

Spiritualism: What it Is and Is Not

Presented by:

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“What it is – What it is not”

Basic Beliefs as Presented

A Science – A Philosophy – A Religion

Spiritualism: What it Is and Is Not

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1. Spiritualism is a faith that has been little understood. Except in a limited sense, there are numerous spiritualistic centers and churches. But the spirit-world wishes Spiritualism to be a religion of the home and the heart.
2. Too often the church member takes up his religious faith when he enters his church and lays it aside when he passes through the doors on the way home. This does not mean every church member, but some church members.
3. Spiritualism has been known generally as something interesting, unusual, mysterious. Consequently, it has attracted numerous so-called investigators.
4. Many heavy and labored scientific opinions have been published regarding Spiritualism. This phase of the subject is treated separately in this volume. It is mentioned here merely in passing, because we wish to classify those who turn to Spiritualism.
5. Hence, in gaining a better knowledge of the subject of Spiritualism, it is necessary to proceed beyond the mere fact of communication and gain a better understanding of the teachings from the spirit side. The real Spiritualist is a student of the Law of Life. Only a limited number can ever experience direct communication, but the entire world may profit from the teachings of the seance room, provided those teachings are placed before them. That is the object of this volume, and those that follow.
6. Any inquiry into Spiritualism is no more complete with the knowledge of the phenomena than a journey would be complete with the purchase of a ticket. The phenomena are simply a means of leading mortals to the truth that lies beyond.
7. In each heart, or more properly each soul, God placed certain instincts. These are very often lost sight of through harsh contact with material affairs. The Spiritualist knows that this truth is planted in every heart. And he realizes also that there are different stages and planes above him. There are different types and classes of people.
8. As the Spiritualist looks around him and sees the different churches and edifices, he feels no anger. He does not resent those edifices and organizations of formal religious belief. He realizes that each one represents an interpretation of universal truth, and that each creed is carrying the same message in different terms to those persons who can best understand that particular interpretation. The real Spiritualist does not ask a man if he is a Catholic or Protestant, Jew or Gentile,

Gnostic or Agnostic. In each mortal, without respect to race, color, nationality, or position in life, he sees a child of God with the same rights and the same guarantee of an opportunity to progress that the Spiritualist himself possesses. Indeed, the Spiritualist should have sufficient breadth of view to know that he often deserves less credit and merits greater condemnation than those who have not had access to the teachings that have been his. The Spiritualist knows that as he gains knowledge, more is expected of him. The man who knows the law and breaks it voluntarily is far more reprehensible than the person who breaks the law through ignorance. While ignorance of the law - be it God made, or manmade - excuses no one. There is naturally more compassion for those who are in the deepest darkness, than there is for those who see the light and still refuse to follow it.

9. Spiritualism does not make man perfect. Only God is perfect. Spiritualism does not make man equal of the angels. If it helps him to live his life better and develop faster and more thoroughly - if it helps him to recognize his faults and seek to overcome them- it has started him along the road to progress.

10. But all human progress is not a continuous forward movement. Very often the world itself has gone through periods of stagnation and retardation. And thus, the Spiritualist knows the weakness of the flesh prohibits any mortal from being equal to those in Spirit. He recognizes the truth that the intense reality of our earth experiences makes the task of right living and of progress doubly difficult. But knowing these facts, he has great compassion for his fellow beings.

11. Spiritualism does not operate through religious propaganda. There are individual Spiritualists who have a wrong conception, a half-born notion, of the truth of their belief and who attempt to force their belief upon others. But the student of the Law of Life of Spiritualism, is not coming voluntarily and cannot benefit nearly so much as he can in his present faith.

12. There are reasons why Spiritualists believe that any searching after the truth must be voluntary. Those reasons will be revealed in this volume. To tell one's friends and neighbors that there is such a truth, to give them an opportunity of inquiring if they wish, represents the beginning and the end of any conscientious effort on the part of the true Spiritualist. He sends no missionaries to convert others to his creed. He interferes with the religion of nobody else. And if he attempts enforced missionary work, he is disobedient to the teachings he claims to understand.

13. The Spiritualist does not call himself an investigator. He is a believer. He realizes that in proportion to his faith, he will receive benefits and blessings. He knows only as he works for development, can he receive it. He appreciates the fact that no gift of development is going to be bestowed upon him. He realizes the truth that his own development should mean more to him than it could to any other person in the universe. It is his own progress that concerns him.

14. Each one of us has a full-sized obligation in living our own lives. We cannot live any other

person's life. No matter how similar and how parallel the experiences of the two persons may be, they are still separate individuals and there are still differences in their experiences, because thought itself is a form of experience.

15. Fear of tomorrow, lack of confidence and woeful fallowness of faith are shadows that too often beset the wayfarer along life's trail. Only as a person realizes that, "All is well that ends well," that beyond the portals of death there can be no hunger, no deprivation, no suffering, no fear; is he equipped to deal with life's problems with a cheerful heart. Millions of persons have mastered this fear and have laughed at difficulties without knowing any of the truths of Spiritualism. And the reason they have been unafraid and confident is because there has been within them that reassurance that "All is well."

16. God gave that instinct to everyone. Some have found it, and others have set it aside temporarily because their silly fears have crushed them and mastered them.

17. If God made all things, He made them for a good purpose. If harrowing experiences come into our lives, they come for a good purpose. Time will pass. The grief and poverty and pain of today are not everlasting. Conditions will change and eventually those who suffer will be free from suffering, and those who fear now will be free from fear in the future. Fear itself is a negative condition. It is closing the door on our source of greater assistance.

18. The investigator often tells us that belief alone is not sufficient. With his self-labeled magnificent intellect, he says that reason and judgment alone will answer all questions. He does not pause to think that some of the greatest inventions like inspirational flashes into the minds of the inventors, and that the winning strategy of battle has come with the speed of shock to the intellect of the General or field Marshall, and that sometimes what we term the most trivial incidents prove to be the very things that have saved our earth lives.

19. If we set aside faith, what is there left? We know that we did not create ourselves. We have no reason to believe that we selected the date and place and manner of our birth. We know that we have nothing to say about the hour of our passing. We are unfamiliar with the forces of nature in which we live and of which we are a part. We are but fragments in the affairs of our own governments. Everywhere we turn, we meet conditions beyond our control, and yet we are confident that tomorrow will find us well and happy and successful.

20. Often this confidence, so far as reason and judgment go, is based on a few men in charge of great affairs. The employee in an office has faith that his employer will keep the business going. The employer, who is in debt to the banks, is confident that the bankers will see him through. The bankers, who depend upon the depositors, are certain that no sudden demand will be made upon them for the deposits.

21. And yet believing in other mortals, we find contentment and faith. And if we could gather together all the mortals on earth, and all those in the spirit world, and add up the sum-total of their powers, the result would not be comparable with the power of God Almighty even in the ratio of an atom compared with all the matter that comprises our world.

22. If we do not have faith in the Cause that gave us life, then how can we have faith in anybody or anything? We see honest and morally good and dependable people in our own

neighborhoods, in our cities, in our countries; but the greatest goodness and the greatest dependability of any man are not to be mentioned in the same breath with the goodness and greatness and dependability of the Creator.

23. No man, or combination of men, brought this universe into being. Yet we find ourselves believing in men. We find many times that our trust was not belief -it was placed. Suppose we had proportionate faith in God: would we not be qualified to regard any handicap, any obstacle, as all right, as perfectly natural, as presaging some great good that would come at some future time, but that previously was not revealed to us.

24. We find people who are afraid to spend money. They hoard every coin that they possess, and very often we find them poor and miserable. We encounter others who are willing to take a chance - who believe their efforts to build greater business each day will attract to them some force which they may not understand, but in which they have implicit confidence. As we read the story of human progress in all generations, we encounter facts beyond numbering that prove to us that many of the most remarkable achievements of the human race are to be credited to those who risked everything they had, who went through the dismal, dreary fogs of adversity, who suffered pain and hunger.

25. But few of us store up a sufficient food supply to last us many days, and yet we are not fearful that we shall go without food. Millions and tens of millions and hundreds of millions pass along earth's mortal trail living "from hand to mouth," from day to day. Somehow, they get through. Many of them are happy at the termination of life's journey. Often when they seemed to have reached the very end of their resources, something occurred that gave them a new opportunity.

26. No matter what our claims may be, irrespective of how much weight we may put upon our powers of reason, if we but pause to analyze ourselves and our fellow beings, we shall make the discovery that of all the qualities in mankind, faith stands at the top.

27. The helpless babe has greater faith in its mother than the greatest man ever had in God. Life without faith would not be life. Reason and logic may seem to prove certain contentions and theories. But where it satisfies one person, faith is carrying millions of others through the trials of life safely and securely.

28. Faith means loyalty. Without loyalty, there is no faith. The businessman should be loyal to his business partner. Each of us should be loyal to one another to the full extent that the measure of duty places upon us. When we see a person loyal to his faith, though we may disagree with the tenets of his creed, we cannot help admiring him for his steadfastness.

29. Sometimes the trials of life are severe. Things go wrong. Hardships pile upon hardships, handicap follows handicap, sickness and loss of property and the death of dear ones make life a fearful burden. And yet when one's faith is sufficient, even though one may bend under the blows and be prostrated with sorrow, there is still that loyal belief that eventually things will work out - that some time, somewhere and in some manner things will be different.

30. The greater one's belief in God and His Natural Law, the greater blessings one is going to receive throughout one's life.

31. But these are only a few of the beliefs of the Spiritualist. He has other beliefs, and

his faith is greater as he learns more of the teachings that come to him from the Spirit side of life.

SPIRITUALISM: WHAT IT IS AND WHAT IT IS NOT

PRESENTED BY REV. KATHLEEN COREY

I have to confess I wasn't too happy with the subject of this workshop. A few years back I would have leaped in enthusiastically to tell you what Spiritualism is and isn't. But now I question my authority, and/or ability to even try to do that.

Many of the textbooks on Spiritualism define it as Peggy Barnes has quoted in her book, "The Trinity of Spiritualism,"

"SPIRITUALISM IS THE SCIENCE, PHILOSOPHY AND RELIGION OF CONTINUOUS LIFE, BASED UPON THE DEMONSTRATED FACT OF COMMUNICATION BT MEANS OF MEDIUMSHIP, WITH THOSE WHO LIVE IN THE SPIRIT WORLD."

At first glance, I don't think any Spiritualist would say this definition is wrong, but how many of you have seriously thought or meditated upon the words, "continuous life?"

No doubt the author did mean simply a belief in eternal life, or life after death as it is more often called. But a religion or philosophy of life based on continuous life involves so much more. When you base what you do with your life on the premise that you live forever, it makes a difference in what you do and say. And if one studies the history of mankind, one knows that things do not remain static - one very true fact of life is change. Therefore, if our religion is based on continuous life - eternal life - unending life - we must face the fact that there will be change. How can one then define today what Spiritualism will be tomorrow, or what won't be tomorrow?

One point I like about the definition above is that it leaves so much room to grow. We find only that which our religion is based upon - the truth that life eternal and that communication is possible between this and the spirit world. There are no restrictions in this definition, it doesn't even say we have to believe in God, and certainly doesn't make up a lot of rules on how we must believe in God or our relationship to Him.

This definition fits our formal organized religion of Spiritualism that was founded in the 1850's, as well as the many religions and rituals of mankind that came before. If one were to study the history of man and his religious beliefs, one would find that from the very start of thinking man, this definition would fit what he believed. Man recognized that his physical body died right after

the first physical death took place, but right away he began to think and create stories that would explain eternal life. In the earliest religions there is any record of, there is always a Golden Myth: man lives in a paradise type setting; man does something to anger a god; the god punishes man by bringing about physical death, and then by some saviour or other legend, part of man lives on and only the body dies.

We found it quite interesting in our world religions class at Gateway, that back in prehistoric and primitive religions there is evidence of mediums. Most of the priests in these religions would have a helper who was a medium. The medium would have some kind of natural experience or trance condition and be selected then to be trained as a medium to communicate with either the ancestors in Spirit, or the gods, and bring the information to the people or to the priest.

Some of the very early religions called the spirit "mana" and it was in everything - objects as well as living things. When a person died, the mana left the body and lived on. Burials have been found with the personal objects with the body for use in the next life, or to keep the "mana" all together. In some religions the objects had to be broken for the mana to escape.

We found this extra interesting for a spirit entity had told us about the healing he did while on the earth plane and how his people believed that the healing came from the Nature God, Emana, who lived in the center of the earth. The next quote on what Spiritualism is, or how it differs from Spiritism, comes from one who calls himself a Spiritist. The Rev. Speaker Gerald Policy in his newsletter, "Voices From the Spirit." "Spiritualism is a Christianized form of Spiritism. They believe that Spiritualism is taught in the Bible. They believe in life after death and spirit contact. But they do not believe in reincarnation or extra-terrestrial contact, which are two of the doctrines of Spiritism. They also call Natural Law, God, which the Spiritist does not."

I find myself disagreeing quite a bit with this one. First of all, we are not a Christian form of Spiritism, for the organized religion called Spiritualism was founded before Karnak founded the organized religion of Spiritism. If this were the main difference, then it would have to be reversed in statement today that "Spiritism was the Unchristianized form of Spiritualism."

At one time I would have agreed with the line that Spiritualists do not believe in reincarnation or extra-terrestrial contact, but now my views on this have been modified. No, I still do not believe in any form of reincarnation myself, but I am inclined to think that with so many Spiritualists who do, that we can no longer make the flat statement that it is not part of the Spiritualist religion, and this goes along with my belief that what Spiritualism means to me, may well not be what it means to you. Certainly, a belief in reincarnation is part of a person's religious beliefs for it involves the spirit part of the person and their belief in

continuous life. Therefore, if a Spiritualist believes it as part of his religion, it becomes part of the Spiritualist religion to that person.

Extra-terrestrial contact? Well, I don't think any of you believe that is part of Spiritualism to investigate unidentified flying objects or make any particular study of life on other planets, that is definitely another science. However, the "contact" could find a way to fit in, if that contact is with the discarnate spirit entity of a being from another planet. That could not be denied as "communication with spirit." I believe that one of the main facets of Spiritualism is the seeking of truth so in both of these two cases, I think it good that Spiritualists seek in an intelligent manner the truth of both of these concepts - but definitely do not preach them as part of our religion until that truth has been established beyond doubt, as our ancestors and founders have done with spirit communication.

The last line of the quote was that we call Natural Law God - this is misquoted. We do say in our Declaration of Principles that the expression of Infinite Intelligence is found in nature, and we do teach the Natural Laws, but I don't think we have ever named the laws God.

Many of us like to say that Spiritualism did not begin in the 1850's; that it began with the beginning of time. This too is a misquote - a play on words - for we cannot get away from the fact that the actual organized religion with the name of "Spiritualism" was founded in the 1850's. Recorded history does not show "Spiritualism" as the name of a religion before then. However, individual Spiritualists can say, "My religion began with time," for what we believe, mediumship, Natural Law, and Healing, were very much a part of early religions and the teachings of Jesus.

So again, if we turn to the study of prehistoric and primitive religions, we find that these early men did find god (and gods) in nature. Another interesting facet of these old religions is that most of them did recognize a "high God" who was far removed from them, sought out or prayed to only in times of dire need. Everyday problems were taken to the "lesser" gods who were closer to man. This too fits the Spiritualist religion to some extent - we do not call our spirit guides gods, but we often talk to them, seek their help and advice on the smaller problems in life, saving our prayer to the Infinite Intelligence for more serious matters. But I hope that most of us do remember God, or Infinite Intelligence, does like to hear from us daily too - even if it is only a "thank you." I'm going to digress from the subject just a moment for talking about these ancient religions and the fact that the "high God" was far removed reminds me of an amusing story that was in the book we were studying - this one tribe of ancient people explained the distance from their high god in this way: At one time the sky was very close, so close that man could reach up and touch it. Then one day the village women were making and striving each one to create a new delicacy. One woman reached up and took a piece of the blue sky to put in her soup. Angry at this their god moved his sky (and his home) far above man so that no one could put a piece of sky in the soup again.

Another ancient legend given in this book was that God provided early man and his mate with plenty of natural food, but there was one particular yam that God told man not to eat. A stranger came to visit, and tempted man to eat this yam. Angry, God told man he now would die...but to save the main part of him, he would merely shed his skin and then be reborn to live again - but he had to be careful not to let anyone shed his skin. The man's granddaughter came back from fetching water as the man was part way out of his skin - so because she did see him, man was then kicked out of his 'Eden' and would suffer death.

Amusing little stories - legends or superstitions we call them, and yet, are they any harder to believe than the story of Eve and the apple?

Back to our subject - this quote is one I have heard often so I have no one specific source:

SPIRITUALISM IS A BRANCH OF THE RELIGION OF CHRISTIANITY WHICH BELIEVES IN SPIRIT COMMUNICATION AND SPIRITUAL HEALING.

I can see where this idea would come from, for I have visited several Spiritualist churches, which look very much like the average Christian church, and the doctrine they teach is almost more Christianity than Spiritualism. I'm not saying this is wrong - if you believe in most of the tenets of the Christian religion, along with the spiritual gifts, then it certainly is your right as an individual and thinking Spiritualist do so. However, Spiritualism is not a branch of any other religion - it is a religion of its own. It is not a branch of any other, nor can it be connected or compared in any way to any other - it stands alone as simply - SPIRITUALISM.

It is true that many religions have formed by branching off from another religion. A group of people in one church disagree on some facet of belief and start a new religion - but this is not how the religion of Spiritualism started.

The founders of our formal organized religion of Spiritualism came from many different nationalities and creeds. Their only link was the desire to think for themselves and a touch of natural mediumship.

The directions and inspirations to these founders came from many different religions, races and cultures in the world of Spirit. If we were to try to define something from which Spiritualism branched, we would need to seek knowledge of the prehistoric and primitive religions, whose fundamental truths come closer to that which we have rediscovered than any modern religion.

A religion with tenets as old as time itself cannot possibly be descended, nor even connected, with other religions of far newer tenets of belief, created by mankind. No, we are not a Christian form of Spiritism, nor are we a branch of Christianity. We cannot say that the Hebrew religion - or as we call it the Old Testament - is our foundation; for those in the world of spirit who directed the founders of the religion of Spiritualism were not all descendants of the Hebrew nation. They were a combination of the higher spirit entities in the world of spirit - some Hebrew, some Christian, some Jainism, some Hinduism, Buddhism, followers of Confucius and Lao Tse, followers of the ancient nature god, Emana, followers of Nanja, some from the primitive religion Ainu, the African religions of Gikuyu and the Yoruba, the followers of Vishnu, Krishna, and Zarathustra - and many more since the beginning of time - including the magicians and mystics who had their own form of religion.

In the world of spirit, there is no division by religious denomination - here there is a common seeking among all of the highly spiritual minded. These are the spirit entities who directed those early seances, pointing out the right people for the early circles, so that a new (yet very old) religion could be formed that would free man to think for himself - to learn at his own pace and in his own time his own relationship with God and the universe.

Thus, if we must define Spiritualism, let us do so for our own edification and not try to tell our brother how he should define it. When we do, we defeat the very purpose for which it was founded.

My great grandparents were Spiritualists - he was a trance worker and healer; she was a minister. But then their children and grandchildren pulled back from the religion, so I don't know anything about the 'good old days' that some who have been in the religion longer talk about. But I have heard about the big crowds that used to come to every Spiritualist meeting and how the churches were filled to capacity. Everyone has questions as to why it is not that way today - and everyone also has answers. Well, I'm much like everyone else, I have my answer too, and I'd rather give that than try to tell you how to believe as a Spiritualist.

It is my opinion that this wonderful new religion that freed man from the shackles of dogma and ritual in other religions of that day, and allowed him to think for himself, was indeed a big attraction to mankind. Then someone came up with the same question we have here today, "Spiritualism, what it is and what it isn't." I'm sure before this educational hour is over you are going to become well aware that almost everyone has his own idea and not too many of them completely match up - and it was that way then too. So as many as could be found that sort of agreed would form their little bunch and start a church. Then another bunch would find enough to halfway agree and form their little church. Then some would start finding things they didn't agree on with the original bunch, and so they would gather those who

agreed with them and off they would go to start their own little church - 'teaching true Spiritualism.'

Along with this disagreement on policy and philosophy came the personality conflicts which caused even more splitting up. Now instead of one big group, we have a lot of little bickering clicks - and an awful lot of ideas on just what Spiritualism is supposed to be.

But even if we put all these little groups together into one big group, it still would not be as large as the original group. I think this is because so many people have been turned away from our religion because of all the little spats and arguing about what our religion is supposed to be. They came into the religion seeking the freedom, the tranquility and peace it offered - and the great brotherly love. But how can you hold all the feeling of peace and brotherly love with all this argument and bickering going on.

Some have sought to solve it by solidifying exactly what Spiritualism is - giving it the strong hand of the dogma and creed of the other religions. True, this might eliminate the arguing - you either believe as the books say you must, or you aren't a Spiritualist - but is that what we really want? Do you want to have to accept what someone else tells you is the right way to believe in your religion? Even if it is the majority of Spiritualists who get together to draw up these rules and order of beliefs - if you cannot accept them in your own mind, do you want them to tell you that's how it is - believe it or else?

Many people have drawn away from churches because of these facts. They may still hang on to some of the beautiful truths they have learned, but they stop going to any church, or church related activity. They blame the religion for the people in it.

Most of you have talked with spirit entities enough to know that they don't always agree on religion and the philosophy of life, but they still maintain harmony and brotherly love - and usually an empathy with the belief of others, even when in direct contrast to their own belief. I have known, and I'm sure you have too, entities holding entirely different philosophies and beliefs, who come into the same study circle and work together to educate the sitters, or to continue to learn themselves - from the sitters and each other.

Sometimes they might tell you what their religion was when they were on the earth plane, but usually when they tell you it doesn't matter what it was - that the world of Spirit does not have religious denominations.

But let's pretend for a moment that they do - and we'll make up some names of religions, so we don't step on any toes. Some are 'Generals' some are "Jackies," and some are "Crimshaws."

Now then, from what you have heard and learned from Spirit, do you think one of the Generals is going to come in and say that something is, or isn't, part of the General's religion? Will a Crimshaw say to you, "You can't sit in the dark, because that is not part of Crimshaw religion."

I have heard spirit entities tell you that something is not the way they would do it - or that doing something a different way might get better results - but never that how you are doing it is wrong, or against their religion. I have never heard of two spirit entities argue about religion, philosophy or even morals. But often I have heard them reply to a question on same, "What do you think?" or "How do you feel about it?" Little differences are sometimes shown - for example, one night an entity came in and suggested we alternate the male and female sitters in the circle for a stronger vibration. Later that night another entity was speaking and one of the sitters asked him about this. His reply, "It has been my experience that it doesn't matter, but it certainly doesn't hurt, so why not give it a try? I could be wrong."

A few years ago, I would have stood up here and very emphatically said: "This is Christian Spiritualism, This is Pure Spiritualism, and This is Not Spiritualism." Today I cannot do that, I can only tell you what Spiritualism is to me - and even that may change tomorrow.

I go along with the definition given in our ISA programs: Spiritualism is a religion of the Fatherhood of God and the Brotherhood of Man, using the Bible as a textbook.

I also like the definition: Spiritualism is a religion that you can believe because of your intelligence, not in spite of it.

Today I want to add: Spiritualism is a religion of the individual, becoming what that individual believes it to be; and is ever changeable. Spiritualism is a religion of the spirit, thus encouraging (though not commanding) to eliminate the need for props or mystique and work with direct and truthful communication with spirit,

And I thank our Vice-President Rev. Miller, for the way he gave us the answer to the question on whether or not Spiritualists are Christians - or if Spiritualism is a Christian religion - simply by saying that Spiritualism embraces all other religions, sifting the best from all and striving to add to and make even better all the good. On my own I would like to add my thoughts on this - Spiritualism is not a Christian religion for it is not a branch of Christianity, as I said earlier. Spiritualism is a religion on its own. Many Spiritualists do follow many of the tenets from the Christian religion and do consider themselves Christians - but there are also Spiritualists who come from the background of Jewish religion, possibly oriental religions - I do not think we should expect them to say they are Christian Spiritualists. Why do we need this

extra word? Are we ashamed of the name of our own religion - can we not simply say that we are just Spiritualists? Can we not still love and respect Jesus and follow His teachings, without having to amend the name of our religion? Most of you here do love and try to follow Him - some of you even worship Him, though He begged you not to, but that is not the point I'm trying to make. If you come out from behind the blinders, and study some of the other cultures and religions of today, you will find that almost all of them had their leaders and messiahs - so do we deny them the right to become a Spiritualist unless they deny their own lifelong messiah and say they are now a Christian?

Now I'm sure some of you have heard only part of what I have said today, and you're going to get real upset and say, "That Rev. Corey - she doesn't believe in Jesus - she isn't a Christian." Well you will be part right - I'm not a Christian - I'm a Spiritualist, but I definitely do believe in, love, and try to follow as accurately as possible, the teachings of Jesus Christ, after all, He wasn't a Christian either.

SPIRITUALISM - WHAT IS IT?

The most beautiful religion in the world for it teaches us to be responsible for our own happiness or unhappiness - for our own spiritual growth and our own actions. It teaches us to seek the truth for ourselves and to help our brother find his truth, even if it differs from ours. It teaches love of God; love of self and fellow man; it teaches pride in our sonship of God, rather than false humility. It is the truth that shall set man free.

SPIRITUALISM - WHAT IT IS NOT.

It is not a superstition that asks us to believe without proof - it is neither witchcraft nor devil worship, for it teaches love and respect of goodness and honor. It is not mysticism, but truth to be known by all who seek. It is not an empty ritual, nor parroted dogma dictated by a few.

Spiritualism is not mysticism, numerology, crystal ball, tarot card or tea leaf reading - not that I find these things evil, or even anything wrong about them, but Spiritualists not only believe in mediumship; we also honor and respect our mediums. We want them to be the best and the best does not need to dramatize their work or use a lot of fancy props or gimmicks.

One of the aims of early Spiritualism was to create a religion without the need of priests and ministers to tell the people "how" to believe, so trying to cloak it in mystique is moving backwards from the original goal. We try to educate the general public that spirit entities are not "ghosts" and then some of us deliberately set out to see how mysterious and spooky we can get.

What is Spiritualism? It is my

religion - is it yours?

Spiritualism: What it Is and Is Not,

Presented by Rev. Harry Hilborn

The first of our thoughts is to remember that Spiritualism and the things that deal with, is a science, philosophy, and a religion of continuous or everlasting life. The law, the Spirit teaches you, that there is no separation between this and the so-called world of angels; that Spiritualism is a religion, based on scientific research work as to the continuous life, and the philosophy thereof, as demonstrated by the communication with the Spirit world, by the means of mediumship.

When you reach out mentally, you have to put yourself aside. Get rid of your own personal thoughts, your own personal ideas, if you are going to become a channel for the Spirit. You have to remember, in connection with all of this, that God is God. The bible says that God is Spirit, and they that worship Him must worship Him in Spirit and in truth.

We look to the book that is referred to as the Holy Bible and all through the Old Testament, we have the stories of the different prophets, and how they communed with the Spirit. It is all written in the Old Testament. You cannot get away from it.

No one can rightly use the New Testament without the Old Testament. You have to remember, that Jesus as the first born in a Hebrew family, as was custom of that particular day, he was dedicated to the church. He was educated to be a rabbi. They tell all sorts of stories, but the records contained in the bible, and the historical records available, tell you He was educated to a rabbi. How can you use the New Testament, His teachings, without using the Old Testament?

As you read the New Testament, it tells how He went into the temple, or the synagogue. They brought to Him the scroll to read. The scroll was what we call today, the Old Testament. That is the record you find in the Bible.

Some people refer to Jesus as a medium. Some, simply as a seer. Some people, as a healer. Some as a prophet. They refer to Him in all different ways. I am one of those Spiritualists that differs

with those that say that modern Spiritualism began with the Fox sisters, and the dead peddler, buried in the basement. Spiritualism has always been the manifestation of the Spirit. However, modern Spiritualism began with the Advent and teachings of Jesus.

You can think of Him in any way that you want. That is your privilege. We do know that He could foresee, He was able to prophesy, He was able to heal but only as what we call, a channel. That is what you and I are looking forward to being, a channel for the manifestation of Spirit.

Maybe you heard this last year. I often think of a lady that I know, that came to church one evening and declared that she had healed a certain person. She was upset with me because I told her she had not healed anyone. If they were healed, it was because the Spirit God had used her for the channel and through that channel, manifested the healing.

We have to condition our mind. When we condition our mind, we condition our body. We condition our senses, for what I will call the "vibration of the Spirit." Whether the vibration is a mental vibration, a sound vibration, or a sight or seeing vibration, we have to condition our mind and our body for the experience that we might channel for.

If we have confused ourselves, confused our thinking and put into our minds and our lives a whole lot of garbage, we are not able to give it out right. It is just like your electric socket, if you plug too much in, it will not carry it. Either it will blow the fuse, or it just will not work. It is the same way with you and I, in our contact with the Spirit, in our attempting to become a channel for the vibration of the Spirit.

Remember each of us, even the folks we do not like, are individualized parts that Spirit, that you might call Infinite Intelligence, you might call Force, you might call it Life. Now there again, it depends on what you mean by Life. I have seen a lot of folks that did not have much that related to Life. I have sensed a lot of spirit people that were much more vibrant than some of those that were still around here walking in the flesh. So, have each of you. You have met a few of these. Sometimes you

might not be totally conscious of who or what, but you have the thoughts. The Spirit will come to you. You can call it anything you want, but you have thought it, or have felt the manifestation of Spirit. Sometimes you and I are so busy with our materialistic things, that we do not even sense the Spirit when the Spirit is trying to impress us.

Sometimes when we sense, we doubt. Sometimes we question that which we see-Sometimes when we hear, we question that too. As we look back, we find that each one of the ancient prophets talked with Spirit. It is in the book and I did none of the writing for the book. In spite of the fact that man has had a great hand in the translation and the interpretation and done a few things with it the basic truths are still there. It does not matter how man has changed them around.

Whether you are speaking of the man Jesus and what He taught, or the ancient prophets and what they taught, in any of them in the flesh walked into any type of modern church or synagogue, they would not recognize ninety percent of what is said or done as their teachings, because man has been so liberal that it is not the right word in his interpretations. Maybe I should in place of "liberal" use the word "loose." Also because of things, in interpretation that man has changed around.

From Genesis to Revelation, you find the story of how the Spirit manifested. Some use the expression, "God spoke to me." God is in Spirit. Think of it as being real. Remember, everyone has the right to think about things as they will. As long as thoughts of a person are not hurting anyone else, they have this right. We are totally responsible for our own thoughts, for our actions, for our belief.

I found this book by accident. It was written by a woman who I refer to as my aunt and was used for class work by Noah Ouilette. For about thirty years, he was located in the vicinity of 69th St. and Halsted St. At one time, he had been a priest.

It was this woman, the Rev. Marie Thorton, whom I call "Aunt Bonnie" that wrote most of his class work. She is the same person that, in the years of the World's Fair was in charge of the Astrological Booth. It belonged to Prof. James Monroe Harvey, whom the Dawes family paid six thousand dollars to tell them exactly when to open the Chicago Century of Progress World's Fair. This woman also wrote work for him, although she was not an astrologer.

Here she has the standard definitions. A Spiritualist is one who believes as a part of his or her religion in the communication with the so-called Spirit world by means of mediumship, and endeavors to mold his or her character and conduct in accordance with the highest teachings derived from such communication. Then she describes a medium. This is a standard definition for a medium. A medium is one whose organism is sensitive to the vibrations from the Spirit world and through whose instrumentality, intelligences from that world are able to convey messages and prove the continuity of life.

What is the difference between a medium and a psychic? The medium must be a psychic. We have taught that in class for years and that psychic is not always a medium. In order to be a medium, one must be sensitive to vibrations from the Spirit world and produce the phenomena of Spiritualism. A psychic as able to demonstrate occult (beyond human understanding) mental phenomena only. These are standard definitions.

We used to get a big kick out of Prof. Harvey because he would lay out and no matter who you were, you felt the sense of the healing. You felt the sense of peace. I thought that was a greater gift than for her to read for someone. We are never quite satisfied with that which we have. We are always looking, and it is not for progress. We are always looking for something else.

Sometimes the thing we are looking for pulls us down instead of picking us up. I think often of a lady who comes to our church. She goes wherever she can find anything spiritual. Her background is Jewish and yet she went over to see this weeping icon they are talking so much about. When she made a European trip last year, she spent a couple of weeks in a convent. She is

searching spiritually, in her own way. She looks into everything. Once she was a magnificent singer, but she lost her voice. She was a student of one of the most famous sopranos of the Chicago Civic Opera Co. when Samuel Insull was president of it. She took lessons every day of the week and studied for three or four months. She constantly seeks in her own way. Right now, she is in Mexico. In Mexico, there are huge Spiritual churches. I'll wager she is visiting some of them. She is looking for further unfoldment in her way.

You have to be careful of the changes you plot. You may be going the wrong way. You may be pulling yourself down. So, watch your thinking. Long ago it was written; 'nothing is good or bad but thinking makes it so.' We should think about that.

When you do your own bit of meditation, when you find your own quiet tune, remember, you have to totally clear your thought of self. In other words, you should totally let go and let God, and then you will make the contact.

It does not always come the first time you sit. It does not necessarily come the second time you sit. Sometimes it takes a while. I have told the class often about a lady who is in Life's Other Room. I am going back forty-five years or longer. She was in the class and she would sleep. It developed that it was the only time that she rested. She was taking care of a sister during the Depression and hers was the only income. The sister had three children. One was a boy that had infantile paralysis and his entire body was in metal braces. She had something on her mind. The only time she would rest was when she came to her class. About six months later, after she had been in class, we asked her to come on the church platform. She was using everything she had been taught in the class. Somehow, that which we call the subconscious, had absorbed everything she was not conscious of. All she was conscious of was that she felt rested after she came out of the class.

We do all sorts of strange things. Most of all, we have to prepare ourselves to be properly channeled for the Spirit. If we properly prepare ourselves, through this preparation you and I will have a healing. We will be uplifted. We will be helped if we properly prepare.

We have to remember that knowledge is power. It all depends on how we use that knowledge. They speak of the educated fool. When we use it right, we learn to know ourselves; and as much as conceivably possible, we learn to know or to realize our oneness with the God Spirit which is embodied intelligence.

I think I am the only one in the city of Chicago, although I'm not sure of that, that has had the original letter or affidavit, on Beatrice Houdini's personal stationery, which was notarized, that said that Arthur Ford gave her the authentic message from Harry Houdini. I have it in my hand. The magicians could not bring the message because they were not prepared themselves to make contact with the Spirit.

So much for that. God bless you.

SPIRITUALISM WHAT IT IS AND WHAT IT IS NOT

PRESENTED BY REV. JANICE WATERBURY

IT IS-- A TRINITY; SCIENCE, PHILOSOPHY AND RELIGION-IT **IS NOT**-ANY ONE OF THESE SEPARATELY, WITHOUT THE OTHER TWO.

IT IS- TEACHES "PERSONAL RESPONSIBILITY" **IT IS NOT**-DOES NOT ADHERE TO THE "VICARIOUS ATONEMENT" PRINCIPLE.

IT IS- MOVES FORWARD AND UPWARD IN THE DISCOVERY OF NEW TRUTHS IN ACCORDANCE WITH THE LAWS OF EVOLUTION. **IT IS NOT**-IS NOT "STATIC" AND DOES NOT HAVE ANY DOGMA OR CREED TO LIMIT ITS NATURAL EVOLUTION.

IT IS-LOGICAL UNDERSTANDABLE, LIVABLE EVERY DAY OF THE WEEK. **IT IS NOT**-ILLOGICAL, DIFFICULT TO UNDERSTAND OR DIFFICULT TO LIVE BY, AND WITHIN.

IT IS-A SACRED, RESPECTABLE RELIGION. **IT IS NOT-A** "PHYSIC" DISPLAY OF EGO WHERE THE WORD "GOD" IS LEFT OUT WHEN CREDIT IS GIVEN.

IT IS-DEMONSTRATES SPIRITUAL GIFTS AS A HELP AND BENEFIT TO OTHERS. **IT IS NOT-IS NOT A** "THREE RING " CIRCUS TO PARADE AND DISPLAY SPIRITUAL GIFTS.

IT IS-EMPHASIZES THE SPIRITUAL LAWS OF NATURE AND THE POSITIVE ASPECTS OF LIFE. **IT IS NOT-**DOES NOT PRESENT "FEAR TACTICS" TO CONVEY SPIRITUAL TRUTHS.

IT IS-FREEDOM FOR EACH INDIVIDUAL TO EXPLORE AND DISCOVER UNIVERSAL TRUTHS WITH INDIVIDUAL INTERPRETATIONS.

IT IS-A SERVICE TO MANKIND AND IS USED ONLY WITH THIS SERVICE.

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