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THE RESURRECTION

DEMONSTRATED BY

SPIRITUALISM

BY
J. C. F. GRUMBINE

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DEMONSTRATED BY

SPIRITUALISM

A Book for
Christian, Agnostic and Materialist

BY
J. C. F. GRUMBINE



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J. C. F. GRUMBINE
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CONTENTS

CHAPTER I.

WHAT IS SPIRITUALISM ?.....

CHAPTER II

THE SPIRITUALISM OF THE NEW TESTAMENT.....

CHAPTER III

HELL AND HEAVEN IN THE LIGHT OF PHYSICAL AND
CHEMICAL SCIENCE.....

CHAPTER IV

WHERE ARE THE DEAD? WHY THEY LOVE AND HELP US

CHAPTER V

DIFFICULTIES AND OBSTACLES IN THE WAY OF SPIRIT
COMMUNION AND COMMUNICATION.....

CHAPTER VI

CHRISTIANITY AND CIVILIZATION AS EXPLOITED BY MODERN
SOCIETY DOOMED. THE NEW ORDER.....

CHAPTER I.

What Is Spiritualism?

Luke 24, 31. "And their eyes were opened, and they knew him; and he vanished out of their sight."

John 1, 9. "That was the true light, which lighteth every man that cometh into the world."

John 14, 3. "And if I go—I will come again."

I. Cor. 15, 13. "If there be no resurrection of the dead, then is Christ not risen."

I. Cor. 15, 44. "It is sown a natural body; it is raised a spiritual body."

Whoever has conscientiously investigated the abnormal and supernormal phenomena both in ancient and modern times, covered and explained by that despised, outlawed, ridiculed and condemned word, Spiritualism, has not only been convinced of the fact of the phenomena, but of the spiritual hypothesis which alone explains the phenomena. Spirits, the spirits of our so-called dead, spirits who were once men, women and children and who lived their allotted lives on earth, have survived the change called death, they possess their conscious individuality and identity,

and they seek to commune with us by laws which men of science and those in the common ranks of life do not as yet understand. And what is the most astounding fact and revelation of Spiritualism which seem like sledge hammer blows dealt at atheism and materialism are the deeper, diviner realities, which these phenomena imply and suggest, that Spirit is the source of matter, the material world and the life of the material planet. God is spirit and while God is not comprehensible to man's mind, spirit and its phenomena help us to accept God as no pseudo science and theology, the one which denies and the other which affirms Deity could. But this ultimate realization of the subject and object of Spiritualism, while the basis of exact science, true philosophy and pure religion, and the test or standard proof of man's divinity, is not so important and vital to the lay mind as the more immediate and pressing question of human immortality—this question, that if a man die shall he live again, which Job asked, and which the human race always asks as it faces the mystery of death.

That modern science has accepted Spiritualism as the only true and workable hypothesis of life, is the glory and apotheosis of its fearless, self sacrificing and noble spirit. So long as science was committed to knowledge, and that must be knowledge established on facts of the normal, abnormal and super-

normal life, there remained no other alternative. And yet science at one time and not so long ago stood aloof of Spiritualism. Today not a single man of science of any repute denies Spiritualism while the majority accept it.

What led to the remarkable change of attitude? Plainly and truly the incontestable facts and the enormous quantity of them. Science has not yet gone so far as to explain the facts, how spirit produce their phenomena! It is too busy arranging and classifying them.

The following list of phenomena, grouped under two heads are accepted as facts.

Abnormal phenomena through mediumship, trance and some form of spirit control or obsession, sometimes but not properly called possession. A partial list:

1. Materialization of fingers, hands, faces, arms, full forms.
2. Levitation of musical instruments and ponderable objects and human forms.
3. Elongation or shortening of the body, increase or decrease of weight, partial and complete dematerialization of the body of the medium.
4. Materialization of flowers, apports, passing of matter through matter.

5. Spirit or independent slate writing in all languages or psychography, automatic and inspirational writing, drawing and painting. Language written generally unknown to the medium.

6. Distillation of perfumes, oils, odors.

7. Placing hands in fire unharmed and holding hot burning coals.

8. Material voices out of the air or through trumpets.

9. Inspirational and trance speaking. Messages, clairvoyant and clairaudient delineators.

10. Visions, prophecies, warnings of danger, finding of lost treasures, detection of crime and discovery of criminals.

11. Healing by spirit agency of incurable diseases. Clairvoyant diagnosis.


12. Mind reading in every form. Telepathy. Revelations of Bibles.

Supernormal phenomena are those which cannot be classified as normal or abnormal and imply the free action of man—the incarnate spirit on a plane above the normal but still within the human consciousness as man functions on the sense plane. These phenomena are usually recognized as not the product of mediumship or spirit control, but of the man who

develops himself into a psychic, or sensitive, and learns to function in the subjective sphere or on the etherial plane of his being.

1. Impressions, inspiration, telepathy, inventions, illumination.
2. Clairvoyance, previsions, prophecies, divinations, clairaudience, ecstasies, dreams, visions, warnings, guidance or direction.
3. Clairsentient, or psychic touches as of hands on head, face, hands or feet, or other portions of the body; cold breezes blowing over hands, feet or face or the very sensitive parts of the body. Responses to questions felt on hands or feet or other portions of the body as impulses—one (no), three (yes) and two doubtful, nescience or silence.
4. Etherializations, where vapory forms appear and gradually disclose and manifest the spirit in its etherial form or body as it actually is in the spirit world. (This is a new phenomenon and is often foreshadowed by clairvoyant sight!

This partial list of abnormal and supernormal phenomena scientists cannot explain by any other hypothesis of psychology than the spiritual. Incarnate man is at this and excarnate man is at the other end—one in this—the incarnate world, and the other in the next—the excarnate, yet communicators are spirits—



one clothed in the flesh or a material body and the other in the ether or spiritual body.

The many scientists who have investigated both abnormal (mediumship) and supernormal (adeptship) powers as they relate to the immortality of the soul, have accepted no other hypothesis than the spiritual, although they have rejected at the same time the theological doctrine of supernaturalism which declares that God miraculously and by a special fiat of His will made it possible for Jesus Christ to demonstrate his resurrection. It can readily be perceived how and why the antagonism between science and religion arose. Science accepts demonstrable facts, but it rejects what is not provable, meanwhile suspending judgment as to what cannot be proven. Among the unenlightened, rejection of revelation follows not only prejudice but ignorance of the facts of supernormal psychology and the supernormal world. To transmute water into wine may be a fact which an expert or one familiar with the deeper knowledge of the law of vibration may understand and accomplish, and when that or similar phenomena are produced by spirits through their mediums one can reverently believe that the New Testament account of what Jesus did (by way of miracle) at the marriage of Cana, was not a fable, but a fact true to natural and spiritual law. With the advance of knowledge has come a deeper perception of the reality of facts, which

were once denied or placed in the category of the supernatural. Man is never deeper than truth which is the law and interpretation of all his experiences and knowledge. So facts which were once rejected by science are now accepted because science is knowledge established on them.

What follows is self evident—not limited, partial, scholastic, or agnostic interpretations of the facts, but the acceptance of the only hypothesis which will stand the test or which does not break down under the weight of the facts. That hypothesis is Spiritualism,

CHAPTER II.

The Spiritualism of the New Testament.


The New Testament with its four gospels or records of the works and teachings of Jesus Christ, with the various other books, which contain the acts and doctrines of the apostles, is as a whole a revelation of the inner life, the spiritual world which is termed both supernormal, superphysical, and radically spiritual, in contradistinction to what is material or historical. That the name, Christ, is a word which furnishes the key to the interpretation of the spirit of that life, is acknowledged by all Christian churchmen. And if another word were chosen to explain or define the inner life of the spiritual world, the best word possible would be the word divine. For to be divine as well as to realize one's divinity is to enjoy the state which made Jesus the Christ or Christlike. Christ is divine life and divine living. The word Christ signifies the luminous, radiant, ineffable spirit of God shining forth in man. The supreme importance of the gospels is not in their theological doctrines, so much as in their naturalness. Such doctrines as they contain may be, are and have been susceptible to *wrong* interpretation, and hence the scien-

tific objectors to Christianity as a theological system which is supernatural rather than a fact of spiritual life of humanity. To prove the genuineness of the facts of any revelation is not to make it either *unnatural*, as the word *supernatural* has meant in so many religious quarters, or *unreasonable*, a defiance of all known or possibly to be known but more occult laws, as the meaning of the word miracle has signified to the Christian propagandist. And this is the broader and deeper definition of the teaching of Paul when he taught that if there be no resurrection of the dead then Christ is not risen. If all spirits are not immortal how can the spirit of Jesus Christ be? And such question is no more antiscientific than its answer is anti Christian. Christ is the divine spark made manifest in the human consciousness and which affirms and demonstrates within each one who expresses or realizes it his divinity. But as potentiality of divinity does not disqualify one for immortality, but is the germ of immortality, so sin so-called is a temporal and a willing rejection of the Light of the Spirit and a temporal acceptance of darkness. However, as mankind must learn by experience, no state of development is fixed but the divine. This is the reason Herbert Spencer wrote that evil tends constantly to disappear. Evil cannot destroy anything, but itself. That which is immortal or eternal, divinity in



humanity, though eclipsed in darkness and baptized in fire, will shine forth at last in its beatific and ineffable glory of everlastingness. Humanity, from the standpoint of this spiritual inner interpretation of the teachings of Christ, rests fundamentally on divinity, is rooted in it and its flowers and fruit are Divinity. And such technical language as a "lost soul" or "everlasting punishment" which, when twisted out of the racial environment in which they alone can be understood and which have been used to frighten the cowardly and ignorant, have no other meaning than that sins bring everlastingly (not for a day, but so long as sin is sin—forever) its own effects, which the word punishment as a remedial, but not revengeful, hateful or damnatory process, always implies. And in confirmation of the beneficence of divine law, one need but quote the figurative language of Paul in the Hebrews, that whom the Lord loveth He chasteneth, for the Heavenly Father created no law which he hated, nor allowed a law to be created, even a natural one, whose causes or effects He hated, for goodness as well as justice and mercy qualify natural and spiritual causality of law, whatever false theology and materialistic science may say to the contrary. So that, if it is possible to sin as there is every reason to expect or believe in the hereafter and heaven, hell (not as a punishment or reward, but consequence) will follow, and the words hell and heaven do not

refer to place, but to state of the mind and environments which the mind itself, that is the person, creates. Truth justifies itself only as it eliminates from the spirit and from its temple, the thieves, liars, and hypocrites who besiege it and despoil it of its treasures. And the pity of man's futile defense of error, and his love of sensuous and vicious habits of thought and living is, that he is his own worst enemy—and the spirit is his best friend! Now there is not a single spiritual phenomenon common to modern Spiritualism which has not been presented to us in the Bible. One phase, spirit photography, in all of its variety of forms, is modern, but the idea back of and expressed by it, was known to the spirit world and among the ancient necromancers and magicians. Spirit phenomena fulfill the needs of each generation, for that is the radical meaning of spirit phenomena. It is a mirror in which is reflected the evidence or proofs of the spirit and spiritual source or origin of human life, experience and destiny. A blade of grass, a leaf, a flower, the tree, the universe, man, is a photograph of a negative, we call spirit which is the source of form and personality. It is not at all strange, it would in fact be most strange, if the Bible as a revelation (the unveiling of reality) of spirit, did not historically become a text book as well as an oracle of Spiritualism. For the works of the spirit flow through, but do not depend upon, the



spirits, while these works are done by spirits incarnate and excarnate. "The works that I do, I do not of myself," said Jesus, and yet only as his will and God's will were one could such works as he did be accomplished. Spirits have power to simulate divine works, but only as their works are divine can they stand in the same category. No theological distinction is here drawn between divinity in Jesus and mankind. There is none. For divinity in him is the same as in all men. It is potential and must be expressed.

What selfish, undeveloped (excarnate) spirits do to show their power although a demonstration of immortality, is not necessarily an evidence of Christ-likeness in life or character. And an anomalous, and a most perplexing feature of Spiritism is that while it proves divinity by the fact that the individual spirit has survived death, it shows that spirits themselves are as human in the spirit world as they were before they entered spirit life. And the average Spiritualist who accepts Spiritualism as a fact of eternal life often fails to unfold that quality of eternal life which is the substance of the spirit—not its immortality which is the age of the spirit, but its divinity.

Theology, while denouncing modern Spiritualism as anti Christian, has overlooked the fact that Christianity as exploited by the church is antispiritual. And intellectualism, which perverts Christian teaching

to a system of belief so that creeds take the place in the soul's life of spirituality and is regarded as equally vital, is to a large extent responsible for the materialism of the church and its consequent decay! A liberalism which makes a good character of more importance than a creed, is far more helpful to mankind than any theology which puts creed above character or works. As life is more than raiment, so what we are is more essential to happiness, both in this world and the world to come, than a credulous acceptance of creedanity. It was the demonstration of the spirit in life, as God, the spirit, manifest in the flesh, which exalted the lowly Nazarene and lifted him out of the merely historical or the theological and made his incarnation substantially the best and highest example of pure Spiritualism. The entire New Testament, including the gospels, Acts of the Apostles and the Letters, not excepting the Revelation of John on the island of Patmos, is a record of occult or spiritualistic phenomena presented to the world from spiritual rather than spiritualistic sources. Not that the spirits of the saints did not assist Jesus and Paul, John and the apostles in their ministries; not that the prophets did not show themselves as helpers, not that Jesus was not attended by a company or band of pure and saintly spirits who supported, guarded and inspired him in his life and works; but, that he became our elder brother, because he co-operated with

and embodied the spirit of God, in each thought and act of his life and so became one with God! A pure, unselfish human love is divine love, and when we love divinely we incarnate God and can do so in no other way. The will or power of spirit is best shown in its love or wisdom. Power is one attribute of spirit which in itself is not beneficent, but as directed by love is the supreme end of life. "Our wills are ours to make them Thine," wrote Tennyson, who only elaborated what Jesus said, "Thy will not mine be done."

If, therefore, we reread the miracles of Scripture, we shall find them no longer violations of natural or spiritual law—unnatural as the word supernatural seems to imply, but facts of the spirit explicable by Spiritualism, in which the spirit of man and the spirit of God co-operate.

CHAPTER III.

Hell and Heaven in the Light of Geography and Chemical Science.

To a thoughtful man and one who grasps the idea of the universality, unchangeableness and beneficence of natural and spiritual law, the earth, as well as the universe of which it is an integral part, is a good place in which to live. Could we fancy, and in the light of the doctrine of pre-existence or reincarnation, which is set forth by theosophists as a more plausible and scientific theory of human development in the largest possible sense, than evolution, and the fancy would not be at all improbable that souls before incarnation on the earth might have been told that their descent into matter, to many would mean a literal, fiery hell or a literal, glorious heaven, according to the use they made of themselves in that state, pre-existent to the earthly life. This matter might be presented to the soul with all the theological unction of one who claims the authority of an alleged God-illuminated prophet, and yet when the soul arrives on earth by birth, and reaches the age of accountability; he finds that no such hell or heaven is anywhere to be found.

Geographically and chemically, such places are impossible, and the location, which most closely resemble such descriptions would be some volcanic region, or some terrestrial paradise in Florida, Peru or Southern California.

The doctrine of a literal hell is today taught and believed only by the hypocrite or ignoramus. However, as touching the chemistry of hell and the properties of fire, it is only necessary to remind the laymind that lower physical elements and their properties have no value and power in the ether, the substance of which the spirit world and the spirit bodies of those who inhabit it are composed. This must be thoroughly and scientifically grasped to understand that fire cannot be harmful to a spirit. Spirits who lose their self consciousness in a physical fire soon recover their self consciousness when clothed upon with the spiritual or etherial body. The most volatile and finest gas cannot change the ether. It is powerless in the ether, and by this is meant that the ether is a law to all elements which owe their origin to it, for all known chemical elements lose their definition and distinctive individualities in the ether. The transmutaton of elements from lead to gold hints at this essential transformation in which the spirit of any form can be thus preserved in the ether while the elemental form is changed. Elements

are only called such, because of their nature and phenomena. The last analysis of them is only the limit of human knowledge concerning them. That is all. So that geographically and chemically while one place is more suitable because of terrestrial and meteorological conditions, no place can be found, either on earth or in the surrounding atmosphere, below or above the earth, to describe the literal material hell which a false theology has invented and exploited. It is all the more impossible when the saying of Hermes Trismegistus is understood—"There is nothing in the heavens which is not in the earth in an earthly form; and there is nothing on the earth which is not in the heavens in a heavenly form." So that by the law both of correspondence and dissimilitude, fire or hell and heaven refer to inner states of the soul (not of punishment by an all wise, just and loving God), but of anguish for a corruptible life which needed figuratively speaking the fire to purge or purify it, while the other,—heaven (not of reward), but of an incorruptible life qualified the spirit for peace and blessedness.

CHAPTER IV.

Where Are the Dead? Why They Love and Help Us.

If by some law of nature which science does not as yet know the atmosphere around and above the earth could be opened up as far in space as the eye could reach, what scenes would meet our sight! Here in this clear, invisible space, where the mote in the sun-beam is visible are the multitudes, aye, myriads of the so called dead. Here they live and move and have their being, and here in forms and in villages, towns and cities, as substantial as those they left behind them on earth because "flesh and blood cannot enter the kingdom of God," they labor and love, still human and yet divine in their nature; still drawn earthward to those whom they love and heavenward toward those who have preceded them in the pilgrimage of life! An ethereal life and world as your life is material! Neither microscopes, telescopes or spectroscopes can reveal to the physical eye this greater world, to which we go at the moment of death! As Paul said, "spiritual things must be spiritually discerned." Still the problem of the physical scientist and mathematician is to find the connection, visible or invisible, between ether, the plane and sphere of the fourth di-

[illegible]

The subject of Cyprinodontes occupies two smally narrow
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more did not involve both ecological and morphological

the fact of birth and death and, above all, the greatest and most tremendous fact of all, life. Life is more than material. It is immaterial, that is, spiritual. And it is to prove this mighty fact of the nature and essence of life now and here that the spirit would break through all the conditions imposed upon it by nature and demonstrated to the world at large the persistence of the personal identity after death. This is far and away the most important fact, the greatest discovery, the most magnificent revelation that man could ever know, and the result will be a complete revolution in the social and political order of things.

Few, unless advanced souls, realize how mighty this spiritual movement is! And because wisdom and love guide our brethren on the spirit side in their efforts to prove to us that they live, several consequential facts and propositions follow:

First. The spirit world is as natural as this one.

Second. It is the home of our loved ones.

Third. The spirits love us still and seek to guide, help and inspire us.

Fourth. Hell and heaven are within us, caused by the material (selfish) or spiritual (unselfish) life we live.

Fifth. Justice demands that we love one another, and so wrong all right, outgrow all errors and destroy all evil.

Because love is the law of life, man should begin the first step of infancy by being conceived and born of a pure, holy love, and that divine love should inspire and shape his life. This is the message of the spirit world to earth's children and this is the reason the spirits find a work of love in their attractions to earth, where they seek to reach and teach all who will listen and follow them the golden gospel of the brotherhood of man and the Fatherhood of God.

CHAPTER V.

Difficulties and Obstacles in the way of Spirit Communion and Communication.

No subject is so profound, none should be approached with more reverence and none is so involved in seemingly unmanageable difficulties as Spiritualism. If the physicist and chemist did not approach their experiments with caution and reverent regard for nature's law or processes of material fusion and combination, fearing failure or defeat, if they do not do this, how much more careful and thoughtful of necessary conditions should all be who investigate the outer spiritistic, to say nothing of the inner spiritual phenomena. And yet so much levity, curiosity and presumptuous ignorance prevail among so many who sit in seances or who call themselves investigators of Spiritualism that it is a wonder that anything genuine is ever obtained.

• Opposition is in the air. The state as well as the church, although neither have any divine authority for their existence and both are of human origin, act as deterrents, embodying all the conservative, effete and antidiluvian traditions of might against right, treat Spiritualism with contempt. So densely

ignorant even in this enlightened age are the classes and the masses about what is most essential to their present and future well being, that only among the few is Spiritualism fairly investigated and accepted as a fact. Still, although different hypotheses are advanced to explain the phenomena by those who accept Spiritualism as a fact, neither science nor religion as set forth in the official records of the findings of the Psychical Research Society or of the Rev. Doctor Rauppert who represents the mouth piece of the Catholic church and who voices her attitude toward the spiritual and in fact, spiritistic hypothesis as advanced by the spiritualist, deny the facts. Not that Spiritualism as an abnormal and supernormal fact is not true, or that the spiritual hypothesis is not the best and only workable one, but that other theories in which the church and a few modern scientists are interested are at present preferred. Of course it is fair to say, and patent to any student of the Catholic church, that this Christian institution could not exist for one year, were the priests to accept or avow Spiritualism instead of her ecclesiastical propaganda. It has an ax to grind, and yet "communion of saints" is admissable only in so far as the church admittedly implies in her protest against Spiritualism the assumption that most of it (not all) is the result of the operation of evil spirits; and inasmuch as it has

clearly shown by nature as well as revealments of Spiritualism that heaven and hell are states of the mind and not geographical locations at all, evil and good spirits who share alike the fact of immortality, communicate to their kindred on earth, and the stupidest person can perceive that if he is good and worthy, he will attract good and worthy spirits, but, if he is evil and unworthy, the opposite condition of things will follow.

This is the radical, universal law of spirit communication and communion. Like attracts like. And this is not only a physical, animal and human, but a spiritual law of life! On this fact rests the structure of abnormal and supernormal, or spiritistic and spiritual communication and communion. Now each individual must constitute the judge in the court of first and last appeal as to what are the facts of Spiritualism. And inasmuch as this is so, his ignorance or knowledge of these facts must decide at all times the validity and soundness of his negation or affirmation to know or not to know. To those who hunger to know this message is addressed.

The personal difficulties in the way of the investigation of Spiritualism have far more weight than the mysteries of Spiritualism itself. For mysteries cease to be such as soon as certain human conditions and limitations are lifted or removed. All natural

and occult facts as gravitation, attraction, electricity and the ether are mysteries until the conditions and limitations of human ignorance are removed. Then they become facts, if not revelations of sub and higher phenomena of the universe which puzzled the most intelligent and advanced minds; so facts of the super-physical and supernormal life are denied and often tabooed, until man himself becomes prepared to perceive and receive them. The attitude of the mind is all important. One must become as a little child, willing to learn. Let him follow reason but let him at the same time refuse to be prejudiced or blinded by the spirit of traditional opinions, popular opposition, rationalistic doubt or censorious agnosticism which springs up like the scriptural tares to choke out the better and free spirit of acceptance of truth. The most dangerous foe in one's own household is the cocksureness of inexperience. Beware of it.

He must comply with laws governing the manifestations of spirit, and in his ignorance should not ask for bread to be made under the same conditions which produce a stone! Darkness he may object to or dislike on purely intelligent grounds, because he prefers the light and wishes to see what he is asked to believe or accept. But since darkness is a rudimental condition of life, in which the seed is placed to render it fertile and to cause it to mature, he must set aside his objections if he wishes to enjoy

certain manifestations or phenomena of spirit. And while he should fortify his investigations by test conditions he will find that his objections could not be raised by the darkness nor the phenomena which appear in the darkness, but against the possibility or liability of fraud. And that spurious thing is less likely to occur when scientific conditions are exacted and a scientific spirit of faith and trust is offered than when loose tests conditions prevail. Professional Mediums will always allow "scientific test" conditions, and the word "scientific" should always be used as relative to what is productive of genuine results from the spirit side of life. One genuine rap or phenomenon from the world of excarnate spirits, whether received through professional or unprofessional mediums, is worth more than any doubtful or an abundance of spurious or mixed results. If the investigator approaches spirits and mediums with a sympathetic and unsuspicious mind, the results are more likely to occur than if he allowed either doubt or antagonism to destroy the possibility of results. And his attitude to mediums should be his attitude to the spirit world.

Spirits find it difficult enough to reach us from the inner, to say nothing of the outer gate. If we do not love them as much or more after their decease than before, if we do not as lovingly welcome them from the spirit world into our hearts and homes, if

we think them asleep in their graves, or, so far away as not to know where we are or what we are doing on earth, and we do not care to sacrifice our material pleasures and creature comforts to know how near they are to us, or to receive direct messages from them, by spirit and spiritual communion, then how much more difficult it is for them to make themselves seen, felt or heard when they knock at the outer gate through spirit phenomena? So that a love that burns to know that they live and are near and with us, a zeal that puts to shame all halfhearted devotion, a consecration that invites self-sacrifice and makes spiritual invocation and conditions easy will prove to us that they are near and will manifest themselves audibly or visibly to us. There is no obstacle with which Spiritualism deals, not excepting stubborn unbelief (not doubt), which made Jesus Christ say that if one should rise from the dead unbelievers would not accept it, which is more formidable than materiality of mind, which is desirable for this but undesirable for the next or higher life! And the true Christian apologist is not one who denies immortality as the fact of the age or eternality of the spirit, which begins at death but which is the life of the spirit now and here and continues to be so forever and ever. Judgment cannot alter the fact of one's immortality, and inasmuch as we reap what

we sow, for as a man thinketh so is he; so that whatever is the condition or state of one's life before or after death, immortality compels the spirit to live!

We must be pure in life and high in thought if we aspire to communion with the sainted mother or father, the loved and beloved of earth.

CHAPTER VI.

Christianity and Civilization as Exploited by Modern Society Doomed. The New Order.


The difference between truth and error is so radical and absolute that any fictitious social or religious order established upon and supported by falsehood must in time fall! The truth cannot be forever suppressed. The church and state, in so far as they embody the will and selfishness of man and not the will and beneficence of God, and seek to rule by might rather than by right are doomed. The new order may not be now named, because not any Socialistic movements now agitating the mind of man quite strike the spiritual key note, although Socialism, broadly applied to the present abuses of the competitive and capitalistic system, would work wonders in ameliorating the economic and industrial conditions and more equitably dividing the wealth, which labor creates and capital confiscates and exploits. And yet until man is spiritualized no outer heaven of environment can quite take the place of or be substituted for the primary and spiritual causes which make such ideal and social conditions possible. Hence a material Socialism is no more to be desired than a

material church and state, for both begin and end in a perversion of the very principles on which a Socialistic government should rest. Most Socialists work wholly from the external and physical side of human life, and while all that they claim for their philosophy of government is sound so far as it deals with justice, and not all that they condemn in the present economic system is just so far as it deals with equity, still the distinctions and differences between selfish and unselfish men, which neither wealth nor poverty create, to say nothing of social, moral, intellectual and spiritual differences which separate men into individuals must be considered, before even an external Socialism can be accepted as within the practical reach of mankind. Wealth, whether predatory or earned by labor, does not in itself produce happiness, nor does poverty produce misery. The rich are not happy because they have plenty and the poor are not unhappy because they have nothing. And while material wealth is necessary to a material life, and labor should have its just share in all it earns, the deeper issue of life, what are you and what are you making of your life, is an equally if not the fundamental question to answer! And a Socialism which has its origin in or which is steeped in materialism though founded on social justice is not as true and as lasting a social order, helpful as it may be for the toilers,

as a socialism which establishes the unity of man on spiritual love. This is why the state and the church as abettors of the present atavistic order of society in which the struggle is to the mighty, both in a physical and financial sense, has lost the confidence of the poor and toilers, while it has the support of the rich and idlers. This too is why we hold that Christianity and civilization are doomed.

Specious or ecclesiastical Christianity is not pure religion or the religion which Jesus Christ taught; for if the golden rule is the rule par excellence of conduct, it should be the one and only motive of action; the basis of social and political organization and association.

Nor is Spiritualism in any narrow, sectarian sense to be construed to mean Socialism in the broadest and most inclusive definition of the word. But Spiritualism as the revealment of the divine order of society as so truly and nobly set forth in the Declaration of Principles of the platform of the Socialists, which is a declaration in perfect harmony with the golden rule, is exactly what is meant by a humanity governed by love or the spirit of brotherhood. And nowhere can the toiler find greater comfort, under the present stress of things; nowhere can he find higher inspiration for courage, faith and moral patience; nowhere can he find that support



needed for heroic self sacrifice and of self for principle than in Spiritualism, which is, more than any other silent power in the world, the strong arm of truth, clearing the way for that order which is the best, and which, coming from within the heart of man as a spiritual awakening, will abolish class hatred and strife, individual selfishness and greed, and make life divine. To establish on earth a love which makes for the happiness of all is the mission of Spiritualism.

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Send Moneys to

MRS. J. C. F. GRUMBINE
Fed. P.O. Box 208
Portland 7, Oregon

E. 24th St.,

