

that the Catholic Church is at any time, or under any circumstances, likely to accommodate her life and teaching to the Record's understanding of a change of heart and spirit, is a characteristic effort of Protestant mentality.

LAY "DEALINGS WITH" BISHOPS
We have seen a printed jest which advises that "if pleasure interferes with your business, give up business." The humor is thin enough, but the principle seems to have been adopted by a band of Anglican extremists, whose battle-cry is, in effect, "If bishops interfere with your particular notions, fight the bishops." It is in this odd way that the sense of Catholic authority within the Establishment is finding its latest expression.

A PRACTICAL PROTEST

Far more to the point is the way in which a bishop of the Protestant Episcopal Church in America has dealt with this matter of doctrinal chaos. He has resigned. The bishop in question is Dr. F. S. Kinsman, Bishop of Delaware. He is a thinker who likes to have his beliefs safeguarded by the rejection of their contradictions. It is not a great deal to ask of an intelligent body like the Protestant Episcopal Church, but it is a process which gives a standpoint something to stand upon, and repudiates a mental equivalent of two bodies occupying the same space, which we are instructed, is impossible.

NON-COMMITTALISM

It is made clear in the Bishop's letter to the presiding Bishop of his Church that his resignation is not made because he has ceased to hold the beliefs of the Episcopal Church, but owing to the laxity of its discipline in enforcing them. It is mainly a protest against non-committalism. He can find apparently all that he needs in the way of a sacramental system and other matters where he has been up till now; but, as he says, in place of a prompt and emphatic "Yes" to these points, he has come to feel that the communion which he is quitting, by its non-committal attitude, virtually answers "No." He thus supplies the answer to those Anglicans who, seeking the full revelation of Catholicism, are told that they can find all that they hanker after in "The Church of every baptism."

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A TYPICAL SPIRIT-MESSAGE

Gerald C. Treacy, B.S., in America

A very distinguished American, who knew the psychology of the American crowd declared after creating the "Greatest Show on Earth" that a certain class of individuals was born every minute. Hence the success of the greatest show. Aside from the circus and in fields literary and pseudo-religious the center of the modern stage is held by Spiritism, and a careful perusal of its ever increasing output only convinces the inquirer that the late P. T. Barnum was unquestionably right. Since the War the pages of magazines and the stalls of booksellers have carried Spiritism's message to the many who in great part were under the shadow of the casualty list and found no sunshine in modern materialism. The end is not yet. Spiritism is a live subject in more senses than one. It speaks to a world hungry for assistance that the social function of a funeral is not the end of friendship and love. Yet its message is not like a comic supplement if it were not for the fact that the most trivial and incoherent utterances of mediums as recounted in authoritative sources, are taken as rules of faith by an increasing number of serious-minded people. Sir Oliver Lodge and Sir Conan Doyle in England have done away with the myth that its message appeals to the simple or the ignorant only. "Raymond," which purports to be the message from the spirit world of Lodge's son who was killed in battle, has been pronounced by Conan Doyle "a new revelation from God to man."

The existence of life after death is the burden of every message. Select any message article in this month's issue or take up any book at random of last spring or summer's output and after patiently "sitting in" at sances or automatic-writing performances you will be forced to conclude that there is life after death if words mean anything. Of course you will have to make an act of faith in the medium, or automatic writer, and the voice "that comes from another plane." The credibility of the many who are being affected by this new cult is the startling thing about the whole question of Spiritism. If men and women would as readily trust one another as they do the incoherent messages that are reprinted in well-bound books, then indeed would the millennium have dawned. Were the minds of so-called thinkers as open to the claims of an infallible Church as they are to every will-o-the-wisp of Spiritistic mediumship surely the prayer of the first Holy Thursday night would be answered.

The fact is we are more and more forced back on the wonderful philosophy contained in the sentence of the founder of the American circus, if we have a sense of humor at all, and without a sense of humor it would be impossible to read "Gone West" for example, or "Death, the Gate of Life," or "What is this Spiritualism?" all typical up-to-the-minute publications dealing with the most serious problem of the age. The editors of "Gone West" are initials only, but the preface is written by the literary editor of the Buffalo Express, who assures the reader that the messages were obtained absolutely in the circumstances set forth by the writers. These letters or messages from a soldier-doctor who has been serving throughout the War on the spirit side, make the plea in behalf of and at the suggestion of those brave lads who have "Gone West," for a more rational acceptance of the thing we call death. "On Lincoln's birthday, 1915, the soldier-doctor died." Of course the Spiritist would say "passed beyond" as it is not good Spiritistic form to mention the word, and a month after his having done death he wrote these messages coming to two women whom he had known from childhood. "The wireless machine was only a pencil. The methods of sending telepathic. The proof of his identity convincing to those who had known and loved him." Admitting these preliminaries the doctor begins to talk or to "wave" if we use the wireless figure.

"When you are ready to write I shall be here to give you all the glad hand, and glad is I never believed you did this writing. It takes two worlds to convince a hard-headed old doubter like me." This is the beginning of the revelation. The amanuensis of these remarkable words was sitting at her desk one day in March, 1915, writing letters when her pen was seized by an unseen force and the introductory sentences resulted. In answer to the question put to him as to whether or not he knew on the day of his death that he was going to die, the doctor replied: "Yes, I knew it but my first consciousness of the transition was when I saw you standing by me holding my hand and crying. Then I said to myself: 'I am dead, I surely am, and I feel more alive than I have felt in years.' It was mighty good not to have that awful breathing. . . . I next saw M. and H. and J. and C. all looking at me crying and laughing. It was a reunion I can tell you. I was not very strong for a few days but was so determined to be well that I am well now. I feel humble about offering opinions but when I could see myself grow vigorous by thinking of health I wondered if I could not have done it before. The scientific use of thought is necessary here to conduct one's life. I don't know much yet but wait a bit. I'll have worlds to tell you. Isn't it going to be fine? I can pass on all I learn."

This was the first connected message and it should receive a very high mark for intelligent thought-expression by comparison with the many

spirit messages chronicled in other books on spiritistic communications. At least we can understand the meaning of the words. While many of the sentences printed by psychic societies for the edification of members equal and often surpass the cloudy verbiage and all-pervading obscurity of "science and health." Now the doctor continued his benign communications with recurring frequency. His style is still intelligible and for this any reader of Spiritistic literature must be sincerely grateful. One of his most interesting and instructive messages contains the story of his professional activity on the fields of battle:

"I never thought I should be at my profession again, did not suppose it would be needed here. That was one of the lessons I had to learn, everything counts. One day I was called upon to go back to France and help on the battlefields. . . . That night I had my awakening. It was an awful battle. The boys were lying out on the fields waiting for help from God, man or devil. When I heard that despairing call I buckled on my mental armor and said to myself: 'Back on the job, old man you have no excuse in frailness now. . . . I am not going into details about these last months, you couldn't stand the hearing nor I the telling. Hell! Hell! Hell! Only there has been a certain joy in it all. . . ."

It is difficult to determine as a matter of literary criticism whether the doctor is indulging in the language of the camps or showing his ability in present interest to the world. The remainder of his valuable message is unimportant, save for the information that he aided the dying in leaving this world with less anguish. In a communication early in the year 1916 the doctor announced that he had offered his services where they "are most needed" and so he spent a month in Serbia. With his ethereal body he covered the far-flung battle-line without difficulty, in fact, nothing gave him more pleasure than the annihilation of disease. "I ran about at first for the mere pleasure of running more correctly, thought myself places."

In October of last year the doctor broke the silence of six months and declared to his amanuensis, or medium, that he had a desire to "write a book for his boys." His intense and absorbing labors in the war zone had kept him too busy to allow of communications with those in this plane. For a while in his visits he appeared too tired to begin this spirit-book. But by the end of November his recovery or recuperation was complete and the result was "Gone West" about 100 brief pages, price, one dollar. The real story does not begin until after page forty-seven but that makes no difference to that class of the American population of whom Barnum said one was born every minute. There is a fund of unimpaired humor in the book, yet it is far inferior to Mark Twain at his best and Mr. Dooley at his worst. The psychics will see no humor in it. To them it will be another link in the chain ever lengthening and ever strengthening their belief in the new revelation. Is the growth of this new cult one of the signs that is to follow "wars and the rumors of wars" or is it just the swing-back of the pendulum from the extreme of materialism? Other papers will discuss the answer to this question.

STANDARDIZING THE DOLLAR

A thousand and one reasons have been given for the high cost of living. There is one, however, which though of little apparent interest to the "common people," is doubtless the most vital factor in the present crisis. It is said that the average price variation in the United States follows closely the monetary curve indicating the quantity of currency in actual circulation. The same is apparently true in Europe. On this theory, no hope can be entertained of any diminution in prices so long as there is a little prospect that the money in circulation will soon decrease. The vast issues of war-bonds, as the basis of circulating credits, and the substitution of checks and paper money for the gold and silver which have been withdrawn into the banks, are perhaps the chief reasons for the increase in currency. The world is paying the cost of the War in the high cost of living.

Can anything be done to relieve, in a fundamental way, the misery which necessarily follows from the fluctuating monetary value of the dollar and keep its purchasing value unimpaired? Professor Irving Fisher, writing in the Review of Reviews, claims that he has found a solution. His plan carries the endorsement of many of our leading financial experts, among them Frank A. Vanderlip, former president of the National City Bank of New York. It is simplicity itself, and by stabilizing the dollar would necessarily stabilize wages and prices.

It is obviously impossible to add new grains of gold to the present dollar with every rise in prices, and so keep its purchasing power unimpaired, particularly for those who must subsist on interest or moderate salaries that cannot keep pace with the cost of living. Yet the weight of our gold dollar has twice been changed in the past. The new method proposed is automatically to change its fixed weight with every average change in prices. This would convert the gold dollar into a standard of value instead of a standard of weight.

By withdrawing gold from currency

as we have practically done already, and circulating a paper certificate only, Professor Irving Fisher argues, we can abolish gold coin and retain gold bar exclusively in our banks. We would thus establish a reservoir of unlimited gold to be fed by miners and drained by free redemption or withdrawal by jewelers and exporters. It would then be as easy for the Government to change the weight of the dollar with every change of prices, as for the grocer to present to change the amount of sugar given for the current coin. The machinery for this purpose is extant even now in the so-called "index number," periodically issued by the United States Bureau of Labor Statistics, which accurately notes the average change in prices. The amount of bar gold to be given for a paper dollar by the United States Treasury could thus be made to change automatically with this index number. So wages, salaries and interest would be perpetually stabilized, while the Government would merely vary the weight of the gold dollar and hence perfectly adjust the purchasing power of its paper certificate to the changing prices.

If this plan, childish almost in its simplicity, would reduce the present misery, remove the cause of endless agitation and unrest, place business contracts on a sure foundation and end the "gamble in gold," Professor Fisher would win profound thanks. In any event the suggestion is deserving of consideration and discussion.—America.

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