of late years the published work of the Society had dealt rather with questions of another sort, involving telepathy, whether from living or other intelligences, and some of the most experienced and cautious investigators were of the opinion that a case had been made out. To my mind telepathy with the dead would present comparatively little difficulty when it is admitted as regarding the living. If the apparatus of the senses was not used in one case, why should it be needed in the other?"

In justice to Lord Rayleigh it may be said his whole article was rather that of a layman than one who was very scientifically informed. His last paragraph plainly shows to the thoughtful reader that he did not feel very positive, and evidently had not studied or thought very deeply as to earth-bound conditions when compared with super-normal, invisible, intangible abilities and features. At least, so the writer infers.

60 Does Telepathy Explain Spiritualism ?

The published works of members of this Society, among them Meyers, Gurney and Frank Podmore, seem clearly to show that telepathy is a fact. Many cases are cited and strictest care taken to discriminate between that which might be unfair and untruthful and that which bore the true ring of actuality.

These gentlemen, all scientists of high repute, and having before them data collected since about 1882, at which time the Society was formed, plainly show that there can be no doubt but that this faculty of voiceless communion between human beings is true, and that by inductive reasoning it is one of the attributes of the subjective mind.

A faculty that allows of messages to be sent and received between agent and percipient thousands of miles apart in minutest detail, irrespective of the ordinary sense channels, may surely be known as supernatural.

Suggestion plays such a subtle rôle, while the soul mind is earth-bound, that many students, in trying to understand the limitations imposed, fail to clearly recognize that suggestion may be positively implied in many ways other than verbally.

The medium who is ignorant of the laws which the new psychology presents, and who first becomes aware that subjective mentation is evidenced above the threshold of his conscious understanding, immediately feels and says to himself it must be that the spirits are communicating. Why? Because

he senses the suggestion from the popular idea of spiritism, so-called, and which he has heard so much about. If spiritualism, so-called, had not been invented or advanced he would, no doubt, be at a loss to understand, and, when being informed by some true scientist, of man's soul mind attributes, would become no doubt much interested in the subject of telepathy.

The credulity and passionate desire of man for something mystical lead many toward the easiest understood subject, which holds for the seeming most good to them. They quickly let a matter drop and refrain from further interest if it is seen that the labour of thinking is involved. The necessity of thought and grinding study to become acquainted with a subject is not at all to their liking. So much is this trait true in many good people it proves conclusively that, as heretofore indicated, mental growth and development are more subserved by experience, where the masses are concerned, than by study and research, many times over.

It is commonly understood among spiritistic mediums, so-called, that nervous exhaustion is brought on to a great extent by too frequent exercise of the subjective mind faculties. Those who appreciate the benefits of auto-suggestion in counteracting the weakening effects, relieve their affliction, and are thereby able to keep on longer than they otherwise would.

As an illustration tending to show and prove that

62 Does Telepathy Explain Spiritualism ?

spiritualism, so-called, is not within the scope of or in accordance with natural laws when it is claimed, as it is by many, that communication with the spirits of the dead is a divine method of alleviating earthwise sorrow and satisfying mankind with positive knowledge of the immortality of the soul, if such were the case the appalling effects of nervous exhaustion and mental affliction, so often noted on the part of spiritistic mediums, would not obtain. If it were meet and proper, if it were in accordance with nature's plan that disembodied spirits could and should communicate with the living, such phenomena would be found, instead of driving men to the madhouse, to better benefit and assist them by peace and contentment of mind.

The great tendency that too frequent exercise of the soul mind on the part of mediums to undouble, disrupt and unhinge the normally peaceful and attuned relations between the two entities, is well known. Permanent severance, untimely death, severe insanity, and not a few other afflictions are the result of abusing, over-straining and weakening the mental integrity.

If a medium honestly believes that he is under the control of a spirit or spirits, he feels strongly and, no doubt, sincerely, that he must be obedient to that supernatural power, and particularly is this true if it pretends to be a dominating mentality, as is generally the case, he being ignorant of the new psychology and the laws which govern, and not

knowing that the force which controls him is resident within himself, and not emanating by special commission from Providence to convey messages to the living. He is amazed, beyond words to describe, by its marvellous intellectual feats, its rapid mentation, etc. He is stunned, as it were. He feels it so wonderful in authority, so dictatorial and impressive, that, being ignorant of the whys and wherefores that govern and control it, he gives in and is positively possessed with the idea that it and not he governs the mental house, so to say, in which, if normal conditions obtain, it should be unheard of.

It too often happens, under such conditions, that the subjective entity is allowed to usurp the normal control. It is subjected to false suggestions and disassociated ideas, comingling with his earth-mind intelligence. His nervous system is weakened. It affects his moral courage. He absolutely loses self-control, and, as the undoubling effect grows, he is found at last suited for the madhouse, or an institution for imbeciles.

It can be hardly said with any degree of rational guidance that if it was meet and proper, if the Creator desired and was willing to allow of intercourse between the living and the dead, that any such untoward affliction and suffering would be allowed. It is inconceivable that providential law should cause such misery, while acting as the intermediary between the living and the dead, between

64 Does Telepathy Explain Spiritualism ?

the loved ones on either shore, so to say, if spiritualism, so-called, were true. This one condition is enough to satisfy the rational mind, the logical thoughtful person, that it is not designed that the spirits of the dead should communicate with the living. If it were so, man would have been acquainted of it in no uncertain manner ages ago—natural laws would have made it apparent.

Telepathy being the means of communion between the Creator and mankind, being the universal, voiceless means of communication, why propose a means that sets at naught nature's economy, that is evidenced so plainly in every movement, action and phase of natural enactment? The answer is plain. It is largely by the law of friction, opposition and antagonism that man's mental growth and development are enhanced and made to fructify with other factors in evolving the mental side of life. It is largely by the three laws mentioned that man is finally set aright and made to realize it by opposing it with wrongful thought. We could not sense truth without knowing falsity! We could not be aware of wrong without sensing right! etc.

Thus truth is finally learned, sensed, appreciated and made secure in the finite mind. Thus heredity is made to be cleansed and purified, and eventually, as can be seen, all of the earth taint of ignorance is to be eliminated.

Thus man's mental sphere is enlarged, broadened and developed until his conscience is awakened, and

he then becomes aware that he is in position to commune with his Maker. There can be no doubt but that telepathy is the method, the channel, and the means of government, control, and guidance from the Creator, and man's realization that he is being governed, controlled and guided when his grade of intelligence is sufficient to understand it.

The Creator communes with man in this way. Man receives the advantage of divine direction by and through it.

By no law of nature are the living allowed to communicate with the spirits of the dead. If they were it would be proven by constancy and perfect uniformity of details, whenever or wherever they were reported. The constancy with which nature governs, controls and guides the universe at once makes apparent to the rational mind that perfect direction must needs be even, orderly, methodical, systematic, and free from untoward happenings.

While our knowledge of nature's laws is meager, at best, enough is sensed of them to clearly prove that constancy is all-important and all-wise. A mental organization that can and does direct a universe, and, perhaps, many, must, so far as finite mind is concerned, be considered perfect. And thus, again, is evidenced the rational thought that communication between disembodied spirits and the living cannot be tenable, cannot be, as at present surmised, perfect, cannot be in keeping or in unison with other laws, as we know them.

66 Does Telepathy Explain Spiritualism ?

The one fact that an honest sincere medium will report and repeat a message from a spirit of the dead, when the sitter has purposely named a living person as the one from whom the message is desired, proves that such procedure does not meet the demands of rationality.

VII

POTENTIALITY OF OMNIPRESENCE

Characteristics of telepathy.—Recapitulation.—It proves that thoughts are things.—It is a power inherent in man.—It means omnipresence.—Telepathy not practical for earth needs.—Materialism necessary.

IT may now be appropriate to mention some of the characteristics of telepathy, that we may more clearly see and understand its transcendent importance, when considered with reference to the scope of nature's economy and the rational demands of universal information and contact. Recapitulation, to some extent, is necessary, that a fuller idea may be had of its marvellous scope.

It, at the outset, is now known and acknowledged to be a perfect means of communication and communion between the soul entities of the human family.

Its voiceless subtlety permeates the universe, as is logically deduced by true science, and its research observation, experiment and investigation by deep thinking men, above even the suspicion of fraud or charlatanism.

It properly answers the needs, uses and purposes of man in his uplift to higher levels of mental acquirement.

68 Does Telepathy Explain Spiritualism ?

It is a perfect means of communion with the Creator at all proper times, and under all proper conditions.

It is a perfect means of government, control and guidance by the Creator throughout the universe.

It is the means by which all sentient life is brought together in perfect harmony and attunement.

It is by this attribute that man's conscience is made the connecting channel by which he is led upward and onward along the path of mental evolution.

It is by this inherent agency that man is subtly protected from harm and warned of impending danger.

It is, when properly attuned, the means of acquainting the percipient of so-called death, and other important occurrences, outside and irrespective of the earth-bound senses.

It is said, with much reason, to be the means of harmonious understanding between man and his animal neighbours.

It is the means by which so-called spiritism is seemingly sensed by many good people.

It is a very large factor by which man will, some time in the future, realize the godly attributes of altruism.

It is the means by which clairvoyance, in a very large measure, is accounted for.

Long forgotten events and occurrences on the

part of the earth-bound mind by and through it, are brought to light, and recollection is marvelously refreshed.

It plainly accounts and explains why spirit mediums, so-called, never transcend, in repeating messages from the spirits, so-called, anything beyond or higher than subjective mind thought.

By it animal life, from the first structureless sign of sentient existence, *i. e.*, the moneron, a speck of primitive slime, yet sentient, and proven by true science to be divinely originated, to man, has ever been in constant communication and intercourse.

It is the means, in its visionary form or aspect, and as the embodiment of a thought, to project or cause semblance of ghosts and phantoms.

It is, in its visionary form, the means of making phantoms of the dead seemingly protrude themselves upon the objective minds of the living.

It proves that "thoughts are things."

It clearly accounts for the manifestations of ghosts, phantoms and phantasms.

It explains away so much superstition, and relieves so much of the world's mysticism, that its study and understanding are recommended to all.

It explains clearly and concisely Professor Denton's theory known as "The souls of things," in which the Professor attempts to show and prove that inorganic matter of every kind has a soul.

It, and its attendant factor—suggestion—explains plainly the failure of mind reader Bishop

70 Does Telepathy Explain Spiritualism ?

to know the contents of an envelope, which Labochere vividly suggested he did not know, and could not fathom.

It is an important factor in every intelligent endeavour where the subjective or soul mind of man is concerned.

It is a large factor in the instinct of animals and the intuition of man.

It is the means by which messages are sent to relatives and friends, or to the world, from the death-bed, or as well from the agent, wherever and whenever he is in his last hour of life.

It is, without reasonable doubt, an important factor in mesmerism, automatic writing, clairvoyance, clairaudience, hypnotism, spirit-rapping, elevation and movement of ponderable bodies, table-tipping, phantasmic appearance, and other psychic phenomena.

It is now recognized as a power inherent in man, and removed from supernatural agency.

It is by this faculty that objects may be described in detail by the percipient, when otherwise unknown to his objective or earth mind, such, for instance, as cards and other articles that have been selected unbeknown to his earth senses.

It imparts knowledge by visualization, pictures, etc. It is by its underlying effect that mediums differ so in describing or repeating so-called messages from the spirits.

It explains why the ablest writers on spiritism

are unable to give a solution of why spirits do not make their identity plain, except by mediumistic mind knowledge.

It is a very large factor in the domination of man over animals.

It explains, for instance, in a large measure a dog's liking for a certain man, and his dislike or fear of another man, etc., etc.

Omnipresence is thus seen to be a law which telepathy subserves, and makes not only possible but actual, and when suggestion is added and realized in extension with the other powers and faculties of the soul mind, we readily sense omnipotence and omniscience.

While the variant attributes of the unconscious mind are potential, in the broad sense, extension is plainly sensed to mean ultimate perfection, and telepathy plays no feeble part in nature's plan to that end.

The thoughtful reader will at once understand that a clear conception of the marvellous importance which telepathy bears in the Creator's method of mental growth and development, can only be had by calling attention to such other subjective mind attributes as will explain, when utilized in unison, that it is to the infinite factors as a whole we are to look for that self-regulation and attuned perfectness which comprises nature's aim.

In the above partial list of telepathic endeavour it may be seen that this attribute must be a universal

72 Does Telepathy Explain Spiritualism ?

law, and as well most important to man's welfare. Without it as a means of communion and intercourse the finite mind could well be unable to sense order, method, system or continuity.

Telepathy cannot be utilized in practical form because of its unreliability, when the varying effects of suggestion are considered. It is owing to the influences it gives that is sensed its greatest importance. It furnishes the rational thought, since it is not practical in this life, that it must be a future-life agency.

It is logical, from actual experiment and observation, that earth-bound souls are not normally adapted for it, since it is not exhibited except under abnormal conditions.

It is a logical inference that telepathy is a part of the divine mind, and, therefore, an agency utilized throughout the universe. And, since it is a universal agency of communication and intercourse, it precludes the necessity of communion between disembodied spirits and the living, making this doctrine superfluous, therefore, antagonistic and contrary to nature's economy. Moreover, it logically gives inference that earthy mankind is not intended to comingle mentally with the denizens of the other world, which brings us to the further implication that spiritualism, so-called, is but a means to an end, namely, mental development along educative lines and in accordance with the natural laws of friction and opposition, whereby the truth is

made apparent by its victory over error, misjudgment and false ideas.

Thus is truth designed to become victorious. Without opposition and friction this godly and all-important attribute could scarce be recognized. How can we know truth if we are not aware of the things that are false? How can we be taught the truth if we are not first allowed to sense its opposite?

Man thus learns, grows and develops mentally by the experiences provided in this life, directed by the subtle factors of the Creator's self-regulating rules, which impel us forward and upward toward higher levels of thought.

It seems irresistibly evident that with telepathy a universal means of communication, spiritualism, so-called, is rightfully intended as a vehicle by which we are eventually shown its fallacy, and are thus forced, as it were, toward the more tenable solution.

It appears well within the scope of rational thought that the all-wise government, control and guidance of the universe, when man's imperfections and objective littleness are considered, together with the fact that his sojourn is so temporal and transitory, and as well so ignorant, is intended to keep the two spheres of life so separated and apart that incoherent conditions shall not prevail.

This earth life is formative and educative, and that earth conditions should mingle with those on a

74 Does Telepathy Explain Spiritualism ?

higher plane to which our education is meant to lead us, does not even to the finite mind seem rational or logical for many reasons, not the least of which is the failure by the spiritists to show good and sufficient reasons for their doctrine.

The proof of immortality is sanctioned by true science and the new psychology so positively, is so satisfactorily evidenced and so attuned with other natural law facts, that it scarce needs the claim of spiritists to substantiate it. And, as to the prevention of materialism, the devotees of this cult need not be fearful but that the Creator's perfect laws will attend to the lessening, expungement and elimination of this earth taint in due and proper time.

Materialism is a condition providentially designed, that by and through it man is educated to know and realize the necessity of overcoming it, so that higher levels of mentality can ensue. This earthy taint represents our heredity from the moneron, or the first spark of life on this planet, up through the many gradations of earth life endeavour to and including ourselves, and its evils must first be expunged before the higher levels of intellect can be sensed or reached. Thus are we trending! Thus are we being led by the Creator's perfect laws!

VIII

DANGER FROM FALSE SUGGESTION

Partial list of subjective mind qualities.—Its marvellous mentation.—Its separateness.—Danger and annoyance from false suggestion.—Its persistency.—Its importance.—Spiritualists do not study.—Physical phenomena true.—Omnipotence proven by levitation.

THAT the thoughtful reader may realize some of the attributes and characteristics of man's subjective mind that the new psychology explains and that true science claims to have discovered in comparatively recent years, the following list is submitted for the reason that by its contemplation the importance of telepathy can the better be sensed and more fully recognized in its transcendent rôle, as displayed. In addition to the known attributes corollaries are mentioned, which irresistibly tend to fill out its marvellous abilities and faculties in no uncertain manner.

Its memory is perfect, that is, under the best observable conditions. Its potentialities indicate this, with little doubt.

It is the seat or center of the emotions.

It is the most active when the earth mind is the least active.

It is controlled by suggestion, while earth-bound.

76 Does Telepathy Explain Spiritualism ?

It controls the sensations, functions and conditions of the body.

It is a separate entity.

It never sleeps—is constantly wakeful, while earth-bound.

It not only exists independent of the physical senses, but is immanent or in-dwelling in the body.

It perceives by intuition.

It performs its highest functions when the earth mind is in abeyance.

It sees without the natural organs of vision.
Telepathy.

“ It can be made to leave the body, apparently, and travel to distant lands, bringing back intelligence often of the most exact and truthful character.” Telepathy.

It has the power to read the thoughts of others, even to the minutest detail. Telepathy.

It has a mental organization of its own.

It is the soul of man.

“ It accepts without hesitation or doubt every statement or suggestion made to it.”

It is amenable to the control of the earth mind, while the physical part is in splendid animal health.

It apparently becomes disassociated with the earth mind under any abnormal conditions, such as shock, accident, illness, etc.

It is absolutely innocent and trusting.

It is the guardian of the objective or earth part.

It lived or existed before this life's span.

It acts regardless of distance, as in telepathy, etc.
It controls our conscience by guiding it. Telepathy.

It is the connecting link between God and man.
Telepathy.

It is the means of communion between the Creator and all sentient life in this world. Telepathy.

Its activities originated spiritism, so-called, as a doctrine.

It is the least active or noticeable when the physical part is normal.

It is amenable to the law of mental evolution.

It constantly increases in intelligence.

It is incapable of inductive reasoning, because it already knows, and, therefore, does not have to inquire.

It is amenable to auto-suggestion, or self-suggestion, or suggestion made to it by one's earth mind.

"It never classifies a series of known facts.

"Its reasoning is, in the hypnotic state, always deductive or syllogistic.

"It is incapable of controversial argument while the subject is in the hypnotic state."

It will follow every suggested idea to the end.

Its persistence in following false suggestions is marvellous.

"It is totally oblivious to all facts or ideas which do not conform with the one central idea, *i. e.*, the major premise, and this is another reason why it cannot reason inductively."

78 Does Telepathy Explain Spiritualism ?

Its control by false suggestion is many times the cause of what we call insanity.

It is susceptible of marvellous activity under certain conditions, such as somnambulism, catalepsy, etc.

It is the I, the ego, the true self.

It is strongly thought to be composed of male and female elements.

It can levitate, or lift and handle ponderable bodies.

Its activity in children is very strong.

Its reasoning is always accurate, whether the premises are true or false.

It has the potentialities of omniscience, omnipotence and omnipresence.

Its location in the physical body is strongly believed to encompass the entire anatomy, or, in other words, comprise every cell throughout the entire body.

Many more deductions can be made, but the above may suffice to show how marvellous and far-reaching are the abilities and faculties of this entity.

As can be seen and realized, telepathy is a factor of great importance. Without it the faculties of the soul would, indeed, be narrowed.

As can be seen, a false suggestion is persistently followed to the end, unless a strong counter-suggestion be made and persisted in as strongly as the false one. This explains, in the clearest possible

manner, why false suggestions that are not counteracted and contradicted are liable to cause so much discomfort and affliction. The danger and annoyance from false suggestions and the benefits and good accruing from true suggestions are among the important things mankind are here on earth to learn. Ordinarily it is to the false suggestions that the multitude are indebted for the harrowing afflictions of fear and worry. False suggestion begets fear, and fear begets worry.

As man's grade of intelligence rises, false suggestion lessens in importance, and is more fully realized to be an earth taint so harmful, so afflictive, and so needed to be eliminated that, while natural law makes us experience it, in order that we may mentally develop and finally rise above and beyond it where true suggestion awaits and beckons us on toward higher levels of thought, we cannot in the present imperfectness of our environment fully see our way clear, and it is thus we fail to discriminate, and so suffer on in the toils of this monster, so to say, until intelligence shows the way to escape it.

False suggestion is one of the factors in the law of opposition. It is necessary. It is a part of our lesson. It must be overcome. We must struggle our way through its shadows to the glorious sunlight of true suggestion. All have or are to battle with this afflictive earth taint. No one has escaped it. No one can escape it until the higher levels are

80 Does Telepathy Explain Spiritualism ?

reached. So, in contemplating our dual mentality, the soul while earth-bound is seen to be susceptible, when physical integrity is not in force, to so influence us that we are constantly led astray temporarily. It is at such times and in such manner we find ourselves following some false idea with a persistency barely understandable.

As indicated above, the subjective mind persists in following a false suggestion, if not counteracted, to its logical conclusion, which may mean the mad-house or imbecility, dependent on the degree of abnormality endured or suffered.

False suggestion is the cause of certain good people persisting in the belief that the spirits of the dead hold communion with the living. They simply believe, without trying to seek scientific evidence or giving any especial attention to the study of the subject matter, so as to have a basis for sound and rational understanding. They are so impressed with the idea that it proves immortality, that their loved ones hover around them and converse with them that consolation is enhanced and a happy feeling subserved to an extent easily understood from their view-point to be supremely satisfactory and comforting.

If these good people would study and desire to know the truth for truth's sake alone with open minds, a close scrutiny of the variant faculties and abilities of the soul mind, as given in the list above, would alone convince them not only that spiritual-

ism, so-called, is an error, but that it contradicts and is in direct opposition to nature's laws.

Those spiritists who believe that levitation, table-tipping, ouija and planchette writings, rappings, etc., or any of the physical features prove that the spirits of the dead hold communion with the living, are clearly unaware of the subjective mind activities, and they are assured that no alleged communication from the other world ever reached this one, except by telepathy.

That the physical phenomena, so-called, of spiritism is known to be true, there is no doubt. Every student of the new psychology, however, is well aware that they are all accounted for by the natural laws, and that telepathy, or some of its phases, enters into every recorded case.

When the faculties and abilities of the soul mind are carefully considered, when their ramifications are keenly sensed; having in mind the fact that their earth limitations must of a necessity be amenable to suggestion, it can be easily understood by one who is not previously prejudiced, that a false premise is followed as persistently as a true one.

It is needless to dwell upon this fact further than to remind the intelligent reader that a hypnotized subject, who has received the suggestion that he is, for instance, a dog, and that he must get down on all fours and proceed to bark, etc., will immediately give the best imitation he is capable of, and persist in it until the hypnotist allows him freedom.

82 Does Telepathy Explain Spiritualism ?

The power of the subjective mind, in addition to those mentioned in the above list, that give us a particular insight into the phenomena that spiritism, so-called, is interested in, is a most marvellous faculty, namely, telekinesis, or the elevation of ponderable objects, the movement of objects irrespective of ordinary physical strength or objective muscle. It was this power that allowed The Christ to walk upon the water, as well as Peter, until his faith by material thought weakened. Without doubt it was to this faculty that the Biblical saying of being able to move a mountain, etc., referred. It is to this power, or its phases, that spiritism, so-called, is indebted for not a few of its most interesting features, or uncanny powers.

That it is to this power, extended to perfection, that omnipotence is realized, there can be but small doubt. Its limitations, while the subjective mind is earth-bound, are, of course, not exactly known. But it may be safe to say, whatever they are, its constant force as displayed by "psychics" prove it beyond peradventure to be sensed as indicative plainly that it is a natural force of most pronounced power and energy.

Its utilization in spiritistic phenomena at once causes the unscientific mind, the lay mental quality, the superstitious mystery seeking person to consider that it must be supernatural and not natural; that it must emanate from the spirit land; that with the medium's suggestibility so forcefully exhibited,

as is invariably the case, it cannot but illustrate the verity of spiritual intercourse; that seeing is believing. To their minds, scientific explanation, no matter how verified, is open to doubt.

The satisfaction, comfort and consolation engendered, together with the suggestive persistency with which they become saturated, so to say, as well as the surety so cunningly vouchsafed by the "psychic" or medium on whom they put so much dependence, give to the ordinary believer in spiritualism a certainty that no scientific demonstration, no matter how veridical it may be, can obliterate.

Why this is so seems easily apparent, because freedom from meditation, careful thought and painstaking study is so dominant in the minds of averagingly intelligent people, that to suggest the effort of thinking, by the difficult work of research with open mind, is so severe and a seeming punishment that they recoil or beg to be excused in no uncertain terms.

If it were possible, as suggested heretofore, for those who accept the hypothesis of spiritism to, with open minds, look into the subject of the new psychology with a sincere desire to seek the truth for truth's sake alone, they could not help but become satisfied that nature, and nature alone, is the real cause of the phenomena they so surely attribute to the spirits of the dead.

IX

GOD'S LAWS ARE PERFECT

The Master's rules are perfect.—An international problem.—Man bound by his heredity.—Material grade of intelligence.—Self-regarding feeling.—Grief for the dead.—Why is man's objective mind so imperfect.—True science and the new psychology.—Importance of suggestion, etc.

IN contemplating the verity or not of spiritism, so-called, the more we sense the faculties of the soul mind the more it becomes evident that intelligent design is verified. As one comprehends the various abilities and faculties of this most marvellous entity, the more it is seen that rationality, as the finite mind conceives it, is evidenced at every turn, and the more is nature seen and realized to be perfect.

Since among the qualities of this subconscious mind is seen to be every element, every phase and every factor of spiritism, so-called, we can but wonder how sentient human beings attribute that which is natural to that which is supernatural.

How few there are who realize that the Creator's natural laws are perfect, and that in governing, controlling and guiding the universe, what man says or thinks at variance to them, but positively proves their perfectness, in that all finite thought is

engendered by them for the express purpose of making them fulfill the educative aims of ultimate completeness.

Many of the so-called brightest minds, who have led the world in the civilizing effect of mental effort, seem to have failed completely in sensing that finite endeavour, in whatever field, is amenable at all times to the self-regulating factors so infinitely and subtly made to converge at the proper time in fructifying the elemental constituents that impel growth, development and achievement. To the few only is allowed the insight to providential design, and by these few is seen and fully realized the sequential movement which constantly uplifts and forces forward the mental status of man by the perfect attunement and synchronization of the infinite factors so perfectly designed.

So perfect are the Master's rules, laws and regulations that they govern, control and guide, unbeknown to us in the broad sense, and thus, in our littleness of mental worth, what has been, or is to be, is thought to emanate from finite exigency and earth-bound environmental condition, when to those who can see, every so-called happening, every earthwise exigency, every step in man's upward tendency is regulated and made to forge ahead in strict unison with the infinite governing factors of these all-wise laws.

An international problem is presented, for instance, and men struggle with it seeking a solution,

86 Does Telepathy Explain Spiritualism ?

little thinking or realizing that what they say, or do, is impelled by divine law and direction for ultimate good, though existing exigencies may temporarily delay and make apparent seeming failure.

To such extent, ordinarily, is man bound by his heredity, bound by his materiality and earth-tainted sense, that until his soul evolves and conscience is thoroughly awakened he cannot be cognizant of aught but his own earthy ability. What he intends, says or does is attributed to earthwise perception entirely. No inkling appears to him that he is led or guided by any other power than his objective or earth mind. He conceives himself to be a free moral agent, and he is right, until his conscience takes the reins. Thus, in his free agent stage, what occurs is to him man made, man thought and man devised. His objective or earth mind controls, so far as he is aware. He little knows or realizes that his soul is growing and developing the while, and that nature, by its seemingly paradoxical laws, subtly leads him through the darksome valley of ignorance, and by friction, opposition and antagonism he is mentally cleansed and purified in his onward march toward enlightenment.

The Creator's perfect laws control and guide him at all times and under all conditions. Throughout his free agency state, and until his heredity has been cleared of his earth taints he must learn by opposition, by experience in life's school. Thus

he is finally taught right from wrong, honesty from dishonesty, truth from falsity, etc. Thus he is finally made to sense divine guidance, and finds himself in communion with his Maker by means of his conscience, and from that time forward is cognizant that this life is temporal, and that peace and contentment must ensue as higher levels of thought are reached.

A grade of intelligence that alone senses material things, that alone sees but earth happenings, that fails to realize the inner soulful life, that subtly beckons us to higher reaches of mental endeavour, is prone to seek an understanding that is beneficial to material needs and selfish ends only.

The self-regarding feeling is paramount at all times—something to relieve self-torture, self-affliction, is the constant desire of those who are not able to understand, who are not advanced sufficiently to feel certain that the Creator's laws are all-wise, and that they control not only this little world, but a universe. They are to be commiserated with. Sympathy should be forthcoming to them in the true Christian spirit. They are thinking and doing the best they can with what they have. They can do no more until intelligence allows of further insight.

Those whose loved ones have passed on to the higher plane life should have courage to feel, instead of grief, the glorious confidence and faith that all is well; that providential decree means, in-

88 Does Telepathy Explain Spiritualism ?

stead of death, the birth of a new life; that the lesson learned here is another step in the grand pilgrimage toward everlasting peace and contentment, to which all are destined.

To grieve for the dead, to weep for the missing loved ones by nature's laws is made comparatively short in time and interest. Man's imperfect recollection—he has no objective memory—is so short, is so fleeting, that one can scarce tell in one moment what he thought in the previous one. With certain exceptions, twelve months so softens the feelings of grief and sorrow, in accordance with nature's compensating law, that, while not forgotten, life's passing, and the consequent sadness of thought, are greatly soothed.

It is plain that this conforms with rational thought and understanding. To grieve and weep are natural outlets designed by an all-wise Master, that shall comport with the other lessons of life experience. The mystery of passing, or so-called death, is thus lovingly and tenderly assuaged in the wisest manner possible, when our materialism is properly sensed and earth exigencies fully contemplated.

Why was man's objective mind made so imperfect? Why are the objective senses so circumscribed? Why does the objective mind organ and the earthy clod of flesh return to dust?

The answer is clear to the open, inquiring, intelligent mind of the reader, when we say that con-

ditions which must obtain for the government, control and guidance of a universe rationally presuppose breadth, wholeness, constancy, immutability and oneness.

It is to learn and fully realize these facts that we are here. It is for this purpose, among others, that this life is a school in which our lessons are learned by experience, and absorbed into our soul's perfect memories for futural uses that the Master has in store for us. And those who seek and desire to make exception to the Creator's perfect universal laws, by suggesting that mortals mingle and have intimate intercourse by physical phenomena with immortals, would do well to stop, and with the greatest care meditate, study and inquire into the logical phases which nature's plan presents.

If, in the scale of mental advancement, one has not reached the point of seeing, of understanding by logical and sequential effort the full realization of what the "perfect" law means, little indeed can be sensed that will direct, that will lead and make clear to him the stupendous fact that the immortal soul, when by divine command it leaves the earthy clod, is from thenceforth amenable only to the distinctly separated conditions of a higher level of life, and that perfection and imperfection do not mingle when thus completely changed.

Man's mental education is, however, infinitely diversified. Thus omniscience is gained by the soul in its higher developed range of attunement;

90 Does Telepathy Explain Spiritualism?

thus earth life experiences go on and on, ever adding to and achieving the elements which ultimately make perfection.

If it were true that the spirits of the dead commune with the living is it not sensible, is it not rational that in a world of one and a half billion people such indication of its truth would be more prevalent than it is or ever has been? If it were true, would not intelligence be subserved? Would not the higher life conditions be susceptible of rational understanding? Would such diversity of opinion be forthcoming as is being evidenced at almost every séance? Would messages be received from fictitious entities—that is, from the spirits still in earth life? Would messages received from the other world be couched in most ignorant earth terms? If it were veridical, would not the constancy of nature's laws be apparent? Would spirit world messages savour strongly of earthwise literacy or illiteracy, dependent on the medium's education? Would supernormal conditions be always sensed and reported in normal earthy expression? Would the presence of a skeptic at a séance preclude communion with the other and higher world denizens? Would "psychics" or mediums never transcend their earthwise knowledge? etc.

If telepathy explains it all, and at the same time makes it clear that each and every phase is amenable to natural law, what more can be said than

that this theory is erroneous, and that those who believe and have faith in it are simply amenable to false suggestion, and, as hereinbefore indicated, are properly by nature's decree learning truth by a knowledge of its opposite.

True science, the new psychology, and the careful opinion of many learned men, unequivocally say spiritualism, so-called, is fallacious; that it is at odds with all the known phenomena that nature exhibits to man; that it is not consistent with rational thought; that it fails completely to measure up to supermundane anticipation; that in no manner is it understandable except by telepathy.

The fact that the subjective mind is always amenable, while earth-bound, to suggestion, makes this condition of stupendous importance in realizing the plausibility that it is to this limitation of the soul mind activity that spiritism, so-called, is amenable, and, since suggestion is now known to play such an important part in every phase of this entity, when considered in connection with telepathic phenomena, it makes more prominent and convincing the apparent logical conclusion that with suggestion left out spiritism, so-called, could not be sensed, and perhaps would never have been thought of.

So much is attributable to suggestion, it is small wonder that the mesmerists in the first half of the nineteenth century, who then were ignorant of its universal importance, became so satisfied that

92 Does Telepathy Explain Spiritualism ?

spirits of the dead desired and held intercourse with the living.

It is recorded that one person devoted a life to hypnotizing people, sending them to the spirit world and recording their accounts of what they saw. Thus spiritists had complete knowledge (?) and as a book of reference among them allowed of a knowledge (?) of many if not all the conditions prevalent in the spirit world.

The fact that suggestion was not known at this time to play the all-important part that is now known it plays, proves very clearly that, while ignorance dominated the minds of the former spiritists, suggestion nevertheless controlled them as now, and their ignorance of its important rôle was without question the cause of their firm belief in this absurd delusion or obsession.

It is to experiments in hypnotism that we are indebted for the discovery of the stupendous importance of suggestion, until true science became aware that suggestion governed. Superstition and mystery held sway to such an extent that reason, rationality and logic were nil. A hodge-podge of ideas prevailed, and ignorance shone with rare splendour in making men's minds exhibit an animal degree of ratiocination.

This state of affairs, however, could not, in nature's all-powerful energy to force mankind forward mentally, long prevail, and in a short time, comparatively, M. Liebault discovered that sug-

gestion was the key that could lay bare the secrets of soul mind activity, as nothing else could possibly do.

When we remember that there are many ways of being influenced by suggestion, the knowledge dawns upon us that, broadly, we may be said to be suggestive creatures, amenable at every moment of our lives to this subtle power. Among its inherent abilities we find true and false suggestions of feeling, seeing, hearing, tasting and smelling—true and false suggestions emanating from our earth or brain minds as to matters in general, and as well the soul or subjective mind, of which, while earth-bound, its controlling power is so dominant.

That nature should make us so amenable to this subtle power is pregnant with importance. Intelligent design causes and makes this condition for some purpose necessary to soul and earth life interrelation. When the objective or physical part is clearly normal, soul suggestibility is not cognizant, in the broad sense. It is then operative only under danger or harmful stress, to the earth part, in the official capacity as a guardian, to warn and protect during earthy exigencies.

To the objective healthy person, when suggestion is made, reason steps in and determines whether to act or not, whether to answer it by doing what is suggested, or whether to resist its force. Thus is realized nature's wisdom. Thus is seen environmental sagacity, as contrasted with the trusting

94 Does Telepathy Explain Spiritualism ?

innocence of the soul entity. When objective mind unrest, however, prevails, dependent on its degree, the power of suggestion, whether false or true, grows in force, and thus is seen the susceptibility of mediums, psychics, automatic writers, etc., as subjective mind power waxes, and objective power wanes.

The fact that the soul mind is ever wakeful, constantly sleepless, makes plain the otherwise not understood condition why it so easily becomes dis-associated with its earth partner, as objective mind stress is suffered.

X

CREDULOUS MODERN THOUGHT

Quotations from article by Sir Oliver Lodge.—Mild in effect.—Affirms telepathy.—Educative necessities.—Intelligent men on other subjects, not close students.—Acceleration of mental ability.—Deferred percipience.—Premonitions.—There is but one order of truth.—Why do not spiritists do their own communicating?

AS illustrating modern thought upon the question, Do disembodied spirits communicate with the living? reference to the recent article published in the *New York World*, dated May 25, 1919, under the name of Sir Oliver Lodge, President of the British Society for Psychical Research, may not be amiss in showing this famous man's latest thought.

He says, among other things: "The first fact established has been the reality of telepathy—that is to say, of the direct action of one mind on another mind by means unknown to science. That a thought or image or impression or motion in the mind of one person can arouse a similar impression in the mind of another person sufficiently sympathetic and sufficiently at leisure to attend and record the impression is now proved. But the mechanism whereby it is done is unknown."

96 Does Telepathy Explain Spiritualism ?

Again he says: "Have these investigations resulted in proof of communications with surviving intelligences? Some of the investigators believe such proof has been assured. Others are not so certain. I am of those who expect to see still stronger and more continued proofs, but am of the opinion a good case has already been made out, and at the present time it is legitimate to grant that lucid moments of intercourse with deceased persons may supervene."

Sir Oliver's article, taken as a whole, may be considered rather mild, inasmuch as nothing is vouchsafed by him other than perhaps the inference that spiritism has come to stay.

He expressly admits the reality of telepathy, but evidently does not feel that it accounts for spiritism, so-called.

If telepathy plus suggestion does not account for the spiritistic phenomena, so-called, what does?

The effect of suggestion so permeates the main question from its very inception to and through the variant phases, that it is indeed difficult to see or understand why the entire subject is anything but the (earth-bound) workings of the subjective or soul mind.

The ramifications and importance of suggestion seem not clearly nor fully realized by the world, and particularly by our spiritistic friends.

When we remember that our very life endeavours, our experiences from birth to final pass-

ing, our hopes, fears, longings, cares, evils, thoughts, temptations, imaginings, promises, etc., etc., are saturated with suggestion, and that this quality is ever present, no matter which way we turn, some idea may be had of its great importance, and we may realize, if we can, that being a universal law it, of a necessity, must be a dominating factor in man's endeavour, effort and activities throughout life.

That Sir Oliver Lodge has an impression of the verity of spiritism, so-called, certainly indicates that men of high general intelligence are susceptible of this belief, and it as well proves that such men may not have the opportunity, time or inclination to persist in the careful, painstaking, delving ability to study and investigate with the acumen necessary in seeking to discriminate boldly and open-mindedly for the truth. Not but that morally they have the courage and independence to eschew previously conceived prejudices, but that time and opportunity may not conspire to allow them.

Thus very many intelligent men fail to arrive at the truth because for some reason, which a better knowledge of nature's law would make clear, perhaps, are not suited by temperament or innate desire to study and persist in following, and by great effort of will succeeding in its discernment.

Many men are extremely intelligent and well versed in certain subjects, knowing practically but little about other things which, it many times seems,

98 Does Telepathy Explain Spiritualism ?

they should be familiar with. Thus nature leads us in our mental growth gradually but surely toward the upper levels of thought, ever mindful of the attuned factors which Providence so subtly wields.

In accounting for the fact that large numbers of intelligent people believe and have faith that intercourse is held between the living and the spirits of those who formerly lived, it must be remembered that the variant grades of intelligence are infinite, and close observation of nature's laws irresistibly proclaim reason and rationality in its procedure. It is thus mental endeavour is made to fructify, grow, develop, and finally reach the perfective state so wistfully desired by all.

Before sufficient growth and development mentally are attained to fully see and understand certain of nature's phenomena in full accord with providential desire and instruction, the factors of the perfect law of cause and effect must needs be attuned in their convergence with the perfect automatism of Divine all-wiseness.

This grade of mental achievement does not inhere to man until the perfect self-regulating factors are in unison, which condition cannot be sensed by finite mind except by the mental grasp one has by logical reasoning. Inductive inquiry, when properly proceeded with, is man's surest method of intelligently arriving at the truth. Analogy, except in absolutely paralleled conditions, is not only liable

to much error, but generally is the cause of wrongful results by many so-called intelligent men. There is an old and truthful saying, "Every one to his trade." Men who show remarkable talent along certain lines of knowledge, when taken but a short distance, as it were, from their accustomed mental path, show such dense ignorance that it is difficult, indeed, to realize it.

The multitudinous grades of intelligence that man is susceptible of by nature's decree make it plain that unless one has arrived at a point where, for instance, inductive reasoning is plainly and fully understood, the mind in its suggestibility is very apt to enter some field of thought which may easily lead to erroneous results. It is to this liability that man's education is necessitated, that breadth, variety and fulsome scope of the mental faculties shall be subserved. Since life's experiences form the means of finite mind growth, and as well development of the soul entity, diversification tends toward the acme of knowledge.

If the belief in spiritism, so-called, is agreeable to fairly or even high intelligence, it clearly means that those possessing it still need its influence, that they may gradually struggle through its pitfalls of illogical reasoning and superstitious tendencies to the bright light of revealed truth, and the stronger the war wages in opposed opinion, the quicker will the atmosphere of doubt be dispelled.

That there is an element of acceleration in

100 Does Telepathy Explain Spiritualism ?

nature's method of advancing human intellect in allowing mental man to proceed upward and onward along the evolutionary path and acquire the knowledge that will eventually fit him for the higher plane life, there can be but little doubt. The evidences in the natural growths on this planet proclaim it in many ways, not the least of which are the observations made as to geological formations and their attendant extinct species of life found, which seem to invariably prove that evolutionary development follows a line of geometric progression, and if true, answers in the affirmative the question, If a man try, may he help his mental growth—may not Providence allow him this boon?

Does this element of acceleration pervade all nature, or is there a period or point in man's growth mentally when, having acquired a certain level of thought, so to say, he is thenceforward allowed to hasten or forge ahead at quicker pace?

There is not a little evidence that proclaims this theory to be true. Many, in fact, advance it because of the evidences that intelligent design sanctions it, and that natural procedure in other, but like, fields, gives a plain inference that it is veridical.

Inductive reasoning is a science by itself. It is not given to the multitude to so reason except in the simplest manner. But when intelligence has risen to the point where its ability beckons to proper and skillful classification of facts, logical

deductive qualities that are not alone introspective, but as well keenly alert and absorbing, then is the mental machinery, so to say, able to grasp the significance of facts, things and phenomena, so as to prove, check up and verify conditions that to the averagingly intelligent man, or even what may be termed the general all around intelligent man, may never have been sensed or heard of.

If a seemingly intelligent man cannot see or understand, for instance, that telepathy is a universal attribute, and, therefore, is amenable to universal law, and is, in consequence, usable by every soul entity in the universe, and as well a voiceless means of communion at all times between properly attuned human beings, without restriction in numbers, and that suggestion can and does control and guide human thought when in the subjective mood, and that by these two qualities or faculties man is liable and most easily influenced toward untenable ideas, thoughts and isms, then it is clear that educative advancement is still a futural quest for him.

If self-regarding desire on the part of intelligent people leads them toward the spiritistic doctrine, it becomes clearly evident that instead of a desire to know truth for truth's sake alone they elect, because of consolation attained, comforting feeling enhanced and general satisfaction sensed, to refrain from strict scientific inquiry, and rely on the seeming plausibility of speculative information,

102 Does Telepathy Explain Spiritualism ?

speculatively advanced. This they have the perfect right to do, and no doubt will continue to do so as long as their present status of intelligence obtains. They are certainly not to blame for their understanding. They cannot be blamed for the lack of knowledge which is perfectly inscrutable to them. It, as indicated heretofore, is by the difference of opinion, by the different angle at which we examine things, and by varied view-points that we learn our lessons in life's school. When the variant grades of intelligence finally merge, so that all see and understand alike, our schooling in this world will have been completed.

“Deferred percipience” is a phase of mental condition that, while not thoroughly understood in all its forms, accounts in large measure for that class of phenomena so misunderstood, and seemingly indicative of uncanny origin to many.

The deferred reception of a telepathic message may well be true, for the healthy or normal percipient, whose subjective mind receives a message, may not and usually does not take cognizance of it by his earth mind until, if ever, a certain period has elapsed. This may be an hour or two, and in some cases longer. The idea being that in case, for instance, a person on his death-bed sends a telepathic message to his son, the son, upon his soul mind receiving it, may, owing to his condition of physical health, be unable to sense it above the subjective area at all, until, perhaps, by chance or otherwise

he seeks a "psychic" or medium. He may have a vague inkling that all is not right, or it may occur to his objective mind that his father is dangerously sick, etc. But whatever the cause of deferred delivery, which science may futurably ascertain, the fact that it at times is deferred irresistibly leads to the conclusion that there is some natural condition supervening from a degree of normality on the part of the earthwise self. The importance of deferred percipience is, indeed, great, and without allowing properly for it, or giving it proper attention, error of the worst kind may ensue.

Mr. Meyers, in his introduction to "Phantasms of the Living," says, "We find in the case of phantasms corresponding to some accident or crisis which befalls a living friend, that there seems often to be a latent period before the phantasm becomes definite or externalized to the percipient's eye or ear."

Premonitions are thus sensed by many, and are frequently proven true by subsequent information, although at their first being sensed little, if any, attention may have been paid.

Suggestion plays so important a part withal, that the complexities confronting the truth seeker are seemingly, at least, productive of a great chance for error in judgment.

The question is often asked in this connection why believers in spiritualism, so-called, are not able themselves to communicate with loved ones

104 Does Telepathy Explain Spiritualism ?

who have passed on, instead of being obliged to seek the assistance of a "psychic" or "medium." If telepathy does not fully explain the means of communion, and there is some other power, force or energy necessary, and if the Creator intended that earth-bound thought should mingle with that of the other world why, it is pertinently suggested, do not the devotees of this cult, who have such boundless faith, accomplish their own communicating? The fact that they are not allowed to, seems proof sufficient that earthwise conditions and those of the higher plane life are not intended to mingle, not intended or designed to have intercourse between them.

Particularly does this seem so, since no other natural fact leads in any manner toward such conclusion, nor does the new psychology, with all its marvellous inductions, proclaim a semblance of such condition. Telepathic communion between subjective minds clearly answers every necessity that Divine intention warrants.

Aside from the incongruities, illogical phases, irrational deductions and absurd conclusions that spiritists indulge in, there is the ever recurring fact, namely: There can be but one order of truth! And until spiritism, so-called, becomes fixed in direct line with it, the world will stand aloof from its hypothesis as untenable, and not in harmony with nature's plan.

XI

SPIRITUALISM ONLY EXPLAINED BY TELEPATHY

Does telepathy explain spiritism, so-called?—Creator's perfect laws.—Dr. Crawford and his experiments.—The mandate of nature.—Abnormal conditions of mentality.—Had spiritism not been thought of.—Breadth of thought.—Telepathy means intelligent design.

IN answering the question, "Does Telepathy explain Spiritism, so-called?" it seems necessary that allied phenomena be discussed, in order that we may try to sense where telepathy begins, and as well where it ends.

To say that levitation, rappings, ouija and planchette board operations, table-tipping, the appearance of lights, arms, hands, forms, etc., are all proofs or indications that spirits of the dead cause them is one thing. But to prove that these manifestations are caused by spirits, quite another.

If visualization is always the means by which telepathy is manifested, or if under certain conditions words are used, or a description, part in words and part in picture, is the method exhibited, we may wonder why it becomes necessary or advisable that the above noted physical appearances should be forthcoming to prove spiritism, so-called.

106 Does Telepathy Explain Spiritualism ?

That physical manifestations of the powers and abilities of the subjective mind are exhibited under certain conditions, there can be no doubt. These powers are a part of the soul entity, and are shown when certain abnormal conditions obtain, but can these exhibitions be rationally said to in any manner be proof that disembodied spirits cause them? Is the tipping of a table, or the elevation of it ceilingward of any material benefit to mankind? Is the Creator's law so imperfect that these so-called spirits, of their own volition, seek to mingle, converse and be intimate with earthwise life? Does the Creator govern, control and guide the universe in an orderly methodical manner, or does it fit the demands of rational thought to suppose that the denizens of the other world must needs clamour, and, with many discouragements, seek to make themselves known?

Under normal conditions of physical health we know that the powers, forces and energies of the soul part are so controlled by nature that they do not obtrude their influences into earthwise life. Why is this so if not in positive proof that normal earth existence is clearly intended to be removed and distinct from the higher plane life?

A natural law infraction means punishment, suffering and affliction. This fact is evidenced in every case, the records hold. If so widely known, may we not have proof of it among the devotees of spiritism? The answer is, we have! With scarce

any exception, the people who cling to the belief in spiritism are subjected to mental stress continually, are in a constant state of mind unrest, and, while professing satisfaction, comfort and consoling thoughts, are amenable to the constant and continual fear, misgivings and uncertainties that, after all, the evidences are not sufficient, not absolutely provable nor satisfactorily sanctioned by the signs and wonders they behold.

Particularly are the more intelligent ones thus afflicted. The more uncritical portion suffer less mentally, because their knowledge and realization of the constancy and methodical operation of nature's laws are so little, that superstition and mystery easily answer to them for their lack of knowledge.

The power to lift and hold in the air a large heavy table for a matter of moments, gives some idea of the potential power of the soul entity. But does it prove that the spirits of the dead hold communion with the living?

Dr. Crawford, of Belfast, in a recent book descriptive of the means by which ponderable objects are suspended in the air, claims to fairly prove and show that the power emanates from the psychic, and that the elevation or upholding of a table or object is accomplished by an emanation from the medium acting upon the under side of the object, on the principle of the cantilever. This he proceeds to do by the utilization of a weighing ap-

108 Does Telepathy Explain Spiritualism ?

paratus, on which the psychic is placed. Carefully tested conditions, the author informs us, allow of satisfactorily proving that the psychic force or power extends from the psychic's arms or body, or both, which were seldom more than a few feet from the object to be elevated. The substance that extends from the psychic to the object is somewhat vaguely described as nearly invisible to the eye in the light afforded, but according to recollection susceptible of being sensed either by changed temperature, or grayish misty appearance.

Assuming that all the Doctor says is true, it is difficult to see or understand where or how spirits of the dead enter into the operation. It is conceded that this power or energy is inherent and a part of subjective mind activity; that the potentiality of omnipotence is here plainly evidenced. But in no way can this fact be proof that spirits of the dead hold intercourse with the living.

What is said about levitation is in every way pertinent, when we consider the other manifestations mentioned above. What is true of one, is true of all. Exhibitions of the marvellous powers under abnormal conditions of the subconscious mind can, in no way that is observable, prove spirit intercourse.

It seems the acme of illogical conception to assume that because certain subjective mind features are exhibited under conditions anything but natural or normal, that satisfactory proof can in any way

be forthcoming to make veridical mundane and supermundane communion other than through a direct channel leading up to the Master, and to Him alone.

Can the thoughtful, intelligent reader, realizing that the Creator governs, controls and guides the universe by perfect laws, rules and regulations systematically, methodically, and in constant harmony, believe that spirits are allowed to promiscuously and of their own volition seek communion with earth-bound, imperfect, frail, ignorant mankind?

The mandate of nature is that while earth-bound, while associating with the earth part or objective mind, while absorbing earth-life experiences in its school of mental development, while acting as a monitor in protection from danger and warning from harm of the feeble and imperfect earth entity, it shall subtly and invisibly conduct its affairs, shall perform its transcendent duties under the control of its earthwise partner. Thus, under normal conditions, is the soul amenable in great measure to earthy temporal existence, until its development makes *it* supreme.

Under such conditions mediums, psychics, etc., would not be known or heard of, and nature's harmony would be enhanced. But at certain stages or steps abnormality becomes permissible in the self-regulating perfectly attuned conditions by which the Creator's laws are operated, and it is by ab-

110 Does Telepathy Explain Spiritualism ?

normality that man's mental development is accentuated, and acceleration becomes a factor on the higher levels of thought.

It is to abnormal conditions of mentality that the world owes its greatest forward movements. The most original and deepest thinking minds are abnormal—have ever been abnormal. It is to this condition that friction, opposition and antagonism engender mental growth in every direction. It is and will be by abnormal thought and action that psychology will be further entered, that further discoveries will be made, and that greater insight into supernormal conditions will be had.

That psychics, mediums, and the like, as well as general believers in spiritism, so-called, fill an important sphere in our constant mental uplift and continual growth and development, there can be no doubt. As man reaches higher stages of civilization, higher levels of thought and more altruistic grades of achievement, the greater will the soul mind develop, until it will, at such time, be in the ascendancy, and the objective or earth mind will be merged, so that the nearer approach to the realization of truth will be this subtle entity's glorious victory.

The causes of mental abnormality are many, indeed. Physical illness, shock, accident, congenital complicating ills, taints of remote heredity, etc., etc., are factors of the Creator's perfect laws, together with not a few phases of psychological

endeavour that are brought about for obvious reasons, and each in its place is attuned in accordance with the perfect laws.

Had spiritism not been thought of, had it not so persistently been made a doctrine for millions, had its devotees been less active and positive, telepathy might easily still be but a chimerical imagining, wondered at and superstitiously feared. Opposition, however, impelled research, observation and investigation. Experimental fervour aided in determinative action. Friction of ideas sharpened and made keen the desire to know the truth, and the result, as every student knows, has been productive of immense forward movement in the domain of experimental psychology.

The desire to think broadly, to be large mentally, to try and grasp intelligently the higher and greater phases of nature's handiwork should be the endeavour of every one whose grade of intelligence is sufficient. If telepathy, in its marvellous phases, does account for the features held by so many to be spiritwise, what occasion have these devotees to feel chagrined or mortified or disconsolate? True science and the new psychology proclaim, in the strongest words possible, that the human soul is immortal, and that loved ones who have departed this life of difficult experience await with outstretched arms, so to say, for the reunion that is sure to come. Telepathy is one of the surest signs of intelligent design, of all-wise loving considera-

112 Does Telepathy Explain Spiritualism ?

tion, of benevolent harmony, of universal companionship.

It may be truthfully said spiritism, so-called, has largely been the means of placing telepathy on the solid basis of fact. It is to the friction and opposition, and as well antagonism, between the devotees of this cult and true science, that has clearly made interest and desire fervent and keen among scientists to put extra effort in the endeavour to positively place telepathy among the exact sciences. Its positive entrance, as a natural fact, relieves the intelligent believer in spiritism to an astounding degree, and easily gives him to understand that this means of communion is not only rational and in accordance with divine intention, but answers the needs of universal control.

Death, so-called, on this earth, means birth on the higher plane! This truth is proven in so many ways, is sensed so positively by those capable of understanding what intelligent design implies, that further words seem superfluous.

To grieve for the dead is a natural outlet furnished by the Almighty, and to make this fact the easier understood the intelligent reader needs but to be reminded of the shortness and imperfection of earthwise recollection, a short limit of time, comparatively, and the acute feelings of sorrow, sadness, and that all-alone feeling are dimmed and made mentally mist-like, so that the victory of death is modified, changed and sensed in reality to be the

all-wise action of universal love. To release the soul from its earthy vehicle is a natural act, sanctioned by the Creator of all, devised by Him, and made perfect by Him, and is clearly attuned, so that self-regulating factors, infinitely designed, proclaim a procedure not susceptible of finite criticism or complaint. This method of modification from earth death to soul life is perfect. It is in accordance with all-wise intelligent design, and it ill becomes finite mind, in its littleness of imperfection, to find fault or bemoan its decree. The departure of the soul entity from the earthy clod is the Creator's method of awakening, developing and making more clear to man's mentality, as it rises to higher levels, the realization of its supremacy.

Telepathy, in its extension, means omnipresence, and its potential features, of which earthwise knowledge is but yet cognizant, prove beyond question its ultimate perfective power and strength.

The intelligent spiritist, who can realize what the Creator's perfect laws mean, can sense that perfect universal law is perfect continuity; perfect constancy, perfect control and guidance—can plainly be cognizant that if spirits of the higher plane life are to be allowed to communicate with the living, that privilege would be perfect; would be in perfect unison and attunement; would perfectly fit and synchronize with every perfect factor. There would scarce be any disappointments, incongruous happenings, any chance for false or fictitious

114 Does Telepathy Explain Spiritualism ?

appearances, absurd or illogical reasonings, in fact, perfect nature would control, and perfect conditions would obtain.

Those whose grade of intelligence prevents their seeing and sensing this true line of rational thought, must continue in their educative career until such time as their mental growth permits them this privilege.

Telepathic research, observation, experiment and investigation fail to show any step of falsity, incongruity, absurdity or fictitiousness. As clearly comprehended it has the true ring of universality of perfective ultimacy and eternal truthfulness. It is clearly in perfect accord with perfect providential law. Its features and qualities are useful, purposeful and necessary in nature's economy.

XII

SUBJECTIVE INFLUENCES

Subjective influence in past.—A psychic fact important.—Inductive reasoning.—Words of St. Paul.—Subjective and objective minds compared.—Experimental psychology.—Fineness of line between the two minds.—Instinct and intuition increase.—Etc.

SINCE, with little doubt, the soul mind activities originated spiritism, so-called, as hereinbefore indicated, it may be considered proper to more clearly scan this entity's faculties and qualities, that we may clearly sense its important phases, and plainer realize its effect in bringing to life the belief that spirits of the dead mingle with the living.

Subjective mind influence has been dimly recognized throughout the ages. To be sure, until comparatively recent years, what knowledge was had savoured strongly of speculation. The ancients realized crudely that man's brain was not all, but that interrelated there was something that impelled the belief that somewhere, or in some way there existed other faculties or abilities, seemingly intangible, yet dimly recognizable. History cites instances of Hindu, Egyptian and other people who, in meager number, have at periods become remarkably proficient in subjective control. Secrecy,

116 Does Telepathy Explain Spiritualism ?

however, precluded popular understanding. At most, it is very questionable whether the wise ones of those times understood scientifically the facts they discovered. Be that as it may, comparatively recent years have seen more advancement along psychological lines than perhaps ever before.

One of the faculties most important in proving immortality is that of the ability of the subjective mind to become separated from the earth-bound or physical part. The fact that it becomes the most active as the objective mind grows the least active, is pregnant with importance.

If observation, experiment, investigation and careful research had shown that instead of giving every indication of separateness at such time and under such conditions, it was found that but one mentality was in effect, rational understanding would indeed be nonplussed to account for a means of natural law action that could explain reasonably a condition suggestive of immortal independence.

It is logical to the finite mind to understand that man's soul, if designed for a higher plane existence, must show evidences of susceptible separateness, must exhibit a condition explanative, and at the same time indicative of such separateness, because if not so evidenced, natural method, order and systematic action would not be in unison with all the other of nature's exhibitions.

The fact, however, that separateness and distinc-

tion between the subjective and objective minds are so clearly revealed by the new psychology is beyond the slightest doubt to those who are familiar, and can realize that the exact conditions which we would expect, to meet a logical determination, are not only in force but dominantly apparent.

A psychic fact is just as important, just as true, and just as reliable as any fact in the world!

No one with open mind and strength of mentality sufficient to reason moderately well will deny that, if it is positively shown that at such time as the objective mind is least active the subjective part or mind is the most active, and conversely, when the objective part is the most active, as in splendid animal health, the subjective mind is the least active, but that this fact is of most transcendent importance in proving that when the objective part is annihilated by nature, turned back, as it were, to earthy dust, that the other, the subjective or soul part is relieved of its earthy burden, its imperfect partner, its material associate, and is allowed by the Creator's perfect laws to take its joyous flight to a domain separate and distinct from the temporal, transitory place, the necessity of its temporary abode, by which its education is enhanced, being by nature's laws made obligatory.

Inductive reasoning from minor premise to major premise not only proves the separateness of the subjective mind under proper conditions, but satisfies the positive sense of conclusive certainty.

118 Does Telepathy Explain Spiritualism ?

Cases without number can be cited of death-bed experiences to prove that as the earth spark glow ceases, the heavenly entity gives positive proof of its distinct independence and separateness from the earthy clod. This act of nature, in releasing the Divine emanation from its material abode, is so clearly indicative of intelligent design, so proof positive of providential direction, that only one who is still struggling through the quagmire, so to say, of ignorance and materiality, can fail to see and realize it.

While the memorable words of St. Paul, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"

"But if there be no resurrection of the dead then is Christ not risen; And if Christ be not risen, then is our preaching vain, and your faith is also vain," are inductive in the present sense, they do not answer modern ideas of scientific requirement. Not because his reasoning was imperfect, but because the fact is not properly or adequately authenticated. And again, the fact that Christ, a supernatural being, should be raised from the dead, is not proof that ordinary man could have been so raised. But when proof is forthcoming, as it now is, that the observed featural conditions obtaining when the objective part approaches extinction fulfill, agree and substantiate St. Paul's words, and, as well, not a few other evidences corroborate them,

we certainly have the right to affirm that man's soul is immortal, and particularly is this so when we contemplate the subjective mind's other attributes, now so well known.

To the rationally well balanced man, when the evidence that true science and the new psychology present are fully sensed, the proof that the subjective mind is most alert when the alertness of the objective mind is the least is amply sufficient to instill a certainty of opinion that such condition cannot help but make plain a positive reason for such action. It does not so happen without cause, and its causation clearly gives ample proof of an effect behind it.

This one fact, to say nothing of the many others which the new psychology presents, is sufficient beyond doubt to plainly show and prove that the aliveness of the subjective mind at a time when the earth brain is the least awake and active, carried to its logical conclusion, cannot be otherwise considered than that when entirely detached from its earthwise companion, so to say, it is free to return to that bourne from whence it came. When we contemplate the fact that the two minds are capable of independent action, and as well attuned to synchronous action, and that broadly they possess independent powers and perform independent functions, we cannot refrain from realizing that here are displayed conditions stupendously important as proving separateness and distinctness, under proper

120 Does Telepathy Explain Spiritualism ?

conditions. The one showing distinctive faculties for earth life, the other exhibiting those especially adapted for life on a higher plane; the one imperfect, the other perfect, or potentially so; the one circumscribed by the five earthy senses, with its highest function that of reason, the other gifted with powers, force and energy adapted for a distinctively more perfect life; the one susceptible only of coping with physical exigencies and material environment, the other subtly endowed with functions and powers supernormal in kind and degree. That these two entities can be so susceptible of separateness and, while earth-bound, so closely interrelated, is so indicative of intelligent, orderly and systematic design, there is little wonder that the great bulk of uninformed mankind are unable to understand because of its perfectness.

In this connection can be seen the great importance of telepathy, for by its means integrity of purpose and honesty of use are supreme. The inter-related, interconnected relations of the two distinct entities demand its qualities and abilities. Thus are perfect conditions sustained to further and make complete intelligent design.

While the objective or brain mind is asleep we again realize the effect of distinction between the two entities, for at this time the subjective part or entity is proportionately awake, and dependent on the depth of slumber of the objective mind is the

alertness of the subjective mind measured or sensed.

It is under such conditions that experimental psychology has been enabled to fathom many of its most important facts. The objective mind may be inhibited in many ways and under many conditions, and it is during such tranquil period that the activities and faculties are studied. So much has been learned, discovered and recorded that is absolutely authentic about these separate entities that popular understanding is gaining most wonderfully, and the time cannot be far distant when the newer generations will be informed to a remarkable degree.

Observations, experiment and careful investigation by and under the direction of true scientists in cases of hysteria, amnesia, abulia, somnambulism, catalepsy, etc., offer means of acquiring most important information of the separate activities of the dual minds.

One of the most interesting phases of distinctive mind action is the fineness of the line at which these two mentalities diverge, owing to the lessening integrity of the objective or principal part. It is apparent from careful thought, study and observation that the physical health may be but slightly impaired in order to make evident mental unrest, and consequent untoward subjective activity. It would seem, to put it in plain words, that the subjective entity at all times is ready to dis-

122 Does Telepathy Explain Spiritualism ?

engage itself from its earthy companion, and that nature's decree is so urgent, for obvious reasons, to not fail at the proper time, that infinitesimal impairment of the earthy vehicle causes the start toward undoubling and disassociation. So evident is this fact that what may be termed false suggestion will, at times when conditions are propitious, lead to many afflicting consequences.

Thus can be sensed the imperative control of nature's laws. Thus can be seen nature's commands to the subjective entity, to not fail in separating at the proper moment from material associations. Thus can be realized the perfect all-wisdom of the Creator's laws. Thus it is evident the soul is an intelligent entity, growing in knowledge and mental acquirement, developing toward Divine association and eternal life.

Hypnotism, notwithstanding its ignorant critics, has been the direct means of scientifically ascertaining and proving the separateness of the human minds—some other word would answer just as well, for the activities of the subjective mind are as plain under natural sleep conditions as under those when sleep is induced.

When the objective mind is at rest, unconscious or quiescent, suggestion made to the subjective mind causes it to respond by activities at times most marvellous. Here is the self-evident proof of separateness; other proofs are, to be sure, adduced, and the fact that these entities are distinctively

separate, under proper conditions of observation, forces us to appreciate the more how simple, plain, logical and perfect are nature's laws. Here telepathy is sensed as most necessary, and as indicated above, its uses keep mortal and immortal man always in unison and perfect attunement. It is, indeed, difficult to conceive how two such entities, situated and connected as they are, could be governed, controlled and guided without this means of communication. It is marvellous beyond finite conception, when we attempt to comprehend the perfectness with which man's dual nature is controlled—order, method, system, uniformity supreme.

If spirits of the dead were allowed to communicate with the living, does it not seem, is it not logical to assume, and does not rational understanding direct the mind toward a condition that would not conflict with the constancy of nature's laws? Would not constant system, method, uniformity and harmony prevail, in accordance with all of the features that nature allows us to observe?

With intelligent design admitted, how can it be considered rational that spiritists should find it so extremely difficult to succeed in communion with relatives and friends on the other side?

Instinct and intuition increase with developed mentality. All observable facts in nature prove this, and as well does it prove that the education of the soul by earth life experiences being ab-

124 Does Telepathy Explain Spiritualism ?

sorbed, as it were, into the perfect memory, causes growth and advancement of this entity.

With such conditions in mind, is it rational to understand that exceptions obtain? that imperfectness is susceptible, when contemplating nature's laws?

It is not the phenomena of spiritism that is questioned, but the cause of its so-called features that makes the student of the new psychology differ and point out conflicting conditions, which refuse to affirmatively substantiate their claim.

If spiritistic phenomena can be accounted for under and by natural law conditions, those who profess its belief are surely in error.

XIII

ULTIMACY OF MENTAL FORCE

The subjective mind faculty of memory.—Earth mind imperfections.—Mind is all that is worth while.—Wave of spiritism sweeping over England.—Sir Arthur Conan Doyle and his interest.—No message is brought that is worth while.—The rolling of a drum.—The uncritical masses.—Incongruities.—Inconsistencies.—Etc.

THE subjective mind faculty of memory is an attribute of so much importance, is so large a factor in sensing this entity's marvellous power, is so transcendently supernormal, that without a full realization of its propensities one is greatly handicapped in being able to appreciate its abilities in explaining the purely mental qualities it so wonderfully exhibits.

It would seem patent that any intelligent devotee of spiritism, who could possibly cast aside his prejudices in favour of this cult, and with open mind examine the potentially perfect memory of this entity, could not help but see and understand that with such an inherent quality very much of spiritism, so-called, is clearly explicable.

Since telepathy is so dependent on memory, and since memory must be so important in telepathic communion, it is self-evident that the latter would

126 Does Telepathy Explain Spiritualism ?

fail were it not for the all-important faculty of remembrance.

When it is said that the subjective mind memory is perfect it is meant that, as observed by hypnotic experimentation, the deeper or more supreme the objective mind is inhibited or made to be unconscious the stronger, more powerful and more perfect does this memory become. So true is this that when its extended, futural, untrammelled uses and purposes are logically considered, it is clearly susceptible of perfectness. Its exhibitions, while resident or immanent with the body, show a potential power that positively proclaims, under best conditions, an absolute completeness in perfective worth. It is evident that this faculty is susceptible of growth, development, and perfective advancement.

The distinguishing feature between the soul memory and the earth mind recollection is clearly demonstrative that our best brain recollection is so imperfect, so unreliable and so faulty that, to put it mildly, we scarce know or can be sure that what occurred ten minutes ago is other than a dream. A thought a minute old, with the great majority may be lost forever. It is not meant, in this connection, that all are so, for many have good recollection. But, having in mind the broad, generalized idea of mankind's ability to remember, it is safe to say that the earth mind had no real memory, *per se*. Were it not for the potentially perfect

memory of the subconscious or subjective mind, man would be but little more intelligent than the insects of the air.

Thus it can be seen how important is the soul's memory. When we remember that every thought, as hereinbefore mentioned, that the brain registers, is absorbed or imprinted or received directly by the soul mind, we state a literal truth, as proven by psychological experiment. This proof is inductive, and determined in strict accordance with the unvarying rules of logic. This registering of every thought by the soul's perfect memory is for a purpose, a use, a necessity in nature's control of mental requirement. And this proves not only intelligent design, but as well proves providential direction. If it were not for this perfect memory there could be no telepathic communion, and hence spiritism, so-called, could not be sensed at all.

As the intelligent reader can clearly see, the discovery of this subjective faculty throws the sun's direct light, so to say, upon the fallacious theory so clung to by our spiritistic friends.

That this subjective memory is susceptible of growth, development and continued advancement, every natural fact proves. Going back no further than when man's sagacity began to gain strength and elevate him mentally above his animal neighbours we find this faculty young, little in consequence, weak in strength. But, as the brain developed, and life's experiences furnished it mate-

128 Does Telepathy Explain Spiritualism ?

rial, it grew, and has been growing ever since. This brings us to the query, Does one earth life fill the soul with omniscience, or does it take many earth lives to develop this marvellous memory? If the soul's memory is made perfect by its comparatively frequent and continual educative growth, by absorption or storing up knowledge from earth life experiences, as many deep thinking philosophers believe, much that is not otherwise explanative is made clear. This question is one of the oldest in the world, and one explanative of great if not the greatest of life's mysteries.

More than half of the world's population are alleged to be believers, and, if rational understanding be desired, it certainly answers and makes plain this otherwise vexatious problem.

Mind is all that is worth while, all that can lead man to eternal life, all that this world started with. Everything else is of less value, less potency. Without it, it is inconceivable that method, system, uniformity or direction could ensue. The nearer perfect it is sensed, the clearer we appreciate divinity. It has been the dominating factor from the first spark of life on this planet, to and including man. By it the universe moves, and with it all is accomplished. It is supreme! Mental evolution is as sure as organic evolution. Both contemplate growth, development and final perfective ultimacy. Thus, to the unbiased reader, is sensed the all-importance of telepathy. Thus is sensed its necessity

to keep in unison and attunement the self-regulating factors, by which the universe is made and directed divinely.

When we contemplate the marvels of subjectivity, the transcendency of its universal powers and potential ties, and that man has succeeded in demonstratively proving the facts that make it clear and understandable, well may it be said the imagery of the Creator rests in man.

That a wave of spiritism is at present sweeping over London there can be no doubt. Sir Arthur Conan Doyle has interested himself, and meetings under his direction are being held.

The *Syracuse Journal*, which has a heading, "New York, June 3, 1919," says: "A wave of spiritualism, so a London dispatch says, is sweeping over England. Crowds push their way into the London hall, where meetings are held under the guidance of the above named story writer.

"Apparently not every seeker gets into communication with the spirit world. But Sir Arthur, who is cautious, announces that no fewer than thirty women have been in direct communication with their lost ones.

"He himself has been in communication with his son and son-in-law who were killed early in the war. Finally a venerable tradition of the British Navy has been revived, and the men on the Royal Oak testify to hearing the triumphant beating of Drake's Drum, when the surrendered German fleet

130 Does Telepathy Explain Spiritualism ?

sailed into Scapa Flow, evidence of the joy of the great Elizabethan king.

“The curious thing about all these manifestations is that none of them brings any message worth while. The recorded communications are commonplace. They tell the inquirer that the lost one is well and happy, and that he had his picture taken with a group of friends a few days before his death. That is all.

“For ages man has turned his ear to catch a message from beyond the grave and his answer is the rolling of a drum. Or at best a statement of reassurance as to the happiness of those who have departed.

“It is natural at a time like this when hundreds of thousands have been left desolate that there should be a wide-spread yearning for communication with the dead. It is easy to understand that of the great company of the anxious there should be men and women who make themselves believe they are receiving the messages for which their spirits long.”

In commenting upon the above article, one of the most important facts noted is that “They tell the inquirer that the lost one is well and happy, and that he had his picture taken with a group of friends a few days before his death. That is all.” The intelligent reader can easily see the absurdity, the ridiculously simple and ignorant idea expressed.

Again, “The recorded communications are com-

monplace." Of a necessity they must needs be, since they do not come from the spirit world, but from the subjective mind of the medium.

The "rolling of a drum" is in exact keeping with all the other physical manifestations, such as levitation, rappings, table-tipping, etc., which the subjective mind of man has the power to exhibit.

It must seem strange to the intelligent devotee of this cult that of all the alleged messages received from the spirit world, none are worth while; none are of special moment; none give genuine proof of higher plane conditions; none have the true ring of verity. All savour of earth knowledge. All bear the unmistakable stamp of man's subjective mentality. All witness a lack of logical understanding of nature's laws. All signify a determination to refrain from scientific enlightenment.

With so many thousands grieving and sorrowing for the dead as an aftermath, so to say, following the world war devastation, the observing reader can easily appreciate that human credulity must needs seek an outlet for harrowed up feelings. It was so after the Civil War in our own country. It is but natural with the great uninformed majority. Uncritical as the masses are, it behooves us to be charitable and Christianlike in our desire to sympathize with them.

The hope that loved ones may be near in their spirit form, the satisfying sensation of holding communion with them, the consoling thought that

132 | Does Telepathy Explain Spiritualism ?

out of the great beyond come endearing messages of welfare and happiness, the intensified desire to feel the intimacy of spirit nearness, the demonstrative proof to them that loved ones hover near and are immortal, are all potent in the fixation of bias that is extremely difficult to remove.

The incongruities, inconsistencies, absurdities and illogical phases of spiritism are not sensed by them at all. The central idea, the main point, the all-important determination that their loved ones can be communicated with are sufficient and all-absorbing. That table-tipping, rappings, levitation, etc., do not in any way prove spiritism to be true, does not affect them. They know nothing of the subjective mind or its transcendent faculties. Many could not understand it if it were explained to them. The writer of the above quoted article had some conception of the truth when he wrote, "The recorded communications are commonplace." Meaning, evidently, that nothing of moment, nothing unheard of before, nothing supermundane, nothing indicative of supernatural verity in any manner had ever been recorded.

A man with sufficient grade of intelligence to realize and appreciate fully the constancy of nature's laws, to sense that universal law must be perfect, to be cognizant of the all-importance of the soul mind and its attributes, to feel the certainty of the Creator's wisdom and His subtle desire for man's welfare, to observe, experiment and investi-

gate the various phases of the psychic side of life, can easily determine the truth or falsity of spiritism. But can one who has never delved in scientific research, or even turned the searchlight of truth upon ordinary phases of natural phenomena? The answer is plainly, No! Such a one is clearly not fitted or equipped with proper knowledge to express an intelligent opinion.

If understanding of a subject be desired, if it is to be comprehended intelligently, sufficient thought, inquiry and study must be forthcoming.

If, for instance, telepathy be not understood in all its phases at present known, how, it is asked, can spiritism be held veridical, in the face of facts so positively proven in denial of it?

XIV

INNOCENCE AND TRUSTFULNESS OF THE SOUL ENTITY

Freedom from skepticism.—Subjective mind innocence.—
It represents the truth.—Its refusal to argue.—Fixed
ideas.—A subject not understood by ordinary man.—
Time is ripe for a knowledge as to power of false
suggestion.

ONE of the most noted features, in considering the success of spiritistic manifestation, is the necessity of sincerity and freedom from skepticism. The spirits refrain from communicating when séances are attended by those who express doubt. So pronounced is this necessity that psychics are outspoken in refusing admittance to doubters, when they are known, the idea being that the spirits, so-called, are either bashful or afraid or otherwise opposed to their negative influences.

It is most interesting to note that the subjective mind is trusting and innocent, and strongly opposed to controversy of any description. Here we have conditions very similar between the spirits and the subjective mind. Is this not another and important factor proving that what is called spirit effect is, in reality, subjective mind effort? Does

it not prove conclusively that this pronounced reality of the soul mind is erroneously taken to emanate from the spirits of the dead?

If spiritists were aware that the subjective mind in this particular so paralleled the nature of the spirits, so-called, would they still persist in clinging to their belief? How happens it that the spirits are influenced by the same quality and in the same manner as is the subjective entity? Are we to ignore this important fact? Are we, so that spiritism may flourish, to overlook and belittle this similarity? Or are we to come out in real man fashion, cast error and phantasm to one side, and realize the truth?—namely, that attributes of the subjective mind are ignorantly being sensed as spirit manifestations?

It is meet and in keeping with rational thought that the soul mind should be innocent and trusting. Does it not represent the truth? Is it not of Divine origin? Is it not measured by love and benevolence, and as well by Divine mercy? Is it not the acme of all we hold most dear, when sensing it as a Divine emanation?

If mankind will not study, or, to put it more in keeping with nature, if he as a majority cannot as yet understand, or is not capable to as yet appreciate that the subjective mind activities account for spiritistic endeavour, the belief will continue at certain periods to interest those whose grades of intelligence are thus attuned, and so it may be seen

136 Does Telepathy Explain Spiritualism ?

that a return of the spiritistic wave may be expected in the future, at least after each world disaster. It is predicted that the present wave will be shorter than the previous one, and that the future will experience them with lessening virility.

In examining more closely the inherent qualities of the soul mind, its trusting, innocent, honest, faithful and truth realizing propensities are exceedingly prominent. It is as the rational logical mind would expect it to be. It is as ordinary reason from cause to effect would sanction it. It meets the requisite appreciation the finite mind has of an entity suited for higher plane life. It is absolutely free from controversial desire. The effect of contradiction or opposition neutralizes its power and strength. Thus suggested denial, or negative action indicative of disbelief, immediately causes in a measure chaotic effect, owing to its earth-bound interrelated condition.

Its refusal to argue, contradict or be contradicted, to oppose or to be opposed, to disagree or quarrel plainly makes evident the fact, when viewed in extension and sensed as a denizen of higher plane life, that absolute purity and truthful completeness can alone express its media of purposefulness.

Interrelated as it is in earthwise life with an entity gross, material, imperfect, faulty to excess, with heredity bound earth taint and self-regarding traits of glorification, well may it, at times of mental unrest in the earthy part, exhibit phases difficult

to fathom. Well may its subtle interrelation with the earth-tainted mind cause at times exhibitions seemingly indicative of evil spirits, devils and goblins damned. Its natural or normal condition, however, clearly proved it to be as indicated above—sincere, honest and trusting, also innocent and overflowing with leal love as well as truthfulness.

These qualities, without doubt, account with unmistakable verity for that otherwise unexplained refusal of the spirits, so-called, to manifest in the presence of doubters or skeptics. Could it be plainer? Could it be more affirmatively shown? Can the open-minded courageous reader doubt but that the spiritistic refusal to manifest in the presence of skeptics is a prominent soul mind trait, and, therefore, clearly explanative of at least one of the so-called spiritistic mysteries?

It is clearly not necessary that a doubter should orally proclaim or suggest his skepticism. He can as well suggest it by look, action, movement or position. In fact, there are many ways by which the scoffer can exhibit to the medium his desire to unfavourably criticize, and however it is accomplished, it is a suggestion. It is strangely similar that the so-called spirits should be affected in the identical manner that is so well known on the part of the subjective mind.

In discussing, in this connection, the similarity between the subjective mind and the spirits, so-

138 Does Telepathy Explain Spiritualism ?

called, and that it is to suggestion alone that the same effect is noted, if suggestion played not the important part it does with the subjective entity, well might the spiritists claim triumphantly that other and more potent causes intervened, and that supernatural evidences controlled. But since suggestion is now known to be a universal law—now known to control the soul entity while earth-bound—now known to be so dominantly important as a limitative controlling element during its earth sojourn, the onus of proof that supernatural intervention is veridical, surely rests upon the spiritistic devotee and not on the scientist, who maintains and insists that spiritism, so-called, is the exhibition of subjective mind activities.

The question is often asked if it can be possible that spiritists fail to sense the importance of suggestion. Is it so very difficult for them to mentally grasp its important features of subtly controlling the soul entity? It does not seem beyond their mental grade, at least of a goodly number, and if so, it is queried, might not their very amenability to suggestion be the direct cause of their faith? It is well known and admitted that psychics and mediums are particularly amenable to this subtle influence; that suggestion clearly and positively explains their ability or inability to give spiritistic exhibitions. May not this subtle agency or influence, unrealized by this cult's devotees, be the controlling factor in their persistency of belief?

It is known that false suggestions become fixed ideas; that if allowed to remain or be dominant will persist almost beyond belief; and that if not counteracted by other and truthful suggestions, just as persistently as the false ones return or reappear, they, the false ones, will continue and grow more vivid as time goes on. It is possible, and without much doubt very probable that to this simple cause may be explicable the reason for the erroneous belief in spiritism.

It is well known that suggestion, whether true or false, becomes so dominantly forceful to the subjective entity that it will persistently and insistently follow it to the end, and, for instance, if false, will cause it to appear or return above the subjective area and into the objective, conscious earth mind compartment to a degree, unless counteracted, that frequently, depending upon our personal make-up and severity, cause insanity or imbecility. It is in its auto-suggestive or self-suggestive sense that it becomes very forceful and controlling. It is very difficult by words to express sufficiently strong its importance in afflicting mankind.

It is to this subtle influence that very much of man's mental sufferings and afflictions can be laid. It is a subject very little understood by ordinary man. It is so subtle, so insidious, so creepingly forceful, so dynamically powerful, so persistent, so insistent, and withal so easily acting in its impinge-

140 Does Telepathy Explain Spiritualism ?

ment on the mental areas, that few indeed are able to sense its energy and controlling potency.

Since the subjective mind is so amenable to suggestion, it becomes very desirable that proper attention be paid to it, and that people generally be made aware of the necessity of discriminating between true and false effect, and as well realize the great harm accruing from improper or false suggestions in every-day life, to the end that general intellectual advancement be enhanced, and the average citizen mind be warned of the distressing effect that false belief is sure to engender.

A beginning, in the realization of the great harm accruing from false suggestion, will surely be forced upon the public mind at some time, perhaps not far distant, by nature's gradual evolutionary processes, if it is not already here. Many believe the time is ripe to forcefully impress upon every person susceptible of understanding it, that the afflicting evils of false suggestion, which lead to fear and worry, should be combated forcefully and widely, so that their very harmful effect may be lessened or eliminated.

While the above may perhaps be a seeming digression, its importance and nearness to the reason why mediums and psychics fail, under adverse suggestion, to hold intercourse with spirits, so-called, make it appear necessary to remind the thoughtful reader that it is to the inherent, trusting, innocent qualities of the subjective mind, and

not to the fearful or unfriendly feelings of the spirits that prevention of communication is had.

The more is it also necessary for the intelligent reader to remember that it is to suggestion, and suggestion alone that subjective mind activities are governed, controlled and guided while earth-bound, and when controversial suggestion is forthcoming, its refusal to comply is owing to its perfect deductive abilities and its truthful inherency.

In determining why so-called spirits refuse in the presence of skeptics to be communicative with the living, it seems irresistibly patent that the adverse suggestion sensed by the medium's subjective mind is the sole and only reason.

Since we are so susceptible to the evil and afflictive influences of false suggestions, should it not be our first care at all times to make diligent effort to escape its baleful effects? Should we not seek, upon all occasions, to be wary of its insidious approach? Should we not be careful to accept only what is proven to be true? Should we not by study and research first make evident its truthful aspect, before finally making decision? Should we not consider it imperative, before chasing some 'ism or heresay theory, we take the time necessary to properly and logically examine, and only decide after rational consideration?

If spiritism, so-called, be a false alarm, an untruthful hypothesis, or a visionary dream, why not have the courage to open-mindedly seek the truth,

142 Does Telepathy Explain Spiritualism ?

so as to satisfy one's self rationally and logically, and thus exhibit a commendable desire, at least, to eschew falsity?

With the subtle insidious influences of suggestion left out, with its great importance unrealized, and its dominancy of subjective mind activity unknown, spiritism, so-called, might well be the means of seemingly sensing supermundane agency. But the discovery of the universal law of suggestion answers, with the known inherent qualities of the soul entity, all that is needed in convincing the rational mind that this doctrine is far from truthfully solving the oft asked question, "Do disembodied spirits communicate with the living?" and strongly verifies the assertion that nature's laws account for all psychic phenomena.

XV

MENTAL IMPRESSIONS

The subtleness of suggestion.—Grotto at Lourdes.—The word faith.—The Man of Nazareth.—Inferential suggestion.—Cause of mania, etc.—Truth can only be known by sensing falsity.—Suggestions and ignorance of nature's laws.—Information may be dormant in the subjective mind.—The invisible world of thought.—The importance of telepathy.

HUMAN life is so intermixed with the influences of suggestion that it is indeed most difficult to determine where it begins or ends. The truthful desiring reader will do well to ponder on the subtleness of suggestion.

It was suggestion that in 1858 made the Grotto in Lourdes, a village in Southern France, so marvellously productive of cures, the Virgin Mary having been said to have appeared to two peasant girls. The many methods of cure, the many instances of healing, the many cases of so-called miraculous intervention, where cripples and confirmed invalids have been made whole, were all influenced by suggestion. The word "faith" is most subtly suggestive. This word and suggestion were used by The Man of Nazareth throughout His entire ministrations on earth, and the importance attached to "faith" can only be properly sensed by remem-

144 Does Telepathy Explain Spiritualism ?

bering that it was the Creator's only Son that informed the world of its great influence and importance.

The subtle influence of suggestion cannot be easily understood in its fullest meaning by uncritical man. The great uninformed masses have little conception of its ramifying importance. When scanned from many angles its intensely dominant power to enhance truth or impel falsity is marvellous beyond words. Its influences are found to be controlling in so many fields of human endeavour that from birth to final passing, as an agency for good or bad, its force is ever present.

Suggestion can be given, can be sensed, can be controllingly offered, can be subtly extended, can be so insidiously powerful both to the objective as well as the subjective mind, that there is much reason to evidence it as naturally designed to act as one of the most impelling factors among the infinitely numbered perfect laws of the Creator.

We observe its strength, power, force and contending influence everywhere. It can be implied, inferentially made most potent, secretly instilled with potential or most vivid effect, made to enhance peace and joyful contentment, or cause suffering and affliction so severe that life seemingly is not worth living. It may, when saturated with falsity, be made to cause physical illness, suicide, murder, and a host of earth taint afflictions so intensely detrimental in human life economy as to

upset and put awry a nation's welfare. So subtle are its influences that finite mind as a rule cannot begin to sense them. It is the direct cause of mania, epidemic and delusive effect, so impelling that history records instances that now seem well beyond belief. Human life exigency is made to be so controlled by it that mystery, superstition, skepticism and general confusion of thought remain with us so persistently that well may it be said, Thoughts are in reality things, indeed! And when we contemplate the susceptibility of suggestion, good and bad, true and false, we are obliged to admit it is omnipresent and seemingly potentially omnipotent.

Whence came this powerful influence, agency or factor? It is not man made, man designed, not born of earthwise exigency. Man, in his imperfectness, in his frailty of earth-bound thought, in his infinitesimal ability to remember objectively, could not be its parent. Then whence came it, if not from Divinity? if not from the Creator of all? if not from the all-wise Parent, who placed the seed of life on our planet?

It is to this powerful factor, so subtly introduced for educative purposes, that our amenability is so natural. Its fructifying influences, with the other perfectly synchronizing elements of the Creator's perfect laws, control, govern and guide so inscrutably that man, in his meagerness of thought, fails to realize, fails to know, and is prevented all-

146 Does Telepathy Explain Spiritualism ?

wisely from appreciating the exact method and system by which he is led forward and upward toward educative perfection.

While seemingly a digression, the above is intended and hoped to be an assistance to the intelligent reader, in attempting to better show the liability and tendency of man, in his educative career through this temporal pilgrimage, to necessarily be susceptible of the conflicting influences of the laws of friction, opposition and antagonism. It is by these natural laws we learn our life's lesson, by the opposition of thought, by the friction of controversy, and by the antagonism of earthwise desire.

Those of us who are yet to learn the lessons that sentiment and emotion are to teach in forging us toward the glorious shore, so to say, of truth, need suffer the mortal pangs of harrowed up feelings, of sudden sorrow, and that lonely sensation of sadness that absence from the family fireside of some loved one makes difficult to endure.

The suggestion, in this extremity, that spirits of the dead may possibly be allowed by a benevolent and all-loving Creator to communicate with the living is at once easy to understand, and clearly subject to earthwise desire. One sees and understands proportionate with one's grade of intelligence. One's lessons are learned by orderly sequence. If one's mental position makes spirit communion an understandable condition, makes

realization of such procedure consoling, comforting and satisfying to one's sentimental and emotional qualities, it indeed seems cruel to disabuse such a one by arguing or oppositional contention. But the immutable laws of nature must control. Truth can only be known by sensing falsity! It is through and by falsity we are to learn truth! It is here and in this connection that friction, opposition and antagonism advance in the fray, in the ever progressing battle for truth, and with universal breadth and power of action they conflict with earthwise thought and finite desire, thus cleansing and purifying man's mental vision, to the end that growth, development and final truthful understanding may be had.

With provision made for natural and universal communion and communication between soul entities while earth-bound, we now are aware that the Creator, in His perfect design, gave to soulful man a perfect means of intangible intercourse, of invisible yet positive right to sense warning from danger and prevention from harm while in the body. This faculty—telepathy—as well makes positive that marvellous cosmic effect of omnipresence, which makes the human family as one grand interrelated mental area, from which communion is had with the Master, and from which His commands, directions, control, guidance and protecting supervision are ever forthcoming.

It is to suggestion that man's mind is ever ame-

148 Does Telepathy Explain Spiritualism ?

nable in his struggle to mentally work his way along the evolutionary path. Suggestion sways him this way and that; makes him at one time rational, sober and fairly wise, at another time chasing chimeras, and still another, fall, as it were, by the wayside in sodden ignorance. All have passed or must pass through the valley of ignorance. It is absolutely necessary in the upward trend of mind elevation. None can escape it.

To grieve for the dead is a lesson that providential wisdom makes us learn. It is meet that we should learn it. It is meet that sorrow and sadness should be experienced, so that happiness and soulful delight can at the proper time be sensed. We could not realize one without having sensed the other. False suggestion that causes mental anguish, suffering and afflictive stresses may seem to ordinary finite mind as impelled by evil and devilish intention, and not possible to have emanated from the spirits of good intent. But if grade of intelligence be sufficient it is clearly seen that, as frequently indicated herein, opposition must needs be a factor to insure mental enlightenment.

The medium or psychic who is unaware of the inherent qualities of the subjective mind, or who is intensely skeptical, or who has a heredity with superstitious influences predominating, or who is not up in scientific training with ability and desire to delve and learn, by suggestion, is most easily

made to feel and be assured that the telepathic messages he receives can but come from the other world. Suggestion and ignorance of nature's laws make him cling with intense persistence to the belief that, instead of the workings of his own subjective mind being the cause, it must be the spirits of the dead who are calling to him.

Those who seek the medium or psychic for the blessed chance of communicating with their loved ones do it innocently, hopefully, and with intense feelings of religious fervour. In no way can they be blamed, not even for their lack of information. As well blame the scholar for not knowing the lesson he has not even seen.

It is clearly wrong to poke fun or jeer at the members of this cult. They are sincere and positively honest in their faith that communion is had with their departed loved ones. Events, occurrences, conversations, incidents, secrets, etc., are divulged to them that it is impossible for them to account for except as coming from the higher plane life. How can they believe or understand that telepathy explains it all, in the face of the signs and wonders they see, feel and hear?

There are, no doubt, many who, if they were agreeably situated so that study and research could be easily followed, would seek for themselves a full knowledge of the subject, reading about and meditating upon the marvels of man's subjective mind, and being thereby made acquainted with the marvel-

150 Does Telepathy Explain Spiritualism ?

lous faculties that inhere to it. But business, public affairs, social engagements, private necessities, etc., preclude the chance of properly examining the subject, and so oral information is relied upon many times. In this way a smattering is gathered, conclusions are jumped at, and finally belief is engendered by suggestions advanced, to the end that a full-fledged devotee presents himself for full membership to a cult that, to say the least, is uninformed about nature's laws, and disinclined to become conversant with them.

If it is not necessary that any sitter in a circle should objectively know of a fact in order to successfully communicate it to the psychic or medium, and true science says it is not, why does not this condition explain completely the fact that it is by telepathy, and telepathy alone, that the medium obtains the knowledge he so persistently claims comes from the spirits? As hereinbefore noted, the knowledge which the medium obtains is lying latent in the member's subjective mind, ready to be divulged when desired by any one who is en rapport, and so this potential information is gleaned by the psychic unbeknown to the member. It may be information which the member had forgotten, or objectively never knew, because, for instance, he had never happened before to have come in contact with a medium.

The fact which is now proven beyond a doubt, that every subjective mind is a veritable store-

house of information, awaiting only to be sensed objectively, when attuned conditions or being in rapport are effected, makes understanding of this marvellous faculty simple and satisfactory. It clearly proves that behind, removed and invisible to the objective world there, exists another world, in which communication and intercourse are susceptible of being carried on, irrespective of common outward conditions and appearances.

It is to this other practically invisible world of thought that a certain few called mediums or psychics are allowed to raise the veil and sense its wonders. It is, in a sense, the true earth world, for brain growth and development are brought about by the "struggle to live," desire, environment and adaptive propensities which organic evolution necessitates.

This other world, or, perhaps, more correctly, this subjective world of endormed thought, susceptible to sensation of objective understanding only when the objective mind of the subject is quiet as in sleep, proclaims most positively the reason for so-called spirit intercourse. That which happens or occurs within it, to the uninformed mind, is so mysterious, so superstitious, so apparently unwarranted, so marvellously different and enthralling from every-day happenings, so saturated with mystical imaginings, so indicative of supermundane evidences, so subtle in its influences, in a word, so difficult to understand as being a natural

152 Does Telepathy Explain Spiritualism ?

law, as being an important factor in the intelligent design of the universe, necessitated in order that billions of creatures may communicate one with another, that order, method and system may pervade every phase of divinely created sentient life, that mentality may be always dominantly supreme, that ultimate perfection, providentially decreed, may be enjoyed by man, are some of the reasons why the marvels of man's subjective mind are so erroneously taken to mean spirit intercourse.

Telepathy is so important in the Creator's revealed plan of perfective growth, of universally arriving at ultimacy in mind completeness, of subtly leading His children to higher levels of mental worth, of graduating them through the infinitely varying grades of intelligence, of governing, controlling and guiding them with uniform exactitude, systematic attunement, etc., that it behooves us, in our present imperfect condition, to at least refrain from assumptions that may in the smallest measure retard, if possible, our educative advancement toward that glorious goal to which He is so lovingly leading us.

It is finitely inconceivable, without telepathy, that orderly procedure could obtain; that the variant phases of universal direction could be subserved; that sentient life could be controlled and guided. Without this means of communication, without this intelligent manner of socially advising, informing, suggesting, controlling and guiding

the hosts of living creatures, chaos would seem inevitable.

It certainly seems irrational and without the bounds of ordinary reason that imperfect, groping man should be allowed to hold intercourse with those who have passed on to a higher sphere of life, whose conditions have so widely changed, whose mental advancement, when compared with material man, is so infinitely higher and better that words fail in attempting to express it, whose nearness to the Creator is so fully sensed. Man's intercourse with the Creator, by way of his conscience, is all-sufficient, all-controlling, all-governing, all-guiding. Communication, communion and intercourse are thus perfectly effected. What more need be desired?

The discovery that telepathy, a perfect means of communication between souls, is an actual means to an end, that we may now realize it as a positive providential gift, that its utilization in practical every-day life is not evidently intended, that its uses and purposes are perfect in its proper sphere, etc., prove to the unprejudiced thinking man that it fulfills completely a means of explaining spiritism, so-called.

XVI

CAN SPIRITUALISTS BE BLAMED FOR WHAT THEY DO NOT KNOW?

Are they to blame for what they do not know?—The ignorance of so-called intelligent men.—The duality of mind.—A partial list of reasons why many believe in spiritism.—Those who rejoice in spiritism.—The subjective mind the seat of emotion.—Not the intent to detail charlatanism, etc.—About the so-called "small residuum."—Cases cited of latent subjective thought.

THE argument made by spiritists that telepathy is restricted to only two persons at a time is so illogical, so far removed from rational understanding, when a casual knowledge is had of nature's laws, let alone a fulsome insight into the conditions of nature, that many years of close study have given, that one feels inclined to not answer because of a realization that grade of intelligence is lacking, and that whatever is advanced along logical lines will not be sensed or understood.

It is one thing to discuss a question or subject with one who has a desire to learn, become enlightened and advance in mental breadth, for with such a one some progress at least can be made in arriving at a result, which, while not perhaps

actually logical, still has a semblance of rationality, and quite another to attempt to investigate a subject when one's opponent not only refuses to acknowledge the simplest form of scientific proof, but denies that of which he is not even casually cognizant.

The latter may be said to be so densely ignorant that time, no matter how short, is lost in attempting to arrive at anything like reason. It is to many such people as these that spiritism is the most intensely enthralling. Their deplorable lack of scientific knowledge, their ignorance of the subjective mind attributes, their preconceived notions, their amenability to false suggestions, and, in consequence, their addiction to fixed ideas, their self-regarding desire for consolation, comfort and sentimental feeling, their age-old heritage of the joys of mystery, their accentuated traits of superstition, etc., all make for intensity of belief that spiritual intercourse with the living is veridical.

To those whose grade of intelligence will not allow them to understand that nature's laws are constant, are unchangeable, are universal, are made with intelligent design, are intended by the Creator to cover all conditions in perfect sequence, are unqualifiedly perfect, little can be advanced to modify their spiritistic ideas. As heretofore indicated, they have a right to think as they please! They should not be blamed for that which they are not able to sense! With the hope, however, that man's

156 Does Telepathy Explain Spiritualism ?

subjective mind may be searched in the near future, so as to properly enlighten those who now are thus uninformed, it is suggested in all Christian-like spirit that closer attention be paid to the new psychology, to the end that man's soulful attributes be more clearly understood, and nature's decree be more fully appreciated.

Some of the greatest so-called "Men of Letters" in the world are meagerly informed about true psychology. They either have not the mental ability to study, or they lack the desire. Many are bound by preconceived ideas to an extent most surprising. May these not be the principal reasons for spiritistic belief among those from whom we have the right to expect mental acumen and the greatest breadth of thought? To this class one looks for broad, rational determination, for that forcefulness of mental endeavour that forces to the light of day truthful explanation, and tends to lead us onward in our mental education. It is the urge of "try" within us that makes us forge ahead in our mental uplift, and nature's willingness to allow us this priceless boon seems ever dominant.

If man had not two minds, two entities within him, if, as the physiologists say, the brain alone is the guiding medium, he then, in his chaotic condition, might easily be understood to grasp at whatever mystery, superstition and a confused mental horizon might present or suggest. But fortunately such is not the case. Man is endowed, if not with

two minds, with a mind that presents a dual condition, plainly indicative of double consciousness, so to say. That is, thanks to experimental hypnotism, it is now positively understood that within the earthy vehicle there live two entities, combined under one set of conditions, and separate under another. This is proven in a number of ways, not the least of which is shown to be the fact that, as stated before, when the earth or brain part is the most active or alert, the subjective or soul part is the least alert, and, conversely, when for some reason, such as natural or induced sleep, the objective entity is inhibited, the subjective part or entity is correspondingly active. These are facts not disputed by any one who claims even a casual knowledge of the subject matter.

To those who find it difficult to believe that these facts are veridical little need be said, little can be said, other than suggesting that they delve for themselves, as perhaps the best and surest manner of becoming satisfied with the truth of this marvellous condition in man's make-up.

Spiritism, so-called, under the old régime of mystified and confused psychological understanding, seemed tenable and within the possibilities of what may then have been considered rational thought. Under such conditions, with the subjective qualities unheard of, other than by pure speculative inference, dimly recognized as inherent, yet far beyond the ken of human cognition, super-

158 Does Telepathy Explain Spiritualism ?

stitiously held as being controlled by influences impossible to sense, ignorantly conceived to be all but unthinkable in arriving at anything susceptible of verity, it was but natural that people turned to the spirits of the dead for consolation, comfort, and those sentimental feelings and emotional desires, which seemed to them satisfying in the extreme. That providential law led them toward the shoals of friction, opposition and antagonism for educative purposes they could not understand, just as many now do not understand. The mind that does not realize that nature governs the universe, that it is made up of infinite factors perfectly designed to regulate themselves so as to work out the Creator's desires, have it yet to learn!

Among the many reasons for belief in spiritism the following may be noted, as objectively shown:

- (a) Those who are scientifically uninformed.
- (b) Those credulous ones, who are overinfluenced by sentiment and emotional desires.
- (c) Those superstitious ones, whose heredity taints still cling to them.
- (d) Those hyperemotional ones, controlled temporarily by subjective propensities.
- (e) Those whose grade of intelligence makes them particularly sense the self-regarding hope of continually being with their departed loved ones, regardless.
- (f) Those who, being disinclined to study and

seek the truth for truth's sake alone, are willing to allow others to think for them.

(g) Those "leaning on" ones, who are not susceptible of mind concentration.

(h) Those religiously inclined people, sincere and of honest purpose, but who, as yet, sense not the all-wisdom of the Creator.

(i) Those who are not able as yet to realize what continuity, constancy, immutability and perfect attunement means in the government, control and guidance of the universe.

(j) Those who as yet are unable to discriminate between that which is natural and that which is supernatural, and who do not sense that "natural law" is God's method of control.

(k) Those who know not or realize the great importance of suggestion, and its effect on the human mind.

(l) Those who are free from an intimate acquaintance with telepathy, and who have not as yet sensed its verity.

(m) Those who fail to meditate and ponder on the recently discovered facts of psychological endeavour.

Not a few additional causes and reasons might be given, but the above will suffice to show the grades of intelligence susceptible of believing in spiritism, so-called, and to as well proclaim that soulful development is alike amenable to earth experiences.

160 Does Telepathy Explain Spiritualism ?

The soul, in its onward march toward perfection, leads the earth mind by æons, in which education has furthered and bettered its qualities beyond our objective power to understand. Its growth, however, is also amenable to nature's laws, and it develops in a methodical orderly manner, ever beckoning to its earthwise companion that constant effort will effect the ultimate reward.

Those who rejoice in spiritism, so-called, have subjective minds with emotional qualities not excessively developed, but progressed to a marked degree, and attuned with sentimental fervour beyond what may be said to evince mediocrity.

The subjective mind is the center or seat of the emotions. The objective mind, except as it is influenced by soulful desires, is free from this controlling attribute. It is here that the intense desire noted among spiritists to be again familiar with their loved ones, to renew their loving intimacies and enjoy the pleasurable sensations of family reunion so persistently actuates them. The variant phases of emotional influence need not be elaborated upon more than to remind the intelligent reader that it is to soulful emotion that altruism, and finally Divine love, is to be accorded us in recompense for our educative pilgrimage through this world of difficult and exacting experiences.

To one whose grade of intelligence will not allow of seeing and appreciating the perfectness of providential regulation, who cannot sense the evidences

so apparent on every hand of intelligent design, masterful control and guidance, who fails in discerning intent, method and discretion, who sees not the impelling constancy of universal action, who feels not the inherent urge of progression, growth, development and upward lift, let him be cognizant, if he can, that all is well, and that in time he, too, will be allowed to become conversant with nature's subtle rôle.

It is not the author's intent in this book to detail the many instances and examples of charlatanism, fraud, chicanery and disgusting trickery that adheres (which should not be so) to the practice of spiritism, so-called—much that is distressingly amusing, much that is humiliatingly sad, much that is shockingly fraudulent, to say nothing of grossly illogical arguments, asinine attempts at comparison and analogy, and forceful attempt to explain away inconsistencies that will not depart. In fact, it may suffice to say that if what is herein written does not tempt the thoughtful reader to stop, look and investigate for himself, and determine that telepathy is the cause and reason for spiritism, so-called, the writer will be content in feeling that he will at least ponder and meditate upon the marvels of man's soul activities.

So much has been written about this, to so many, absorbing subject, that those who desire details must seek them in the superabundant offerings so plentifully found in the public libraries. The at-

162 Does Telepathy Explain Spiritualism ?

tempt herein is to try and interest open-minded, courageous seekers after truth for truth's sake alone, and to suggest to the thoughtful intelligent reader that whichever way we look at nature's plan, intelligent design is ever apparent.

Returning to the question: There is a small residuum of spiritistic phenomena that it is claimed cannot be accounted for by telepathy, and it is to this residuum that spiritists still cling.

Telepathic communication, it should be understood, is between subjective minds only. K, who is a medium, may read in the subjective mind of L, who is, of course, en rapport with him, very much that he (L) had absolutely forgotten, or had never objectively known, and when the medium tells him, for instance, that in the lower back end of the lowest drawer of an old desk that had lain in the attic of the old homestead for thirty years he would find a small account book, in which on page 10 was a charge of fourteen dollars that Deacon Weber had forgotten to pay, and that L's father in the spirit land desired him to hunt up and collect, though Deacon Weber had passed on twenty years before, L becomes a confirmed spiritist, when, upon searching the old desk, he finds the book and at page 10 finds the account against Deacon Weber for fourteen dollars.

On the uninformed mind the above instance might easily cause a profound impression, to say nothing of firm belief that only the spirit of L's

father could possibly know of the transaction and record. Many of the firmest believers in spiritism have become so upon far less evidence. But when we remember that L's father, upon his death-bed, telepathically informed L's subjective mind of the charge in the old day-book, and gave him the page and amount as well as a description of where he would find it, telepathy explains it all. L, since his father died, had never seen a medium until K was met; had never thought or dreamed, in fact, never knew objectively that Deacon Weber ever owed a bill. The message had lain dormant in his subjective mind all these years, and might easily have continued in this latent condition the rest of his life, had he not met a medium or psychic, or had not he himself been able to elevate it above the subjective area or mind into his objective or brain mind.

While the above instance may not be indicative of the entire "small residuum" referred to, it plainly shows and proves that telepathy enters in and becomes so large a factor in explaining spirit mystery, that whatever the "small residuum" is, it is too meager to substantiate the claim of spiritism.

Another case which has been frequently cited, and as well authenticated beyond doubt, is substantially as follows: A lady on this side of the Atlantic Ocean one night had what she called a vision, and the following morning at breakfast in-

164 Does Telepathy Explain Spiritualism ?

formed the family that "as plain as day she had seen her grandmother in bed in a dying condition." She explained in detail the room, its furnishings, those who were in the room, but expressed great surprise because the bed and surroundings were not as she remembered them when living at the old homestead in England. The members of the family laughed, and had considerable fun at her expense, and so the matter dropped. A short time after, however, a letter was received, detailing the sad demise of the grandmother, and explaining that owing to fire in the old homestead the old lady had been removed to a neighbouring house. By subsequent correspondence it was ascertained that the lady's "vision," as she called it, was verified to the minutest detail. Here we have telepathy, pure and simple. As is so frequently the case, a telepathic message from the death-bed to the granddaughter explains the so-called vision, that uninformed people are wont to call this marvellous exhibition of subjective mind power.

Untold numbers of cases, similar to the above, take place, and the records of the London Society for Psychological Research are full of them, as well as the American and French Societies. It is easy to understand that, had the granddaughter mentioned above been a devotee of spiritism, though unable to sense the transaction through her objective faculties, had gone about that time to a medium, no doubt it would have been the spirits instead

of telepathy that had caused the so-called "vision."

It is thus plain to see, if cases like those mentioned above are very frequent, and they are and properly authenticated as well, that whatever exceptional cases the spiritists can find only proves by every rule of logic it is telepathy, and telepathy alone our spiritistic friends are to look to for their mysterious exhibitions of so-called "supernatural power."

XVII

ELIMINATION OF HEREDITARY TAINT

Evils of heredity.—A wave of spiritism.—Telepathy not then well known.—Weighing the human soul.—The aura of the human body.—Psychics obsessed by different phases.—Man's credulity.—The educative value of spiritism.

THE impulses of emotion that characterize mystery devotion in so many people are a product of heredity.

Heredity has been with us since the beginning and before, but it is to earthwise creations that we find the persistent ability to be controlled by false suggestion. Up through the æons that the multitudinous creations have existed, the struggle for life, the variant changes of environment, the exigencies attendant upon elemental modification, vicissitudinal diversified necessities, climatic variations, cataclysmic effect upon fauna and flora have all connived to instill mystery and superstition. Until the objective brain was evolved in the fish epoch, the subjective mind comprised the mental force and power of thought that so dimly actuated the sentient beings then living.

As mental growth and development proceeded, as the soul or subjective mind of each sentient be-

ing stored away in its potentially perfect memory its earthwise experiences from life to life, heredity improved, grew and became developed, immeasurably slow at first, yet gradually making more complex, as the æons went on, the sagacious propensities that were to finally separate human from animal life.

Mystery and superstition were concomitants of the ignorance that nature's decree so subtly instilled into creature life. Irresistibly we are led to thus see and understand that educative mental advancement, perfective mental achievement, and attuned association with the Creator of all is to be the reward that shall be measured out ultimately.

Mystery and superstition were and still are so dominantly a part of our heredity, when the masses of sentient life are considered, that in no other manner does it seem conceivable that these primal qualities can be better explained. All have or will feel the "urge" of these ignorant attributes. As mental evolution lifts the mind to higher levels of thought, these phases of ignorant earth life experiences will of a necessity gradually disappear, as mental attunement between our objective and subjective minds becomes more perfect.

It is to false suggestion, in its auto-suggestive form, that very much of our suffering from mystery, superstition, skepticism, agnosticism, spiritism, atheism and all other forms of illogical thoughts spring. So dominantly are our minds

168 Does Telepathy Explain Spiritualism ?

bound and controlled by this heritage that, though wisely decreed by nature, we find ourselves at times almost unequal to the burden imposed for educative enlightenment.

False suggestions from without, or from others, also cause experiences too complex and afflicting to well explain in detail. Suffice it to say, when suggestion in all its phases is considered, man's educative experiences proclaim diversity of the greatest range.

It is to these inherited qualities we have been led by oppositional experiences to forge ahead in our glorious upward and onward march along the evolutionary path. They are as necessary to sense truth and progressive worth as any means that nature affords.

True science has been the means, and will futurally be a greatly enhanced means of eliminating these ignorant attributes from the human mind. Controversial warfare tends to clear the atmosphere of doubt, mystery and superstition most admirably. And it is to this antagonistic procedure that of late years we are indebted for very much of our mental advancement and knowledge of the new psychology that has dispelled speculative estimation and guesswork.

Those who so delight in mystery and sensational assertions are gradually lessening in number and virulence. Education and mental development are having the effect of making the people more prac-

Hereditv Taint Eliminated

tical, and desiring to know for themselves the from which to deduce proper results.

Thirty or forty years ago, when a wave of itism, so-called, swept over our country, fri were made enemies and most violent language utilized to express trusting belief, as well as gusted unbelief. Mystery, superstition and f. suggestion had its day of fulsome interest. Tel athy was scarcely known, and those who were any manner conversant with it were few inde False suggestion held sway to such an extent, m; tery and superstition so overwhelmed men's mind that for some years little if anything was more ir portant than the subject of spiritism.

Had telepathy been as well known, as well at thenticated and as positively sensed as it is to-day spiritism would not have caused the trouble, anx iety and misgivings that were experienced among well-to-do and supposedly intelligent people of that time. It was combated, not by telepathy but by physical demonstrators, who claimed to, and did duplicate by legerdemain, all of the physical mani- festations then in vogue. Lack of demonstrative knowledge as to the powers of the subjective mind was another factor in the general confusion of ideas.

The wave finally spent itself, and it is presumed that the London Society for Psychological Research at about that time was formed, because of the contro- versy engendered among thinking people, who,

170 Does Telepathy Explain Spiritualism ?

while they had but little faith in spiritism, had not the knowledge to combat it by logic and reason.

It is not so long ago that certain parties claimed they had weighed the human soul, and, as their report showed, it was determined as weighing about two ounces. By a system of scales on which the bed rested, having previously determined the total weight of occupant and bed, and subsequently weighing the bed alone, after the soul had fled, they became satisfied that the soul was clearly ponderable. The question as to the weight of internal atmosphere before and after, the difference between blood weight before and after, etc., does not seem to have been allowed for. The fact now known, without much doubt, that the soul is immanent or in-dwelling in the body, and that every cell of which the body is composed is a part of it, makes a condition not then thought of or realized.

The aura of the human body has been claimed to have been photographed, showing from head to foot an outline of vapourish-appearing substance, widening and narrowing to fit the healthful or unhealthful conditions of the body, and demonstrating, as it is claimed, the organs that may or may not be needful of attention.

Thus we see and are brought face to face with mysticism and sensational assertion at almost every step. If the psychic or medium desires the honour of being a clairaudient, he tells the sitter that the voice of his father, perhaps, is heard telling him not

to marry so and so, as she is a nagging wench. If he claims to be a spirit medium he tells the sitter that the spirit of his father tells him so and so. When one claims to be a prophet he predicts or prophesies that if his sitter marries the girl of his choice she will nag him, etc. If a psychic delights in inspirational work he will assert that the Lord has spoken to him, and that to do so and so will either work harm or produce great good, etc. As a gypsy he examines the sitter's hand, or fumbles with a dirty pack of cards—this is fortune-telling. If astrology happens to be in style, he will cast the sitter's horoscope and assert that the stars beckon him from the girl who nags, etc. So we might continue the list to the end, but in every instance telepathy would be the true means of eliciting applause, and, as is generally the case, the acquirement of the useful coin of the realm.

Such is the credulity of mankind that suggestion, mysticism and superstition play a part most astounding in his education and mental uplift. Nature so willed it! Mental progress could not be effected without it! It is to his hereditary tendencies man is so bound that progressional furtherance alone can fructify these inherent factors. So is made the saying "All is for the best" positively veridical.

Suggestion is so paramount in the diversification of earthwise experience, and hence so educative to both subjective and objective mentalities, that

172 Does Telepathy Explain Spiritualism ?

without its variant scintillating propensities little forward movement could be effected. The earth-wise taints, traits and habits that become so tenaciously fixed in heredity must be gradually eliminated, and it is this eliminating process that by providential law is made to cleanse, purify and broaden our mental faculties. The self-regarding trait, so intensely instilled by primal exigencies, is one of the most difficult to eliminate. Brought about by the struggle for life, care of the young, warfare, disease, pestilence, mania, epidemic, etc., it has survived and will survive to futural periods not known. Its expungement, however, is increasing seemingly in accelerated ratio. The last half century has seen, and the near future it is hoped will see, gigantic strides made in effacing this awful taint. The gradual glorious victory of truth over falsity, true suggestion over false suggestion, intelligence over ignorance, soulful betterment over material narrowness, is steadily progressing, and those now living may see other things regarding action and feeling dominantly illustrated throughout the civilized world. The faults of our heredity are nowhere plainer exemplified than in the field of mystery and superstition, unless it be in the afflictive influence of false suggestion.

The medium or psychic who suggests that he receives messages from the higher-plane life is acting under false suggestion. It may be an honest conviction, so far as he is aware. The credulous spir-

itist, with sentimental desire to affiliate with his loved ones in the other world, is suffering from false suggestion. The material scientist, who sees and understands not, that a great first cause dominates the universe, is bound by false suggestion. The agnostic, who will not approve or disapprove of nature's right and ability to exhibit intelligent design, is governed by false suggestion, and as well by aggressive ignorance. The skeptic, who fails to see and appreciate the handiwork of nature's method, system and harmonious government and guidance of this world and its temporal inhabitants, is afflicted with false suggestion most vividly. So with the scoffer, the materialist, the know-it-all fellow, and all the rest who are struggling through the quagmire of uninformed effort—all are amenable to false suggestion because, as yet, heredity holds them as in a vise of steel. That they will eventually succeed in sensing the truth, there is not the least doubt. The Creator's perfect laws are so enacted!

The discrimination between true and false suggestion is an endeavour man is ever confronted with. His grade of intelligence is thus bettered the more he rises in mental strength. The unison or attunement of his two minds, as he approaches the awakened conscience state, beckon as well to a soulful realization that truth must not only conquer, but that nature's laws proclaim a final victory for soul dominancy.

174 Does Telepathy Explain Spiritualism ?

It is here that telepathic communion presents such importance in holding together, keeping in bond and amalgamating the infinite factors of the Creator's perfect laws. And it should be clearly visible to the observing student that this perfect factor was so intended that perfection might accrue. Its ramifications, its universal character, its invisibility, its subtle and accurate ability to sense the minutest details, its altruistic phases so indicative of futural embodiment, its synchronizing effect throughout the species of created life, its perfect adaptability, etc., all prove beyond peradventure its marvellous scope in the intelligent design of the universe.

In connection with the subtleness of suggestion it is at once comprehended how marvellous are the complex conditions under which the Creator guides and leads ever onward the material hosts of mind entities. To say that telepathy is in any manner restricted is so clearly illogical, so absurdly irrational and so aggressively ignorant that it is, indeed, difficult to appreciate that otherwise intelligent writers, when it comes to the question of spiritism, can be so deficient in ordinary understanding; It, however, as previously indicated, proves the diversity of intellectual acquirement, and as well man's free agent desire to be self-regarding.

In its narrowed capacity, as spiritistic writers claim, it would be an exception to a natural law, an exception in universal control. Clearly such deci-

sion is wrong, and evidently suggested by a spiritistic demand made necessary by inadequacy of these writers' fund of scientific information. This lack of reason, this lack of insight appertaining to the demands of universal action is, to say the least, not in accord with true science or the new psychology, and savours of a desire to make the best of a very poor argument.

What would such a condition amount to in nature's economy? If restricted to two persons, where does nature's constancy and continuity show themselves? It is at once apparent that the Creator's laws are not perfect, and, therefore, not universal, if such method of reasoning is adhered to.

If three, and, therefore, all are susceptible of telepathic communion, spiritism, so-called, must of a necessity fall of its own weight, the last prop is removed, and its defense dwindles to a "small residuum" impossible to see or understand.

The educative value of spiritism, so-called, when its oppositional aspects are considered, has been and is stupendous in importance when mental advancement is wisely contemplated. It has caused alertness and improvement in many minds. It has sharpened the point of mental desire in becoming acquainted with and being informed of things never thought possible. It has added its quota to mental achievement most surprisingly. It has and will be the means of very largely overcoming mystery, superstition and confused ideas. Futural untold mil-

176 Does Telepathy Explain Spiritualism ?

lions will profit beyond words to express in the upward mental lift from earthwise ignorance. It has enlivened study, research inquiry and inductive reasoning most amazingly. In a word, it has mentally led us forward in no uncertain manner.

XVIII

WHAT THE SCRIPTURES SAY

Scriptural phases and quotations.—The Christ did not sanction spiritism.—Renan quoted.—Educative procedure the rule.—Fanaticism.—Quotations from a religious book, and author's comments.

NEITHER Jesus, St. Paul nor St. John believed in, admitted or advocated spiritism. May this fact not be of the greatest importance in proclaiming to the world its unstable qualities and features? Telepathy is known to have existed, and as well known to have been most apparent during the early Christian days. St. Paul mentions quite a long list of such phenomena. Ignatius says, "Some in the church most certainly have a knowledge of things to come. Some have visions, others utter prophecies, and heal the sick by laying on of hands; and others still speak in many tongues, bringing to light the secret things of men (telepathy) and expounding the mysteries of God." It was St. Anthony who said, having fasted, he had often found himself surrounded by angels "and joyfully joined in singing with them." Tertullian tells of a sister belonging to the church, who in trance condition was enabled

178 Does Telepathy Explain Spiritualism ?

to see spirits. Tatian says, "Our virgins at the distaff utter divine oracles, see visions, and sing the holy words that are given to them" being "full of the faith in Christ."

"Montanus affirms with great emphasis, that prophesies the power to heal the sick. Tongues and visions are the divine inheritance of the true Christian."

"These statements are amply proven by Apollinaris, Barnabas, Clement, Lactantius, Cyprian and others."

To hold alleged communications with angels and spirits was indeed a most common occurrence in these days. But that it was all telepathy, pure and simple, there is no room to doubt.

Through it all The Christ did not sanction nor was He favourably inclined toward the alleged spiritistic manifestations, so prevalent in His day and time. That He healed the sick no doubt is true, but that He in any manner authorized these telepathic exhibitions so ignorantly considered by the multitude as supernatural manifestations, there is ample proof to the contrary.

The psychics of those days without doubt were as eager as the ones of to-day in seeking money for their mysterious exhibitions. The ignorant clamoured for a chance to behold these, to them, supernatural evidences.

Tertullian further says, during religious services people become entranced, and at times "beheld

Jesus Himself, heard the divine mysteries explained" and read the hearts of those present.

The fact that Jesus did not sanction it proves plainly that He knew communication with the spirits was impossible. Moreover, one who was sent to inform the world of life and immortality, if spiritism were true, would not have failed in showing by it the Master's power and omniscience. Such an opportunity would have been a most glorious climax in proving to the multitude the glory of supernatural kinship.

It is clearly self-evident that if spirits of the dead can and do hold communion with the living, The Christ was well aware of it, and there is no doubt but that He would gladly have sanctioned, furthered and explained it, particularly to His apostles and those near Him. But throughout His entire life He gave no inkling of authority for such a practice. Spiritual truth was the subject He came to teach, and it certainly seems most absurd that, if it were true, He would have neglected to illustrate and make plain its important features.

Renan says: "The group that pressed around Him upon the banks of the Lake of Tiberias believed in specters and spirits. Great spiritual manifestations were frequent. All believed themselves to be inspired in different ways."

Nowhere does the record show that He did other than to tolerate the belief then in vogue. It was so remarkable a fact and so positively authenticated

180 Does Telepathy Explain Spiritualism ?

that spiritism, so-called, was not in any manner countenanced by The Christ, that it is strange indeed that modern devotees of this cult persist in its advocacy. This is the superficial conclusion one irresistibly arrives at. The deeper significance, however, is borne in upon the thoughtful mental horizon when, as indicated hereinbefore, one is reminded of providential tutorship and mental evolutionary processes necessary for man's education. As suggested in previous chapters, the intelligent reader must not fail to remember and keep ever uppermost in his mind, that educative procedure is the rule of mental evolution.

The measure of one's grade of intelligence is made and sensed by the amount and degree of hereditary taint eliminated. That is to say, we cannot gain intelligence faster than we can eliminate the ignorance, false suggestion, discordant feelings and evil tendencies which seemingly overwhelm us. It is to this end, let no man doubt, that eventually we are trending. The law of opposition, so wisely utilized by the Creator in advancing our mental qualities, makes necessary the evils of spiritism, false suggestion, selfishness, etc.

If one be sufficiently graded in intelligence, if the taint of prejudice, ignorance, narrowness, etc., be not too strong, it is clearly observable that hereditary taint must be expunged before we can step forward along the path of enlightenment to any extent. The world of ordinary thought has been

slow to appreciate that the Creator's perfect laws make mental growth through and by oppositional effect. It is self-evident that a sufficient grade of intelligence is absolutely necessary to see and understand as well as recognize this truthful viewpoint.

Fanaticism is one of the lowest most baleful taints of heredity. In the present enlightened condition of civilization it would seem to have no rightful place, but its ugly fearsome head lifts to view even now gruesomely vivid and persistently vicious. It can do no harm, however, to those whose grade of intelligence assures them of the Creator's all-wiseness.

The broad, rational, logical view that irresistibly is forced upon the intelligent mind is plainly indicative that the cleansing and purifying act of becoming enlightened is providential law enactment, and any other view is clearly wrong and illogical, as well as positively in discord with natural facts.

As illustrating the idea and view advanced herein, namely, that man's mental evolution is advanced largely by the laws of friction, opposition and antagonism, all wisely decreed by the Creator, and that suggestion both true and false form factors of stupendous importance, it is now proposed to submit random excerpts from a book entitled "What Say the Scriptures About Spiritism? Proofs that it is Demonism." It is presented to

182 Does Telepathy Explain Spiritualism ?

the public by the International Bible Students' Association, Brooklyn, London, Melbourne, Barmen, Copenhagen, Orebro, Christiania, Geneva, and copyrighted in 1897. The fact that this book now, 1919, is being submitted to the public for perusal, adds unusual interest in showing the persistent mental warfare still progressing. What may be termed the preface follows:

“The necessity for this little brochure lies in the fact that Spiritism is showing an increased activity of late, and meeting with considerable success in entrapping Christians who are feeling dissatisfied with their present attainments and craving spiritual food and a better foundation for faith.

“The aim is to show the unscripturalness of Spiritism, and to point those who hunger and thirst for truth in the direction of God's Word—the counsel of the Most High.”

Under the heading “Proofs that it is Demonism,” Rev. Adam Clark, D. D., has well said: “Satan knows well that those who deny his being will not be afraid of his power and influence; will not watch against his wiles and devices; will not pray to God for deliverance from the Evil One; will not expect him to be trampled down under their feet, if he has no existence; and, consequently, they will become an easy and unopposing prey to the enemy of their souls. By leading men to disbelieve and deny his existence, he throws them off their guard. He is then their complete master, and they are led captive by him at his will. It is well known that among all those who make any

profession of religion, those who deny the existence of the Devil, are those who pray little or none at all; and are, apparently, as careless about the existence of God as they are about the being of the Devil. Duty to God is with them out of the question; for those who do not pray, especially in private,—and I never saw a devil denier who did,—have no religion of any kind, except the form, whatever pretensions they may choose to make.”

The author then says:

“If it be asked how spiritism could do injury to those who consider its claims to be deceptions and frauds and its votaries to be dupes, we answer that a large majority of its votaries are those who at one time thoroughly and heartily denied its claims and considered them impositions. Those who most thoroughly disbelieve in Spiritism are often the most ready to test its professed claims; and when convinced that many of its claims are genuine and many of its manifestations supernatural, these former disbelievers are more liable to become its devotees; whereas, if they had known just what Spiritism is, and how and by what power it operates, they would be on guard, and their judgment would have a support and guidance which it otherwise lacks. It is the lack of the true knowledge of Spiritism (imparted through the Scriptures and confirmed by indisputable evidences from outside the Scriptures) which causes so many to fall a prey to this delusion.

“True, there are frauds committed in the name of Spiritism; but these are chiefly in connection with attempted ‘materializations.’ That Spiritists have done and can do, through some power or

184 Does Telepathy Explain Spiritualism ?

agency, many wonderful works beyond the power of man, has been abundantly proved in a variety of cases—some of them before scientific men, total unbelievers. Tambourines have been played while in the air beyond the reach of human hand and suspended by some invisible power; chairs have been lifted into the air while people were sitting upon them, and without any connection with any visible power or agency; mediums have been floated through the air, etc. The rapping tests, the table-tipping tests, the autograph tests and the slate-writing tests have been proved over and over again, to the satisfaction of hundreds of intelligent people in various parts of the world. And Spiritism reckons amongst its adherents judges, lawyers, business-men and numbers of women of ability. These people have tested the claims of Spiritism and have candidly avowed their faith in it. And it is unwise, to say the least, to sneer at such as fools or knaves—fools if simply deluded by tricks and sleight-of-hand; knaves if they are willingly and knowingly lending their time and influence to the perpetration of frauds.”

It appears plain that the marvellous subjective mind faculties were unbeknown to the writer above quoted. Telepathy plainly accounts for the things he mentions, except the exhibitions of soul mind activity, such as levitation, slate-writing, table-rappings, tipping, etc., which the spiritists are cunning enough to claim come from spirit control. At the risk of repetition, the writer wishes to call attention to the well-recognized fact, now so clearly known, that when giving exhibitions of levitation, slate,

ouija or planchette board writings, table-tipping, rappings, etc., they are simply playing, exhibiting and evidencing to the material world the marvelous faculties of the subjective or soul mind, and nothing else. These manifestations have nothing to do with spirits of the dead whatsoever! They are not supernatural in any way, but are qualities and faculties controlled and made by natural law, which is *the* law the Creator uses to govern, control and guide this universe. Whether it be ignorance pure and simple, the want of money, the honest desire to converse with departed loved ones, the mischievous desire for fun and amusement, misplaced religious fervour, the urge of mysticism or call of emotional and sentimental excitement, these votaries are dealing with but the earth-bound soul of man, and nothing else!

The variant phases of evil displayed in their persistent fixity of desire to tenaciously insist that communion is had with spirits of the dead, are plainly but the outcroppings of hereditary traits and taints not yet eliminated or expunged by nature's educative action. False suggestion plays so important a part in this operation, and so persistently, as heretofore stated, causes fixed ideas to remain in control, unless counteracted, that the enlightenment of education alone can make them realize and fully appreciate the error which so tenaciously binds them in this, to say the least, misguided belief.

186 Does Telepathy Explain Spiritualism ?

The above-mentioned author continues:

“The writer was inclined to be skeptical with reference to all the various claims of Spiritism until convinced to the contrary by a Christian man, in whose testimony he was justified in having full confidence. This friend was not a believer in Spiritism, but, being thrown into the company of some Spiritists for an evening, the suggestion was made, ‘Let us have a séance.’ The company present assented; our friend remaining from curiosity. They sat down to a table, placed their hands upon it in the usual manner, and one of the number present being a medium inquired, ‘Are there any spirits present?’ The answer indicated by raps upon the table—one for A, two for B, three for C, etc.—spelled out the information that spirits were present, but that they would hold no communication that evening. The medium asked, ‘Why?’ The answer rapped out was, ‘Because new mediums are being appointed all over the United States.’ The company was disappointed and through the medium asked that as a test the name of some prominent person dying that night should be communicated. The request was complied with and the name of a Russian dignitary, which we cannot now recall, was spelled out. This was before the Atlantic cable was laid, and my friend, anxious to test the matter, kept watch of the newspapers and finally, nearly a month after (the time requisite for Russian mails in those days), he saw the announcement of the death of the Russian notable bearing that very name.”

Here telepathy explains positively, as is now well

known. As heretofore indicated, it is found to be a most usual and customary proceeding for those dying, or under great stress, to give to the world telepathic messages, which relatives or friends, perchance, may receive when psychics or mediums are consulted. The medium, in the case cited above, as he relapsed into semi or full trance condition, or, in other words, inhibited his objective or brain mind, happened to catch the message of the Russian notable's death by his subjective mind faculty, and repeated it to those present. Since it is so well known now that distance affords no obstacle to telepathic communication, the fact that a cable had not been laid or was not in use made no difference whatever.

This voiceless invisible faculty of telepathy acts regardless of distance, space or time, and to those who are able to elevate above the threshold of their objective consciousness subjective mind thought, it is most simple to understand the means by which spiritists pretend or suppose they are in communion with the spirits of the dead.

As is seen from the above-quoted occurrence, the author's friend was astounded and probably became convinced of the verity of spiritism when, had he but known telepathy was the cause, spiritism would have had no enticement for him.

XIX

IS THE CIVILIZED WORLD SUFFICIENTLY ADVANCED?

The last word not herein expected.—Is the civilized world advanced enough?—Further quotations from a religious book.—Comments.—Case given.—Our soul minds trusting and innocent.

A GAIN quoting:

“The claim of Spiritists is, that these manifestations and communications from unseen intelligences are from human beings, who once lived in this world, but who, when seeming to die, really became more alive, more intelligent, freer, and every way more capable and competent than they had ever been before. It is claimed that the purpose of these manifestations is to prove that the dead are not dead, but alive;—that there is no need of a resurrection of the dead, because there are no dead.”

That spiritists who claim this either do it honestly in their ignorance of the law of telepathy and suggestion, or as being aggressively ignorant, or as being influenced by false suggestion, because they are not able to counteract it by strong auto-suggestions to themselves, or are ignorant of the persistency with which, it is now known, these false sug-

gestions hang and continue in the subjective mind while earth-bound, there cannot be the least doubt!

As mentioned in a previous chapter the subjective mind, or soul mind, while earth-bound is amenable to suggestions, whether true or false, being just as strongly impressed when false as when true, and upon receiving a suggestion, whether true or false, it then persists in following it to its logical conclusion. If true, great good may accrue; but if false, and no strong, forceful, counteracting suggestion is made and persisted in as strongly and as often or more frequently than it comes or appears, the logical conclusion too often leads to the straight jacket or the imbecilic ward in some of our public institutions, or perhaps worse, private institutions. Fixed ideas, now known to come from false suggestions to a degree barely imaginable by the ordinary objective mind, become so fixed, so impelling, so forceful, so extremely persistent that none, except the few who have given this subject the closest and most intelligent attention, can have any proper conception.

It seems almost inconceivable, in this age of enlightened thought, that these truths are not more widely known. But such is the deliberation with which nature's machinery works, where the multitudes are considered, that progress is slow, indeed, or seemingly so.

Spiritism, or false suggestion, in the sense and phase of its mysterious and emotional nature, is

190 Does Telepathy Explain Spiritualism ?

most impelling to a large class of abnormal minds coming up through the ages. It appears to do its most deadly work in waves, and its virulence is most noted immediately after some cataclysm or catastrophe of great moment. The present wave is a good sample—after the World War.

It is not expected herein to say the last word upon this subject, it is too large and diversified. It must be taken up and studied intelligently, and the more comprehensively the matter is probed and examined the clearer will be the understanding that to efface it, to conquer its baleful influences, to make the world safe and sane to live in, to hasten our mental uplift and progression to higher levels of thought and achievement, to expunge our gross ignorance so persistently and tenaciously held in our hereditary instincts during the unnumbered æons that have passed, educative procedure must be accentuated. The fact that true science and the new psychology now make the matter so plain, so simple and so conclusive will, without doubt, aid beyond words to express the ease with which this barrier of earth-taint ignorance can and must be removed. The fact that we are here to learn, to eliminate our primally necessitated ignorant taints, to, in accordance with the Creator's perfect laws, educate our soul entities to higher and more efficient uses and purposes, to thereby change from self-regarding to other-regarding conditions, so wistfully desired by those whose grade of intelli-

gence has already lifted them in some measure above and beyond the darksome valley of heredity taint, is clearly man's rational quest.

Whether the civilized world is advanced sufficiently at present to see and appreciate this necessity, whether the Creator's methods of educative procedure, so wisely designed, are propitious, whether the infinite factors both large and small by which He governs, controls and guides us in our onward mental march are true or not, we may not be absolutely sure. But close observation irresistibly beckons us toward the *urge* of *try!* We must make the effort and intense endeavour to so enlighten our obsessed brother humans, our false-suggestion-bound fellow-beings, that sane and rational understanding may take the place of error so naturally imposed upon them.

If nature, in its tireless effort to help eliminate the dross from our hereditarily tainted minds, is not ready, we must wait until a proper proportion of the world's inhabitants make it evident that mental evolution demands it. We can but graduate as fast as providential law will allow. We can but follow, learn and receive enlightenment as the Creator's all-wise laws admit.

With telepathy now so positively proven to account for spiritistic manifestations of mental intercourse, with the positively proven facts in connection with man's subjective mind whereby levitation, psychography, ouija and planchette boards, slate-

192 Does Telepathy Explain Spiritualism ?

writing, rappings, and all other like phenomena, with the positive knowledge we now have that suggestion is so all-important in the making of spiritists, so-called, by entralling them through the false impressions which their susceptibility to false suggestions make evident, it is indeed most interesting to note that it can only be through mental oppositional warfare that the elimination of false suggestion can be effected, and a sane and rational understanding be sensed by a fuller knowledge of the faculties and abilities of the soul mind.

The following quotations are interesting:

“ The method of operation is explained by *The Banner of Light*, a leading Spiritist paper, in answer to the query, thus:

“ ‘ Q. Where a spirit controls the hand of a medium to write, is the impression always made through the brain? ’

“ ‘ A. Sometimes the control is what is termed mechanical control; then the connection between arm and brain is entirely severed, and yet the manifestation is made through what is called the nervous fluids, a certain portion of which is retained in the arm for the purpose of action. But when the manifestation is what is called an impressional manifestation, then the brain and entire nervous system is used. ’ ”

Here both the question and answer exhibit such dense ignorance, in the light of recent day discoveries of subjective mind activity, that space cannot be given to answer. Suffice it to say that at about

the time this was written for *The Banner of Light* the new psychology was just about peeping over the horizon of benighted ignorance of the soul mind qualities. About 1893 the new psychology was presented for public understanding, and it is presumed the above excerpt appeared at or previous to this date. But such is the slowness with which every great truth is accepted, in the broad sense, it might have been subsequent a few years.

The following is submitted as well:

“ Explaining the difference between Mesmerism and spirit control, another journal, the *Spiritual Age*, says:

“ Suppose I magnetize you to-day; and that I, the mesmerizer, speak, write, act through you, you being unconscious;—this is Mesmerism. Suppose, further, that I die to-night; and that, to-morrow, I, a spirit, come and magnetize you, and then speak, write, act through you; this is Spiritualism (Spiritism).’ ”

In view of the fact that telepathy positively explains this whole proceeding, both as to mesmerism and spiritism, and clearly shows the great importance of false suggestion, in addition; it is perhaps enough to say, calling the mesmerizer L, and the subject M, that L first mesmerizes, hypnotizes, or induces artificial sleep in M, and this inhibition of the objective or earth mind causes M's subjective mind to become free and active, ready to answer and obey any proper suggestion L may,

194 Does Telepathy Explain Spiritualism ?

make. This clearly explains the first stage. In the second, M must be inhibiting his own earth mind by auto-suggestion, or self-hypnotizing, as it is called, causing his subjective mind to be freely active, and thus, by telepathy and false suggestion, think he is magnetized by L, as a spirit. This is known as or called spirit control—and hence, spiritism.

It should be plain to the intelligent, open-minded reader that when L, dies he is dead surely, that his shade or spirit never approaches even this earth in any form, nor does he commune with the living in any way. But M, who self-hypnotizes himself by auto-suggestion, thereby putting his earth mind to sleep to a greater or less degree, awakens, if you please, his subjective mind activity, and telepathy, plus false suggestion, does all the rest. Because it is falsely suggested to him that he is in the control of L, or that L's spirit controls him, and being thus obsessed or persistently impressed by false suggestion that this is a fact, he then speaks through and by his subjective mind alone, and telepathy acquaints him with all he says or can say about L.

It should not be forgotten that our subjective minds are always amenable to suggestion, whether true or false, and that our soul minds, while earth-bound, follow any suggestion, if not properly counteracted, as stated heretofore, to its logical conclusion, whether that logical conclusion leads us to a

madhouse when false, or to the accomplishment of some great truth, if true suggestion be the one made.

Our soul minds are trusting and innocent, and that is why *any* suggestion is followed. Its deductive quality is practically perfect, and this, also, explains how every suggestion is accurately followed to the end and so persistently clung to, unless it is neutralized or counteracted by a stronger suggestion in contradiction of the first one. This is the condition while it is earth-bound, and it is self-evident that no one on earth knows its freed condition, and never did, except the Man of Nazareth.

In the same book appears the following:

“The mention in the Scriptures of these necromancers, witches and mediums, leads us to infer that through mediums they were for centuries seeking fellowship with the Israelites. But it is apparently the custom to change the manner of manifestation from time to time; just as witchcraft flourished for a time in New England and Ohio, and throughout Europe, and then died out and has been succeeded by Spiritism, whose tipping and rapping manifestations are gradually giving way to others, clairaudience and materialization being now the chief endeavours, the latter, being very difficult and the conditions often unfavourable, are often accompanied by mediumistic assistance and fraud.”

Again:

“Dr. Ashmore, of long experience as a missionary in China, says:

196 Does Telepathy Explain Spiritualism ?

“ I have no doubt that the Chinese hold direct communications with the spirits of another world. They never pretend that they are the spirits of their departed friends. They get themselves in a certain state and seek to be possessed by these spirits. I have seen them in certain conditions invite the spirits to come and to inhabit them. Their eyes become frenzied, their features distorted, and they pour out speeches which are supposed to be the utterances of the spirits.’ ”

It is clearly evident that Dr. Ashmore lived in the day of doubt and confusion, as well as the old psychology, for clearly he was not aware of the power of false and true suggestion, and, therefore, could not discriminate. The Doctor, in his statement, shows indubitable evidence that at that time the old psychology prevailed, and intelligence of the subjective mind activities was not had. In inviting the spirits to take possession of them these Chinese votaries, self-hypnotized, allowed their subjective minds to be controlled by the false suggestions which their abnormal condition made possible, and thus, in their religious fervour, poured out speeches that, instead of emanating from spirits, were simply voicings falsely coming to their subjective minds.

The Doctor says, “ I have no doubt that the Chinese hold direct communications with the spirits of another world.” The most charitable view to take of this is that the Doctor was influenced in his opinion more by the actions of these devotees, their

intense fervour, than by anything else. Not being conversant in any way with the attributes of the subjective mind or its abilities and functions, and totally ignorant of this mind's control by suggestions, he became convinced by the false suggestion offered by their fervour that they must be holding communion with spirits of the other world.

The power and great importance of these false suggestions cannot be overestimated, try as we may, and when the truth is fully sensed by the world of the untold suffering and affliction emanating from this source, and the simple manner by which it can be cured, when sufficient intelligence has been allowed us by nature, a great stride will have been made in obliterating this awful earth taint.

XX

THE SELFISHNESS OF SPIRITUALISM

Quotations and comment continued.—Free Methodists and their devotions.—Conditions just prior to 1848.—Spiritism a self-regarding quality.—The value of counter suggestions.

SINCE providential law has allowed us by and through true science and the new psychology to better and more truly understand and sense the subject matter, may it not be proper time to take up the question in its broad phase and consistently, fearlessly and intelligently seek by persistent effort to educate those of our spiritistic friends whose grade of intelligence will allow? Such endeavour, properly directed, would without question do great good, and present intellectual status gives good reason for encouragement. The excerpts herein given show plainly by comparison how far advanced the new psychology is beyond the old confused psychology, and how important it is to sense the latest thought that true science vouchsafes us.

Again:

“An old issue of *Youth's Day Spring* contains a letter from a missionary describing the conditions

of the Africans on the Gaboon River at the approach of death. He says:

“The room was filled with women who were weeping in the most piteous manner, and calling on the spirits of their fathers and others who were dead, and upon all spirits in whom they believed, Ologo, Njembi, Abambo and Miwii, to save the man from death.’”

About fifty years ago, or near the end of the Civil War, there were quite a few so-called Howling or Hollering or Yelling or Free Methodists, who gathered in churches or halls and went through a series of antics most interesting and amusing to spectators, who frequently watched them. These votaries worked themselves up into a condition of religious ecstasy or cataleptic trance, shouting, falling on the floor, waving their hands in the air, calling upon God to come down to them, demanding, begging and praying for providential attention; women and men throwing themselves upon the floor at times regardless of position, condition or rational propriety, most intense in their devotion, and seemingly bereft of reason. Like the Africans mentioned above, with objective minds inhibited, they thereby allowed their subjective minds freedom, and in ecstatically allowing themselves to be controlled by false suggestions they thought they were communing with spirits. The strength and persistency of these false suggestions overpowered them, and as their objective minds were more or

200 Does Telepathy Explain Spiritualism ?

less in abeyance, it is easy to see and understand their insane actions and voicings. In this condition reason, which is the attribute of the objective or brain mind, was dethroned, and with telepathy in force and freely acting, confused mental condition, owing as well to false suggestions, all taken together produced an ecstatic condition in many instances little short of severe insanity.

The following from the same volume is of interest:

“ A Wesleyan missionary, Mr. White, says:

“ ‘There is a class of people in New Zealand called Eruke, or priests; these men pretend to have intercourse with departed spirits.’

“ No part of humanity has been exempted from the attacks of these demons, and their influence is always baneful. India is full of it. So generally accepted at one time was the belief in demon-possession that the Roman Catholic Church, through her priests, regularly practiced ‘exorcism,’ or casting out of demons.”

Since true science and the new psychology now explain so clearly the activities of the subjective mind when in the control of the objective mind, and as well when the objective mind is in abeyance or inhibited, it makes very simple an understanding of what by the old psychology was mystery of the deepest hue.

The latest thought, research, observation, experiment and investigation proves clearly that spiritism

and allied causes for mental unrest and afflicting mind stresses are nearing their final phase. Spiritism may and no doubt will continue at certain periods to make trouble, but it will grow weaker and less popular as man's grade of intelligence advances until the time, which is not far distant, will come, when those living will marvel at the ignorance exhibited by their ancestors.

The following, from the same volume, will show the feeling just prior to the Hydesville manifestations:

"In 1842, six years before 'modern Spiritism' began to operate, Edward Bickersteth, a servant of God and student of His Word, wrote:

"'Looking at the signs of the times, and the long neglect and unnatural denial of all angelic ministrations or spiritual influence, and at the express predictions of false Christs, and false prophets, who shall show signs and wonders, inasmuch that if it were possible they should deceive the very elect, and that when men receive not the love of the truth that they might be saved, for this cause God shall send them strong delusion, that they shall believe a lie; I cannot but think there is a painful prospect of a sudden recoil and religious revulsion from the present unbelief and misbelief, to an unnatural and undistinguishing credulity.'"

The reverend gentleman expresses in his last five words a most admirable definition of spiritism, so-called, as the saner part of the world then understood it.

202 Does Telepathy Explain Spiritualism ?

It is to be remembered that the demonstrative proofs of the soul mind's activities were not then dreamt of. Mystery, superstition and confused ideas prevailed, and under such conditions it is not at all difficult to appreciate the mixed feelings and uninformed conditions then in vogue.

Telepathy was then nothing more than visionary and completely outside the sciences, and beyond the domain of finite reason. So with the other faculties. All were as yet secrets of nature, when comprehension had not as yet dawned on the truth-seeking mind.

In the United States it is difficult to conceive that spiritism will again flourish as it has in the past. It may, in a weakened degree, present itself. But the people of our country, in the broad sense, being so well read and intelligent, so practical and so desirous of knowing the why and the how of things generally, the new psychology will prevent them from being so easily misled. The grade of intelligence, broadly speaking, of the inhabitants of our country is very high, and being advanced with giant strides, and, while there are still not a few who are suffering the passage necessitated by nature through the enshadowed valley of ignorance, the preponderant and influencing factors proclaim intelligence of a high order.

The following from the same volume is most interesting:

“ Well has an able writer upon the subject said of Spiritism:

“ ‘A system which commences with light, innocent, trifling and frivolous performances and communications, but which ends in leading its followers to deny ‘the Lord that bought them’ and to reject the Word of God which liveth and abideth forever, gives evidence that there may be a deep purpose under all its fantastic tricks; and that the craft of the Old Serpent, who is a liar from the beginning, may underlie those trifling and unimportant communications which, by stimulating curiosity and inspiring confidence, lull to slumber the suspicions of honest but undiscerning souls, until they are in the fatal coils of the Enemy of all righteousness.’ ”

The writer just quoted is clearly another who has not been able to sense the Creator's perfect laws or to realize that “ what is, is for the best.” He as well seems not imbued with the understanding that it is by educative procedure we advance in our upward journey toward perfection. May not what we call the devil, and his satanic propensity to lead us astray be in reality the warfare constantly going on within ourselves? Should it not all be properly laid to the lessons we are here to learn in eliminating from our heredity the selfish earth taints that have been with us since the beginning? In advancing our grade of intelligence must we not have to expunge or eliminate ignorance? Is it not with spiritism, so-called, as it is with all other phases of ignorance—to know the truth we must sense

204 Does Telepathy Explain Spiritualism ?

falsity? In arriving at the glorious goal of truth, must we not first lay off self-regarding for other-regarding influences? Is it not plain that the infinite factors of the Creator's perfect law, with absolute self-regulating all-wise exactitude govern, control and guide us? Is it not most rational and reasonable to realize that what comes by nature must be perfect, and, as the great first cause desires, for our good? If our grade of intelligence is sufficient, can we not see that this temporal pilgrimage is educative, and that by oppositional influences we are made to learn our lessons? Is it not meet that we should eliminate the gross material taints that began primarily, and have lingered with us in lessening degree ever since?

The allowance of objectively sensing telepathy and the other subjective mind faculties while the soul is earth-bound, may be for the express purpose of letting us mentally fight out and eliminate the impressions of spiritism, so-called, as well as every other false and evil propensity. How can we improve and develop mentally, except this method be the true one? Does not every fact of nature proclaim that it is by education our soul and earth minds grow and evolve? Does not a glimpse through the history of man's endeavour clearly indicate his broadening mentality and higher levels of thought?

Spiritism, so-called, is without doubt a self-regarding quality. It is boldly and aggressively self-

ish. It is a phase of selfish earth taint that, until eliminated, will cause much mental unrest and suffering, though decreasing as the world's mental power increases. Is not the Creator supreme? Are not His laws perfect? Does He not govern, control and guide us? Is it not absurd to consider that any one or anything opposes Him? That any influence but His is in the least powerful in opposition? Is it not high time that we at least try to sense what perfectness means, when considering Divine effort, and that all the devil, so-called, is, is simply the eliminating process of cleansing and purifying our mentalities, so that we may the quicker experience the reward promised?

The following excerpt from the same volume is most interesting in showing the power and persistency of false suggestion:

“ An Episcopal clergyman writes:

“ *The Watch Tower* speaks in several past numbers of Spiritists and mentions Clairaudient mediums. I have been living alone as a bachelor missionary in Burma for some years, and ever since my wife and little boy fell asleep in '89 and '90, I have been alone; and I pursued somewhat an inquiry into animal magnetism with reference to telegraphing thought at a distance and, I am sorry to add, “transfer of sensation.” After practicing this (and abhorring Spiritism, though not knowing why, and not connecting the two together), I found suddenly one afternoon voices all round me which have continued ever since more or less; and I now

206 Does Telepathy Explain Spiritualism ?

write to you to beseech Jehovah to have mercy on my body and make it "the sanctuary of God through the spirit," taking away any unclean spirit which may inhabit it, and giving me grace and power to resist, or flee, or get free from, any and every influence, or power, or control, that Satan may have over me.' "

It is clearly evident that this good man was a victim of false suggestion, pure and simple. He was alone; religious thoughts uppermost in his mind. In his study of animal magnetism under these conditions, ignorance of the power and persistency of false suggestion, and lack of knowledge as to how it could be rebutted or counteracted, he may have had sufficient mental stamina, or he may not have had, at any rate he did not succeed in driving out and clearing his mind of the obsession. Consequently the voices were heard at the moment when his intense mental stress, brought about by inability to make stronger counter-suggestions and persist in them, had reached the limit.

It may be well asked, when will people learn and understand the baneful effect that false suggestion can and does have? Not until it is more thoroughly known will relief from this afflicting earth taint be assured.

In the case above the soil, so to say, was ready for the seed of false suggestion. The conditions could scarcely be better to allow of almost complete control by suggested falsity. Telepathy, also,

was a factor of no mean moment, and with the conditions as they were, the intelligent reader cannot help but appreciate how simple and easy this man's obsession came about. Had he known that counter auto-suggestions would dispel the falsely suggested thoughts and leave his mind clear to pursue his studies, he would have escaped the mental anguish and severe mind stress that so clearly made his life miserable.

The time is coming, and it is hoped shortly, when awakening will be had as to this awful inheritance. The few know it now. The many must know it before its baneful effect can be eliminated. The time seems ripe now to instruct the multitude. Educational advancement cannot succeed without its expungement. To be sure, nature will eliminate it slowly and surely. But the urge to try seems a factor, when grade of intelligence is sufficient to indicate a nearness to the next higher level of thought.

Cases without number are known where persistent counter-suggestion has dispelled most persistent false ideas. If, for instance, the thought or false suggestion comes that a certain dream or vision is liable to cause trouble, if not counteracted by strong auto-suggestion that it is not true, that it will not cause trouble, that in no way can it, that it is ridiculous, and no attention will be paid to it, if no fight, no opposition is made or shown, it will persist and grow worse with time, in accordance

208 Does Telepathy Explain Spiritualism ?

with the subjective mind's propensity, while earth-bound, to follow a suggestion, whether true or false, to its logical conclusion. The counter-suggestion to cure must be forceful and as strong or stronger than the false one, and as frequently made, and finally the false suggestion will pass off and disappear. Thus it is seen the false suggestion becomes neutralized. The controversy dispels it, since it is a law of the subjective mind, while earth-bound, to refuse to countenance controversial argument.

As can be seen, this procedure is not difficult. It is only annoying. It is simple, indeed. But without the will to persist in it, false suggestion will invariably win every time, and cause no end of trouble and mental affliction.

XXI

PROPHETIC ERRORS

Quoting the Rev. W. H. Clagett and comments.—Quotations from Sir Arthur Conan Doyle's article in Hearst's.—Comments.—The subjective area.—London minister who predicts the world's end in 1920.—Comments.

THAT telepathy is the means employed by all mediums and psychics when spiritistic communications, so-called, are had, there can be no reasonable doubt. The obsession, however, of so-called spirit appearance, as well as the many instances of so-called spirit control, etc., can be plainly laid to false suggestion, and the inability from ignorance or lack of mind stamina to combat it clearly causes afflictive experiences and mental suffering beyond words to express.

In the same volume we find the following, which is most interesting as showing the mental condition of men some twenty years ago:

“Rev. W. H. Clagett, President of the Board of Trustees of the Texas Presbyterian University, who was once a Spiritualist, lectured recently in Association Hall of Brooklyn, N. Y., to a large audience. *The Brooklyn Eagle* gives the following report of the lecture:

210 Does Telepathy Explain Spiritualism ?

“ Dr. Clagett said he had not come simply to amuse his audience nor to tell them stories. He wanted to go deeper than that. “ Frankly,” he went on, “ I have no hope of converting the confirmed Spiritualist. Fortunately, or unfortunately, it has been my lot to see a great deal of Spiritualism. I was a firm believer in it for years, often acting as a medium in private séances. There is a deeper interest in this question than many Christians think. Spiritualism is one of the greatest powers for evil in the world. Most of you will be surprised when I tell you that it has between 900,000 and 1,000,000 followers in the United States. We cannot get rid of this incipient evil by denouncing it; we must instruct the people. I believe there is such a thing as communication between men and spirits. I believe that there are real spirits connected with modern Spiritualism. A great many people have wondered at the power of Spiritualism to mislead intelligent people. Some of you will remember that some years ago Dr. Kettles, the superintendent of all the public schools in New York, avowed his belief in Spiritualism. It appeals to one of the strongest feelings in the human heart—our love for our dead. Where are these loved ones? Do they still exist? What is the nature of that existence? To the man who rejects the Bible no answer comes to these questions. All is dark, and as the soul tries to penetrate the gloom, it cries out with the most intense longing, ‘ Where are you?’ Satan, in the form of Spiritualism, offers to bring the loved one back again, so that we can hear his voice and actually see his face.”

“ Then, again Spiritualism comes to us as a new

religion. It proposes to be a system of religious philosophy. It undertakes to solve the question: "If a man die shall he live again?" By attacking the soul in this subtle and plausible manner it is not strange that Satan in the form of Spiritualism leads many astray. . . .

" 'Dr. Clagett characterized Spiritualism as alike silly and degrading. "To think," he said, "of a wife or mother, even if she could communicate with us on earth, going to a woman whom she never knew and with whom she would not have associated if she had, and telling her the most sacred things—the idea is degrading and a dishonour." Spiritualism is a fraud, two-thirds of it being devil at second hand and the rest of it devil at first hand.' "

It is apparent to the intelligent, open-minded reader that what is quoted above is clearly indicative that the wave of spiritism in the '90's was strong enough to interest intelligent minds, and it is the more interesting when we remember that in *Hearst's Magazine* for May, 1919, Sir Arthur Conan Doyle has an article entitled "Modern Spiritualism" hereinbefore referred to, which, when perused carefully, presents some most astounding features indicative of such profundity of thought (?) and such marvellous reasoning (?) that words almost fail in attempting to do justice to his uninformed ideas of the subject matter.

Sir Arthur says:

"I have spoken of the need for careful and

212 Does Telepathy Explain Spiritualism ?

cool-headed analysis in judging the evidence where automatic writing is concerned. One is bound to exclude spirit explanations until all natural ones have been exhausted, though I do not include among natural ones the extreme claims of far-fetched telepathy such as that another person can read in your thoughts things of which you were never yourself aware. Such explanations are not explanations but absurdities, though they seem to have a special attraction for a certain sort of psychical researcher who is obviously destined to go on researching to the end of time without ever reaching any conclusion save that of the patience of those who try to follow his reasoning."

Sir Arthur's anxious idea that there is "need for careful and cool-headed analysis in judging," etc., is only excelled by his misinformation upon the subject of telepathy. It appears clearly evident that this writer has either not had the time to read up on the question of telepathy, is disinclined to learn about it, or is too ignorant, as yet, to understand it if he made the attempt. We desire with true Christian spirit to hope that one of the former reasons may be the real one. Had this writer a clear appreciation of the tremendous power and importance of suggestion for good and evil, had he a fair understanding of the scope of the subjective mind or soul mind faculties, or if he were decently conversant with the demonstrative phases of telepathic communion, it would be a pleasure to discuss the matter with him. But the under-

standing arrived at by his words precludes the attempt. It, however, may be proper to say that Sir Arthur has forgotten, if he ever knew, that telepathy is not an objective mind faculty, as inferred plainly from his words, namely, "that another person can read in your thoughts things of which you were never yourself aware." So clearly is it apparent that this writer is unaware that subjective mind mentation is separate and distinct from the objective or earth mind, it is easily seen he cannot sense that the normal objective mind is so separated from the subjective mind that memories can be retained in the latter in potential state or latent condition, ready at any moment to be read or communed with by any subjective mind that is en rapport with it. That until such time as he becomes cognizant of these facts, it perhaps would be needless to attempt to convince him.

The Rev. Clagett, above quoted, evidently was unaware of the conditions pertaining to subjective mind ability. His speech was made before the new psychology was available, and the persistency of the false suggestions he was obsessed with show plainly in his words, "I believe there is such a thing as communication between men and spirits. I believe that there are real spirits connected with modern Spiritualism." It cannot be difficult for the intelligent reader to realize that the reverend gentleman, when the speech was made, was still under the control of the false suggestions that orig-

214 Does Telepathy Explain Spiritualism ?

inally possessed him, or by which he was obsessed, and, as heretofore explained, unless strongly counteracted, they were liable to last his lifetime. Had he become conversant and well grounded in knowledge of the subjective mind's marvellous qualities, such as its perfect memory, telepathy, etc., and been familiar with the potency of false suggestions, his belief in spiritism, so-called, would have been obliterated never to return.

The more one meditates and ponders upon the fact that mental evolution is purely educative, and that by every natural fact known to us the Creator's laws must be perfect, we are irresistibly brought to understand that his law of opposition is the means by which we mentally improve, advance and develop to higher levels of thought.

In classifying the facts that nature has made plain to us, it is submitted that every one of any evidential value whatever clearly points toward oppositional effect as absolutely necessary in our upward trend. This being so, it plainly proves that by educating ourselves to understanding the falsity of spiritism, so-called, it will enable mankind to throw off and eliminate this grotesque mania, and thus mentally rise above its falsely suggested enthrallment.

Adverting to Sir Arthur's assertion "that another person can read in your thoughts things of which you were never yourself aware," it is only necessary to remind the intelligent reader, in addi-

tion to what has heretofore been said, that this very condition is one that has been demonstrated over and over again, and is known to true science and the new psychology beyond any peradventure.

The soul's perfect memory, so positively proven to be a fact, clearly accounts for subjective thought in its storehouse of memory lying dormant or latent until an attuned subjective mind seeks information from it. The ability to elevate these subjective mind thoughts above the threshold of consciousness is given to but few comparatively, and in these an abnormal condition must obtain. Psychics or mediums are known to be the ill-favoured few, and it is to them and by them that one's subjective thoughts are transmitted and read by telepathy, when objectively these thoughts have been totally forgotten or never been sensed. In other words, true science shows that there is a thought area of which the normal objective mind is not cognizant. Abnormal conditions must be in force before this area and its thought can be sensed by the objective or brain mind. This fact again in turn proves that all psychics and mediums are abnormal to some degree. These facts have been proven so positively and in so many ways, it is almost inconceivable that careful, intelligent, well-read, unprejudiced men can be unfamiliar with them.

The subjective area mentioned above is a world by itself, so to say, inhabited entirely by thoughts gathered from world experiences and deposited

216 Does Telepathy Explain Spiritualism ?

here, as it were, for purposes of protection, warning, social intercourse, direction, etc., in a word, general education for futural improvement and mental uplift. Before speech came to man this was the natural medium by which the earth creations were governed. Telepathy, we call it ordinarily. Nature's voiceless language it also is, universal and perfect!

As illustrating the power and strength of false suggestion in modern intelligent man, the following dispatch from London is most interesting:

"London, June 21.—A mild sensation was created to-day by the publication of a statement in the *Daily Mail* from the Rev. Hanner W. Webb-Peploe, noted London clergyman, that 'it is a matter of mental and moral certainty that at the close of this year (1919) the world's history must end.'

"The clergyman's prominence attracted widespread attention to his prediction. Since 1893 he has been prebendary of St. Paul's Cathedral (officiating at frequent intervals). He is the author of religious works."

Here is an instance very clearly showing and proving the great power of false suggestion. The world is not coming to an end now, nor for many years to come. The Doctor is absolutely wrong. His false suggestion that history will or "must" end at the close of this year, is an obsession that this good man has not known how to combat. Had he contradicted it when it first appeared, and con-

tinued in combating it by counteracting suggestions as strongly and as persistently as it appeared to him, he would not have to suffer the chagrin that will be his when next year the sun will shine as brightly and the world will be found to be revolving in the same old way, history will continue to be made in the same manner as of yore, and this good man will be perhaps a sadder but a wiser exponent of religious duty.

The intelligent reader is here given a most excellent example of the cause that makes spiritists, so-called,—namely, false suggestion. Here is a good and very intelligent man, thoughtful and studious, yet such is the marvellous strength, power and tenacity of untrue suggestion, when once it becomes dominant in the subjective mind, that nothing can obliterate it but counteracting suggestion made in some way, either by auto-suggestion, the happening of some circumstance, sickness that causes aberration of the mind temporarily, or some suggestive action, movement, attention, word, etc., that may affect or neutralize it. Otherwise it will persist in the most distressing manner, growing stronger as the body grows weaker, causing more affliction and suffering as time goes on. The reverend gentleman is to be commiserated with to the fullest extent—true Christian pity should be extended, for he evidently is not aware of this powerful influence, nor the simple method of its cure.

218 Does Telepathy Explain Spiritualism ?

If otherwise intelligent men will not or cannot see the necessity and need of becoming informed about the marvellous abilities, qualities and faculties of the soul entity, will not put themselves out to study and learn about its powers, limitations and general characteristics, will not attempt to understand the monumental power of untrue suggestion and its distressing influences, little need be said, little can be said but that their mental uplift in the future will at some time show them the truth.

XXII

SPIRITISM MEANS ABNORMALITY

Spiritism not known except by man's susceptibility to abnormal conditions.—The word devil means false suggestion.—Biblical references.—Danger of lifting the veil on nature's secrets.—The power of false suggestion.—Facts are providential symbols.

TELEPATHY and its concomitant false suggestion as surely explain spiritism, so-called, as that the subjective mind of man holds them both, and from which they emanate. The intelligent reader is now satisfied, or should be, that it is to the fact that material man through and by curiosity, inquisitiveness or selfishness, in desire to fathom and take advantage, if possible, of the invisible forces of nature, that spiritism, so-called, is known to the world. It is by abnormal conditions only that the subjective or soul mind faculties can be sensed. Abnormality is an infraction of nature's laws. Suffering and affliction are the positive penalty of such infraction. Normal human life should be ignorant of subjective secrets until a grade of intelligence is attained which shall be benefited by such knowledge. Normally the subjective mind should not mingle with world af-

220 Does Telepathy Explain Spiritualism ?

fairs, neither should it be undoubled or separated from its earth mind partner. Normally these two mind entities should live in harmony in the body, neither giving the other cause for complaint, and neither usurping the other's rights. The subjective entity, receiving its education by the objective mind experiences, should normally and naturally be unknown, unseen, unheard of and unthought of by material man.

Spiritism, so-called, would be unknown except for man's susceptibility to abnormal earth-life conditions. The subjective mind attributes are not intended to be utilized for any earth plane purposes. Throughout normal man's life his soul mind, in its interrelation with his physical or brain mind, should not be sensed or its presence known. The soul mind or entity, being immanent or indwelling in the body, cannot interfere or cause untoward mental action while the earth mind is normal. The more healthy man is, the less he can sense activity of his soul mind. A man is most sane who drives away in the shortest space of time the false suggestions that appear to him. A man is most liable to insanity who fails to control the untrue suggestions that present themselves from time to time. False suggestion begets spiritism, so-called, fear, worry, mental unrest, hallucinations, phantasms, stressful imaginings, etc., to the great harm of the physical body.

The Scriptural references that in some way show

the baneful effect of mental stress brought about by false suggestion, and that form such positive proof of harmful obsessions like spiritism, so-called, false inspirational delusion, etc., follow, for the benefit of the thoughtful reader, who desires to become satisfied that telepathy explains spiritistic obsession, and that other exhibitions of the subjective or soul mind faculties in no way are convincing that the spirits of the dead commune with the living. Does not the word DEVIL more properly mean FALSE SUGGESTION?

Eph. 6: 11, 12—Psa. 73: 24—1 Cor. 15: 13, 18—Job 14: 21—Psa. 146: 4—Eccl. 9: 5, 6—Eccl. 9: 5, 10—Gen. 6: 1-6—2 Pet. 2: 4—Jude 6—Luke 4: 41—Acts 19: 15—Acts 16: 16-19—Exod. 22: 18—Deut. 18: 9-12—Lev. 19: 31; 20: 6, 27—2 Kings 21: 2, 6, 9, 11—1 Chron. 10: 13, 14—Acts 16: 16, 18—Gal. 5: 19, 21—Rev. 21: 8—Isa. 8: 19, 20; 19: 3—1 Sam. 28: 7, 20—1 Sam. 9: 2—Job 14: 12-15, 21—Psa. 90: 3—Eccl. 9: 5, 6—Psa. 13: 3—Job 14: 12—Psa. 90: 5—John 11: 11, 14—1 Sam. 15: 26, 35—1 Sam. 28: 6, 15—Psa. 8: 5—Jas. 4: 7—1 Pet. 5: 8, 9—Isa. 41: 21, 23—John 3: 5—Dan. 12: 1, 2—Luke 9: 1; 10: 11—Acts 13: 8-11; 16: 18—Luke 8: 2—Luke 8: 30; 4: 35, 36, 41—Matt. 12: 43-45—1 Tim. 4: 1—2 Thes. 2: 9—Ezek. 13: 6—1 Kings 22: 22, 23—1 Cor. 10: 20—Dan. 3: 19-27—2 Thes. 2: 11, 12—Eph. 6: 12—Matt. 24: 24—1 Tim. 4: 1—2 Tim. 2: 26—Heb. 1: 14—2 Tim. 3: 17—Col. 1: 4, 5 and

222 Does Telepathy Explain Spiritualism ?

2: 4—Titus 3: 5—1 Cor. 3: 7—Eph. 4: 2—Heb. 2: 14—Psa. 97: 10; 116: 15—Job 2: 3-6—Acts 16: 16-18—Jas. 3: 1—Jas. 3: 15-17—2 Cor. 11: 3—1 John 4: 1-6—2 Tim. 1: 7—Prov. 2: 6, 7—1 Cor. 6: 3—Matt. 24: 24-26—1 Cor. 15: 12-18 and 36-38—1 Pet. 5: 8—John 14: 21—Matt. 24: 26—2 Cor. 4: 4—Rev. 2: 24—Heb. 2: 14—Matt. 12: 25, 26—Mark 3: 24-26—Acts 17: 27—Rev. 20: 1—2 Thes. 2: 9-12—Eph. 6: 11-13—1 Tim. 4: 1—2 Pet. 3: 17—Matt. 24: 24—Exod. 7: 11, 22; 8: 7—Job 1: 9-2: 7—Deut. 18: 9-12—Isa. 8: 19-20—Matt. 12: 26—Mark 3: 23-27—2 Tim. 3: 16, 17—John 17: 17—2 Pet. 3: 6, 7, 13—John 8: 44—Isa. 14: 14—Gen. 6: 2-4—Heb. 13: 4—John 2: 1-11—Gen. 1: 28—Rom. 5: 19—Matt. 19: 12—Mark 5: 1-15—Jude 6, 7—Lev. 18: 23; 20: 15, 16—1 Pet. 1: 12—2 Tim. 3: 16, 17—Psa. 119: 130—Eccl. 9: 5—Eccl. 9: 10—1 Pet. 3: 22—Phil. 2: 9—Heb. 2: 14—Matt. 25: 41—Rev. 20: 10—2 Pet. 2: 4—1 Cor. 6: 1-4—Eph. 1: 10—Col. 1: 20—Eph. 3: 8-10—1 Pet. 3: 18-20—1 Tim. 3: 16—1 Cor. 4: 9—Isa. 45: 23—Rom. 14: 11—Acts 3: 23—Mark 1: 24—Luke 4: 34—Matt. 8: 9—John 6: 42—Mark 3: 11—Mark 1: 24—Mark 5: 6, 7—Acts 19: 15—Acts 17: 31—Gen. 6: 5—Col. 1: 20—Eph. 3: 17, 18—Rom. 11: 33.

A veil or curtain hangs between us and the other world mysteries, or nature's invisible secrets, and it ill becomes any one to lift or even stir it, for just

as sure as one does he will suffer for the infraction, let no man doubt.

That we are amenable to the laws of nature, and that we must follow and live by them in strict accordance with their imperative commands, there is not a particle of doubt, and any finite mind that thinks otherwise will suffer an affliction commensurate with the infraction. Any observing person knows, when he stops for a moment and gives the subject matter proper thought, that disobedience of the Creator's laws means what we call punishment in no uncertain manner. There are those whose grade of intelligence will not allow of taking advice from others. They must needs learn by and through the bitter and afflictive school of experience. So, ordinarily, is it, they should learn by nature's decree! Such is the ordinary method of procedure. False suggestion attends the school of experience, and its scholars are amenable to it. They must needs suffer by and through it. Advice, information and kindly direction avail nothing to them. Their status of intelligence only allows them to learn by experience. Their mental acquirements are too meager as yet to profit by advice. They must struggle and fight their way through the slough of bitter experience in the ordinary way.

Every fact in nature proves that we cannot disobey the Creator's laws without suffering for it—without paying for it by mental unrest and af-

224 Does Telepathy Explain Spiritualism ?

flictive sensations. On the earth side of the veil mentioned is found imperfection, superstition, confusion, ignorance, formative educative necessities, free agency, self-glorification, etc., all plainly indicative that educative procedure is nature's method of development. On the other side, we know not what. But we have faith from facts or God's words, which natural facts are, that there awaits us a glorious life of peace and contentment, happiness and love beyond finite conception.

Are such conditions susceptible of wise communicative relation? Is it rational that indiscriminate intercourse between the two spheres can take place? Or is it more truly logical that the Creator's perfect laws keep in separated form these denizens, so differently constituted?

Telepathy furnishes a perfect means of communion between the Master and His children—a perfect means of government, control and guidance—a perfect means of communication between every phase of earthwise sentient life. What more can be desired? What more can be necessary?

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