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THE SPIRITUALIST

C. P. CHRISTENSEN, Editor

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No 12

Dear Readers:

In placing the second number of THE SPIRITUALIST before you, I take the occasion to thank the members of our Society, Mediums and Spiritualistic societies, throughout the United States, who have so generously aided me by their subscriptions and offering articles for publication. I have received quite a number of letters of congratulation, and from everywhere has come good wishes for the success of the magazine. As it is impossible to answer each letter personally, I take this method to express my sincere thanks to everyone. I will not weary you with a long article in this number, as I prefer that our readers should have what our contributors have so kindly sent in. Yet, while writing this, these words come before me: "UNITY IS STRENGTH." "UNITED WE STAND, DIVIDED WE FALL."

These two sentences have become proverbs, and apply to everything and everyone in life. There would be no European War today, had there been UNITY in thought and desire for peace. I think you will agree with me when I say that our churches would be better attended if there were some kind of UNITY. The family circle would be more harmonious and agreeable if there was UNITY. And last, but not least, "Spiritualism, our churches, our societies, our mediums, would progress and meet with greater success if there was more UNITY.

UNITY COMES FROM LOVE, and FORBEARANCE CONSTITUTES INCALCULABLE STRENGTH. We Spiritualists do not have the love we should have. Love for our mediums, to give them a helping hand, to defend the honest ones, not only from prosecution but from persecution; to encourage and assist our societies in every

way we can. Each individual can render a helping hand, and by doing so, demonstrate the truth that UNITY IS STRENGTH.

By the good feeling that would follow, The National Spiritualist Association" and all other associations would be able to do more to further interests of all.

It is commended that the "SPIRITUALIST MANUAL OF THE DECLARATION OF PRINCIPLES" should not only be read at every meeting, but should be practiced. What I specially refer to is the sixth paragraph of the Manual, which reads as follows: "We believe that the highest morality is contained in the GOLDEN RULE." "Whatsoever ye would that others should do unto you, do ye also unto them." I read this "Declaration of Principles" from the Spiritualist Manual at every meeting of our Psychological Research Society of which I have the honor to be president. Many of our 249 members joined our society after hearing this declaration.

In conclusion, my dear friends and co-workers, let us stand together; help each other. If you only have one talent and others have ten, be satisfied to make the best use of it, and be contented with what God has given you. And you, who have the ten talents, show your love for your fellow man by assisting those who only have the one. By that there will be UNITY, AND UNITED WE WILL STAND.

Yours fraternally,

C. P. CHRISTENSEN, Editor.

SPIRITUALISM.

Ancient and Modern.

Many believers and very many others who are likely only interested in current matters, have given but a second thought to the term "Modern Spiritualism." As contradistinguished from that of the Ancients, or that practice or view that has come down from ancient times for the purpose of this article and for the saving of space, the ancient end of the subject need only be briefly touched upon.

In ancient times and among barbarous people, mediums, prophets and magicians, who considered themselves in a greater or less degree of nature, masters of time and space, were very common; and when they became scarce, people created them artificially by a stimulation of certain symptoms, in such as were disposed to these symptoms, instilling fears into them in infancy or even during conception, and then to enduring long fasts.

This custom even extended to the very Primitives. When grown up, the novice must be left whole days in silence and alone. To communicate with these Spirits, he must absent himself from his people for a long time, and be in complete isolation from any other human being.

The oracles of Delphi and other places in Greece, were in the hands of the Priests. There the favorite method was to get the requisite number of women in a hysterical condition, and have them deliver the Prophetic Oracles, helping the condition along with the fumes of intoxicating gases. They had their Priestess, too. The Pythian Priestess prepared herself by a ceremonial washing and by a fumigation, before delivering oracles. She sat on a basin over a crevice, which Justinian says was in a dark and narrow recess of a cliff at Delphi. That there was there a clearing or space in which there was a hole or cleft, out of which there blew straight up, a strong draft of air, which effected those that resorted there, with a kind of madness, and caused epileptic convulsions. The superstition which saw an intimate relation between these convulsions and the Divine inspiration led to the consecration of epileptics as sacred beings, and gave rise, undoubtedly, to the idea of employing these intoxicating vapors at Delphi for producing Prophecy. In fact, wherever these gases or vapors were found issuing forth, they were made use of to inspire the Oracle. Out of all this undoubtedly, originated the "Medium." The born or artificially created epileptic.

All countries or people, from time to time immemorial, held occult beliefs, as pagan as they might be, and there were always some who were super-sensitive to mental impressions. The consensus of opinion of the best authority is to the effect that the Spirits of the dead in various ways communicate with, and manifest their presence to men, usually through the agency of a person, who in these modern times we call a "Medium."

A phase commonly known as "Modern Spiritualism," had its birth in the year 1848 in America.

Of course, there was an intermediate state of things. The Church Fathers, such as St. Augustine, and other contemporaries had their Spiritualism, and held in common to the view that the

soul *was* Spirit, personal in its conscious nature and immortal. And coming on down to the time of Bishop Berkeley, he, Berkeley, so far from deducing his psychology from Spiritualism, on the contrary, explains his psychological results by resorting to Spiritualism. His belief was that the Spiritual world manifests itself by producing in the physical world effects inexplicable by the known laws of nature. However, we will not now go into the ramifications of the subject, for it would likely involve a discussion of the religions of all ages and nations.

As one writer says: "The early history of the Spiritualistic movement was so infected with Charlatanism, fraud, and what might be called half-baked science, to say nothing of the radicalism in religious and social matters, as to put it under abeyance by the intelligent part of the community."

Returning to the topic in hand, in 1848, however, a peculiar form of Spiritualism, believed to be based on abundant experimental evidence, arose in America and spread with great rapidity all over the country, thence over the civilized world.

The Fox family of New York State have come upon the scene, and were the exponents and actual founders of what is known as "Modern Spiritualism."

Spiritualists do not, as yet, claim to know what special qualities in Mediums enable Spirits thus to make use of them, nor why it is that Mediums do not always get results. The writer's humble opinion is, that the day will come—and that it is not far distant, when there shall be an attunement, and all will work well.

The idea of communicating with the departed ones, naturally attractive, seen to the merely curious, still more so, of course, to those who were mourning for lost friends, and most of all, to those who believed this was the commencement of a new revelation. The first two causes have attracted many inquirers: but it is the last that has chiefly given to the Modern Spiritualism its religious aspect.

The Spiritualistic movement from this on spread like an epidemic. From what can be gathered there are now from three hundred and fifty to four hundred Spiritualistic Churches with practically a membership of two hundred and fifty to three hundred thousand. Of course, this does not include the many independent circles and the unattached believers in the Phenomena. One of the great factors in the work are the societies for Psychological Research, and as the writer understands it, the Psychological Research Society, incorporated under the laws of New York, was organized for the very purpose of developing the truth of Spiritualism and other kindred Phenomena.

Whilst, of course, opinion may be divided as to the value and significance of these Phenomena, yet there certainly must be some significant value, when you consider the number of eminent scholars of both sexes, and of all nations, who are sincere believers and investigators, and who have never let an opportunity pass, to testify to their belief in person or by the many volumes that have been written in its behalf.

The writer would cite one instance out of the many, of the value of Psychical Research, risking the smile of the reader, when it is stated that this is the case of a "Haunted House," selected out of a group, and it was classed as a case due to Mediumistic influence. In this house, it is said, there were mysterious sprinkling of water, the continuous tinkling of bells, even after the wires had been cut; the levitation of a lady from the floor drawn up by the hair by an invisible power; the displacement of kitchen utensils and furniture, and the movements from one point to another of hats, even after they had been fastened with nails. The power-centre for all these phenomena was found to reside in an hysterical girl. This girl married and removed to another city, and the phenomena, which had lasted for two years, entirely ceased.

(To be continued.)

(Continued from August number)

LESSON TWO.

PERSONAL MAGNETISM AND OCCULTISM.

Personal magnetism is nothing more than the art of pleasing or getting the approbation or good will of persons with whom you come in contact.

To acquire Personal Magnetism the first requisite is perfect self-control, presence of mind, and the power of concentrating the mind and will upon the one subject at a time, a stubborn faith that is ready to grapple with seeming impossibilities, a faculty of adapting yourself to the conditions and wants of all persons and a knowledge of human nature. Your body should be in a healthy condition. You should never go to excess, but satisfy, on the contrary, your desires wisely. Avoid anger, as its effect upon the nerve system and the system generally, is such as to cause all kinds of trouble and disturbance. Anger causes the bile to flow excessively into the stomach, and being dissolved by the whole system often causes disease. Remember, thought is a substance and finds lodgment where it is receptive. Anger is a condition or kind of thought, so is fear, hope, gladness, etc.

Cultivate friendship and good fellowship. Christ said, "If you can believe all things are possible, without faith in yourself, whatever qualifications you may possess, if there is not faith, there shall be no power." You must have absolute confidence in your own ability, and this applies to whatever walk of life you may be in. Remember, also, that a desire for a thing makes one receptive of it. Believe that you will receive, and put all your energy in that direction, study the subject thoroughly, and you will receive. As you think, so you are; as the mind is, so the form.

LESSON THREE.

Remember that everything we know can be changed into invisible force known as Spirit. This is also Life or the Birth Force. Life is Spirit, Soul is Will, and the body proper merely a cover-

ing made from vibration of Spirit Force. Spirit is the ruler of all things, the Will or Soul, and the body merely the means through which Spirit operates. Spirit has power absolutely to give you complete satisfaction here and now. Then if you have not what you need and desire there must be something wrong or out of adjustment. There must be complete harmony between Soul and Body. Soul and Body being in harmony, your desires will be realized.

EXERCISE

Be alone, the hour you have selected, day or night, fix the mind on what you desire to control, and mentally say, "Now I receive power of the Spirit within me, to control that which I desire to control."

Believe at this moment that you begin to conquer. Make a thought picture of the affair you desire, and think of it as you desire it to be; mentally saying, "My desire now becomes a reality, and my object now comes under my control." Doubt not, for it must and will come. Your thought waves, by the laws of vibration and reflection, will effect the thing, place or person, as you desire. Do not waver. Live a good life and believe in yourself. Be silent and contented. If there should be troubles do not magnify them.

Let your thoughts, words and deeds always be pure. Handshaking should be avoided as much as possible. When meeting a person, persons, objects or occurrences you wish to influence, follow this rule:

If a person, look straight into one of their eyes, or the centre of the forehead. If the person or object is away, make a thought picture (no matter how great the distance), and mentally say, "My spirit force is your superior and your will now comes under my control for our mutual good." This must be the thought held, no matter whether the person be present or not. With all your Spirit Force look into one of their eyes or the centre of their forehead. If absent make a thought picture and you cannot possibly fail.

Let the best of intentions control you, and believe that you conquer at the very moment (present or absent) all kinds of troubles and occurrences, and persons and conditions will eventually yield to this power of vibration. If persons they will eventually submit and come to you. This must be kept up and practiced with diligence.

EXERCISE

In starting to control anything, use this method: Say to yourself, "So and so, my life is the controller of all my affairs, my business, my love affairs and everything, but through my outward trouble I am compelled to believe that trouble and circumstances and people can hinder me; they are changeable. Changeability has no real power, hence it has no power to control me. I can control it. I am Life and Life is power. There is no failure in Life, no real weakness; my Life receives its support from ALL POWERFUL, ALL WISE AND EVER PRESENT substance, and I quit my fear." Those thoughts will quiet your life; unknown to yourself what you want will open

up to you and come to you; you cannot fail, you must succeed. Nothing can influence you, but you can influence anything. Others succeed who are not as smart as you, and you shall succeed if you stop your worry and allow life to work. Your very anxiety is a barrier to your success. Do not think about your trouble being stronger than you, or whatever your trouble is; things will come the way you want if you quit your fear. What do you care if you have trouble? Other people have trouble too, but they do not let it worry them to death and stop their success. You are not losing your life and hold it properly. Your life will bring things to you according as you live right. Everything rests with you, and you will win instead of fail. Life will make it so. Now just be quiet. Peace, be still. If you continue to worry you will not succeed, but will bring on other ailments and make things grow worse than ever, and maybe, it will be impossible for you to do anything but die. Just be quiet. Life holds for everyone happiness and success.

LESSON FOUR.

Be alone at some particular time, day or night, standing or lying down; fix your mind on the rear base of the skull, just above where the head joins the neck. You will find a small bump there. Keep your eyes closed, looking as it were, inward and backward. Now let your mind travel slowly from that spot to the hands, around the finger tips and up the inside of the same arm to the armpit; rest a moment. Then go down the right side and on down the right leg to the left side, up to the armpit, and rest a moment. Then go down the inside of the left arm, the finger tips and up the outside of the left arm, back to the spot from whence you started. This must be practiced two or three times (each exercise of it). It brings self-control of body and mind. After controlling yourself you will be able to use the same force to control others.

(TO BE CONTINUED)

A MYSTERIOUS AND TRANSFORMING GIFT.

By E. T. REYNOLDS.

A gray stone mansion silhouetted against a dull clouded sky. Two long rows of many pane windows, big wide doors and porches with rickety steps, surrounded by capacious grounds in a sadly neglected condition; grand old trees scattered here and there like sentinels on guard. An iron fence, rusty, broken and falling down in long panels. The gate posts had long been the rendezvous of night birds, bats and owls.

This was a picture that greeted the eyes of a small party of tourists, as they emerged from the shadowed depths of a forest, and stopped on the banks of a stream that mirrored the tall trees and rank grasses on the opposite side.

"Look, Lyle! Oh! what a charming spot; perhaps we could secure rooms in that old mansion until we could sketch some studies from this picturesque and attractive solitude, and by this rippling stream," exclaimed one of the ladies.

"Not a bad idea, Zell," answered Lyle.

"What do you say, Clare?" asked Zell. "Let us ask for some information regarding the place first. It looks to me to be a deserted house," answered Clare, who was painfully practical.

After a short consultation they decided to question the chauffeur about the old mansion.

"Friend, can you tell us if that stone house is inhabited and who the owner is?" asked Lyle.

"Oh! that is the haunted house, sir; nobody lives there. It has stood just that way for years."

"Who lived there?" asked Lyle.

"Thomas Mowbray and his family, consisting of his wife and two children, a young lad, and a girl of sixteen or about that age. They were Southern people, and were considered very wealthy and aristocratic."

"Who is agent for this place, and where can he be found?" further questioned Lyle.

"Ed Green, and he lives in the village," answered the man.

"Do you suppose we can lease it for a few weeks, providing we can get provisions out here from the stores?"

"No doubt of it, sir. Whatever you order, as the distance to the village is about two and a half miles."

The party of tourists were enchanted with the view from the river and adjacent points. Heavily wooded slopes and gentle undulations in the distance just bordering the stream at the foot of the mountain. "Deep shades kissed by streaks of sunlight," observed Zell, as the party again expressed themselves delighted.

The gunning and fishing promised abundant sport for Fred, and they felt fortunate indeed.

Lyle Ashford and his sister Zell had just previously to this finished a six years' course in Professor Vannett's Art School, in their home city. They had, however, contracted to open an Art School in an enterprising suburban place adjacent to the city and found it necessary to collect some studies from natural scenery, for the benefit of young beginners.

Clare Conner, Dora Hamilton and her brother Fred, classmates and friends of long standing, composed the personnel of the party. After a few days we find them with their sketching paraphernalia, comfortably settled in the "Haunted House."

The rooms were large and pleasant, after having been thoroughly ventilated. Large windows afforded plenty of sunlight. A grate in the living room with a crackling ruddy fire, imparted a warmth that was enjoyable during the cool evenings of early autumn.

A wide hall and broad stairway led to the second floor, comprising three suites of rooms. The furniture was of heavy walnut and oak, and polished wood work in every room. The rich carpets and heavy rugs were moth eaten and faded. Couches, chairs, tables and tete-a-tete's were in abundance. All expressing refinement and good taste, even though a decade or so had passed. Portraits of sweet children, interesting women, and brave looking Southern men in oils and steel engravings adorned the walls, the frames of which were rich

and heavy, but were now damp and dust covered, and in one or two instances the wire, by which they were suspended was broken.

The library with many book cases and heavy oaken shelves, had been filled with many books, forming a valuable collection. Much of beauty, comfort and wealth had been left to the mercy of ruin and decay.

"Say, Lyle, we have been here three whole days and nights, and no ghost yet," laughed Fred Hamilton one morning.

"Well, I shall feel much obliged to his ghostship, if he will keep away for a week or so. I sketched some fine studies yesterday, and that cascade at the head of the canyon I must get."

"The high light in that view is very difficult I find," responded Lyle.

"The fish are actually insolent, I haven't had but one bite. My sport is held at a high premium; all honor to Mr. Ghost," retorted Fred in high glee.

"Now, gentlemen, why will you make such idle remarks?" observed Zell, who had been intently watching the fleecy clouds as they piled up in great banks to be broken again and scattered about by wild freaks of the October wind. "I want to tell you of my experience up stairs this morning."

"And so you went up stairs? Well, you are a brave one, fair lady," laughed Fred.

"I wanted to tell you about it, but you interrupted me, so Lyle, if you are listening I'll go on," said she in a coaxing tone.

"Yes? You went up stairs. Is that an unusual occurrence?" asked Lyle.

"I entered the middle suite of rooms on the left. The hall runs the entire length of the house. As I opened the door and stepped into the room a strong gust of air almost overpowered me. The windows were both closed, and bolted, there is no other outlet to the room other than the door, and it was closed. I opened the door and called Dora. She met with the same condition as she entered. We then tried the same thing over, without result. So," turning to Fred, "if my brother will consent, and you will have patience to wait, I will use the Occult Power I have in a slight degree, to restore peace to the 'Haunted House,'" replied Zell with deep feeling.

"Putting all jokes aside, Fred, my sister is strangely gifted with Psychic Power, through an intelligence manifested in that way. This adventure was the result of an occult manifestation, and of that result there are evidences of an invisible law or power, but little understood and which I am unable to explain. I do not know where or how it originates, but evidence of a subtle power has been demonstrated through Zell's organism, and when conditions were harmonious, I have witnessed some strange phenomena, which I cannot doubt," remarked Lyle.

"I remember on one occasion a few months ago, we were quite undecided as to a course of procedure, when, in a listless way Zell picked up a paper as we were talking and loosely rolled it up. When immediately, a voice seemed to come out of

the improvised trumpet, and gave us some information that afterward we found to be priceless."

"Well, I am one to look into the mysterious, Lyle, and if we can aid in any way to accomplish 'results' here in the haunted house, Dora and I are at your service," answered Fred.

One evening all the members of our party were gathered in the back parlor. A cheerful fire burned in the grate, and the pleasant trend of conversation turned to music. Clare opened the piano, a magnificent old instrument, and much to their astonishment found that the strings were holding fairly well, and that with use, it would, in a measure, regain its tone. Clare, running over the keyboard, discovered they could be entertained every evening "at home."

To one acquainted with atmospherical vibrations, it was noticeable there was a softening, more of a yielding of the harsh, cold conditions, so unexplainable, pervading the rooms.

"Clare," said Zell one day late in the afternoon, as she came in flushed and tired, from a sketching expedition, "open the piano again, and see what I have got. I sincerely echo Belle Nelson's poem:

Withered brown leaves rustling,
Whirling round each stripped and shivering tree,
Sough of wind while rain drops patter,
Distant dirge and moan of sea.

Overhead gray clouds hurrying
In a leaden weeping sky,
In my heart sear Autumn raineth,
But my soul says not good bye.

"These are for festoons and decorations," said she, as she held up a lot of beautifully tinted autumn leaves, and early holly berries. "Lyle has more, and some late Golden Rod."

"Dora, Dora," she called to that young lady who was lazily swinging in the hammock on the side porch, reading an Occult story entitled, "A Man and His Soul."

"Yes, I'm coming, my sweet. What s it?" asked Dora.

"Will you kindly assist Clare in decorating the back parlor? I am impressed to say that occult forces will make some demonstration, very soon, and we must be prepared to receive it." So saying she entered her own apartment.

The most critical observer would have been pleased with the result of the transforming of a sombre room into a brilliant bower of fairy land. A bright fire glowed in the grate—the atmosphere was warm and fragrant, throbbing and pulsating with harmony. Vases with autumn leaves and flowers and trailing vines in niches and cozy corners, as if in glad welcome of the coming of absent ones. A restful quiet pervaded, instead of the noisy demonstrations that had given the mansion the name of the "Haunted House."

The twilight hour was calm and serene, and Clare played softly "Home Sweet Home," with pathos and feeling, following which Zell offered a touching invocation. Seated around an oaken table without cloth or cover, the light turned low, Clare playing in mellow tones, and Zell, so spiritually gifted, holding in her hands a small sin-

slate, was conscious that occult forces were manifesting. Each sitter in the circle heard the writing very distinctly, much, however, to the surprise of Fred Hamilton and his sister. The writing, when shown, was legible and intelligent, and was done without the aid of a pencil of any kind. The last manifestation was that of an outlined portrait of an officer of the U. S. A., and with a "We thank you; good night," the manifestations ended.

Clare played, and all sang softly, "Nearer My God to Thee." At the close a few moments were spent in silent meditation, and good nights were exchanged, all retiring to their rest without any comment, doubt or criticism for the power Divine was with them.

For several days following that evening's experience with Occult forces the art students were busy with their studies, and it seemed that autumn with October's paints and pallettes had determined to outdo the artist and his sister in ornamental designs, exquisite tints and colors. Every hour was employed to secure the coveted sketches.

One evening Clare was playing, when Zell felt an inclination to sing to her accompaniment. After the first verse, much to their surprise, perfect time was rapped out by an invisible person with rising and falling cadence and distinctly correct. Many other familiar airs were also timed the same manner and when, after thanking the forces for their presence, the hall door opened silently.

No discord to jar or weaken the unseen forces, but the true melody of Soul flowed out into an unbroken wave of harmony.

No fear to mar, no doubt to assail and misrepresent, but the utmost confidence in the Divine Spirit's law of Creation. Recognizing God in everything, and attributing to Him all Life, all Power, all Harmony and Love, as boundless and limitless as the Universe.

Our artists had made fine progress with their sketching, when the Autumn rains had begun to fall. It made their work drag along slowly, but not irksome. There was much to be done, sketches to arrange and number, by which much time would be saved at the opening of the studio.

Beautiful specimens of Autumn leaves, five finger ferns, and graceful grasses to press and make ready for future use.

All this took time, but was a delightful and artistic occupation. One evening, as our party was discussing their situation, Dora Hamilton remarked that she had been greatly benefited by their stay in the country through the autumn.

"How so Dora?" asked her brother, Fred.

"I have always dreaded the rains; always a lonesome dreary time to me in the country. But now Zell has taught me that there is beauty in everything. I have been amply repaid," answered she.

"For my part, I am not ready to return to the city until Zell solves the mystery of this old house. The vibrations are becoming so agreeable, and pleasantly penetrating. I would suggest that we remain a while longer," remarked practical Clare.

"Agreed," answered Fred, and at the same instant three distinct raps were heard throughout the room.

Zell motioned Clare to the piano, and as she played "Gates Ajar," she softly intoned the beautiful hymn. Astral lights of soft blue and pale pink were thrown upon the wall like some celestial light, and moved gently from side to side, mellowing everything in the room.

Zell, with deep feeling extended a welcome to the incoming guests. After a few moments the moving lights began to form into letters, and the party could read the word "STAY."

It flickered and flared up into a beautiful illumination, then began to grow dim. Clare touched the keys and sang in a mellow voice, "Beautiful Isle of somewhere."

The rain fell in torrents all the next day, but Lyle was busy with pencil and brush. The hills in the distance were almost enveloped in a mist, the murmuring stream had become a roaring river. The rocks that formed its bed had developed foamy falls and splashing cataracts. The old monarchs of the forest, the majestic red woods, waved their feathery branches and stood as immovable as they had for centuries past, taking into their thirsty depths, the nectar of life, water, pure and cold.

The rocks by the roadside had become softly cushioned with moss and ferns of a delicate green, with soft shadings of tan and gold. All the woodland was awake; every tree and every plant responding in their nature to the bounteous down-pour. Even the sigh of wind in the tree tops seemed a voice of thankfulness.

At the close of the third day the storm had abated; the wind had shifted to the north, and the broken clouds bespoke a clearing of the atmospheric disturbances. At an early hour one evening, Zell proposed to darken the room completely, so as to give more force to any manifestations that might come. Very soon Ethereal vapors arose in waves, floating upward. A tiny silver bell was swaying in space. Its clear, sweet tones were a blending of beautiful harmony and spiritual altitude. A voice in German greeted the sitters and was responded to by Clare, in a natural easy reply.

After a few seconds, there became apparent on the wall, a message as follows: "MYSTERY OF THE HAUNTED HOUSE."

"Myself, my wife and two children were foully murdered by a roving Mexican; our home plundered of money and jewels. We have called all these years without response. You gave us peace. Continue the good work and we will bless you.

THOMAS MOWBRAY."

The Ethereal waves dissolved the message, and it faded away. In the distance, apparently coming closer, were heard the silver notes of a Swiss shepherd's horn calling softly and lovingly to his flock. Then a moment's ringing response—"ALL'S WELL." A gentle tap-tap-tapping; and the manifestations were over. Lyle turned up the lights, Clare touched the keys and all sang softly, "Lead Kindly Light."

A few days after, our party were packed up, but before starting to the city, a contract had been drawn up between the county attorney and Lyle Ashford, for the purchase of the old gray mansion.

It was bought by the Artist and his sister for the taxes that the county had claimed against the

property. Many minor changes were made, but not of the house or rooms. There was only replaced what time and the elements had destroyed. The spacious grounds responded to attention and became very charming and attractive. The birds came back, and the shaded glen was awakened to a morning chorus of melody.

Flowers bloomed all the year; vines trailed over Pergola and porch, swaying in the fragrant breeze, murmuring a gentle lull-a-by. It was a delightful place, and the young artists dedicated it to all students of natural art and scenic beauty, as an art centre. Every vacation they may be found there with many others, recuperating and resting up.

Under the efficient charge of an honorable "caretaker" and his kind companion, it is indeed a most hospitable place. No more known as the "Haunted House." On the newly erected arch over the drive way, leading to the garage in the rear, one can read in gracefully intertwined letters, the name:

"HOME OF HAPPY HOURS"

THE PSYCHIC.

Dedicated to

C. P. CHRISTENSEN.

He hears the tread of noiseless feet,
He feels the touch of unseen hands,
He plants his soul where spirits meet,
Their voiceless speech he understands;
He functions on the Borderline,
And while we wait with eager ears,
He gets the mystic word or sign,
Then tells us what he sees and hears.

Frank E. Hipple.

SPIRITUALISM IN MEXICO

The following is a translation of a letter received from Vera Cruz, Mexico:

Mr. C. P. Christensen,
New York.
Dear Brother:

Your favor of the 26th ultimo came to hand, and I thank you for the valuable information contained in it. I am not acquainted with the English language, consequently, I cannot do as you request, but I know Italian; if you understand it, let me know and I will write in that language.

I insert herein a spirit message obtained through a lady medium, which is as follows:

"In order to divulge the truth regarding life on this planet and the working of the laws of nature, it is necessary to make, among the skeptics, a very active propaganda of the spiritualist Philosophy, so as to redeem mankind from his present barbarian condition, due to having neglected the study of his inner self and forgotten the fundamental truth of the phrase 'Love Thy Neighbor.'

"The European war and civil wars are condign punishments to man, because he has violated the laws of nature, which are the laws of God."

"We spiritualists do not act as we should among the followers of Secularism. The irreligious people, in the midst of their gross ignorance, believe that their goal or final purpose in life is to accumulate the greatest possible amount of money to indulge in lust, liquor and banquets; and we do not make any efforts to enlighten them.

"In our present day, the human race is divided into two classes; enlightened spiritualists on one side, ignorants and materialists on the other. If the former want to carry out their purpose, they are compelled to illuminate the way in order to dispel the gross ignorance.

"In every seance, our knowledge increases more and more and, being imbued in it, I must really confess, that we do not stop to think that the majority of men are misguided.

I have been planning to establish the Grand Order of Spiritualists, organizing it along the lines of Freemasonry, but with this difference, that the Order of Spiritualists assume the obligations of instructing the public in the Spiritual Philosophy.

"The 1st Degree will be for learning to put aside material desires and concentrate the thoughts. The 2nd Degree; study and exercise in hypnotism, in order to develop the psychic power existing in every man. The 3rd Degree; materialization, spirit messages, study of Theosophy.

"I beg you to kindly review the above plan, if possible submit it to some of your advanced spirits as well as to the honorable Board of Directors, so that we may work in unison for the upliftment of humanity, the same as Christianity did twenty centuries ago.

"Expecting your welcome answer, I remain

Yours fraternally,

Dr. _____."

DEMONSTRATIONS IN COURT THAT BROUGHT FREEDOM

An Able Judge and Two Members of District Attorney's Staff Convinced.

A representative from the office of the "Spiritualist" had the good fortune to be in Court when the case of Bert Reese the aged Psychologist and Seer, was heard on appeal, before Judge Otto Rosalsky, on May 29th last. Mr. Reese had been arrested charged with fortune-telling, and was convicted by Magistrate Barlow of Disorderly Conduct, from which decision Mr. Reese appealed to General Sessions. More or less of humor was evoked when his counsel offered Mr. Reese as an exhibit in the case, stating that his exhibit was not a fortune-teller, but a scientist. Then the demonstration that brought Reese his freedom was

"My Dream of the Kingdom"—Try It By the Words of Christ.

inaugurated by Judge Rosalsky, selecting a couple of newspaper men to assist him in an experiment. Reese suggested that they go into another room, which they did, and write on six slips of paper. It was noted that three slips were on backs of court envelopes, and three were from bottom of letters a reporter had in his pocket. The reporters wrote the maiden names of their mothers, which were wholly unknown to anyone else in the building, and also wrote two questions each on the slips. These slips read as follows: "Electa Winans," "Emma Drew," "Where did I do my first newspaper work? How old is Henry C. Terry?" "What is the covering on this floor?" and "Is Charles Becker guilty?"

The slips were then brought into the room where Reese was waiting. They were folded in such a manner that no writing was visible. Reese then requested that the slips be put into a hat and mixed up. Reese was fully five feet away. After they had been well mixed, the reporters were requested to put them in their pockets. Each reporter then took out a slip still folded and pressed in against Reese's bald head. Reese in answer to his, said "Your mother's maiden name was "Electa Winans." To the other he said "You want to know if Charles Becker is guilty. He is not really guilty."

The reporters then took two other slips from their pockets and held them tightly in this fists. Reese promptly said, "You want to know how old Terry is." This question puzzled him, he shook his head and took up the question about the floor covering. This he said was something about a glove. He was correct in his reading of the words relating to the first newspaper work. Reese took the last slip of paper in his hand, but did not open it; he handed it back to the writer and asked him to hold it. Reese then said, "Emma Drew." When it came to the answer to the sixth question, Reese went into the Court room and gave his answer to the Judge and others there.

The reporters selected to make the test, described what had taken place outside. Reese was in Assistant District Attorney Flint's office and whilst there, Mr. Flint wrote on a slip of paper: "Am I going to get an increase in salary." The answer was, "Yes, but it will not be a very large one." Assistant District Attorney Bostwick told Judge Rosalsky that Reese had given Mr. Flint the details of a transaction, which no one else knew about. Judge Rosalsky then remarked that Reese had given a demonstration in his chambers the previous week. The Judge said, he wrote the questions "What was the ruling in the Shelley case?" "How much money have I in the Bank?" and "What is the name of my favorite teacher?" Mr. Reese not only told what the questions were, but gave the correct answers to each of them. The rule in the Shelley case did not seem to trouble Mr. Reese, as it does some poor law students. Judge Rosalsky upheld Reese in his appeal and gave him his freedom.

One would scarcely think Mr. Reese was seventy-four years old, from his activity of mind and quick intelligence.

He, like all other true psychics, does not know how he does his wonders, but says the answers just sort of flash on his brain, as a picture, and as ordinary objects are seen through the eye. He said as to the question about Mr. Terry, he easily read it at once, but that Mr. Terry looked so young, he preferred not to guess his age out loud.

"Despise not prophesyings, prove all things; hold fast that which is good." (Thess. 5.20-21.) We are admonished to "despise not prophesyings," and to "Believe not every spirit, but to try the spirits, whether they be of God." (1 John 4.1.) And this is the rule by which we are to try them. "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God." (1 John 4.2.) Jesus Himself said, "I am the WAY, the TRUTH and the LIFE." (John 14.5.) "The words that I speak unto you, they are spirit, they are LIFE." (John 6.53.) Jesus Christ was either the greatest imposter (liar) the world has ever known, or He was indeed the true oracle of God and His words are "the word of God." All of those wonderful ideas revealed to me in "My Dream of the Kingdom," which I have published in a book, I have studiously compared with the words of Jesus and his "inspired Apostles," and I have often quoted their exact language, and I want everyone to read the book, and compare it with the "plain written word," the Bible, and accept only that which does not conflict with the "Divine Word." The price of the book is less than what it cost me to have it published and what I am paying to advertise.

Price 15 cents in paper and 30 cents cloth covers. I also give 12 tracts free with each book.

A. E. WADE, Chaffee, Mo.

"U" VICTIM SENDS MESSAGE FROM SPIRIT WORLD.

Professor James H. Hyslop, secretary of the American Society for Psychical Research, is giving careful study today to the spirit messages Professor Edwin William Friend, lost on the Lusitania, sends to his widow and to a few intimates, according to former associates in this city.

Professor Friend was under secretary of the society and was associated with Professor Hyslop in the publication of the journal of the proceedings of that organization.

Cable dispatches were sent to Mrs. Friend that her husband might have been saved, and that she should not abandon hope, but the young wife insisted that on the day of the catastrophe she had received an intimation that he was no more. Since then, it is said, she at times receives communication from him at her home in Farmingham, Conn.

Recently word was received from him that Miss Rope, who is in England, would return about August 21st and not on the 12th, as she had written. The professor, according to words purporting to come from him through mediums, finds his present existence happy, and yet regrets that he was taken from this life so soon, for his work here had only just begun.

Professor Friend was graduated from Harvard University in 1908. His contributions to Psychic Research had been important and he had gained a wide reputation as a scholar.

—New York Evening Journal, July 28, 1915.

The article on "TRUE RELATIONSHIP" by our friend and brother, Daniel W. Hull, should not be forgotten.

Again we have an article by everybody's friend; Dr. J. M. Peebles on "IS SPIRITUALISM TRUE? AND WHAT DOES IT STAND FOR?" This has been sent us by the N. S. A., and we advise everyone to read it.

AN ARTICLE ON "HOW TO DEVELOP MEDIUMSHIP" by George W. Kates, Secretary of The National Spiritualist Association, is worth reading.

HOW TO DEVELOP MEDIUMSHIP

BY GEORGE W. KATES

Secretary National Spiritualists' Association

It is very important to give proper attention to the cultivation of mediumship. Errors committed may be of serious consequence.

Proper employment of the gift is also very important.

A few simple rules are all that is needed to assist the development. Use your own judgment after discovery of effects in sitting for manifestations. Or, let the spirits manifesting give advice for your manner of application. Remember that all of us differ in talents; and the same must be true regarding mediumship. We cannot each be a similar kind of medium, and have the manifestations of spirits exactly alike. And each one will attract spirits of assimilation with them.

There cannot be safe rules formulated to secure development of mediumship in each and all. There must be, first, the discovery of qualification, the same as for music, art, mechanics, or other special abilities of the human being. These are always indicated in some manner before, being cultivated. Proper application is necessary in order to accomplish satisfactory results by any use of talent.

The great truth is that mediums are born just as are musicians, artists and mechanics. As all of these endowments can be cultivated and brought into activity, so can mediumship, or psychic power. Remember that mediumship is a psychic endowment, and hence soul culture is necessary.

Special qualities of soul, resultant from heredity and environment, make the medium classed as either physical, mental or spiritual.

Thus, materialization, slate writing, spirit photography, or other physical phenomena, depend upon peculiar relations of the soul force to physical force. Clairvoyance results from qualities of the eye physical in relation to sense of seeing spiritually. Thus with clairaudience in hearing, and psychometry in feeling, and with each relative sense power.

Mediumship is the employment of earthly qualities in the human spirit, by discarnate spirits, limited by physical conditions in earthly environment. These limitations must be considered.

Physical conditions limit the power. Spiritual conditions enlarge the possibilities. Thus, to develop mediumship the physical must be responsive to the spiritual; the positive will must be sup-

planted by a negative submission. In order to have mediumship for spirit operations and manifestations the physical human must be submissive to the will of the spirit person discarnate therefrom. This is similar to the operations of mesmerizing a negative person by a positive one.

There may be assistance gained from others; but they who profess to develop mediumship are usually only helpers, for the development must result from personal subjection to spirit control.

The first thing to do is to acquire this subjection by an application of self-submission. In plain words, set a time for regular sitting for manifestations, when the spirit shall be requested to use your psychic qualities for useful and agreeable purposes.

You have a right to make stipulations for harmless and agreeable use of your psychic powers by the controlling intelligences. But you cannot dictate a class of psychic phenomena other than according to your natural quality; no more than you can dictate yourself an artist when you are fitted only for a mechanic. You must depend upon spirit intelligences to discover your natural aptitude.

Set aside a time, not more than twice per week, when you will give an hour, or half that time, to quiet and sincere desire, employing subdued light (entire darkness not necessary), with music, prayer or aspiration, either alone or with two or three congenial companions who will seek to assist you, rather than desire to be entertained by your mediumistic display. Give physical subjection and mental desire for good to come unto you for use in the world, and ask that spirit teachers may come for the enlightenment of humanity and to destroy error and crime. Let the spirit operate as it may be able, and refrain from dictation, accepting the rapping or materialization, the clairvoyance or entrancement, as the righteous manifestation of power at the time. From that will grow the utility and power as best the spirit may be able to secure from your psychic qualities. As a rule, let the attracted spirit or spirits dictate ways and times for you, so long as these are evidently for proper procedure. Never submit to any debasing tendency. Remember, the earth spirits are the nearest to us, and will probably be the first to employ your psychic power. Let your desire be pure and sincere; your aspirations righteous and unselfish; give promptness to time appointed; keep personally from worldly defilements and base associations; use discretion, judgment and will power; demand justice for yourself and render that unto the spirit; thus you will find that the law, "Like attracts like," will be manifest, and you will soon or late be blessed by a realization of your psychic powers usefully unfolded.

Observe the proprieties and demand the same of the spirit. Thus, refrain from displaying your psychic power in public places, and at unseasonable times, exacting that the spirit use you as medium only when the time and place is appropriate. To be always subject to spirit control is a form of obsession. The good spirit is not a fanatic, neither is a good medium.

To be convincing somebody in the highways and byways is not the mission of higher spirits. To convince brings you in contact with materialistic conditions; but to teach is relating you to the spiritual. Psychic gifts are for utility upon spiritual planes, instead of only conversions upon material ones.

Mediumship will cease from sensational and wonderment activities and embrace the realities.

spiritual effort for human redemption from crime, misery, want, ignorance and superstition. Such is becoming the mission of mediums. The field of labor demands your honor, integrity and devotion. Are you ready for all that? If so, may good spirits assist you.

Do not sit in promiscuous circles. Do not seek development of mediumship simply for money-getting. Let your earnest desire for spiritual gifts be accentuated by a soul desire for good and truth, for your own and for human progress. There must be soul-sincerity to insure satisfactory and competent mediumship.

You cannot be warned too much against the subjection of self to the influences of any person self-styled a developing medium. Such are often unaware of the obsessions and other dangers attending the developing circles where promiscuous persons assemble, attracting promiscuous spirits. If you desire some person as a protector or magnetizer let that person be one healthful, with known spiritual virtues, and entirely congenial to you. Such a person only will be useful to you in assisting your development. Obsession and injurious results of mediumship are usually from faults committed in the development and use of mediumship.

Truly unfolded mediumship will be a curative of many physical and mental ills, and should never be the cause of such. To this end supreme care and application should be used by mediums, especially in the early stages of development. There are many half-developed mediums seeking for public patronage. That is one of the great destroyers of the public utility of mediumship, and reacts badly upon the cause of Spiritualism. All possible good will and regard has been shown the class of mediums who are only in the early stage of unfolding, when really they should be admonished, for their effort and our sympathy but militate against usefulness and the greater credit of the public cause of Spiritualism.

Do not expect to attain development sufficient for public use or proof of spirit power in a few sittings. Indeed, some of the best mediums sat for spirit power for several years before receiving any satisfactory evidence. Others have had the power forced upon them by the spirits. You must be patient and enduring. "Heaven is not reached at a single bound." Nor are any of our earth-talents suddenly developed.

I would advise you not to employ any manufactured article, such as the planchette, ouija board, or such instruments to assist mediumship. These are all sensitive instruments of utility; but their manufacture leads to all sorts of people handling them, hence their attractions are such that spirits of all kinds may use them, and thus the truth is not always obtained. If you can personally manufacture such an instrument, and magnetize it with your own spiritual force, then it may avail you good purposes.

If you want physical manifestations, and are advised that you may obtain such, then it may be well to sit in the dark. For other manifestations, as advised, a semi-light is best.

If you cannot obtain congenial associates, then, by all means, sit alone. When you have any manifestation of the spirit you will be directed. Obey such advice or request, when reasonable.

Trust to the spirit to lead you, when proven to be true and good, and you will soon see the great

benefit resulting from the joys and comforts of spirit communion.

NOTE: There are more complete discussions of the subject in the many books issued by the Spiritualists. I would advise all inquirers to obtain *Mediumship and its Laws*, by Hudson Tuttle (paper), 35 cents. *Mediumship*, by W. H. Bach, is also a valuable treatise, but am not certain if it is yet in print. Make requests of the

NATIONAL SPIRITUALISTS' ASSOCIATION,
600 Pennsylvania Avenue, S. E., Washington, D. C.

IS SPIRITUALISM TRUE?

And What Does It Stand For?

By J. M. PEEBLES, M. D.

Unlike the animal, man is a morally thinking and questioning being. From the sunny days of youth, all along to old age, inquiries arise in the human mind, demanding rational replies. This faculty of reasoning is an innate revelation of man's royalty, inspiring one to say that he who cannot reason is an imbecile; and he who will not, is an unfortunate bigot.

I feel safe in stating that in this twentieth century no unprejudiced, no candid and cultured person, after due investigation, really asks "Is Spiritualism True?" Are the gates of the unseen world ajar? They positively are! Many of the most distinguished scientists, journalists and tolerant religionists are in evidence. Intercourse with the pronounced dead is an established fact—a blessed truth that demonstrates a future conscious and progressive existence.

If this be true, the inquiry naturally arises, Why do not doubting materialists and the multitudes of Christians accept the fact and the uplifting teachings of Spiritualism?

Possibly among the reasons are, preconceived dogmas; old rigid opinions; a clinging to the conservative; a reverence for the Ecclesiastical past and the un wisdom of a proper presentation of the religious claims of Spiritualism, and the uncharitableness of some Spiritualists themselves, who have devoted more time to the destructive than the constructive forces imbedded in Divine Truth.

To this charge, as a Missionary, teacher, a debater with seventeen public discussions behind me during the past sixty-five years and more, pouring out at times the fieriest volleys of sarcasm on those holding to the old dogmas of eternal hell torments, and salvation only through the spear and the blood of Calvary—to all the foregoing I plead guilty.

The motive was good, the method unwise. Truth, breathed in tenderest tones and inspired by reason, is the most effective in both conviction and conversion.

After long intercourse with differing religionists in this and distant lands, I am profoundly impressed with the innate goodness of human nature, and with the fact that the throbbing masses of humanity, Pagan or Christian, desire knowledge of a future life. They are really hungering for angel food. The mother's love leaps beyond the Cypress that covers the form of her first born.

Who can roll away the stone—who can lift the grim curtain—who holds the key that unlocks the gate leading into the realms immortal?

In all sincerity of soul I state without the least hesitation: It is the rational and religious Spiritualist. Through candid research and through painstaking investigation, he has come to know as did the inspired prophets, visionists and martyrs of old, to know—*positively know*—of a future world and the condition of those peopling the over-arching spheres radiant with the smiles of our loved ones gone before—radiant and happy, awaiting the arrival of friends still clothed in mortality.

Who, having talked with the dead as "Moses and Elias talked" upon the Mount of Transfiguration; who, having drank from this fountain of living waters; who, having heard the spirit voices of love and good will to men, does not glory in this gospel of knowledge which, rightly understood, involves science, philosophy and religion—that religion which inspires one, in the words of the Apostle James, "to keep himself unspotted from the world?"

The descending inspiration of the present period is this: *Intellect daring to think, unawed by public opinion. Conscience daring to assert the higher law in the face of conforming creeds. Will, daring to oppose the world's tyrannies, social and sectarian, and a Heart warm with sympathy, daring, trusting and resting in the changeless principles of transcendent love.*

Spiritualism, the antithesis of atheistic materialism, mercenary Spiritism and dogmatic Ecclesiasticism, was not an invention of demons, but an inspirational and holy influx from God, through appointed message-bearers, called mediums or sensitives. And though gracing the ethics of Isaiah, Socrates and Jesus, it was not understood by the masses. Its early manifestations were pronounced miracles and its white-winged messengers, bearing words of warning and proofs of heavenly guardianship, were persecuted and imprisoned. And, sad to state, this depraved spirit of persecution has come down like a pest and a plague through the dark ages to the present time.

The world moves. Thinkers are rapidly increasing; the wireless spans the two continents, and mediumship, blessed for its divine uses, is now largely functioning under the name of psychology and psychic influences. The rose may smell as sweet by some other name, still I prefer the word Rose; and so do I prefer the word Mediums to psychics and Spiritualism to immortalism. Should Spiritualism be not popular in your neighborhood make it so by sweet, calm and Christ-like lives.

Some one has kindly sent me a small pamphlet entitled "How to develop mediumship," published by the N. S. A. It is a rich mine of purest gold. Here is one paragraph.

"The important truth is that mediums are born, just as are musicians, mechanics and artists; and those endowments may be cultivated and brought into inviting activities through care, conscience and moral culture."

The author thereof, known as an exponent of Spiritualist Philosophy, recently said in a published article that "I believe, after thinking, reading and dwelling upon the career of Jesus Christ and the Apostles, that Spiritualism in its purity, is identical with primitive Christianity."

This relates to religion, the religion of Spiritualism, without which it might almost be compared with Shakespeare's Macbeth, with his Macbeth expunged.

What is Religion?

It is a deep, divine emotion, bubbling up from the conscious spirit as does pure water from an ever-flowing crystal fountain. It is from the divine, incarnate God within, which, ignoring non-essentials, inspires consecration, co-operation and a fervid propagation of that sublime truth which gladdens and glorifies human life in its highest estate. It is the outflowing aroma of the calm, sincere soul. It has the quality of that divine something, as the flower has, of its sweetest perfume. It is the crown of Christ's Christianity, based upon love to God and love to man, with such accompanying spirit ministries as visions, trances, prophecies and healings—all—all manifest under the seal of the sacred word, Spiritualism, which is in origin, centered in God, whom Jesus said is Spirit.

In all sincerity of soul I heartily state that Spiritualism is *par excellence* the religion of righteousness, of brotherliness, of charity, of tenderest sympathy and purity of life. And whether it be priest or press that attacks Spiritualism as represented by its brainiest exponents, they also attack its published Declaration of Principles and the religion of Jesus Christ.

The Wesleyan founders of Methodism were Spiritualists, having manifestations in their own home; and John Wesley deplored the loss of these gifts at a later period, in the following words:

"The real cause why the gifts of the Holy Spirit, with the discerning of spirits mentioned by Paul, are no longer to be found in the Christian church, is because they have turned heathen again and now have only a dead form left."

It really saddens my heart to see how the Christian churches have become merely social clubs, having lost the promised gifts of the gospel of the Christ.

Surely, religious Zion languishes; formal Ecclesiasticism lacks vital religion. The real soul of man is not preached. The positive religion of the living, transforming power of angelic life, has become a dream of marble tombstones.

And yet, God is not dead. Angels are not asleep. The arching heavens are not brass. Religion is not a fossil. The power of God, the baptism of the spirit and the manifest presence of pure and exalted spirits can lift the cloud of doubt and darkness, can brush away the mourner's tears; can quicken the religious emotions of the multitude and usher in that millennium of love and peace and brotherhood and harmony here and now, as sung by poets and foretold by the prophets.

What, then, does Spiritualism stand for? It stands for the demonstration of a future progressive life; for prayerful purpose and a holy heart; for physical health, for mental science, moral purity and for pure and undefiled religion; and is marching forward in rapid strides to victory—one grand and glorious immortal victory.

When we speak of consanguinity, we usually refer to blood relationship, those closely related to each other by birth from the same parents, or near related parents, and we generally think of them as nearest to us, by ties of affection. Our interest, usually centres in them and we felt more obligated to them than to any others, with the exception of wife or husband, which usually is, or should be, because of the mingling of their lives, and community of interests, the closest relationship possible.

Sometimes consanguinous relations, on account of mental, social and other differences are not so close as a relationship with strangers. A unity of sentiment and purpose often bring people close into each other's atmosphere than the matter of birth and blood relationship. The state of mind of the mother, and the conditions surrounding her at the time of gestation, may have brought two persons into life with far different temperaments and purposes in life.

But there is something more—something that brings us nearer to each other than blood or consanguinous relationship. It is the relation of souls to each other. This may be termed conspsychic or unapsychic relationship; that is to say, there is a soul or spiritual relationship, which is more fixed, more deeply stamped into the fibre of soul life, than any blood relationship. Said Jesus, "Whosoever shall do the will of God, the same is my brother and sister and mother." (Mark iii. 35.) When one understands that Jesus was a fugitive, whose life was hunted by Herod, because of his strict adherence to principle, we may realize the importance of that statement in his mind. Jesus could have escaped all the suffering he endured, could have had a home of his own, and enjoyed a quiet and peaceful life had he fallen into popular modes of thought, and had taught such doctrines as were acceptable with the rulers and aristocracy of his time; but he chose rather to champion the cause of the lowly, or the friendless, knowing full well the loss he was to endure, the social ostracism, the hatred of Herod and his pharisaic parasites.

So, it is this day; people are brought into closer relationship because of oneness of purpose, and their efforts to live true to their highest ideals. They are one in spirit and purpose, as God and Jesus were one. They live for the good they can do; for the amelioration of future conditions; for the ennobling and happiness of mankind. And the world frowns upon them, and misinterprets their motives; scandalizes and persecutes them. And yet they give up ease, comfort, social standing, and even the love of relatives for the purpose of carrying out their ideas. If we surrender the good fellowship of friends and relatives because of our adherence to principle, thus demonstrating our loyalty to principle; to the good and true; that our love for truth subordinates all other considerations, how natural it is that we should feel a fellowship for every soul that pursues the same course; how natural that we should love them, because of their fealty to the higher, the nobler purposes of life.

Such relationship is higher, more spiritual, than any other relationship. And it should be so. Our first duty is loyalty to our assistants, above every

other consideration. If we should be loyal to principle, we should be loyal to the adherents of principle. They are not only our co-workers, but our co-operators, also, while those, who oppose us, notwithstanding their blood relationship, are antagonizing all our efforts. If we prefer those who are tearing down as we build, to those who are assisting us, we manifest our inconsistency, if not our insincerity.

But what shall I say of those who profess to be with us; and yet leave us to fight our battles alone—perhaps go off into hiding in the thick of the fight? We have thousands of them who claim a place in the Spiritual ranks, who desert us in every emergency. They may say a word of encouragement; but words are cheap—WHAT ARE THEY DOING? Are they showing their faith by their works?

DANIEL W. HULL.

Olympia, Wash.

THE NIGHT OF NIGHTS.

By AGNES BOSS THOMAS.

I was the guest of an occultist. She could see the others, the fourth dimension, smell odors and hear sounds non-physical; besides being conscious of the comings and goings of the spirits of the other world. In fact, it was quite an ordinary occurrence for her to remark in the most casual manner, "We have a friend with us tonight," or "Don't sit in that chair, it is occupied." At first I would look around in search of the supposed guest, but after repeated failures in finding no physical presence, I gradually came to understand that my hostess meant the denizens "on the other side." And as she was a woman of unquestioned discrimination and poise, her word bore weight; and her life not at all dependent on her associates of this physical plane, stimulated a desire to see what she saw and experience first hand acquaintanceship with these invisible beings. And so intense was this longing that I tried in my daily discipline of meditation and hard study to fit myself for such super-human companionship. Even so, the weeks slipped by, gray and uneventful, and my desire for which, I was quite sure, I would sacrifice much to experience, remained unfulfilled.

Then one night came—the night of nights! I had returned from a late theatre supper and was about to invite my escort in for a little social chat, when my hostess, meeting me in the hall and shaking hands with my companion, but bidding him an unmistakable good night, led me into the front or living room of her apartment. This seemed odd for her to do, as she was exceedingly hospitable, in fact, usually insisting on my friends coming in and visiting for awhile, even though, as in this instance, the hour was late.

But after seating myself opposite her chair, I observed her vivid and vital appearance. Her eyes were wide and brilliant. Her usually pinkish cheeks, flushed to a deep rose; while her high gray pompadour seemed to halo the peculiar exultation reflected in her entire bearing. Even the atmosphere of the room was surcharged with a strange and mysterious potency. And quivering a little under the impact, I asked, "What is it, Mary?"

A glory, awful and sublime, filled my very being. The blood left my arms and limbs. My heart seemed to stop its beating. And with one frenzied effort I cried out, "Mary, Mary."

My friend rushed into the room, and gathering me in her arms, soothingly said, "My poor, poor girl!" Then, after my crying had become less hysterical, she took my head between her hands and gazed at me long and steadily. Finally, she said, "You could not stand the test!" You, of all students! You, an aspirant for discipleship! Could you not realize that such an opportunity does not come but once or twice in a life time, and then to only a very, very few?"

Her lips seemed to tighten before she said, "possibly, under the circumstances, it is just as well that you are unable to realize the magnitude of the wonderful opportunity which has been granted you, but which you were not strong enough to accept." She patted my damp hair while the tears continued to roll down my cheeks. I was so humiliated, so chagrined at my insufficiency that words were out of the question. Besides, I felt myself peculiarly alone, as well as being almost overpowered by a feeling of loss. As if, with the disappearance of this Being, all the sunshine had gone out of my life.

Mary remained at my bedside for an hour. She helped me, of course. But the sleepless night, with its hours and hours of mental torment, had to be lived alone, and so severe had been the conflict, that when morning came, strange as it may appear, I was a much stronger and a more resolute woman. Furthermore, I then and there determined to so live that my very attitude would eventually compel attention from this wonderful Presence, or at least, from this "Other side."

One year passed, but not an astral experience; indeed, scarcely a dream-memory awarded my diligence. Another year swung by, uneventful as far as "seeing things" was concerned. But in the third year I grew a bit wiser, since ceasing to concern myself regarding phenomena. In fact, I neither wanted nor encouraged it—even in spite of this cherished memory. Yet, should it come, all well and good. For the opening of the sixth sense I knew to be inevitable to the evolving occultist.

With such an attitude I found myself, one night, watching my process of going to sleep. I was lying flat on my back. Physical sounds gradually grew farther and farther away. I felt happily comfortable and contented. I thought I had said to myself, "Now I'm going to sleep. I'm going, going, going," when suddenly a figure bent over me. The outline of a slender, fragile-like and kindly disposed, white-haired man. Placing his right hand under and around my back, and his left hand under and around my limbs, he started to lift me from the bed.

I might as well confess it right now. I was frightened beyond belief. Yes, after three years of training, I was actually "scared to death," by this invisible friend from the "other side," whom I somehow knew, had been sent to guide me to Him, of the three-years-ago memory. And this present invisible helper was not but trying to help me out of my physical body. Ugh! My skin perked into needle points. My heart seemed to hammer into my flesh. Notwithstanding my great desire to see and contact my hallowed "friend" or teacher, I summoned all the strength at my command, and finally managed to call out the *occult vibration* of JESUS! Because in occultism, if the aspirant

is terrified or is tempted or in danger, if he but speaks or thinks the name of some great and holy being, he is instantly protected—due to the inner power radiating from that lofty one. So at my pronouncement of this magic name, all became dark, still, quiet; and before I was aware, my fright had given way to a tingling sense of keen anticipation—for somehow, it had flashed through my mind—that this invisible agent had been sent to guide me to Him of three years ago. Small wonder, then, that almost immediately I lost consciousness in physical sleep. Since the act of going to sleep is when the soul, or higher self, leaves or withdraws from the physical body.

Now, I tell these experiences to show that notwithstanding the three years or more of training, I was again caught unawares. I was still capable of losing, for a time at least, my self-mastery when *consciously* contacting the unknown and unseen. Even so the difference of attitude from the first and second experience is considerable. For I had no control and no power of thought in the first instance, as one might say, whereas, in the second, I not only had presence of mind sufficient to immediately lose myself in sleep. These are great points for the occultist, and should be ample encouragement for the beginner. They should not be discouraged by "fright" as the lack of power to think quickly, decisively and well on the instant.

The explanation of the last "spirit" was that I was conscious both physically and astrally; that is, being in possession of my brain consciousness and at the same time, cognizant of the next plane, or astral world, or "other side," whichever term is most acceptable. But my friend or ~~invisible~~ helper thought I was farther out of my physical body than I really was, and he only sought to assist me or greet and welcome, as well as guide me into that unseen realm where we go every night. Yet, being conscious physically, terrified my brain consciousness. Whereas if I had been completely out of my physical body, I would no doubt have welcomed the assistance of my waiting guide, whom, I know, was indeed the appointed agent of Him who I know so well in the night side—and even now, remember in my "waking" consciousness.

A THOUGHT.

We experience so much pain in this world, there are so many occasions for heartaches in this journey through life, so many excuses for tears that it means something to assert that there is one hurt that is worse than all others, that there is one sorrow that is great enough to put all the rest far in the shade. And do you know what sort of a pain this is? Do you know the nature of the hurt that cuts the deepest—that is hardest to forget? It is the treason of a friend.—W. F.



C. P. CHRISTENSEN,

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THE FLOWERS.

'Tis not the lily's spotless white
That makes me love that flower,
Nor yet the fragrance of the rose
That draws me to her bower;
More splendid than the richest gems
That stud an earthly crown,
I still believe I love them most,
Because they never frown.

Remote on mountain's towering peak,
Or deep in forest shade,
Far from the gaze of human eye,
For God's own purpose made,
In calm or storm they meekly stand,
In silent, regal grace,
And turn to Heaven's enchanted winds
A sweet and smiling face.

Sweet messengers of love and peace,
To us your power impart,
To cast a radiance all around
And touch the human heart;
For thus it is and e'er shall be,
Through all life's changing hours,
We love them most, who most are like
The sweet and patient flowers.

—Frank E. Hipple.

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Distress and perplexity bear heavily upon the American people. Their righteous indignation is aroused by this unjustifiable attack on the Lusitania. The remorseless execution of unoffending non-combatants was deliberately planned and can only be looked upon as wholesale murder.

A MASSACRE OF THE INNOCENTS

In all the annals of modern warfare no parallel occurrence can be found which so definitely answers an atrocity on the sea. It is inconceivable that such things can be, unspeakable that such deeds are perpetrated, intolerable that they should continue. All principles of law, justice and humanity were violated.

DEATH IN A TORPEDO WAKE

The deadly torpedo, discharged by an unseen and cowardly hand, struck the blow which sent more than one thousand human souls into their untimely graves. It was a voyage to death, a ruthless casting of innocent lives into eternity.

LAST SCENES

When the Lusitania took her last plunge into the depths of the sea dreadful scenes were enacted. The distracted passengers, many of them bruised and injured by the explosion, were so dazed and stunned they became powerless and helpless and were engulfed by the tremendous suction caused by the sinking of the vessel.

The flash of lightning, the anger of the waves, the burst of the tornado, the swirling of the water-spout, and the silent movement of the lurking iceberg have for ages brought terror and destruction to men of the seas; but it has remained for a device of men to show the weakness of men-made things and precipitate another sea disaster approximated in its awfulness only by the destruction of the great transatlantic steamship Titanic.

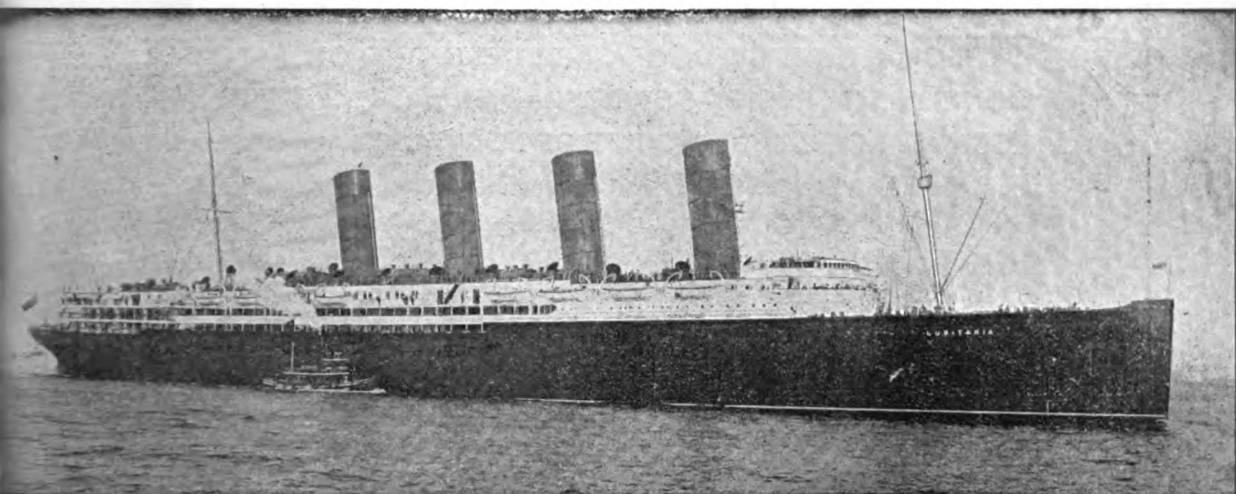
Most Complete Story of the Lusitania Disaster

AN UNDERSEA ATROCITY.

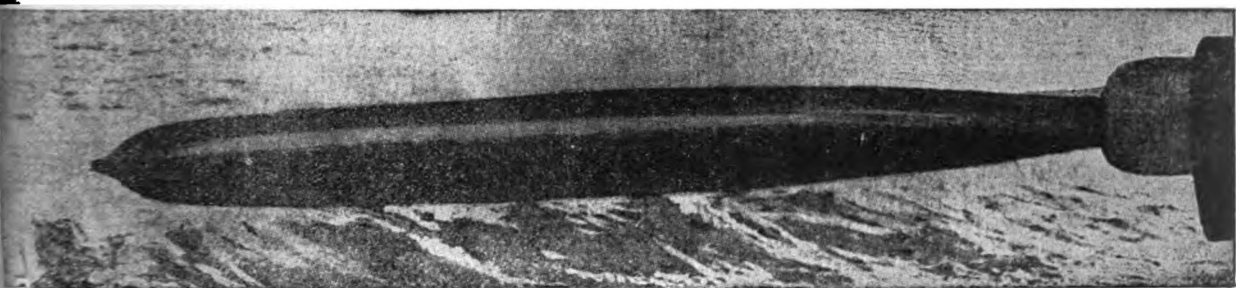
Shocking as was that terrible disaster to the entire world, it offers no parallel to the destruction of the magnificent steamship Lusitania, which was ruthlessly plunged to the bottom of the Atlantic Ocean, off the coast of Ireland, and within sight of Queenstown, on the afternoon of May 7, 1915.

A man-made torpedo was the destroying agent. Whereas the broad bond of sympathy welded all human hearts in one great expression of grief and regret at the Titanic disaster, in the swift destruction of the Lusitania contradictory vibrations have been aroused in the breasts of men which cannot be reconciled with the one great fact that innocent lives have been sacrificed to the insatiate gods of War.

The lessons which the tragedy teaches are in the main as old as humanity itself. Above everything hovers the horror, the awfulness and the desolation, but out of the gloom there seems to shine the one gloriously clear beacon of hope to humanity, that in the great future there will be no wars or rumors of wars such calamities will not be credited to the deliberate intent of man.



THE LUSITANIA—DESTROYED BY SUBMARINE TORPEDO, May 7, 1915



TYPE OF TORPEDO FIRED BY THE LURKING ASSASSIN

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ON PAGE 1

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 OF THE
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 OF THE UNITED STATES OF AMERICA
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IN THE ELEGANT PLYMOUTH HOUSE

Public Reception of Delegates and Visitors Monday, October 18, at 8 P. M.

Welcoming Addresses by Rev. Dell A. Herrick, Pastor Plymouth Church, Mr. William H. Burr, of Men's Club, and Mr. H. R. Savage, President New York General Assembly of Spiritualists.

Responses by N. S. A. President, Delegates and Visitors.

THE FOLLOWING NOTED SPEAKERS AND MEDIUMS HAVE BEEN SELECTED TO CONDUCT EVENING SERVICES:

Speakers: Rev. Fred. A. Wiggin, of Boston, Mass., Rev. Will. J. Erwood, of Philadelphia, Pa., Mr. Mark A. Barwise, of Bangor, Maine, Mr. Alonzo M. Griffen, of Chicago, Ill., Mrs. Helen Temple Brigham, of New York.

Message Mediums: Mrs. Zaida Brown Kates, of Washington, D. C., Mrs. Maggie Waite, of Chicago, Ill., Mrs. Mary Jacobs, of Minneapolis, Minn., Mrs. J. P. Whitwell, of St. Paul, Minn., Mr. John Slater, of Alameda, Calif., Rev. F. A. Wiggin, of Boston, Mass., Rev. George W. Way, of Wheeling, W. Va., Mr. Wellman C. Whitney, of Springfield, Mass., and others.

Interesting Symposiums, Wednesday afternoon, October 20.

THE CHILDREN'S PROGRESSIVE LYCEUM:

Mr. Joseph P. Whitwell, Vice-President, St. Paul, Minn., on "*Methods*."

Mrs. Tillie U. Reynolds, Troy, N. Y., on "*Teaching*."

Mrs. M. E. Cadwallader, Chicago, Ill., on "*Purposes*."

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Miss Musette Akin, Lily Dale, N. Y., on "*Needs*."

Mr. C. R. Malmberg, National Supt., Chicago, Ill., on "*Demonstration*."

MEMORIAL TO ARISEN WORKERS:

Speakers: Miss Susie C. Clark, Cambridge, Mass., Mr. I. C. I. Evans, Washington, D. C., Mr. Sam T. Penna, of Detroit, Mich., Mrs. Anna L. Gillespie, Battle Creek, Mich., Mrs. Clara Watson, Jamestown, N. Y., Mrs. M. T. Longley, Washington, D. C., Mrs. Cora L. V. Richmond, Chicago, Ill.

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This Magazine will be published the 15th of each month.

TO LATE TO CLASSIFY

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1400 Chapin St., N. W. Washington, D. C.

"Light" 110 St. Martin's Lane, W. C. London Eng.
'Rams Horn" Los Angelus, Cali.

The Spiritual Journal,"
1140 Columbus Ave., Boston, Mass.

"The Constructive Thinker," By Frederic Keeler,
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