



SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 18

CHICAGO, ILL., SATURDAY, JUNE 11, 1898.

NO. 446

SCIENTIFIC BASIS OF SPIRITUALISM

And What It Suggests for Our Future Guidance.

An Address Prepared for the International Jubilee of Modern Spiritualism, in Rochester, N. Y., by Rev. T. E. Allen.

Upon August 1, 1853, Judge John W. Edmunds, that able and fearless pioneer of Spiritualism, wrote these words in his "Appeal" to the public in which he defended the course of conduct which had made him a convert:

"We are taught that none of these extraordinary things which are witnessed by so many, are miraculous, or flow from any suspension of nature's laws, but are, on the other hand, in conformity with, and in execution of, those laws; that like the steam engine and the magnetic telegraph, they are marvelous only to those who do not understand them, or are not familiar with them; [and] that those laws, and the means by which they produce such results, are as capable of being found out by human research."

Again, in a letter written January 3, 1858, he said: "Let us ever bear in mind that spiritual intercourse is not supernatural, but in compliance with fixed laws affecting the whole human family. We may understand those laws as well as any other that operate around us, and it is our ignorance of them alone that causes us to be astonished at their operation. What astonished the aborigines of America at the white man's power, but their ignorance of the gunpowder he used? What now could amaze a savage of the Rocky Mountains more than a steam engine, to us a familiar thing, but to him a marvel, because of his ignorance of steam and its laws?"

It is well to recall such words for many reasons. You will remember the behavior of the Irishman's dog, how, when he put his hand where it was, it wasn't there! The phenomena of Spiritualism have impressed thousands of people as being just as elusive. They have despised of capturing even one of them, and trying it up in a corner long enough to take a good square look at it, so as to learn something about it, and to be able to recognize it the next time they happened to meet it, if, indeed, there was any chance for such a piece of luck. Many Spiritualists have, also, it would seem, who, while by no means placing the phenomena outside of the realm of law, are disposed to look upon the laying of a truly scientific foundation for Spiritualism as well-nigh, if not quite impossible. The fact that the phenomena cannot be commanded, as the chemist and physicist can count upon the results expected under right conditions, produces this kind of an impress upon their minds.

Then there are a few, I fear, who think of the phenomena as above and beyond, as superior to it, as though the methods of science were altogether too coarse and material to enable it to deal with anything so subtle in its nature. Now, on account of some little conflict of thought, and many misapprehensions, and because I regard a scientific basis for Spiritualism as both possible and absolutely essential for the future well-being of Spiritualism, and therefore, through the medium of this paper, I will give some of my reasons for believing that we can, if we will, so recast the evidence now in the world and so supplement it, that its form will be scientific, in the most rigorous sense of the term; while, at the same time, its power to transform the thinking of the educated world shall reach a maximum.

GRAMMAR OF SCIENCE.

In his "Grammar of Science," Prof. Karl Pearson, writing of the scope of science, says: "The reader may, perhaps, feel that I am laying all stress upon method at the expense of solid contents. Now this is the peculiarity of the scientific method, that when once it has become a habit of mind, that mind converts all facts whatsoever into science. The field of science is unlimited; its contents are endless; every group of natural phenomena, every phase of social life, every stage of past or present development, is material for science. The unity of science consists alone in its methods, not in its material. The man who classifies facts of any kind whatever, who sees their mutual relations and describes their sequence, is applying the scientific method, and is a man of science. It is not the facts themselves which form science, but the method in which they are dealt with. The material of science is co-extensive with the whole physical universe. . . . When every fact, every present of the universe, every phase of present or past life, therein, has been examined, classified, and co-ordinated with the rest, then the mission of science will be completed. Great as the advance of scientific knowledge has been, it has not been greater than the growth of the material to be dealt with. The goal of science is clear: it is nothing short of the complete interpretation of the universe. But the goal is an ideal one—it marks the direction in which we move and strive, but never the point we shall actually reach."

"Now, I want to draw the reader's attention," continues Prof. Pearson, "to two results which flow from the above considerations, namely: That the material of science is co-extensive with the whole life, physical and mental, of the universe, and furthermore that the limits to our perception of the universe are only apparent, not real. It is no ex-

aggeration to say that the universe was not the same for our great-grandfathers as it is for us, and that in all probability it will be utterly different for our great-grandchildren. The universe is a variable quantity, which depends upon the keenness and structure of our organs of sense, and upon the fineness of our powers and instruments of observation (pp. 15-18). . . . There is no short cut to truth, no way to gain a knowledge of the universe except through the gateway of the scientific method. The hard and stony path of classifying facts and reasoning upon them is the only way to ascertain truth. It is the reason and not the imagination which must ultimately be appealed to (pp. 20, 21). . . . The touchstone of science is the universal validity of its results for all normally constituted and duly instructed minds" (p. 30).

When Prof. Pearson says "that the material of science is co-extensive with the whole life, physical and mental, of the universe," it is clear that the statement is broad enough to cover every possible kind of psychical phenomenon. His picture of the universe as changing from generation to generation, with the impress which it makes upon the minds of men, is certainly as striking as it is true. If in his own thought he happens to think of the organs of sense, of those "keenness and structure" he speaks, as limited to the physical senses, that is a matter of small moment to our argument. For his statement grants us all the mental states that men ever have had or can have as the ultimate materials out of which their knowledge of the universe must be built up. Furthermore, Prof. Pearson is as much bound by his philosophy to grant the possible reality as a mental state of the clairvoyant's vision, as of a school-boy's perception of an apple hanging on a tree. With this much conceded, and with the proper evidence, clairvoyance can be established as a supernatural mode of perception in precisely the same manner, logically speaking, as the sense of sight was proved.

SUBJECTIVE AND OBJECTIVE.

I have just spoken of mental states as the ultimate materials out of which knowledge is built up. Now, these states may have, theoretically, either the source of two sources; they may originate immediately within the mind—but not remotely—in which case they are called subjective, or they may originate outside of the mind, in which case they are called objective for the reason that the cause is objective. You look off at a distance and see steam rising out of the whistle of a locomotive, and a few seconds later its shrill blast strikes your ear. Not only this, but as soon as you hear the steam, you know that you would hear the sound very soon. This is a case of knowledge of cause and effect, of sequences. Your mind is so equipped that as soon as you experience a certain mental state, you instantly expect that a certain other state will follow. Beefsteak is placed before you. It produces a mental state. The conviction arises that it will satisfy hunger and nourish your body. Here there are bound together in the beefsteak itself certain qualities that enable you to recognize it through the sense of sight, and certain others by virtue of which it has the power to carry a supply of force into your body. The two qualities, or sets of qualities, exist together, or co-exist, and thus we possess a knowledge of co-existences. The only knowledge, if, indeed, anything else can properly be called knowledge—that possesses any value, is the knowledge of co-existences and sequences.

It is true that the mind has recollections of states which have not been bound to other states in the ways described. These furnish so much raw material which becomes transformed into a useful product, into true knowledge, as fast as we attach a given state to others by discovering its relation to them. Now, everybody knows—very few have ever denied it—that we live in a real universe, that there is a stupendous play of forces going on all around us, which is entirely independent of our recognition of it, or of mine. This real universe determines or produces mental states in us, and the final reason why we are concerned to know all that we can about it, is that it has the power to produce mental states which we do not like, and also that it is only through a co-operation with it, made possible by knowledge, that we are able to determine agreeable states that we do like.

We act upon Nature, and Nature reacts upon us. We act upon humanity, and humanity reacts upon us. We act upon an invisible world of intelligence, and that world, in turn, reacts upon us. The ultimate purpose of both science and religion is the same—to guide, conduct. We all have ends in mind which we would like to realize. The only way in which they can be realized, is through a knowledge of co-existences and sequences, and the progress of humanity demands that constant additions shall be made to this knowledge, considered as a race possession.

THE UNIVERSE.

There are three possible kinds of universe: 1. One in which the reign of law

is complete; 2. one in which some phenomena occur under law, and some do not, and, 3. one in which there is no law, in which all, therefore, is chaos. Now, we do know enough of our environment to know that the third kind of universe, the chaotic, is not the actual one in which we live. It may not be possible to make a rigorous demonstration that we live in a universe where everything is determined by law, instead of one in which some things are left to chance. But, be this as it may, all of the knowledge the race possesses, all of the achievements of humanity in the past, and all of the ideals and longings that all us with hope and lure us on to work for the ends which, somehow, we have faith we shall be able to achieve in some to-morrow—all of these plead eloquently for a universe of law. The universe of law says to man, "I am intelligible. By right effort and persistence you can know as much of me as you will. You find ideals and longings within. I placed them there; therefore, the means are at hand by which you can realize them. I am moral; therefore, I am incapable of arousing desires and expectations that I cannot and will not satisfy. Know the law and obey, and all things shall be yours, all longings satisfied." The mixed universe, part law and part chaos, has the temper of a mocking demon, saying: "Poor fool! Wouldst you the heavens on the ladder of law? Fear—fear that some of the rungs are missing, that by no strain of muscle, or leaps, or bounds can you clutch the welcome support above! Tantalize your soul with the thought that what appears the highest ideal, the worthiest thing to which to sacrifice all near-by pleasure, for which to wipe the perspiration from your brow times without number, marking the seconds of endless and unrequitable toil—tantalize your soul with the thought that from your ladder rounds may be lacking, but that—floods of the darkest hell, rejoice ye all—you may never be able to assure yourself whether or not the rung for which you grope is really there and the way to heaven open!"

In more literal phrase, we can not distinguish between phenomena which occur under a law not yet discovered, and phenomena which, by hypothesis occur outside of law. Science postulates an intelligible universe, one in which, therefore, all things are under law. Dispute if you will, that she can prove it, she has the faith and wisdom to assume it, and to walk forth with confident tread, as though it were unquestionably true, fearing no pitfalls, for this glorious faith energizes her will. In my own thinking, then, I place all psychical phenomena under the reign of law.

It may be a stumbling-block to some, militating against what I have said, that phenomena can not be commanded; as though, forsooth, that were inconsistent with the occurrence of phenomena under law, and if you can't command them, how can you have them? What believer in the spirit hypothesis would reason thus about mundane affairs? How brilliant it would be to rush to the telegraph office in Rochester, and say to the operator, "I have been told that this process of telegraphing takes place under law. If that be so, I want you to get a telegram from my friend Jackson New York, in thirty minutes, and if you can't do it, I shall be satisfied that your system is unreliable, that there is no law at all behind your clicks, that it is all luck, and that if I sent word to my broker in New York, 'Sell my Central Stock at the market,' like as not you would deliver a message to him reading, 'John, come home; baby's got the measles!'"

"But, my dear sir," replies the philosophical operator, "we don't keep your friend Jackson caged up in our Broadway building and on 'call' whenever you want to reach him. Our lines are in working order. If he wants to send you a message, he writes it out and hands it to an operator in New York. The operator transmits the message to me by making a clicking on his key that corresponds exactly to what was written. The whole thing may seem nonsense to you, but I read these clicks, and write down the same words that your friend supplied. There's no doubt about the matter, it has been proved over and over again. If you telegraph about stocks, there won't be anything about the baby in it, you can rest assured of that. We do all that we claim. It's science from the word go, too—thought transformed into electrical vibrations, and re-transformed into the same thought at the other end. What more do you want? Must the keys click all the time, and you get just the message you happen to want to enable you to see law in the system? If so, you seem to be the kind of man that is equal to saying, 'If the apples don't fall off that tree at the rate of ten a second, for twenty-four hours, I shall not believe in the law of gravitation.' And now, I've delivered my little lecture; here's a call—good day."

PSYCHICAL SCIENCE.

I am convinced, then, that psychical phenomena occur under law. From this it follows that they furnish materials for a true science, and it is on account of this that I believe that Spirit-

ualism is of inestimable value to humanity, and that the forces are in active operation to-day which are destined to bring about a radical change in both scientific and religious thought in the not-far-distant future. Mark, however, upon the other side, that if I did not believe that such phenomena occur under law, I should again and again, and again, that no one has any right to say that he knows that Spiritualism is true, since without law there can be no knowledge of causes; and that, even if it were true, it would be worthless, or worse than worthless, to humanity, since it could throw no light whatever upon the pathway leading to its goal.

To deny the operation of law, to claim that "you can never make a science of Spiritualism," is to sound the death-blow of our movement as a permanent factor in the life of humanity! It were well, then, not to so much as waste one's breath by pronouncing the word! It is because the phenomena of Spiritualism are as surely based upon law as are the changes with which the chemist and physicist have to deal, that it is within your power, if we are wise, to establish authority in the psychical domain, and then to reap the tremendous advantages that flow from authority—advantages which guarantee nothing less than the conversion of the educated classes in all civilized countries to a belief in spirit communion! Does this seem an extravagant claim? I point you for proof to the history of science, and to the way in which the world at large accepts the conclusions of men of science. From opinions bearing upon my assertion from which I might select, I reproduce the words of Dr. William James, Professor of Psychology in Harvard University, printed in the Forum for August, 1892:

"Orthodoxy is almost as much a matter of authority in science as in the church. We believe in all sorts of laws of nature which we can not ourselves understand, merely because men whom we admire and trust vouch for them. If Messrs. Helmholtz, Huxley, Pasteur, and Edison were simultaneously to announce themselves converts to clairvoyance, thought-transference, and ghosts, we should not be long in believing them. . . . The present writer (not wholly insensible to the ill consequences of putting himself on record as a false prophet) must candidly express his own suspicion that sooner or later the cat must jump this way." Thus far Prof. James.

In the thinking world as a whole, and in the churches, in the clubs, and out, who follow their lead, are even to be converted to a belief in the spirit hypothesis, it will be found to be, in the end, chiefly because groups of serious students of psychical phenomena, held in high esteem by their contemporaries and believed to be competent to their task, have published to the world their firm conviction that the carefully-audited evidence in their possession has made them morally certain that the spirit hypothesis is true, or, stronger still, that that evidence has furnished ample material which they have been able to shape into a truly scientific demonstration of that hypothesis. The organization of such groups, and the publication and dissemination, broadcast of all of the evidence upon which they base their convictions, are matters which deeply concern all who have the best interests of Spiritualism at heart.

SCIENTIFIC DEMONSTRATION.

But, as an organized movement, Spiritualism is to-day very far from having realized the practical ideal of which I have just spoken—fory in the world, to build its house upon a rock that no storm or flood can break down or wash away. Some there are in the ranks of Spiritualism, I believe, who are amply justified in saying, "I know," either because, being mediums themselves, they have had experiences which they are sure can only be explained by the spirit hypothesis, or because, while not mediums, they have been particularly fortunate in receiving convincing evidence. Even this minority, however, high-favored as they have been, would be benefited in many ways by the scientific demonstration of the spirit hypothesis.

In the next class I place the believers. Some are very strong in the faith, and some not so strong. When mediums are exposed, the faith of some is not weakened, when it ought to be, and on the other hand, the faith of others is lessened when it ought not to be. There are quite a number of Spiritualists in these United States. I verily believe, who have been converted by fraudulent evidence. Surely, to the members of this second class, the existence of a supreme court of the kind described would be most valuable.

In the third and last class I place the mass of the people. Many there are, it is true, who are so prejudiced that nothing, apparently, can reach them in this life. But, there are literally millions, who, if they really know anything about Spiritualism, either honest or dishonest, are deluded, or else that it is altogether too difficult and expensive, and especially in view of the much fraud that is practiced, to get at first-hand the evidence that might convince them. So far as the more elementary aspect of the matter is concerned, this is the class that would be most benefited by the decision of our supreme court. Were they convinced—as millions will be in the future—that groups of psychical scientists had placed the facts and theories in their department upon a foundation every whit as reliable as that upon which chemical and physical phenomena now rest, many would accept upon authority, and many others would be brought to an attitude of mind where they would investigate for themselves, and then, as soon as a little experience had given them a sense of reality, they would accept the whole body of established truth. The scientific basis, then, will enable us to escape from some of the consequences, or at least to lessen their severity, of the present go-as-you-please individualism.

By the plan I advocate, we can cut loose from a state of uncertain evidence whose value is frequently subjected by exposures to sudden fluctuations, like those of a stock market in times of panic, and pin our faith instead to sifted evidence which will stand the severest tests that human ingenuity and a knowledge of scientific method make it possible to apply. By such means, we can equip ourselves to face the world that we have evidence that cannot be shaken.

We can use that evidence, too, as the foundation for a body of philosophical and religious truth with which to solve the greatest problems of life, to satisfy the highest needs of humanity, to sustain faith and hope, and to afford solutions for the sorrows of our race, death included, as no other existing form of religion—not even Christianity can. The result of all would be, were the plan I advocate generally adopted by the Spiritualists of the country, that thousands of people who can not be reached by Spiritualism as it is to-day, would begin to take a serious interest in the subject, and that the demand for the exercise of mediumship would soon be three or four times as great as it is at present! Mediumship would be elevated in the esteem of the general public, too, and well-developed, conscientious mediums would be respected, and congratulated as possessors of the spiritual gifts mentioned by Paul, and prized in the early days of Christianity.

Conservation, self-sacrifice, brains and money—and where the first three exist the latter will be forthcoming—can bring a reformed Spiritualism into the very focus of human thought, and cause it, within a few years to occupy the high place that belongs to it. But if the Spiritualistic movement is to continue along the old lines, it is so often weak intellectually, such a misrepresentation of the grand reality, and so unequal to the fulfillment of its mission, that the sooner it dies and fertilizes the ground for the nourishment of the good seeds it does enfold, the better. Then would the enlightened cry, "Spiritualism is dead, long live Spiritualism!"

That we may be rightly joined to the spirit world and profit by our commerce with it, let us begin by emancipating ourselves from the spirit world. Where is the Spiritualistic platform from which the churches have not been taunted with their slavery to tradition? And yet do we Spiritualists follow a wiser course when we humble ourselves in the dust, as it were, before the entrance or inspired medium, merely because he is an instrument of an unseen power, not knowing positively, either, as a rule, to what extent he is usually or an instrument of the spirit? Is it not time that some one should drive home to the consciousness of Spiritualists that the more external tests do not avail us, that the spirit may have been uneducated, narrow and bigoted in this life, with little experience in the other world, and yet, so careless of the truth and so conceited withal, that it matters not to him that the "judicious" of the world have not been the ears of the groundings? If you say to me that these words prove that I do not appreciate mediumship, I have but one reply to make, and that should be all-sufficient—I am myself a medium!

SPIRITUAL BONDAGE.
But—and if this should be heresy, make the most of it—I see no difference in principle between the bondage of the Catholic to the priest and the bondage of many Spiritualists, whether through ignorance or carelessness, to the medium! I do not come to Rochester in a spirit of exultation, because Spiritualism has done so much for the world in the past, but I am in sackcloth and ashes, in sadness and heaviness of heart, because it has allowed so fair a domain to grow so largely to weeds. I do not come to Rochester to solicit, incidentally, your financial support in exchange for such sincere words as I may utter upon your platforms, because you have a pathway of ease and a generous living to offer me, and to my family; for, had these things been primary with me, I should have sought them where they are to be found—and that is not with you—and I should not have compromised my professional progress and sailed along the ragged edge financially, as I have done for years, because I dared to speak a word for Spiritualism in my pulpit, to persist in studying psychical phenomena, and to appear occasionally upon your platforms. I have come to Rochester, on the other hand, to speak the truth as I see it, and careless, thank God, like a Hebrew prophet of old, whether you like it or not.

Now, I rejoice to say that from the ill-advised conduct of both Catholic and many a Spiritualist, freighted as it is with most unhappy consequences, there is a door of escape. The way out is by employing the scientific method in our effort to discover truth in religion, with the same thoroughness that the scientist does in studying Nature. "There is a widespread misapprehension as to the scope of reason. There is a fear upon the part of many Christians and also, I am inclined to think, upon the part of many Spiritualists, that if you concede too much to reason you will be forced to give up pretty much everything you believe and see any good in except the multiplication table and a few mathematical things of that sort. This view is entirely erroneous. The strongest charge that can be brought against reason by persons of this class is, that it may refuse to accept certain revelations which, nevertheless, are actually true."

"Let us suppose that a man should appear before us and state something that no person had ever heard before, that what he said was really true, and that a thousand years hence it is destined to become a commonplace and very useful idea. What should be our attitude towards this teaching? Naturally, the very first thing we would do would be to compare the statement with everything that we already know in order to determine whether the evidence is for or against it. If the evidence be against it, we are forced to say, it is false, if we say anything at all. The prophet of the new idea must then give up the attempt to convert us, or he must show to our satisfaction

that those conceptions which testify against his view, and which we now believe to be true, are really false, in this manner so changing the preponderance of evidence that it is now for the idea instead of against it. If he succeeds in this, we accept his ideas as true and are justified in doing so. If, on the other hand, we can find nothing within us that assimilates with the teaching so as to furnish the slightest intimation as to whether it is true or false, we ought not in the first place to attempt to judge of its truth, and in the second place, without such a point of contact the knowledge that it is true would not be of the slightest benefit to us at that time, since all of the conditions for any practical application of it are wanting."

"This leads us, then, to the very important truth, that reason not only can but must pass upon the truth, falsity or doubtfulness of every doctrine of positive religion, or of any other doctrine whatever. If there are points of contact connecting it with life, we can pass judgment; if there are not, we can set it rest without the slightest fear that we are ignoring a great truth, since not until it comes into relation to our welfare so that we can judge of it, can it be for us either great or a truth. . . . It is the very effort of each person to test for himself the several teachings of a revelation, that enables him to reject what may be false and therefore untrue, and that leads him, upon the other hand, to a more or less intense realization of their truth, and to the reaping of a corresponding benefit."

The above argument, framed originally with reference to revealed religion and applying to the principles and laws that govern the well-being of man, also holds for the teachings of our fellow men and of spirits, if, indeed, what is called revealed religion is not mostly or entirely composed of the teachings of spirits. If we care for the truth, if we realize that it alone can point the way to permanently satisfactory ends, while error means defeat and misery, we shall give heed to the warning contained in this argument.

For, the same issue that confronts every Christian, confronts every Spiritualist. Here is a man, who, we have said, work out—his own salvation. He can be a free man, or he can be a slave. To be the former, he must pay the price of freedom which is to take upon his own shoulders the responsibility of his life, to be alert, to "prove all things" that he may accept and be guided by truth and reject error. But does he prefer to shirk responsibility, to live in what may appear to him as ease, when he is left by a slave? Then is the master's brand upon him, then does he go where the master will, then are the master's blood-hounds put upon his trail when he seeks to escape! Spiritualism comes not to substitute one slavery for another, a mere change of name; it comes to abolish all slaveries. My words are to those who would be free—let others stop their ears, and crawl back to their kennels!

BRAVE WORDS.

When the president of the National Spiritualists' Association spoke brave words in the Bijou Theatre in Boston, March 31, it was said in criticism that we do not expose our sores to the gaze of the public, but to the doctor. Very true, but the only physician that can heal the sores with which the Spiritualistic movement is afflicted is the whole body of Spiritualists—every member of them—because the absolute necessity of exposure in public. And after all, it is better to probe the sore spots ourselves, than to trust them to the tender mercies of strangers; for, evade the probing we cannot! Let us not cry peace! peace! when there is no peace. One of old, it was said, came to bring a sword. Let us not turn aside from the sword of truth, but face it even to the death!

It may be thought that in advising reliance upon the findings of groups of psychical scientists as properly authoritative, and then insisting that each person must "prove all things" for himself in the domain of religion, whatever the source of the doctrines, I am inconsistent. I do not think so. The authority to which I appeal is based, positively, upon a correct use of a sound method. The results obtained, and the details of the method employed are always open to revision. All that is necessary is for an intelligent critic with deeper insight upon some point to call attention to a defect, and the authorities are bound to take notice and to correct the error. If for any reason they neglect to do this, it is a matter of but a comparatively short time before many others also see the flaw, and then the increasing pressure compels a rectification. Science is a single body of coherent doctrine, and while at times there are two or more opinions upon certain points, its devotees recognize that they must submit themselves to the arbitrament of more light, and that in the end will give authority to some one view, adding it to the body of received truth, and discredit all the others. To show the care with which scientists guard their treasure-house of truth, I will quote a statement of Prof. A. E. Dolbear. "All physical phenomena," he says, "so far as they have become a part of physical science, have been examined and reported upon by physicists; and both phenomena and their interpretation have been the subject of remorseless criticism, and have been adopted, if at all, on compulsion; their acceptance has been a matter of last resort. This is true in all departments." The same rigorous course will give the world an equally reliable authority in psychical science.

HOW TO BE SAVED.

When we turn from this view of science to consider the condition of religion in our time, we find a very different state of affairs. Instead of, in the main, a unanimity of belief, we find a babel of voices crying, "If you expect to be saved, you must come our way!" For the great majority of Christians there exists no court of final appeal such as we find in science in the "consensus of the competent" based upon the scientific method. True, there is an alleged infallible Bible, but the infallible interpreter, whether residing in an individ-

ual, school, or method and which it logically demands, is wanting, and this lack has split Christianity into fragments which no group of men has the necessary wit and power to piece together. The "infallible interpreter" needed, or, at least, the nearest approach to it that exists anywhere, is the scientific method, though this, so far from being subordinate in any sense to the Bible, is a mill for which that book itself must furnish grain!

Unitarianism has great merits and has done a valuable work. Its most clear-headed leaders have transcended the authority of Jesus, and understand that the scientific method must be applied in religion. Its great defect lies in its agnostic attitude towards the so-called "supernatural." By its timidity, in dealing with Spiritualism, in order that it may pander to social prestige, it has lost its position in the van of religious progress.

I make bold to believe, that Spiritualism, placed upon a scientific foundation, declared to be entirely independent of Christianity, and entering the field as a rival, can, if intelligently managed, bring order out of chaos in the religious world, and grow rapidly as any religion of Christian sects. But, unless it be intelligent, and unless it begin by reforming itself, it can not achieve these great ends. It has the power to conserve the truth that is in current religious thought, strengthening, at the same time its foundation, and to add a characteristic body of truth of its own, such vast importance to any religion that ignores or misinterprets it, is necessarily defective and incapable of supplying even the present needs of a growing humanity.

THE OPEN DOOR.

Not only does Spiritualism call our attention to important laws which we have in our power to verify, but it opens the door, I believe, to a reliable knowledge concerning the environment, occupations, etc., of spirits. Without discussing this point, I will merely express my conviction that whatever knowledge of the other world the higher spirits consider that it would be profitable to impart to us, will be given, and in a way fitted to satisfy critical minds who have an elementary knowledge of psychical phenomena. How much of such reliable information has already been given, I am not prepared to say.

We believe that we have removed the partitions between the two worlds; therefore, in order to be consistent, recognizing the reality of both spirits and mortals in this world, and foolish and false spirits in the other, let us accept and appreciate the good upon the mortal side, as well as that which comes from the beyond, and reject the trivial, misleading and demoralizing from beyond, as persistently as though it had only a prosaic, mundane origin. In other words, let us apply the same standard of judgment to both spirits and mortals, unless we are very sure that there are good reasons for doing otherwise.

Having given amongst other matter, what seem to me to be satisfactory reasons for believing that a true psychical science is possible, we come next to the questions; to what extent does a true psychical science already exist? What forces are at work that promise to develop this science, and how can we as Spiritualists co-operate so as to aid those forces in the attainment of the ends towards which they are tending?

PSYCHICAL RESEARCH.

I can best answer these questions by giving a brief account of the Society for Psychical Research, its purposes and method, and by citing the attitude of some of its leaders and the conclusions to which they have arrived.

"It was in the early months of 1882," Mr. Frank Podmore informs us, "that the Society for Psychical Research was founded under the presidency of Professor H. Sidgwick, with aims which were thus stated in its first manifesto: 'It has been widely felt that the present is an opportune time for making an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical and Spiritualistic.'"

"From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of many nations, various countries, there appears to be, amidst much delusion and deception, an important body of remarkable phenomena, which are prima facie inexplicable on any generally recognized hypothesis, and which, if inconceivably established, would be of the highest possible value."

"The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a scientific society organized on a sufficiently broad basis."

"Six committees were forthwith appointed to take over different parts of the wide field of inquiry, viz.:

"1. An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognized mode of perception."

"2. The study of hypnotism, and the forms of so-called mesmeric trance, with its alleged insensibility to pain; clairvoyance, and other allied phenomena."

"3. A critical revision of Reichenbach's researches."

"4. A careful investigation of any reports, resting on strong testimony, regarding apparitions at the moment of death, or otherwise, or regarding disturbances in houses reputed to be haunted."

"5. An inquiry into the various physical phenomena commonly called Spiritualistic, with an attempt to discover their causes and general laws."

"6. The collection and collation of existing materials bearing on the history of these subjects."

"Desiring to do a work of permanent value to the world, it has been the aim of the Society to make the evidence in every case investigated as exact and complete as possible—in short, to apply the scientific method. My opinion is

(Continued on page 5.)

I.

TRIED TO SAVE A SINNER AND LOST HER OWN SOUL

Story of a Smooth Villain Who Wrecked a Happy Home--Religion, Music and Hypnotism the Means--Leads a Loving Wife Astray.

"We, the jury, find the defendant, Catherine Meyer, guilty of conspiracy to poison Charles E. Meyer, her husband, and fix her punishment at a fine in the discretion of the Court."

Suddenly a woman's voice rang out in agony: "It's cruel--hideous! Where can I go?"

All eyes in the court-room had been riveted on a frail figure clad in black, save for a bit of cardinal satin on the corsage, that seemed all the more to accentuate the pallor of her spirituelle face; pached lips just parted, cheeks red with a hectic flush of shame and anguish, leaving breast and straining brown eyes. As the solemn words of doom were pronounced all the pent-up misery of her soul burst forth in a cry of pity, and then she fell limp and senseless to the floor.

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HIS INFLUENCE GROWS Apace.

Mr. Meyer was delighted with Corydon's fervor. His zeal in leading the singing was only equalled by his eloquence in urging sinners to seek salvation and redemption.

"Believe me, friends, I do not speak idly," he would

all. He suggested a close surveillance and rigid scrutiny of Cory's movements, and in a little while Mr. Meyer had ascertained enough to substantiate his worst fears. He was very guarded in his demeanor. Every care was taken that no opportunity should arise for the plotters to carry out their diabolical plans. Shrewd watchers were constantly in attendance to frustrate every movement of evil import, but abundant latitude was allowed for enmeshing the pair in their own net. Then warrants were issued, but at the last moment the husband faltered. He could not bear to subject his own dear wife to the ignominy of arrest, a public trial, the recital of all the loathsome details, the ultimate conviction and crushing sentence. His friend and counsellor insisted upon it as a duty to himself and the community.

Then came a new phase of the case. Cory, the saved sinner, the repentant one, the stirring exhorter, was arrested for stealing a pair of shoes. Quickly Mrs. Meyer went to a lawyer and tried to get her protegee out. She wanted to sign his bonds, but as she had no absolute title to the Meyer property she was unable to do this. The attorney went with her to the East Chicago avenue police station. He told her to step into a drug store near by until he could learn the exact status of affairs and see if anything could be done to liberate Cory.

At the station-house the attorney was shocked to learn that a charge of conspiracy had been lodged against Cory in addition to the theft accusation, and that Mrs. Meyer was named as a co-conspirator. A detective had a warrant for her arrest and she was less than half a block from the station. He went back to the drug store and called Mrs. Meyer out. They slowly walked up LaSalle avenue. As he told her of the detective and the warrant for her arrest, she paused, gasped and fell to the pavement as if shot. After an hour's work she was revived.

THE CLIMAX AT HAND.

The climax was swiftly approaching. Mrs. Meyer grew more and more peculiar and eccentric. She strove as only a woman whose nature is enlisted in the struggle to save her most precious possession--her good name. But she did not falter in defending Cory, either. She tried to procure a loan on her property, but was unable to do so because of the mortgage on it. Every one she had called friend she besought to help her. They turned a deaf ear. She gave up all she had. She daily visited Cory in jail and sent him delicacies as long as she could. She had no place to lay her weary head save at the home of the attorney she had enlisted to defend Cory. There she was sheltered for three weeks.

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"I was trying, oh, so hard to save him! His father gave him to me to save!"

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D. D. Home is regarded as one of the greatest mediums the world ever produced and his phenomena were subjected to the closest scrutiny and investigation by such scientists and keen intellects as Alfred Russel Wallace and Prof. William Crookes. I am ready at any time to reproduce his independent playing of musical instruments under same conditions, and to all skeptics, scientists and challengers, I make the following proposition.

A committee of scientific or competent persons to be chosen, a chairman to be elected, the challenge money to be paid over to chairman.

This committee, together with the parties interested, to select their own secret room, placing their own table in the center with cloth falling down to the floor, with musical instruments underneath, banjo, guitar and zither; the medium together with one or two companions, to be brought to the house, thoroughly searched and led into the room, the medium being allowed to place his hands upon the top of the table, the fullest opportunity being given for everybody, every moment, to have his entire person in full view, also that of his one or two companions. Under these absolutely fraud-proof conditions the following phenomena to be produced by an unseen force possessing apparent human intelligence. The instruments to be moved about also strings twanged and tunes played.

Upon the production of the phenomena the challengers being unable to duplicate or explain said phenomena, and the committee, acknowledging their inability to see any fraud, collusion or trickery whatever, the money to be paid over as per contract. If no phenomena are obtained, absolutely no charge being made. Also if any trickery of any kind is discovered, full permission being given to enter the charge against the medium for trying to obtain money under false pretenses, or for playing trick game.

The above phenomena to be given for sufficient sum of money anywhere in the world in any building, open field, or before open court.

I am ready to produce the phenomena under the decidedly conclusive and satisfactory conditions named, and shall anxiously await the immediate replies of all challengers, skeptics and scientists. Address me at General Delivery, Buffalo, N. Y.

D. H. LEE.

NONPLUSSÉD.

A Very Remarkable Test of Spirit Return.

MRS. BOWERS TALKS WITH FRIENDS IN CANADA IN FIFTEEN HOURS AFTER PASSING INTO SPIRIT LIFE.

To the Editor:--Your issue of April 19th contains an article signed "Objector," to which you will kindly permit a reply, being an explanation of a remarkable case of spirit communication. We are truly thankful that an objection is not an argument, nor a well-authenticated truth. "Objector" is apparently nonplussed at the principle involved in spirit communion through mediumistic sources, and evidently prefers assigning the truth so transmitted to that of individualized thought transference, or something akin thereto, which is not clearly set forth in the article referred to.

The facts of this remarkable test of spirit communication stands out so clearly that it cannot be based upon any other hypothesis. "Objector" appears in a hurry to create an objection without even investigation, and has almost deified Hudson Tuttle, in saying: "I want nothing better than Hudson Tuttle's column to convince me that there is a simpler explanation of the so-called spirit phenomena." There is no question about Mr. Tuttle's ability as a writer in the philosophy of Spiritualism, and "Objector" has evidently lost the trend of thought portrayed in the article alluded to. We prefer the broad enlightenment of spirit communion with the sainted dead, rather than the erratic conceptions of the world-absorbed minds of individuals conveyed through telepathy.

A recital of facts of this remarkable test of spirit power and intelligence through the channel of mediumship will be in order, and may prove of infinite value to the restoration of "Objector's" mental equilibrium.

In writing to Mrs. Dederick, of Lily Dale, to furnish proof establishing the correctness of the message received from Mrs. Bowers, it was not our intention to have the letter of inquiry published, but merely to convince the members of our circle of the truth of the communication. We did not doubt the correctness of the message at the time, but wanted confirmation as honest investigators. The test was of such a remarkable nature that Mrs. Dederick permitted a number of friends to read the letter of inquiry, and Prof. Bach sent it to The Progressive Thinker, the main contents of which are:

"Mrs. Bowers came to our circle on Friday night, telling us she had passed to spirit life the night before, stating that you (Mrs. Dederick) were taking care of the old body. Mrs. Bowers told me to write, asking to be remembered. She said there was a great welcome given her when she entered the joys of spirit life and was unable to recount the happiness realized."

The objection raised by "Objector" states that the communication of Mrs. Bower's death passed mentally (thought transference) between myself in Seaford, Canada, and Mrs. Dederick, in Lily Dale, N. Y., a distance of nearly three hundred miles, and then quietly assumes the fact of the statement that that solves the problem of spirit communication, thereby dissolving this remarkable test into supposititious thought transference.

Now, this fallacious idea of "Objector" must be set at rest once and forever. Mrs. Bowers did not communicate these intelligent messages through my mentality, but they were given through another. The communication was given clairaudiently through a literary gentleman, who does not seek notoriety in the direction of mediumship, but is privately seeking knowledge in the psychic realm as an honest investigator of the mysteries of spiritual science and godly wisdom. It was through this avenue of spirit communication that Mrs. Bowers spoke to earth friends of her conscious intelligence and existence, thus bringing positive proof that there is life beyond the ashes of the urn.

It was during the continuance of our circle, on March 4, that the spirit of Mrs. Bowers manifested and gave the name "Antie." We did not recognize the spirit and began plying her with numerous questions as to identity. She addressed herself to me thus: "I met you at Lily Dale, but did not meet your husband. I recognize him through a group picture you had taken at Lily Dale. Of course we all know Mr. Nedlin, but he won't remember me tonight." She then asked me if I remembered the test about "new shoes." I at once recognized that it was Mrs. Bowers, through this test given at her home circle during the camp of 1896. At that time this test created a strong impression upon my mind, and to have it so unexpectedly recalled to memory illustrates the fact that Mrs. Bowers carried with her to the spirit world strong mental vigor. We have since learned that Mrs. Dederick arranged the clothing upon Mrs. Bowers' body preparatory for cremation, and it was the exact time, 10 p. m., when Mrs. Bowers stated that "she (Mrs. Dederick) is taking care of the old body." This is very conclusive evidence that the spirit of Mrs. Bowers knew at the exact time what was happening upon the earth plane.

The guiding influences of our angel friends are preferable to the blind assumption of so-called thought transference, as in the former we live daily in the spiritual sunshine of the celestial hosts.

"I follow thee, safe guide, the path
Thou lead'st me, and to the hand of heaven submit."
MRS. MARGARET WEIR.

A Certain Cure for Rheumatism.

Judging from his article in the Wiener Medizinische Presse, Dr. Franz Zeller is an enthusiast in the administration of caustic ammonia in rheumatism. For several years he had been a sufferer from severe muscular rheumatism in the right shoulder; he had taken all the anti-rheumatic remedies, with but little alleviation, when he began to reason that in rheumatism, as in gout, there may be a uric acid diathesis; he thought that liquor ammoniac, on account of its rapid volatilization, would be the remedy most readily absorbed and the most prompt in action.

In almost the same moment in which he took one drop, diluted with water, he felt a complete relief from the pain, which had lasted for ten hours; he was now able to move freely the arm which, an instant before, he could scarcely bear to have touched. The remedy, he claims, has proved a positive cure in all recent cases of muscular rheumatism which have fallen under his observation; he cites numerous cases in which relief, as instantaneous as his own was experienced. He also observed its effects in several cases of acute rheumatism, in two of which six drops sufficed to subdue the pain and swelling within a period of twenty-four hours. In one case of chronic rheumatism of a finger-joint, which had lasted for over half a year, the simple administration of the ammonia completely dispelled the inflammation and pain in the joint within two days.

He then discusses the mode of action of his remedy. "If we consider an excessive acidity as the cause of the rheumatism, we can scarcely claim, in the cases in which one drop will instantaneously relieve the pain in recent rheumatism, that one drop was sufficient to counteract the effects of the excess of uric or (according to Fuller) lactic acid."

"Nothing remains, therefore, but for us to seek for the source of rheumatism in a morbid nervous activity induced by disturbances of nutrition, and to believe that the ammonia acts as a nerve directly upon the nerves."

After the cure of one attack of rheumatism, our object should be to put the patient in such a condition as to prevent their recurrence. This, the writer thinks, can be done by building up the general system, and thus diminishing the nervous excitability.--The Clinic.

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NONPLUSED.

A Very Remarkable Test of Spirit Return.

MRS. BOWERS TALKS WITH FRIENDS IN CANADA IN FIFTEEN HOURS AFTER PASSING INTO SPIRIT LIFE.

To the Editor:--Your issue of April 19th contains an article signed "Objector," to which you will kindly permit a reply, being an explanation of a remarkable case of spirit communication. We are truly thankful that an objection is not an argument, nor a well-authenticated truth. "Objector" is apparently nonplussed at the principle involved in spirit communion through mediumistic sources, and evidently prefers assigning the truth so transmitted to that of individualized thought transference, or something akin thereto, which is not clearly set forth in the article referred to.

The facts of this remarkable test of spirit communication stands out so clearly that it cannot be based upon any other hypothesis. "Objector" appears in a hurry to create an objection without even investigation, and has almost defied Hudson Tuttle, in saying: "I want nothing better than Hudson Tuttle's column to convince me that there is a simpler explanation of the so-called spirit phenomena." There is no question about Mr. Tuttle's ability as a writer in the philosophy of Spiritualism, and "Objector" has evidently lost the trend of thought portrayed in the article alluded to. We prefer the broad enlightenment of spirit communion with the sainted dead, rather than the erratic conceptions of the world-absorbed minds of individuals conveyed through telepathy.

A recital of facts of this remarkable test of spirit power and intelligence through the channel of mediumship will be in order, and may prove of infinite value to the restoration of "Objector's" mental equilibrium.

In writing to Mrs. Dederick, of Lily Dale, to furnish proof establishing the correctness of the message received from Mrs. Bowers, it was not our intention to have the letter of inquiry published, but merely to convince the members of our circle of the truth of the communication. We did not doubt the correctness of the message at the time, but wanted confirmation as honest investigators. The test was of such a remarkable nature that Mrs. Dederick permitted a number of friends to read the letter of inquiry, and Prof. Bach sent it to The Progressive Thinker, the main contents of which are:

"Mrs. Bowers came to our circle on Friday night, telling us she had passed to spirit life the night before, stating that you (Mrs. Dederick) were taking care of the old body. Mrs. Bowers told me to write, asking to be remembered. She said there was a great welcome given her when she entered the joys of spirit life and was unable to recount the happiness realized."

The objection raised by "Objector" states that the communication of Mrs. Bower's death passed mentally (thought transference) between myself in Searfish, Canada, and Mrs. Dederick, in Lily Dale, N. Y., a distance of nearly three hundred miles, and then quietly assumes the statement that that solves the problem of spirit communication, thereby dissolving this remarkable test into supposititious thought transference.

Now, this fallacious idea of "Objector" must be set at rest once and forever. Mrs. Bowers did not communicate these intelligent messages through my mentality, but they were given through another. The communication was given clairaudiently through a literary gentleman, who does not seek notoriety in the direction of mediumship, but is privately seeking knowledge in the psychic realm as an honest investigator of the mysteries of spiritual science and godly wisdom. It was through this avenue of spirit communication that Mrs. Bowers spoke to earth friends of her conscious intelligence and existence, thus bringing positive proof that there is life beyond the ashes of the urn.

It was during the continuance of our circle, on March 4, that the spirit of Mrs. Bowers manifested and gave the name "Auntie." We did not recognize the spirit and began playing her with numerous questions as to identity. She addressed herself to me thus: "I met you at Lily Dale, but did not meet your husband. I recognize him through a group picture you had taken at Lily Dale. Of course we all know Mr. Neelin, but he won't remember me tonight." She then asked me if I remembered the test about "new shoes." I at once recognized that it was Mrs. Bowers, through this test given at her home circle during the camp of 1896. At that time this test created a strong impression upon my mind, and to have it so unexpectedly recalled to memory illustrates the fact that Mrs. Bowers carried with her to the spirit world strong mental vigor. We have since learned that Mrs. Dederick arranged the clothing upon Mrs. Bowers' body preparatory for cremation, and it was the exact time, 10 p. m., when Mrs. Bowers stated that "she (Mrs. Dederick) is taking care of the old body." This is very conclusive evidence that the spirit of Mrs. Bowers knew at the exact time what was happening upon the earth plane.

The guiding influences of our angel friends are preferable to the blind assumption of so-called thought transference, as in the former we live daily in the spiritual sunshine of the celestial hosts.

"I follow thee, safe guide, the path
Thou lead'st me, and to the hand of heaven submit."
MRS. MARGARET WEIR.

A Certain Cure for Rheumatism.

Judging from his article in the Wiener Medizinische Presse, Dr. Franz Zeller is an enthusiast in the administration of caustic ammonia in rheumatism. For several years he had been a sufferer from severe muscular rheumatism in the right shoulder; he had taken all the anti-rheumatic remedies, with but little alleviation, when he began to reason that in rheumatism, as in gout, there may be a uric acid diathesis; he thought that liquor ammonia, on account of its rapid volatilization, would be the remedy most readily absorbed and the most prompt in action.

In almost the same moment in which he took one drop, diluted with water, he felt a complete relief from the pain, which had lasted for ten hours; he was now able to move freely the arm which, an instant before, he could scarcely bear to have touched. The remedy, he claims, has proved a positive cure in all recent cases of muscular rheumatism which have fallen under his observation; he cites numerous cases in which relief, as instantaneous as his own was experienced. He also observed its effects in several cases of acute rheumatism, in two of which six drops sufficed to subdue the pain and swelling within a period of twenty-four hours. In one case of chronic rheumatism of a finger-joint, which had lasted for over half a year, the simple administration of the ammonia completely dispelled the inflammation and pain in the joint within two days.

He then discusses the mode of action of his remedy. "If we consider an excessive acidity as the cause of the rheumatism, we can scarcely claim, in the cases in which one drop will instantaneously relieve the pain in recent rheumatism, that one drop was sufficient to counteract the effects of the excess of uric or (according to Fuller) lactic acid."

"Nothing remains, therefore, but for us to seek for the source of rheumatism in a morbid nervous activity induced by disturbances of nutrition, and to believe that the ammonia acts as a nerve directly upon the nerves."

After the cure of one attack of rheumatism, our object should be to put the patient in such a condition as to prevent their recurrence. This, the writer thinks, can be done by building up the general system, and thus diminishing the nervous excitability.--The Clinic.

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The regular program opened with a vocal trio, by Mrs. Giles, Mrs. Hanford and Mrs. Hays. Invocation by Ida P. A. Whitlock. Tenor solo by Mr. Hays, after which was received the report of the committee appointed to draft resolutions in response to greetings from our brothers and sisters from over the sea. Reports of other committees were received, when Lyman C. Howe took the platform for the first regular address. Topic: "What Are the Relationships Between Worlds?"

This veteran worker is showing the marks of time, but notwithstanding his enfeebled physical condition, still gives evidence of his wonderful ability as a word painter, and it is needless to say that he delighted his audience with the fires of genuine inspiration. He closed with a fine poem.

Capt. E. W. Gould, of Washington, D. C., presented a very thoughtful and practical paper upon the present needs of Spiritualism, and containing recommendations for future action.

On motion of Mrs. Richmond, a vote of thanks was unanimously tendered Capt. Gould for presenting the most practical paper offered during the entire proceedings of the Golden Jubilee.

Francis B. Woodbury followed with a short address that had the right ring, when Miss Mettke gave one of his incomparable "cello solos."

Maggie Waite of California then came on for a test science. Her tests and delineations were simply marvelous, not a single mistake being made. Our esteemed and valued friend and brother, J. J. Morse, of England, who was compelled to leave the city on the evening train, in eloquent language and with much feeling, returned thanks for his glorious reception by the manager and patrons of the Jubilee, and gave us his parting blessing.

DYING AND CLOSING SESSION.

A fine concert was arranged by our musical director, E. Adolph Whitehead, which occupied an hour before entering upon the regular program.

1. Vocal Quartette from the opera "Rigoletto"—Mrs. Giles, Mrs. Hanford, Mr. Engle and Mrs. Hays.

2. Piano solo—Mrs. E. Arnold.

3. Vocal Duet—"Pearls of Love"—Mrs. Giles and Mrs. Hanford.

4. Trio—Violin, piano and cello—E. Adolph Whitehead, Mrs. Deyo and Hans Mettke.

5. Contralto solo—"As the Dawn"—Mrs. Hanford.

6. Violin solo—"Mazurka de Concert"—E. Adolph Whitehead.

7. Vocal Duet—"Fisherman"—Messrs. Hays and Engle.

There was no extra charge for admission to the concert and it is seldom that an audience of Spiritualists listens to a musical program of such rare excellence. Invocation by the guides of Mrs. Richmond, after which, I. C. Evans, president of the Young People's Union, gave a presentation, giving an interesting talk concerning the organization, what they had accomplished and their aims for the future.

After another delightful piano solo by H. E. Arnold, Prof. W. M. Lockwood was presented as the regular speaker of the evening. He has been in this city before as was evidenced by the perfect ovation which greeted his appearance. For an hour he held the closest attention of his audience, and with his understanding of the human mind, his demonstrations of the principles of Nature and their application to the philosophy of Spiritualism are winning their way, and he demonstrates as no other man has or can, that our philosophy does not rest upon the facts of spirit communications however valuable they may be, but that it rests upon the eternal principles of Nature itself.

When he spoke of the soul and philosophy from the standpoint of the human mind, the old bricks and timbers fly and daylight takes the place of darkness in the human mentality. There is only one Lockwood, but we ought to have a dozen more like him.

After his effort, Mrs. Richmond said: "That for the first time in the history of the world, science, religion and philosophy have clasped hands in fraternal feeling," while Rachel Walcott declared it to be a fulfillment of a prophecy made many years ago, that the man was forthcoming who would from a scientific standpoint actually demonstrate the glorious fact of continued life beyond the grave.

There were short addresses by Loc F. Prior, Mrs. Walcott and Mrs. Richmond, after which a vote of thanks was rendered to the people of Rochester, and particularly to the entire press for their eminently just, courteous and very generous treatment. The attitude of the press during the proceedings of this Golden Jubilee, of itself marks a new era in Modern Spiritualism.

The session closed with a joint poem by the guides of W. J. Colville and Mrs. Richmond, subject: "Farewell and Goodbye." The final benediction was pronounced by Dr. Fred L. H. Willis, and the International Golden Jubilee of Modern Spiritualism passed into history. It has been a grand and glorious opportunity of meeting the grand workers of our philosophy, who are too numerous to be mentioned by name, but among whom were Edgar W. Emerson, Maggie Waite, Marion Carpenter, Loc F. Prior, Isaac Wilson Kayner, Anna L. Robinson and Mr. and Mrs. E. W. Sprague. The philosophy and phenomena can never be divorced, however much we may try, and it takes both to properly represent the claims of Spiritualism.

There is a slight tinge of sadness as the last days are being sundered, smiles and tears mingle, but hope crowns all as we wend our various ways, going forth to do battle against darkness and error, and propagating the grandest gospel ever given to mankind.

WILL C. HODGE.

SCIENTIFIC BASIS OF SPIRITUALISM.

(Continued from page 1.)

that had not Spiritualism been in the world, the Society would not have been organized. Messrs. Edmund Gurney and Frederick W. H. Meyers were two of the prime movers in the organization of the Society. Speaking of their meeting with R. W. Stainton Moses for the first time, on May 9, 1874, Mr. Meyers says, "That evening was epoch-making in Gurney's life and mine."

Here is something from the pen of Mr. Meyers about eight years after the birth of the Society, that "I reveal his thought upon the great issue that has brought us here: 'The question whether life survives the death of the body is of course, and undeniably, the most important which researches such as ours can ever hope to solve. It is more than this; it is the most important problem in the whole range of the universe which can ever become susceptible of any kind of scientific proof.... Could a proof of our survival be ob-

ained, it would carry us deeper into the true knowledge of the universe than we could be carried by any other perfect knowledge of the material scheme of things. It would carry us deeper both by achievement and by promise. The discovery that there was a life in man independent of blood and brain would be cardinal, a dominating fact in all science and in all philosophy. And the prospect thus opened to human knowledge in this or in other worlds—would be limitless indeed.' We can not say, surely, that Mr. Meyers did not appreciate the importance of the spirit hypothesis!"

In his presidential address, January 25, 1880, Prof. Henry Sidgwick of Cambridge University, said: "It is sometimes thought that those of us who declared in favor of telepathy thereby became hostile to the Spiritualistic hypothesis; that having once identified ourselves with telepathy, we have a morbid attachment to the idea, and are disposed to force it on phenomena that more naturally suggest a Spiritualistic explanation. In truth, there is not one of us who would not feel ten times more interest in proving the action of intelligences other than those of living men, than in proving communication of human minds in an abnormal way, if only we had as decisive grounds for the former conclusion as we believe ourselves to have for the latter." What fault can any Spiritualist find with the attitude of this gentleman?

The work of the Society may be very imperfectly summed up for my present purpose, as follows:

1. It has been demonstrated in the opinion of many—and certainly in my own satisfaction—that psychical phenomena occur that do not demand the assumption of spirit agency. This is notably true in the case of telepathy concerning which it has published an enormous mass of evidence. It follows, then, that in a given case we may not be limited to fraud and the spirit hypothesis as the only explanations to be reckoned with.

2. It has shown its entire willingness to publish facts that count strongly prima facie for the spirit hypothesis; some of which all Spiritualists would certainly claim can not reasonably be explained by any other theory. This is strikingly shown in two lengthy papers upon the "Experiences of W. Stainton Moses," in which Mr. Myers has published most monumental phenomena including some of the cases from Mr. Moses' own work, "Spirit Identity."

3. Some of the most active workers of the S. P. R. have affirmed that they believe in the genuineness of some phenomena which can only be explained by the spirit hypothesis.

In a paper "On Recognized Apparitions Occurring More Than a Year After Death," Mr. Myers states: "I believe that telepathy—the transference of thought through other than sensory channels—exists both as between embodied spirits and as between embodied and disembodied spirits. I hold that there is a continuous series of manifestations of such power, beginning with thought transference experiments and hypnotism at a distance, proceeding through experimental apparitions and apparitions coincident with crisis, death, and ending with apparitions after death; the results, in my view, of the continued exercise of the same energy by the spirits of the departed."

Elsewhere Mr. Myers states, "In these two papers I have given, I think, a sufficiently full account of Mr. Moses' physical phenomena, explaining my reasons for believing in their genuineness, and also a sufficiently full account of communications from spirits to proceed—and as I believe, for the most part really proceeding—from spirits who have recently quitted this earthly life."

After a study of trance phenomena and automatic writing through Mrs. Piper for more than ten years, Dr. Richard Hodgson, secretary of the American Branch of the S. P. R., says in his recently published report of 300 pages: "I cannot profess to have any doubt that the chief communications to whom I have referred in the foregoing pages, are veritably the personalities that they claim to be, that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs. Piper's entranced organism."

They are members of the S. P. R. who do not agree with Messrs. Myers and Hodgson. Mr. Podmore, for example, who may well be called the champion of the conservatives, seeks to explain phantasms of the dead by telepathy from the living, adding for this purpose to the demonstrated sphere of telepathic action, several extensions which, if not wholly unsupported by the facts are, to say the least, extremely doubtful. Whether, on the one hand, Mr. Podmore is entirely sincere in his course, or whether, on the other, fearing that the facts are driving him to a point which he is loath to reach, he is shying too rapidly upon the Spiritualistic beach, he is dropping anchors to hold her, by resorting, after the not unfrequent practice of lawyers, to special pleading, I do not profess to say. But this much I do believe to be true; that by making the strongest case possible for telepathy from the living, which is now the only really formidable rival to the spirit hypothesis, Mr. Podmore has helped to confirm a letter by clearly revealing the weaknesses and the insubstantiality of the telepathic explanation! I hold, then, that we are under obligations to him.

Many Spiritualists are greatly mistaken in their estimate as to the means which are adequate to convert the world to their way of thinking. The kind of men who are easily convinced and who at once become thick-and-thin Spiritualists, applauding everything that in their superficial opinion honors Spiritualism, and hissing and growling at everything that sounds like a criticism or an interpretation of phenomena other than the Spiritualistic, are not men who give weight to the movement or whose testimony is regarded as more than dust in the balance by people of any critical capacity.

Given, upon the one side, a group of men equipped with the best modern weapons and inoculated with the prepossessions, some of them certainly unsound, of their teachers, yet standing upon the boundary of what they deem an unexplored country, eager to advance, and on the other, nomadic tribes roaming over that country, many of their members superstitious, credulous, and jealous of strangers who speak an unfamiliar dialect, and conflict between the two is inevitable. This represents, approximately at least, the relation of psychical researchers and large numbers of Spiritualists.

The new country has resources which are of inestimable value to humanity, but in order that they may become available, a sturdy band of pioneers, trained in the processes and methods of civilization, must subjugate it and establish a warlike code of government. This warlike code, both conquering and conquered, the former with riches exceeding those of an Eldorado, and will discover that many of the notions received from their teachers, both with respect to the country itself and the proper tactics to be pursued, were wrong. The latter will be

about the same, actually and factually, as it has never before, to make the best use of their resources. And as the material scheme of things, both countries forming now a single, well-disciplined army, will overrun and subjugate the old civilization. The results will be magnificent, and later historians will do justice to both psychical researchers with his splendid organizing power, and to hardy Spiritualists who nobly served humanity by persisting that he had discovered something, though the majority jeered at him, and called him a fool.

I shall not undertake to say to-day to what extent a true psychical science now exists, but I will say that, in my judgment, the S. P. R. has done and is doing more than any other group of investigators and students in the world to lay the foundations of such a science. Their work is not beyond criticism, it is true, and it is not reasonable to suppose that it could have been—what efforts of fallible men ever are? In a paper entitled "Overworked Telepathy," sent to the International Congress of Spiritualists to be held in London next month, I have pointed out why it is that I believe that the workers of the society have been biased by prepossessions borrowed from orthodox physical science, and thereby upon the proverbial English love for fair-play, I believe that my arguments will lead to a re-interpretation of some things in a way more favorable to the spirit hypothesis, or to an analysis of my claims that will reveal where I am in error.

In 1890-91, when I was chiefly interested in organizing the American Psychical Society, I misjudged the S. P. R. I am glad to make public acknowledgment of that fact. Two friends, upon whose judgment I relied, felt that they were trying "how not to do it," to discredit the spirit hypothesis. If I ever had such a feeling myself, it was certainly weak; but, had I then known as much about the Society's work, even up to that time, as I do now, I should have proved to my friends that they were mistaken. I do believe that the S. P. R. was taking a round-about route, that they ought to devote more time to the first-hand investigation of mediums. I could not understand why the results of eight or nine years' effort were so meagre in this branch of the work. My own experience and study have enlightened me upon this point.

I felt, doubtless, that the study of telepathy and hypnotism should precede, in logical order, the study of Spiritualistic phenomena. There are good grounds for such a claim; 2. They have been somewhat handicapped by unsound prepossessions, and this, all things considered, was unavoidable; 3. If I may judge by my own experience, they have found it exceedingly difficult to get the cooperation of the able mediums. This, I think, has been the chief difficulty. A skeptic might infer from the talk of some Spiritualists, that all he has to do is to invest a dollar around the corner and conversion will follow! There are many who have not found it so, however. And 4. It takes money to run a psychical society—a great deal to run it at a maximum of efficiency.

I wish to plead with you to-day to help the S. P. R. I. We ought to study the publications of the Society in order that we may know at first hand the merits and defects of its work. We ought to give them the benefit of our insights. We need them, and they need us. 2. We ought to do all we can to secure for them the co-operation of good mediums. I think that a hostile feeling on the part of many Spiritualists towards the society has tended in the past to create an atmosphere which has operated to deter mediums from placing themselves at the disposal of the Society. As a matter of fact, a well-developed medium can do no nobler work for the cause, or for humanity, than by allowing herself to be the subject of experiments conducted by this society. 3. Spiritualists can help the society by endowing its American Branch to the extent of fifty or one hundred thousand dollars. There are individual Spiritualists who can afford to do this. It is your work that the society is doing. There has been talk of a hundred thousand dollar temple in Washington, to invest one hundred thousand dollars in the American Branch of the S. P. R., and it is worth noting that the same man as a harvest one hundred such temples scattered all over our country! For theirs is the kind of work that will prove most telling in the end. It will so sift and arrange the facts of the psychical domain that the spirit hypothesis shall be erected upon a scientific, a rock foundation, and then, it will be beyond the power of any medium or group of mediums, by any process or line of contact, whatever, to shake our confidence in the reality of the essential truths of Spiritualism! We can and ought to trust the men who are doing so much to re-awaken Spiritualism for us and for the world, and to do all that we can to strengthen their hands.

In the prophecy made through Mrs. Emma Hardinge Britten many years ago, and which I quoted at Onset last August, she said: "The great work was done concerning the third and last period into which the first half-century would be divided; 'Still another fifteen years would be required,' said the guides, before the first principles of a true science could be evolved. During that period the phenomena of spirit-communication would be silently, yet surely wrested from the hands of the spoiler, and its religious teachings be rescued from the vagaries of speculative theories, and in order to ground it on the rock of immutable and well-proven truth. At the close of this third epoch, Modern Spiritualism would celebrate its year of Jubilee, and triumphantly enter upon its possession of the promised land, where in the unity of science and religion should be fully demonstrated."

Whether or not this prophecy has been exactly fulfilled in the matter of time, the work of the society for Psychical Research—which was founded, by the way, sixteen years ago, shortly before the third period—is evolving "the first principles of a true science," grounding our religious teachings "on the rock of immutable and well-proven truth," and demonstrating "the unity of science and religion." At the same time, also, it is dissolving the vagaries of speculative theories, and opening the door to the emancipation of humanity, the overthrow of all slaveries, by applying the scientific method in every department of human thought and effort.

The historical phase of Prof. Lockwood's Obedience to Religion and Re-embodiment will be found to be valuable to all classes alike, as it outlines those cosmic changes which impressed the ancient Hindu with the ideal of transmigration, and cites the phenomena occurring in nature that give rise to the omnipotence and omniscience of the Gods of past and present forms of worship. This pamphlet will be on sale at this office.

Prof. Lockwood's New Work

The historical phase of Prof. Lockwood's Obedience to Religion and Re-embodiment will be found to be valuable to all classes alike, as it outlines those cosmic changes which impressed the ancient Hindu with the ideal of transmigration, and cites the phenomena occurring in nature that give rise to the omnipotence and omniscience of the Gods of past and present forms of worship. This pamphlet will be on sale at this office.

"After the Sex Struck." By George N. Miller. Price 25 cents.

THE JUBILEE OF MODERN SPIRITUALISM

Report of the Superintendent of the Young People's Department--List of Officers, Etc.

To the Young Spiritualists in Convention Assembled:

Friends, this is a happy moment, a time to which we have longingly looked forward, an occasion of vast interest to the world in general and to the religious fraternity in particular. Hundreds, eye thousands of minds are to-day sending out thoughts of love and good will to the work that is begun here. Thousands of minds are to-day regretting that they could not be present on this auspicious occasion, and they look forward with great anticipations to see the result of your labors. This is an occasion of importance to our philosophy of truth, and upon you depends to a great extent the future of Spiritualism. The great workers of to-day will not always be here to continue in their present paths of duty, but the time will come when they will be called to a higher duty and their places on this earth must be occupied by the younger generation. It is your duty to see that they are properly prepared for the great work that is before them. A few years hence the young people of to-day will have to shoulder the great work that is now being carried on by their elders, and it will greatly depend upon you to see that our banner-bearers are worthily trained and instructed. A great deal hinges upon the results of your deliberations here, and each and every one of you must be prepared to do the work that is before them. This is a time of rejoicing, but it is also a time of work.

I was very much surprised, about the middle of last December, to receive a letter from Mr. Frank Walker, our worthy manager, asking me to take charge of the Young People's Department of the Jubilee, informing me that I had been decided to make such a charge for its special features, and stating that my election had been urged by the members of the Young People's Spiritual Union of Lily Dale, N. Y. I immediately replied, thanking him for his confidence in me, but declining to accept such an important mission, as I thought it should be placed in the hands of some one who had more time to devote to it than I. I have been decided to make such a charge for its special features, and stating that my election had been urged by the members of the Young People's Spiritual Union of Lily Dale, N. Y. I immediately replied, thanking him for his confidence in me, but declining to accept such an important mission, as I thought it should be placed in the hands of some one who had more time to devote to it than I.

My first effort was to secure the names of as many of the young people as I could, and in this line I was especially assisted by our good workers, Mr. and Mrs. W. H. Bach, Mr. H. D. Barrett, Mr. Frank Walker and Mr. E. W. Sprague. I also went to the National Spiritualist headquarters, and there secured addresses of the secretaries of all the societies of which there was record. I wrote to them and asked for a list of the names and addresses of the young people of their acquaintance. I think I wrote to something over two hundred societies, in various parts of the States, but only received replies from probably half a dozen or so, and only three or four furnished me any names.

When I began in January I have written something over a thousand letters, and have received from one to two hundred letters in reply. Out of this number there have been received but about forty letters containing practical suggestions regarding the work. A number have been received which applauded the effort that was being made in the attempt to organize such a National Association of the Young People, but none of them contained any suggestions regarding the lines upon which we should organize. Nevertheless, apart from these discouraging features, it was found that those who were interested in it were usually interested to a great degree and have assisted me in many ways to work up general enthusiasm. The Spiritualists seem now to be awakening from their lethargy, and are taking hard work and took constant calling upon them to do more, most conclusively, lack of interest in national affairs, and proving more than anything else could the great need for our people to be organized and brought in closer union with each other. It is only through organized effort that we can receive strength and endurance to withstand the trials that are before us; through organization we will be able to meet the strength and accomplish that which it is utterly impossible to accomplish while our forces are so scattered as at present. The world looks with greater favor upon a thoroughly equipped body of members, thereby making it easier for us to succeed in all our undertakings. Individually we can accomplish little or nothing in the way of reform, or of carrying out the grand ideas which our religion teaches, but united, and with the working forces of the spirit world working in unison with us, we can accomplish wonders.

I must admit that quite a number of young people have written to me, stating they would join the National Department as soon as it was organized, but they wanted first to know what they were joining. This is also true of a few societies that are already in existence, but which are in a working order. The suggestions which have been received have been varied, and it will be somewhat of a difficult matter to crystallize the trend of thought into practical lines of organization, but it is believed that the general line of work which the young people in Indianapolis are now following, aptly illustrates the kind of societies which would be the most successful, yet there are some features of that society which are not practical, and which are not in accordance with the principles of the National Department. In brief, this society holds one business meeting a month, two meetings devoted to literature (the subjects usually being selected by those called upon to serve) and one evening known as a social evening, when they either have a little party at the church or are entertained by one of the members of the club. One feature of that society is, however, what appears successful there, would not be practical everywhere, and that is married people are not eligible to membership, although they usually ask a young married couple to be with them on their social evenings.

When these socials are held at members' houses they invite only a few outsiders to them, but when held in their halls they generally send out from thirty to forty invitations. This feature serves as a means of bringing outsiders into the club, and the chief object of the sessions, their membership fees are ten cents per month, and as they have

no hall rent to pay the dues are devoted to paying for refreshments, etc., at their social meetings. Any person failing to fulfill his or her part on the program to which he has been assigned, is fined ten cents; each person chooses his own subject. Their most important rule provides that no one should be allowed admission to membership who is not or will not prove to be in the most perfect harmony with all the rest. They find their meetings are bringing the young people together in a very satisfactory manner, and, gathering from the general tone of the letters received, it would be well to pattern, to some extent, at least, from the general workings of that society, as it is clearly believed it meets most requirements, and has so far been eminently successful.

There is one thing especially that the Spiritualists need to better their meeting, and despite the efforts that have been made in the past, has not been, excepting in a few instances, as successful as it should be, as it ought to be, as it must be, to fill its proper sphere, and that is music. Our very souls crave and require music and singing, and many of our people, young and old, are attracted to the orthodox churches because of the better singing they have there. I have received letters from all parts of the country urging that some definite action be taken by the young people in this line. There is nothing like singing to unite our hearts more firmly in the bond of harmonious feeling. Our very natures demand it. Singing is made one of the principal features in the orthodox churches and their young people's meetings, and must be in ours. The most enthusiastic and sweetest-sung singers are generally found among the young ladies, and the main reason, it seems to me, why we have not more and better singing in our meetings is because the songsters do not attend their singing is given greater prominence and more encouragement than in our meetings. They love to sing as well as we love to hear them, and one of the main objects of this National Department should be to arouse an interest in that line and induce these young songsters to join our meetings and become one of us. Let our meetings be an incentive for bringing the young people together and from these weekly meetings into the Lyceum and Sunday services.

CRITICISM.

We must be prepared to stand the fire of criticism to which we are being and will be subjected. The American people especially have an inalienable right to criticize, it is a privilege equal to all and criticism there must be and will be, not only outside of our ranks, but among our own people, and I do not know but that Spiritualists are more prone to criticize than any other body of religious people; it is characteristic of the English speaking race generally and the American Spiritualists especially. We are not, and do not profess to be an agreeable people, that is, we each have our individual opinion and have a strong inclination to abide by our own views, but when a member of our family is in trouble and in need of our assistance and sympathy, our hearts, if not our tongues, are in the right place. But we must prepare ourselves to reply to these questionings and critical assertions, and it is hoped that in the Young People's Clubs we will have the opportunity presented to us in the best possible manner to enlighten ourselves as to what Spiritualism is, what it has done for humanity, what it is now doing, and what its aims are for the future. We have got to learn in the first place what Spiritualism means, so that when the stereotyped question is put to us "What is Spiritualism," we can readily reply. We have got to learn that Spiritualism does not simply mean communication with loved ones who have gone before us into the life beyond. We have got to learn that Spiritualism stands for liberty, for justice, for truth in all things, at all times and under all circumstances. Spiritualism means broader enlightenment, freedom from religious traditionalism, and the fulfillment of the true spirit of fraternal co-operation. To accomplish this end it will be necessary for us to take up some form of study, and, as previously stated, this provision is carried out by the young people, what it is now doing, and what its aims are for the future. Two meetings each month are devoted to the study of literature, and it would be advisable for us to make provision for such a feature in our meetings.

In order to make this study more uniform and that the young people throughout the country may be brought in closer union, it has been proposed by several that a Journal be published which shall contain reports of the current events of the Spiritualist movement, contain original communications from the young people on pertinent subjects, suggestions and propositions regarding the weekly meetings, topics for discussion and other matters of general interest. It should keep abreast of the times, opening its columns to the publication of meritorious topics from its subscribers, in which current events of significant bearing could be freely discussed, and offering to all vigorous encouragement upon all subjects providing for the advancement of its readers and the country in general, and should pursue a broad-minded and unbiased course.

It would probably be advisable for the present to have it published semi-monthly, in order that the subscription rates might be placed at 50 cents per annum.

It is also proposed that this Journal be co-operative with the Lyceum movement, shall contain the Lyceum lesson and topics relative thereto. If properly conducted and managed, there is every reason to believe that it will be an important undertaking and should be given earnest thought and consideration by this body.

NAME.

Another important feature to be considered, and I truly believe it is one of the most important features to be decided by you, is the name by which this body is to be known. Are we to be publicly known as Spiritualists, or are we to hide that fact from public view until we have inveigled the young people into our societies, and then after they have become interested advise them that we are teaching Spiritualism? It is argued on the one side that if we publicly call ourselves Spiritualists and have our meetings or clubs so designated, many will be kept from joining on that account, that while they may believe in Spiritualism they deem it prudent not to let that fact be generally known. This is not a theoretical condition, it is a fact. Communications

(Continued on page eight.)



CAMP-MEETING DIRECTORY.

Inquiries are already being made as to when certain camp-meetings will open. The officers of camps will promote the interest of their respective localities by sending the dates at once to this office, with names of secretaries.

Cassadaga Camp, N. Y.

This favorite place of resort opens July 15 and closes August 28.

Onset Bay Camp, Mass.

Onset Bay (Mass.) Camp-meeting commences July 8, and continues to September 4.

Devils Lake Camp, Mich.

Dr. W. O. Knowles writes that the Devil's Lake Camp-meeting will be held as usual. It has not been abandoned. It will commence June 11, and end July 4.

Marshalltown Camp, Ia.

The fifth annual camp of the Central Iowa Spiritualists' Association will be held at Marshalltown, Iowa, on the same grounds as last year, commencing Sunday, August 28, and closing Sunday, September 18.

Several good mediums are expected, and nearly every phase of spirit return will be demonstrated. The grounds are situated about one-half mile from the Iowa river.

Circulars will be ready about August 1. Those desiring circulars or further information will receive same by addressing: MISS L. P. BEESON, Albion, Iowa.

Mesick, Mich., Camp.

Mesick (Mich.) Camp-meeting will open July 31, 1898, closing August 14. All good mediums and co-workers are cordially invited. Those expecting to attend, send in names before the first of June, to have them on printed programme. Address Jacob Bullman, Mesick, Wexford Co., Mich. This association was organized April 1, 1898, by Mrs. L. A. Mabce, state organizer.

The New Era Camp.

Their many friends on the Pacific coast will be glad to learn that the management of the New Era, Oregon, camp has secured the services of Mrs. Loc F. Prior and Mr. Chas. J. Anderson for the meeting to be held July 2 to 25. Mrs. Prior is a widely-known medium and lecturer who has been laboring with marked success in the south recently. Mr. Anderson, known as the "boy orator," is conceded by such a discriminating judge as Dr. J. M. Peebles to possess marked ability as an inspirational lecturer. The managers will exert themselves to the utmost of their ability to make this meeting the most successful ever held in Oregon, and so solicit the active co-operation of every Spiritualist throughout the Northwest to this end. Circulars will be issued in May and sent to all who apply to Walter P. Williams, Salem, Ore., who is the corresponding secretary. The Brockways are at Portland.

Ottawa, Kansas.

The Leavenworth County Spiritualist Association will hold a camp-meeting at Forest Park, Ottawa, Kansas, from July 27 to August 2, 1898, inclusive. Board and lodging can be had on the grounds for \$2.50 per week. Reduced rates on all railroads leading to Ottawa. T. O. Deuel, president; Mrs. Emerick, secretary, Wallula, Kan.

Topeka Camp, Kansas.

We are going to have our camp-meeting this year, commencing September 11th, and continuing until the 25th, making two weeks' time, including Loree Summers. We have made arrangements to use the fair grounds again, as we can do better there than any other place.

We have no one engaged to speak as yet, but think we will have Will C. Hodge, of Chicago, who was with us last year and was liked by all. We have some very good mediums here in the city. We think we will have Mrs. L. N. Claman to help us in our camp this year. We want to have a good platform test medium with us; we have no one engaged for that yet. We have in our city four Spiritual societies.

T. P. KELLEY, Sec'y.

211 E. Fourth St., Topeka, Kan.

Grand Lodge Camp, Mich.

Grand Lodge Spiritualists' Camp will open July 31, and close August 28, inclusive. Mrs. Geo. Sheets, secretary pro tem.

Mt. Pleasant Park Camp.

The sixteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, Sunday, July 31, and will close Sunday, August 28. The best of talent has been secured. Circulars giving full information will be issued about June 15. For full information address Martin H. McGrath, secretary, at Fulton, Ill.

Lake Brady Camp, O.

The Lake Brady Camp will open July 10, and close September 4. Programmes will be printed later. D. A. Herick will preside as chairman during the session. All mediums wishing their names on the programme, send them to D. A. Herick, Ravenna, O.

Bankson Lake Camp, Mich.

Bankson Lake Camp-meeting, at Lawton, Mich., commences July 23 and ends August 14.

Vicksburg Camp, Mich.

The Vicksburg camp, at Fraser's Grove, opens August 8, and closes August 28, 1898. The following speakers have already been engaged: Oscar A. Edgerly, Newburyport, Mass.; A. E. Tisdale, New London, Conn.; J. Frank Baxter, Boston, Mass.; D. P. Dewey, Grand Blanc, Mich., and Mrs. Marion Carpenter, Detroit, Mich. Other speakers and mediums will be added to the list. A new barn will be erected on the grounds this season, and other improvements made. The programmes will be ready in a few days, and will be sent to any one addressing the undersigned.

JEANETTE FRASER.

Vicksburg, Mich.

Island Lake Camp, Mich.

Fourth annual camp-meeting of the Island Lake Camp Association, Island Lake, Mich., beginning July 1, and ending August 31, 1898.

Officers—P. O. Hudson, president; A. C. Brown, secretary; Wm. Murray, treasurer.

Board of Directors—P. O. Hudson, Bay City; A. G. Brown, Detroit; James H. White, Port Huron; Asa B. Smith, Northville; Wm. Murray, Salem; Tracy J. Merrell, Lansing; Dr. A. B. Spilney, Reed City.

Island Lake Camp Grounds consist of twenty-one acres of second-growth grove land, chiefly white oak and hickory, situated on the northwest side of Island Lake, half-way between Detroit and Lansing, on the Detroit, Grand Rapids & Western Railroad. Upon these grounds "The Island Lake Camp Association" has erected a hotel, auditorium, baras and other buildings for the successful management of a camp-meeting and summer resort.

THE SPEAKERS.

The Island Lake Camp Association has been especially fortunate in securing first-class talent for its platform this year. While it has no inferior speakers, some of its speakers, among the best in the world. Look at the following list:

Dr. Fred Schermerhorn, of Grand Rapids, Mich., chairman of the meetings, from the beginning to the close. Beside presiding at all of the meetings he will speak as occasion may require, Oscar A. Edgerly, of Newburyport, Mass.

...GENERAL SURVEY...

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a typewriter machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS:—Each contributor is alone responsible for any assertions or statements he may make. The editors allow this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Mr. Geo. W. Walrond's services every Sunday evening at Gay's Academy, Denver, Colorado, continue to attract large and appreciative audiences. On Sunday last he replied to Dean Hart's denunciation of Spiritualism, and was several times applauded during the course of the lecture. At the close he gave an original inspirational musical piece on the piano, tests, spirit messages, and answered some sixty questions psychometrically.

One of the busiest mediums in the country, and his offices are crowded daily, and his services and developing classes largely attended.

At the annual meeting of the Central Spiritual Union, of Detroit, Michigan, May 29, the following persons were elected as officers for the ensuing year: Dr. C. W. Burrows, president; Miss Margaret Kinnman, secretary and treasurer; C. O. B. Jackson, Mary E. Jenkins and Prof. Carl Leibert, alternate; Dr. Burrows was in unanimous choice for president in charge of the society. This society, now ending its second year, is in a prosperous condition, and doing a good work.

The Psychic Research Society meets at Mrs. Lora Holton's residence, No. 104 N. Harding avenue, near Indiana and West Fortieth streets (take Lake street Elevated and get off at Hamilton avenue) every Sunday at 7:30 p. m. Lectures, music and messages.

Will C. Hodge is open for engagements for grove and camp meetings, and for societies in any part of the United States. He is engaged for the Delphos Camp, in Kansas, for August. He desires correspondence relating to work for the fall and winter months. Address for June, 314 West Willow street, Syracuse, N. Y.

Dr. Juliet H. Severance has returned to the city, and is now at home at No. 6118 Drexel avenue. She is ready to answer calls to lecture, attend funerals or treat patients. Give her a call.

Cortland Ball writes from Indianapolis, Ind.: "A more intelligent and pre-empting Spiritual Church, corner of East New York and Alabama streets, than the one present Sunday evening, May 22, the occasion being the closing work for the season of 1925 and 1926, and the last opportunity, for some months to come, of hearing the sublime and beautiful soul-lifting thoughts and words that are voiced from the spirit world through the organs of the Master of Ceremonies, of Detroit, Mich. Last September was her first appearance before an Indianapolis audience, and at that time she completely captivated all whose good fortune it was to meet her. When Mrs. Carpenter returned the first of May she was accompanied by her husband, and he assisted her the two last Sundays, and the tests that were given by him were numerous and very remarkable, and I consider him one of the very best upon the spiritual rostrum. The Children's Progressive Lyceum of the First Spiritual Church will continue to hold its regular meetings every Sunday at 2:30 p. m. during the summer. Mrs. A. M. Amable, an old veteran in the spiritual work, a trance speaker and test medium, will hold meetings in Mass. streets, every Sunday at 7:45 p. m. Mrs. Gehring, test medium, and her daughter, a trance speaker, are holding meetings at 304 West Washington street, at 7:45 p. m. every Sunday. Strangers visiting Indianapolis will receive a cordial greeting at the First Spiritual Church, at 2:30 p. m. during the summer months, and at the above-named places. The regular work at the church will be taken up again the first Sunday in September, when Mr. J. F. C. Grumbine will serve the society again."

Lily M. Thibaud writes from Anderson, Ind.: "I feel that your readers will enjoy hearing about Memorial Day in Anderson. Our society sent an invitation, for the first time, to the G. A. R. Woman's Relief Corps and Sons of Veterans, to attend at the Temple, May 29, for memorial service. The invitation was accepted and a larger number than was usual in the procession that marched in promptly, to the music of drum and fife. The ceiling was decorated with bunting from one end of the room to the other, flags were on all sides; a picture of Dewey hung above the speaker's stand, and pictures of Washington and Lincoln rested on each side of the desk. Mrs. Eva Plunier delivered the memorial address. One and all express themselves as well pleased with the music, decoration and address. Many for the first time heard a Spiritualist speaker and are well pleased with the experience. We believe much good can be done by such meetings."

Mrs. C. H. Horine writes: "There will be a literary, musical, and test message entertainment, at 77 Thirtieth street, hall A, on the evening of June 15, instead of June 8. It will be the last and most entertaining of the year. Mrs. Jaqueth, Mrs. Cooley, and others will give messages. Come and hear from your loved ones, and the literary and musical will afford you a stock of laughter until next year."

Decoration Day was duly remembered by the First Spiritual Society, of Georgia Gladys Cooley, the pastor, spoke with feeling and eloquence on "Our National Heroes and Memorial Day," rendering honor to the soldiers for their patriotism and sacrifices. Mrs. Wolf also spoke of our heroes, and

of the battle that must be fought and won for a nobler humanity. The veteran Brother Dominus spoke of the arisen comrades and their reunion in the beautiful beyond. In the evening Mrs. Cooley spoke on "Our Arisen Heroes." Both discourses were not only eloquent, but beautiful in their spirituality.

H. S. Harris writes from Washington, D. C.: "Spiritualism, if I understand it correctly, should be one thoroughly unselfish; and if each person in this world would forget himself a little, and give out a helping hand to the struggling ones, the world would be better for it, for so many lives are darkened by deepening shadows; so if each one would try to send out more sunshine in bright thoughts, the world would be happier and better. We, here in Washington, have been just living the sunshine, and we are in the beautiful thoughts that have been given us through Mrs. Edith Nickless. She has indeed scattered seeds of sunshine which have lighted up many a weary heart, telling along life's pathway. Her Sunday evening lectures have been followed by tests of so convincing a character that the greatest skeptic could not but believe. In her comprehensive vindication of the doctrine of Spiritualism, she opens up to the enraptured vision a grand sublimity, inspiring in itself, sufficient to generate full belief in the minds of all who were not like Ephraim."

Mrs. E. M. Dole, psychometric, prophetic, test and business medium, can now be found at 1081 North Clark street. She has just returned from an extended trip to California, greatly improved health. She will be glad to see her friends at any time.

Farmers Riley's home address is at Marvells, Mich., where he can be addressed for engagements.

Scribe writes: "We have an association here at Danville, Ill., with some thirty-five members on the roll. Mrs. Dr. Hilligoss labored with us during the month of April very acceptably. We call ourselves the First Spiritual Church of Danville, Ill. During the month of May India Hill, of Decatur, Ill., and Mrs. A. E. Kibby, of Cincinnati, have been with us, and continue to give us lectures. The interest these ladies are awakening is gradually increasing, and we hope in time to build up a strong and lasting association."

Moses and Mattie E. Hull are at Mantua Station, Ohio.

Word comes from Baltimore, Md., that the notorious Jules Wallace is there, working the gullibles, under the name of "Rolands."

The Spiritualistic Church of the Students of Nature closed its public meetings May 29 at Nathan's Hall, 1605 Milwaukee avenue, for the season, but intends to open them in the fall.

Mrs. India Hill lectured for the Spiritualists of Delphi, Ind., May 24 and 25. Mrs. Kibby assisted by giving tests. Both ladies are enthusiastic workers in the cause of Spiritualism.

Leon Fellows, manager of the Bankers Lake Camp-meeting, of Lawton, Mich., would like to correspond with some one to furnish music for the camp-meeting, commencing July 23, and closing August 1.

Mrs. J. W. LeSeur, of this city, writes: "I was authorized to request you to state that the Band of Harmony has changed its meetings back to the original evenings—Thursdays; the first and third Thursdays of each month. This is a permanent change."

Clarence Parke Johnson, of Springfield, Ill., writes to the First Spiritual Church of the South Side, No. 77 31st street, on Sunday evening, June 12. By request, Mr. Johnson will give lecture entitled "Educational Ideals," which merited him so much praise at the mass meeting held by the Illinois State Spiritualists' Association, held at Bloomington, a short time since. Mrs. Georgia Gladys Cooley will follow with spirit messages.

The Sunlight Center Band voted at their last meeting, June 2, to have a business trip, excursion on steamer S. S. Ohio, to St. Joseph, Mich., on June 21, it being the second anniversary of the ordination of pastor and president, Mrs. Sarah E. Brownwell. Tickets can be obtained by addressing the secretary at No. 1 So. Hoyne avenue, Mrs. Lucy Hubbard. Other societies are cordially invited to join. One dollar round trip.

A. M. writes from Marion, Ind.: "The Marion Society of Spiritualists organized in April, and offered by one of our best people, is growing with increasing audiences each meeting. We have employed for our pastor for six months, Dr. H. C. Andrews, of Michigan, an able inspirational lecturer and test medium. We bid fair to be one of the strongest societies in this section of Indiana, with our gifted speaker, who ranks with the best of our land. The subject of the Progressive Thinker—the greatest success, and long may it stand to speak the truth boldly."

Mrs. M. E. Proctor writes from Attleboro, Mass.: "We had with us on Memorial Day, Mrs. C. Fannie Allyn, of Stoneham, Mass., who held special services in memory of the unknown and other brave men who gave their lives for their country and our Star Spangled Banner. She was invited by the Women's Relief Corps to give the memorial address. The services were held in the Universalist church, owing to the G. A. R. Hall not being large enough to accommodate those desiring to attend. Every seat in the church was occupied and her address was the best given on Memorial Day in Attleboro."

D. L. Carpenter writes from Fort Wayne, Ind.: "The First Spiritual Society of this place having disbanded for the summer at the close of Mr. Brooks' engagement, a few of us outside the society concluded to continue for a short time, and by the kind assistance of a few of the old organization, we succeeded in securing the services of Brother H. Perkins, of the Beacon Light Church, of Chicago, for the month of May, which has just closed. We have had a series of meetings very interesting as well as instructive, and we regret very much that Brother Perkins could not remain with us longer. We think Brother Perkins is the man we need to wake up some of those that have seemingly gone to sleep in the cause. His lectures while here were of a high order, and his message of Spiritualism pure and undefiled, and without any sarcasm or throwing mud at any other belief, which we think is the only way to draw from other denominations the majority of the Spiritualists. In Fort Wayne we have a

very warm feeling for Brother Perkins for his untiring effort to build up the cause of Spiritualism."

Charles L. Ge. Frorer writes from Philadelphia, Pa.: "The Philadelphia Spiritualist Society held its closing service last Sunday evening, to a large audience, who were attracted by the fine inspirational discourses by Mr. Thomas J. Grisham, of St. Louis. Mr. Grisham has met with a well merited success, and our society has been glad of the opportunity to engage him for next season. Apropos of the Jubilee, we sent our vice-president, Mr. Samuel Wheeler to represent us there. As to the question of the census of Spiritualists in Philadelphia, I think that a hundred thousand would not be too large an estimate. It would be a hard matter here to go into any small gathering of any kind and not find some Spiritualists, or at least Spiritists, and the only reason Philadelphia has not forwarded a census is because it is too great a task to undertake. The steady and successful advance of our society has been maintained during the season just closed, and we look forward to next season with anticipation of success. Our engagements are: September, Victor Wildes; October, Lizzie Harlow; November, Maggie Gaudie; December, Harrison D. Barrett; January, E. W. Sprague; February, W. M. Lockwood and May S. Pepper; March, Prof. Lockwood; April, Mrs. Marian Carpenter; May, Thomas J. Grisham. While our society is not the oldest there is no question at all as to its being the foremost and most successful organization of its kind not only in Philadelphia, but in Pennsylvania. We have paid all our obligations, not forgetting the N. S. A., and expect to be represented at the convention next fall upon a clear financial and social basis."

SPIRIT COMPANIONS.

Children Are Favored with Spirit Visitants,

I am often asked if children have spirit friends, spirit companions, and I answer yes. Those who have mothers to care for them, who would sacrifice their lives for them, whose every thought is for the welfare and happiness of their children do not need the influence of spirit friends. But the little ones who are cast upon the world early in life, who have no one to comfort them, where would they get love or consolation except through the influence of spirit friends; through the children who come to them with all that love can bring?

When I was a child found, all too early, that I was alone in the world, dependent upon my mother's love and to bring me up. She realized that I was the last, and one too many. She never let an opportunity go by to tell me this, by word or deed. And this made my life sad. I knew, child that I was that there was no sunshine in life for me, so I would steal away to some part of the house where I might be alone, and there I would look out through the window at the clouds and wait for the children to come. My spirit friends! I loved their voices. I loved the flowers and all the sentiments, and all the good cheer they brought to me. Life would have, indeed, been hard, without my spirit companions.

Children have motives, plan and think. Sometimes they have more philosophy than older brains. Old brains are not always wise. One of our great authors has said that it would be better if people would shed their milk brains, as they shed their milk teeth. Then something would take the place of those brains that would be an honor to the man or the woman. So children plan for life, and with a little encouragement could do wonders in this world with their plans. But freeze these ideas in the bud—would they blossom? No, only blight and wither.

When I was a child I used to watch my sister, to see if I could not get a smile now and then, and encourage me of my ideas, that seemed to me so beautiful, and so worthy of accomplishing great things in life, for I was very ambitious. But this I never received. She seemed sometimes to study my thoughts, and as soon as she learned them, they were blighted. It seemed to me that if I could but have raised my eyes as other children did, I could have soared to the skies; but when I moved, it was only to feel my fetters, and to hear the clang of unkind words that chained me in my dungeon of despair. Had I been without my spirit companions I would have indeed been desolate. I shrink from the thoughts of what my life would have been. But when I was all alone my little friends would come to me, to cheer and encourage me, and when I would pray to them to take me, they would say: "No, there is something in life for you to accomplish, and all the hardships you are going through but form a crucible in which you are to be refined, and thus do good to those who suffer like yourself."

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A POSER.

Could This Phenomenon Be a Dream-Self?

I wish to offer a few comments on "Objectors" reply in May 7th number. He says: "The information could come from your own dream-self." If this be true, how does "Objector" or any one else know that he ever received a letter through the postoffice that he did not himself write, or that contained one kind of information that did not originate with his own "dream-self"? How can he or any one know any fact? His hypothesis places everything in this world in the realm of non-reality. Evidence, no difference how conclusive or strong, is valueless. You cannot prove anything.

We have always supposed that some things could be demonstrated as facts. "Objector" denies such a possibility, that he has actually denied the possibility of proving any specific fact of allegation. What seems like truth may come from your own unconscious "dream-self." He says "you cannot prove that it did not." If so, he cannot prove the occurrence of the most intricate or the most common-place events of life.

I affirm that I do know that the writing that appeared upon my sealed slates was not done by any mortal in or about my body. I further declare that I do know that it was done by some invisible intelligence. I do not know that my departed wife dictated the message. I do not know that the medium's guides did it. The answers were genuine, and gave me information which I did not before have. I had no means of proving if it were all correct. There was no effort made to hypnotize either the medium or myself (no others were present).

It is certainly rather extravagant to assume, that because a disembodied

self of spirit can do certain things, therefore the embodied spirit can do the same things. This may be true within certain limitations, but the state of each differs in many particulars and each is governed by a law applicable to any given case. The embodied self writes by a material process. He is conscious when he writes. Others can see his hand move. He can see every movement himself. There is not a case on record where any embodied spirit wrote between slates securely fastened together. If it were possible, he would be conscious of the fact: I do not believe in "unconscious consciousness;" consciousness and "unconsciousness" at the same time is a positive contradiction of terms, and certainly is illogical. If the "dream-self" theory is admitted, then good-bye forever to all reality, actuality and rationality; life is only a dream.

But as "Objector" evidently is in search of light, I will relate another actual experience. At a private seance (only medium and self present) my attention was attracted by a rustling noise behind me. I turned and saw near the ceiling a white object, about as large as a pocket handkerchief, moving from side to side. It slowly elongated from above downward. I arose and approached the figure, which soon assumed the form of a female. In Washington, have just living the sunshine, and we are in the beautiful thoughts that have been given us through Mrs. Edith Nickless. She has indeed scattered seeds of sunshine which have lighted up many a weary heart, telling along life's pathway. Her Sunday evening lectures have been followed by tests of so convincing a character that the greatest skeptic could not but believe. In her comprehensive vindication of the doctrine of Spiritualism, she opens up to the enraptured vision a grand sublimity, inspiring in itself, sufficient to generate full belief in the minds of all who were not like Ephraim."

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From the Agnostic Journal, London, England.

REFLECTIONS ON DEITY.

I give the term "Mainspring" to what might be called the great vital cosmic force, or Deity. The popular name for what is held as the quintessence is God; I mean by this that it is the appellation given to what the Indians call "Manitou" or Great Spirit; the same term (God) is used by the Anglo-Saxons, the Teutonic peoples, and Scandinavians. Now, the term God, which means nothing more or less than good, does not satisfy me. I am inclined to think that cowardly syncretism, to cut their own purposes, applied this name to what I call the "Mainspring," not because they really believed he was all good, or magnanimous, but in order to ingratiate themselves into his favor through flattery. The Latin term "Deus"—Deity—I like much better, and it ranks second in popularity to the name God among the followers of Christ.

The word "Deity" and its origin, like many other words of similar nature, in what is termed PAGANISM.

It is Arabic, and owed its birth to the phonetic monotone De, Deel! This note the shrill cry of Eastern vultures, as high in air as early men they beheld the glorious sun, darting his rays to light and wake from slumber the weary denizens of earth—the sun was the universal Eastern god, thus we find that Deus a god, and Dies, a day, have but one significance.

I find in Italian Bibles dated four hundred years back, that day is printed in Genesis "Dio." This is very curious, it would appear that the Bible makers were not so very far removed

FROM SUN-WORSHIPERS,

as the word is printed with a capital "D." The modern Italian word for Deity is Dio. Some of the names of the days of the week, in Italian and Spanish, have the terminal syllable split de, while the ultimates of the other days are different.

FEASTING DAY.

The Spanish call the word day dias or dia; while Deity they term Dios. Even the words of the Bible are not the original Arabic system, for examples, diurnal, diary, etc. The French word for Sunday is "Dimanche," signifying day of eating or feasting; the word is a corruption, it should be spelt Dimeange, from manger, to eat. The other six days of the week all end in "di"—meaning day. Strange to say, I have never yet met a Frenchman who could tell me the etymology of "Dimanche," but every case when I have given an explanation, it was a revelation, and all agreed that I was right. Although other nations utilize Sunday as a day of fasting, the French are the only people content with the gross name of "Feasting Day," but as I have shown, the significance is lost to them. The Italian, Spanish and Portuguese call Sunday the Day of the Lord.

I said I prefer the

TERM DEITY TO GOD,

and my reason is that God expresses qualities or attributes which may or may not have foundation in fact. Whereas we cannot cavil at the word Deity, seeing it conveys no quality whatever, it indicates neither good, nor indifference, therefore I assert it is the most appropriate appellation for that which we know nothing about.

What gave origin to this article was thinking over the ruthless and

WHOLESALE SLAUGHTER

of Japanese some time ago by a tidal wave. Over thirty-seven thousand human beings were suddenly wiped, or rather washed, out of existence; think of the helpless wives and children, besides others dependent upon these hapless victims! But, after all, this is only one of the endless tragedies by which millions of human beings are thrust out of the world without either rhyme or reason. At this present moment we have had a prolonged death-dealing war, the families of millions of men, women and children, and eighty-one millions of people are being fed by the charity of the nations.

The catalogue of awful calamities produced by what is called

"THE ACT OF GOD,"

would fill enormous tomes, although we have never heard of one unsanitary part of the families, the plagues and the pestilences which have run riot and devastated this globe during the long centuries that man has dwelt upon it.

In northern Italy, some centuries back, the people died in thousands

LIKE ROTTEN SHEEP,

of plague. The number will never be known. During the great plague in London the people could not bury their dead. In 1770, in Bengal, ten millions of wretches died from starvation, and in 1877 it is estimated that China and India had twenty millions laid low by famine.

On an average one hundred thousand people pass away every twenty-four hours. The groans of the dying make one long

CEASELESS WAIL OF AGONY,

while the tears of the mourners moisten the dust of a hard-hearted, cruel and wicked world. The suddenly destroyed are by far the most mercifully dealt with, for many of the beings only breath their last after lingering agony of twenty years or more.

When a wreck, an epidemic, or disastrous convulsions of nature overtake

POOR HELPLESS HUMANITY,

no distinction is ever made; the good equally with the bad perish together—vainly they call for help. The "Mainspring" of the universe is, truly, no respecter of persons. Nothing has ever happened on this earth to prove that the "Mainspring" has ethical attributes, but everything tends to show that the Mighty Power has no more feeling than the mainspring of a watch. Now, granting this, I have no complaint to make against the

COSMIC "MAINSRING."

He is not sentient; so, in the absence of emotion or feeling, he is utterly deaf, dumb, and blind to the convulsions of nature, and he has no more to say in the matter than the mainspring of a watch has when the chain is broken. We cannot help believing that we are only an atom in creation. Then, judging from what we see here, in our mind's eye, what endless pictures open out before us when we contemplate the myriad spheres which people the boundless universe. I often wonder if the inhabitants beyond are better or worse off than we are. It is often said,

"THIS IS A WICKED WORLD."

The speaker sometimes gets response by another saying, "No, it is not the world, but the bad people who are in it." Quite right! replies the first speaker. Now, without doubt, there must be a great deal of the wicked, or bad, on this globe, I mean altogether irrespective of the human race. We see the good parts of this sphere, but there are vast portions where reign darkness,

DESOLATION AND DEATH.

Enormous areas are quite unfit to support any kind of life; these areas few have ever seen, while we know that there are almost limitless tracts that no human eye has ever beheld, or probably ever will behold. A great deal that I say about this globe will, undoubtedly, fit well as descriptive of myriads of planetary spheres. There is not one of them that does not contain within it the elements of destruction; pent up gases and steam accumulations are continually rending, or tearing to pieces some one of these vast bodies. Each one is a

THEATRE OF WANTON CRUELTY,

and these forces must have vent in spite of anything. And all the time, the "Mainspring of the Universe" is powerless to prevent the endless destruction, even if he had sense enough to see what was going on, and felt it was incumbent upon him to stay the ruler.

How beautiful is this world! Yes, some parts of it. How beautiful is a

CLEAR AND NOBLE STREAM

flowing between lines of mighty forest trees. But empty that river and we find the bed full of dead and rotten timber, with every kind of putrid filth and slime that can be imagined, and so it is with this globe and every other sphere capable of supporting life. Each will be found to contain vast areas hideous to the sight, as well as utterly worthless.

We are very apt to associate that which is pleasant to look with the good, and that which is ugly with the bad. I consider a great deal that we find in the universe as good, and a very

LARGE PROPORTION AS BAD.

We may rely upon it, that the bad laws of nature are by no means exceptional, or it is not at all improbable that man, with all his evil qualities, is just as good as the rest of creation. I think we may reasonably conclude that the wicked or bad elements will be found everywhere throughout the universe.

THE COSMIC MAINSPRING

I estimate as possessing no ethical attributes whatever, his might lies not on the spiritual, but the material side. He is gifted with eternal force, a force that will life forever. As his glory always was, so it is now, and ever shall be, world without end.

The Ritual describes the glory in the beginning; there is no logic in such senseless words, for how could that which is eternal ever have had a beginning? Although I grant the everlasting attributes of the cosmic vital force, the Mainspring, I reiterate,

IS DEAF, DUMB AND BLIND;

in fact, he is non-sentient, and consequently is irresponsible for the endless cruelties and tragedies which not only occur on this globe, but are found everywhere in the vast theatre of the universe.

This is a bad, ruthless and reprobate world, it always was so, and so it will ever continue. The men, the superior and inferior animals, the birds, the fishes, the reptiles, the insects, and all the microbes down to the last discovered—the microbe of the blood—prey, the one upon the other, and in a general way, they are more or less all

THIEVES AND ROBBERS.

Wedded, like weakness to strength, like the atom to the mountain, like darkness to the light, like death to life, and like beauty unto ugliness, good and evil are inseparable. Thus it is patent that evil can never be eliminated.

ISE ER HUMAN, JIS' ER ROOMIN'

Dar's er gulvah 'roun' my livah
An' my nerves begin ter jerk,
An' my laigs am gittin' weakah,
So dey fails to do de work.
An' I knows Ise gittin' loah,
But de spark am in my soul
An' I nebber wuz fum duty known to
Shirk, Shirk, Shirk.

Ise er vaggin' an' still draggin'
Out dis weary life am draggin'
An' I kinder has de feelin'
Dat my time am comin' sho',
Fer my jints am gittin' loose
An' my noggin' haint much use,
Fer ter help eroun' de family any
Mo', Mo', Mo'.

Ise er human, jist er roomin'
In dis piece of culledah dum,
I doan know whar Ise cum fum,
Ner when Ise gwine erum,
But I knows dat Ise er spirit;
De voice say so; I heah it,
An' I'll be ez white ez anyone some
Day, Day, Day.

DR. T. WILKINS.

UNANSWERED.

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.

(Address him at Berlin Heights, Ohio.)

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

H. P. Lovering: Q. Is electricity or electro-magnetism valuable in therapeutics; if so, what kind or form is most effective and how applied?

A. At one time, like almost everything else mysterious or bizarre, electricity was accredited with marvelous healing powers, in fact hailed as the sought for fountain of perpetual youth, the cure for all maladies. Many devices or forms of batteries and machines were patented and books published explaining just how the current should be applied, and the position of the positive and negative poles dwelt on with emphasis.

After the trial of years, it is now generally conceded that the value of electricity or of electro-magnetism has been overestimated, and it may be well doubted, if beyond its influence on the imagination (its mental effect), whether it is in the least curative. By strong charges, it may be exceedingly harmful.

In a normal state the body never indicates the presence of electricity. It is constantly thrown off as a result of chemical changes, but this is entirely secondary, and it at once passes off. If the body was perfectly insulated, the health would be affected. There is not the least difference in electricity of the same tension, and the effects, whatever be the source, are the same. In paralysis there may be some advantage in the use of gentle currents long continued. This, however, has yet to be proven.

In applying electricity the current should be sent along the nerves in conformity to the direction which the will takes in coming from the brain. This may be followed by placing the negative pole on the farther side and the positive on the inner. As an illustration, if the arm is affected, grasp the negative pole while the positive is applied to the summit of the shoulder. If the spine is affected, the positive should be applied to the back of the neck or top of the head, and the negative to the base of the spinal column.

E. B. Maulsby: Q. I have had some experience, have been, I thought, mediumistic, but when I look over the field and see many of the stalwarts who do not believe in materialization; Dr. Peebles publishing—a year and a half ago—a horoscope of Bryan, predicting his election; several of the smart set advocating reincarnation; A. J. Davis teaching that the planets are inhabited, except the moon; Swedenborg saying it is, and you that none of them is by any beings similar to man; Mr. Davis and you teaching different locations for the spirit-world, and the N. S. A., with a theosophical tail to it, I scarcely know whether I am a Spiritualist or not.

A. The position of this correspondent is not unique, nor does he stand alone. The conflicting views and interpretations perplex, and where it would be inferred that perfect agreement should exist, there are directly opposing statements. All this, however, is the flotsam on the surface. Because the millions of men do not agree; because they hold to almost as many beliefs as there are individuals, does not prove that the races of mankind do not exist. No more does this conflict prove spirit existence a myth. It simply shows that infallible statement has not been made, and that we have a great deal to learn, however much we glorify the little we think we know.

The old belief in the infallibility of spirits, should be among the first of which we should divest ourselves. There are spiritual beings who know vastly more than the best informed men; there are vast numbers who know less. Thousands of men "prophesied" and were so confident of their knowledge that they wagered large sums, and many would have wagered their lives, that Bryan would be elected president. There were as many more equally ready with pledges that he would not be. It is best to "cast a horoscope" after the event. All statements should be brought before the tribunal of reason, and if not demonstrated, held in abeyance until evidence is furnished. All the disagreements that can be brought do not invalidate the affirmation of a single identified rap or the intelligent moving without human aid of a ponderable object, or identified spirit control.

Lowell A. Mason: Q. (1) Is it not highly probable that the "Jehovah" whose bloody record leaves such a crimson stain on the pages of the Old Testament, was, if we admit the account being true, merely a departed human spirit, ambitious for his own glory and aggrandizement?

(2) Is it not a fact that most Christians confound this improbable tyrant with the Unknowable head of the universe?

A. The theory that Jehovah or Yahveh was an ambitious spirit has been advanced and is a plausible solution, granting the accuracy of the Biblical narrative, but this account is of no more historic value than the myths of Ormuzd, Jupiter or Osiris. Jehovah was the name of the imaginary being evoked by the craft of the priests, and the ignorance and superstition of the people made them slaves to his tyranny.

Jehovah is the one God of the Christian world, as he was and is of the Jews. To say that he is "unknowable" is heresy, for the Bible gives all his attributes in detail.

Allen Hogue: Q. What is the difference between God and Nature? Would it not be more correct to call all Nature, than to use the other name, which has no specific meaning?

A. The physical universe has been likened to the body of which God is the soul. The idea originated in a comparison of the universe with man. Nature is the body acted on, God the acting spirit, power or force. But the most recent conclusion of science is that force cannot be separated from matter. Without its moving energy it ceases to be matter. Hence the creative (nature) is a unity, inseparable—what lies beyond the laws of nature, of the force which impels, we do not know, and the speculations of the most ignorant are as valuable as those of the most wise. The term God has as many meanings as there are those who use it. It may be extended to include nature as is done by the Pantheists, who believe God to be all things. If infinite, this must be true.

On the other hand, Cosmism takes the universe as a whole, making more or less admissions as to God. It is difficult to shake off the superstitions, inherited and educational.

The God question, we repeat what has been already reiterated, is one of the least consequential. Its discussion is only by matching fancy against fancy, with the assurance that all such conjectures are false. It must also be remembered that the nature and attributes of God were not the outgrowth of thought, or given by revelation, but forced on the Christian world by the sword. It must also be remembered that the sword, the flames, the dungeon have been the means of deepening and extending the received ideas of God, and reason has never been called in evidence.

SPIRITUALISTS AND SPAIN.

Reasons Why War Is Sometimes Necessary.

Peace is indeed sweet, but never to be purchased at the price of human liberty. Nor do we use the word liberty in a selfish sense; we mean liberty to the whole wide world. When blood-thirsty Spain rose up and wantonly slaughtered tens of thousands of innocent men, women and children, simply because they dared to think, and because they dared to humbly ask for the right to life, liberty and the pursuits of happiness, it was time that every civilized nation should arise and wipe her off the face of the earth unless she should repent and guarantee equal rights and justice to her subjects. In the language of the immortal Patrick Henry, "Shall we acquire the means of effectual resistance by lying supinely upon our backs and hugging that delusive phantom of hope until our enemy shall have bound us hand and foot?"

Dr. Phelon, in *The Progressive Thinker* of April 30, says that "War will turn back the hands on the dial-plate of the century many years." In this I must disagree with the writer. We have but to glance at the pages of history to see that war has ever been the harbinger of progress and enlightenment. It has been man's only redeemer from tyranny and despotism; it has ever stricken the shackles from the slave and loosened the deadly clutch of priestly vampires who not only enslaved the physical forms of mankind, but also the minds—the immortal souls, and blighted them by the curse of ignorance. The strongholds of this deadly dragon that has for nearly two thousand years sought to strangle the race in its loathsome coils, are now menaced, and may the thundering of cannon never cease until they are stricken down never to rise again.

Irene Ackerman, a Spiritualist lady of New York, has summed up the situation in the following lines of fadless truth:

Off have I asked myself and thought,
What has on earth the most good wrought,
And man raised up to what we find him—
Free in body, free in soul,
Making the heavens themselves unroll
Their mystery before him?

Some say the Bible, some the pope,
While freedom cries, I cut the rope,
When church and state had bound him;
But how was freedom given to man
When kings and church join in one plan
To guide, control and bind him.

And then I turned to history's page,
And there I found in every age,
It was war alone that freed him;
'Twas that which peace doth most abhor,
That poets love and orators—
It was war that freed him.

Warriors struck down the crown,
Warriors tore off the gown
From all who dared to rule them;
Warriors whose only spires
Were the spear-tops and the fires
They raised above them.

These were the men and war the thing
Which to this earth most good did bring—
This freed our land.
We owe to war the greatest praise—
Our flag by it did heavenward raise
By God's command.

Then teach our youth the art of war;
Let all the world, both near and far,
Look here and see
America doth ready stand,
Ever prepared with sword in hand
To fight for liberty.

The fact is, this war was ingeniously planned in the spirit world to further the cause of humanity, and the hand of invisible powers has been manifested through it all.

ERNEST S. GREEN.

THE SPIRIT OF NIGHT.

I met in a starless midnight a Spirit upon the way;
The blood of a brother was on his hands—for God gave him power to slay.
He wandered wild o'er the world of men—chainless he went and came,
Yet lurked from light, with a brow of blight, in a scarlet robe of shame.

He halted grim where a hovel's dim, drear light, like a lamp that gleams
In marble cities of Silence, where the dead are with the dreams,
Beat at the midnight blackness as a bird's wings beat the strife
Of the storm. And he stood where Hunger hugged the dying embers of life.

And the flame died out in darkness, and the life from starved lips fled
With the last cry they uttered to the Spirit's God, for bread.
With the last cry to heaven, that knows what its children feel.
But the voice of prayer was stifled neath the Spirit's iron heel.

And then, to the hills of Pleasure—to the violet, velvet vales,
Where Love was the breath of living and sang in the spicy gales.
And the cheeks of Love grew pallid, and his lips were white with fear,
And he gave him gyves and scarlet stripes, and a crown of thorns to wear.

And lo! where the organ thunders shook the temple, towering high,
Whose cross of gold, cloud-cleaving, was lost in the misty sky,
The Spirit stood in silence—scorned of the saintly train,
But a soul in his clasp grew crimson, and lay at the altar—slain.

But I pray to the God of the Spirit: "At Thy great Last Day to be,
Let not this scourging Spirit stand 'twixt my own and me!
If now thou canst not chain him from wrecking the souls of men,
Let him not, like a flame of fire, blast Love in Thy presence then!

"Tempted, we fall and perish. Yet Thy world, Oh, God, is sweet,
With the beautiful flowers of Love, and the print of children's feet.
Shall these go down in the tempest? Shall the Spirit of ancient sway,
Take the babe from the breast of the mother—drown the prayers that Thy children pray?"

"At Thy great Last Day remember: Thy world is the dream of Thee;
Let not the Spirit of darkness stand 'twixt my own and me!
Or then—if, still all-prevailing, at his feet in the dark they moan,
Let me go with my loved ones waiting, from Thy face to the Night—with my own!" —Exchange.

If your apron becomes untied it is an indication that somebody is speaking of you.

A SPIRITUAL VISION.

Love's Great Sacrifice and Abundant Reward.

To the Editor:—I venture to send you another scrap of my experience, which I would perhaps call a vision, but for the fact that at the time it was given me I lost all sight and sound and consciousness of my immediate surroundings and conditions of life, and seemed to really live through the experience, enduring the pain and suffering and feeling the joy that came afterwards, all as really as though it had so happened to me. Why it was given to me so, I had at the time no idea whatever, whether as a prophecy or what. Now, however, the spirit friends are making the conditions such that I must give to the world all I can of the best there is in me.

I have walked through the plains and valleys of an earthly life, such as most of my fellow creatures have, but the way was full of thorns and rocks, and I have not always been able to see my way clear. Now, however, my life is clearer; I must look upward, for my pathway lies up a steep hill which I must climb before my feet can rest or my spirit find peace. And so I follow the light that was given me in this vision or experience.

It was a hot day, too hot and still and oppressive to stay indoors. I was restless and uneasy. The scorching wind from the bare plains made one sleepy, yet I could not sleep—at least not in the house.

I took a pillow and went outside, choosing the pleasantest place I could find on that side of the house where sun nor wind could reach me, and lay down on the ground. The old cow stopped chewing her cud and stared at me. The chickens and ducks all gathered around, turning their heads first one side and then the other to get a good look at me, but I did not care. The birds in the pear-tree chirped and hopped nearer and nearer, trying to satisfy their curiosity, and even a grey squirrel, seeing me lying so still, crept slyly up and sniffed at my dress. But I gave hardly a thought to any of them, I felt oppressed, as though something were about to happen.

A great fly came and buzzed in front of me, coming almost into my face. His noise irritated me, I drove him away, but then he was back again. Then there were more of them—a swarm of them seemed to settle around and buzzed in my ears, coming nearer and nearer and buzzing louder and louder.

Then I seemed to lose sight of the flies and everything, but the buzzing grew louder than ever. Perhaps I had dropped asleep, and I seemed to dream or live through the following experience during the time that I was asleep, if sleep it was; at any rate, the noise in my ears increased each moment, louder and louder, nearer and nearer, till it seemed the air was filled with noise. Louder and louder yet, until it seemed as if all the discordant noises of the whole universe were pouring into my ears at once. Oh! what a noise it was. What a terrible sound; a mighty roar, each moment growing in intensity, increasing in splendor.

It grew horrible! Unbearable! Oh! mercy, it was torture! Would it never stop? What could it mean? Was there no way to stop it? And then a voice like a silver bell sounded clear and sweet above the roar and said: "You can help to stop it if you will."

"Oh! tell me how," I cried.
The voice replied: "You may not wish to do it, when I tell you what it will cost you."

"Tell me, tell me quick," I cried.
And then the silver voice replied: "What tortures you see consist of the discord, the inharmonious, the misery, hate, crime, and selfishness that abound throughout the world."

"The machinery of the world seems to you to be all out of fix. The wheels are rusty and do not run smooth. The cogs slip by, and that jars you. All is confusion, discord, misery, hate."

"You see and hear it on every side, and it seems to you there is no help for it; yet it pains you so you cannot bear it. It is this you hear. If you would help to stop it; if you would bring harmony out of discord; if you would have music instead of this confusion of terrible sounds; if you would have joy, peace and love abound, instead of misery, crime, hate, and war, you must make your life a sacrifice to love."

"Oh! tell me how," I cried.
The silver voice replied: "You hold within you something, which if given to the world will help to bring the result you desire; will help to grease the wheels and make the machinery run smoother, to help lessen the ignorance, the misery and wickedness of the world."

"Take it, then," I cried. "Take all I have, and give it to the world."
"But you will suffer much," the voice replied. "You will sacrifice everything that mortals love on earth. You cannot live for self, but must live for the good that you can do for the world. The sacrifice must be great, for you must give up everything that tends to earthliness."

I cried: "What matters if I ease the pain of others, or prevent pain, which is better still?"
In solemn tones the voice replied: "It will be torture, and 'twill last for years; a lifetime. Your heart will give its life-blood drop by drop till not a drop remains."

"Think twice before you leap, for once your decision made you cannot turn away, but must submit, and do as thou hast sworn."

I bared my breast to show my heart, and turned my face towards heaven, and cried: "What am I, but an atom in the great universe? Oh! my Creator, what is my life but an unsatisfactory struggle. What has my life been worth so far to myself or my fellow-creatures? I have not been able to create happiness for myself or others. I struggle here in darkness and confusion, accomplishing nothing. Yes, and my fellow-creatures are struggling too, and what do they accomplish? Nothing but sorrow. Through my own sorrow I can pity them. Some few there be I see who give their lives to assist their fellow-beings. Pure spirits, whose selfish love gives them the strength to labor on alone and unrewarded, save their light and shine through them by those in darkness. Oh! let me be one of these. Oh! take me. Use me as thou wilt, so that my life be given in love to bless, to teach, to lead, to lift; that so I help on the divine plan of eternal harmony."

"And if perchance some pain be spared to others for the life I give, Oh! then it will not be in vain."
And then I saw a face.

It only smiled, but such a smile. And then I felt myself lifted and borne away. I began to feel a sense of sinking, of suffocation, and a weight seemed pressing on my breast. It crushed me. Oh! it crushed me till it seemed as if I could not bear it more. But still I knew I must, and so was patient. And that sweet face was smiling still in mine. I fixed my eyes on it, and prayed for strength to bear. But, oh,

the torture; oh, the agony. As though all the fiends and furies were using every torture ever known to fill me full of pain. Yet I did not flinch, for I knew that every drop of my life's blood that I gave would make the burden lighter. And so I gave it, drop by drop, drop by drop, year after year, a labor of love, that my fellow-creatures might learn to live without pain or discord; without sin or selfishness.

And as the burden grew lighter that glorious face smiled brighter, and brighter, coming nearer and nearer, till it seemed to fill my whole being with its radiance.

And as the last drops were given and the world's discord stilled forever to my ears, the radiant glory filled me till I stood forth as an embodiment of all its grandeur and magnificence. A being purified and glorified. I felt my soul float upward, in the light which lifted the world out of the shadow into the sunlight of love. For I had become as one with my Creator, as all souls may when they give their lives thus for humanity.

And now, dear friends all, though it may not be much that I have to give, yet will I give it, because I must. And I pray that all high and holy spirits come to me and lead and teach me, and I will do my best.

In love to all humanity,
OVELLA STEVENS INGHAM.

OBSESSION.

Is There Philosophy in Love-Murder?

What is love-murder? Why, is it not murder for love? A strange issue.

Mr. Dawbarn, in *The Progressive Thinker* of recent date, has given a synoptic view of "Love Inside and Out." But there is a crude conflict of passion between people when one woman contracts a sort of savage love for another woman; or when one man's matter of regard centers upon another man. It looks so unnatural.

As the old lady said when she heard a wag speak of two young men getting married: "It don't stand to reason." The incident of the tragedy between Alice Mitchell, of Memphis, and Freda Ward, of Arkansas, 1891, is quite enigmatical.

A close friendship contracted at school, was renewed and augmented by subsequent social visits. "Following sought an opportunity and sprang upon a fierce and insane jealousy, even more violent than if the two had been of opposite sex."

Freda was visiting her friend Alice in Memphis, but at length grew weary of her and avoided her company. She became jealous. Jealousy can not remain passively jealous very long, it must act. The evil sentiment grew. At length, providing herself a keen razor, Alice sought an opportunity and sprang upon her friend, and with well-aimed strokes cut Freda Ward's throat, and she bled to death in a few minutes.

Here is love-murder, also jealous murder.

Now, what can be the theory and philosophy of this strange tragedy? For myself I have seen no attempt at its solution. But I believe it is to be explained on the theory or principle of obsession.

Obsession is so insidious and deceptive in many ways as to escape detection. It is itself a sickness. When it is admitted that spirits live with, abide, act, and move with us in mundane life, our identity becomes perplexingly mixed. Our personality becomes a thing in question. Doubt reigns in perplexity. With this problem before us, enigmas in the drama of life are to be solved in rational terms.

Alice Mitchell being obsessed, as we believe and dominated by a passionate male spirit, would explain all her supposed abnormal acts. She would depict herself in strict accord with the notions of male spirits.

Her sentiments were not her own; they were those of an obtruding man. To my view there is no other rational solution of such conduct.

This matter of obsession is little understood by many Spiritualists, still less by the public. I am confident it has been largely overlooked with regard to the unfortunate inmates of asylums for the insane. A large number, perhaps well on to one-half of those poor unfortunate in our asylums for the insane, are victims of medically misjudged obsession. No medical man or commission whose office it is to pass upon the mental integrity of the suspected lunatic, is qualified for that duty, who is not able to explain all her actions in a while and while if man fails in his duty, the machinery of which he is a very important part will lag, and the progress that is his will be slow.

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latany; by all the individual divergences and intricate and almost unsolvable problems along the line and within the outstretched arms of its many themes, theories and philosophies; by all the burdening barnacles of destruction that have become attached by reason of selfish desires and aims; of this be assured, but we must not forget that the wheels of progress will not turn if the machinery is not cleaned up once in a while and oiled. If man fails in his duty, the machinery of which he is a very important part will lag, and the progress that is his will be slow.

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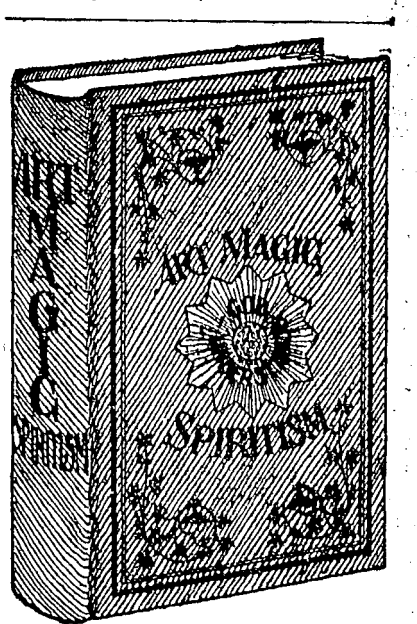
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and as we know each one who has been so lucky has received more than his money's worth many times over, it is only with a feeling of thankfulness, hope and implicit confidence that we present to you this, our latest publication. Thankful our effort has resulted in making a means to a higher spiritual education for the masses, hoping for a continuation of the interest in but

liberal offers we present *ART MAGIC* to the public with all confidence in its power, as a literary work, to give the perfect satisfaction that has been so enthusiastically expressed, privately, and for publication, of *Ghost Land*.



Where, when or by whom, aside from former premiums offered by *The Progressive Thinker*, has there ever before been such a remarkable offer made to the Spiritualistic public in the matter of high-grade literature that have been up to their representation? We are obliged to make this slight difference between the price of *The Progressive Thinker* and *Art Magic*, owing to the advance in the price of which the latter is composed. It makes but a few cents difference on each book, but to the one who furnishes ten or twelve thousand books it makes quite a perceptible deficit, and the offer still remains unparalleled.

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In sending out *Art Magic* for 20 cents post paid, in connection with a yearly subscription to *The Progressive Thinker*, or we are giving to each one a portion of the actual profits of this office. *Art Magic* has been sold for as high as \$25, yet you are getting it for less than its actual cost. Neatly printed and elegantly bound, it will prove an attractive addition to the library.

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This is in fact a large Sanatorium; only been opened a short time, yet it is a most pronounced success. DR. B. W. B. has joined DR. WATKINS in this grand work, and it is the Home six days in the week. Write us and we will tell you all about our new methods of cure that we use at the Home.

DR. C. E. WATKINS,
AYER, MASS.J. O. I. EVANS' REPORT.
(Continued from page 5.)

have been received from several earnest Spiritualists who stated that if it was publicly known they were Spiritualists they would immediately lose their positions, and others have stated that they would to a greater or less extent and in various ways be placed at a disadvantage should their religious belief become known to their friends and acquaintances. Yet, on the other hand, it is argued that if we, professing to be a National Society of Spiritualists, an official organization, do not so call ourselves, the intimation will be generally understood that we are somewhat shy of that word ourselves.

While it will, undoubtedly, be to the present disadvantage of some, and prevent them from joining with us, still I believe the time has come when we should announce ourselves clearly and fearlessly before the world as "Spiritualists." Let us make and keep Spiritualism in its true light, let us carry out our principles and the world will very soon learn to respect us and know that the word "Spiritualism" means true humanity.

There are at the present time 120 charter members, representing various states, from Maine in the East, to Texas in the South, California in the West, even from near Astoria, Oregon, making the list particularly National in its scope. There have been received from all sources, \$40.97, and the disbursements have been \$20.00, leaving a net balance of \$14.23 in the treasury. The expenditures have been almost entirely in the line of postage and but very little other expense has been incurred.

Before closing my necessarily brief report I desire to express my appreciation of the financial and moral support given me by the members of the Young People's Spiritual Union, of Lily Dale, N. Y., who alone contributed almost one-half of the entire receipts. I am also greatly indebted to the Progressive League of Chicago, Ill., the Young People's branch of the Church of the Soul and Band of Harmony, the society over which Mrs. Cora L. V. Richmond was pastor for so many years. Nineteen of the members of that society have joined with us, thereby showing their approval of the movement by giving it their hearty support, both financially and morally. The society at Indianapolis, "The Now," has also rendered all assistance possible and gave to the movement its untiring co-operation.

Individually I must not fail to mention the zealous co-operation afforded by Mrs. W. H. Bach, of Lily Dale, N. Y.; Mr. and Mrs. H. Barrett, of Boston; Mrs. Lou Porter Moore, of Buffalo, N. Y.; Mrs. Emma D. Bush, of Chicago; Mr. Lester Teegarden, of Indianapolis, and Mr. Walter I. Pringles, of Worcester, Mass., who by their indefatigable labors and suggestions have proved themselves worthy of the name of loyal Spiritualists. Last of all, but not least, though hardly appropriate for me to mention, still I feel it my duty to say, a kind word for the valuable assistance my good wife has afforded me. Without her support in various directions I would not nearly have been able to accomplish the vast work which has been necessary to do at home after the completion of my official duties. Time and again has she labored with me until far into the night, assisting me with the correspondence, foregoing almost all pleasures and enjoyments for the duty of the hour.

Five months has been but little time for working up enthusiasm in this department, securing suggestions from the young people as to the best and most advisable lines upon which to organize, but with the unanimous support of the spiritual press, to which we are greatly indebted, we have done our best, and submit this report, together with all relative correspondence, for such action as you may decide.

J. O. I. EVANS,

PLAYS CLASSIC MUSIC

Spirits Guide Her Fingers
at the Keys.

Mrs. J. W. Oliver, of Indianapolis, Ind., is an accomplished musician and yet does not know one note from another, says the Chicago Journal. This acquisition of musical ability came suddenly and without previous preparation. It is the result of some mysterious power, an explanation of which Mrs. Oliver is unable to give.

She is not a believer in Spiritualism, and yet she realizes that some power guides her fingers as she sits at the keyboard. Neither does she pretend to know what she is playing nor whether she is playing in harmony or discord. She has no conception whatever of the claims of what classical music is, and she has never heard Beethoven, Wagner or Sousa productions, and yet accomplished musicians who have gone to her in doubt report that she is a wonderful performer of the most difficult pieces. She never pretends to read notes of any music placed before her, nor is it necessary that the sheet should be exhibited. All the notes she Greek to her. She only knows that the keys she plays are what they are claimed to be purely because musicians tell her so.

She has never attended a May music festival, for instance, and yet when there is a request for some of the productions there rendered, she repeats them with ease on the piano. She can only play the best music, Common-place such as hymns, are not embraced in her repertoire of the power which influences her. Every musician who has witnessed her playing pronounces her a wonder. They can not explain her mysterious ability, no more than she.

Mrs. Oliver is the wife of J. W. Oliver, and is nearly 60 years old. In her girlhood days she attempted the study of music, but was unable to master the art. Her voice also proved to be incapable of cultivation, and her musical education was abandoned at an early date.

Her wonderful musical gift is now believed to date back to the death of her son, who, just before he died, called her to his bedside, prophesying for her a musical development and predicting that she would be the wonder of the world. This is a story, however, of which Mrs. Oliver will not talk.

Mrs. Oliver has reared a family, but none of the children are musically inclined. "Knowledge of the gift came to me three years ago," said Mrs. Oliver. "I was writing, when suddenly my pen stopped, and with my fingers still clutching one end, it beat a tune in the air. A short time after that I laid down my pen for some purpose, and as I did so, strange impulses seized my hands and sent them flying back and forth across the table, performing exactly the same movements as though I were playing a piano, beating my fingers so hard upon the boards as to cause them to ache for some days afterward. These manifestations, although I could not in the least explain them then, nor can I now, caused me to send for an organ. After owning it for six months I concluded I could do better with a piano, and my husband purchased an instrument for me. I do not know one note from another. I do not do the playing. Some power guides my hands over the keyboard. What that power is I do not know. When I sit down to play I do not know what I am playing."

Mr. and Mrs. Oliver live in a handsome home in Eden place. The furnishings are costly and in good taste, a beautiful piano, finished in mahogany, being among the equipments. One can not help but notice, however, the striking absence of written or printed music of any kind. Not a sheet is to be seen anywhere, not even a hymn-book.

Young People's Spiritual Union.

The list of officers elected by the Young People's Spiritual Union is as follows: President, I. C. I. Evans, Washington, D. C.; vice-president, Mrs. Lou Porter Moore, Buffalo, N. Y.; secretary, Miss Anna M. Steinberg, Washington, D. C.; treasurer, Alfred B. Van Dyke, Chicago, Ill.; first trustee, Mrs. Rozella Lauffer, Van Wert, O.; second trustee, Walter I. Pringles, Worcester, Mass.; third trustee, Mrs. W. H. Bach, Lily Dale, N. Y.

Above officers to serve until the second annual meeting of the union, the second Tuesday of August, 1899.

THE DOLL'S FUNERAL.

When my dolly died, when my dolly died,
I sat on the step and I cried, and I cried;
And I couldn't eat any jam and bread,
'Cause it didn't seem right when my dolly was dead.And Bridget was sorry as she could be,
For she patted my head, and "O," said she,
'To think that the pretty has gone and died,
Then I broke out afresh, and I cried and cried.And all the dollys from all around
Came to see my dolly put under the ground,
There were Lucy Lee and Mary Clark
Brought their dollys over, all dressed in black.And Emmeline Hope and Sara Lou
Came over and brought their dollys, too,
And all the time I cried and cried,
'Cause it hurt me so when my dolly died.We dressed her up in a new white gown,
With ribbons and laces all around;
And made her coffin in a box
Where my brother keeps his spelling book.And we had some prayers, and a funeral, too;
And our hymn was "The Two Little Girls in Blue."
But for me, I only cried and cried,
'Cause it truly hurt when my dolly died.We dug her a grave in the violet bed,
And planted violets at her head;
And we raised a stone and wrote quite plain,
'Here lies a dear dolly who died of pain."And then my brother he said "amen,"
And we all went back to the house again.
But all the time I cried and cried,
Because 'twas right when my dolly had died.And then we had more jam and bread,
But I didn't eat 'cause my dolly was dead.
But I tied some crapes on my dollhouse door,
And then I cried and cried some more.I couldn't be happy, not you see!
Because the funeral belonged to me,
And then the others went home, and then
I went out and dug up my dolly again.

—Will Allen Dymogoo.

A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reject this offer, his neighbor will soon advance ahead of him, and he will sneak over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa.—Dear Sir:—I find enclosed one dollar. Send Ellixir of Life. I have received so much benefit from the use of your remedies that I do not wish to be without them.

Very respectfully,
BUREKA, CAL. MRS. T. Y. CLYDE.

DO YOU WANT HEALTH?

Send for Ellixir of Life, No. 1. This is the best remedy known for the stomach, liver, bowels and entire system. I will send one sample (only) to each person, postpaid, for 10 cents. This trial package is sufficient for seven days.

B. F. POOLE, Clinton, Iowa.

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BEAR IN MIND.

In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference, if you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

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OF INTEREST TO SPIRITUALISTS.

Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Calif., and I will (through spirit power) send you the cause and condition of your trouble, and after I give you a correct diagnosis, if you wish help I will make my terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of any one who is sick, and is skeptical, show them the above ad, and I may convince them of the truth of spirit return.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the pure atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

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of our patients would appeal with greater force to sufferers than anything we might say, no matter how stated, nor with what fidelity of word-painting we portrayed the facilities possessed by us for the cure of these cases.

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EVERY IM-
PROVEMENT
AND FACILITY

which can be of service in our work. The success of our work is best portrayed by the voluntary statement of our patrons. A few follow:

Dr. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—My brother is well. I think he doesn't need any more medicine. Thanking you for what you have done for him, I am,
Respectfully yours,
MISS LIZZIE SHANKS,
P. Benton, Montana.May 27, 1898.
Dr. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—I have not written for a long time. I feel well and do my own work, which I have not been able to do before in over three years. I do not need any more medicine. I am so thankful for what you have done for me.
Very respectfully,
MRS. C. S. PAYNE,
Webster, S. D.May 27, 1898.
Dr. Peebles & Burroughs, Battle Creek, Mich.
Dear Friends:—I am feeling so well I want to thank you again for curing me so quickly. Since taking your medicine I have fished up so I find it quite difficult to get my dress on to fit me.
Yours respectfully,
MRS. A. MORANO,
East Port, Me.May 27, 1898.
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Dear Doctors:—I have been taking your medicine for one week and feel one hundred per cent better. Yours respectfully,
A. D. EDWARDS,
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Dear Doctors:—It has been some time since I wrote you. I have improved wonderfully in the past few weeks. I thank you most kindly for what you are doing for me.
With best wishes, I remain, your patient,
MRS. H. C. HUTTON,
Amecort, Wash.Dr. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—The treatment came to hand Thursday evening, and I once commenced to use it as directed. By Sunday morning I saw a great change in my condition. I was so much better in every way that I cannot and words to express it. I must say it is wonderful.
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