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THE SPIRITUALIST

C. P. CHRISTENSEN, Editor

CONTENTS

Thou and I	2
Practical Psychology	3
The History of the Earth as Seen in a Psychic Vision	7
Helpful Quotations in Rhythm from the Bible ..	9
Hudson Tuttle's Climb to Freedom	11
Is this World About to Come to an End?	12
Story of an Occult Centre	13
Message Department	17
What Is Spiritualism?	19
There Is No Death (Poem)	20

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THE SPIRITUALIST

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THOU AND I

(Through Mrs. Nettie Wood, Medium, Bartow, Florida.)

*Strange, strange, for thee and me, sadly afar,
I safe, beyond, above—thou 'neath the star.
I where flowers deathless spring, thou where they fade,
I in God's Paradise—thou in the shade.*

*I where each gale breathes balm, thou tempest tossed,
I where true joy is found—thou where 'tis lost.
I counting ages mine, thou not the morrow,
I learning more of bliss—thou more of sorrow.*

*I in eternal peace, thou mid earth's strife,
I where care hath no name—thou where 'tis rife.
I without need of hope, thou where 'tis vain,
I with wings of golden light—thou with Time's chain.*

*Strange! Strange! for thee and me, I loved and loving
ever,
I by Life's deathless fount, thou near Death's river.
I gaining wisdom lore, thou lost by trust,
I with the Seraphims—thou midst the dust.*

Spirit Vivian.

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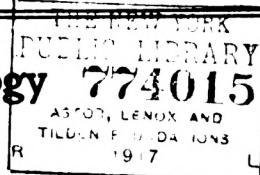
VOL. II.

JANUARY, 1916

No. 1

Practical Psychology

By W. J. COLVILLE.



Until very recently the word Psychology has been largely confined to certain special academic studies, at least in the popular view of the meaning or the term, of little interest to the general public, though highly esteemed in certain specially cultured circles. At present, however, this widely expressive word is taking on a far more generally interesting significance, as we are rapidly coming to employ it in connection with practically all questions pertaining to the inner life of humanity.

As the physical body alone can be studied by students who confine themselves to anatomy and physiology, so is it possible that some professing psychologists should so exclusively consider mental and psychical phenomena as to totally ignore the importance of the physical sciences. This extreme tendency, which cannot be a truly scientific or a genuinely philosophic one, has led many imperfect students of biology to decide in favor of a well nigh utterly materialistic view of the

Universe; but though that tendency was conspicuously prominent toward the close of the 19th Century, our present day biologists are rapidly arriving at conclusions based on psychical as well as on physical research.

That eminent professor of Psychology for many years at Harvard, William James, was one among the first and foremost educators in recent years to undertake a successful effort to unify spiritual with material science, by showing how erroneous is the assumption that any logical conclusions reached through actual study of external facts can possibly amount to a denial that man is essentially a spiritual being.

There are certainly two directly opposite roads to be travelled by conscientious Anthropologists,—one is the path of *physical*, the other the way of *psychical* investigation. In the very nature of the case it stands to reason that if we are ever to positively know anything concerning our spir-

itual nature and inheritance, we must seek information through these channels through which alone spiritual knowledge can directly flow. It is a most encouraging sign of this present excited age that a rapidly increasing number of really serious writers are producing excellent treatises bearing on the spiritual life of humanity couched in such reasonable and temperate language that they compel the interested attention of a large company of thoughtful readers. Without casting the slightest discredit upon these somewhat sensational literary products which deal with psychic questions in a more or less impassioned or romantic manner, we may well call particular attention to works which are indubitably sane and sober and which make a direct appeal to the deeply thoughtful elements in any population.

Such a book is "The Natural Order of Spirit" by Lucien C. Graves, of Springfield, Mass., a ripe scholar who has been for many years a liberal Congregationalist minister, and who became thoroughly convinced of the truth of spirit-communion shortly after the sudden passing to spirit-life of a dearly beloved son, a young man of noble character and excellent worldly prospects.

The heart and head, so to speak, are jointly interested in considering the question of how and where that specialized Intelligence continues to operate which is instantly cut off from manifesting through a physical body by a so-called "sudden accident." We cannot, without abandoning our sense of equity, be satisfied either with a blank materialism or even with an utterly non-committal agnosticism; we demand knowledge, and the insatiable cry for information concerning human life beyond physical boundaries grows out of an ineradicable element in human consciousness, actually irrepressible, no matter what measures may be adopted to destroy it, or at least to silence its clamors. Modern science distinctly inclines toward a spiritual view of the universe; this is coming to be admitted on all sides, so much so that we often hear the remark that Materialism is defunct in learned societies while psychical research is coming more and more into scientific vogue everywhere. A study of practical psychology, with the emphasis on *practical*, by no means necessitates a definite acceptance of any special

premises, for studies to be truly valuable must be conducted with unbiased intellects. Our general tendency to prejudice everything leads us to altogether untrustworthy conclusions, and as it is almost impossible for anyone while subject to the stress and strain of any strong emotion to preserve a neutral mental attitude, it is usually necessary to select persons who are not suffering from any recent bereavement or in any way likely to be specially desirous of reaching any definite conclusions through the sway of their tenderest emotions.

This, we know, is not unlawfully called a cold, calculating, scientific, mental attitude, destitute of all warm human feeling, and such it certainly is; but while such an attitude is not a permanently ideal one, or in any sense one that can be termed widely inclusive, it is extremely helpful during early stages of psychical investigation.

We must endeavor to approach Spiritualism as calmly as we can approach chemistry, and be prepared to investigate mediumship as dispassionately as we attempt to solve a mathematical problem. This is far from easy in most cases on account of religious and other biases, but we are finding today an ever-increasing number of level-headed students whose opinions are happily unformed and to whom no subject is too sacred for rational investigation. Far from its being irreligious to investigate psychical phenomena in so cool and impartial a manner it is in exact accord with those wise words attributed to the Apostle Paul: "Prove all things; hold fast that which is good." What is now often termed the *pragmatic* test can rightly be applied to spiritual as to all other experiences, for we have an undeniable right to apply reason to our spiritual as well as to our material concerns.

Rational practical psychology does not divide between sacred and secular in any superstitious manner, for everything can be sanctified and everything can be secularized. We have a right not only to sanctify the secular but also to secularize the sacred, i. e., to bring it down to direct relationship with our common-place affairs. Psychology literally means the science of the soul, from the Greek *psyche*—an extremely inclusive word, for psychical is an adjective which can legitimately be

used to designate the most interior spiritual planes of consciousness and also everything which has reference to whatever lies beyond the range of ordinary external observation. These two remarkably arresting volumes from the pen of Elsa Barker, "Letters from a Living Dead Man," and "War Letters from the Living Dead Man," are enjoying an enormous circulation and leading many people to entirely reconstruct their old notions concerning the so-called future life. Again and again are we compelled to discard antiquated ideas, and the terminology expressing them, as new light constantly flows through the open windows of modern mediumship. To cling to the old inaccurate phrases "Spirit return" and "Spirits coming back," is to largely becloud paramount issues, for such language conveys to the average hearer the thought of the remoteness of the spirit-world and the long journey one would have to take in either direction were communication established between the two planes of existence, which actually co-exist and which are frequently designated two worlds, as though we were alluding to two planets like our Earth and Venus. Planes of existence is a better phrase than "worlds" because it does away with the implication of geographical space between them.

We can readily follow John Keble's poetical statement "Two worlds are ours, 'tis only sin forbids us to descry," if we may put a liberal construction on "sin," which in that connection is not always to be associated with any kind or degree of guilt or crime, but only with imperfections due to our absorbing interest in exclusively mundane affairs and our consequent neglect of the culture of those faculties by means of which alone we can arrive at some measure of first-hand psychical discernment. To the practical psychologist there is nothing uncanny, and nothing more mysterious, in psychic research than in chemical research, because a rational psychologist regards the Universe as homogeneous. Why one plane of Nature should inspire awe or dread while another does not is unintelligible to the scientific intellect, and it has no *raison d'être* from the standpoint of either rational religion or philosophy.

That arresting title "The Natural Order

of Spirit" reminds one of Henry Drummond's famous work "Natural Law in the Spiritual World" which at the time of its publication was pronounced "almost a revelation." Almost but not quite a revelation, because though the ideas it presented were certainly new to many 19th century readers, they were not in any manner or degree at variance with conclusions which had long before been reached by profound thinkers along similar lines of interior investigation. Immediately following the wide circulation of that definitely epoch-marking book came a much smaller volume by "Eleve" titled "Spiritual Law in the Natural World," teaching almost the same doctrine but calling attention to the transposition of the adjectives as setting forth the truth that the spiritual world is the realm of causation, the material world being always a region of effects. Henry Drummond and "Eleve" were certainly not far apart either in their starting point or in their conclusion, though their adjectives were placed differently. This remembrance calls to mind the important and ever-present fact that two distinctly opposite terminologies may be employed by two classes of psychologists who are at root agreed, but who begin at opposite sides of their common subject. It may truly be said that all psychologists are divisible, like philosophers, into Platonists and Aristotelians, which only amounts to saying that one school is inductive and the other deductive in its reasoning methods. It is like beginning in one case to study the leaves and branches of a tree and then reason inward to the root, and in another instance commencing study at the root and reasoning outward to the branches and the foliage.

We need to grasp far more fully than we usually do that we are living every moment in an immeasurably larger universe than we generally suppose. Such popular shallow catch-phrases as "one world at a time," and others of similar import, lose all their reasonableness directly we pause to contemplate our present Earth in its larger implications.

This world in which we now live contains immeasurably more than any of us are actually aware of, therefore we are not forced to contemplate intercourse with denizens of some other planet whenever our attention is called to the facts of

mental and spiritual intercommunication. The simple definition of clairvoyance, clear sight or extended vision, rationally suffices to show how vain and foolish is the assumption that in order to communicate with our friends in a psychical manner we must get into touch with dwellers in some other section of the universe. A thousand questions can be answered in a few terse paragraphs concerning the *modus operandi* of spirit communion if a student of psychic law will only accept the primary reasonable attitude of those intelligent and intelligible psychologists who postulate essential unity and then proceed to discuss variety in modes of existence and manifestation only. Telepathy, thought-transference, mental telegraphy, and many kindred terms now constantly in use, are not vague and they ought not to cause confusion in the minds of readers or listeners whenever they are introduced, yet it remains a fact that a mental war is still waging between Telepathists and Spiritualists in some sections of psychical investigation fields: that is because too little reason and altogether too much feeling is displayed by many investigators. Far from the telepathic theory, correctly stated and intelligently applied, discountenancing spirit-communion, it fortifies the Spiritualists' position within all reasonable limits, though it certainly does not rule out the welcome thought that we can, and often do, communicate with each other here and now, as we can continue to communicate when some or all of us shall have shuffled off our mortal coils. Modern psychologists can find no better phrase than the time-honored one we have once more borrowed from Hamlet's Soliloquy. A "mortal coil," is all that separates us one from the other if we are inwardly in accord: and if that material vestment is not "too solid flesh," to again borrow from Shakespeare one of his immortal phrases, we can and do hold converse one with the other now and here as we shall continue to do hereafter.

The more we accustom ourselves to the thought and practice of telepathy the more readily shall we grasp the reasonable and consoling thought of the complete naturalness of our continued life after separation from the physical body, and the more rapidly and conclusively will evidences multiply assuring us that we are actually living

now in the closest possible touch with friends "gone on before." Modern psychology is making great, but not sad, havoc with our old conventional phraseology. We cannot truthfully aver that our friends who are dismantled of their clay envelopes are really the dear "departed," except in the very limited sense that they have parted company with that most external vehicle, the physical body, which we still indefinitely retain. The time now seems fully ripe for a complete conciliation between science and religion on the basis of practical psychology, and though undoubtedly there are many honest-hearted but narrow-minded persons who cannot make the necessary concessions on either side as a prelude to abiding unity of thought and action between the Church and the College, it is becoming clearly evident that influential steps are now being taken to so reconstruct statements and revise teaching methods as to bring about a far closer union between appeals to heart and head (to employ common phraseology) than heretofore has been attempted. A system of religion which offers no solid comfort to mourners is little better in a time of grief than a cold materialistic philosophy which offers stone when bread is demanded; and the worst errors of theology have peopled the life beyond physical dissolution with horrors that no atheistic scientist has ever imagined or endorsed; therefore had we to choose between the nightmares of a false theology and the blank negations of materialism, we should unhesitatingly accept the latter as by far the preferable alternative. Happily we are not called upon in these days to accept grotesque and harrowing views of a future life or else deny individual immortality. Bright light is continually streaming through the crannies, and though the mystic veil seems as yet to be but very partially lifted, it is lifting rapidly, and with every added testimony to the reality of an orderly, rational, spiritual Universe humanity is drawing definitely nearer to the acceptance of a theory of life which will rob the world of all unnecessary forebodings regarding the future, while affording an all-sufficient moral stimulus and warning by throwing definite light on the actual results of life in the flesh upon what lies beyond it.

Experimental research must be conducted fearlessly, though reverently, in Psyche's wide domain. Truth will never prove hurtful; it is falsehood alone that can corrupt the world. Placing implicit confidence in the essential goodness of our common human nature, we can see beyond its present outward imperfections

and discover the germ of holiness within, which must finally in every instance completely triumph over every obscurity. Thus do the latin prefixes *sub* and *super* unite at last in glorious synthesis, for our highest is our inmost, therefore our deepest sub-self may truthfully be designated our genuine super-self in potency.

The History of the Earth As Seen In a Psychic Vision

Frederick A. Leach, a magnetic and psychic healer of Elgin, Ill., relates an experience which should furnish material for investigation by the Society of Psychological Research. While in a subconscious state, he avers that he witnessed, in a vision, the facts concerning the history and destiny of the earth and its inhabitants, the future state of the human soul, and the various experiences of its progress toward its ultimate condition of blessedness or misery.

Mr. Leach states that this is the second time he has passed through the experience known as "the soul's absence from the body." He makes a definite distinction between this state and that of ordinary sleep, where the heart continues beating. In the subconscious condition the heart does not beat, and all ordinary functions of the body are temporarily suspended. He is ready to take oath that the following account is true.

A VIEW OF THE PAST.

I had come into my office from an early morning call. As I walked through my rooms, I felt especially thankful for the power to diagnose and heal disease. I was conscious, in an unusual degree, of my mother's spiritual presence and help in my work. She has passed away when I was a small child, but there had always been a peculiarly strong bond between us, and she was associated with my first subconscious experience. In a spirit of child-like faith, I prayed that there would be sent to me the people whom I could help. Then I sat down in my favorite chair, relaxed, both my body and mind, placing myself in that receptive attitude which I believe to be essential for the gaining of spiritual knowledge.

As I did so, I seemed to leave the body sitting in the chair while I went far above. The buildings, the cities, and all things on the surface of the earth disappeared. When at a great height I stopped, and a powerful voice said: "Look back." I did so and I saw back thousands of years, back to the glacier period of the earth. Its whole surface was covered with ice. The ice was miles thick and some of the peaks reached into the clouds. As the earth turned on its axis I saw that it was completely covered. There was no life whatever. Not even a spirit lived. It was barren of everything but ice.

As I looked and wondered the voice said: "Watch. See the wonders of God's hand, and the long forgotten past."

Then the earth kept coming closer to the sun, and as it did so the ice melted, and finally disappeared. There were great rivers, seas, and oceans, with only small patches of land visible. As the earth came closer and closer, the vapor arose and clouds formed. At times these clouds would open and empty themselves upon the earth.

I looked again and there was life, in the form of grass and various kinds of vegetations. Again the voice said, "Look", and it seemed as if Heaven had opened and angels had been sent to the earth to fill it with life and happiness. They passed downward, singing as they went, "Hail to the great Jehovah. To us a new morn is born. Let us go back to our home again!"

As they hovered over the earth, life began anew, and I could see men and women, but all was still wild. Everything in the way of vegetation had grown fast and large, and as the earth came nearer the sun more land appeared and the water

gradually left it. The water had been gathered into the atmosphere so fast, that, suddenly, as if the elements were at war, the lightning flashed, the thunder roared, and there was a great storm. It rained until the whole earth was covered, even the tops of the mountains were reached, and all animal and insect life was destroyed. Then the voice spoke again, saying: "Thou shalt worship no other God but me. So shall they be destroyed."

As the waters disappeared after the flood, the voice spoke again and said: "Harken unto me, for the wrath of God is no more, I will send my image in the form of man, with all knowledge to minister unto you. Ye that listen and have faith, shall have everlasting life, and ye that laugh my laws to scorn, shall be destroyed by fire and brimstone until ye are no more."

As the voice died away I looked again and there was life once more, increasing fast, all animal life perfect unto its kind. The earth continued to come closer to the sun, and, as it became warmer, the sun dried up the waters still more, and more land appeared. As the earth came on its path, I could see from where it came and where it is going. It has come from afar, away from the sun's heat, and it is traveling on its way around the sun. For this trip it takes one aerial year, or eighteen thousands of years. At the farther end of this path it is destroyed by cold and ice, and as it comes back toward the sun, life begins again. As it comes closer to the sun, all life is destroyed by heat.

We are now coming into the spring and summer of this period of time and as the earth passes on our seasons change. This change is so gradual that one generation can hardly detect it, but the fact is generally recognized that the warm weather is increasing year by year, and the winters are gradually leaving the earth.

Life on the earth is destroyed twice in eighteen thousand years, giving life to people about seven or eight thousand years, the earth being barren about one thousand years. The earth itself is not destroyed, but its outer form, or surface, is changed as it passes through the terrible heat of the sun's rays.

THE FUTURE STATE OF THE SOUL.

After the vision of the flood had passed, and I saw the new life, I realized that there were many great and good men to whom God had given knowledge. They ruled and taught the people, delivering God's messages to them. As the earth came still nearer I could see up to the present time. Then the voice said: "I have taken thee back to the beginning. Thou hast believed in Him who rules all, and now I will raise the veil of the future. Look, and see what thou wilt go through if thou turnest from one law of the Almighty. Look and watch. Then go hence and spread it. Thou art not responsible for the unbelief of others."

The voice died away and, as I looked again, I could see the earth leaving me, going toward a great light. As it passed I could see everything on its surface and surrounding it. The veil was raised, and the great mystery of life was explained, in all its glory and all its anguish. It was beautiful but it was heartrending also.

I could see that, as the spirit frees itself from the body, it comes into the possession of all knowledge. As we live on this earth we can never really know what is right. The laws and principles that we follow have largely been made by man, and, while we may be very anxious to do right, and conscientious in the performance of what we think is our duty, we can never know right from wrong, in its absolute sense, until we are freed from the life of the body. Our subjective intelligence, being the immortal part of our being, is not limited in knowledge after it is released from the mortal, or perishable part.

As this truth was being made plain to me the voice spoke again and said: "As ye have lived in the body, so shall ye go on till ye have redeemed what I gave you. If ye have done my bidding as taught by my servants, the way will be easy and straight, and ye shall enter the life of God, and await the coming of your loved ones. Ye that disbelieve, that scorn the teachings of His servants are to stay here, go through Purgatory, be cleansed. If ye are not then repentant, at the end of an age ye shall be cast into Hell to be no more."

(To be continued.)

Helpful Quotations in Rhythm from the Bible

To find a man	Jere. 5:1	When he gets this	Eph. 1:22
Who is gentle and just	2 Sam. 23:3	All others will come off their perch.	Rev. 18
A man who is upright	Psalms 125:4	Who have climbed the ladder	John 10:1
And true to his trust	1 Tim. 6:20	Of traditions and these	Mark 7:9, 18
Who cares more for truth	Prov. 23:23	Never built on the rock	Matt. 7:24
And love than for self	2 Tim. 3:2	Which is the sayings of Jesus	1 Cor. 3:11
And holds his neighbor	Prov. 25:9	The bridegroom has given	Isaiah 62:5
As dear as himself;	Mark 12:33	His mind to the bride	1 Peter 4:1, 2
Who soberly and earnestly	1 Thess. 5:8	Being armed with his mind	Phil. 2:5
Seeks out the way;	Prov. 2:45	In his words she abides,	John 15:4-7
Who cheerfully shoulders	Gal. 6:5	Thus the true congregation	Heb. 12:23
The cares of the day,	Matthew 6:34	Is formed into one	Eph. 4:11, 12
Walking by faith	Rom. 1:17	Growing up unto him	Ephi. 2:21
That worketh by love,	Gal. 5:6	Who is the chief corner stone	1 Peter 2:4:6
Through the Spirit of Him	Rom. 8:13	This is the building	2 Cor. 5:1
Who ruleth above;	Isah. 52:7	That is made without hands	John 1:3
Yet who to a sinner	Rom. 3:23	A holy temple going up	1 Peter 2:5
Shows sorrow and pity.	Matth. 5:7	Through Jesus' commands	John 12:48
Do tell me, have you found	Psalms 14:2	The city is a Heavenly	Rev. 21:10
Such a man in this city?	Psalms 102:19	It is our father's own plans	Eph. 1:4
We are looking for the Manifestations	Eph. 5:13	On the 12 gates of this city	Rev. 21:13
Of these "Sons of God."	Rom. 8:19	The name of Israel stands	Rev. 21:12
144,000 were numbered.	Rev. 14:1, 5	This is the only nation	1 Peter 2:9
To find life by the word,	John 6:63	That is born in a day	Isaiah 66:8
Take Thy number, O Zion,	2 Ezra 2:40	It is changed in a moment	1 Cor. 15:51
The Prophet has said	2 Ezra 2:15	In a twinkling away	1 Cor. 15:53
These are they who are leaning	Rev. 14:12	She will come back as a bride	Rev. 21:2
On his word and are fed	John 6:50, 51	Prepared for her Groom	Rev. 21:9
They are not defiled with woman	Rev. 14:4	To rule the nations	Dan. 7:27
For virgins they are	2 Cor. 11:2	After their doom	Dan. 7:26 Mica 5:3
They have turned from their	Ez. 18:21	The gates of this city	Isaiah 60:11
iniquity	Ez. 33:12	Will never be closed	Rev. 21:25
His virtue they bear.	Eph. 5:27	The light of it shines forth	Rev. 21:24
Without spot or wrinkle	Rev. 14:5	And the prisoners are loosed	Psalms 102:19-22
Or any such thing	Rev. 3:21	They are the salt of the Earth	Matt. 5:13
They have overcome as Jesus	John 13:13	The chosen of God	Deut. 7:6
Their Lord and their King.	Isah 43:5	The seed that shall serve	Psalms 22:30
From the north and the south,	Psalms 107:3	To send the Blessings abroad.	Gen. 26:4
From the east and the west	Isaiah 56:45	This "Remnant" chosen	Zeph. 3:13
They are entering into the Sabbath	Hebrew 4:9, 10	Of Israel's race	Isaiah 1:9-16
Of perpetual rest.	Isaiah 51:3	Are saved by truth	John 15:3
One by one do they come	Deut 30:19	As well as by grace.	John 1:17
Not by twos nor by threes;	Ezekiel 14:20	The bones which were dry	Ezek. 37:11
We must choose for ourselves	Gen. 32:27, 28	That Ezekiel saw	1 Peter 3:10
Only those He receives,	Rev. 2:7-11	Are entering into life	Rom. 8:2
Thus the "House of Israel"	2 Cor. 5:17	By the Saviour's law.	Joel 32
Is brought into view,	Rom. 6:11	When Zion our Mother	Isaiah 66:8
The creation of old,	Psalms 1:5, 89:7	Shall bring forth her sons,	Obediah 1:15
Gives away for the new:	Zeph. 3:18	The nations of the earth	Obediah 1:16
This is the congregation	Eph. 5:27	Shall perish at once,	
Assembly or "church,"			

Like a woman with child Mica 5:3
 She is travailing in pain, Mica 4:10
 For life in Immortality 2 Tim. 1:10
 Is her jewel to gain. Rom. 2:7
 O, why will you die? Ezek. 18:31
 Yea, "Why will you die?" Ezek. 18:32
 Our Father in heaven Matt. 6:9
 Is asking you "Why?" Ezek. 33:11
 He that keepeth my sayings John 5:24
 Shall never taste Death John 8:52
 Jesus has said it, Isaiah 41:10
 So we need not fret Psalm 39:1
 I am the Resurrection John 11:25, 26
 I am also the Life 1 John 5:11, 12
 Our Lord Jesus now 1 John 4:9:8:52-55
 Offers life to his wife 1 John 5:11, 12
 To win this Great Prize Rev. 2:10
 She counts nothing too dear Phil. 3:7-9
 But lays aside every weight Heb. 12:1
 That hinders her here Col. 3:2
 If a hand or a foot Mark 9:45, 46
 Or an eye doth offend, Mark 9:47, 48
 To gain the crown of Life Rom. 5:21
 She makes everything bend 1 Cor. 9:23
 She suffers in her flesh 1 Peter 2:21
 With Jesus her Lord 1 Peter 4:1-19
 And glories in the Cross Gal. 2:20
 In obeying the word Rev. 19:13
 To bring forth the Creation Rev. 3:14
 Of the Kingdom within Luke 17:21
 Is the purpose of God Luke 12:32
 In delivering from Sin Matt. 12:21
 Denying yourself Matt. 16:24 Mark 8:24
 And to take up your cross Matt. 10:38
 Is the way to the Redemption Rom 8:23
 Of Adam's great loss, 1 Cor. 15:22
 2 Cor. 5:17
 The woe is upon them Psalm 123:4
 Who are Zion at Ease Amos 6:1
 To glory in the cross Heb. 12:2
 Is the Fountain of Peace Psalm 85:8:119:165
 That is what separates John 17:17
 The saints from the world Gal. 6:14
 The haters of the cross Phil. 3:18, 19
 Into the Judgment are hurled 1 Cor. 1:18
 Here we find Jesus Rom. 1:16
 In the fullness of power 1 Cor. 1:18
 When glorying in the cross 1 Peter 4:1
 We conquer every hour Rev. 2:26, 27
 This is the way John 14:6
 That is narrow but plain Matt. 7:14
 The truth is to-day John 14:6
 And forever the same Matt. 24:35
 But doctrines of men Matt. 15:8
 Are abounding to day Matt. 15:9

Go back then and see Jere. 6:16
 What our Lord Jesus did say Matt. 7:24
 The Apostles and Prophets Eph. 2:20
 With this life as the centre, Eph. 21:22
 We must follow if the kingdom Matt. 19:21
 Of God we would enter Luke 18:22
 It is founded on them 1 Cor. 3:10, 11
 And not on these Priests Luke 13:28
 Who want to be the greatest Matt. 20:25
 Instead of the least Matt. 20:26, 27
 This Spirit we see 2 Thess 2:3-7
 And it truly does shine 2 Thess 2:8-10
 From the Pope down to Booth
 Dowie, Ben, and their kind, Is. 14:12-20
 The spirit of Anti Christ 2 Thess 2:3-10
 Is now filling the Land Isaiah 14:12-20
 So let us obey Jesus John 14:21
 What he says will stand Matt. 24:35
 In the seventeenth of John
 Look and see how he prays
 In the "Sermon on the Mount" Matt. 5:6,7
 Oh, look here! what he says.
 He that heareth these sayings of mine
 And doeth them, I will liken him to a wise
 man that built his house upon a rock, and
 the rain descended and floods came and
 the winds blew and beat upon that house
 and it fell not, for it was founded upon a
 rock,—Jesus.
 If you love me keep my commandments.
 Jesus
 If ye abide in me and my words abide in
 you, ye shall ask what ye will and it shall
 be done unto ye. Jesus.
 He that hath my commandments and
 keepeth them, he it is that loveth me. Jes.
 My words they are Spirit and they are
 Life. Jesus.
 He that loveth me not, keepeth not my
 sayings. Jesus.
 Acts 4:12 We would see Jesus.
 When he, the Spirit of Truth (The Holy
 Spirit) will come, he will not speak of
 himself, but he will take the things of
 mine. (Jesus' words), and reveal them
 unto you. John 16:13, 14
 He (The Holy Spirit) will bring to your
 remembrance what I have said unto you.
 John 14:26
 Jesus' sayings are the Gospel. He that
 will not obey the Gospel of Jesus shall be
 punished with everlasting destruction from
 the presence of the Lord and from the
 glory of his power. 2 Thess. 1:9
 He that will not listen to the words, even

unto the sound words of our Lord Jesus and to the teachings which tend to God-likeness, is puffed up, knowing nothing, but doting about questions and striving about words wherof cometh envy. Strife men of corrupt minds. Supposing gain is Godliness.

1 Tim. 6:3:6

Say unto Israel that they move forward. The sin that the Holy Spirit convicts of is unbelief.

John 16:9

Grace shall reign through righteousness unto everlasting life.

Rom. 5:11-21

Life is the consummation then.

Isaiah 10:22

To enter you must strive

Luke 13:24

The righteousness of believing

Rom. 3:22

Is the righteousness of God

Gal. 5:5 Phil 3:9

By faith Abraham.

Heb. 11:8

Prophets and Apostles also trod

Gal. 2:20

Go read the eleventh of Hebrew

And see what faith has done.

Heb. 11:6

Then you will acknowledge

Heb. 10:38

In the world to-day there is none

Luke 18:8

Faith cometh by hearing Rom. 10:17

And hearing by the word John 5:24

Jesus' words they don't receive

Luke 10:16

They say they are absurd 1 Peter 2:8

To take them as he spake Mark 10:15

And by Holy Men wrote down

1 Cor. 10:11

A child of God who does this John 8:47

They scorn of him and frown Isaiah 28:14

We see there is a famine Isaiah 17:4-8

Not of water nor of bread Amos 8:11

But a famine of people Hosea 9:10

Who will hear what Jesus said Rev. 14:12

Reader will you do it? Luke 10:16

And thereby gather faith James 2:5

Clothe yourself in righteousness

Rom. 13:14

Before it is too late.

Hebrew 3:7

Yours in the Light of Heaven,

S. N. P.

*Professor of Metaphysics and
Occult Science in the Super-
lative Degree.*

Hudson Tuttle's Climb to Freedom

Amusing Incidents in His Early Career.

By EMMA ROOD TUTTLE.

Nathan Tuttle, the father of Hudson Tuttle, was a native of Long Island, and his mother, Moriah Monroe Tuttle, of New Hampshire. They married young and came to New York, where they resided on a farm for a few years, when a fire destroyed their home and most of their accumulation. After which they sold their land, and, as they were compelled to start anew again they decided to go further west to Ohio. They arrived in the early thirties; 1831 or 1832, bought the land which is now known as "Walnut Grove Farm," cut the first tree on it, built a log house, and in it they and their three children, Lucy, Joel and David, began the work of clearing off the farm; and in the log house Hudson was born in 1836, on October 4th. His mother used to tell him how he untied the nurse's cap, and pulled it off from her head the first time he was dressed. He used to deny it, and tell her *he knew*, for he was there! "What do you suppose I wanted to do *that* for?" he would ask in a puzzled way.

In those early days, mental activity was

mostly displayed in arguing on religion, and going to "Meeting" on Sunday. The Preacher used to traverse the woods on horseback, and stay over night with some favored member of his flock. It was a great event to Hudson when he passed a night with the Tuttles. The Devil was then in full power and deacon Nathan used to tell him, when he was vexing, that the Devil would come and carry him off if he did not behave right. One day he had been very bad. His mother had a cherry bureau made in old New Hampshire and on the drawers were fine glass knobs. In the top was a paper of choice raisins. Hudson wanted some, but his mother refused him. He said nothing, but went and got a hammer and, before his mother noticed, he hauled off a blow, and broke one of those precious knobs!

Deacon Nathan told him he was sure the Devil would come after him that night. He grinned, but looked very determined. The deacon thought he must teach him a lesson, so he had his uncle Percival put on a dough face, tear holes for eyes, and

wrap his head in it to keep it on; also his body in a white sheet, and after dark come and rap on the door saying, "*I am the Devil. I have come after Hudson!*"

Suddenly, the made-up Devil picked the boy up in his arms and walked away, the Deacon closing the door behind them. I am glad this dreadful punishment was tried on a lad who was not averse to fighting when crowded, and I hope no other person ever repeats the experiment.

"Don't! Don't!" came the yells of Uncle Percival. "Don't tear me all to pieces and pull out my hair!" came from the front yard, where Hudson was undoing the bogus Devil. The family sat still awaiting the result.

As soon as his work was done, young Hudson Tuttle, Uncle Percival close behind him, walked in, with a big wad of dough, the white cowl, and winding shete, a look of triumph on his face, saying, "Well, Father, here is your Devil, all the one there is, I think, and he couldn't carry me off." That liberated him and his father, too, from the belief in a personal Devil.

In my next sketch I will tell you how he learned the lesson that *if we get answer to prayer, we must pray in the line of nature's laws*. A comic illustration that faith alone is not adequate.

Berlin Heights, Ohio.

December 2, 1915.

Is This World About to Come to An End?

By N. M. GREER, M. D.

Many thousands of persons, of various creeds and beliefs, believe that the world is about to encounter some great event, and many of them that the event will be its end. The Theosophists believe that another great world teacher, of the same standing as Christ, will appear, sent by the Master, or Mahatmas, otherwise called "The White Brotherhood." And that the world will then go on, aided by the new light upon the spiritual pathway. Most of the Protestant denominations believe that Christ will come again to the earth. The Christians belonging to the various Advent denominations are insistent that the time is near at hand which will bring the second advent of Christ. No exact date is now set by any of them. This may be because some dates heretofore assigned by them have passed. The Christians who were on the earth immediately after the death of Christ expected him to return before all the people of the same generation were dead, basing this upon a saying of Christ that "This generation shall not pass away until all these things shall be fulfilled." Previously, in the same talk, according to the Scripture, it was stated that the stars should fall from the heavens, among the signs that would be given. It was calculated that perhaps the generation referred to was the one which would be here when those stars fell. Many now figure it on that basis and refer to a show-

er of stars in, I believe, 1836. Now there is a record of a shower of stars, so called, at that time. Some of the old residents relate that it was a summer evening. They were stirring apple-butter over an outdoor fire. There came a shower of stars. They fled. When they returned the apple-butter was all burned. But this was always what happened when it was left on the fire unstirred! Some persons of that generation still persist, but I think it is immaterial when they die, so far as the end of the world is concerned. No stars have fallen at any time on this earth. The occurrence spoken of was but a shower of meteors passing through the air, and few, if any, reached the earth, and if any did, it was a small amount. Of course, a true star falling upon the earth would be like an orange falling on a pea. If it were a planet, the disproportion in size would be less, but in either case the immediate destruction of the world by heat would result. However, the manner of formation of the heavenly bodies prohibits their destruction in that manner. There can never be any collisions in this field. I know, by hearing it, that these believers preach that first Satan will come and pretend to be Christ, and call down fire from heaven to prove it. Then Christ will come. But whereas Satan will walk upon the earth, Christ will stay up in the air and call the good ones up with Him.

Leaving these rather extravagant beliefs, let us take a commonsense view of the matter. All the readers are acquainted with good housekeepers who allow nothing to go to waste. The teeming myriads in China and India excel them by far, though they have to do so. Nature is a greater economist than any of them. Not a particle of matter, or of force is ever wasted by nature. The plant or animal that falls is soon gathered up by a countless number of greedy vegetable fingers and every particle of substance is used again. Why then should nature, or that of which nature is the outward expression, bring to an end a perfectly well-regulated establishment like this? By every standard this world is capable of at least hundreds of years of good service. Nature will not abolish it under any such circumstances, even though more thousands get egotistical ideas. A number of persons become imbued with the idea that they are so important that the whole earth, and perhaps the stars above, are prepared for their sole benefit. And after they have received the benefit, the show will be

closed; no further audience is desired. All such should wake up to the insignificant part they play in the general scheme. Let no one worry at this time about the world ending. Generations will come and go, appear and fade away, centuries will roll their slow circles, in a far distant time, when the sun's rays are feeble and give but little of either light or heat, when vegetation languishes and animal species begin to become extinct, when the day has perceptibly lengthened and gives little of real life and cheer to dispel the depression of the long, gloomy night, then may man prepare to cease to exist on this planet and the world as a habitation of life cease to be. Yet it will roll as a barren, lifeless ball for other ages, until other great changes have brought it again through the mysteries of Creation. Although the time required for life to fade from this planet will be of many centuries' duration, yet it is short as compared to the time of the Earth's existence, either before or after the beginning of life upon it, for very long indeed are the ages in which a world is created.

Story of An Occult Centre

By M. P. O.

It had been uninhabited for a hundred years or more, except by the spirits of its earliest owners, the Indians whom the last owner claimed she could see sitting around on the rocks, at times. She had acquired the property in a very curious way. When only a girl of sixteen or thereabouts she became very ill of brain fever, so ill that the doctors said there was no hope of saving her life, that they had done all that could be done. While she lay in an unconscious state, her mother, who was seated by her bedside, heard her speaking in a deep voice and said she was Doctor — and that if they gave certain medicines which he would prescribe the girl's life could be saved. The medicines were given as ordered and the girl began to recover. Her father, who was a deacon of the church, did not believe in spirit return and declared that his daughter was certainly "possessed by the devil." The next time the spirit controlled her, he seated himself by her side and asked the

so-called doctor several questions, his name, where he lived when in this life, and so forth, and wrote down the answers. The following day he made a journey to the place which had been named as the residence of the doctor and inquired if any one of that name had ever lived there. He found that a doctor of that name had lived and practiced medicine there more than fifty years previous, so he returned home with the conviction that the spirit was as represented. From that time on until the close of her life the girl was controlled by spirits who told her what to do to heal the sick and she performed many miraculous cures. She also sang and played most beautifully, without understanding a note of music, and also wrote a number of books. Sitting in her chair she would have a pad of paper and while carrying on an ordinary conversation would all the while be writing, tearing off page after page, totally unconscious of what her pencil had traced. In this man-

ner she wrote many romances, all of which were published and were very interesting.

After her marriage and the birth of her children she was in very poor health, being unable to sit up long at a time. She could take nourishment only in small quantities and at short intervals, and was unable to ride in a carriage or bear a bright light of any kind. One day, while under control, she told of a very healthful, ideal spot, where if she would go to live she would be restored to health. She was told the name of the man who owned it and from whom she could purchase it, the location of the place, and the price she should pay. She sent persons to investigate and ascertain if the place could be purchased. They found everything as described and the place was bought.

It was a tract of land comprising six acres, occupying the top of a hill and covered with tall trees and numerous rocks. The woods had been untouched since the time when the Indians held their council fires amongst them. Again, while under control, a plan of the place was drawn and the road indicated as it was to be laid out and also the site of the house. Her young son, a lad of twelve years, took the map and went to the place, taking some one along to assist him, and crawled on his hands and knees through the dense underbrush, cut out the path where the road was to go and marked the place where the house was to stand. Soon after this the building of the house was begun, entirely under spirit direction. It was a large house, consisting of twelve rooms and two bath-rooms, a large attic with several rooms and a square tower, or observatory, on top. There were all modern conveniences, hot and cold water, a wood furnace in the cellar, and open fireplace in nearly all the rooms. The first story was built of the stone quarried on the place and was very picturesque. The house was situated on a knoll overlooking the river and was shaded by immense chestnut and oak trees. Near the house was a smaller one built of material, brought from the city a few miles distant, which was the framework of one of the original churches when the city was a small settlement. This had a large dining room, kitchen, and bedrooms overhead. It was used for serv-

ants' quarters and the general dining room for the patients stopping at the big house which, after completion, was used as a sanitarium. Thus the ancient framework served to shelter within its walls those who, sick in body, absorbed refreshment and nourishment for the upbuilding of the physical, whereas it had formerly sheltered those who sought refreshment for the soul, thereby performing a three-fold mission.

A beautiful lawn surrounded the house, studded with fruit-trees, rose bushes, beds of lily of the valley and ornamental shrubs. All else was left in a state of nature. In the rear were an ice-house, hennery and large barn, the latter having its share of individuality, being built as some described it, "inside out," all the ribs of the framework being outside. One large lot beyond the house was cleared and planted with berries and along the stone wall which separated it from the road were rose bushes of every kind. The surrounding land was left in its natural state of wildness, the trees full of squirrels, and birds of many rare varieties, as well as the common kind, which, with the beautiful view of the river, combined to make it an ideal spot.

The water supply was obtained from two springs, both possessing medicinal qualities. Everything combined to produce health of mind and body. When the house had been completed, preparations were made to convey its owner in a carriage—as it was only a few miles from the city where she lived—as that was deemed the easier and more comfortable means of transportation. With anxious hearts they prepared the wife and mother for the journey, her health at that time being in so precarious a state. She bore the journey very well, and arriving at her new home about dusk walked without assistance into the house and entered the dining room where the table was laid for supper and and brightly lighted. Seating herself at the table, she ate a hearty supper with her family for the first time in many years. From that moment she was a different woman physically, and enjoyed perfect health. Soon her house was filled with patients whom she treated for various ills. Some upon recovery were so in love with

the beauty and seclusion of the place that they purchased lots from her and erected houses thereon. After a few years, however, these houses were abandoned, the occupants having died and no one cared to occupy them, as they were said to be haunted. These houses were situated farther up the hillside than the sanitarium, in the midst of denser woods and wilder surroundings. The upper stories of one of these houses was one large room, which was dedicated to the Spirits and known as the "Spirit Room." It was used only for purposes of development and communion.

The house next to it had many tragic happenings and deaths. Nearby was a little building, used at first as a chapel where the dwellers on the hill held their spiritual gatherings. But after the death of the Leader, this house was used as a summer house by her son. On the first floor there was an immense boulder which had been left uncut when the building was erected. All the houses were unplastered, the partitions being covered with heavy paper which caused many ghostly sounds to be heard. A veranda extended across the front and sides of the house where the inmates spent most of their time, eating, reading and resting, or engaged in their various occupations. As the building had been used so long as a meeting place for the Spiritualists it was supposed to be the scene of unusual manifestations of power. The owner of the cottage was himself a man of great psychic power and used his gifts, as his mother did, to relieve suffering. He performed many miraculous cures by the laying on of hands. Crippled children were brought to him and returned home straight and strong. Every day at noon, while he was on the hill, there would be an hour's communion with those from the other side, and many times have we sat on the veranda and listened to learned discourses, beautiful poetry or sage counsel given through the medium of the doctor. One could not doubt the sincerity and spirituality of tests given under these conditions, in the bright sunlight and in the midst of nature, a striking contrast to the way in which such tests are generally given—in darkness and in material surroundings. The occa-

sion of his first being under control was almost as remarkable as that of his mother. When a young man he fell, while hanging some draperies, and injured himself very severely. He lay on his bed, as his wife and mother supposed, in a dying condition. While in this state of unconsciousness he was controlled by the spirit of an Indian girl who said she had been near him for many years and was only watching for an opportunity to take possession of his mind and at last had come the chance. He said he would recover and he did so and has led an active, useful life ever since.

The house next to the "Chapel" was built by his first wife before she married him. It was a large house of thirteen rooms, bright and sunny, with a beautiful view of the river and surrounding hills. In the front parlor was a large, open fireplace. The house has witnessed many curious and interesting scenes, both of life and death. Remaining empty for several years, after the tragic end of all its occupants, we happened, by chance, to see it while on a woodland stroll. We rented it for the summer and stayed all the year, and then the entire year following, when for business purposes we were obliged to move to the city, after spending two of the happiest years of our lives there. While living in this beautiful place I was never lonely and never saw or heard anything that caused the slightest sensation of fear.

The place is one of the Occult Centres of the earth and anyone who should live there would experience a certain spiritual and psychical development, whether consciously or unconsciously. All spiritual development takes place on the hills and far from the city's noise and excitement. I have already related the strange circumstance that surrounded the first occupancy of the "hill." It was most peculiar and there was certainly an unseen hand leading us to locate there. We were to have a period of separation and development for a certain work we had to do in the world, to bring us more in harmony with nature and the things that are common to all. In this peaceful place, shut out from the world, we learned, in a measure, to know ourselves, as never before; to take stock of our resources and have an oppor-

tunity for spiritual enlightenment. In the midst of the whirl and tumult of the world few have time or opportunity to think much about the other world, which lies all around us and for which we have unseeing eyes. One member of our family, soon after coming to the hill, developed a most wonderful clairvoyant faculty. This gift comes to him by right of inheritance, although he was unconscious of it previous to our sojourn here. He sees both those who have passed over and the absent living. He also can psychometrize—take an object in the hand and without glancing at it, close the hand and eyes and tell whatever he sees in connection with the object. All this without any effort in those directions, for we are not Spiritualists, only interested in Nature and all her manifestations and in the revelation of Truth. There were many remarkable instances in connection with these gifts, and as we are not Spiritualists I think it goes to prove that all men have undeveloped senses and powers which, as they grow more spiritual, will manifest themselves.

Upon one occasion a Masonic charm was placed in his hand and he described the interior of a hall used by the Masons for their meetings and described many of their rites and ceremonies until he had reached a point where he was forbidden to divulge more. He is not a Mason, but the gentleman who put the charm in his hand was a Mason and he said all that was told was correct. Another instance was when a lady placed a brooch in his hand, which she had worn almost constantly since her childhood. She was a native of the West Indies. He immediately described the harbor at Saint Thomas and several incidents of her childhood and life there. He had never been there nor had he ever seen a picture of the place he described. These are but two out of many instances. I am too matter-of-fact to possess any such power, and really do not desire it, but I have come very close to Nature while living there and have vivid impressions regarding things, and my intuitive powers have become much keener.

Upon coming to the place every one—and we had many visitors—feels the charm of the surroundings and an indescribable peacefulness. It was with regret that we left it all, but our time was

up. Many things conspired to force us away and every avenue seemed to be blocked to our securing it for a place to which we might come in the future, so we know it is not best that we should return. Perhaps we might become too much in love with such a life, and be inclined to an isolated life and one of inactivity, when we should be devoted to doing good to our fellow man, for the trend of the times is for all who have any measure of enlightenment to be “up and doing.”

There is nothing so satisfying to the mind as the knowledge of work well done. When an individual, after coming to this earth-plane, yields to the lower currents and is not living up to high ideals, a constant feeling of unrest pervades and is ever present and he learns that he must turn within to find his higher self, the true source of contentment. Every atom of our being cries out for success and success means perfection. Every experience, whether bitter or sweet, is but a stepping stone to the higher life, the development of the talents which make a perfect whole. Today is our day, yesterday is gone and tomorrow will never come. If we do our best today, we can know that we have made some progress along life's highway and we must look upon all progress we make as a step nearer the perfect day of our lives. Each must live his highest and not allow regret or past mistakes to hinder. Just hoist our banner and press onward and upward.

Frances William Burton.

IMPORTANT NOTICE.

On Wednesday, January 26, 8 p. m., a special meeting for members, friends and subscribers of *The Spiritualist*, will take place in Tuxedo Building, 637 Madison Ave., Room 7, corner 59th St. and Madison Ave.

Important for all members to attend.
C. P. Christensen, Pres.

SPECIAL NOTICE.

The Public is hereby notified that the poem on *The Dog*, which appeared in December issue of this magazine is copyrighted. All rights reserved by the author Frank E. Hipple.

Message Department

friends send their love and spiritual blessings to you.

As ever,

William Roberts.

Pittsfield, Mass.

Elizabeth Fellows.

Dear Lizzie: I know you do not need to hear from us as evidence, but it is very nice for us to send you a letter, for you have had so many sorrows of late and we want to do all we can to make you happy. You are and have been so brave with it all and we cannot help but admire you. We have done all we could to make you strong and we feel that they cannot last always, for it could be worse. We have come to you many times in your quiet moments and soothed you and given you strength. Mildred is doing very well. We are trying to make it as easy for you and the children as we can, but there are so many trials in life to make you worry. George is good and does all he can. We send our love to all.

Yours,
Mrs. John Wadsworth.

New York City.

H. E. Urie.

Dear Harry: We wanted to come and give you a greeting in this way and to cheer you up, for it is a great comfort for you to know that we are always trying to do something for you. Many times the road seems so hard to travel and the hills are so hard to climb, but you take more courage and go ahead and you finally go on. We have been doing all we could to help you in every way and while our efforts have not been what we would have liked, yet we feel we have accomplished something. You have always been steadfast and true and have always done your best and we admire you for it. Do not grow faint hearted but take on new life and new courage and you will succeed much better. All the folks send love to you and Betty.

With love,
William Urie.

New York City.

Frank E. Hipple.

Dear Frank: I wanted to give you a

message at this time for I have failed several times before. We are always anxious to come as near you as possible upon all occasions, for we know that it is hard for you to get along without our influence around you. There have been unpleasant things come up in your life, but you have done the best you could to get over them. That was right, for every experience you have is a lesson which broadens you and fits you for a higher plane of thought. Forget all of the unpleasant things of life and remember only the pleasant ones; do not live in the past but the present, and let the future bring what it will. Always be strong and courageous, so that you may be able to meet all things. You are protected by good influences.

Jacob Hipple.

Acknowledgment of messages given through the mediumship of Mrs. H. Morris, of New York City, in our message department:

3119 Rhodes Ave.,
Chicago, Ill.

My dear Mrs. Morris:

Receiving a copy of THE SPIRITUALIST for October, I was delighted to find in it a message from my father and wish to thank you for it. It was absolutely correct, except the initial of his name, Henry S. McMartin, instead of Henry H.

I know he feels bad about not leaving me a cent in his will, that is what he speaks of: money is not everything. I would not give up my mediumship for all the money in the United States.

I thank you so much, for your messages are a comfort to so many; and they will ever guide and help you. May health, happiness and prosperity be yours.

For truth and progression,
Marguerite C. Henry.

Bouse, Guma County, Ariz.
Editor of THE SPIRITUALIST:

I desire to express to you my gratitude for sending to me in October copy a message from my son in Spiritland.

Yours very respectfully,
Mrs. A. A. Brickalew.

P. S. My delay in response has been the fact of a change of address pending.

Los Angeles, Cal.

, 519 N. Centre St.,
Pottsville, Penn.

Dear Sir:

I want to acknowledge the correctness in every particular of a spirit message through Mrs. H. Morris, Medium, that appeared in the columns of THE SPIRITUALIST recently. Please accept my thanks and extend them to Mrs. H. Morris and oblige,

Yours fraternally,
B. F. Austin.

Editor of THE SPIRITUALIST:

This is to certify that I noticed a message from my father, in the Message Department.

I am very thankful for the message.

Yours truly,
Wm. H. Pearce.

What Is Spiritualism?

Spiritualism is the science of life. Manifestations of the Spirit and intercommunion between people of earth and those on the other side are attained through Mediumship.

Most people have Mediumistic powers or Spiritual gifts, such as Seership (Clairvoyance), ability to hear voices (Clairaudience), gift of sensing or feeling (Psychometric); others are dreamers of dreams, fall into trances and speak as the Spirit gives them utterance, while others are what are called Psychical Mediums; that is to say: Spirits that draw on the medium's Vital Magnetism using the powers to move tables, make raps, write on closed slates, and in various other ways demonstrate their presence. Spiritualists know that man lives a conscious life after the death of the body.

Spiritualists have no creed, but they practically agree, (or should agree) to the following:

The Fatherhood of God.

The Brotherhood of Man.

The Immortality of the Soul, and its Characteristics.

The proven facts of Communion between Spirits and Mortals.

Personal responsibility with compensation and retribution hereafter for all good or evil deeds here and a path of eternal progress open to every human soul that wills to tread it by the path of external good.

Spiritualism is the knowledge of everything pertaining to the Spiritual nature of man, and as a Spirit is the moving force of the Universe, in its widest scope it grasps the domain of nature, it embraces all that is known and all that is good and rejects all that is bad or evil.

Those who believe in a continuity of future existence, and that departed Spirits communicate with man, however they may disagree, are Spiritualists. But only as they cultivate the noble faculties and harmonize their lives can they be entitled to the name in its highest sense.

There are certain fundamental principles on which all agree as forming the basis of Spiritual Philosophy. Man is a duality, a physical structure and a spirit. The Spirit is an organized form, evolved by and out of the physical body, has corresponding organs and development. This Spiritual being is immortal. Death is the separation of this duality and does not affect the spirit morally or intellectually. The Spirit holds the same relation to the Spirit World that man holds to physical nature. The Spirit there, as here, works out its own salvation, receiving the reward of well doing and suffering for wrong action. Salvation is only attainable through growth. There is no atonement for wrong, except through the suffering of the guilty.

IS SPIRITUALISM TRUE OR FALSE?

I am inspired to say something on behalf of Spiritualism, as apart from the controversial, because of the great interest aroused. When it is remembered that the claims of Spiritualism are occupying the attention of some of the greatest scientists and many of the most intelligent thinkers of the world, it behooves us to treat this question seriously and dispassionately. As some one has said, "Controversy equalizes men and fools, and the fools know it." When people on any side become more anxious to score points than to advance truth, then indeed should a controversy be closed, for the outcome will result in no good.

When discussing Christian evidences are we not met at every turn with the remark: "Prove; demonstrate it." Rather are we constrained to reason together and to give heed to the testimony and opinions of these unreachable witnesses to the truth of the claims of Christianity or any other system or religion.

Let it be so with Spiritualism, hear what those who are entitled to speak upon this question have to say, and do not be in any haste to decide.

1. In its most comprehensive sense Spiritualism teaches that the Universe is the manifestation of the Infinite Spirit, or Inherent Energy, who is the Creator of all organic forms; the primal source of all life, motion, sensation and intelligence, whose material evolution is nature, whose vital expression is natural law, and whose Spiritual manifestation is the universal mind.

2. That man is the highest known manifestation of the Infinite Spirit, and believes that he is intrinsically a Spirit, clad with an ethereal and physical body, the separation of which is called death, but in truth is his birth into the Spirit world.

3. That as a Spirit, having a Spiritual body, the counterpart of this mortal form;

he is unchanged in powers and faculties, and enters by the law of attraction and environment, where he progresses in the ratio of his efforts and capacity, continually graduating into higher spheres.

4. That as mind acts on mind and matter, such as in telepathic manifestations, he may communicate with mortals, or through mediumistic psychic force may produce physical manifestations to the same end.

5. That the Spirit World is in space, and its first sphere or grade interblends with ours so that we are constantly in the presence of kindred Spirits, who come to us to aid or be aided. That the Spirit spheres are as diversified as the nature and character of Spirits, and are as objective and tangible to them as the earth is to us.

6. That Heaven and Hell are conditions, not localities, and are the effect of our thoughts and deeds; that through the law of compensation and retribution we reap what we sow, regardless of religion, faith, or ceremony. That as long as we sin we shall suffer and must work out our own salvation by ceasing to do evil and learning to do well, and by so doing live in peace and happiness.

(To be continued.)

THERE IS NO DEATH

By J. HENRY BAILEY.

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Fraternal, one to another,
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Binds closer than a brother.

Men do not seek true hidden wealth
The goal, priceless untold,
Tho' mind and might, unceasing seek
Transient material gold.

Could men but rise 'mid spirit scenes
In boundless ethereal blue,
Know angels' speech in colors; write
The language that is true.

Could men but climb; like Moses see,
View astral landscapes o'er,
There is no death, no Jordan stream,
Earth joins the eternal shore.
I have seen, I know.

There is a way, the High-way of our God,
It slopes to earth our human feet have trod.



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