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# **THE SPIRITUALIST**

**C. P. CHRISTENSEN, Editor**

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**JULY, 1916**



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# The Picture of Prophecy

(This beautiful poem came from the sphere of spirit through the mediumship of Sister Franc, the world famous psychio, who is at present located at 249 Victoria Parade, East Melbourne, Australia, and who hopes to visit America next year.)

*He sat in his chamber  
His heart was full of sin,  
And that was unholy  
And from his Soul within.*

*He cried with a voice of discord  
To me batten down the world  
Let them see that I am master  
With my blood-stained flag unfurled.*

*And other fools took up the thought  
And far o'er land and sea:  
"We like your game," the cry came back,  
"Make room! Make room!—for me."*

*And God supreme stood by, and saw  
MEN, in their passion wild,  
Slaughtering Father, Mother, Son,  
And even the little child.*

*And out of all this greed and hate  
And passion for gold lust,  
Old Mother Earth takes toll in time.  
And grinds all into dust.*

*But the memory of the slaughtered ones  
In the ages yet to come  
Shall be a beacon, bright with truth,  
When all men think as one.*

*When King and Sceptre, Gold and Pomp  
Are all brought down to naught  
When he with the sickle goeth about  
Only on gleanings fraught.*

*When love shall shine from every Soul  
And life shall not be tainted.  
You'll see the coming of Christ again  
In the picture we have painted.*

## Notice

We regret that owing to the shortage of Paper (which is due to the present war) that our Magazine has not been in the hands of our subscribers by the 1st of the month. We can assure you as soon as possible it will be delivered Promptly.

Editor.

# THE SPIRITUALIST

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No. 7.

## About Ourselves

The Psychological Research Society of New York, Inc., was formed with the avowed purpose of bringing before the public the most renowned exponents of psychical science in order to get people better acquainted with a science which has been sadly neglected. With this end in view we held our Third Annual Social at Tuxedo Hall, 637 Madison Avenue, New York, on Tuesday, June 20th. It was one of the largest gatherings that ever has been held under the auspices of the society. 560 were present, and nearly 150 people turned away. The meeting consisted of Psychic demonstrations by Mr. C. P. Christensen, President of the Society. Mr. Hereward Carrington gave a short address; after which there was dancing, where young and old enjoyed themselves until the early hours of the morning.

We may mention that the dance music was under the supervision of Mr. Alfred Lowenstein, who, with his two accompanists, furnished splendid music.

The following evening, Wednesday, June 21st, another great feature was a lecture

by Mr. Hereward Carrington, who gave a description of the method of projecting the "astral" body at will. He explained the experiments undertaken by M. Hector Durville, president of the "Magnetic Society" of France, and author of a number of books upon psychic subjects; by Dr. Baraduc, well known for his work upon the nervous system and human vitality and by the late Colonel Albert de Rochas, of the French Army, who was regarded by many as the foremost scholar of psychic science in his day. All these experimenters achieved success in this field and Mr. Carrington explained that Dr. Lancelin, who has been well known in scientific and occult circles in France for many years, has not only summarized their researches, but has also extended them in the minutest detail in a remarkable work which he has lately published.

Mr. Carrington's "talk" was illustrated by lantern slides, showing biometers, sthenometers, etc., specially constructed instruments by which a certain outflowing of nervous force, or "externalization of

neuricity" as it is called, in all individuals, but more pronounced in mediums or psychics, can be measured. There were also slides showing spirit photographs, thought photographs, and the aura surrounding the human body. After Mr. Carrington's lecture, Mr. DeKerlor, President of the Occult Club in London, addressed the audience and gave a most wonderful and interesting talk on the Material, Ethereal and Astral bodies. At the close of the talk, three reels of the motion picture, "Mysteries of Myra" were shown, and which is at present being produced in series at all of Loew's theatres.

The story of this picture is phenomenal, and deals with psychic and occult matters,

and Mr. Carrington, who is the writer of this story, has certainly produced on the screen the like of which has never been shown to the public before. An audience of about two hundred were present, and had a very enjoyable evening.

We may mention that the *Psychological Research Society* is not only increasing in its membership, which at the present time stands at 345, but is also arousing the interest of the public at large regarding Psychical Research; and in the near future a Psychic Laboratory will be established where various phenomena pertaining to the occult will be tested.

Mr. DeKerlor will lecture in our Society; date to be announced later.

## Experiences of Guardianship from the Unseen Side

The Rev. J. Brunton Aitken of Hempstead, London, recently delivered a lecture entitled "Experiences of Guardianship from the Unseen Side" before the International Club for Psychic Research. Once, he said, he had a vision, just as he was waking in the morning, of the head and ruddy face of a man with a bull neck. At the same time he heard a voice saying to him in very excited tones: "Do you see that man with the bull neck? Beware of him."

The same day he went to the City, going by Tube from Shepherd's Bush to the Bank. He closed his eyes for a time, and happening to open them suddenly he saw staring at him the man with the same bull neck and ruddy face. His eyes were riveted on a valuable diamond ring Mr. Aitken was wearing.

On getting out Mr. Aitken made for the stairs, and just as he reached that exit the man with the bull neck passed him and rushed up two steps at a time. He was a powerful man and probably meant to wait for him halfway up. Mr. Aitken therefore walked to the elevator, and "as its gates were about to be closed the man came hurriedly in and looked round from face to face until his eyes rested on mine. I stared at him with a steady gaze and his eyes fell. When we got out he went off like a shot."

On two occasions, with an interval of three days between, he saw the figure 7

held before him. Soon afterwards he met a clairvoyant friend who said to him, "What is going to happen to you on the 7th for I see a large 7 over your head?" The 7th fell on a Monday, and on the Sunday night he sat up reading one of Mallock's books. While reading he saw a spark on this sentence: "The news will be serious, but you will be able to bear it."

About two o'clock in the morning he was awakened by a loud knocking at the door. A police sergeant and constable had come to tell him the governess had left his house during the night, and they had taken her to the police-station. Mrs. Aitken and he went at once to the governess's room, fearing that something might have happened to their little girl who also slept there. They found the door locked, and then went round to the room by the balcony and found their child soundly sleeping. The governess was under notice to leave, and had become depressed and her mind had temporarily given way owing to severe hysteria.

On another occasion after a heavy Sunday's duties he threw himself down on a couch and closed his eyes for about two minutes, when in vision he saw the gas-ring of the geyser in his bathroom full on. He rushed to the bathroom and found it full of gas. If, he said, he had not received that timely warning a maid would have gone five minutes later to the bathroom with a burning taper to light the gas.



## Psychological Moments

*Telepathy, Impression, Clairaudience, Spiritual, Clairvoyance, or Coincidence — Which?*

Experience of a Brooklyn, N. Y., Physician.

It was six months ago that I saw, for the last time, alive, a friend who was a practicing physician in New York City.

I now recall a vision I experienced, which is as follows: I dreamed that I was being conducted to a Catholic church, where a funeral mass was being celebrated. My conductor told me to notice the officiating priest and particularly to remember that he was a short, stout man, blonde and bald-headed; also to count the number of people in the front pews on the right side of the altar. I counted them; there were eight mourners present. My spirit guide then said: "This church building formerly belonged to Protestants; but they sold it to Catholics."

I was telling a member of my family at breakfast the incidents of that dream; and, before we left the table, a messenger came with the news that my medical friend had passed away and that his mother requested my presence at his funeral.

I immediately went to the church designated, which was identical with the one in my dream, the Church of Nativity, which is located in the lower part of Second Avenue, New York City. There I personally saw the counterpart of the priest of my dream, and also counted exactly eight people on the right of the altar. I learned that the church had been Protestant but had been sold to the Catholics.

Thus, the essential incidents of my vision were by me realized and verified.

\* \* \*

Some time ago, while playing cards with two friends, a married couple, in their home, our attention was suddenly directed to a stove, for from it there seemed to come a "ticking" sound. There had not been any fire in the stove during the week. I listened attentively and located the sound as coming from the lid; I held the lid in my hand and then passed it around us. The sound continued without intermission and became clearer until I recognized it to be identical with a sound,

as of the ringing of a bell. The sounds lasted probably twenty minutes. I repeat, that we all heard it.

Twenty minutes later the telephone bell rang. A voice inquired for me and said that my uncle (whose name was Bell) had just died, and that his widow wanted to see me at once.

\* \* \*

When on a train, I saw a man in the next car to whom I desired to speak. While I was delaying, I thought a boy stood by my side. This boy had passed out of his mortal body six months before, but I seemed to have forgotten it for the moment; because I told the boy to go into the next car and tell the man to pass his own station and ride further on to mine. I saw the boy approach him and stand beside him, and in a little while the conductor of the train called out my station.

When I left the train and found the man on the platform, I said to him: "Why did you ride past your station?" He replied: "I don't know; I had a strange feeling come over me."

To obtain a clearer understanding of the mysterious forces that surround us all, the reader should place in his library a copy of "The Arcana of Spiritualism," by Hudson Tuttle. The following quotations are from this book:

*Telepathy, or Thought Transference*:—This means the transmission of thought from one (mortal) mind to another without tangible or physical means. This occurs without regard to distance, and is referred to waves sent out from one (mortal) mind to another (mortal) mind through the physis ether. (Page 350.)

*Impression*:—It is impressibility that enables animals to influence each other, and man to influence man. Sympathy is a form of impressibility that is strongly marked between intimate friends and relations. (Pages 94-97.)

*Clairaudience*:—This is the hearing of voices by the spiritual sense, being, to



hearing what clairvoyance is to seeing. (Page 157.)

*Spiritual*:—The spiritual theory is that beneath all the fleeting phenomena of the world is the realm of pure spiritual energy, out of which all existence flows. (Page 24.)

*Clairvoyance*: — Clear - seeing; a sensitive state, of all degrees of acuteness, from that wherein the personality predominates and modifies the perception, to

that wherein the mind is independent of the physical body and its surroundings, and is in direct contact with superior intelligences. This last phase of clairvoyance is often seen in the dying, death being the separation of the spirit from the body.

Edited by Wm. J. Bryan, M. D.

Copies of the book may be obtained from this office, price \$1.25, postage 10c extra.

## Will the War Hasten or Retard Peace?

By R. A. DAGUE.

My respected friend Perry Engle, M. D., Spiritualist, is author of a pamphlet published in 1910 on "The Atrocities of War, or The Beauties of Peace—Which?" He says:

"A new era has dawned, and let this generation make the most of it. Standing as we today at the threshold of the twentieth century, let us realize that we are at the beginning of the golden age of peace. No nation should go to war before the question is submitted to a vote of all its citizens. Then, if war comes, let only those go to war who voted for war."

I fully agree with the latter part of the paragraph. As to the statement that the world is at the threshold of the golden age of peace, I will say I most sincerely hope so. Dr. Engle wrote that five years ago, and I have made similar predictions that the world had made such advance in civilization that there would be no more great wars. But we were mistaken. The most bloody, destructive and savage war of all modern times is now raging in Europe. I am not now so sure that the golden age of peace will soon be ushered in. Sometimes I think it may be as a result of a revulsion of feeling of the masses, a reaction from the awful horrors and destructive effect of war, then I remember the statements of the world's greatest philosophers and wise men who say that when individuals or nations sow the seeds of hatred, revenge, brutality and murder, they may expect to reap a harvest of similar evils. Jesus said, "As ye sow, so shall ye reap."

Throughout all Europe and some parts of America, millions of men are thinking thoughts of revenge and murder—are sow-

ing that kind of seeds. An ancient writer said: "As a man thinketh, so is he." It is true also that our thoughts do not affect us alone. They influence others. Hate begets hatred, violence leads to more violence, war breeds more war. When will humanity learn that great law? When will the people learn that the thoughts of the prospective mother can shape the life of her unborn child? Napoleon Bonaparte was a born warrior. He manifested that disposition from babyhood. His mother, a few months before he was born, accompanied her husband on many bloody battlefields. Herod's father was a cruel king who gave orders for killing all the male children in the infancy of Jesus. Jesse Pomeroy of Massachusetts, now serving a life sentence for cutting the throats of his playmates, has an uncontrollable desire to cut people's throats. Otherwise he is an exemplary man. His father worked in a pork packing establishment. His daily work was to cut the throats of swine. Before Jesse was born his mother often visited her husband and saw his work. The child was deeply "marked." I once knew an instance in which a man caught a fish and put it into a tub of water. His wife, not knowing about the fish, went and uncovered the vessel; the fish greatly alarmed her. When her child was born it was partly of human form and partly fish. During the war of the American Revolution a cannon ball nearly severed the leg of a soldier. He was carried into a house nearby. A prospective mother helped to dress the limb. A few months later, when her baby was born, the lower part of one of its legs was attached to the upper part by a liga-



ment only, and bore a remarkable resemblance to the leg of the wounded soldier. I personally knew a woman who had a heavy scar on the back of her hand. Before her birth her little brother fell upon a hot iron and was burned on the hand. The scar on the girl's hand resembled the one on her brother's. I know a woman who, in anticipation of becoming a mother, hung on the wall of her sleeping room a picture of a beautiful girl, and often expressed a wish that her baby might resemble the picture. Her wishes were realized, as the picture bears a remarkable likeness to the little girl.

It is related in the press how a company once saw an interesting experiment, as follows: A scientist took forty or fifty plain, white cards. He said he would project a "thought-picture" on one of them. He said: "Now I will think upon this card a house, a fountain in the yard, a stream of water, trees, flowers, a woman and a child on the veranda, a dog, a cat, a bird in a cage, etc. Mixing that card with all the others, a clairvoyant was now called in, the cards handed to him, and he was asked if he saw anything on the cards. He shuffled them over until he came to one on which he said he saw a house, a fountain, in short, everything the professor had, by his thoughts, projected upon the card. It has been said that "thoughts are things." I do not know if they are, or merely vibrations. Marconi, by his wireless telegraph, has proven that thoughts can be sent thousands of miles by concussions or vibrations. Dr. Barratt, a score of years ago, wrote a book on "Nature's Fine Forces." Scientists, psychologists, clairvoyants and clairaudients know that the mightiest forces in nature are the invisible ones. Philosophers and physicians have learned that heredity, environment and prenatal influences exert a powerful influence on human beings.

A grand new era of peace and brotherhood may follow the awful conflict, but not immediately. There has been and will be such a mighty avalanche of seed of hate and violence and murder planted, that a harvest of those evils must be reaped. Newspaper correspondents say that scores of thousands of children will be born in

the war-cursed countries, the result of brutal lust and violence on the part of invading soldiers. It cannot be otherwise than that the outraged mothers suffered agonies of fear, disgust, hate. Every child thus born will be marked by strong passions and impulses. An ocean of hellish influences let loose is not likely to make favorable conditions for the inauguration of a high civilization. Medical authorities say that ninety per cent. of the soldiers are afflicted with syphilis, and often that is followed by consumption, cancer, scrofula and insanity. Wars curse the world physically as well as morally.

But, dark and discouraging as the outlook appears to be, there is always a silver lining to the cloud. Infinite Intelligence is at the helm of the universe. The human family cannot be hopelessly wrecked. Nature's law of Evolution is pushing and pulling the race up to a higher level. Those laws have their penalties and punishments as well as rewards. A wise man has said: "Ever the right comes uppermost, and ever is justice done."

Sometime wars will cease and a co-operative commonwealth be established, and there will be a Universal Brotherhood and a universal peace. Then will the laws of heredity, environment and pre-natal influence be better understood and obeyed. Then will every prospective mother be surrounded by pleasant environments, listen to good music, think lofty thoughts, witness beautiful scenes, and become mothers of healthful, talented, refined, noble children. This is the vision, the dream, the hope of the Spiritualists and Socialists.

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Charity, not love, is the first appearance in growth. Love without charity is impossible in this phase of life. Love seems to have distinct limitations, but charity breaks down these walls. Love eventually covers all. At the start, charity prevents our limiting the great principle of love. When you think you have found the realization of love, have charity still for your self-imposed limitations. Indeed, charity can make you happier than any love of which you can conceive, for without charity there could not be love.



any volcanic fire; in that case, surely I should have felt the heat. Still, if on this there was a doubt, it was of the utmost importance to our common safety to clear it up. I examined the sides of the descent, and found that I could venture to trust myself to the irregular projections or ledges, at least for some way. I left the cage and clambered down. As I drew near and nearer to the light, the chasm became wider, and at last I saw, to my unspeakable amaze, a broad level road at the bottom of the abyss, illumined as far as the eye could reach by what seemed artificial gas-lamps placed at regular intervals, as in the thoroughfare of a great city; and I heard confusedly at a distance a hum as of human voices. I know, of course, that no rival miners are at work in this district. Whose could be those voices? What human hands could have levelled that road and marshalled those lamps?

"The superstitious belief, common to miners, that gnomes or fiends dwell within the bowels of the earth, began to seize me. I shuddered at the thought of descending further and braving the inhabitants of this nether valley. Nor indeed could I have done so without ropes, as from the spot I had reached to the bottom of the chasm the sides of the rock sank down abrupt, smooth, and sheer. I retraced my steps with some difficulty. Now I have told you all."

"You will descend again?"

"I ought, yet I feel as if I durst not."

"A trusty companion halves the journey and doubles the courage. I will go with you. We will provide ourselves with ropes of suitable length and strength—and—pardon me—you must not drink more to-night. Our hands and feet must be steady and firm to-morrow."

### *Chapter II.*

With the morning my friend's nerves were rebraced, and he was not less excited by curiosity than myself. Perhaps more; for he evidently believed in his own story, and I felt considerable doubt of it; not that he would have wilfully told an untruth, but that I thought he must have been under one of those hallucinations which seize on our fancy or our

nerves in solitary, unaccustomed places, and in which we give shape to the formless and sound to the dumb.

We selected six veteran miners to watch our descent; and as the cage held only one at a time, the engineer descended first; and when he had gained the ledge at which he had before halted, the cage re-rose for me. I soon gained his side. We had provided ourselves with a strong coil of rope.

The light struck on my sight as it had done the day before on my friend's. The hollow through which it came sloped diagonally; it seemed to me a diffused atmospheric light, not like that from fire, but soft and silvery, as from a northern star. Quitting the cage, we descended, one after the other, easily enough, owing to the juts in the side, till we reached the place at which my friend had previously halted, and which was a projection just spacious enough to allow us to stand abreast. From this spot the chasm widened rapidly like the lower end of a vast funnel, and I saw distinctly the valley, the road, the lamps which my companion had described. He had exaggerated nothing. I heard the sounds he had heard—a mingled indescribable hum as of voices and a dull tramp as of feet. Straining my eye further down, I clearly beheld at a distance the outline of some large building. It could not be mere natural rock, it was too symmetrical, with huge, heavy, Egyptian-like columns, and the whole lighted as from within. I had about me a small pocket-telescope, and by the aid of this I could distinguish, near the building I mention, two forms which seemed human, though I could not be sure. At least they were living, for they moved, and both vanished within the building. We now proceeded to attach the end of the rope we had brought with us to the ledge on which we stood, by the aid of clamps and grappling-hooks, with which, as well as with necessary tools, we were provided.

We were almost silent in our work. We toiled like men afraid to speak to each other. One end of the rope being thus apparently made firm to the ledge, the other, to which we fastened a fragment of the rock, rested on the ground below, a distance of some fifty feet. I was a

younger and a more active man than my companion, and having served on board ship in my boyhood, this mode of transit was more familiar to me than to him. In a whisper I claimed the precedence, so that when I gained the ground I might serve to hold the rope more steady for his descent. I got safely to the ground beneath, and the engineer now began to lower himself. But he had scarcely accomplished ten feet of the descent, when the fastenings, which we had fancied so secure, gave way, or rather the rock itself proved treacherous and crumbled beneath the strain; and the unhappy man was precipitated to the bottom, falling just at my feet, and bringing down with his fall splinters of the rock, one of which, fortunately but a small one, struck and for the time stunned me. When I recovered my senses I saw my companion an inanimate mass beside me, life utterly extinct. While I was bending over his corpse in grief and horror, I heard close at hand

a strange sound between a snort and a hiss; and turning instinctively to the quarter from which it came, I saw emerging from a dark fissure in the rock a vast and terrible head, with open jaws and dull, ghostly, hungry eyes—the head of a monstrous reptile resembling that of the crocodile or alligator, but infinitely larger than the largest creature of that kind I had ever beheld in my travels. I started to my feet and fled down the valley at my utmost speed. I stopped at last, ashamed of my panic and my flight, and returned to the spot on which I had left the body of my friend. It was gone; doubtless the monster had already drawn it into its den and devoured it. The rope and grappling hooks still lay where they had fallen, but they afforded me no chance of return: it was impossible to re-attach them to the rock above, and the sides of the rock were too sheer and smooth for human steps to clamber. I was alone in this strange world, amidst the bowels of the earth.

(To be continued.)

## Consolation

By SAMUEL CLARK, *Medium.*

Oh for the home of glory  
In the realms of spirit dear  
Where angels meet and greet each other  
With a hand of love and peace.

Oh for the home of glory  
In that heavenly home of bliss  
Where our little one has gone to  
To prepare a home for us.

Oh for the home of glory  
Where we shall meet him again  
Clothed in his spiritual robe of beauty  
Given by our Father above.

Oh for the home of glory  
Where little ones are roaming  
Where the sun is always shining  
In that beautiful heavenly home.

Then oh for the land of glory  
Away from all anguish and care

To meet in that beautiful garden  
Of flowers where they are always in full  
bloom.

Then be with us, Oh heavenly Father  
Who hath taken our flower away  
To bloom in your beautiful garden  
That never, never fades away.

Then weep not for me, dear father,  
And mother and sister dear.  
For I am always near  
To give comfort and to bless  
To lead you to the light  
Where the angels are bright  
In their beautiful heavenly light.

\* \* \* \* \*

Where there is always peace to every soul  
that seeketh the heavenly Father above.  
This is the grand life of Eternity. Amen!

## Some Thoughts on Spiritualism

By M. P. O.

There is no doubt but there is a great deal of truth in Spiritualism. To any unprejudiced mind, it has been proven beyond doubt that there is life and consciousness beyond the grave, and that it is possible to communicate with those who have passed beyond the veil. It is also known to students of "the hidden things" of earth that mankind is possessed of a sixth sense, which is not developed in most persons. We know that there are many sounds that we do not hear because our ears are not attuned to the keenest degree, and so there are many things that we gaze at, unseeing. In the ages to come when mankind has reached its highest development, and our sixth sense is fully developed, then shall we all see as we do on the astral plane, clearly, with no veil between. Then there will be "no more sorrow or crying."

A story which I read when a child, and which made a very deep impression upon me, entitled "Lady Mary," is the recital of the doings and feelings of an old lady, who died very suddenly, so suddenly that she did not at first realize what had happened, and her efforts to make herself seen and heard, were most pathetic. Her little dog was the only one conscious of her presence, and he would jump and bark when she came into the room. It made her very sad, until finally a child came to live in Lady Mary's old home and she saw the old lady, and it was through her intercession that peace came to Lady Mary's tortured spirit, and a wrong was righted which prevented her from rest. It was only a story but I believe it held a deep truth. We are told in the Bible that we "are compassed with a vast cloud of witnesses, sent to minister to us." What is more likely than that those who love us and are bound to us by ties of blood and affection, should naturally be the ones most interested in our guidance and welfare. Our Lord, when He had passed through death, said to all mankind, "Lo, I am with you always, even unto the end of the world." After His resurrection from the dead, He "was seen of many" and He appeared many times to His friends and disciples and those whom He had loved

and lived with. And there were many "appearances" that we have no record of.

It is a great comfort to feel that our loved ones are near us, watching over us and guarding us from all that might harm, as an expression of our Heavenly Father's love and care for us, also to feel their love for us, as of old. The dreadful thing about death is the loss of companionship, but if we can only bring ourselves to that state of mind where we feel that our loved ones have gone on a long journey only, which we ourselves will some day take, it may bring a little comfort. When we see a dear one start across the sea, or for a long trip around the world, we do not grieve hopelessly, and the sea of death is really not as bad, because the journey is short, and we know they are safe at the end of it. It is only our selfishness that blinds our eyes. If our ears only were open to our Lord's voice and words of comfort, we would look up from our blind griefs in surprise and joy, as did Mary Magdalene at the tomb of Jesus. Our dear ones are only taken from us for a time; perhaps that our thoughts may be turned towards that other country. It has been said by the "wise ones" of earth, that "the tie between mother and child *never* can be broken." Love is the greatest thing in the world, and we are given the power to love and there is no sin in it. Personally, the greatest comfort to me in affliction has been to occupy my mind so entirely with doing for others in trouble, that I had no time to dwell upon my own loss, otherwise I could not have borne it, I love so deeply.

Again, I think the realization that our dear ones are always near us and conscious of our thoughts and acts, will keep us many times from bad thoughts and wrong actions, much more than the consciousness of the all-seeing eye of God. Let us then take comfort to our hearts, for our dear ones *are* near us, their love is encircling us and if we hold our minds in a receptive state they can many times impress us with what is the best course to follow, and it is much better for us to re-



ceive our impressions direct than through strangers.

Perhaps some of the tests which have helped me to my strong belief in the truth of Spiritualism may be of interest to others who are investigating. My mother died when I was twelve years old, and at that same time a Scotchwoman who was employed by our family developed mediumship in quite a remarkable way, and I had the opportunity of seeing and hearing things that convinced me beyond question, because the circumstances were such that there was no chance for fraud. My grandmother, a woman of broad mind and culture, was constantly with me at the time, and a witness of the manifestations. In later life I went at one time to consult a doctor, who made clairvoyant diagnosis. She was a Spiritualist, a graduate of a Medical College, and a woman of strong individuality and mentality; thoroughly honest and trustworthy. I had known her by reputation for years, but she had never seen or heard of me before. I told her I had come for a medical diagnosis, which she gave me and which was correct in every particular. Before concluding she said there were three spirits that were constantly with me, my mother, grandmother and little girl, and they wished to give me a message. It was, "that they loved to have me think of them, but that my mind dwelt so constantly on them that it reacted unfavorably on my body, and that I must not do it." I had lost the three spoken of many years before, and was not thinking of them at all at the time, as my mind was concentrated on my physical ailments. I had a very bad habit, at this time, when I was alone about my work, of letting my mind dwell upon the past, and I needed the warning. At another time, just for a test, I asked this same Doctor if she would go under control and see if she could get a message for me from three friends of mine who had died many years before. She consented and when under control I gave her the name of a Doctor of Divinity, she described him but got no message, the second one was also a minister, and she described him perfectly, even giving his hearty laugh and she said, "he used to toss you up on his shoulder when you were a child" which was true

(although at the time I wasn't thinking of it.) She said he was so pleased I had asked for him and gave me a message which sounded just like him. The third name I gave, she had to wait some time before he could be found, then she said: "He is an Indian, and *he* is a doctor, too. He wants to give a prescription for you," which he did. He was so glad to have me call for him and said he should stay by me and help me until I was stronger physically. All she told me was correct. The latter was a well-known doctor in Boston. He was a full blooded Indian, and the last of his tribe. He was very proud of his ancestry, although he had lived all his life amongst so-called civilization. Some years later, while passing the summer in the woods, a party of Spiritualists came to the same place on a picnic. One of them, a woman, came into our house for a little while to rest. She said to me, "Do you know there is an Indian here all the time? He is as much at home here as you are."

I said, "Who is he?" After a little she replied, "John." Well, after she had gone we racked our brains as to who it could be and that night it came to us. Dr. John B—— the same Indian who said he would stay with me. He did not occur to me at first, for we did not think of him as being an Indian. The woman who told me of him was a perfect stranger to me, and only in the house for a short time. Eight or ten years later while in Boston a friend urged me to go and see Mrs. Roy, as she knew I was interested in investigating, and she said she had found her to be honest and reliable. (I never bother to go to any whom I do not know is absolutely honest). I went to see her and had the most satisfactory reading I have ever had, and correct in every particular. She gave the names of all my nearest and dearest friends who had passed over, told me all about myself, personal characteristics, life and so forth, and a little about the future. I will quote two instances: she told of the engagement of a member of my family (which was thought to be satisfactory in every way) and said although everything was pleasant and satisfactory then, there would be a change, and there was, in just a year and exactly as she had said, although it came as a surprise for I did not

have much faith in her prediction. She also told me of a friend of mine in a distant city, described her personal appearance and said she was very fond of wearing lavender. Saw her holding up a purple stone for me to examine. Several months later I was visiting that friend, and she said one of her patients had just returned from abroad and brought her some beautiful gifts. As she was showing them to me she took out of a box a beautiful large amethyst brooch and held it up for me to admire. As she did so it flashed into my mind what Mrs. Roy had told me. I repeated it and my friend said, "Well, that was a pretty good test, for this pin, at that time was on the other side of the ocean." I could relate many more instances but lack of space prevents. In each case described, I was an entire stranger to the medium and to the locality, being on a visit in each instance, and was not thinking of anything that was told me. In the case of Mrs. Roy, I was really told some remarkable things. I was very careful, too, to say nothing whatever while she was under control, so she did not get any help from me or any clues. If it was a case of reading the sub-conscious, it was as remarkable to my mind, for a person to sit down for an hour and, with hardly a moment's pause, tell all the main facts of your life, past, present and future, and tell them correctly.

To investigate Spiritualism requires a strong mentality. It is something that one does not want to follow up too closely. As the Theosophists express it, Spiritualism is a beautiful flower, with an adder in the heart of it. A special kind of knowledge is required to understand all psychic powers and how to use them ("A little knowledge is a dangerous thing"), and if one does not have that knowledge, such forces are apt to work injury. A person can develop his or her psychic powers and use them for the good of humanity; if they are used simply to acquire money they do not bring a blessing or lead the possessor to higher planes of thought. The mind, too, that is given over to the control of every spirit which happens to want to get into touch with earth conditions (and there are many such spirits who loved material things so much that

their one desire is to get in contact with them once more) is like a thoroughfare that is traversed by all sorts and conditions of men, it does not belong to its owner any more; it is public property, and it has a very undesirable effect upon the person. Such persons give many messages that are of no particular value. One clairvoyant whom I know, who has been very successful and has great psychic power, says she never has let go entirely her hold upon her own personality, she keeps a firm grasp upon that, and in that way has remained mistress of her own mind. She follows the scriptural injunction and "tries the spirits." Then again persons by their own thoughts and mentality attract congenial spirits. If their thoughts and inner life are not pure and good they will attract evil spirits. Trying to do our best each day we will only attract good and helpful spirits to us and need not fear but we are on the right path.

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### THOUGHTS.

BY F. M. FESSLER.

'Tis true that thoughts are things,  
Which travel through the luminiferous  
ether, as if on wings,  
Regardless of time, place, distance or  
location  
Anyone is capable of sending a thought,  
provided he lacks not in concentration;  
Thoughts are received in the exact manner  
as projected,  
Doubt, no longer, as we are now in a  
position to convince even the  
skeptical.

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At the time one feels the shock which should stimulate him for the new life, if he allows weakness, indecision, discouragement or anger to disturb his individual balance, there is a period—we might say an instant—when kindred forces, attracted by anger, discouragement, or one of these influences, can get in—perhaps very far—to a life. The shock should be received with full consciousness of its meaning, with a smile on the lips, courage undaunted, because it is known as a good, not a bad omen.



## The Late Emma Rood Tuttle

It is with profound regret we chronicle the passing out of this life on June 4th, 1916, at her home at Walnut Grove Farm, Berlin Heights, Ohio, of Emma Rood Tuttle, one of the noblest and best of women. Spiritualism has lost a powerful exponent, but, though she no longer occupies her physical body, her good work will go on increasing in volume as the years pass and as more and more persons become acquainted with the many wonderful books she wrote.

Emma Rood Tuttle was born in Braceville, Trumbull Co., Ohio, on July 21, 1837, and was one of the descendants of an old New England family. At the age of 17 she began writing for the press and her early writings for "The Universe" of Cleveland, O., showed a literary promise that was borne out by her later work as an author.

It was while a pupil of the boarding school at Twinsburg, Ohio, that she became interested in Spiritualism. It was there she first heard a spiritual lecture and her wonderful intellect, even at that early age highly developed, at once grasped the significance and truths of a belief much derided by the ignorant and the skeptical.

On October 11, 1857, she was married to Hudson Tuttle of Berlin Heights, Ohio. Three children were born to them, Rose Crocker Staley, who passed to spirit life December 31, 1905; Dr. Carl Tuttle and Clair Tuttle Yerance.

Mrs. Tuttle surveyed with toleration and without prejudice all accessible systems and modes of thought, selecting and choosing to be part of a practical life all that is wholesome, broadening, elevating and capable of making good men and women on earth as well as good spirits in the world to come. She was a born humanitarian, in touch with every life. She was greatly interested in the American Education Society, of which Geo. T. Angell was president. She had the honor to be one of the Vice-Presidents of the organization for several years. Thousands of copies of her book "The Angell Prize Contest," have been given away by the Society and the Angell prize medal was

designed by her. In this work she met some of the rarest philanthropists on earth.

Her literary work was as versatile as was her life. She is the author of "Blossoms of Our Spirit," "Gazelle, A Tale of the Rebellion," "Stories for our Children," "How Elvie Saved the Baby," "The Lyceum Guide," "Angell Prize Contest Recitations," "From Soul to Soul," "Asphodel Blossoms" and many lectures, essays, poems, and contributions to the journals advocating all wholesome advances.

For many years she took an active part in the Grange and was a constant contributor to the Agricultural press, especially to the Grange Bulletin.

She gained distinction in elocution, was a pupil of Prof. Leonard of Boston and her rendition of Shakespeare and Macaulay and presentation of Virginia were pronounced by critics to rank among the best.

With a strong sense of justice which was at the very root of conscientiousness she had a charity wide and deep as the sea for the weak and erring.

In kindness to animals she was an ally to Mr. Angell. She said "I will keep no help who will indulge in abuse to our dependents and I have no faith in any professed religion which does not make people kind to the helpless. I do not wish to take the hand of any man or woman who will not be kind and tender to children and animals. And I should want a moderate purgatory made for such sinners where may be subject to such treatment as they have dealt."

The funeral services were held at the home of her son and daughter-in-law, Dr. and Mrs. Carl Tuttle, Berlin Heights, O., and were conducted by the Rev. Marian Carpenter of Detroit, Michigan. The spacious rooms were crowded, and, in one of the front rooms lay Emma Rood Tuttle on a couch of heliotrope and white,—as though sleeping. She wore a gown of black velvet and jet, one in which she had lectured many times. The white lace was caught at the waist with a corsage of moss roses, gathered and placed there by her

son Carl. She had often remarked, "I love them all, everyone, but Carl is my idol."

The room was filled with wreaths, baskets, sprays and ropes of rare and beautiful flowers. The two songs used were her own composition, also the poem "A Word at Parting," read by the Rev. M. Carpenter. The comforting words in her sermon will be long remembered.

She leaves to mourn her loss in addition to her son and daughter, one brother, C.

J. Rood of Norwalk; five grandchildren, Emmett Hudson Tuttle, Glyndon H. Crocker, Madge Crocker Hoopes, Alice Staley Squires and Carl Staley; two great grandchildren, Clyndon Harry and Myrtle Rose Crocker, also several nephews, cousins, two sisters-in-law and friends without number. Two grandchildren, Emma Clair Crocker and Fred Staley, and one great grandchild, Hilda Madge Hoopes, preceded her to the land of souls.

## The Vista

By AMMOND.

As parts the veil, 'tween here and vision-land;

Where cliff on cliff, in background stands;

And—tow'ring out, toward the lea—we look beneath and there we see

The violet waters surge and ebb in silent grandeur amid the rocks.

Human spirits come and go; the shark beneath and the stinging rey;

The vulture high on the shelf above, with the eagle vies for the lamb or dove;

Master minds, with speed and power, look to the distance and are away;

Levity and gravity alike to them—serve their purposes of love.

Wondrous vistas, to the mind, are ethereal realms so real;

Where the soul in peaceful calm, can its full compassion feel;

Where the combat and the victory always bear the mark of worth.

There the merry glint of laughter fills each hall with happy mirth.

Thus the counterfeit is known, from reality—so fair;

And the (wingless) angel band, treading on the "golden" stair,

Shall thy vision still unfold; and, with sunlight—clear as gold—

Temper's with a verdure green, inoculate all that's seen with service of Celestial kind, for those in ignorance

Left behind upon the bleak and barren shore, of terrestrial realms

Where thou hast yet a mighty task to do—for each in "unbelief."

There intellect doth guide the mind in open fissure, deep ravine;

O'er cliff and moor, where anew are seen the vistas of that wondrous land.

If thou, incarnate be—at rest—with brain in idle slumber bless'd;

Thy will and wisdom shall convey thy consciousness away

To those who have in "dream-land" flown—from time to time, by choice or otherwise.

The Ruler, there, of all the nations—far and wide—

Hath mighty helpers to command, who see that nothing dire betide

A single "Atmospherian" guest—in all the land.

Thus mingled are the sights, as seen by travelers rare,

Beyond the veil. Each vista could, a multitude enlighten,

If the faith of those misled were but anchored in God's love.

Creed, and party; clan and click, would each meeting purify;

All their idols—stone and stick—be forgotten, with a cry of joy

To find multitudes of precious souls, whom the ages left behind.

If reality ye seek, do not stop to parley  
long

In the alley or the street: hasten on—  
far from the throng;

Rest the weary flesh ye bear, on this  
journey of incarnate hope,

And, with soul thus freed—"in air,"—  
walking out, upon the slope

Ye shall find Elysian fields, flowerlets,  
birds, and streams—so rare

That your ecstasy will turn to God in  
prayer; thankful that you've  
found at last, what it means to  
pass to the vistas just beyond.

Mortals, in their view through the glass-  
bottom'd boat,

Catch a glimpse of things which float  
with the tide,

While the waters, all unseen, color every-  
thing with green;

And the fishes, in great schools, flit and  
turn—as if the whole but one  
mind did manifest.

Far beneath, a hundred feet; where the  
rock-clad kelp is thickest,

See, the gold-fish and the bass, with the  
'lectric, blue-dot, fishes,

Wind their way, both up and down; "lev-  
itating" from the ground—so it  
seems, to the wonder-stricken  
gazer, far above.

As the ebb and flow of currents, wave ten  
thousand feet of vine;

How the passive brain and body of each  
student, silent hopes—as

Yet unspoken, register 'again in mind:  
"Navigation of the air."

All too soon some passing boat, from  
the wreck beneath their feet,

Calls attention to each spirit that it had  
forgot to breathe.

Thus the vistas down-ward open in the  
midst of sub-marine;

Where the shark, and rey, and porpoise  
—with our friend, the seal, is  
seen.

Now anon, with forward gaze, we will out-  
ward look again—from the  
"windows of the Soul;"

What of all that troubled maze: which,  
but how, had fill'd with pain

Every nerve, or muscle drawn by some  
task on "slave" imposed?

Ah! the spirit's timely freedom, hath new  
hope enkindled deep;

While the body, in its leisure, had for-  
gotten e'en to sleep.

Thus the poet and the writer do their part  
for labor's task;

Bring again the fields Elysian; fill with  
birds, the air above;

And upon the screen of memory, paint  
such pictures as ye ask;

Whether mountain, sea or meadow; all  
is done for you—in love.

Vistas—each discovered, by the intellect  
that's train'd

## Sympathy

By KATHARINE LENOX.

Sympathy stimulates all that is best  
in us. It enhances the power of the  
senses and opens up the emotions of the  
mind, the throbbing of the heart. Its gen-  
erous flames can light up the whole world,  
for it is a fire that kindles and glows and  
enlarges until it beams upon the heart of  
all on whose radiance it is cast; but sym-  
pathy can spring only from a beautiful in-  
ner self, it is one of the expressions of the  
soul. What radiance the world puts on  
for him who goes forth with a kind heart!  
How bright his sky! A warmth of kind-

ness and a lightness of gaiety radiate from  
him and everything in his vicinity bright-  
ens, for happiness shared is perfected.  
There is nothing so contagious as a kind  
heart and how easy it is to diffuse pleas-  
ure around us. How thrilled we are by  
the kind words of a friend and how they  
stimulate us to excel ourselves. We all  
crave outspoken sympathy, for sympathy  
in the abstract is a very cold thing, but to  
have sympathy we must have imagination.  
Try to take an interest in the lives of  
others. To be able to have a whole-heart-

ed spontaneous unreserve with those we love or trust and with whom we find ourselves in sympathy makes a most charming characteristic. Such natures when we come in contact with them expand and elevate ours. The good things of character ought to be encouraged to take root. In perceiving a charm or talent in another a word of praise or delight expressed for it awakens happiness. It is very easy to criticize and to some of us very difficult to sympathize or praise but we must remember that we all have disappointing shortcomings, if not defects.

To cultivate this beauty of soul, for all desire and longing for mental and spiritual uplift comes from the spirit, we might keep this thought ever before us—"It is well to think well, it is divine to act well."

The humaneness in us longs for the closeness of sympathy. We want at all times some one who will be responsive to our mood and sympathetic with our tears or our laughter. As every one exercises attractions or repulsions upon us we should cultivate adaptability and sympathy if we do not possess it naturally.

A well known writer tells of finding an ancient prayer-book in the back of which is a letter and the letter is an extract from the work of some old saint. There are quaint rules for daily living in it, and one reads something like this:

"When ye come into the presence of one who is a stranger to you, pause for an instant e'er you speak and salute interiorly the engale within the stranger's heart." If we could live by this rule of conduct, in other words appeal to the best in one another, what an influence it would create, what a high attitude of mind it would encourage.

We are all surrounded by an aura. All ennobling sentiments we have will vibrate in our aura and the intensity of this vibration depends upon our own will power. So we can build up celestial conditions for ourselves by sending out thoughts of sympathy, and so bring joy and happiness to all those who absorb these vibrations. On the contrary, if our vibrations are of envy, discontent and unhappiness we carry those wretched conditions with us, but with high spiritual sentiments, with an awakened spiritual sight, we enter the realms of vision.

## The International Spiritualists Union

*To the Editor of The Spiritualist:—*

Herewith I hand you a short report of the annual meeting of the International Spiritualist Union, and ask you to kindly give the same a small space in your valuable publication.

The Convention met in Omaha, Nebr., the last week in May, with delegates present from the Eastern, Western, and Middle States, all bringing good reports of the progress the Union is making.

After the regular business of the Convention the following officers were elected: George Mackie, Denver, Colorado, President; J. L. Morrison, Omaha, Nebr., Vice-President; Dr. Thomas Z. Magarrell, Omaha, Nebr., Secretary; Mrs. Minnie Wanda Fick, Omaha, Nebr., Treasurer; Rev. F. A. Thomas, Brooklyn, N. Y.,

Trustee; Prof. S. E. Buswell, Des Moines, Iowa, Trustee; J. R. Randolph, Omaha, Nebr., Attorney.

The newly elected Secretary was instructed to send a report to all Spiritualist, New Thought, and Progressive Journals, of the Meeting.

The business of the Convention being concluded, an adjournment was taken to the First Progressive Spiritualist Church, 16th and Vinton Sts., where a splendid literary and musical program was rendered, after which dainty refreshments were served by the Ladies of the Church, a grand social time was had, and all returned to their several homes, glad they had attended the I. S. U. Convention.

T. Z. MAGARRELL, Secretary.

## CORRESPONDENCE

### DEVELOPMENT SUGGESTED.

*To the Editor of The Spiritualist.*

Some mediums are born, others become such only after years of study and development. To the former class your correspondent E.M.G.C. undoubtedly belongs. In my humble opinion it is the duty of all such to develop their latent psychic powers for the spiritual and material benefit of poor doubting humanity. If your correspondent will consider the matter, he or she will understand that such has been given, not to be stifled and held in abeyance but to be further developed and used to the greater glory of God.

I would suggest your correspondent develop the psychic powers by using a crystal, or even a glass of water and gazing into it under a reduced light. Usually after the first few days cloudy mists appear. Later these clouds or mists open and a scene gradually unfolds itself, showing some condition in the past, present or future. This gradual unfolding of scenes is intensely interesting.

Another form of Clairvoyance may be cultivated by concentrating the gaze on your reflection in a mirror, the illumination being, say, an ordinary candle some few yards distant. If you concentrate on the head you will first see the health aura, then flashes of the astral aura and finally, if you practice for a few months, the inner fringe of the mental aura. It is advisable to sit while practicing the above, as you may slip out of your physical body while standing, in which case the latter will collapse on the floor.

Trusting the above will interest E.M.G.C.

SPIRITUALIST WORKER.  
Philadelphia, Pa.

Peace is a part of rest that comes after a day well spent in conscious effort to reach a new vibration. It is this new vibration that is the rest. Peace is the consciousness of both faith and receptivity that are enjoyed in the new vibration.

### TELEPATHIE OR SPIRITUAL—WHICH?

*To the Editor of The Spiritualist:—*

In answer to the article "Telepathic or Spiritual—Which?" of Dr. W. P. I believe the first and second episode were Mental Telepathy. The third: the mother received the warning in a dream, premonition. The fourth: a Spirit Message. As he was in need of money, he unconsciously sent out an appeal or a prayer and it was answered that way. The fifth and sixth, the Dispirit went awandering while asleep and gained the knowledge that way.

ALMA B. WILSON.

Chicago, Ill.

*To the Editor of The Spiritualist:—*

I saw in your May issue an article dealing with a physician's experiences. Well I, for my part, think or really believe that in many instances it is our guardians and unseen helpers who seek to warn us and give us help and advice. Angels and spirits inspire and help us through the medium of thought vibrations. Thought is the transmitter between the two worlds, so a wish or desire is known to a sensitive or receptive mind. So it was with the Doctor. He was in need of money and he was impressed with the chance to win some. The spirits transmit their thoughts to one another and to the mortals. So the answer would seem to be Spirit Telepathy.

A. LARSON.

New York.

"Man shall not live by bread alone." One takes in more right or wrong food through the nerves that reach the surface of the body, plus the mind, than all that enters the stomach by way of the mouth. Set a net made of these nerves with a loving invitation of the mind for bait, and send out your thought to browse on every good sustaining vibration of which all the Universe is well supplied.



## Question Department



**C. P. CHRISTENSEN,**

**The Danish Psychic, founder and President of The Psychological Research Society, Incorporated, New York.**

**Editor of this magazine.**

I extend the privilege to correspond with me. For this there is no charge. Am willing to answer one question to yearly subscribers to the best of my ability, and through inspiration.

I leave it for your own judgment to act upon and prove it to be correct.

I consider all communications strictly confidential and private, and each letter is attended to by myself personally and dictated by myself personally. I, however, do not promise to answer your letter by return mail.

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While adopting every reasonable precaution to ascertain the bona fides of advertisers, the proprietors of "The Spiritualist" do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told and do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity.

Apart from the special subject of spirit return, there are other branches of psychic research, viz., clairvoyance, psychometry, clairaudience, etc., worthy of investigation by advanced students. It is essential, however, that these should be studied in a strictly scientific and impersonal spirit, anything in the nature of "fortune-telling" being not only unreliable but illegal.

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GRESS OF AUGUST 24, 1912,**

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