



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

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LIVELY KICKING.

Plans to Sue the Archbishop.

KOZLOWSKI DECLARES HE WILL SEEK DAMAGES FOR THE MAJOR EXCOMMUNICATION—A TEST OF CHURCH POWER—HE SEEKS TO LEARN WHETHER ROMAN CATHOLICISM CAN BRAND HIM A SOCIAL OUTCAST—AMERICAN DECISION IN VIEW.

To the Editor:—The following which appears in a Chicago daily speaks for itself, showing the diabolical nature of the Catholic church:

"I have taken steps to begin suit against Archbishop Feehan for heavy damages and to determine the power of the Roman Catholic church in America to make me a parish in society and put a blight on my 120,000 parishioners here and elsewhere," said the Rev. Father Anthony Kozlowski, of All Saints Polish Catholic church yesterday, when asked how he looked upon the major excommunication placed upon him by the Pope at the recommendation of the Chicago Archbishop. "The papal bull is a remnant of another age, when church and state went hand in hand. Then there was no ecclesiastical or civil redress for the victim of one of those pronouncements. It is different now and especially so in the United States. The fortunes and liberty of the humblest citizen cannot be attacked with impunity. The effect of this excommunication, if carried out, would be to render me a social outcast. The constitution of this country says no man shall be attacked because of his religious opinions, and there is another law which prohibits the boycott. The bull is a violation of the laws of the United States and is an attempt to subvert civil to ecclesiastical authority."

"After all, I am amazed that the major excommunication should be resorted to in this age. It would publicly burn the loyal but it is not that I might be accused of imitating Martin Luther and also indulging in child's play."

ASKS THE ARCHBISHOP'S RIGHT.

"I would like to ask any man what right Archbishop Feehan has to dictate to me. I deliberately separated myself from the Roman Catholic church four years ago. I sent a notice to the pope. Four years have passed away. Now he excommunicates me. For what? When I had established this church I advised that a church committee be sent to the Archbishop to see if our troubles could not be settled. The committee was in fact sent. I then wondered and wonder now who this man is who has authority to order a citizen out of town after the manner of a police justice. I refused to recognize his authority then as to the material affairs of the church and I refuse to do so now."

"Moreover, canonical law says notice of the excommunication shall come directly from the Pope to the person excommunicated. I have received no notice of this kind. Again, the excommunicated person must be called three times by the supreme Pontiff before the bull against him is finally issued. This is to give the accused the opportunity of being restored to the bosom of the church if he should so desire after expressing a penitential spirit. I was never extended an opportunity of this kind."

TELLS OF CHICAGO TROUBLE.

"The troubles of the Polish Catholic in Chicago," continued the priest, "grew out of the financial administration of the affairs of St. Hedwig's church, where at one time I was assistant pastor. The congregation of this church became dissatisfied with the way in which the church was managed. They could get no accounting from Father Barzanski or the Archbishop. It was denied that the parishioners had any right to have a voice in the financial management of the church. This caused a schism."

"The congregation split and money was raised for the building of All Saints. I was selected to lead the seceders. The Poles in other cities have gone through the same trouble, but I have been the only one selected for excommunication. Why? Because in establishing the Independent Polish Church of Chicago it was necessary to have a constitution. This constitution has been so satisfactory to many dissatisfied churches throughout the country that the independent church has grown rapidly."

"We have now four churches in Chicago, and churches at Thorp, Wis.; Edge, Ind.; Depew, N. Y.; Buffalo, N. Y.; South Chicago, and two churches in New Bedford, Mass. The movement is spreading all over the country."

"The cardinal principle of our church is to retain the church property in the hands of the church organization. We refuse to surrender it to any bishop or archbishop. A committee of elders handles every cent, and in this way the priest's entire time can be devoted to the spiritual advancement of his flock. The amount of church property controlled by Archbishop Feehan in Chicago amounts to over \$100,000,000. We do not believe that such power should be in the hands of one man."

It will soon be determined whether the Pope of Rome can exert his feudal nature in this free country.

ADVANCE OF LIBERALITY

The Old Clasp Hands With the New.

Reformers generally are inclined to become disgusted with reform; the slow-going masses seem to float on a great sea of eternal truths and magnificent principles, but absorb its life-giving essence so slowly that it requires a keen observer to mark the exact attitude of each advance step. Occasionally, however, when the advancement is marked by some unusual occurrence, we realize that the efforts which seemed fruitless at the time have finally given forth an abundance.

We have reason to feel greatly encouraged at the effect on the prevailing religion of the liberal spirit. Not more than fifteen years backward on the calendar, the Unitarians in this section of the West ridiculed by orthodox people as "the Broadgaugers," their broad ideas stood on about a level with any of the other "infidels," in the eyes of strict Christians, and none among the Protestant sects was firmer in opinion than the all-present Methodists. With genuine humor they looked upon them as the exponents and devotees of a poisonous doctrine. It is well to observe that this feeling was confined to religion and not allowed to interfere extensively with business. Gradually the "home of contention" has crumbled and hence is not attracting so much attention as heretofore, the calm, steady eye of the "liberal wing" of the church with its flaming two-edged sword of "Higher Criticism," is guiding the religious world out of its confusion into a clearer and still clearer comprehension of the duty of mankind to man.

Of this softening there has lately transpired an incident that brings it out in radiant hue (may the faces continue it). At the First Methodist church of this city there appeared the Rev. Josiah Lloyd Jones, of Chicago, a Unitarian minister, and one of the "liberal wing," too. At his side on the rostrum sat Newton M. Mann, pastor of the Unitly church (Unitarian) here; by the side of Rev. Mann sat Dr. John McQuoid, regular pastor of the church, in which the services were conducted.

At the close of his very able address, Dr. McQuoid arose, and said in substance: "I am very highly pleased with the splendid sermon by Rev. Jones, and I am sure we have all been greatly blessed by it. Rev. Jones and I would fight on all, but the general tone of the discourse we can highly appreciate."

Verily, we are not standing still nor is it necessary to drive down a peg to see if we are moving. Here is an occasion in which a sermon is delivered on the "Unity of Religions," an appeal is made for harmonious action in mutual interest, this to be done in the name of humanity, not even an intimation that it should be in the name of "The Only Begotten." And what principles or foundation is this movement to be grounded in? Behold the reply comes: "The eternal ties that bind all men in common fellowship." No mention is made of "founding" it on the Bible. Why? Because the same gold of all mankind. At the close of such a liberal sermon as this, an orthodox pulpit, the regular pastor of that pulpit declares they have all been "blessed" by it. Surely this is progress and indicative of much more in the future. May the future open the understanding of both orthodox and radical to the many mistakes humanity is prone to.

PAUL S. GILLETTE.

Omaha, Nebraska.

TELEPATHY.

One of the Finest Mediumships Known.

Telepathy is a mediumship of slow growth, but nevertheless one of incalculable value to its possessor. It belongs more especially to a high degree of development of the finest and most sensitive elements of the intricate mechanism of the brain, and can be most successfully developed by persons who are of an intensely spiritual nature, those who constantly aspire to that which is true, high and refined in life and ever press onward and upward through the veils of materialism until they reach the mountain tops of pure spirituality.

Telepathy not only embraces thought projection and thought reception, but prophetic sight, or seership, clairaudience, reading of thought as it is formed, and the faculty of sensing the spiritual affinity existing between two persons (whether one or both are in spirit life) as well. In fact it is, in itself, an answer to the many abstruse questions which confront the mental scientists as well as Spiritualists. This most desirable form of mediumship includes the finest of the fine elements of spirituality, and by means of it those persons who are naturally refined and intellectual to a high degree are enabled to come more readily in rapport with persons of like character in spirit as well as in earth life, and thereby natural mental relations are established which are most beneficial and which serve to increase as well as strengthen the mental activity of the individuals involved.

As an assistance to other forms of mediumship, which deal more with the physical forms of manifestation, telepathy is very helpful (as it can be developed in connection with any one, or two, mediumistic phases, providing the medium is of a refined turn of mind), serving as a reference to which the medium, in times of despondency and doubt, can turn for cheerful suggestions and valuable instruction.

The clairvoyant can see the spirit, describe its appearance, its actions, explain the symbols shown, and accurately

interpret the signs given, and, if clairaudient, can hear distinctly the spirit's voice as well as the music rendered, but in the majority of cases is unable to pierce the veil of magnetism surrounding the mentality of the spirit and there read the unspoken thought and thereby receive the message instantaneously.

Telepathy renders possible such a close rapport, or relation of sympathy, that the medium can read the thoughts, intents, or purposes, of the spirit, whether incarnate or deccarnate, and is thereby enabled to preclude misrepresentation and misunderstanding on either side.

To the medium who is both clairvoyant and clairaudient, telepathy is particularly valuable for the reason that telepathic thought control, as well as telepathic vision, can be brought to bear upon the spirit who wishes to appear and dictate a message, so that the medium is perfectly aware of the character of the message and the appearance of the spirit before the mediumship of either clairvoyance or clairaudience is called into action, and when they are used they serve to further confirm the truth of telepathy, for clairvoyance is the telepathic vision of the spirit clairvoyantly materialized, and clairaudience is simply the spirit's telepathic voice clairaudiently materialized.

Many persons who seek to develop telepathy after a two or three years' patient effort, grow discouraged and complain of lack of success in projection of thought, telepathic vision, control, hearing, impression, failure to receive telepathic instruction, etc. Faithful searcher, do not be disheartened. Remember that the topmost peak of the spiritual Alps are not reached at a single bound, but by patiently toiling upward out of the mists of egotism and unrefinement until we reach the road of purity, where the light of reason guides our footsteps toward the beautiful realms of telepathic activity, although it may take three, five, ten, or even twenty years of persevering, progressive development, the results will repay you, for the instructive facts you will obtain are indeed soul-satisfying in their nature.

Telepathy is one of the ancient Oriental means of rapid communication of intelligence, and is still used quite frequently among the adepts of India. Many intelligent controls have become quite expert in its use, and fortunate indeed is the medium who is acquainted with one of these, as their instructions for development are invaluable.

Telepathy demands a fine quality of brain, a quiet, unostentatious nature, a pure, true and honest life, untainted by cupidities, as a material foundation, and the most harmonious conditions, best engendered by calm, philosophical reflection when alone in the peaceful solitude of a quiet home, for its perfect development.

Sit alone in the silence, Hopefully, passively, silently, sincere. Sit alone in the silence, Faithfully, calmly, without fear.

(Continued on page 8)

YOUR SOUL.

Sermonette by the Editor of The New York Herald.

My soul cleaveth unto the dust—Psalms, cxix: 25.

There is one fact which startles me every time I think of it, namely, that my soul is merely a tenant of my body and will some time move out of it. When that happens the body may be sorry to part with its companion, but the soul will be glad to get beyond all physical limitations.

We are not so enthusiastic over this fact as we should be, because we do not fully appreciate it. Neither do we appreciate the sunshine, for the simple reason, that it comes to us as a matter of course, and is so abundant. If we were living on the moon, where every night is a month long, we should keenly watch for the coming of each day, and gather in multitudes on the hill-tops to catch his first rays and wonder at the glory of the dawn. As it is, the sun is so generous with his gifts that we neither stop to consider it necessary to be grateful because he fills the broad earth with harvest.

I venture to say that for a like reason God is neglected by us. If He were not so good we should look to Him more frequently. His excess of kindness blinds us to the fact that He is at all kind. If He were a mere despot, like the fabled deities of Olympus, and we were forced to placate Him to win His favor by sacrifices, we should keep in mind the value of His goodness, and make it a point before every undertaking to win His favor. But since He loves us even as a father loves his children and gives His angels charge concerning us, in constant solicitude lest we stumble, we appreciate very little that He has done, and in our prayers ask for more.

There is no mystery in creation which equals the union of a body and a soul, and yet nine-tenths of our time is given to the body and the remaining one-tenth is grudgingly given to the soul. We could hardly be more devoted to the body if it were all we have and there were no soul. That is a curious fact. It is a puzzle, it's a marvel. To guard a copper penny with constant vigilance and no attention to a cent of value would be regarded as unwise folly. It would indicate ignorance of comparative values. And yet an observant visitor from another planet who should watch our daily lives would say that we have not discovered that there is such a thing as a soul. In many cases his conclusion would be justified.

All the religion that I care for is contained in the simple injunction, "Remember that you have a soul, and govern yourself accordingly." I want very little more than that for the proper conduct of my life. If I obey I shall be kept busy during the few terms of my mortal life, and shall have no time to discuss theological details. That injunction is to me what his crown is to a king—the symbol of sovereignty. And as a crown is not a mere ornament, but the duty of living a kingly life, so the acknowledgment of the possession of something that cannot be divided, a responsibility which ought to make me broad-shouldered, large-hearted and noble.

Think of it! You can live such a life that you can see visions, and the doors of heaven will swing on their hinges and give you a glimpse of the future long before you reach its threshold. You can, if your soul rather than your body dominates you, reach such a stage that there will be another Jacob's ladder in your life, with angels ascending and descending. There is no reason that I can see why your soul, though embodied, should not be visited in friendly, helpful fashion by souls that have become disembodied by death.

Do I state this deliberately as a firm conviction? Most assuredly, and so rich is that conviction in inspiration and encouragement that I would sooner part with everything else I possess rather than surrender it. And the conviction is well grounded, and is sanctioned by every page of the Testament, the Old and the New alike. Take that element out of the Bible and you have very little left. Take it out of the story of the Christ, and you lose your interest in it. I do not know of any form of religion, in any age or clime, which has not that fact as its chief corner stone. Indeed, I cannot conceive of a religion which drops a veil down between us and the knowledge of the things that are to come. Men of sobered soul, who have seen the sun were blotted out everything would be instantly frozen solid, and, in like manner, if you blot the fact out of our religion we should be no better than a multitude of suicides.

I must, therefore, look after the welfare of my soul with vigilant care. I shall not be like the man who spends all his money in embellishing the room he lives in and then starves himself, but like one who regards his home as his home for a while, but thinks more of his intellectual and spiritual culture than of any outward adornments.

I am immortal! I should never forget it, but should carry myself as one who cherishes that truth. No matter what my poor condition in life may be, whether I be poor or rich, learned or unlettered, old or ill, struggling or at leisure, I am immortal. I shall outlive my body and my sorrows, my tears and my sighs, all hardships and heart-breakings, for God—my God—will help me through it all, and his Christ has prepared a place for me where I shall dwell in peace and be at rest.

GEORGE H. HEPWORTH.

According to the Bible, woman first discovered the goodness of the fruits of the tree of knowledge, and man has been trying to keep her away from it ever since.—Rev. S. Holmes.

Never bear more than one trouble at a time. Some people bear three kinds of pain, have ever had all they have now, and all they expect to have.—Edward Everett Hale.

SPIRITUAL EXPERIENCE.

A Medium, a Church Member and a Spiritualist.

Some of my spiritual experience from twelve years to sixty years of age I will try to give. When I was about twelve years old I commenced my spiritual life in a farmer's kitchen. On a bright, sunny morning the door was standing wide open, everything in perfect order, and by a chair a girl kneeling, saying, "O God, make me like Jesus. I, too, want to go to heaven when I die."

The next I knew of myself I was standing beside the chair, looking into space, saying: "I will obey my parents, so God may love me more." Soon my parents saw I was more willing than my brothers. If anything had to be done in the dark, they would send me, saying that I was not afraid; but I was. I always asked God to go with me. Coming back I felt that some one had hold of my dress, but run I would not, and coming to the door I felt like rushing in, but I stood still, then opening the door and walking in, and my brothers would look up to see if they could see fear in my face. Mother would say: "Why, you was not one bit afraid." So I went on trying to be a good girl, but how bitter were some of my trials.

When about seventeen years old I was sitting by the kitchen table, doing something before going to bed. There were three rats at the back door. I often wonder I did not go and see who was there. I did not know anything about spirit manifestation, but I felt afraid and ran up stairs, and went to bed. Some time after that, I had a tall, old, thin man, who was very old, and I saw him in my bedroom above this same kitchen. I was kneeling beside my bed in prayer, and said, because I was to do something that the Bible said I must, if I wanted to go to heaven. It was about midnight, when an arm was put around me, like that of a dear friend. I took the presence to be Jesus. I was comforted.

When I was about twenty, in the same room I was sleeping. Some time in the night there were three clear rays by the side of my bed, repeated three times. I turned over on my side, saying, if the presence is good it will not harm me; if it is bad it will. Then it went under the bed and raised me up three times like a person would go under the bed on hands and knees and with back up against the bed.

When about twenty-three, after the death of my baby boy, five months old, I had a beautiful vision in the morning. There seemed to be a large opening above me. The light shining from it was beautiful. "If I could describe it, I could describe the way to heaven," said the being who came down to the last round. Then turning around I followed them. As I looked up the glory was so great! Then the angels disappeared and I seemed like one falling back to earth with a cry, "Almost in heaven! O that I might enter!" In a moment I was there; such a place, I wish I could describe it. The beautiful stream of water, majestic trees, the flowers, etc. The moss as it covered the ground, how cooling to the feet!

I told this vision to a neighbor. She said it was beautiful and meant something. As soon as I had decided to join a church, obstacles were put in my way; but I thought I was right according to the Bible. Between the church and me was a fire as high as a two-story house. I went through tongues of fire, and as I knelt at that altar, my inner life was filled with a spirit like fanning it into a flame of love, boundless love.

When I was twenty-six, my husband joined the 104th Pennsylvania volunteers, at Doylestown. At the battle of Fair Oaks he was wounded and taken prisoner. I did not know what became of him. It was in the papers that he was dead. I said that I did not think he was dead. One day a lady came to talk to me. She thought it was funny for me to think that he was living. I then went upstairs, walking back and forth, saying, "Why can't I believe that he is dead?" A voice came to me, "He is not dead. In three days you shall get a letter from him." I went downstairs and told mother all. She looked at me mystified; but in three days the letter came, telling how he was wounded and taken prisoner.

When I was about thirty, a girl baby of six months was taken sick. The doctor said that she was a sick child. In the evening of a beautiful day, looking toward the west and at my child on the bed, I cried out to God to let me have my little girl just one year longer, and he might take her. I went downstairs and to my work. Soon I went upstairs and saw she was resting well. I was very tired, and laid down beside her and went to sleep. When I awoke it was daylight. I jumped up to see how the baby was, and found her sleeping sweetly. When the doctor came I had her downstairs. I felt her pulse, saying, "Why there is nothing the matter with her; she is well."

About two months before the year was up, I put her to sleep on a beautiful June afternoon. She was the picture of health, and she looked so sweet I said, "How I would like to kiss you," but thought I would wake her. Then I turned to go down stairs and a voice said: "How would you like to give her up now?" I went back to the cradle, fell on my knees, saying, "I can't! O how can I!" In a little while, looking at her so sweetly sleeping, I thought God could see what would become of my little girl. I did not know, so I gave her to him in perfect health. She was taken with scarlet fever, and when the year expired she died. There are other things in her life to me that I can't put in words, and which I hold in sweet remembrance. The difficulties of my life to the age of thirty-three were severe. My husband failed again, and went to Washington.

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SOCRATES: PHILOSOPHER, SEER AND MARTYR.

One of the Most Remarkable Personages in the World's History.

Socrates abhorred idleness. He was too close a student of human life and too keen a philosopher to fail to see how much sin, misery and want are directly traceable to idleness. Xenophon tells that he ever maintained that "To be busy was useful and beneficial for man; and that to be unemployed was noxious and ill for him; that to work was a good, and to be idle was an evil. He at the same time observes that those only who desire something good really work, but that those who gamble or do anything bad or pernicious he calls idle."

On one occasion Antiphan, a well-known Sophist, sneered at Socrates because of the simplicity of the clothes he wore and the plain food he ate, and because he taught the truths he believed to be conducive to virtue without remuneration. Socrates replied in a thoroughly characteristic manner; he preferred not to be a slave to gluttony or sleep or any other animal gratification, holding that he derived far more true pleasure from the consciousness that he was growing better than would be possible from the passing pleasure of a slavish appetite. This last observation gives us the point of view from which the philosopher regarded life and his pleasures at a time when Athens was drunken with pleasure; when voluptuousness was only equalled by gluttony and intemperance. While these pseudo-pleasures passed current for real enjoyment, Socrates, seeing the madness which infected his fellow-citizens in consequence of the imagination being weakened and stimulated on the lower planes of sensation, strove to elevate the ideals and arouse the higher impulses of the people. In these words of the master, as recorded by one of his most conscientious disciples, we are brought into close rapport with the mind of the teacher, who, with wisdom and pleasure, enjoyed at the moment, as neither capable of producing a good constitution or body, nor do they bring to the mind any knowledge worthy of consideration; but "extreme" pursued with persevering labor leads more to the attainment of honorable and valuable objects. As Hesiod somewhere says: "Vice it is possible to find in abundance and with ease, for the way to it is smooth and lies very near; but before the temple of virtue the immortal gods have placed labor, and the way to it is long and steep and, at the commencement, rough, but when the traveler has arrived at the summit, it then becomes easy, however difficult it was at the first."

On another occasion Socrates said: "If when a war was coming upon us we should vote to choose a man by whose exertion we might, ourselves, be preserved, and might gain the good mastery over our enemies, should we select one whom we knew to be unable to resist wine or sensualism or fatigue or sleep? How could we imagine that such a man would either serve us or conquer our adversary? Is it not the duty of every man to consider that temperance is the foundation of every virtue and to establish the observance of it in his mind before all things. The philosopher should turn the attention of men from regarding the weakness of their fellow-men to a contemplation of themselves." On this point he says: "Be not ignorant of yourself, my friend, and do not condemn the error of the majority of men common for men; though they are eager to look into the affairs of others, give no thought to the examination of their own. Do not you neglect this duty, but strive more and more to cultivate a knowledge of thyself." He spent much time in striving to inculcate high ideas of right and justice in the minds of youths who aspired to political honors. "Do not be deceived," he said, "regardless of the affairs of your country if any department of them can be improved by your means, for if they are in a good condition, not only the rest of your countrymen but your own friends and yourself will reap the greatest benefits."

Here is a beautiful and suggestive story of one of the many good things which were said by the philosopher. It comes to us as a lesson very much needed today touching the dignity of labor. One of his disciples, Aristarchus, complained to Socrates that he had fourteen free-born relatives at his home; his resources were at an end; he found it impossible to borrow money; he was greatly distressed and downcast, not knowing what to do. Socrates pointed out to him that others, by engaging in useful vocations, such as spinning, for example, and the making of garments, and the making of barley meal, were earning more than a comfortable living. Aristarchus replied that such persons were persons of liberal education. Socrates decided to know if they knew how to do useful work, such as spinning, for example, and was informed that they did; but his disciple maintained that his relatives were free-born. Socrates replied: "And because they are free-born do you think they should do nothing but eat and sleep? Do you find that idleness and carelessness are serviceable to mankind? In what condition will men be more temperate, living in idleness or attending to useful employment? If indeed they were going to employ themselves in anything disreputable, death would be preferable." These and similar questions and considerations were advanced by Socrates until his disciple was so thoroughly convinced of the wisdom of the master's position that he forthwith laid the facts of his position before his relatives, and suggested how they could be relieved of their embarrassment by engaging in some productive employment. To his gratification his relatives entered joyfully into the plan, whereby all could be self-supporting by engaging in productive labor. Wood was bought, and work was commenced. Soon, he afterwards informed Socrates, the household came cheer-

ful of countenance instead of gloomy; and instead of regarding each other with dislike, they met the looks of each other with pleasure. Xenophon says, "as their protector, and he loved them in return as being a help to him." This beautiful incident not only illustrates the views of Socrates in regard to honest toil and his abhorrence of dishonest pursuits and deeds, but also shows how his life was ever a blessing to others—how joy, goodness, and virtue sprang up in his pathway. It also gives us a hint of a profound philosophical fact: where all persons are engaged in honest and productive toil, sooner or later a feeling of independence and a consciousness of usefulness and of deep inward satisfaction come into each life. A state of society in which all persons labored arduously in which their ability would be according to their ability would be a state in which we should find a maximum of happiness as well as of service, provided the spirit of the golden rule vitalized national life.

At one time Socrates said, "Do not imagine that the good is one thing and the beautiful is another." In selecting a friend, he suggested that "Only such one should be chosen as a companion who was proper against the seductions of bodily pleasures, and who was upright and fair in all his dealings." A maxim of Socrates, "Perform according to your ability," calls to mind a similar idea in broader application, as used by Mazzini when he said, "From each according to his ability." When someone asked Socrates what object of study he thought best, he replied, "Good conduct." At another time he said, "Those five best who study best to become as good as possible." His strange lack of imagination and the absence of any pleasurable sensations arising from an active fancy and a creative mind were illustrated in the opinion, advanced on one occasion, in which he held that cold decorations on the walls deprived us of more pleasure than they afforded. This also suggests a fact which I feel well to bear in mind: reformers are ever prone to go to extremes. The age in which Socrates lived was beautiful, if I may use that term. The vigor and the robust quality of art in a simpler state of society had given place to an art which was very virtuous in its nature, and which tended to chain the imagination too much to the physical form and to sensual concepts. With rare and notable exceptions, it lacked the suggestions of noble endeavor and the presence of ideals which would arouse fine and exalted thought. With this homestead art came moral enervation and the lowering of ethical standards.

This, doubtless, had something to do with influencing Socrates' opinion, as it has had many great philosophers and theologians since his day to regard art itself as sensual and enervating. They have failed to realize that in times past art has been to blossom freely only where there was great wealth, which enabled artists to throw their undivided energy into calling forth the wonderful dreams which dwell in their imaginations. And in societies where there is great wealth, the art which is produced is not of the noblest kind. It is not proper ethical culture, we shall even find ease and idleness, with vice creeping at their heels. Socrates, like Savonarola and the leaders of the Protestant Reformation, seems to have failed, in a measure at least, to appreciate the potential power of art as an elevating as well as a refining factor in life. Yet we must not suppose that the great stoic took no interest in art. His views were pronounced and eminently correct in regard to the kinds of pictures best calculated to do good. Thus, Xenophon describes a conversation on art, held by the philosopher with a young artist named Parrhasius, who later became a distinguished painter in which Socrates sought to impress the artist with the idea that he should represent that which was fair and lovely and good, and that which was revolting and repulsive. From close observation he evidently appreciated the fact, which probably his lack of fancy failed to make him feel in an overmastering way, that the mind is more or less influenced by those things which the eye constantly sees.

The marital relations of Socrates were unfortunate. The temper of his wife was notorious, and it is probable that their union was one of those seemingly unhappy marriages in which persons of entirely different tastes and temperaments are yoked together. That there was much that was uncongenial in their thought-worlds is doubtless true, but there is no good reason to believe that Xanthippe was the shrew she has been represented to be, notwithstanding the fact that Xenophon describes Socrates' oldest son, Lamprocles, as exceeding his disrespect to his mother by declaring that he could not endure her temper; that she said such things that no person would endure to hear them for the value of his possessions. Socrates, however, speaks kindly of her; and we know that she manifested deep affection for the philosopher during his imprisonment prior to his death.

The great Stoic ever cherished a profound faith in Delty. Kuhn says: "Socrates and those who came after him, Plato and the Stoics and Cicero, were advocates of the opinion that, besides the one supreme God, there were others, far inferior to him, but immortal and of great power and endowment. Xenophon tells us that Socrates considered that the gods knew all things—what was said, what was done, continued on page 5.)

FORECASTING DISEASE

Dr. Elmer Gates Advances a New and Scientific Theory of Brain-Building, and Curing Diseases.

To detect disease in its incipency in man or woman before it has manifested itself physically is the purpose of what its discoverer, Dr. Elmer Gates, of Washington, terms "the science of psychologic measurement," says the New York Herald. The new science or system, according to Dr. Gates, is based on the theory that every part of the body is connected telegraphically, so to speak, with some part of the brain, and that it is in reality the brain, controlling every nerve and muscle of the body, which enables each to perform its proper functions: "Brain building," therefore, is, in Dr. Gates' opinion; the true method for the permanent cure of diseases, mental, moral and physical. In the following article the Doctor gives a reason for the faith that is in him.

Dogs born in darkness and kept in a dark place for a year, without seeing a ray or color of light, have no more brain cells in the seeing area of their brains than puppies just born. But dogs that have been given a special training, in accordance with the rules of the art of brain building, in the seeing of colors, tints, shades and hues, have a greater number of brain cells than any dog of the same species has ever had before.

This demonstrates conclusively that mental functioning, or brain activity, along proper lines, will put into the brain new anatomical structures, and even new chemical compounds.

I discovered long ago that whenever I put into any part of the brain new brain cells the corresponding part of the body was thereby rendered stronger and more healthful.

It may be truly said that the body is but a portion of the brain extended; for, as a matter of fact, brain cells, by means of intervening fibres, are in direct contact with the protoplasm of the cells of the body.

DEVELOPING BRAIN CELLS.

If any part of the brain's cortex is destroyed some part of the body atrophies, and whenever any part of the body is destroyed Wallerian degeneration (Wallerian law, a law in regard to the degeneration in nerves whereby the degeneration follows the course of the impulse in the affected fibers, toward either the center or periphery,) takes place through the nerve and often reaches and affects a certain part of the brain.

I have been fortunate enough to discover that a diseased or atrophied or improperly developed organ can be properly developed and rendered healthful by putting more brain cells in that part of the brain which regulates the functioning of that organ. In the Medical Times for December, 1897, I published an account of cases cured by this method. It is my intention to organize a line of research so as to continue investigations in brain building as applicable to the cure of disease, so that we may discover what particular kinds of brain building are best adapted to what particular diseases.

If you will limit your attention to some one part of the body, as, for instance, to your hand, and refuse to allow any states of consciousness to enter your mind except the feelings which may arise in that hand, you will soon become aware of a certain warmth, and fullness in that organ, and by practicing this upon different parts of the body several hours a day for five or six weeks, you will acquire skill in dirigating or directing intense feeling very quickly in any part of the body you may select. This dirigating or directing when successful sends more blood to the organ or particular part of the body to which the dirigating is made, and this may be applied to the successful cure of several diseases, including the development of congenitally atrophying organs.

EMOTIONS AND DISEASE.

Another important phase of the subject is the regulation of the emotions for the cure of disease. There is a marked relation between mentation and metabolism. [Metabolism is the sum of the chemical changes in the body or within any cell of the body by which the protoplasm is either removed or changed to perform special functions, or else disorganized and prepared for excretion.] Mentation is the process of thought. Chemical changes taking place in the cells of the body of a nutritive character constitute metabolism. The destructive changes have been called katabolism, and the constructive or beneficial changes have been called anabolism.

When anabolism predominates, the body is growing and is in health and has superabundant energy; when katabolism predominates, the body emaciates and is without energy for the manifestations of its vital capacities. It was my good fortune to discover that the life depressing and evil emotions augment katabolism, and that the cheerful and happy emotions augment anabolism.

By a systematic dirigating of each of the five kinds of the good emotions anabolism can be regularly augmented, and thus there will be a more abundant energy with which to recuperate, and by means of which nature can cure disease.

If the cell is to be active in overcoming disease in its immediate vicinity or in itself, it must utilize its own energy in performing its functions. If it is medicatively fed it will not have this energy, this vis medicatrix natura, with which to cure the disease. The new line of research consists in having discovered that, by a combination of brain building and dirigating and emotional regulation, with the selection of the proper kinds of foods and chemical substances, the cells of a particular organ can be fed their specific nutriment.

PSYCHOLOGICAL MEASUREMENTS.

The new line of research introduces a wholly new method of diagnosis into medicine, and promises to be of the very greatest importance to hygiene and to the individual in regulating the habits with reference to health. For some years I have been making monthly series of measurements upon a few people and yearly measurements upon a greater number—measuring the least sensations of touch, temperature, smell, taste, etc., which they could discriminate; measuring the speed of their imaging and conceptualizing functions, the intensity of their emotions, the effect of environmental conditions upon the mental faculties, and making, under some sixty-eight different headings, psychologic measurements of a few to determine what psychologic peculiarities were characteristic of different vocations, of different races, of different sexes and of different ages.

This line of research has been endowed, and the endowment will continue indefinitely, but out of it has grown another line of research for which there is no endowment. Some of the patients whom I measured, and who at each measurement had a uniform acuteness of the senses and of some mental faculty, suddenly fell off from their former standards in one or two measurements. Thus, one woman who could always feel seven-tenths of a milligramme of weight placed in her hand, suddenly failed to feel three milligrammes; who could see one-tenth per cent difference between two tints of color suddenly failed to see four per cent difference. This same psychologic defection existed for several subsequent measurements, and the next time I heard from her she was attacked with a severe and fatal chronic disease.

FORECASTING DISEASE.

I need not give any more instances, but will at once state the conclusion that long before a patient feels the first symptom of an oncoming disease, and before any

method of diagnosis would reveal the presence of that disease, these psychologic measurements will indicate its approach.

It is my purpose now to carry on researches to determine by measurements upon a great number of people what psychologic defections indicate what kind of approaching disease. To do this at least a thousand people must be measured at regular intervals of one or two months apart, and the measurements must be continued until a number of these people get sick, so that we may know what psychologic defections indicate what diseases.

It is quite interesting from the scientific as well as the philosophic standpoint to know that the first encroachments of disease manifest themselves in the mind. "This is again a corroboration of conclusions I have otherwise arrived at—that life is mind—that the cells of the body are alive because they have minds, and that there is no distinction to be made between vitality and mentality.

TO HEAD OFF ILLNESS.

It also corroborates the conclusion to which I have arrived, that the fundamental law of cure must relate to the regulation of the psychologic activities of the cells of the organs of the body. We may predict that the time is not far distant when people will be regularly measured psychologically. At present, with the best apparatus known, it takes four hours a day for several days to make a complete psychological measurement, but it is my intention to devise apparatus which will automatically record the results of measurements, and to thus reduce the time to two hours.

In order to carry on this series of measurements I will require a specially constructed room, the different walls of which shall contain substances that screen out from the interior rooms all known environmental forces. I wish to build a large room containing another room, and a third room to be placed inside of the inner room, the different walls of which will contain substances to screen out sound waves, dark heat waves, luminous rays, ultra violet rays, electric rays, X rays, and so on. Measurements must be made in such a room because environmental conditions are changing every few minutes, and each environmental condition exercises an effect upon each mental function. It is also my desire to measure people in such a room so as to determine how each environmental condition affects each mental function.

LONG RESEARCH REQUIRED.

There is no way to make these discoveries except to find out by experimental methods, and it is only by experimental methods that we can ever hope to determine the relations between these psychologic defections and the encroachment of a disease yet unknown to patients. What we want to know is the nature of the disease which is signified by a given psychologic defection, so that we may better know how to change the habit, the diet, the sleep, the moral life, etc., of the person in whom these defections are discovered.

It seems to me that the fact that brain building of any one part of the brain cures some one part of the body; the fact that by dirigating you can enlarge an atrophied organ; the fact that by the regulation of the good emotions you can increase the anabolism; the fact that by psychologic measurements you can diagnose the approach of a disease long before the symptoms are manifest, and a number of other facts which I have already published—it seems to me that these facts conclusively demonstrate that if there is ever to be discovered a fundamental law of cure it will turn out to be a psychologic law, and will consist in methods of regulating the psychologic activities of the cells of the body by a regulation of environmental conditions, of diet and of the mental and moral activities.

"IMMUTABLE LAW."

It Reigns Throughout the Domains of the Boundless Universe.

Were it not for the gravity of the subject, it would be amusing to witness the panic of a few of our solons lest, in their profound and exhaustive delvings into the bowels of the universe, they uncover the hiding place of an "infinite author of all things."

Is it not their greatest fear that in their deep probes they may chance to unearth a record of their own works that may not be edifying or handy to meet? All who have made themselves acquainted with the central facts upon which "the science of life" is based have learned that each is his own recording angel, and will finally be the faithful and just judge of his own life work.

There is a fathomless mystery of the soul. We need seek no further for a Divinity. The god "with whom we have to do" is the boundless mystery—the ego within.

As to law. The universe of universes is, to the last drop of water and grain of sand, under law, or anarchy reigns. One or the other is supreme. Which?

In animal life it is not an unchanging law that we breathe automatically and that the life current is pumped to every part of the body by the same rule? Is it not an immutable rule that the earth revolves on its axis, and swings around its mighty circuit in an ever-varying orbit? Is it not by an unchangeable law that nature brings forth in endless and ever-changing profusion the products of the mineral, vegetable and animal kingdoms? Science tells the story, and our planet corroborates it, that the earth in the ages of the dim past made its daily revolutions on a widely divergent axis from its present poise. And by the same unvarying rule, ever operative, vast accumulations of world-building material on the equatorial regions will, in time, become so great as to cause our top-heavy sphere to again go over to a new polar adjustment and the record of a new, world-wide cataclysm.

It is objected that unchanging law precludes the possibility of evolution, which must of necessity be immutable, and deny all other fixed rules for the government of the universe? What a wonderful piece of mechanism the law-fearing, thinking-machine must be. Curiously, fearfully and wonderfully made.

Middle Point, Ohio.

"Wedding Chimes. By Delpha Pearl Hughes." A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price \$1. For sale at this office.

"The Law of Correspondence Applied to Healing. A Course of Seven Practical Lessons, by W. J. Colville." Helpful and instructive to those interested in Spiritual and Mental Healing. Price 50 cents. For sale at this office.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL.D., M.D. This comprises the last part of Human Culture and Cure. Paper cover 15 cents. For sale at this office.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

A HUMANITARIAN VIEW.

The Old Veteran Mediums and Workers Should Be Cared For.

The Jubilee enterprise has received attention from various writers who have discussed its features from their various points of view. Modern Spiritualism had to win its way inch by inch in stern battle against the prejudice, misrepresentation and hate of the church and the world alike.

To have shared the brunt of battle in a good cause is esteemed an honorable and worthy record, entitled to compensation of praise and helpful consideration.

Like the leaders in other advance movements, religious and otherwise, the pioneer workers in the cause of Spiritualism have had to bear the load of obloquy heaped upon them by a "wicked and perverse generation," and have had to battle with penury and starvation—an unequal conflict in which many have been compelled to yield their lives an untimely sacrifice to what they knew to be the cause of Truth.

Through the unrequited labor and self-sacrificing spirit of the earlier mediums and speakers, the cause of Spiritualism was carried forward against all opposition, carrying before it in large measure the church and the world—the world of free-thought, of literature, philosophy and science.

Against the skepticism of a faithless church, the unbelief of the professed believers in the Bible, the steady and obstinate opposition of professional, learned, titled and diplomated men of the various cults, medical and scientific—men who brought to bear all the means at their command, all the ordinance of science, of biblical exegesis, of churchly thunder and professional lightning, reinforced with the light artillery of railleury, sarcasm and defamation, plied with the arts of tricky charlatanism—against the whole field, the cause depending solely, so far as earthly means was concerned, on the poor, despised, contemned and ostracised mediums, has steadily won its way.

Without the mediums used by the forces of the spirit world, where would be Spiritualism to-day? Echo only can answer. The millions in all lands, who claim to have been emancipated from the thralldom of error and darkness through the manifestations of spirit power, would still be fast bound in the realms of mental gloom.

Do you ask what the mediums have done for Spiritualism? Rather ask: What have they not done? The genuine mediums have been the mainstay of the cause, the life of the body of Spiritualism on earth. Without the mediums, Spiritualism would not exist to-day, and the world of mentality and religious thought would still be in the limbo of churchly superstition and spiritual darkness.

What Spiritualism does not owe to its mediums is of small account—you may eulogize its philosophers, its speakers, and justly, too; but without the mediums, where would be our speakers and philosophers? Mediums had to be first—to break the soil and plant the seed that ripens in the philosophy.

How have the mediums been repaid for their work in behalf of humanity on earth? From the days of the Fox Sisters to the present it has been the sad fate of the mediums to be distrusted, neglected, maligned, ostracised, and persecuted in the thousand petty ways in which the social and religious world manifests its animus toward those unfortunate ones who, in obedience to their conscience, their perception of truth and their conceptions of moral duty to the world, dare to go counter to the prevailing current of popular opinion.

They have had to face poverty and privation as well as bear the jeers of a frowning world, and the ingratitude and neglect of those whom they have most benefited.

In view of all these things, and for the sake of the good name of Spiritualism itself, should there not be some public and general crystallized effort by Spiritualists to help, to comfort, to sustain in a condition of earthly hope and good cheer our good and true mediums who are failing in strength and falling, fainting by the wayside?

When one looks over the field of Spiritualism, and sees tried and true mediums and other faithful workers, in actual penury, suffering—perhaps in silence, uncomplaining—in want of the things that go to make this earthly life, as such, in some degree worth living—in want of the things they must have to enable them to do their best in the work allotted them as servants of our great cause; noble men and women, compelled to live on in semi-starvation, next door to pauperism in many instances, in constant battle with the ever-aggressive wolf of poverty; the bread snatched from their famishing hands by—shall I say it?—devilish frauds and fakirs, it is enough to cause a true Spiritualist to seek

"A lodge in some vast wilderness,
Some boundless contiguity of shade,"

where he might hide in shame and sadness from his fellow-men.

It is inexpressibly saddening, sickening, to see "old veterans," great-hearted, noble, brave men and women, giving their life and strength to advance our cause, struggling, breasting the storm of adversity, sinking slowly, dying a lingering death, yet bravely holding aloft the banner they love, fighting to the last.

Sinking—dying—did I say? Nay—to such, indeed, dying is resurrection, it is a rising up, an ascension to the highlands of immortality.

"These are they the world has cherished, these are they the world has killed.

Little bands of faithful servants holding by them to the end;

Till the voices and their sweetness, by the wicked world were stilled,

And their beautiful, bright spirits to the azure sky ascend.

"Name them not, or name not, one alone, and silence keep beside,

They are all, together, worthy; they are brothers of mankind;

For humanity they lived their life, for human hope they died.

But humanity—thoughtless, and human hope was blind.

"Unknown heroes, unknown teachers, of whom history telleth not;

Lying low in unknown graves, no lofty tombs to tell the place;

Yet perchance to them befell—not to us—the happy lot, And they earned the bright reward, though they perished in the race.

"All their voices, if you listen, cry in unison to earth,
But we hear with feeble ears, and we often lose its tone.
God—Eternity—Love—sing they from their lowly birth,

And they sing—and die in singing, as they lived their lives, alone."

Since Spiritualism owes so much to its mediums, it would seem fitting that a movement for a general jubilee should take form in some general and practical humanitarian enterprise for the special object of caring for those who have been instrumental in doing so much for the upbuilding and spread of the knowledge of our great truth.

What better for our cause, what better for the honor of Spiritualism before the world, than that our spirit of exaltation and glorification over the conquests our cause has made, should take form in some appropriate enterprise that should embody our gratitude, our love, our sympathy toward those who have done so much for us, and to whom, under the spirit world, our cause owes its very existence?

To meet in general convention and listen to grand addresses and orations is well and good in itself, and may help the cause in a degree and manner—and we find no

fault that this is done; but we cannot help feeling that it would be more to the glory of Spiritualism, and result in richer harvests of good to our cause, if our glorifications should materialize in some noble, helpful, and lasting humanitarian project in which all Spiritualists could join, and contribute according to ability their thank-offerings for the blessings received through mediumship, and thus our beloved Spiritualism should evince the spirit of that divine "good-will to man," which overflows in thoughts and acts of kindly, helpful benefit, especially to those by whose labors our cause has been established and made a prevailing power upon earth—the mediums and other true workers who have need of our help.

Hammond, Ind. JAS. C. UNDERHILL

A WORTHY WORKER.

An Old Veteran In Need of Help.

To the Editor:—I wish to relate a singular coincidence. I have been nearly blind from sore eyes for the past two months. A few friends sent me letters of sympathy, accompanied with a little of the needful, but I could not read their letters—not even coarse print. I had been praying earnestly that my sight might be restored so that I could see without glasses that had been a necessity for the past fifty years. Last Monday, as the bell rang, I groped my way to the door and the mail carrier handed me a registered letter from a distant city. The sight of the "V" it contained caused the tears of gratitude to flow freely, and strange to say, I could read every word the letter contained, although in very fine hand, without glasses. I cannot yet see to read print, but it may be possible that the pure, benevolent spirit that prompted the gift assisted me in reading it.

Hoping that a repetition of the same kind of medicine from those who have listened to the inspirations which welled up from the soul and found expression through my organism during my peregrinations throughout the Atlantic States, as well as on the Pacific Slope, will at this trying time be instrumental in lifting me out of this enfeebled condition. A thought wave from pure and noble souls will find its destination, and returning enrich the giver.

The Progressive Thinker I clasp to my bosom until some friends read it to me.

Alameda, Cal.

MRS. F. A. LOGAN.

To the Editor:—Knowing the patrons of your paper to be full of good works and kindly thought for those in need, I want to tell them the dear old veteran in Spiritual philosophy, Mrs. F. A. Logan, 1218 Railroad avenue, Alameda, California, who is 76 years old and now laid aside from active service, through physical weakness, is very much in need of material aid. I write this trusting many of her old friends may read it, and not only send her kind words of remembrance, but some tangible token of regard also. For I know her to be needy and worthy, and trusting to the giver of all good, as long as she has to remain in the body.

Markesau, Wis.

Mrs. Logan is one of the old, tried and true workers for the cause of Spiritualism, in every respect worthy and deserving of the kindly benefactions of those whose hearts and sympathies respond to cases where sweet charity "blesses those that give and those that receive." We earnestly commend her to the helpful thoughts and kindly help of our Spiritual friends.

Address her at 1218 Railroad avenue, Alameda, Cal.

Mrs. M. E. Cadwallader Returns.

Mrs. M. E. Cadwallader arrived at Lily Dale August 7, tearing herself away from the pleasures across the water in order that she might make her report from the Junior Spiritualist Club of Great Britain, at the first annual convention of the N. Y. P. S. U., she having been sent as a delegate from our National body to that association.

Besides tendering her a reception, she was made an honorary vice-president of the club, an honor which should be appreciated by us.

The N. Y. P. S. U., in convention assembled, instructed its secretary to extend our thanks to the Juniors, thanking them for their reply to our greeting, also for the pleasing manner in which they received our delegate.

The convention also appointed a committee to draft the following resolution:

Whereas, Mrs. M. E. Cadwallader, having been duly appointed at the organization meeting of the N. Y. P. S. U., at Rochester, N. Y., as official delegate to the Junior Spiritualist Club of Great Britain, and having faithfully performed the duties entrusted to her upon this very important mission,

Therefore be it resolved, that we, the National Y. P. S. U., in convention assembled, do hereby extend to Mrs. M. E. Cadwallader a unanimous vote of thanks and of our thorough appreciation of the very efficient manner in which the purpose of the Union was carried out.

Evie P. Bach, Jessie Hoagland, D. C. Meeker, Committee.

THE VOICES OF THE WORLD.

"To where beyond these voices there is peace."

The Voice of the Wind and the Voice of the Night,
Dark fathomless tones from the Unknown Shore,
From the valleys' depths and the rocky height,
From the murmuring stream and the ocean's roar,
Hark! hark! they whisper forevermore.

For the Star calls on the Star,
And the Deep moans on to the Deep,
There are Voices from near and far,
And I cannot sleep.

The Voice of the Living, the Voice of the Dead,
The Voices that come from beyond the grave,
The songs once sung, and the words once said,
Backward borne on the sobbing wave,
Mourning over her buried brave.

As the Star calls on to the Star,
And the Deep to the greater Deep,
There are Voices near and afar,
And I may not sleep.

There's a Voice that tempts and a Voice of warning,
And the Voice of sorrow is everywhere;
Hark! they sing together, the stars of the morning,
And the hush of eve is the Voice of prayer,
There are myriad Voices of earth and air,
Till there soundeth from Star to Star
One Voice that shall bid them cease,
And away, beyond them, afar,
We shall rest in peace.

—Ida Rowe in Madame.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50. For sale at this office.

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Reports of twenty-four diasthet lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume.

The chief aim throughout the volume has been to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and at the same time profoundly realistic. As several chapters are devoted to improved methods of mental culture, the work is particularly adapted to the needs of teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will derive some help from the doctrines herewith promulgated.

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This work contains an account of the very wonderful spiritual developments at the home of Rev. Dr. Phelps, Stratford, Conn., and similar cases in all parts of the country. This volume is the first from the author directly upon the subject of "Spiritualism," and has stood the test of many years. Cloth, \$1.25. Postage 10 cents. For sale at this office.

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SOME IMPRESSIVE PROPHETIC DREAMS.

Instances in Which Coming Events Cast Their Shadows Before.

WARNING TO AN ALLEGED VICTIM OF A HYPNOTIST—A WOMAN'S VISION OF THE PARTING SPIRIT OF HER BETROTHED—ADVICE FROM A CONSUMPTIVE—A SKIPPER'S DREAM OF RATS.

People used to talk about the supernatural, but it is not up-to-date to do so any longer, says the New York Sun. "Supernatural" is now the word for all the conditions and experiences which people cannot account for. Since science has formed a Society for Psychological Research and explored the hidden energies of human experience, they tell us that all which is natural, that the "subliminal self" is as much a reality as the commonplace self. One good result of all this is that everyday people need no longer be ashamed to speak of queer experiences. If anybody laughs at them now it is apt to be the inexperienced. A really scientific person would no more sneer at an honest preference for which you could not give reason than he would sneer at the great Sir William Crookes, who brought forth the machinery that produced the X-ray, though he cannot yet explain just what the X-ray is.

When the Rev. Minot J. Savage was gathering material some years ago such as the Society for Psychological Research deals with, many strange personal stories reached him through virtue of his being a minister; yet not all the things he published could be quite indorsed by that society. For example, not everybody who has a wonderfully vivid dream, which may cause him to believe it to be the forerunner of some event, could be taken seriously. The presence of mind to write it down upon awakening, pigeonhole it and await results, or else promptly relate it to some one who will stand witness that it was told before any after event gave it value as a proof that coming events cast their shadows before. But unless that were done it could not have the published value which the Society for Psychological Research members of that society might personally accept it.

A curious psychic experience, well substantiated, occurred last winter in connection with an event which caused a scandal. This event was the marriage of the widow of a high naval officer to a hypnotist. The hypnotist, who was known to many a person who had previously known the bride as a large hearted, freehanded woman, romantically given to the ideal side of life in all its phases. In the minds of those who knew her best there was no doubt but that she was the victim of hypnotism—or, had she lived some generations ago, what would have been dubbed black magic. Three or four days before the marriage a certain man went to her and told her that he had had a sort of trance vision in which he saw her sitting with her hands folded in her lap and her head bowed. She was weeping, and a dark, mist-like pall seemed to surround her. He spoke, as he thought, but not all the time. He roused himself or he had told her much more than he intended to tell her. And, to his chagrin, found he could make no more impression in reality than he seemed to be able to make in his trance vision. The woman appeared to be living in a dazed, automatic way, which surprised the man who went to her with his story, but knew nothing whatever of the existence of the hypnotist.

The man who had this premonition or vision—call it what you will—is no Spiritualist, medium or professional of any kind, though he has often claimed to have had some remarkable psychic experiences. He is a man of most respectable antecedents, reduced in circumstances, to whom the woman had always shown friendly interest. He went to her as a matter of duty, he failed to make any impression. It was as if he could not understand what he was saying. Not many days later the whole scandal became public, together with the hypnotist's efforts to obtain the woman's property, his arrest, etc.

Here is a story of quite another sort, but equally well substantiated. The woman to whom it happened is practical, rather than idealistic, and an instructor of the young in the classics. She had long been interested in a man and he in her; their tastes were kindred; they exchanged views on all sorts of subjects; they were much together. There was no formal engagement, but that there would some day be a marriage in which they would be the central figures was, however, equally in the minds of both. One evening as she parted from him she felt much troubled. He did not complain, but she feared he was not well.

A few days later she returned home about dusk, and, being tired, threw herself on the lounge for a brief rest before lighting the gas. A strange, lone-some feeling possessed her. She got on her feet to strike a light, and as she did so became extremely nervous. A figure passed directly in front of her. She looked long enough to recognize it as that of the man who filled her thoughts. With a murmured exclamation she put out her hand, started forward as he moved toward the door, and grasped only the air. A moment later the room lighted she almost persuaded herself that she had been the victim of her own fancies. Not until next morning did she learn that the man who had made her world brightest had passed away the evening before from that mysterious cause which doctors, for want of a better name, have labelled "heart failure." The strongest belief that the woman holds since is that the man's spirit as it was leaving her body revealed itself to her. But she has no proof of this that could convince others. For the thing that happened was of the very nature she would keep from others in advance of confirmation.

A most curious dream episode occurred to two sisters who lived in Portland, Me. The family had moved. The house they went into was an old one, whose interior called for repairs; but it was central and with certain changes suggested possibilities of coziness. It was, in short, the sort of house to stimulate one's imagination with wondering about the private history of those who occupied it long ago. Its nooks and crannies and cupboards, its very walls seemed to exhale a history, but of this history its new occupants knew nothing. The moving was hardly done and the furniture was being put in place when all the family. Rooms were made comfortable for the elders and the two sisters did not mind sleeping as best they could. One took to a couch that had been chucked into a room above stairs and the other decided to make herself comfortable on a pile of bedding that had been dumped into the front parlor below stairs. Both were

very tired and soon fell fast asleep. In the morning each hurried down to see what could be done about improvising a breakfast.

"Oh, I had the queerest dream," exclaimed she who had slept on the lounge.

"So did I," said the other.

"What was it?"

"You spoke first. Tell yours, then I'll tell mine."

"Well," continued she who had occupied the lounge, "I dreamed that right across from where I lay, sitting by the window, was a very young man, I should judge not over twenty. He had very blue mournful eyes; I noticed them especially, for they were fixed upon me intently for a while. Then he got up and passed close by me, coughing a short cough, and passed out the door. It was all very vivid."

"What was it?" asked the sister who had listened. "He must have come right down to me, for I saw the very same man in my dream. In mine, the room I lay in was furnished in dreary black haircloth—like the typical common parlor of long ago—and that pale young man with the sad blue eyes sat in a chair near an upright stove. In my right hand he held a book with a couple of fingers between the leaves, as if he hung down beside his chair. After gazing at me a while he spoke."

"You should not lie there," he said. "It is damp on the whole of this floor. There used to be a cistern right under where you lie, and a spring used to run under this house." That's all I remember clearly. There was more, confused stuff.

They afterward had reason to believe in the story of the spring on account of the moisture that oozed from the cellar floor at certain changes in the weather. Telling their dream some time later to a long-time resident of the neighborhood, the old dame exclaimed:

"Why, land sakes! I should say you'd seen the same man. He died years ago of consumption. He had just then sort of blue eyes and was fond of books, and always looked sad, poor boy. They always said that room was damp."

After that night they never saw the young again. They used to say that he had done his duty and vanished. But they confessed to having often had a vision of invisible company in the house while they remained in it.

From the same town where the story just related took place there occurred, about half a dozen years ago, one of those events which mark an epoch in dream history. This time the percipient was a man, a sea captain. He had made arrangements and signed all the necessary papers to take charge of a ship bound for England. Two or three nights before he sailed he had a dream, in which, amid much merrily, a few things stood out clear. For one thing, he saw the ship infested with rats—from ancient days down a bad omen—and after much trial and endeavor he saw the bark founder and go down. In the morning he found his dream had left him physically and mentally unbalanced. Of course he told his wife, and of course she took alarm and implored him to throw up the whole contract. He confessed it was what he would like to do, but if he let himself be ruled by a dream he'd be scoffed at, men would be in a hurry to offer him a ship again, etc. The upshot of it was that he went with the time and tide as arranged. But he never returned; the prophetic dream fulfilled itself to the letter.

The circumstance was so striking that it was spoken of many times before the sequel and discussed afterward, and the memory of it is known to many. It even got into local print. But the owner of the ship was sore at his loss and nettled at the psychic notoriety and did all he could to quell its memory. Judging from gathered evidence it would seem that from no form of psychic experiences do provision and event, except of course from waking impression, which is generally too intangible to make a story. There is known to the writer a man, a serious and anything but excitable man, who jumped up in the middle of both, and, exclaiming aloud:

"My father is dead! My father is dead!"

His father lived some hundreds of miles away and he had no intimation of his illness. In this case it was the woman, his wife, who pooh-poohed the matter and tried to banish the impression, but his insisting:

"I saw him dying. I heard him call me."

The next morning brought word that the father had died that night and wanted to see his son. So many stories akin to this are told and well attested that one can account for them only on the hypothesis that there are invisible pneumatic telephones in the universe which work easily by thought. This is the theory put forth in one or another shape by science. Will it ever lay a tangible grip on the machinery?

The above illustrates the fact that the spirit guardians are always around to impress people in their dreams wherever possible.

Boston, Mass.

SOMEBODY.

Somebody crawls into mamma's bed just at the break of day.

Snuggles up close and whispers loud: "Somebody's come to stay."

Somebody rushes through the house, Never once shuts a door;

Scatters her playthings all around Over the nursery floor;

Climbs on the fence, and tears her clothes—

Never a bit cares she—

Swings on the gate and makes mud pies—

Who can somebody be?

Somebody looks with roguish eyes Up through her tangled hair:—

"Somebody's me," she says, "but then Somebody doesn't care."

—Exchange.

"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, convincing advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at \$1.00. Price, cloth, \$1.

The Brotherhood of Man, and What Follows from It. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

NATIONAL ASSOCIATION

A View of Its Needs and Duties.

The dual condition of need and duty confronts our National Association, and, as well, every local society and individual. No association nor individual has a right to prate of needs and make demands unless they perform some works and prove their duty. It is not proper to now inquire if the N. S. A. and other societies, and the individual Spiritualists have done their duty; but it is better to discover what is necessary and demanded. We should be all generous enough to say that in each case there has been a strong sense of duty.

For one I am not disposed to cavil over past mistakes; my plan of duty rather says ahead and profit thereby. For years we waited for a National Association. After two decades of inertia it seemed to be the proper period, and we hailed with joy the vigorous birth of the N. S. A. in Chicago. A historic city of organic birth and decay. We have watched the organization grow, and became convinced that the people actually desired it. In many ways there has been a marvelous support given the N. S. A. It seems to me that the results obtained are very commensurate. With two hundred or more local societies as auxiliaries, there is a combination for utility that should be able to perform a great public work. Within the sphere of this associated strength lie the needs and duties of the national body. By proper cooperation there will come forth a power for good, like an army before the enemy, it should close up its lines, and no longer the special period of recruiting. Each separate body should be strengthened and equipped. From disorganized companies we have been aggregated into regiments, divisions and corps by the similarity of local, state and national organizations. We have duty in front of us, and needs within our ranks. The good general provides for his army first, and then gets ready for battle. It is a reasonable question to ask: "Has the N. S. A. concentrated its forces?" We have seen very little except the recruiting—soliciting auxiliaries and money. After a victory—and sometimes after defeat—recruiting is more rapid. Nothing disheartens more than lethargy and inaction. The greatest activity of the N. S. A. has been its mass-meetings, and they have been almost entirely abandoned this year because of unsatisfactory results. We hoped for great things from the Jubilee.

I thought it was a proper thing for the N. S. A. to do, but it seems that the National Association did not manage it nor organize it. The Jubilee was held only by their permission. Clearly their duty was to manage it and risk it, but that is past and gone and is not for me to discuss. But the Jubilee was possibly intended as a great public enterprise by the Spiritualists as a complement to Spiritualism, and should have had every possible support and all energy of the N. S. A. It should have made it practical, or not at all. There was no conflict in that between need and duty, because all things attempted should be within the sphere of resource. No careful business man will assume risks beyond his bank account.

The N. S. A. does not need public donations of money, for it should not assume any great venture. Within its capacity it should transact business. If reinforcements are needed, trench and wait for them. Send out the call, secure an active corps of mustering officers (missionaries).

We have been overzealous! There is need, then, to organize local societies. That is one reason why we need the N. S. A.—to help the weak and struggling.

The N. S. A. must give if it expects to receive. But is that possible unless there is a plentiful fund of money given to the N. S. A. treasury? Permit me to say that strength will result only of good work done.

Every local society asks: "What help will the N. S. A. be to us?"

Herein lies the solution of success. It is not a selfish question—it is one of need; one that asks if the combined masses in practical work will be helpful. What can the N. S. A. do? It can be a helper. Its system of dues and fees will give great strength for much practical work. Pay attention to the per capita income as the means of support, and from it send forth an organizer into places where local work is not developed. Results will manifest themselves and come to all help. Make every speaker and medium friend by encouraging and protecting their work. The N. S. A. has a duty to perform for all workers. Its mistake has been in helping only those who help the N. S. A. All want to help, and likely all do help a little. Because they do not tend the convention, or have no collected money, does not prove them enemies of the N. S. A. Nothing makes one a friend more than being befriended. We are Spiritualists; and what is for the benefit of one is likely to be for all. The N. S. A. is organized and has accomplished much (more financially than we believed possible) and we should see it continues to exist and achieve. I cannot believe any one desires its downfall. It would be a serious blow to have the N. S. A. fail to go on. We should each make some sacrifice. If we cannot help financially, some of us, all of us, can help with effort in some way. There is not a public work, I imagine, but is willing to give of labor. Then let us have a series of meetings arranged in counties, districts or states, and let the local workers therein or near-by give their combined effort. Let the local society and the N. S. A. share proceeds. We will then have reciprocity. No use to send speakers across several states to hold mass-meetings; let the local workers do the work, with perhaps one N. S. A. official who lives the nearest. We must take from the N. S. A. all possible expense. Make the public efforts a mutual labor of love, and the N. S. A. will be prosperous and the local societies will no longer ask: "What good will it do us?"

I believe the past officials have done the best they could and have accomplished much to their credit. I am not complaining—rather would I praise. But there can be great work done by the sustenance now pledged, and relieve the N. S. A. of the odium of begging. This sustenance will increase rapidly, and with it the natural fruits of cooperation.

The plain duty of each local society is to charter with the N. S. A., and send a delegate to the next convention. If the association is not what we want it to be, then we owe it a duty to assist it to accomplish what it should. The time to do this is at the convention. What is needed? Recommended. If the acts of association are defective, amend them. Now is the time to offer amendments; and I suggest the following:

Make the annual convention movable, so the various sections can more readily attend occasionally. As it is the attendance is greater from the East than elsewhere, and the expense is always heavy, upon the West. Expense pre-

vented my attendance when in the West, and it is a burden upon each society and delegate. But this will be greatly remedied when each State is organized. To make the annual convention movable will not vitiate the National charter, but I think the executive office can remain in Washington.

Another important item is to make the nomination of officers in open convention. Committee nominations are not always satisfactory and are liable to too much "fixing." Such manner of nominations are said to be more harmonious; but I have found the after-complaint more deleterious than any confusion occurring by open nominations. The election of the committee-men by States nearly caused a rupture last year in several delegations. So the prospect of rupture is not destroyed. A free expression of the majority will is more conducive to harmony than a lack of its fullness.

There is also more care needed in supplying "proxies." The convention should have no power in this. Every possible thing to be done by the delegates should be accomplished, and as little as possible left for the officers and trustees.

In the missionary field there should be an appointment of workers who would carry the right of such labor and receive proceeds of meetings whilst they organize and charter societies.

In other words, make the N. S. A. missionaries public speakers who will teach Spiritualism, organize localities—and not solely for N. S. A. revenue. I imagine the latter will come more fully with a system of missionary work for the advocacy of Spiritualism.

These are only suggestions from one who loves the cause of Spiritualism and hopes much to result from the N. S. A. I have been "obligated" as a member of the N. S. A. to support the cause of Spiritualism and have each public society and worker. For thirty years I have given my labors to organization and likely have assisted in developing as many Spiritual societies as any other worker.

I can then lay claim to be a friend of organization—hence of the N. S. A. Let us try to make it our good servant. Let us try to be its good friend and helper.

Fraternally, G. W. KATES.

Rochester, N. Y.

Two Striking Tests.

To recount the many wonderful communications of a comrade to the members of Cassadaga Camp would be impossible, but that that stand out so clear and defined in exact evidence of continuity after death I wish to relate to the readers of this paper:

In a session last Wednesday evening under the mediumship of Mrs. Etta Wreth, Mr. Ed. Bennett, of Buffalo, was spoken to by a spirit claiming to be J. W. Engleton, who once lived in New York City, but who has since the death of his wife one year ago resided in the Soldiers' Home, Dayton, Ohio. Mr. Bennett, in conversation with the spirit through the trumpet, learned that he had a few days ago committed suicide. The following morning he came again, and to satisfy himself and others of the truth, he telegraphed his death. Mr. Bennett telegraphed to "The Governor of Soldiers' Home" and yesterday received a telegram saying: "Jake Engleton died July 31, 1908, by his own hand." Thus proving the communication to be true.

Another most remarkable case of spirit identity was given through the mediumship of Pierre L. O. A. Keeler in state-writing.

Some years ago a young man by name William Gould, of Cincinnati, met his death by collision of trains in a tunnel, in which entire cremation occurred, leaving no trace of either engineers. Upon slates, through Mr. Keeler, with others, was this message: "I come with greeting. I do not come via tunnel. I come via that, with a certainty. William Gould."

"The particulars of this death were not known to any one save the slitter. E. WILLIAMSON.

Richmond, Ind.

THE HINDOO MAIDEN.

(The Moon Relating.)

Yesterday in cloudless glory I did gaze on Hindoostan's Land of strange and wondrous story, And the worshiped Ganges ran Clothed in all its silvery whiteness By the shadowy jungled shores, Where the thickets tangled tightness E'en the noon sun scarce explores.

From the shadow lightly skipping, Graceful as the wild gazelle At the water shyly gipping, Where my rays the softest fell, Came a maiden as a vision, Eve could boast no fairer grace, And I read the heart's decision In her clear and lovely face.

Sandals, worn by thornplants creeping, Hindered not her eager steps, And the scared gazelle goes leaping To the forest's gloomy depths; For a maid's light is a gleam, And her rose-tipped fingers shade The little flame, that brightly flares, Light and shadow round her played.

Soon she reached the silvered river, Placed the golden hair thereon, Started with a frightful shiver, For the glimmer faintly shone— Seemed as if it would expire, Then revived with stronger blaze, And the girl with heart on fire Followed it with steadfast gaze.

If it lives—her lover liveth. If he dies—then he is dead; So its every flicker giveth To her heart a throb of dread; But the lamp keeps bravely burning Down the river's gleaming tide— Then with all love's deepest yearning Kneel to pray, then rise and cried

"Ah, he lives! He lives, my Lover!" And the echo from the hills Sent an answer cross the river— "Lives he! lives he! lives he!" All her heart and fervor saying, "Save beast's or serpent's wrath, Through her gloomy wood, went flying, On her happy homeward path."

—Hale Howard Richardson.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want, and comprises 288 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

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"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

THE GOD IDEA.

A Study of Man and His Relation to God.

"Man the finite is perpetually approaching God the Infinite. God—a barbarian word—but the only word we have at present to represent the God idea," of Infinite overruling, overruling perfect cause, a force or power that is everywhere present, all-pervading, all-folding, perfect in all its relations to man the finite God. People in all ages have tried to conceive of some form of being whom they might call God, by which puny and ignorant man might have some form to rest his physical eyes upon that would convey to his mind and the mind of his fellow-man some tangible, satisfying idea of a God.

Go to the museum in Jackson Park, Chicago, and look in the halls of statuary and there examine the "ancient" idea of a God, evolved in the childhood of the human race. Look at the huge pole or tree carved with all of the grotesque imaginings of the barbarian mind, a god fifty or sixty feet tall, then imagine the whole tribe surrounding such a materialized idea of God, prostrating themselves before him, and worshipping and waiting, asking God through such an improvised representative, to bless and help them.

Then follow the same thought and note the improvement in Gods, or rather man's idea of a God. You will notice that some are represented with wings typical of the swiftness of God's judgments; some with three heads, typical of divine wisdom some with four to eight arms, typical of God's ability to reach out to his children and confer divine blessings or execute the terrible slaughter of his diabolical wrath, as—in the mind of the sculptor—most best pleased him. Note all of these changes, and it is easy to trace the development of the human race from the barbarian to the semi-barbarian, from the semi-barbarian to the semi-civilized, and so on step by step until you reach civilized and enlightened man with our God made of the finest sculptured marble in the form of Nature's grandest physical product, civilized man—typical of the crucified and deified Jesus.

But hold! the God idea and look at it from any point of view that you will, try to analyze it, try to square it, try to sift it in any way you choose, and you will necessarily have to come to the conclusion that finite man can have but a very vague idea of an infinite Being whose laws are perfect and never fail.

From the earliest dawn of the human intellect, in the lowest depths of savagery, man was at times made aware that there was a power in existence outside of himself. Doubtless the first ideas of such a power residing outside of himself were inspired by dreams. Then later he observed the occurrence of natural events recurring in regular order over which he could exert no control. Next came an occasional happening that seemed to happen outside of the pale of natural law, which led him to believe in what he conceived to be the supernatural. It was at this period of his development that he began to carve his wooden pole into his rude conception of a supernatural being, which he called by many different names, and representing his idea of the power which he alternately adored and feared.

But as time rolled on and his inherent divine nature became slowly developed, you observe a steady improvement in the God idea, until at the present time in his more or less enlightened state he recognizes the existence of God as Spirit, and further realizes the fact that the many strange occurrences that have continually happened since the childhood of the race were the manifestations of spirit power.

He further recognizes the fact that the laws governing the material or physical part of the universe and those governing the spiritual are one and the same, and that he himself is a part of the Infinite or Divine Spirit.

The God whom he had for many years believed to be supernatural or above Nature, has proved in the recent light of scientific developments to be his Father, and most perfectly Natural. That there can be no phenomena happening outside of or above Nature, that what he supposed to be supernatural was the working of the higher spiritual laws which he failed to comprehend because of the material development of the divine part of his nature.

That we are approaching a period of quickening of the divinity in man, there can be no doubt. That instead of man approaching God in an unconscious or evolutionary manner, man can and sometimes does approach him as a voluntary act, and that in so approaching him, leaving out all selfish motives and desires, he can get a ray of divine light that will stimulate the spirit within, that it makes him feel proud that he can walk the earth as a king, a part of God the Infinite Spirit.

He recognizes the fact that the divine laws are perfect and must endure. That what he at one time thought was an exception or setting aside of some physical or divine law was not such, but the accentuation of such law produced by favorable environment, or retardation produced by unfavorable conditions.

That the same laws govern the universe to-day that governed thousands and millions of years ago, and will continue to govern for thousands and millions of years to come. He has learned that the moral laws of the universe are just as perfect as the physical; that every thought and motive for each action produces a result, a change in the soul character, which is more or less everlasting. That it is impossible for him to get away from himself and his responsibility to his fellow-man, his God, his race.

Evil was born that he might make a choice, and why? To develop his individuality, to make him strong mentally and morally, to simply make him a man and not a beast. For without such individuality, developed as a result of his conquests, his buffeting, his failures and his victories over the adverse circumstances of this the material stage of his existence, the divine scheme of moral evolution would certainly fail. Without such experience it is questionable whether or not after a long earth life of listless inactivity, his soul would want to exist as an individual entity. He would most likely lose all interest in life, and at the death of the physical body would wish to simply sink into a state of nonentity and be glad to forget himself and be forgotten by others.

Man's free moral agency is a well-established fact within certain limits only, it being largely a question of environment and education. But, thank God, it is the motive and not altogether the act which counts for spiritual unfoldment and moral evolution, or for spiritual and moral regeneration.

The study of the moral laws of the universe is incumbent upon all mankind. "The day that thou sinnest thou shalt surely die." What? die a physical death? No. For that would be unjust, as that would rob man of his

earth life experiences, which develop his individuality and make him a man, and thereby defeat the plan of divine redemption. Die a spiritual death? No. For that would be impossible and equally unjust, and would equally defeat his final redemption.

But die a moral death, and thereby lose the blessed privilege of spirit communion with God and the higher angels.

The act of sinning does not cause God to banish man from his presence and divine communion by any special act of his, but by the perfect moral laws man banishes himself, but as the still small voice of God appealing to man's inner consciousness is never or rarely absent, man must finally make for Eternal Truth.

Man is a progressive being. That necessarily implies that he is also retrogressive. His being endowed with the animal propensities as well as the spiritual nature, necessarily retards the operation of the spiritual or divine part of his nature, and he is thus a physical body. But after leaving the physical body at death, with all of its passions, appetites and ambitions, he passes to the plane of spiritual existence where, coming into a more perfect understanding of the higher moral and spiritual laws governing the universe, he ceases to make backward steps, but begins to advance. Although his advancement may be slow, as it is in some cases, yet he can never pass below the point in the moral scale of his entrance into spiritual existence.

Every sin or violation of moral law carries its own punishment; yet man in the physical state can understand this but imperfectly, and as a result he is continually seeking the fruits of another's labor, and through his ambition for self-aggrandizement he is building up a moral or spiritual character that may be very sad to look upon when viewed from the spiritual plane where all is transparent and the thoughts and motives that prompted each and every action are open to the whole spiritual universe.

Hence man is his own judge, jury and executioner. Then will commence the complete triumph of the divine in man, and the process of rebuilding his moral character, of eliminating the false theories of existence, casting out selfish motives, and laying aside forever all of earth's titles of honor, and recognizing each and every human being as one of God's children, and recognizing the divine right of his fellow-man to his profoundest sympathy and assistance.

God being the Grand Center of Truth—from whom all perfect laws radiate, and man being endowed with the divine as well as the animal nature, and occupying the periphery of the circle, must advance nearer and nearer the center of Truth and recognize that God is All in All.

GEO. F. SEYMERS, M. D.

AN OLD MEDIUM.

I'm only a medium—old, weak and poor—

No home in this beautiful land, Though I've given rich comfort, under many a cure,

With reading and magnetic hand, For years have I labored, for years have I stood

Unmoved by the shots of the foe, But now I am aged—outliving my good—

The fakir has come and I go, I'm now only mentioned: "A has-been of old."

But still I'm remembered as true, While fraud follows after and reaps all the gold.

The world should consider my due, I used up my body, I used all my time In pulling the scales from man's eyes; I lifted low spirits up out of their slum.

For fakirs to capture the prize, 'Tis sad, but 'tis human to gain all they can,

And since upon earth gold is all That is useful to use between man and man,

The fakirs have builded a wall Between earth and heaven too lofty to scale,

Built on soft, sliding sand, Instead of the Truth that never can fall;

Truth that eternal will stand, Then give me my Truth and my hunger and cold,

My tottering form and my rage; Give me these wrinkles that tell I am

Give me the thorns and the snags; Yes, give me, Oh angels, my Truth ever dear,

.. 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 Linotype 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 editor allows 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 a monopoly of truth. Kindly feelings should always be entertained for those who differ from you.

Charles Howell has returned to Chicago with Dr. Birkholz and will open a School of Philosophy as soon as arrangements can be made; as well will he open Sunday meetings for teaching and demonstrating spiritual philosophy and phenomena in some convenient place on the South Side. His address will be 3201 Indiana avenue, Chicago.

Secretary writes: "In behalf of the officers and patrons of the Duquesne Camp, Kansas, I wish to convey our appreciation of the work of Will C. Hodge, who has been with us during the entire camping season. He has presented the claims of the Spiritualistic philosophy in a clear, concise and able manner, and in the nineteen years' history of our organization no speaker employed by this association has so effectively and so thoroughly reached the minds of the masses. We not only take pleasure in testifying to his ability as a speaker, but to his genial spirit and social qualities as well, and we look forward in the pleasurable anticipation of renewing these pleasant associations another season."

Ella Johnson, of the Kensington Society, writes: "Members of the Kensington and Kenwood Societies held one of their good old-time grove meetings yesterday in the Duquesne Camp, Kansas, I wish to convey our appreciation of the work of Will C. Hodge, who has been with us during the entire camping season. He has presented the claims of the Spiritualistic philosophy in a clear, concise and able manner, and in the nineteen years' history of our organization no speaker employed by this association has so effectively and so thoroughly reached the minds of the masses. We not only take pleasure in testifying to his ability as a speaker, but to his genial spirit and social qualities as well, and we look forward in the pleasurable anticipation of renewing these pleasant associations another season."

Secretary writes from Detroit, Mich.: "The Central Spiritual Union opens the third season at Star and Crescent Hall on Sunday evening, September 4. This society is in a prosperous condition and is doing a good work. Dr. C. H. Hodge, its president and conductor, is an able speaker and ardent Spiritualist." Bishop A. Bots will return to Sumnerland, Cal. the first of September, where he can be addressed.

C. E. Dent writes of a visit to Haslet Park Camp: "I was pleased to find the camp in so prosperous condition. They had over forty tents well filled with campers, and lodging rooms occupied; they had many fine cottages, and seemed like a well kept and well run establishment. I must say I congratulate myself on having the pleasure of meeting with the talent I did while there. They had O. P. Kellogg, Mrs. Mattie Hull, and others. The managers report the meeting a success."

Will C. Hodge has returned from the Ottawa and Delphos camps in Kansas, and is again located in this city, at Ogden avenue. Address him there for engagements. Will attend funerals. Mr. Hodge's lectures at the various camps were well received.

R. F. Livermore writes: "Mrs. Cora L. V. Richmond, of Washington, D. C., entertained and instructed a very large audience in Weeks' Theatre, Corry, Pa., Sunday morning, August 21. The house was full. Mrs. Richmond has had her subjects in a masterly manner."

J. C. F. Grunbille will lecture and hold classes in Indianapolis, Ind., during the month of September. He will lecture week evenings while in that city for any societies in the State or sister States. Address him at 3900 Langley avenue ("The Mexican"). Station M, Chicago.

T. P. Kelley, secretary, writes: "The camp-meeting at Kays Valley, Va., Spiritualistic Camp-Meeting Association has decided to cancel the date of the camp-meeting that was to be held September 11th to the 25th, inclusive, to next year, for the reason that the soldiers were camped on the Fair Grounds, and we could not get any other ground. Will try and have a camp-meeting next year."

D. W. Hulst writes from Liberal, Mo.: "We can have our open last Saturday with O. S. Tisdale, Mr. and Mrs. C. M. Folsom, trumpet and platform mediums, and speakers, and the writer, present. Subsequently Mr. and Mrs. W. V. Aborn, materializing and platform mediums, and Mrs. Cooper, came. Lectures have been followed by G. H. Walker, Mrs. C. M. Folsom, D. W. Hulst, and C. S. Tisdale. There is much enthusiasm manifest and the interest growing."

Mrs. Emma L. Worth, trance medium, has come to Denver, Colo., for a visit. She expects to return the last of September and will be pleased to see her patrons.

A. E. Kritch, the materializing medium of Philadelphia, will hold séances for full form materialization at private residences. He uses no changes, give what you can afford. For further particulars, address all letters to A. E. Kritch, 2403 Alder street, Philadelphia.

Irvin Z. Meredith can be addressed at Boston, Mass. The Church of the Soul will hold services during the month of September in Handel Hall, No. 40 Randolph street, every Sunday morning at 10:30. Mrs. Cora L. V. Richmond, pastor.

J. M. White writes: "After the expiration of Canfield Park Camp, I am open to engagements for fall and winter. In addition to my regular work, I will give free seances."

Mrs. Nellie McEwan, who is ill at Hahnemann Hospital, is improving slowly. Spiritualists please send your best thoughts that her recovery may be more rapid.

Adah Sheehan Horman and husband, Dr. Frederick Horman, will be pleased to see at the residence during the G. A. R. encampment, any visiting Spiritualists. Dr. Frederick Horman will give a reception in honor of his comrades, the members of the 13th Ohio Vol. Infantry, at the residence during the week. Take Gilbert avenue car to Elsinore Gate and Eden Park. Pass through gate to right to first house at end of park.

Anna E. Thomas, lecturer and platform test medium, of 512 Lexington avenue, Newport, Ky., is arranging a western and southern tour for the winter of 1898 and '99, and would be pleased to correspond with societies and responsible parties desiring her services en route to the Pacific coast.

LETTER FROM BOSTON

In Which the Writer Gives
His Views.

THE JUBILEE—THE NATIONAL SPIRITUALISTS' ASSOCIATION—THE DUTY OF SPIRITUALISTS. Your Louisiana correspondent, in a late number of The Progressive Thinker, in discussing the Rochester Jubilee, makes statements so wide of the truth, I desire to state as briefly as I can the facts so far as Massachusetts is concerned.

He virtually assumes that the ten million of Spiritualists of this country are morally bound to pay the deficit of the Jubilee, for the reason that the N. S. A. is their "acknowledged representative." He says: "What it does, we do; what it did, we did."

We deny the proposition! Our State Association, after a canvass, reported that there were thirty-five thousand Spiritualists in the State; there were more than twenty-five organized bodies, most of them chartered under the laws of the commonwealth.

We have one organization in Boston, of which M. S. Ayer is president and principal supporter, which, reckoning interest at the legal rate on the money invested in a magnificent Temple on the city hall, together with other current annual expenses necessary to carry on the Sunday meetings, is expending yearly more money than all the organizations in the United States that sent delegates to the National Convention in either of the years of 1896 or 1897, spent for this purpose, according to annual reports of the N. S. A.

Not one in ten of the organized bodies of Massachusetts Spiritualists have identified themselves with the National by joining and sending representatives to the annual meetings, and taking part in its proceedings.

Why should Spiritualists who take no part or interest in the N. S. A., pay its bills? When there are the meetings in Boston and its immediate vicinity, carried on by individuals who represent three-fourths of the Spiritualists here, whom the president of the N. S. A. so severely criticized in his Rochester address.

Should these people be expected to help pay the deficit? We are not now saying what the duty of Massachusetts Spiritualists is, but showing what they are doing as a matter of fact.

They have been appealed to at great length in our local organ, which has for years teemed with reports, speeches, editorials, for support, but without success; only a very small per cent of our people have taken any active interest.

Why is this? One of two things is true: either the Spiritualists of this country are not ready to financially support a national institution, or the right men and women are not running it. Are the thirty-five (or more) thousand Spiritualists in this State who have never taken any active part in the N. S. A. to be held responsible for a nine-thousand-dollar deficit, from a nine-thousand-dollar Jubilee held at Rochester?

We should say not. The officers and trustees who authorized the Jubilee for the N. S. A. and appointed Frank Walker its agent, made the N. S. A. financially as well as morally responsible for the payment of its debt. It is a well-known principle of law that a principal is responsible for the legitimate acts of its agent. Then let the N. S. A. step up and pay the deficit. They can use the money from the Bude Will for this purpose.

"But," says the N. S. A., "we have no money." If there is going to be any going back of the treasury of the N. S. A. for and to pay this debt, the only parties to whom they have any claim are the organizations that have delegates in the National Convention that authorized and instructed it to hold the Jubilee. These organizations, if any one back of the N. S. A. should pay this deficiency.

The Rochester fiasco is but the legitimate result of a policy adopted by the National Association from the start, that the great desideratum was to "show off," to attract the attention of the public, and to make itself felt. We believe this a great mistake. There is other and better, grander work to do. Let it do something for our poor and afflicted helpers, pay for and carry on for our old and needy brothers and sisters. Let us have less noise and more substantial work. Jingoism is at variance with the great harmonious philosophy.

"The Law of Correspondences Applied to Healing. A Course of Seven Practical Lessons, by W. J. Colville." Helpful and instructive to those interested in Spiritual and Mental Healing. Price 50 cents.

"The Dead Man's Message," an occult romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"Bible and Church Credo Woman." By Elizabeth Cady Stanton. Contains three brief essays, on "The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For

"Wedding Chimes, by Delpha Pearl Hughes." A tasty, beautiful and appropriate wedding gift. Contains marriage ceremony, marriage certificate, and with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Ministry. Price \$1. For sale at this office.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

HOMeward JOTTINGS. From The Two Worlds,
Manchester, Eng.Closing of a Busy Season of
Camp Work.

At present writing, 10 a. m., August 22, I am on the train going eastward as fast as steam will carry me. My camp work for the season of 1898 is concluded and I am "homeward bound." I shall lay over a few days in Cleveland, Ohio, then on to Buffalo, where I take up the work with the First Spiritualistic Church, the first Sunday in September.

I have never experienced a busier season than the one just closed; never worked more ardently. My labors for the greater part, have been with the young people and the children.

Less than two hours since, I passed through the gates of Haslet Park and heard the "good byes" that were wafted out on the morning air like sweet, sad music to my ears, as I caught the sounds of voices that had grown dear to me during my sojourn of three weeks in that lovely spot.

My recent engagement with the management at Haslet was the first I ever had at that camp, and was very agreeable from first to last. The grounds are pleasant, the board excellent, the auditorium commodious and comfortable, the work in all branches ran smoothly—how could the meeting be anything but enjoyable?

Notwithstanding two camps have gone out of Haslet, Grand Lodge and Island Lake, Haslet was well attended the past season; the Sunday audiences were very large.

Mrs. Sarah Haslet, president of the Haslet Park Association, is deserving of much credit for her interest in the camp and untiring endeavors not only to make the meetings a success, but to make the camp in every respect worthy the name of Spiritualism. She is interested in every department of the work, from the arrangement of tables in the dining hall to the work of the platform. She gave a portion of every week-day morning except Monday to teaching the little ones (and older who desired) the art of mediumship; also gave instructions in many things pertaining to mannerisms that were valuable to all who joined the class.

The regular Lyceum sessions were on Fridays and Sundays. The bell was rung every morning, however, on the dismissal of the dancing class, and the children were called for a forty-five minute session. In these meetings the children were drilled in recitations, singing, health movements, recitations, and were given object lessons. The object lessons were reviewed in a few days from the time they were given, and the children were expected to give an outline of the lesson in their own language, which they did admirably. I have learned in my experience with children, that on their part, if a child is interested in a subject in which the little one may have an interest, and from which one may draw in a small way upon the child's information.

In addition to the Lyceum work at Haslet, I gave instructions in physical culture to a delightful class of young ladies. They became so interested in the work that we doubled the time for practice, met twice every day. The time at the camp was so fully occupied we were compelled to have our morning practice at 8 a. m., afternoon work at five p. m. I am rejoiced that many attendants at camp, especially among the younger ones, are beginning to realize it is well to introduce educational work among the exercises of the camp. Several members of the class became so interested in the work they declared their determination to attend the Mantua school next summer.

On the last Saturday night of my stay at Haslet we gave an entertainment under the auspices of the Lyceum. It was well patronized by the visitors at the park and enabled us to put a few dollars into the treasury.

I cannot close this communication without paying my respects to the worthy chairman at Haslet, Hon. O. P. Kellogg. He is always a success in his capacity. He is not only faithful to his duty as a presiding officer; he is ready on all occasions, no matter how wearied he may be, to take up the work. It would be impossible to have a dull conference with O. P. Kellogg in the chair. O. P. Kellogg and Mr. and Mrs. Carpenter did the work on the platform yesterday. No one can describe one of Mr. Kellogg's addresses. When we attempt, we always feel to conclude our remarks by saying, "It is useless to make an attempt to quote Mr. Kellogg. There is but one O. P. Kellogg; that ends it. To know him, one must hear him." Mr. and Mrs. Carpenter were well received and as platform mediums did good work.

But I must hasten, this is written under difficulties, weather is torrid, smoke and chinders are almost blinding at times, and my pen and candy-eating are sharing the pen of the pen.

US OF UNSERVING LAW and orderly progression; that caprice and anger play no part in the government of worlds. Everything, however strange and wonderful, has to come under the realm called natural. Spiritualism, with all its strong assertions as to the reality of the so-called dead coming back and delivering their messages of moving the pen of mortals, still encased in flesh, to tell forth of the new and wondrous life; of building up bodies which can be seen and felt and photographed, still asserts that these things are in harmony with laws which have been ignored.

A wider domain is coming into view, realms hitherto unknown are being explored.

AND THE SPIRITUAL GIFTS concerning which Phil did not want his followers to be ignorant, are coming into the domain of exploration to be critically examined and tested, as we have done with other facts in nature. The Bible will be of value to the race when we have thrown away the claims of infallibility and supernaturalism. It will be regarded as a record of the fact that in all ages the spirits sought to make an impression on the world of matter, and that those through whom wonderful events transpired, possessed what is now known as the mediumistic faculty.

It is through mediumship alone that we can get evidence of THE CONTINUITY OF LIFE after the withdrawal from the physical body, and without its aid the world may speculate churches may be multiplied, floods of words uttered, and oceans of ink spread on paper, but certainly there will be none! The narrative of past occurrences may help the man or woman of poor religious natures, but these are of little avail in an age that seeks to demonstrate all things. We have hitherto left unexplored the real part of our being, we have gone deep into anatomy and pathology, have studied grain and nerves, but the real personage, who is to endure, like a will-o'-the-wisp, has eluded our grasp. The great forces which the present century has revealed, existed since time began, but we had not the wit to read the oracle of electricity and steam.

HOMeward JOTTINGS. From The Two Worlds,
Manchester, Eng.Closing of a Busy Season of
Camp Work.

At no remote period many will be eager to gather up all the early chronicles of a movement which has had within it so much of consolation for the bereaved, so much of real knowledge for the "manly" spiritual possibilities, and which make the world of spirit and the world of matter live in complete union. Longfellow had this thought when

HIE SANG "THE TWO WORLDS, the Seen and the Unseen." "The world of matter and the world of spirit."

Are like the hemispheres upon your maps, That touch each other only at a point. But these two worlds are not divided thus, Save for the purposes of common speech.

They form one globe, in which the parted seas All flow together, and are intermingled, While the great continents remain distinct."

THE STUDY OF MEDIUMSHIP will help to throw light on the life and character of men of religious genius who have been an enigma to many. We will understand genius somewhat when we learn something of spirit-control; in fact, get a key to much that are, at present, hidden mysteries. By its aid we find an explanation of the signs and wonders which were said to be associated with the life of Jesus of Nazareth, and get rid, at the same time, of such words as "miracles" and "super-natural," for by its aid we see that there were certain magnetic conditions of the

CHARLES DICKENS.

He Desires to Communicate
Through The Progress-
ive Thinker.

The brilliant Charles Dickens, high in Spirit-life, has given one of his choicest productions through the well known medium, author and musician, Carlyle Petersilea, of Los Angeles, Cali. It is entitled "Juno, or The New Woman." It is Spiritualistic, anti-Catholic, sets high ideals, and is interesting throughout. The spirit Charles Dickens expressed the fervent wish that his narrative be published in The Progressive Thinker. We take special pleasure in complying with his request, and his production will be commenced soon. Now is the time to send in your subscription. Our Fall and Winter Campaign will be brilliant indeed.

body, which vibrated in harmony with the finer forces in nature's laboratory, upon which the spirit intelligences were able to play. In his case the instrument was in tune; in other cases, the "gift of tongues" in Edward Irving's church, there were less perfect instruments on which to play, and, consequently, discord and inharmony ruled. We have ignored the possibility of people in some other sphere of being acting on this, and thus closed all scientific inquiry into a realm of deep import.

MODERN SPIRITUAL MEDIUMSHIP. once honestly investigated, will reveal that there are facilities clearly manifested in some latent in others which may be cultivated, and which would forever settle the question, "If a man die shall he live again?" Carlyle has said that the day has gone by forever for us again to make gods out of wonderful men. Evolution has taught

US OF UNSERVING LAW and orderly progression; that caprice and anger play no part in the government of worlds. Everything, however strange and wonderful, has to come under the realm called natural. Spiritualism, with all its strong assertions as to the reality of the so-called dead coming back and delivering their messages of moving the pen of mortals, still encased in flesh, to tell forth of the new and wondrous life; of building up bodies which can be seen and felt and photographed, still asserts that these things are in harmony with laws which have been ignored.

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It is through mediumship alone that we can get evidence of THE CONTINUITY OF LIFE after the withdrawal from the physical body, and without its aid the world may speculate churches may be multiplied, floods of words uttered, and oceans of ink spread on paper, but certainly there will be none! The narrative of past occurrences may help the man or woman of poor religious natures, but these are of little avail in an age that seeks to demonstrate all things. We have hitherto left unexplored the real part of our being, we have gone deep into anatomy and pathology, have studied grain and nerves, but the real personage, who is to endure, like a will-o'-the-wisp, has eluded our grasp. The great forces which the present century has revealed, existed since time began, but we had not the wit to read the oracle of electricity and steam.

COMMUNION OF SAINTS, before he was conscious that people to give forth their sentiments. Stainston Moses, M. A., who automatically penned "Spirit Teachings" for years before he discovered his gifts and became a preacher of the present ministry of angels. The world is full of people who have medial gifts but live on unconscious of their powers. The day is at hand when we will open our eyes, and drag the question of the immortal life out of the realm of inference and tradition into that of evidence, we will get to know that the spirit world is real, and then will the Pentecost of spirit ministry come.

Tennyson, who was himself a normal instrument

FOR SPIRIT EXPRESSION and conscious of his own mediumship, writing that the living soul of one gone on had been flashed into his own, sets down perhaps the best conditions to bring about conversion with the spirit world and foster the growth of mediumship. He asks for purity of heart, morality, and intelligence in connection with our spirit circles—divine affection having their part to play in all we do.

In this spirit all may prove for themselves with patience, whether communion be actual or delusive, whether it be God's choicest revelation culled to unfold, uplift, and inspire, or only a something for the weak-minded and superstitious. Surely in a matter that concerns every soul of mankind, it is a duty to investigate and, if possible, bring forth those powers that will link us on to that other life, and so be able to walk through the earthly pilgrimage with this knowledge ever beside us. If it be at a table-sitting in the right

of Roentgen rays. We got, however, the instruments, the engines, and batteries, upon which these forces acted, and then revolutionized the ideas of our forefathers; and so will it be with much of mental phenomena when the world gets at the key of mediumship, which will open to us the path that will lead us into a much larger world than did either electricity or steam. We shall see that, in Longfellow's words, "The spiritual world lies all about us," that it has ever played a part in association with this; and say with Paul, in a sense, we never truly comprehended before, "the things seen are temporal, the things which are not seen are (spiritual) or eternal."

The first Christian Church had

SPIRITUAL MANIFESTATIONS; there existed the natural conditions through which these were possible. The spiritual wonder workers who prophesied and discerned spirits, talked in unknown tongues and healed by the laying-on of hands, may have thought that what transpired was outside natural laws, but then it was an age which knew little of the real God, and that this speak in space was the only domain of the Most High. They were ignorant, master and pupil alike, of the great truths that have come through Copernicus, Newton, Darwin, Lyell, Spencer and Davis. Chemistry, geology, electricity, were all unknown, and it could not be expected that they would look at strange occurrences as we do to-day, but we have no need, doubt, like Matthew Arnold, and some preachers in the broad church, that they transpired, and are able to accept many of them, along with the ethics of Christianity. As W. T. Stead wrote, in a paper read at the London Conference of Spiritualists, in June, 1898: "We are,

NAME OF THE VIRGIN MARY, and directly or indirectly give credence or encourage belief in Popish dogmas, then it is assumed that the medium is genuine and his or her messages are to be accepted as bona fide. In the midst of conflicting creeds of Protestant sectarianism thousands of cases of genuine manifestations have been recorded, the spirit intelligences being careful not to oppose the teachings of the denomination to which the medium belonged, and so the manifestations have been labelled "supernatural," and supposed to be a special proof of divine favor.

From the days of Swedenborg to the present time, quite a number of sects have been formed whose leaders laid claim to

DIVINE COMMUNICATIONS, but (as in the case of Swedenborg), deprecated all other attempts to secure messages from the unseen world, these leaders claiming finality.

But in Victoria there is a sect which IS TRULY SPIRITUALISTIC. It is practically unknown, never advertises, never makes the slightest efforts to proselytize, publishes no books, and circulates no tracts. It has now existed in Victoria for over thirty years, and during most of that time meetings have been regularly held two or three times every week. Its members, which are fairly numerous, claim to have direct communication with the unseen world, to possess the gift of prophecy, and to be frequently led and guided by visions.

This sect, although nominally Christian, DIFFERS ENTIRELY from every other denomination, and seeks no union with any other church. It accepts the Bible, but does not consider it to be plenary inspired. In the Old Testament it recognizes the Law, the Psalms and the Prophets. In the New it admits the Gospels and the Apocalypse. The remainder, together with the Apocrypha, the Books of Enoch, and the Apocryphal, New Testament, these people consider more or less inspired, and use as occasion offers.

The interpretation of those parts of the Bible, which these people accept as fully inspired, is of a semi-spiritual character, somewhat similar to, yet differing from that pronounced by Emanuel Swedenborg, or perhaps it might be better to say that these people profess to adopt Swedenborg's true meaning in contra-distinction to that adopted by the New Jerusalem Church. But the main article of faith

IS THAT OF REINCARNATION, and around this all the teachings of the sect revolve, and nearly everything connected with its belief begins and ends, so to speak, with re-incarnation, but the doctrine so taught is not that of theosophy. This sect teaches that the good and true are re-incarnated after a very short space of time, while the evil and the false have to wait for many years before re-birth. The doctrine is supported by numerous scriptural quotations, and many of the texts so used do not appear on a superficial glance to encourage the belief, but the mystical interpretation of the Bible gives an entire new meaning to scores of obscure and isolated texts. This sect

MEETS FOR WORSHIP on Friday evenings and Sunday mornings, thus observing the Sabbath of both Jews and Christians. There is also a special meeting held every month on the day of the new moon, when divine service is held morning and afternoon (see Isaiah lxxv, 23, and Ezekiel xlvi, 1). At these meetings every member is expected to be present if within convenient distance. Meetings occasional or regular are held in Richmond, Auburn, Tunstall, and at Drouin in Gippsland. It is said that there are recognized members in other parts of Australia, in England and America.

As remarked just now these people make no efforts to add their numbers by any systematic proselytism, and no persons are admitted as members unless their characters will bear THE TEST OF RIGID SCRUTINY. Not even then until after a year's probation. Like many of the Spiritualists, these people possess the gift of healing, and some mysterious and remarkable cures have been effected by this agency.

Perhaps one of the most commendable features of this body of people is the entire absence of bigotry or intolerance. They cheerfully

RECOGNIZE THE GOOD and true in all sects, in all religions and in all philosophies, and while considering that they possess the true light do not hesitate to accord due respect to all earnest and sincere seekers after truth, no matter in what church or denomination they may be found. Of the total number of members it is difficult to furnish full details. They are said to amount to some hundreds, with, however, are scattered about in this and the other colonies. These people appear to be a very respectable body of religiousists whose efforts to promote good deserve recognition.

"From Soul to Soul." By Emma Rodd Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

"The Bridge Between Two Worlds." 200 pages. One copy, bound in cloth, 61 cents; paper, 35 cents. For sale at this office; 30 Loomis Street.

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"REMEMBER THE NAME."
Van's Mexican Hair Restorative.
Mexican Medicine Co., Chicago, Ill.
Agents Wanted.

spirit and forming our positive and negative battery there—we will

SURELY HAVE OUR REWARD;

if it be a planchette we place our hands upon in a truth-seeking spirit, some glimpses of a message will come from those gone on; but if we can only look at the matter as something to toy with and amuse, or as something that will help us to make of this world, and gather up its treasures, then we have missed the meaning of this phase of evolution, which has come to the world because we need its light. We have extracted many of nature's secrets, but the study of mediumship will outweigh these a thousand fold.

From Harbinger of Light,
Melbourne, Australia.

SINGULAR SPIRITUALISTIC SECT. It has long been known that amidst the so-called "orthodox" churches, there are a large number of people who either recognize or fully believe, in its truest sense, in the communion of saints. In the Romish Church, if the communicating spirit will only assume the

NAME OF THE VIRGIN MARY, and directly or indirectly give credence or encourage belief in Popish dogmas, then it is assumed that the medium is genuine and his or her messages are to be accepted as bona fide. In the midst of conflicting creeds of Protestant sectarianism thousands of cases of genuine manifestations have been recorded, the spirit intelligences being careful not to oppose the teachings of the denomination to which the medium belonged, and so the manifestations have been labelled "supernatural," and supposed to be a special proof of divine favor.

From the days of Swedenborg to the present time, quite a number of sects have been formed whose leaders laid claim to

DIVINE COMMUNICATIONS, but (as in the case of Swedenborg), deprecated all other attempts to secure messages from the unseen world, these leaders claiming finality.

But in Victoria there is a sect which IS TRULY SPIRITUALISTIC. It is practically unknown, never advertises, never makes the slightest efforts to proselytize, publishes no books, and circulates no tracts. It has now existed in Victoria for over thirty years, and during most of that time meetings have been regularly held two or three times every week. Its members, which are fairly numerous, claim to have direct communication with the unseen world, to possess the gift of prophecy, and to be frequently led and guided by visions.

This sect, although nominally Christian, DIFFERS ENTIRELY from every other denomination, and seeks no union with any other church. It accepts the Bible, but does not consider it to be plenary inspired. In the Old Testament it recognizes the Law, the Psalms and the Prophets. In the New it admits the Gospels and the Apocalypse. The remainder, together with the Apocrypha, the Books of Enoch, and the Apocryphal, New Testament, these people consider more or less inspired, and use as occasion offers.

The interpretation of those parts of the Bible, which these people accept as fully inspired, is of a semi-spiritual character, somewhat similar to, yet differing from that pronounced by Emanuel Swedenborg, or perhaps it might be better to say that these people profess to adopt Swedenborg's true meaning in contra-distinction to that adopted by the New Jerusalem Church. But the main article of faith

IS THAT OF REINCARNATION, and around this all the teachings of the sect revolve, and nearly everything connected with its belief begins and ends, so to speak, with re-incarnation, but the doctrine so taught is not that of the

