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C.P. CHRISTENSEN, EDITOR.

AUGUST 1916

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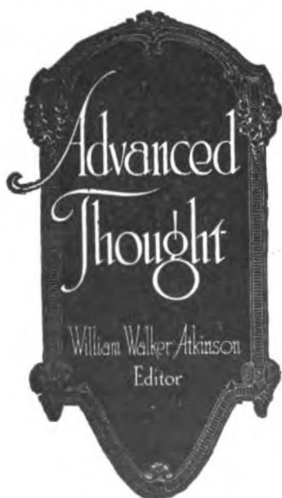
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AUGUST, 1916

No. 8.

## Spiritual and Rational Glimpses of Astrology

By W. J. COLVILLE.

No subject probably has given rise to greater or more continuous controversy than Astrology, which is still a storm-centre around which fierce intellectual and legal battles are frequently raging.

A common belief among partially educated persons is that Astrology has been superseded by Astronomy, just as it is constantly stated that Alchemy has given away before Chemistry. These half-baked assertions are often made by persons of considerable learning and distinction in their distinctive fields of mental operation, but unfortunately for fair-mindedness and all-round culture even eminent specialists are often extremely prejudiced and display a most unworthy

narrowness of view when their opinions are sought outside the realm of their distinctive specialties.

Astrology, like many other sciences and arts which are ancient and mysterious, has suffered almost more at the hands of its alleged upholders than from the opposition of its avowed adversaries, and this has been chiefly due to the fatalistic theories and fortune-telling practices which have been long and widely associated with it. To understand the fundamental basis of Astrology we need to be somewhat familiar with the theory of the Universe entertained by the Wise Men of the ancient Orient, who all took the ground that this planet which we are now inhabiting is

only one of a series of globes in a scale of 7. It is a great error to suppose that the Heliocentric theory of the Solar System was unknown to the Ancients because it was hidden from the masses and because Galileo and other noble discoverers in the Middle Ages in Europe were subjected to persecution by regnant authorities unwilling that light should reach the multitude on scientific subjects.

Regardless, however, of how much or how little we may actually know of ancient times and of the people who were then living in Egypt, Chaldea, India and other world-famed centres of illumination, which subsequently became overclouded; from information not difficult to gather we may well rest convinced that the famous Chaldea astrologer, Berosus, and many others of scarcely less brilliant fame, all taught a view of life which well comports with much that in these days is popularly and not incorrectly denominated Theosophy.

Astrologers, however, do not as a rule concern themselves greatly with aught that lies beyond the confines of the particular Solar System to which our Earth belongs, for so long as we are residing within this limited System we have only remote relations with what lies beyond, and whatever reaches our planet from other systems than our own must be transmitted through the agency of our Sun, which is the Central Orb so far as we at present are concerned.

Taking the Sun as our Ruler and all the planets as our brethren we can think of the various globes as children of one parental source and continually influencing each other psychically as well as physically. Spectrum analysis has clearly demonstrated that the elements contained in our globe are contained also in the other planets which make up our world-family, but every planet has a distinct constitution and temperament of its own, precisely as brothers and sisters, though manifesting a common family resemblance, frequently display marked individual peculiarities.

It might be interesting and instructive to give an astrological play for the purpose of vividly presenting certain rudimentary features of Astrology to the general public. Something of this kind

was attempted in England in 1914 and a production was given before a select company of persons interested in the solving of psychic problems in London. This proved successful enough to excite further interest and desire for a completer presentation of the great general ideas. Without reference to any special dramatic portrayal already attempted, we suggest the following as an outline of a drama which might prove of special interest to many who wish to popularize an outline knowledge of Astrology. Let some dignified individual, as imposing as possible in appearance, but by no means foolishly haughty in bearing, represent the Sun as the gold-rammented head of a family of brothers and sisters of widely differing appearances and ages. The eldest son of Sol is Neptune who might well be presented as a profound scholar remote from the other members of the family on account of his complete absorption in the deep mysteries of life which appeal only to men and women of a type of mind entirely distinct from the common average. Uranus might be introduced as "Dr. Herschel" and shown as a scholar indeed but less profound in his studies and more eccentric in manner and expressed opinions than this remoter and statelier elder brother; he might well be introduced as an inventor always ready to spring surprises upon the family and seeking to lead them to give up old ideas and conventional habits in pursuit of things strangely and fascinatingly original. Saturn should be soberly costumed, represented as reserved in manner, thoughtful, taciturn, and with some tendency toward melancholy, though normally only given to contemplation and engaged in a study of the Occult Sciences, also with some taste for mining industry and for agricultural pursuits. Jupiter should be described as handsome, energetic, well situated financially and otherwise; genial in the extreme but never undignified; one who could fill the place of Leader in any community and carry off the honors without ostentation or affectation. Mars can be shown as a young man of high intellectual ability and attainments, of fiery disposition, high-tempered, easily provoked to argument or action, but not always belligerent even though constitutionally inflammable. Venus should

appear as a delightful maiden, beautiful in appearance; of loving and lovable disposition, a natural artist, proficient in music and given to excel in the cultivation of the beautiful whatever her immediate occupation may be. Mercury should be shown as an energetic enthusiastic boy given to constant traveling and with inborn tendency to excel in mercantile pursuits. The Moon could be represented as a messenger or serviter attendant upon Mrs. Earth, who should be shown as a fairly mature woman of versatile temperament influenced to an extent by all her relatives and not altogether superior to the influence of her familiar attendant, but with some definite will of her own and therefore by no means merely a cipher in the family.

Some such presentation, though by no means rigidly scientific, might convey something approaching to a definite idea of how the planets influence each other, while all are subject to the ruling of the Sun.

It is absurd to speak of our own world as being "under the stars," when it is simply in the midst of them, and surely the most rudimentary knowledge of this planet's position in space must give us to understand that if it can be influenced by kindred orbs it may also exert an influence upon the rest. If we transport ourselves in imagination, as we readily can, to Mars or Venus, our two nearest planetary neighbors, we can readily picture ourselves as looking up into the sky admiring Terra and wondering whether she is inhabited, and if so by what kind of inhabitants, precisely as we now question concerning Venus or Mars. It is mutual influence that we have to consider at all times, thus the reasonableness of the widely quoted astrological saying "The stars incline but do not compel." Fatalistic notions concerning astrology have done a great deal to dissuade practically-minded persons from investigating it, for surely common-sense would decide that if we are so *under the stars* that their influence over us was absolute we could derive no conceivable benefit from the casting of horoscopes or from consulting charts of nativity. In direct opposition to Fatalism is the majestic saying of the wisest among Astrologers "The wise man rules his stars; the fool obeys them." In that asseveration we are

introduced to a super-man when we compare the "wise man" with the kind of man we usually meet, but to whom the term "fool" would scarcely properly apply. The average man is midway between the fool and the sage, therefore he does not perfectly control his stars (the qualities within himself which render him amenable to suggestive influences from without) nor is he by any means entirely at the mercy of whatever may be floating in his environment. A horoscope or map of nativity shows the leading tendencies in the native's character and shows many large probabilities of a career; but so immeasurably great are human possibilities of individual achievement that no one should presume to predict with any assumption of infallible accuracy what any one is going to do with the material at his disposal. A horoscope may indicate, as the human hand does unerringly, to all who know how to read it scientifically, what stock in trade or capital in advance an individual has to work with, but the precise use which any one may make of this capital it is beyond the power of any astrologer or chirologist to definitely decide. It stands to reason that if we are to make even the slightest use of any kind of obtainable knowledge we must be firmly convinced that to a large extent our life courses are under our individual control. The old Buddhistic saying "Rain soaks through an ill-thatched roof" embodies an ocean of salutary admonitory suggestion, for the inference is that if our houses become unsanitary and our property is damaged during a rainy season, our negligence rather than the rainfall is the cause for us to consider. In general outline works on Astrology we read much concerning the 12 signs of the Zodiac and the characteristics of children born at certain seasons of the year. As it is always the height of folly to blindly credit or deny statements we have not taken trouble to investigate, and it is very easy to collect birth-dates among one's friends and acquaintances, the outline teaching now widely distributed regarding the 12 manners of people born respectively during 12 seasons of the year, and the added number born on a "cusp" when one sign is merging into another, can easily be largely verified by actual observation. There may be differences of opinion as to

why and how birth at a particular period and in a certain place effects general tendency in any or all directions, but the fact remains that proofs innumerable are accumulating to prove that such is the case among unprejudiced up-to-date investigators.

The 12 signs are divided into four trigons or triplicities in the following order. The Astrological year begins with the Vernal Equinox and ends at the same time. The 12 signs are classified readily thus:

**ARIES**—(Fire) March 21 to April 21.  
Head.

**TAURUS**—(Earth) April 21 to May 21.  
Neck.

**GEMINI**—(Air) May 21 to June 21.  
Shoulders, arms and hands.

**CANCER**—(Water) June 21 to July 21.  
Breast.

**LEO**—(Fire) July 21 to August 22.  
Heart.

**VIRGO**—(Earth) August 22 to Sept. 23.  
Solar Plexus and Matrix.

**LIBRA**—(Air) Sept. 23 to Oct. 22. Hips and Kidneys.

**SCORPIO**—(Water) Oct. 22 to Nov. 22.  
Generative System.

**SAGITTARIUS**—(Fire) Nov. 22 to Dec. 21. Thighs.

**CAPRICORN**—(Earth) Dec. 21 to Jan. 20. Knees, upper part of shins.

**AQUARIUS**—(Air) Jan. 21 to Feb. 21.  
Ankles.

**PISCES**—(Water) Feb. 21 to Mar. 21.  
Feet.

The various planets are said to be specially influential in their home signs which may be given as follows:

Neptune, Aries; Uranus, Taurus; Saturn, Gemini; Jupiter, Cancer; Mars, Leo; Venus, Libra; Mercury, Scorpio. Virgo is called specifically a house of the Sun. Sagittarius is a house of the Moon. Capricorn is mentioned in connection with the Dragon's Head or North Node. Pisces with the Dragon's Tail or South Node.

In a future article we hope to enter more fully into many important details, but in closing this extremely rudimentary dissertation we desire to call emphatic attention to the worldwide symbolical significance of the Sun as typifying our spiritual centre and the Moon our carnal nature. The various planets represent our

intellectual qualities which occupy a middle position properly between the ruling Sun and the serving Moon. When one becomes like unto the Woman clothed with the Sun graphically described in the 12th chapter of the Apocalypse, the state of mastership has been attained, for the Moon under her feet signifies complete conquest over carnality, while the 12 stars constituting a diadem of glory, suggest unmistakably a completely developed mind. To the student of Esoteric Astrology, as expounded by Paeacelus, the whole subject centres around individual self-conquest. We can no more reasonably deny that the other planets are in psycho-physical communion with our special planetary home than we can contradict the well-known fact that we, as human beings, are so inter-related that we are continually influencing each other both mentally and physically. A reasonable estimate of Astrology leads to the conclusion that we are all so interdependent that no soul and no world sails alone through space. Our life-lessons are only truly learned as we find out how to steer our barques that we can navigate in safety even perilous waters, and should winds and currents be seemingly against us it for us to study and acquire the art of skillful navigation that we rise superior to the blind submissiveness of inanimate things, which perforce follow the line of least resistance, and row up stream, if need be, against a strong current flowing in the opposite direction, thereby proving that we have learned to rule our own "stars" (our interior faculties and propensities) which correspond with all similar influences in surrounding territories, both seen and unseen.

All influences are good, but all are different. To learn to make good use of all that encounters us is to find the secret of Adaphthood.

Have you investigated the subject of Astrology? If not, why not? Get a horoscope written by Mr. C. P. Christensen for sale at this office. You will find it both interesting and instructive. Price 25 cents.—Adv.

# What Does the Soldier Going Into Battle Think Of?

By HERWARD CARRINGTON.

No soldier likes the idea of being shot or blown-up by a bomb any more than any other man! If asked in a cold-blooded way whether or not he desired to take his life in his hands, and charge the enemy's guns, in the face of a murderous fire, and if he were allowed time to realize the frightful consequences to his comrades and possibly to himself which would result—he would almost certainly reply that he had no such desire at all; that war was a useless and frightful thing, and that, for his part, he desired a life of ease and peace and comfort!

Yet this same soldier, in battle, will fight valiantly—be “the bravest of the brave”; his calm reason will have vanished and the instinct of the man will have replaced all his years of dispassionate training. A psychological change of great interest has taken place in this man's mind,—to bring this result to pass. An examination of what this change may be cannot well fail to be of interest.

Doubtless many factors play a part in determining the action and feelings of the average soldier. Anger, personal grievance, the thought of home and country; patriotism, fear, heroism, aggrandizement, duty—these and many other factors all play their part. When surrounded by other men, he is for the time being carried away. He forms one of a *crowd*, and the psychology of the crowd is known to be very different from that of any individual in that crowd. It forms a mind of its own. It has a definite psychology. In war, this factor has a very great action upon the mind of the soldier.

As Dr. Gustav LeBon has pointed out, the mind of the crowd—and an army may surely be considered a crowd—is very largely *unconscious*. The springs of its thoughts and actions are largely so. Says Dr. LeBon:

“Crowds, doubtless, are always unconscious, but this very unconsciousness is perhaps one of the secrets of their strength . . . . Under certain given conditions an agglomeration of men presents new characteristics very different from those of the individuals composing it . . . .

The sentiments and ideas of all the persons in the gathering take one and the same direction, and their conscious personality vanishes. A collective mind is formed, doubtless transitory, but presenting very clearly defined characteristics . . . It forms a new being, and is subject to the law of the mental unity of crowds . . . . From the intellectual point of view, an abyss may exist between a great mathematician and his bootmaker, but from the point of view of character the difference is most often slight or non-existent.”

It is precisely these general qualities of character, governed by forces of which we are unconscious, and possessed by the majority of the normal individuals of a race in much the same degree—it is precisely these qualities that in crowds become common property. In the collective mind the individual aptitudes of the individuals,—and in consequence their individuality,—are weakened. The heterogeneous is swamped by the homogeneous, and the unconscious qualities obtain the upper hand. With the crowd, the tendency is toward turning ideas into instant action. If the crowd is invariably inferior, intellectually, to the individual in it, it is at the same time more powerful, because the individual in it feels the power of the body in which he moves; he feels its freedom and, by contagion, he is carried along, and performs all sorts of acts which alone he would never have thought of doing.

On the march—and especially in passing through a great city—the pomp and martial display may carry a soldier along; the music buoys him up; he may be roused to a pitch of hatred against the enemy by reason of some action on their part, or because comrades have been killed in action. But the mainspring of his action, in battle, is a blind, unthinking, desperate ferocity which carries him forward, changes him for the time being into an animal thirsting only for the blood of the enemy! Men are dropping all about him, but he never stops to think of *that*. A soldier always feels that *he* will be the one to be saved; that he will survive the war safe and

sound,—no matter how many of his hapless comrades fall. It is this which buoys up the fighting man in battle. If he ever stopped to think of the wounded and the dead, the carnage and the loss, he would never accomplish anything. As Mr. H. G. Wells has so well expressed it:—

“No soldier in a proper state of mind ever thinks of the dead. At times, of course, one suspects; one catches a man glancing at a pair of boots sticking out stiffly from under a blanket, but at once he speaks of other things. ‘Nevertheless’ (it is the soldier who now speaks) ‘some suppressed part of my being had been stirring up ugly and monstrous memories,—of distortion, disfigurement, torment and decay,—of dead men in stained and ragged clothes, with their sole-worn boots drawn up under them, of the blood trail of a dying man who had crawled up to a dead comrade rather than die alone, of soldiers heaping limp, pitiful bodies together for burial, of the voices of inaccessible wounded in the rain, crying in the night, of a heap of men we found three days dead, of the dumb agony of shell-torn horses, and the vast distressful litter, and heavy brooding stench . . . . For a time my mind could make no headway against its monstrous assemblage of horror’.”

Yet, at the first sound of a rifle, all these thoughts vanished like a dream, and he was a ‘fighting man’ again,—thinking only of annihilating the enemy!

It must be remembered that the soldier of the rank and file does not have to perform any mental work; that is all by the officers, and particularly the commanders of the army. The men’s duty is to *fight*—to carry the position immediately in front of them, without knowledge of what is occurring either to the right or to the left of them. In tremendous actions,—such as those waged in the present war,—this is more than ever imperative. How does a soldier, fighting at Verdun, know what is happening in Alsace or near Paris? Yet the whole army must be made to work as a unit, and this is the task of the generals—to plan the fighting, while the men execute it. The common soldier, then, knows nothing, as a rule, as to the *reasons* for his actions or the orders which prompt them.

He, therefore, goes in action like a sort of blind animal,—knowing nothing but that which is immediately before his nose. At the same time there is, in modern warfare, scope for thorough initiative and individual effort. The old days of ‘machine fighting’ are past. A man must fight with his head as well as with his hands far more than formerly. Warfare does not consist in a series of brilliant charges or desperate defences. These are just the ‘showy’ bits of the actual warfare. They resemble the finished production upon the stage. But the seamy side of war—as the seamy side of the stage—consists in the non-spectacular part; in the marching, equipment, shortage of food, sleepless nights, hardships, wounds, death, and lying for hours under the fire of cannon without being able to move or even tell whence come the shots! The soldier does not think of all this when he goes to war. When he thinks, it is of the glorious side of it; and, in battle, as we have seen, he thinks scarcely at all. Man is not really a reflective animal. It takes very little to make him stop thinking altogether! It is fortunate that this should be so. And it is for this reason that war is not for men what it is for women. Women have finer imaginations; a greater realization of what it all means. A man does not. He goes at it blindly. That is why he goes into battle singing. Were it not for this, there would be no war; there would be no men left to fight! In war, man becomes an instinctive animal.

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#### LIVING THOUGHTS.

The charming little publication “Living Thoughts in Prayer and Poem” by Philip O’Brien Hoare, F. I. A. Sc., F. L. L. C., seems to have been destined to come before the public just at the right time. Genuinely optimistic, it is yet practical in the extreme, and will appeal intensely to all thinkers who love the finer forces of nature. As a gift book it is probably unique, and pulsates with evidence of the author’s practical knowledge of the gift of inspiration. We have a few copies of this interesting book left. Orders should be sent to the office of The Spiritualist. Price 25 Cents.

## Character

By SPIRIT JAMES (Thirty years in the spirit realm.)

*[The following message from the spirit side of life is proof that spirits can and do bring word to us mortals of an ethical ennobling and uplifting quality. The subject is far from being trivial. Unjust critics of Spiritualism too frequently claim that spirit message are trivial].*

Of all the many necessary requisites to successfulness in everything in this natural life here below, the chief one is character.

Character is the most important thing for us to understand, so that success will be ours, because it is the leaven in the loaf of life: it is the soul of our inner being, and gives us the motive power that propels progress here.

The first thing we should do when we reach the age of understanding, is to lay a foundation of Self-respect with a granite corner-stone of Honesty, and upon this broad unyielding surface will be found a fitting place for the side walls of Ambition and Energy. These should be faced and supported with the steel girders of Courage, Confidence and Common Sense, and covered with the impenetrable roof of Knowledge and Skill.

Be sure to surround the entire structure with Resolutions and Determination; the interior decoration and finish should be Truth, Justice and Honor. I would then have the following motto at the door: "I Will!"

After I have completed the edifice, I would clear up the surroundings, remove the refuse of Antiquated Ideas, destroy the debris of Doubt, and burn the rubbish of Bad Habits. I would grade and level a beautiful terrace, and cover it with the velvet sod of Courtesy and Civility.

Character should be our beacon-light to success, and a danger signal to opposition; a tower of beauty, strength and security, that will be a delight and pleasure in sunshine and prosperity; that will stand the storms of envy and the cyclones of adversity, and that will have an influence on us all,—teaching us that we must exercise the full capacity of our physical and mental faculties.

Our capital is our brain, energy, enthusiasm and confidence, and there is no meter that will measure this combination.

The world seems large to us, but after all, it is small, and we will learn the way. If the world finds you untrue, they will doubt you always; but if they find that our hearts and mind are fixed on right-doing, by word and deed, they'll intercede and help us with all their might.

## Open Air Meetings

For a long time we Spiritualist workers and those who believe in Spirit return have kept in the background and never been willing to come before the public to declare the truth of the Life Beyond. The Psychological Research Society of New York, Inc., have decided to take their stand in the open air during the summer months of August and September.

We took our stand for the first time on July 25th at the corner of 57th Street and 8th Avenue, although the weather was unfavorable, raining the greatest part of the time. Yet we attracted a crowd of about 150 people. We have now decided to hold these open air meetings at the

same place, every Saturday at 8:30 P. M. On Saturday, July 29th we had a large gathering of about 300 people, a very interested audience. Opening remarks were made by our President, Mr. C. P. Christensen, and a splendid address followed by Rev. J. R. White, Pastor of the Universal Spiritualist Church. Mrs. Gaston Smith of Brooklyn also gave a very enthusiastic and impressing address, which was applauded by the audience. We have no doubt that those meetings will be of a great benefit for the upliftment of the Spiritualist movement in the future. We invite anyone to come on the platform to speak.

## Importing Teaching of Spiritualism

By ALBERTA S. BRYAN.

It is not difficult to find words to justify our claims of Spiritualism. We who understand, know that its teachings are beautiful and are perfectly aware that its teachings are beneficial, and that satisfactory results may be obtained by those who seek.

"The space between man and immortals is not far," said the voice. The spirit voice is no new voice, for it has been heard for centuries and is old.

Spiritualism's teachings are important as a factor in life and as a modifier of its conditions, as it is an unprecedented fact and has no traditions. Spiritualism gives inspiring emotions to us individuals, and its teachings show how to rest during our natural life, and we can take comfort in its teachings.

We often sit alone and think what will be our fate in this mortal life, thinking of the past, pulling down the blinds on it, and trying to think what the future has in store for us mortals.

Spiritualism is modern, and its power is being organized; and there are hopes for its widespread recognition, because it educates and its principles are for the right.

Spiritualism has a great meaning to express and accomplish, and hope is based on its success as we mortals aid it to become success. There's no getting around it, as it is a glorious interpretation for us to know that we can communicate with the immortal, which gives light to lure us from a picture of darkness.

All can find great hope, as we master the question to our satisfaction, for the inspiring ideas are great and all will stand for its beneficial teachings, which will help us,—not to struggle over,—but to find the truth of everlasting life; its lifting power is happiness.

We all should believe in Spiritualism, as it stands for dignity and for the divine meaning in it. It has no secret. It is open. The mediums are its leaders; for everything to succeed must have a leader.

Spirits want you to worship with them,

to believe in them and to listen to their teachings.

Spiritualism is the religion at the present moment that is spreading,—and let us all be swept to the same irrevocable issue. It is Spiritualism that reaches out its arm to all, and it is always bearing things and ideas that must bring success. Objection will not hurt its issue, at this day. It is considered; it is not merely irrelevant or feeble; and it cannot be ridiculous. This mortal sphere is an organically inexpressible sphere; everything seems absurd at first.

It would not be true to say that we do not care for Spiritualism, and for its eloquent teachings—that would be not true—for we glory in the essentials of its teachings, which are great.

Spiritualism makes us proud of mediums, as they are to stand, watch, and bear spiritual facts. Spiritual mediums do the explaining and the speaking for our loved ones who are in the immortal sphere.

Spiritual mediums might be likened to the daily newspapers which are printed for disseminating news between the editor and the reader. Money is a medium of commercial exchange. A telegraph operator is a message bearing medium between the sender and the receiver of a telegram. A spiritual medium is an instrument of communication between spirits and mortals. The reader will readily understand, by comparison, how each kind of animate or inanimate medium serves its purpose.

As you see the foreground of a picture distinctly, the middle distance less clearly and the distance without detail, so all your vibrations are either distinct, indistinct or so faint that they may be said to be without detail. Beyond the distance in the picture that has no detail is more life, more of knowledge and more of fruition, than is contained in the clear foreground. But you cannot reach it with your hand or with any physical sense. You must have faith in its reality, trust in its normal growth, not impatience and longing to reach it.

## Visions and Dreams

By KRIST.

There is a proverb of great worth and importance to humanity. To the psychologist it is of deep interest, "here there is no vision, the people perish. But he that keepeth the law, how happy is he!" Proverbs 29-18.

The teaching of Psychology is belief in visions. Their creed is to keep the law of God and Nature. To many Theologians, Professors and Divinity students Prov. 29-18 is of little practical interest or value, present or future, and the divers opinions of the symbolic teaching of the literal written laws of God have caused much contention.

How often intelligent men and women read and quote scripture from Genesis to Revelations, and never understand the truth it conveys in symbolic meaning of inspiration, evidence of the unseen in visions and dreams. Fanaticism and insincerity go hand in hand, but the reality of vision and visionary experience are as different as light and darkness.

M. Julius Bois writes, "There is nothing more curious than the belief of the Arabs of Morocco. The mixture of truth and fanatical belief is evidential proof of the two spirit influences from an unseen world, while the Arabs believe that during sleep the soul leaves the body and visits other souls."

What we see and hear whilst dreaming are the things which the soul sees and the conversation in which it takes part during its peregrinations. They also believe the earth is balanced on the horns of a bull, which itself rests on a fish on the surface of the sea, the sea being borne up by the Divine power. When the bull is tired he changes the earth from one horn to the other, with the result that there is an earthquake.

Moroccan wizards contend that Ghosts can only be devils, never the souls of humanity passed on. They believe the ghosts are human in appearance, with the exception of their eyes, which are directed downward, and their feet, which are forked like a camel's. They are of all colors, yellow, red, green, white and black, and their principal occupation consists in playing tricks on human beings.

There is no country in the world where witchcraft is so deeply implanted as in Morocco. It is either defensive or offensive. To preserve oneself from the evil eye, never forget to hold up first and second finger of left hand above your head and say "El Amiya," meaning "May blindness strike you." And yet, spirit sensing is called insanity.

St. Paul said, "Prove the spirit, know if it be of light or darkness and know the truth." In our modern age he would have said, "Don't jump at conclusions, investigate and know the truth."

However, down through past ages has come the two controlling influences, positive and negative, defensive and offensive. There is nothing so closely related to each other as our two organizations, spirit and human, and yet there is a constant warfare. When we would do good, evil is present with us.

The writer at one time in dream in answer to a telephone call heard the well remembered voice of one who had passed on say: "Call up Central." Soon after going to visit the grave of the departed friend, I found on following the directions received at the cemetery entrance, his last earthly resting place, where I was to call, Central Avenue, Woodlawn. Many faces and circumstances in dreams are brought to remembrance in after time so exact in feature and material environments there is only one way to account for them. Psychic consciousness, spiritual sight and spiritual hearing, visions in the unseen realms of material events on earth plane.

God's law of evolution is true ever. First the blade, then the ear, then the full corn in the ear. In God's great army are victorious heroes who have passed on after great tribulations on earthplane, rich in years of experience, now sending back to us influences and inspiration from the spirit world.

And men wonder at science, at great inventions, and at the power to reveal unseen truth through Psychological Research, forgetting in our modern age as in the past, Infinite intelligence, God within us makes known His will concerning humanity in visions and dreams.

## The Four Important Questions of the N. S. A.

Answered by DR. PEEBLES.

In *The Progressive Thinker* of May 23, 1914, the Rev. Thomas Grimshaw, chairman of a duly appointed committee consisting of Messrs Grimshaw, Griffen and Kates, all courteous and cultured gentlemen and officials of the N. S. A., presented the following four important questions relating to the present status and the future progress of Spiritualism:

(1) What are the needs of our local and State Associations?

(2) What can we do to better promote the interests of our cause?

(3) Why have we so few speakers and mediums of marked ability being developed?

(4) What are the causes of the apathy in our ranks?

(1) In my opinion, the needs of our local and State Associations, are deeper conviction of the mighty fact of a present-day converse with the resurrected dead, a firmer loyalty to our Declaration of Principles, a more fervid affiliation among ourselves, more harmony with all the workers in the great field of reform and a complete banishment of all jealousies and a more generous support of all genuine mediumistic message bearers.

(2) We can better promote the interests of the spiritual movement by organizing home seances, disparaging all communications from scheming, earth-bound and mercenary intelligences, by creating reading circles, by establishing regular pastorates, by improving our music, by distributing leaflets and pamphlets explaining the phenomena of Spiritualism, by encouraging Children's Progressive Lyceums, by making our Sunday services more religious, opposing all whisperings, handclappings and feet-stampings, realizing that we are in the presence of the living-dead and of God's holy angels.

(3) We have so few speakers of "marked ability" because mammon times and crises, abounding in comedy, tragedy, picture shows and tangos, do not demand teachers and speakers of great ability; and because of the persistent song of second-class platform lecturers that there

are no hells nor demons nor mental sufferings beyond the grave; but that all across the border is sweet summerland, thus causing a blighting, deadening influence to that great positive truth, that the conduct-sowings of this life are largely reaped beyond the tomb. And further, because educated speakers of "marked ability" are so sparingly paid for their labor. Intelligent spirits will not "develop" mediums or speakers to beg or starve. How many Morris Pratt Institute students are there now in the field as Spiritualist mediums and lecturers? I press the point: How many?—and if not many, Why? Be sure, speakers of ability are showered with appreciation and heartfelt thanks, but thanks, though thundered from housetops, do not purchase railroad tickets, pay houserent, or buy breadstuff necessities. Sad to say, all too often, the worthy few have to bear the burdens of our societies and our churches. Oh the shame of it!

(4) What are the causes of the apathy in our ranks?

That there is this "apathy", no intelligent Spiritualist will dispute. Wisely therefore did this trinity of N. S. A. officials ask for the vital causes of it. In our candid opinion, the most insinuating and offensive of these causes, based upon observation, correspondence and experience, is: The shunning of proper financial support and the cold, atheistic, anti-religious, rabid anti-Christian tirade from traveling platform speakers, together with *The Progressive Thinker's* repeated statements from its correspondents, such as, "I have no use for your God, that great hobo of the skies"—"all religion is a mythological superstition"—"prayers are pious mockeries"—"Jesus was a very wicked man"—"His companions were women of unsavoury character"—"His mother was an adulteress", etc.

It is asked why I so seriously refer to these matters? It is because I am a Spiritualist, a pioneer of the pioneers (heaven bless them)—and because of such damaging effects upon Spiritualism as the following shows: Recently, a discussion was

held in a suburban town of Los Angeles, between a sound Spiritualist layman and the Rev. Thornton, a Christian (Disciple) minister. On the second evening of this preacher's speech, he held up *The Progressive Thinker* and exclaimed, "Here you have Spiritualism; God a hobo-religion a superstition—Jesus very wicked and his mother an adulteress": and the orthodox portion of the church shouted and cheered themselves almost hoarse.

Evidently the above are some of the reasons for the admitted "apathy"—some of the reasons why Spiritualists cannot raise finances as do the Christian Scientists and why so many Spiritualists either remain in the silence or attend Unitarian, New Thought and other liberal churches.

Our N. S. A., a powerful influence for sustaining the right and exposing frauds, with the able Dr. Warne and other officers at the helm, cannot, it seems to me and many other Spiritualists, approve of the flaming and perpetual advertisement of that book, "Antiquity Unveiled" in *The Progressive Thinker*—a volume that the eminent Prof. J. R. Buchanan, the discoverer of Psychometry pronounced after visiting the exposed medium Alfred James, "A most infamous fraud book," the sole purpose of which is to blot out of existence the healer, medium and martyr of Nazareth—all of the above, with the shameful falsehood (page 113) about President Wise making a silly trip to Jerusalem—a journey which he never dreamed of. Therefore, I especially call the attention of Mr. Grimshaw and his coadjutors to this matter, not from anything personal, but as a vital subject, related to this deadening "apathy in our ranks."

That prejudice, based upon materialism, that would destroy an ancient medium and martyr, would destroy a modern one if such stood in the way of one's leadership or of adding a few guineas to the crown of gold.

Progress is everywhere manifest; the churches dropping or modifying their creeds and struggling in the crises of confusion, must accept the phenomena of Spiritualism, embodying its visions, inspirations, healings, trances, clairvoyance and other Apostolic gifts, or die—die the death that knows no resurrection.

Pastors and churches are already on the way toward us. The Rev. Dr. Lyman Abbott, of *The Outlook*, recently said:

"Human personality, like energy, is never lost. I, in my inmost, am an invisible being, holding communion with invisible personalities, out of their mortal bodies."

The Rev. Dr. Kerr is reported in sermon to have said:

"The dead are not dead; they are alive. Our houses are haunted. The loved are ministering to us in dreams and visions, in impressions and apparitions and revealing their sympathy and guardian care over us."

Yes, friend Grimshaw, they are on the way—let us encourage them.

Before closing, I must do myself the pleasure of referring to that trance address of the Rev. Thomas Grimshaw delivered in Dallas at the N. S. A. Convention, using these words:

"We, (the controlling intelligences) know that such a personality, called Jesus Christ in the New Testament, did live; and we look upon this man and medium as an elder brother; and as an example of living that we would all do well to follow."

While once feeling the controversial dagger of attorney A. M. Griffen touching the political rights of Roman Catholics, I shall ever honor him, among other things, for bravely patronizing the Bangs Sisters and for giving to the world the testimony of spirit Joseph Griffen in these words: "We, (the spirits) receive communications from Him, Jesus Christ, through many agents and operators."

And further, I desire to thank that able, solid and ever-faithful George W. Kates, for these published words:

"I believe, after thinking, reading and dwelling upon the career of Jesus Christ and the Apostles, that Spiritualism is identical with primitive Christianity."

And this is just the position taken by Wm. Fishbough the scribe of A. J. Davis; by Judge Edmonds; Professor Hare; Professor Brittan; Buchanan; Kiddle; Barrett; Moses Hull and others, with such present-day workers as Dr. D. W. Hull; Mrs. Richmond; Mrs. Brigham; Susie C. Clark; Lillian Whiting; Dr. Fuller; Dr. B.

F. Austin; Rev. W. F. Peck; W. J. Colville; Rev. W. C. Bowman, etc.

I must not forget these words of the ascended Hudson Tuttle in *The Progressive Thinker*, while the eminent J. R. Francis was editor and proprietor:

"If we analyze the secret power of the life and character of Jesus, we shall find it all in His intense love. He died that others might live. His last words in the agony of death were those of forgiveness and charity. The silver tongue of oratory need never be silent in words of praise and the poet has abundant fields in which to idealize. These characteristics take Jesus out of the realm of a worldly humanity and ally him to the celestial."

The late Mrs. Emma Rood Tuttle, author and poet, took the same view as did her husband.

It is well known that across the Pacific waters to Australia, W. T. Stanford and W. Britten Harvey, editor of *The Harbinger of Light*, as well as those nearer home across the Atlantic, as Sir Oliver Lodge, Sir Alfred Turner, J. J. Morse, Professor W. Reichel and other eloquent defenders of Spiritualism, take the above position in regard to the Christ.

Forget not beloved, that Spiritualism, with its genuine phenomena, called ancient or modern, rational or Christian, will stand like a mighty rock, because it is of and from God, who is Spirit, pure, omnipresent and omnipotent—unity in the trinity of Love, Wisdom and Will.

Spiritism—mark the word, spiritism—with its frequent frauds for gain, devoid of God and reverence, prayerless and religionless, with its practices of continually calling upon spirits while influenced by mercenary motives to secure wealth and pelf or power, is already smitten with the grim rust of chaos, indifference and "apathy". The wisdom angels of the higher heaven have inscribed upon its sickly, commercial and brazen face, not only "apathy" but the justly deserved words, Fading, Dying, Dead!

I make this bold statement under inspiration, under a lofty and almost overpowering inspiration. It is prophecy. Mark it well; the grand, God-illumined hosts of heaven, will, through their anointed message-bearers, be heard. These courts of

law cannot long imprison; finances cannot buy them; poverty cannot padlock their lips nor persecution paralyze their pens.

Truth is eternal. Almighty God is not dead. Angels, seers and sages are not asleep. The Christ-Spirit of love and progress, of charity and brotherliness, which underlies Spiritualism—that Spiritualism which is of God, which is of all bibles and which is identical with the Christianity of the living Christ, summed up—all summed up in "Love to God and love to man," with present-day inspirations and visions and trances and healings and still mightier and more astounding demonstrations of immortality, will not only stand, defying all persecutions, political, social and sectarian, but it will march on in rapid strides—and still on to victory triumphant—and all—all to the good and glory of an enlightened and redeemed humanity.

## "BILL"

By ETHEL RAYNOR.

Way up in the mountain, quiet and still,  
Lived a little old man, whose name was  
"Bill."

Now Bill was my partner, years ago,  
Together we'd waded, though many a  
snow.

Tho' I had gone, Bill still was there,  
With his beard snow white, also his hair.  
There he sat and whittled and puffed the  
smoke,

From his old clay pipe, with no one to  
joke.

He was lonely and sad, was old friend  
Bill,

With nothing to do but his pipe to fill.  
I longed to show him, I was in sight,  
Yet if I did, he'd die from fright.  
But one day I up and say, "Hey Bill!"  
He was so blamed scared he just sat still.  
He closed his eyes, never looking about  
And I stayed and watched him thinking  
it out.

He was never quick to make up his mind.  
He kept sitting still, like one who's blind.  
But after a while, he spoke quite loud—  
"Was that you Dick that I heard shout?"  
And then 'twas I who stood stock still,  
For I'd frightened the life right out of  
Bill.

## The Coming Race

By EDWARD LORD LYTTON.

(Continued)

### Chapter III.

Slowly and cautiously I went my solitary way down the lamplit road and towards the large building I have described. The road itself seemed like a great Alpine pass, skirting rocky mountains of which the one through whose chasms I had descended formed a link. Deep below to the left lay a vast valley, which presented to my astonished eye the unmistakable evidences of art and culture. There were fields covered with a strange vegetation, similar to none I have seen above the earth; the color of it not green, but rather of a dull leaden hue or of a golden red.

There were lakes and rivulets which seemed to have been curved into artificial banks; some of pure water, others that shone like pools of naphtha. At my right hand, ravines and defiles opened amidst the rocks, with passes between, evidently constructed by art, and bordered by trees resembling, for the most part, gigantic ferns, with exquisite varieties of feathery foliage, and stems like those of the palm-tree. Others were more like the cane-plant, but taller, bearing large clusters of flowers. Others again had the form of enormous fungi, with short thick stems supporting a wide dome-like roof, from which either rose or drooped long slender branches. The whole scene behind, before, and beside me, far as the eye could reach, was brilliant with innumerable lamps. The world without a sun was bright and warm as an Italian landscape at noon, but the air less oppressive, the heat softer. Nor was the scene before me void of signs of habitation. I could distinguish at a distance, whether on the banks of lake or rivulet, or half-way upon eminences, embedded amidst the vegetation, buildings that must surely be the homes of men. I could even discover, though far off, forms that appeared to me human, moving amidst the landscape. As I paused to gaze, I saw to the right, gliding quickly through the air, what appeared a small boat, impelled by sails shaped like wings. It soon passed out of sight, descending amidst the shades of a forest.

Right above me there was no sky, but only a cavernous roof. This roof grew higher and higher at a distance of the landscape beyond, till it became imperceptible, as an atmosphere of haze formed itself beneath.

Continuing my walk, I started,—from a bush that resembled a great tangle of seaweeds, interspersed with fern-like shrubs and plants of large leafage, shaped like that of the aloe or prickly pear,—a curious animal about the size and shape of a deer. But as, after bounding away a few paces, it turned round and gazed at me inquisitively, I perceived that it was not like any species of deer now extant above the earth, but it brought instantly to my recollection a plaster cast I had seen in some museum of a variety of the elk stag, said to have existed before the Deluge. The creature seemed tame enough, and, after inspecting me a moment or two, began to graze on the singular herbage around undismayed and careless.

### Chapter 4.

I now came in full sight of the building. Yes, it had been made by hands, and hollowed partly out of a great rock. I should have supposed it at the first glance to have been of the earliest form of Egyptian architecture. It was fronted by huge columns, tapering upward from massive plinths, and with capitals that, as I came nearer, I perceived to be more ornamental and more fantastically graceful than Egyptian architecture allows. As the Corinthian capital mimics the leaf of the acanthus, so the capitals of these columns imitated the foliage of the vegetation neighboring them, some aloe-like, some fern-like. And now there came out of this building a form—human;—was it human? It stood in the broad way and looked around, beheld me and approached. It came within a few yards of me, and at the sight and presence of it an indescribable awe and tremor seized me, rooting my feet to the ground. It reminded me of symbolical images of *Genius* or Demons that are seen on Etrus-

can vases or limned on the walls of Eastern sepulchres—images that borrow the outlines of man and are yet of another race. It was tall, not gigantic, but tall as the tallest man below the height of giants.

Its chief covering seemed to me to be composed of large wings folded over its breast and reaching to its knees; the rest of its attire was composed of an under tunic and leggings of some thin fibrous material. It wore on its head a kind of tiara that shone with jewels, and carried in its right hand a slender staff of bright metal like polished steel. But the face! it was that which inspired my awe and my terror. It was the face of man, but yet of a type of man distinct from our known extant races. The nearest approach to it in outline and expression is the face of the sculptured sphinx—so regular in its calm, intellectual, mysterious beauty. Its color was peculiar, more like that of the red man than any other variety of our species and yet different from it—a richer and a softer hue, with large black eyes, deep and brilliant, and brows arched as a semicircle. The face was beardless; but a nameless something in the aspect, tranquil though the expression, and deauteous though the features, roused that instinct of danger which the sight of a tiger or serpent arouses. I felt that this manlike image was endowed with forces inimical to man. As it drew near, a cold shudder came over me. I fell on my knees and covered my face with my hands.

#### *Chapter 5.*

A voice accosted me—a very quiet and very musical key of voice—in a language of which I could not understand a word, but it served to dispel my fear. I uncovered my face and looked up. The stranger (I could scarcely bring myself to call him man) surveyed me with an eye that seemed to read to the very depths of my heart. He then placed his left hand on my forehead, and with the staff in his right gently touched my shoulder. The effect of this double-contact was magical. In place of my former terror there passed into me a sense of contentment. I rose and spoke in my own language. He listened to me with apparent attention, but with a slight surprise in his looks; and shook

his head, as if to signify that I was not understood. He then took me by the hand and led me in silence to the building. The entrance was open—indeed there was no door to it. We entered an immense hall, lighted by the same kind of lustre as in the scene without, but diffusing a fragrant odor. The floor was in large tessellated blocks of precious metals and partly covered with a sort of matlike carpeting. A strain of low music, above and around, undulated as if from invisible instruments, seeming to belong naturally to the place, just as the sound of landscape, or the warble of birds to vernal groves.

A figure in a simpler garb than that of my guide, but of similar fashion, was standing motionless near the threshold. My guide touched it twice with his staff and it put itself into rapid and gliding movement, skimming noiselessly over the floor. Gazing on it, I then saw that it was no living form, but a mechanical automaton. It might be two minutes after it vanished through a doorless opening, half screened by curtains at the other end of the hall, when through the same opening advanced a boy of about twelve years old, with features closely resembling those of my guide, so that they seemed to me evidently son and father. On seeing me the child uttered a cry, and lifted a staff like that borne by my guide, as in menace. At a word from the elder he dropped it. The two then conversed for some moments, examining me while they spoke. The child touched my garments, and stroked my face with evident curiosity, uttering a sound like a laugh, but with the hilarity more subdued than the mirth of our laughter. Presently the roof of the hall opened, and a platform descended, seemingly constructed on the same principle as the "lifts" used in hotels and warehouses for mounting from one story to another.

The stranger placed himself and the child on the platform, and motioned to me to do the same, which I did. We ascended quickly and safely, and alighted in the midst of a corridor with doorways on either side.

Through one of these doorways I was conducted into a chamber fitted up with

an Oriental splendour; the walls were tessellated with spars, and metals, and uncut jewels; cushions and divans abounded; apertures as for windows, but unglazed, were made in the chamber, opening to the floor; and as I passed along I observed that these openings led into spacious balconies, and commanded views of the illumined landscape without. In cages suspended from the ceiling there were birds of strange form and bright plumage, which at our entrance set up a chorus of song, modulated into tune as is that of our piping bullfinches. A delicious fragrance, from censers of gold elaborately sculptured, filled the air. Several automata, like the one I had seen, stood dumb and motionless by the walls. The stranger placed me beside him on a divan, and again spoke to me, and again I spoke, but without the least advance towards understanding each other.

But now I began to feel the effects of the blow I received from the splinters of the falling rock more acutely than I had done at first.

There came over me a sense of sickly faintness, accompanied with acute, lacerating pains in the head and neck. I sank back on the seat, and strove in vain to stifle a groan. On this the child, who had hitherto seemed to eye me with distrust or dislike, knelt by my side to support me; taking one of my hands in both his own, he approached his lips to my forehead, breathing on it softly. In a few moments my pain ceased; a drowsy, happy calm crept over me; I fell asleep.

How long I remained in this state I know not, but when I awoke I felt perfectly restored. My eyes opened on a group of silent forms, seated around me in the gravity and quietude of Orientals—all more or less like the first stranger; the same mantling wings, the same fashion of garment, the same sphinx-like faces, with the deep dark eyes and red man's color; above all, the same type of race—akin to man's, but infinitely stronger of form and grander of aspect, and inspiring the same unutterable feeling of dread. Yet each countenance was mild and even kindly in its expression. And strangely enough, it seemed to me that in

this very calm and benignity consisted the secret of the dread which the countenances inspired. They seemed as void of the lines and shadows which care and sorrow, and passion and sin, leave upon the faces of men, as are the faces of sculptured gods, or as in the eyes of Christian mourners, seem the peaceful brows of the dead.

I felt a warm hand on my shoulder; it was the child's. In his eyes there was a sort of lofty pity and tenderness such as that with which we may gaze on some suffering bird or butterfly. I shrank from that touch—I shrank from that eye. I was vaguely impressed with a belief that, had he so pleased, that child could have killed me as easily as a man can kill a bird or butterfly. The child seemed pained at my repugnance, quitted me and placed himself beside one of the windows. The others continued to converse with each other in a low tone, and by their glances towards me I could perceive that I was the object of their conversation. One in especial seemed to be urging some proposal affecting me on the being whom I had met first, and this last by his gesture seemed about to assent to it, when the child suddenly quitted his post by the window, placed himself between me and the other quickly and eagerly. By some intuition or instinct I felt that the child I had before so dreaded was pleading in my behalf. Ere he had ceased another stranger entered the room. He appeared older than the rest, though not old; his countenance, less smoothly serene than theirs, though equally regular in its features, seemed to me to have more the touch of a humanity akin to my own. He listened quietly to the words addressed to him, first by my guide, next by two others of the group, and lastly by the child; then turned towards myself, and addressed me, not by words, but by signs and gestures. These I fancied that I perfectly understood, and I was not mistaken. I comprehended that he inquired whence I came. I extended my arm and pointed towards the road which had led me from the chasm in the rock; then an idea seized me. I drew forth my pocketbook and sketched on one of its blank leaves a rough design of the ledge of the rock, the rope, myself clinging to it; then of the cavern-

ous rock below, the head of the reptile, the lifeless form of my friend. I gave this primitive kind of hieroglyph to my interrogator, who, after inspecting it gravely, handed it to his next neighbor, and it thus passed around the group. The being I had first encountered then said a few words, and the child, who approached and looked at my drawing, nodded as if he comprehended its purport, and, returning to the window, expanded the wings attached to his form, shook them once or twice, and then launched himself into space without. I started up in amazement and hastened to the window. The child was already in the air, buoyed on his wings, which he did not flap to and fro as a bird does, but which were elevated over his head, and seemed to bear him steadily aloft without effort of his own. His flight seemed as swift as any eagle's; and I observed that it was towards the rock whence I had descended, of which the outline loomed visible in the brilliant atmosphere. In a very few minutes he returned, skimming through the opening from which he had gone, and dropping on the floor the grappling-hooks I had left at the descent from the chasm. Some words in a low tone passed between the beings present; one of the group touched an automaton, which started forward and glided from the room; then the last comer, who had addressed me by gestures, rose, took me by the hand, and led me into the corridor. There the platform by which I had mounted awaited us; we placed ourselves on it and were lowered into the hall below. My new companion, still holding me by the hand, conducted me from the building into a street (so to speak) that stretched beyond it, with buildings on either side, separated from each other by gardens bright with rich-colored vegetation and strange flowers. Interspersed amidst these gardens, which were divided from each other by low walls, or walking slowly along the road, were many forms similar to those I had already seen. Some of the passers-by, on observing me, approached my guide, evidently by their tones, looks, and gestures addressing to him inquiries about myself. In a few moments a crowd collected around us, examining me with great interest, as if I

were some rare wild animal. Yet in gratifying their curiosity they preserved a grave and courteous demeanor; and after a few words from my guide, who seemed to me to deprecate obstruction in our road, they fell back with a stately inclination of the head, and resumed their own way with tranquil indifference. Midway in this thoroughfare we stopped at a building that differed from those we had hitherto passed, inasmuch as it formed three sides of a vast court, at the angles of which were lofty pyramidal towers; in the open space between the sides was a circular fountain of colossal dimensions, and throwing up a dazzling spray of what seemed to me fire. We entered the building through an open doorway and came into an enormous hall, in which were several groups of children, all apparently employed in work as at some great factory. There was a huge engine in the hall which was in full play, with wheels and cylinders, and resembling our own steam-engines, except that it was richly ornamented with precious stones and metals, and appeared to emit a pale phosphorescent atmosphere of shifting light. Many of the children were at some mysterious work on this machinery, others were seated before tables. I was not allowed to linger long enough to examine into the nature of their employment. Not one young voice was heard—not one young face turned to gaze on us. They were all still and indifferent as may be ghosts through the midst of which pass unnoticed the forms of the living.

*(To be continued.)*

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In contact and intercourse with your fellow-man try not to invite him or repel him. If there is any discord it is temporary. If it is simply harmony, it is temporary. The only question is, what place you and he shall assume.

\* \* \*

In looking back, comparing old habits with new, do so always with kindness in your heart, forgiveness for wrongs belonging to that vibration, and your hands held out in love to the vibration above you.

## ✿ CORRESPONDENCE ✿

### AID FROM SPIRIT FORCES.

*To the Editor of the Spiritualist:—*

I read in the last issue of the *Spiritualist* where a daughter was found through the aid of a medium (yourself.) I enclose a letter which I received a few weeks ago. The lady wrote me about a missing boy. I told her to go a mile or a mile and a quarter below where a horse was tied and to watch for a tree stump or anything that could catch a body and that they would find the boy's body caught on something. The letter speaks for itself. I am glad my guide was correct and thankful that Spiritualism means something higher than just table turning. It means all we would have it mean. If we look for little things we will get them, if for the higher things, likewise. Mediums must have confidence in themselves at all times and must realize that our guides are ever ready—when we are—to take us deeper into the book of learning. It is my one desire to relieve the distressed and when our children are lost, whether they are dead or alive, we surely want to know it. I sent you some subscriptions last month and hope I may send you many more. I wish The *Spiritualist* great success.

*Nellie L. Williams.*

Pueblo, Colo.

[Inclosure.]

Windom, Minn., May 2nd, 1916.

*Dear Mrs. Williams:—*

I received your letter Friday, and Sunday morning about 10 o'clock we got a party together and went down the river in search of the body. We did as you said and went over a mile. I should think it would be a mile and a quarter, or perhaps a half, and we found the body near a tree caught on a barb wire fence. We were all excited and could hardly believe our own eyes. So your guide had given you the truth. We had the funeral yesterday. If it should happen at any time you need a reference, I would be very glad to aid

you at all times. You will hear from me later about other things that I should like to know.

Thanking you for your information, I remain as ever

Your well wisher,

*Mrs. Vanderkar.*

P. S.—The boy had been missing just five weeks to the day, and the father had offered a reward for his boy alive, but he was drowned.

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Oh, thou who are without belief  
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But something just as good as gold.

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When we are through with all earth's  
    strife,  
We prove the philosophy we preach  
With tests for all that we can reach.

Proving to all as we go along,  
That Truth shall conquer, right and wrong.  
As the sunflower to the sun does face,  
So Truth alone is our only base.

*Earl Sisley.*

To deliver what is mark'd, creative, on  
the brain:—

Will, the labor of marking, set aside for a  
little time

As their slavery is forgot, with the fear  
—thought—which doth bind  
Child and parent, all alike to attempt and  
overdo;

This, my friend, we do—for you.

One can struggle too hard to concentrate rapidly by the force of his personal will, just as he can strive to do other things which are better developed by normal growth. Though he may have no failure to concentrate, his concentration at times makes him a specialist and the landscape does not have a chance to broaden.



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