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THE SPIRITUALIST

C. P. CHRISTENSEN, Editor

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APRIL, 1916

NOEL H. M. CAMPBELL, M. D.

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"You Need Not Fear"

A Spirit Father to His Son in Mortal Life

If you live a life that is clean and square,
And you love your fellow men,
And you lend them a hand to help them
bear

Their burden whenever you can,
You need not fear what the future holds,
Nor what the reward shall be,
For the mighty love that all-enfolds,
Will surely care for thee.

If you speak a good word of cheer to one
Whose sorrows have borne him down,
And you give him new hope to journey on
And change to smile his frown,
You need not dread when the shadows fall,
And the end of your life draws near;
For that wondrous love that shelters all,
Will drive away all fear.

For your life is measured by what you
meet

And you earn your own reward,
So the love you give makes your joy complete,

And through it you banish discord;
For whether you live in the house by the
road,

Or far from the haunts of men,
If only your love makes bright the abode,
No fear shall enter it then!"—"Father."

*Through Mrs. Nettie Wood, Medium,
Bartow, Florida.*

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VOL. II.

APRIL, 1916

No. 4.

The Astral World and Our Relation to It

By W. J. COLVILLE.

The term Astral World (more correctly plane) is one which has now come into common vogue that it is pretty generally understood as signifying the sum total of what is often designated the spirit spheres directly connected with this planet, especially those spheres which are peopled by the rank and file of humanity but recently separated from physical embodiment. The word astral, derived from a Greek term designating star and interstellar, is employable in two distinct senses, to denote the starlike appearance of the inner body which can navigate interstellar spaces and to designate the realm into which all are ushered at the close of a terrestrial career who are not sufficiently developed spiritually to rise far above the earth's immediate atmosphere.

These two applications of the term are certainly far from identical, for the former suggests a very much higher spiritual attainment than the latter, but a widely inclusive phrase like "the Spirit World", which is frequently employed in various connections, is equally open to criticism.

For all who are interested in the foundation of Astrology, a subject greatly controverted at present, it may be well to call attention to what we know both astronomically and psychically of the constitution of our Solar System. Homogeneity of primal substance is everywhere vouched for in scientific circles, so much so that we might very greatly extend our theory of interstellar influences beyond all ordinary boundaries and still keep in direct touch with the findings of astronomers, regardless of their attitude toward what is termed astrology. Though we talk glibly of the many millions of miles of space intervening between the Sun and the various planets which are all, physically speaking, many millions of miles distant from each other, we know that all solid globes are dissoluble into something we may term universal ether, and this ether saturates as well as surrounds every orb in the system. As all this family of globes constitutes a society of inter-related entities, whatever occurs on one affects all the rest. We know that storms on the Sun are

provocative of resultant agitations on the planets which encircle the central orb and are dependent upon it for much of their heat and light, which are supplied by radiant solar energy. Much speculation is rife in many quarters concerning the influence of Sun spots upon our weather, and tho we know of no scientific society which possesses complete information concerning the large effects upon our Earth when Sol is agitated, it is safe so say that the more we enquire into this fascinating subject the more thoroughly convinced must we become that we are by no means independent, as planets, one of the other.

It is now becoming universally recognized that the two great words Independence and Interdependence, must be duly appraised, the latter being a far more expressive term than the former and scarcely liable to misconstruction. As soon as we come to realize something definitely concerning mutual relatedness we shall discontinue old phrases which fail to correctly interpret the ideas we are wishful to convey.

As all planets swim in an ocean of ether and each orb is psychically immensely larger than it is physically, we can without difficulty understand how the influence of one world is communicated to all the others in a system, while in a remoter but no less real degree our Solar System is in communion with other and far larger systems in the Universe.

Many years ago much was said and written concerning the seven spheres surrounding our planet; and particularly in such a work as "A Stellar Key to the Summerland," by Andrew Jackson Davis, this idea is graphically elaborated. We can think of the seven spheres easily if we contemplate an encircling rainbow. The great Central or Solar Sphere is perfect white, as the Throne is described in the Apocalypse. The Rainbow around the Throne is a good description of the seven belts or zones encircling the Central Orb, for the universal color scheme is portrayed in the seven prismatic hues unmistakably. Now if we use the seven colors to express our thought concerning the seven spheres pertaining to our planet, and indeed constituting it in the wider understanding of its constituency, we can readily speak of the lowest sphere as being within our immediate terrestrial at-

mosphere and red in color, as red is the lowest of the seven prismatic.

This lowest division of the astral realm or psychic domain is the state of all who quit their physical bodies spiritually undeveloped; those whose affections are centred in material concerns and objects and who, therefore, have not expanded their inner consciousness. These hosts of entities who are still with us, just as before their physical decease, in all respects except as to their former possession of gross physical bodies, are the most familiar associates of the rank and file of pleasure-seeking and commercially-interested men and women. We must remember always that physical dissolution changes no affection; dropping a physical body cannot raise or lower any one's desires and aspirations; consequently it follows inevitably that the great bulk of seekers for information from unseen realms concerning the nearest post-mortem conditions find very little difference between the mental and moral status of themselves and of those with whom they can and do enter into communion.

It should be steadily borne in mind that active participation in seances does not so much attract influences as it gives opportunity for such to manifest as are constantly in our vicinity. We all have far more unseen companions than we are aware of, and these are broadly divisible into three distinct classes. First and highest are our teachers and guardians who are in a higher sphere of attainment than we have yet reached; second are our intimate friends and boon companions who think and feel so nearly as we do that the law of attraction draws and keeps us in close sympathetic companionship; third are many who are below us in attainments and who are seeking to derive some instruction or other advantage from associating with us.

From the first of these three classes of attendant influences we can derive only help and instruction, but from the two remaining classes we may receive much that is bewildering and misleading unless we know how to wisely handle the psychic problem.

It is never our purpose or desire to magnify difficulties or to harp upon dangers, therefore we disapprove of much of the literature now extant which holds up immoderately the thought of risk and liability

to disaster if we attempt to unfold our psychic faculties; at the same time caution is not timidity, and we should prove ourselves extremely foolish did we advocate courses of action which we know are not generally calculated to produce other than troublesome results.

It is absurd to endorse the blind and false theory that danger from obsessing entities arises chiefly from deliberate efforts to develop mediumship, for such is unmistakably not the case. Obsessions are often due to mental conditions among people who know nothing of Spiritualism, or if they know of it, they entirely avoid having anything externally to do with it. The actual facts in the case are different from what multitudes of uninformed and ill-informed persons suppose. It is not true that susceptibility to influx from unseen states comes though simple participation in certain external exercises in developing circles or elsewhere; susceptibility to any variety of influx is a result of some interior condition which frequently exists where there is no knowledge that such a phenomenon as spirit-communion is a possibility. Clairvoyants frequently see influences closely attendant upon persons who are surprised, and often utterly incredulous, when their attention is called to such results of clairvoyant observation. What, then, is the unknown cause whence these psychic effects proceed? We answer, it abides in the very nature and constitution of the so-called Astral World.

The puzzling problem of a possible 4th dimension in space must be solved before we can comprehend very clearly how the astral plane interpenetrates and at the same time encircles the physical. Inside all bodies which are known to possess the three familiar dimensions, length, breadth, thickness—there is a region occupied by that circumambient and interpenetrating ether which is the astral or interstellar substance of which our inner or finer bodies are made. Our inner bodies, which continue to be our instruments for use after we have laid aside our physical robes, sustain the same relation to this finer substance that our most external bodies sustain to the grosser substance of the outward earth; therefore the Astral Plane is always describable in terms of locality and can be acknowledged as fixed and tangible

to that sense which perceives it as truly as the most external world appears solidly fixed from the viewpoint of the physical senses. The Astral world has many kinds of inhabitants, human and sub-human, precisely as the outer world is inhabited by human beings and by an immense variety of living creatures below the human level.

It should be no more difficult to conceive of varying conditions in one world than in another, and as we positively know how immensely varied are expressions of life on earth we need not feel in the least perplexed when a revelation comes to us from another realm of Nature testifying to the operation of the same general law and the maintenance of the same general order there as here.

The power of choice, enabling us to regulate our relationships at will, is a matter of growth on one plane as much as on another and because the average non-thinker jumps at conclusions unwarranted by facts, we have all manner of absurd fears expressed by timid sensitives when the question of spirit-communion is mentioned in their presence.

One of the greatest and most prevalent of fears is dread of losing one's individuality; but simple reason tells us we can never lose what we have not yet attained, and a high degree of self-conscious individuality is something far in advance of the present achievement of the average man or woman of today. Fear of astral influences is exactly on a par with dread of personal enemies in the flesh, fear of animals and reptiles, and all kinds of similar apprehensions which make existence a burden to the timorous. To dispel all these fears at once would require an instantaneous awakening of interior force to a phenomenal degree, and only very rarely do we find that any mental slave is immediately transformed into a mental freeman. We shall do well if we take to heart the bracing doctrine inculcated in Emerson's splendid essay "Self Reliance" and cease to yield blind submission to the dictates of unwarranted extraneous authority. There is fully as much risk run by yielding unreasoning submission to persons in the flesh as by submitting to all sorts of unseen influences. It is a fact in general human experience that we cannot be safe mentally and morally on one plane without

being safe on the other also. It may be often the case that weak-willed, irresolute persons yield to psychic beckonings and fall into error through heeding unwise suggestions from the surrounding astral realm; but are there not multitudinous instances where weak yielding to physical solicitations leads to equally disastrous results? It is development of righteous self-respecting, self understanding individuality that will prove the panacea for the ills so many mourners now bemoan; therefore instead of throwing all the blame and burden upon psychic development we need give and heed wise teachings regarding self-development as the only effective safeguard against perils seen and unseen.

In the Astral world all affections and thoughts take definite form, and these forms are of widely differing degrees of permanence and density according to the depth of the affections and intensity of the thoughts of their creators. Elemental forms are frequently thought-forms which have proceeded from men and women who created them out of the plastic matter of the astral plane long ago, and which will endure until they either die out through exhaustion, as pictures may fade gradually and ultimately disappear or until they are shattered by an opposing force, just as any object can be broken up in the physical world. Whenever we feel and think intensely we create knowingly or unknowingly in "astral matter" and these mental creations are often intensely objective to the vision of a clairvoyant. Though they could not have originated without an originating mind, any more than a painting or statue could originate without a painter or sculptor to produce it, after they are once firmly established they remain fixtures, just as works of art remain in the places where they have been set up until some definite act of removal either changes their location or destroys them.

In haunted houses, where the same sights and sounds are repeated almost interminably, we need not suppose in a majority of instances that the actual entities who set up those results are actually there permanently rehearsing the acts of their former existence, though there are cases where we can discover imprisoned entities on the astral plane immured within

castle walls, or wherever the objects may remain upon which they inordinately set their affections while inhabiting the flesh.

In the region which we properly term Borderland, which is the astral plane immediately within the earth's external atmosphere, there are many pure and holy missionary and ministering spirits who are voluntarily engaged in an educational work prompted by pure benevolence. Though this region is itself comparatively dark and murky, these higher influences radiate so much light from their own bodies and auric belts that they are never in darkness, and they literally shed light on the paths of those far less illumined than they. All occupations with which we are familiar are carried forward in the astral regions, and from its higher departments we often receive inventive impulses, for very much is realized in this ultra-physical region transcending the achievements of the grossly material world. The matter of this plane being far more plastic than that of the outer earth, it is much easier to make thought manifest in that realm than on the outer earth.

The two great requisites for achievement everywhere are Will and Thought. Wherever these are truly unified the creative impulse can work successfully toward complete externalization in corresponding form. If we desire to regulate our unseen as well as our visible relationships it is indispensable that we remember and respect these two great fundamentals, for through determined willing and persistent thinking in strict accordance therewith, is found the key which must be first fashioned and then inserted in the lock of the door to the unseen universe in such manner as to cause us to verify the mighty statement in the Gospel concerning asking and receiving, seeking and finding, knocking and getting doors opened unto us a statement which constitutes a definitely scientific and universal portion of the highest and wisest spiritual instruction anywhere extant.

Those who brag are sometimes led to do so by impatience during hunger. A sufferer feels that he cannot and perhaps never will be satisfied, so he tries to make himself believe he is satisfied and he tells of things which he has done or can do, and he almost believes them.

The Warning

By C. M. S.

(Founded upon facts.)

"A Spirit passed before my face, and the hairs of my flesh stood up."—job. IV., 15.

"Do I believe in ghosts?" Well, yes; I do believe in 'em, since you ask the question; and I've got my own good reasons for believin' in 'em too! "Will I tell you my reasons?" I don't mind. I aint ashamed of 'em! But I aint no scholar, and I'll have to tell 'em in my own plain way. Will that suit you? All right; here goes then.

It happened—the thing that was a reason to me for believin' in ghosts, I mean—a long sight o' years ago, when I was a deck-hand, aboard the Mary Jane.—which was a small packet boat, run by the Railroad Company, to take passengers off the big boats in mid-stream when the tide was low and carry 'em to the cars;—things was different in those days to what they've got 'em fixed now' you see, and at certain tides the big boats couldn't come close enough to land passengers, so they just put 'em on the Mary Jane, and she took 'em over to the landing slip. It was on an afternoon in June, and awful warm, I remember,—our time was nearly up, and I was just getting ready to pull in the gang-plank—when a young woman come running down the slip, callin' to me to wait, and almost breathless. A very pretty young woman she was, too, and nicely dressed, and there was two little kiddies clinging to her skirts, and a baby in her arms, and a suitcase. She was so out o' breath that she could only just manage to gasp out—"Oh, wait for me, Mister,—please wait."

And I sings out, back to her: "All right, Missis, but hurry up then!"

But I sees, as I said it, that nobody couldn't hurry them two toddlin' kiddies; so I just stepped out an' took 'em in my arms, an' carried 'em on board for her,—her followin' with the baby an' the suitcase, thankin' me, soft an' pretty-like for helping her.

"I was waiting for my husband," she says, "that's why I'm so late—he promised to meet me at the train. I can't see

how it is he didn't come, for he's the greatest fellow for keeping his word, and he knew—"

Suddenly she gave a little scream: "Why, there he is!" she cries, lookin' back to the slip. "How could he ha' missed us? Jim, dear, here we are!" And she made a spring for the gangplank, and, if I hadn't shot out my arm an' grabbed hold of her, might a gone right into the water.

"God's sake, Missis," I says to her; right sharp, for she'd scared me, "Dy'e want to drown?" But she only laughed, delighted like. "It's my husband," she says. "I thought it was strange if my Jim didn't keep his word!" Then, beckoning back to the shore again, "Come on, Jim, dear, we're all here. Hurry up, or you'll miss the boat! Why look! He's beckonin' me to come back—to come to him! There's something wrong! Please help me off with the babies, mister, I must go!" And again she'd ha' been in the water, but for me.

But I held her back, and give the gang-plank a shove that fixed it firm, and stared at the slip with all my eyes, but I couldn't see no husband—no, nor nobody. "You're foolin' yourself, Missis," I says to her. "There ain't nobody there,—not a soul!"

But she was very positive.

"There is!" she says, "look where I point and you can't help but see him,—there! That tall man! Right at the end of the wharf! Why, he's beckonin' to you, now! Oh, look! You must see him!"

And, sure enough, see him I did, that very minute! A tall man—awful white-faced an' anxious looking, an' beckonin' to me—there wasn't any doubt o' that—as if he'd owned me! I met his eyes, full, there was somethin' awful about his eyes, and the swing of his arm—and his head—beckonin', orderin' me, well, I couldn't hold back—I just couldn't disobey him! "So I caught up the kiddies, letting the missis over the gang-plank first, and as she went tearing up the slip I went tearing after her. And in the next minute

as it seemed, before I'd gone fifty feet, there came an awful explosion, a terrible, tremendous noise, of shrieks, an' groans, an' cries, an' bursting, roaring steam, and looking back, I saw the deck where we'd been standing, crack, crash open, fly up, up, up, into the air, all in a sweltering storm of fire and smoke and steam, the boiler of the Mary Jane had bursted! Anyone standing where we had been standing only a minute ago—would—God!—it wouldn't bear thinking of!

"It won't bear thinking of yet!—it happened years ago, but I turn sick and cold sometimes, even yet, rememberin' how near me, an' the little missis, an' the kiddies were that day, to being blown right straight up to Kingdom Come, together! For awhile I wasn't sure but what I had been! All the sense seemed blown clean out o' me! When I kind o' come to myself I was shakin' an' tremblin' from head to foot, an' blubberin'—yes, sir!—blubberin' like a baby! And I s'pose that was what made me remember the two poor kiddies.

Where were they? I knew that I'd had 'em in my arms, but I didn't know what I'd done with 'em! Whether the poor mother took 'em from me, or whether I let 'em fall, I didn't know, and what's more, I don't know to this day! That's how dumb an' dazed I was; that's how the awful shock and fright had stunned me. But gatherin' my wits together, an' lookin' around, I saw them; the poor little missis, an' the baby, an' the kiddies all huddled up together in a corner; the two little kiddies hidin' their faces in their mother's skirts, an' she clingin' fast to the baby, lookin' very white an' scared. I looked all around for the husband—the tall man who had beckoned us off the boat—but I couldn't see a sign of him, nowheres. So I naturally says to her, "Where's your husband, missis?"

She began to cry, poor soul, scared like.

"I don't know where he is!" she says, very pitiful. "I went right up to him, and put out my hands to touch him, and—he was—gone! Gone, like he vanished! Then the awful crash came, and I've not seen him since. Oh, where is he?" And then, while we both stood staring around for him, a lady come runnin' up to us,

and throws her arms 'round the little missis, cryin' somethin' awful. An' says she, "Oh, Annie, is it really you? And are you safe? Thank God! Thank God!" An' then she falls to kissin' the little kiddies.

"The good Lord wouldn't take all from me," she sobs. "He spares me my poor Jim's babies!" At that the little missis gave an awful frightened cry. "Mother!—what d'ye mean?" she panted out, "and where's Jim?" He promised to meet us here, an' he did meet us, an' called us off the boat, but now he's gone, and I can't find him anywheres! Oh, Mother, where is Jim?" The mother gave an awful sorrowful cry.

"God help you child," she said, "you must be crazy! You couldn't ha' seen Jim, he's dead, he was killed last night, crushed to death under his own engine!"

* * * * *

That's all. The man was dead an' lyin' in his coffin, when we saw him standin' on the wharf; he'd come back from the dead, somehow, to give his wife that warning. I helped the two women home. They were in sore trouble, poor souls, an' the mother showed me her son's photograph. I knew him instantly. It was the man that beckoned us off the boat. Explain it? No, o' course I can't explain it, and I ain't agoin' to try. But I seen it! I seen it with my own eyes! That's why I believe in ghosts!

REMARKABLE INSPIRATIONAL LECTURES.

Mrs. E. Schultz of Youngstown, Ohio, and Mrs. May Raymond of New Hampshire, who both visited in New York, have been made of good value by our Society, as they occupied our platform on a number of occasions. Both have demonstrated ability as Inspirational Lecturers, as well as giving messages.

The above mentioned ladies have left for their respective homes, where they have churches of their own, and we trust that their visit in New York will have been of a benefit to them, and that they had some good news to take to their friends and audiences in their churches.

We wish them both health and success in their work.

Love and Its Counterfeits

By ALBERTA STOREY BRYAN.

What a sense of humiliation, despair and hopelessness permeates a spirit that has offered and freely given of its best thoughts and most intense admiration and adoration to another, believing him to be superior to all others, as true to him as he is to the object adored,—and then to taste the bitter fruit of knowledge that finite man is frail and weak—be he ever so pleasing in personal appearance, and despite the charm of his words and his protestation of undying devotion and love.

The truth opens the spiritual sight to perceive the unchanging fact that spoken love (which portrays rapture and ecstatic happiness in words and outward forms) is transitory and perishes in its first bloom.

While the expression of this type of love becomes a pastime, and even business, true soul love and reciprocal magnetic blending, (like all the potent and strong influences of nature) is invisible—felt but not seen, known but not spoken. It thrills, sways, gladdens, and uplifts, and finds no use for or need of words. It defies true expression in any known tongue.

True love is between spirits. "Spirit" means the reasoning, thinking intelligence, the real man himself, not his physical body. That body can never know, and therefore can never express this power of the soul, and whoever tries to allure by promises and thrilling words has declared his inability to love. What he calls love is merely a physical attraction.

Deceive themselves or others as they will, the body itself has no sensation. To prove this, look at a body from which the spirit or life has fled. What does it want, know or sense? Nothing.

Every attribute that man possesses, whether of worth or of crudeness, belongs to his spirit alone. He uses his body as an instrument through which he can express his desires; but remove the individual "I", the governing intelligence, and there is left only a combination of atoms, negative and without a master,—and they must, of course, obey the universal law of life and return to their own sphere of action.

There is much unhappiness, crime and discord, caused by the misunderstanding of what love really is. Men and women alike delight to hear their adored one say, over and over again, "I love you. You are more to me than all beside." Hearing this often, they allow themselves to be deluded into temporary happiness, fleeting and filled with unsatisfied distress; physical and nervous weaknesses and depression. When the loved one is absent, they are filled with unrest and disquietude. They are consumed usually by jealous fears and doubts of constancy and purity; and this continual passing from the realms of happiness to the abyss of despair, (the moments of despair being more frequent than the moments of happiness) wrecks the physical, destroys love and confidence, and creates the very condition that they fear.

It is difficult to understand how men and women deceive themselves concerning this all-important question, that causes them either happiness or misery.

God, or life, is love, motion, action. All of these are invisible to man's physical range of vision, yet he knows that they exist. If infinite love, or life, is invisible, so must man's love be invisible; and it is the more intense and powerful because of this very attribute. The highest thoughts and aspiration of any man can never be clothed in equally fine material expression. Were they so clothed, they would be as invisible to man's undeveloped spiritual sight and perception, as life-energy itself.

Love can express itself only in deeds and living thoughts. These have such magnetic power that they will thrill the spirit of loved ones as no words or caresses can do. A person exhibiting jealousy, suspicion, doubt and fear, has not yet learned the intrinsic value of love—that union of spirit or soul which becomes stronger with time, and knows no weakening.

Few have attained this sublime height; but true happiness will never be known till both men and women have so developed.

Hudson Tuttle's Climb to Freedom

An illustration that faith alone will not insure answer to prayer. Prayer must be in Harmony with Law.

When Hudson's parents came on from the East to Ohio, then called by some "New Connecticut" to start a new farm "The Uncleared Woodland"—father Tuttle brought a little sickle, with which to cut grain, and one steel tined pitchfork. The old sickle yet is preserved, and shown with pride among our relics, and curios of other times and days, in the old home. The pitchfork was not preserved, but the lesson it taught to Hudson may continue its usefulness to others who need liberating from creedal bondage.

Most of the farm tools were home-made and clumsy.

It was haying-time and the little boy wanted to be out with the men and "help." What he really did want was to get that steel pitchfork to ride for a horse down in the north meadow where a few wild strawberries grew.

He, of course, said nothing about his plans, and before any one knew it, he and the steel-tined fork were gone and could not be seen as the clearing was not complete.

Arriving there where the berries were he saw on a large stone a snake, which had crawled up on the stone to sun itself. His father had told him how the serpent had mischieved with Eve in the Garden of Eden, and got herself and Adam put out of it. So he said, "I'll kill that snake!" He raised the pitchfork, struck, and when it hit the rock one of the tines broke. This was a surprise. He knew the value of the fork to his father and that he might get a whipping for running off with it and breaking it. If God would answer prayer, he would pray and have him mend that pitchfork. So he knelt, prayed fervently, and after the "Amen," took his hand off the tine and it fell to the ground.

His faith was in vain, and God had not answered. That liberated his mind from the teaching that God would help him out of all trouble if he asked in faith, no matter how inconsistent the request. I have put this story in verse and have

taken it from my book "Asphodel Blooms", thinking it may please some of your young readers for a recitation, and eye-opener as it was to young Hudson Tuttle.

HOW THE DEACON MADE A SKEPTIC

(An incident in the childhood of Hudson Tuttle).

"Pray! Pray!" said Deacon Nathan, "whatever ills befall!

The Lord is always ready to heed His children's call.

Have faith and pray in earnest, and thou wilt quickly see

How powerful a helper thy God will be thee."

You know how "little pitchers" catch talk in little ears,

And children's minds are busy when so it least appears.

The deacon's list'ning "Tow-head" remembered what he taught;

"I'll test the matter some day," the little skeptic thought.

One day in brisk hay-making, the men-folks, hard at work,

Were mowing, tossing, raking, all trying not to shirk,

When pert, the blond-haired youngster, with eyes so big and blue,

Said, "Let me have a pitchfork, and, father, I'll help too!"

Proud as a knight to battle he rode into the fray.

Where man and beast were busy making the fragrant hay.

He pranced off where the lilies were nodding in the wind,

And rode along the fences wild strawberries to find.

Upon a knoll where sunshine was playing on a rock,

A young snake lay disporting, in long, gaunt, striped frock,

The boy had been instructed to hate a snake because

He tempted Adam's lady to break God's Eden laws.

So up he raised the pitchfork to slay the harmless thing,

When on the rock the forked lance struck
 with terrific ring.
 And lo! a tine was broken It rolled off
 in the grass;
 Ah, woe and consternation had quickly
 come to pass.
 Dazed by the fell misfortune, down-fallen
 in his path,
 The spirited young rider foresaw the dea-
 con's wrath.
 He thought the grand occasion had come
 for testing prayer;
 And he would have God help him, and
 mend the pitchfork there.
 He fixed the tine together, and held it
 fast in place;
 Dropped down there in the sunshine and
 upward turned his face.
 "Oh, God, you know my father and what
 he'll likely do;
 If you will mend this pitchfork, I'll do as
 much for you.

I never was a troubler, and will not be
 again;
 Please come and mend this pitchfork, for
 Jesus' sake. Amen."
 His hands were white and bloodless, so
 tight the tine they grasped;
 Slowly the blue eyes opened, slowly the
 hands unclasped;
 And down the piece went rolling, not
 mended in the least,
 He felt the misinstruction of deacon and
 of priest.
 And from that very moment a skeptic he
 has been—
 Who never thinks that Jesus will answer
 for his sin,
 Nor that the Great All-Father, whose laws
 work all a-line,
 Will crook them for the asking, more than
 he fixed that tine.

EMMA ROOD TUTTLE.

Curious Happenings

By WM. W. BATHLOT.

Through careful inquiry, I have ascer-
 tained that neither I nor any of my fam-
 ily, nor relatives, far and near, were ever
 born under a vail, or cowl, or happened
 to be the seventh son of a seventh son,
 etc. I make this statement merely to
 show that these things, considered by some
 to be absolutely essential to second sight
 or spiritual visitations, had nothing to do
 with the odd and curious phenomena that
 have visited myself and others of the
 family at different times in the past thirty-
 five years. Several odd happenings that
 I never have been able to explain, took
 place when I was about eight years old;
 in the year 1880, and just before the death
 of my father. I was young, of course, too
 young, some may think, to notice occult
 phenomena, let alone remember them
 after the lapse of years, but it is a fact
 that these things of which I write are as
 vivid in my memory as though happenings
 of yesterday. We lived in Cleveland, O.,
 on Bismarck Ave., and but a short dis-
 tance South of Woodland Hills. Father
 was a contractor and builder. He built
 the house in which we lived. Like my-
 self, he had peculiar ideas, such as: "Any-
 thing worth doing is worth doing well."

With this idea in view, he built the house
 —a story and a half high—out of the best
 of material; and with the utmost care he
 saw that every opening from floor to floor,
 between the studding, was closed in such
 a way that not even a mouse could possibly
 work its way in behind the plaster.

A month before father died mother and
 I were out in the yard when a snow white
 bird—about the size of a turtle dove—
 steadied itself in the air and then slowly
 fluttered down to a low hanging limb di-
 rectly over her head. She reached up
 to seize it, and her hand had nearly
 touched the bird when it flew away.
 This occurred twice more within the
 coming week, and in each case the
 bird—apparently the same—fluttered
 down right above her head, almost touch-
 ing it. Each time she tried to catch it,
 but as in the first attempt she failed. Then
 came the second odd happening. The
 house seemed to be no longer mouse proof.
 From out the walls between the doors of
 the sitting room and porch, issued a rub-
 bing, scratching sound. Father had come
 in from work when this first occurred. He
 listened a moment and then stepped to
 the wall. He rubbed his hands over the

plaster, and then turning around in a bewildered way, he said: "Mother, it looks impossible, but there is some animal between the studdings as large as a cat!" Next morning the noise came from a different direction in the walls, and father, thoroughly mystified, went away to his work. Mother and I saw the bird and we also heard the noise that came from behind the plaster. She, to the best of my recollection, did not consider it in the light of anything uncanny; but rather thought it odd that anything could work its way in between the walls. The rubbing and scratching sounds were oftentimes changed to thumps and knocks, and these continued only while father was in the house; as soon as he went away the noise ceased, as soon as he returned the noise began anew. His surprise soon turned into worry; not the worry of one who sees some omen of disaster in the occurrence, but rather the worry of one who tries every way in his power to corner and capture some living animal only to find him-

self balked at every turn. Three weeks of this annoyance that gradually worked its way between the studding in every part of the room; three weeks in which every odd moment that father had to spare was turned into strict investigation. Openings were made here and there; small holes were bored through the plaster directly in front of the noise, but nothing could be found; nothing could be seen, and not a cry to show that any living thing had been injured. When father took sick the noise ceased. He lay upon his bed. He saw with eyes that were not of the flesh. He predicted with absolute certainty the day, the hour, and the moment when he would pass away. At different times in the two days before he died he heard music. He would describe it, telling us how beautiful it was. He would point to where it seemed to come. By word and gesture he did everything in his power to make us see and hear. Then he stretched out his hands, smiled, and passed away exactly at the time he had predicted.

Heaven A Busy Hive of Industry

By ELLA WHEELER WILCOX.

Do you ever stop and think about the life beyond this earth plane?

The old, orthodox idea of a Heaven where the resurrected spirit, robed in trailing garments, sat playing on a harp and singing hosannas through eternity, has passed away.

Most of us know that it was an impossible idea and that such an existence would be very wearisome indeed.

Advanced thinkers and seers have come into the consciousness of a larger and more beautiful life beyond than that which the old orthodoxy taught us.

Communication between the world beyond and this world is to millions of minds an established fact. To many others it seems an increasing possibility.

One who claims to have brought a message from the world beyond says: "The problem of life is surely to avoid the waste of straying into devious ways which do not help you forward. It is no use in spending life in developing a sense that will not be needed hereafter. Over in this land to which all of you must come the objects of existence are so different that

many who come here have an impression of bankruptcy. They have spent their life in accumulating treasure, and so the deposits in the bank on earth cannot be drawn here and they are undone."

But one thing is sure. Every longing which we have to be useful, every unselfish desire and emotion, every ambition to create something beautiful, every wish to add to the comfort and happiness of the world, every feeling of love and sympathy and pity and compassion, every longing for a happy home life—all that is immortal and is helping to build our mansion not made with hands—this is laying up treasure in a celestial bank and we will be able to draw our checks when we arrive there.

Whatever you are willing to do that is worthy and beautiful and helpful you will do eventually under happier conditions than those which now surround you.

Do the duty which lies nearest you and do it well and cheerfully, but keep the idea of what you want to do in mind and know that you shall yet realize it.—*Reason.*

Form of Affidavits Regarding Mental Condition

1917

IN SENATE,

January 10, 1917.

REPORT

OF THE

COMMISSIONER OF THE LAND OFFICE

IN RESPONSE TO A RESOLUTION PASSED BY THE SENATE

ON JANUARY 10, 1917.

ALBANY:

THE UNIVERSITY OF THE STATE OF NEW YORK,

1917.

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Man's contempt of social and religious life will undergo great changes.

Why has not theology kept step in advancing from the beliefs held by semi-savages 5,000 years ago? That is a problem easily solved. A religion of superstition it would seem has paralyzed man's reasoning faculties. Theology teaches that all essential wisdom was revealed in the past, and is contained in the Bible, and all "modernisms" are heretical, and will cause the eternal damnation of all who "are wise" above what has been written in the Holy Scriptures. "God," they say, "has put in his infallible word all that is necessary for men to know." Therefore, they tell us that Darwin, and Watts, and Fulton, and Morse, and Bell, and Edison, and Marconi, and all inventors and philosophers will be sent to hell unless they repent and accept salvation as prescribed by the church. Very truly did Dr. Charles Eliot, President Emeritus of Harvard University, recently say: "Civilization is due to Science and not Christianity."

During this marvelous period of which I write modern Spiritualism was ushered into the world by Andrew Jackson Davis, the illiterate lad who astounded all the learned men who listened to his public discourses or read his thirty books, which compare favorably with the writings of the world's most profound thinkers. While many Spiritualists regard Spiritualism as a religion, I am disposed to accept it as a science. Astronomy, chemistry, telegraphy are scientific facts, not theologies. To prove that man retains a conscious personal existence after death, so-called, and when conditions are fit, can flash his messages back to us, does not require any particular religious belief; and still it must be admitted that Spiritualists generally repudiate every cardinal doctrine of orthodox Christianity and are all believers in science and evolution.

The Rev. Dr. Isaac K. Funk, D. D., Ph. D., LL.D., a distinguished clergyman, accepted Spiritualism as a proven truth. A few years ago Dr. Funk issued a book of 540 pages, entitled "The Widow's Mite," in which he gives in detail the result of his twenty years of critical investigation of Spiritualism, and he quotes more than

a score of the world's greatest scientists to prove that Spiritualism has been established as a fact. Among other illustrious men quoted to sustain Spiritualism are: Victor Hugo, N. B. Wolfe, M. D., Alfred Russell Wallace, Sir William Crookes, Sir Oliver Lodge, Professor Frederick Meyers, Dr. Richet, Wm. T. Stead, Professor Zolner of Germany, Camille Flammarion, the illustrious astronomer of France; Professor Lombroso of Italy, Professors Hare, James, Hodgson, Hyslop and Cones of the United States.

At the risk of overtaxing the reader's patience, I will quote briefly what a few of the world's scientists have said publicly about Spiritualism. The R. P. Journal said:

Perhaps no one has brought greater learning, combined with a natural aptitude for experimental research, to the investigation of the recondite phenomena of Spiritualism, than Prof. Robert Hare. He was a graduate of Yale, long a distinguished professor of chemistry in the University of Pennsylvania, and an honored member of the most celebrated scientific societies in the land. The results of his experiments were received as almost infallible, so carefully and wisely were they instituted. He held some departments of electricity entirely to himself, so far had he pushed his discoveries.

When Spiritualism was presented to him he was an outspoken infidel. By pursuing science on its material plane he could see no reason for a life hereafter. His interest was awakened, and he at once set himself at work to test experimentally its truthfulness. He proceeded precisely as he would to test a fact in electricity or mechanics.

After many years of carefully conducted experiments, Prof. Hare was compelled to believe in the reality of spiritual phenomena. He was not easily convinced, but finally testified unqualifiedly that Spiritualism is a demonstrated scientific fact. His tests stand as yet unrivaled in their scientific accuracy and conclusiveness.

Several years ago Napoleon Bonaparte

Testimony of Prominent Scientists Regarding Modern Spiritualism

By R. A. DAGUE.

I have lived but little longer than three score and ten years, but those years are part of the most marvelous age of which history gives an account. Since I was a lad mankind has made greater progress than had been made from the days of Moses to 1850. My father harvested grain with a scythe and sickle, and threshed it with a flail as did Abraham. My mother carded and spun the yarn and wove the cloth as people did in the days of the ancient Pharaohs. I have seen the world change from the tallow candle to the electric light; from the ox-cart to the auto and the palace car; from the slow methods of communicating thought to wireless telegraphy and the telephone. Machinery now does the hard work of the world. Farming, manufacturing, printing, modes of traveling, science, art, inventions—everything, except theology, has advanced. That has virtually remained stationary; but it is being riddled, and sifted and shaken into fragments. In the olden times people looked to the clergy for knowledge; the educated of this generation pay little or no attention to what pope or preacher may say. The Steinmetzs, Edisons, Marconis, Zeppelins, and other inventors, the scientists and heretics, are the teachers of this age.

What is the cause of this marvelous jump of humanity upwards and forwards during the past sixty or seventy years?

Joseph Rhodes Buchanan, M. D., author and scientist, about fifty years ago published a book in which he maintained a theory that the machinery of the universe is so adjusted that about every 2,000 or 3,000 years the earth comes into such a position in space that she receives from other planets and suns a recharge of energy, or forces which make conditions that produce important changes in soil, water, air and electrical forces. At such times the old order of things die out and a new era or cycle begins. This, Dr. Buchanan called the theory of "Periodicity." Not only is the material or physical earth changed, but the mentality of

human beings is wonderfully stimulated. It is the law of evolution at work. At the beginning of these new eras or periods, inventors invent new machines, scientists and philosophers make new discoveries, statesmen propose sweeping reforms, heretics rise up everywhere like mushrooms and dispute old theologies and the sympathies of men are aroused and quickened. Good men are made better; bad men are so disturbed and mentally jostled that they become worse, and rush into wars, and wickedness and crime. At these times old species of reptiles and monsters of sea and land cease to propagate their species because mother earth has been forced up one rung on the evolutionary ladder into conditions unfit for their existence.

I might illustrate the theory of Periodicity by an alarm clock. The owner of the clock sets the machinery so that at a certain hour a terrible racket ensues; the sleeper is aroused and enters upon the discharge of the duties of the day. In like manner Infinite Intelligence sets the machinery of the planets, moons and suns so that about every 3,000 years there is a lively stirring up of things. Earth's batteries are recharged with energy; the unfit vegetation and crude animals drop out; the old human stand-pat mossbacks are aroused out of their stupor and a new and better era or cycle is ushered in.

Geo. W. Carey, M. D., author and scientist, in a published article, quotes:

The universe is a self-running, perpetual motion machine.

All force is, and does not need to be generated.

There is now a cellular change going on in the brain of man which will soon enable him to utilize nature's perpetual pulsing dynamo and thus make manifest the new heaven and earth.

Mighty changes will soon take place (are now taking place) in air, water, soil, and the geography of earth will be changed within this generation.

sive system of mediumship, its cardinal truth, established by experiment, being that of a **WORLD OF SPIRITS**, and the continuity of the existence of the individual spirit through the momentary eclipse of death.

Sir Oliver Lodge, F. R. S., at the time I write is the President of the National Association of Scientists of Great Britain. In a late public address, delivered at an annual banquet of the leading scientists of Europe and America, he said:

I tell you with all the strength of the conviction which I can muster, that we do persist, that those in the Beyond still continue to take an interest in what is going on; that they know far more about things on this earth than we do, and are able from time to time to communicate with us.
* * * * I HAVE CONVERSED WITH MY FRIENDS just as I converse with anyone in this audience now.

I might quote testimony to the same effect from the late Wm. T. Stead, editor of the "Review of Reviews," of Hon. Arthur Balfour, late Prime Minister of England; Professor Sedgwick of Cambridge University, of the late Professor Eliot Cones of the Smithsonian Institute, and others, but I will close with a quotation from Prof. Mills-Tanner, who, in answer to an orthodox believer who said "nobody but ignorant cranks believed in Spiritualism," replied as follows:

Do you know that Sir William Crookes, F. R. S., the eminent English scientist, ex-president of the British Association for the Advancement of Science, and inventor of the Crookes vacuum tube, investigated under absolutely test conditions, in his own home, and proved scientifically the phenomena of materialization? Have you read his "Researches in Modern Spiritualism"? Do you know that 50 of the leading scientists of the world, out of 80, have investigated and endorsed the truth of Spiritual Phenomena? Have you read Epes Sargent's "Scientific Basis of Spiritualism"? Zoeller's "Transcendental Physics," and "Miracles and Modern Spiritualism," by A. R. Wal-

lace, F. R. S.? The Earl of Crawford and Balcarre, F. R. S., past president of the Royal Astronomical Society, says we can with the proofs we have received now say that Spiritualism is a fact, and scientifically proved.

Spiritualists are "modernists." They believe in evolution—progress in everything. They advocate a better religious and industrial system. They no longer believe the fables found in the Bible, such as a fat earth, a wrathful and defeated God who would damn eternally myriads of humans because one man and one woman offended him; they don't believe that God made the first woman out of a man's rib, and that at first he had no intention of making a female at all; and that he did so only because he saw that the first man had become lonesome from association with only dumb animals. Spiritualists do not believe that Joshua prevented the sun from going down for the space of a day that he might have light in which to fight a battle with his enemies; nor do they accept as truth several other similar stories found in the Catholic and Protestant Bible.

Orthodox Christianity teaches that at some future time physical bodies will be literally resurrected, numberless billions of souls will be called out of heaven and hell, put back into their fleshly bodies and taken before Jesus Christ to be re-judged. Spiritualists believe that all the resurrection man will ever know is when he leaves his physical body and is borne to a higher zone of conscious activity. Orthodox Christians teach the doctrine of the Trinity (or that Jesus was God) and also the Vicarious Atonement. Jesus himself said nothing about these doctrines, and a body of the ripest scholars of the world, at Oxford, England, after twelve years of diligent work at revising the Bible, declare that the passages found in the New Testament in which the Trinity and Atonement are based are forgeries not found in the ancient manuscripts. The evidence is that they were interpolated into the Scriptures about the third century. Spiritualists believe that Jesus was an inspired man, a medium and reformer, and not a god. They do not regard the Bible as the "inerrant, infallible word of God," but look upon it as being like other books that contain both truth and error. The

American Spiritualists in convention declared the following as the chief planks in their declaration of principles:

We believe in Infinite Intelligence.

We affirm that communication with the so-called dead is a fact, scientifically proven by the Phenomena of Spiritualism.

We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's psychic laws.

We affirm that the doorway of reformation is never closed against any human soul, here or hereafter.

After fifty years of investigation of Spiritualism, I am thoroughly convinced that it is a fact satisfactorily proven, and I say that as a lawyer possessing some knowledge of the nature of evidence required to establish a statement of fact. Spiritualism and Socialism are both robust children of a new age, or era, or period, as named by Prof. Buchanan. The motto of each is "universal brotherhood and universal peace, an injury to one is the concern of all." Both of these movements are denounced as "atheistic modernisms" and as enemies of the church and the home by the clergy and the plutocratic parasites who scent in them a growing power, which if not crushed, they fear may finally prevent them from holding remunerative jobs of preaching pagan rubbish for religion and exploiting working people out of the products of their labor. Blinded by a theology invented in pagan times, and prompted by greed, orthodoxy stands pat, looking backwards for all wisdom, and deploring the wickedness of modernisms until the evolutionary car of progress runs over them and smashes them as stumbling blocks that are obstructing the onward march of humanity.

[This article can be obtained in pamphlet form, 5 cents per copy, from "The Melting Pot," Pontiac Bldg., St. Louis, Mo.]

Choice of wrong is the selection of the temporary feasible by the carnal mind; to select the right is first to recognize God's law as the great expression of right. If you cultivate the habit of right thinking, you cannot go far wrong.

A Pioneer Psychic

The first missionary Spiritualistic lecturer who travelled all through Canada! This honor belongs to the subject of our short sketch—Captain Geo. W. Walrond, of 1717 Clarkson Street, Denver, Colorado. An Englishman by birth and a college graduate, Capt. Walrond had considerable travel experience in Oriental countries as an officer in the British Army and distinguished himself by meritorious conduct in Zululand, Egypt, India and other countries.

As a trance medium and lecturer for nearly forty years, Capt. Walrond gained considerable renown. A man of earnest soul, and yet of the gentlest nature, he never seemed to consider his own physical condition while ministering to the wants of others. He lectured in all the principal cities of the British Isles, and afterwards—in the early '80's—took up the work in this country, meeting with equal success, lecturing in Buffalo, New York, Boston, St. Louis, San Francisco, Denver and other places taking up his residence in Denver in 1895. Unfortunately a severe illness, which he first suffered in 1902, caused his retirement from the ordinary platform, inspiration lecture and test work, and he has since devoted himself to astrological science.

And what of Capt. Walrond's reputation as an Astrologer? Not one whit less than that he gained as trance medium. His thousands of testimonials, including many from Senators, Congressmen, leading professional men, among others, ministers, lawyers, judges and doctors, are indicative of honor and ability. After a perusal of some of these testimonials; picked out at random, one no longer wonders why Capt. Walrond is looked upon as one of the notable characters of the West. The impression received in his presence is that of a man of wonderful magnetism and of a very high order, of Spiritual endowment—an impression that persists and grows with each minute spent in his company.

To anyone in need of advice on business or family matters we have pleasure in recommending the services of Captain Walrond.

The Call for A World-Wide Spiritualism

By J. M. PEEBLES, M. D.

When human bodies die, sectarists have good sense enough to bury them from sight; but when their creeds perish, becoming as offal to investigators, they strive to embalm and preserve them beneath gothic piles and costly cathedrals, to the merriment of metaphysicians and the almost infinite sorrow of angels. As well strive to bind the waters of the ocean with a rope of sand, or hush the winds fresh from AEolus's hand, as to bid the currents of free thought cease circulating among inquiring masses that dare to assert their independence.

The great throbbing heart of humanity calls for living inspirations, and greater, grander truths fresh from the Father and the angels that do the divine will. Emerson, in an address to the Senior Theological class at Cambridge, said: "It is my duty to say to you, that the need was never greater of a new revelation than now. From the views I have already expressed, you will infer the sad conviction which I have, I believe, with numbers of the universal decay and now almost death of faith in society. The Soul is not preached. The Church seems to totter to its fall—almost all life is extinct. I think no man can go with his thoughts about him into one of our churches, without feeling that what hold the public worship once had on man is gone, or going. It has lost its grasp on the affections of the good, and the fears of the bad. The prayers and even the dogmas of our Church are wholly isolated from anything now extant in the life and business of the people."

This century, this startling period of doubt, of criticism, of moral confusion and the religious paralysis of a dying theological dispensation, is calling in stentorian tones for a rational and religious Spiritualism. It is sick of materialism. It loathes sectarianism. It abhors churchianic creeds and is crying aloud for a broadminded religious Spiritualism—a movement all afire with enthusiasm and devotion to the reform principles that radiate light, progress and a world-wide unfoldment.

This century demands, not sluggish conservatives infected with stagnant, deathly torpor, staying on earth as do oysters in their bed, praying for the Millennium, because they then hope to "sit"—sit under "ambrosial" vines—fearing to brush down cobwebs in their temples lest the roof fall in, and piously opposing the "new moon," out of a profound respect for the old, forgetting the Carlylean maxim, that the "old skin never falls from the serpent till a new one is formed;" but it demands men and women enthusiastic and full-orbed, who see in every soul a possible Christ, in every life a symbol-thought of God, in every well-timed bath a baptism, in every day a Sabbath, in every house a living temple, and in every heart an altar of worship whereon the fires of love and devotion are kept as incense continually burning, making all life's hours precious like the Eastern fig-tree that bears in its bosom at once the beauty of the early bloom and the matured glory of most delicious fruitage—who are full of warm blood, deep sympathies, and great moral independence, whose arguments against homesins hit, whose shots tell, eyes flash, words convince, lips persuade, and inspirations touch the heart's best affections calling down sweet love-baptisms from on high—who will speak the whole truth, as they see it, and actualize it in lives consecrated to divine uses, though the fire, the faggot, and cross are in full view—who, holy and rapt and mystic at times, as John of Patmos filled with ode, rhapsody and lyric, uttering from the depths of the inner consciousness divine principles as with tongues of fire, causing them to sing through the corridors of the soul's memory-chambers, awakening to resurrectional beatitude all those finer impulses of kindness, forgiveness, and devotion to the right, the just, the true, and the beautiful, that slumber in the sacred heart of our common brotherhood. Then will the kingdom of God, so long the burden of prophecy and prayer, become as practical an institution as it is progressive on earth—the ideal then being realized now—all to the glory of our divine humanity.

✿ CORRESPONDENCE ✿

WHAT OTHERS THINK OF US.

To the Editor of THE SPIRITUALIST.

I beg leave to state that your Spiritualist Journal is the best Medium I've tried as yet. It is a live wire and has wideawake and intelligent readers. Let the others know what I think about it.

Prof. C. Braganza.

Fitchburg, Mass. Feb. 21, 1916.

To the Editor of THE SPIRITUALIST:

Your journal is improving month after month. I hope it will have a large circulation.

Very cordially yours,

J. M. Peebles, M. D.

Los Angeles, Feb. 15, 1916.

AN EXPLANATION OF MATERIALIZATION.

To the Editor of THE SPIRITUALIST:

Some time ago I read an interesting opinion by Dr. Mabee, of Toledo, on materialization and spirit voices. Dr. Mabee has reproduced on phonograph records the voices of persons who have been dead for years and also claims to have discovered a method by which photos of spirits can be taken. His explanation of the phenomena of materialization and spirit voices will be of interest to readers of THE SPIRITUALIST.

Dr. Mabee said that the body and all matter is made up of molecules of life substance and molecules of earthly substance. When the temperature of the body falls below 94 degrees Fahrenheit, or rises above 106 degrees for any prolonged period life substance diffuses from the body and carries with it intellect, feelings and will. The life substance, he said, has the power of combining with other substances in the air in what are popularly termed "materializations." By a process of electrically produced vibrations, reproducing conditions under which life is perpetuated it is possible to bring together the substance so that it can be photographed and speak, sing, and whistle for phonograph records.

It is to be hoped Dr. Mabee will keep Spiritualists and all others interested in spirit phenomena acquainted with the progress of his investigations through the medium of the Spiritualist press.

New York City.

T. Griffin.

HOW I AM LIVING FOR A CENTURY AND GROWING OLD GRACEFULLY.

To the Editor of THE SPIRITUALIST.

It is because of my unbounded faith in God, in the eternal Christ of God, in the ministry of angels and in the brotherhood of humanity, together with a persistent will power, determined life-purposes, constant cheerfulness, frequent bathing, deep breathing, vigorous physical and mental activities, and the strict avoidance of animal flesh eating, of all liquors, wine, tobacco, tea and coffee.

Thus living, I start off hale and healthy this 23rd day of March, on my 95th birthday journey to the century mark.

J. M. Peebles, M. D.

5719 Fayette St., Los Angeles, Cal.

WONDERFUL PAINTINGS.

Mrs. Elizabeth Lamb Fellows, the Spirit Artist, has just fulfilled a one week's engagement with our Society, and has demonstrated in six meetings, to large audiences, besides interviewing a number of people privately. She has given wonderful satisfaction.

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