



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

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By Charles Dawbarn.

The scientist distinguishes "live" matter from what he calls "dead" matter. So long as atoms and molecules have not found the mates with whom they can settle down permanently, and go to housekeeping, they contain a certain amount of unexpended energy which is at the service of Homo as soon as he has learned how to utilize it. This is called "live" matter to distinguish it from molecules that have blended into primary rocks, etc., and in a myriad combinations have squandered their energy, usually in the form of heat, eons before man and beast struggled for life on our little planet. As such combinations have nothing left of their original capital, they can yield no more energy than is newly imparted to them by Nature or man. Such matter is therefore counted as "dead" matter.

As the writer has insisted that there can be no such thing as "dead" matter, it is well for the student reader to stop for a moment at this point, and assure himself of the truth of such an assertion. It is not quite enough to fall back on Ego, and say that he is alive, and himself an atom, blending intelligence, energy and matter into his oneness, therefore every gathering of atoms must itself surely contain and express life. The shrewd scientist will reply that all he means by "dead" matter is the blending of molecules into a form which yields him no energy he does not himself first put into it. Such molecules have used up their surplus energy in the process of mutual attraction, and are, therefore, dead to him. He is quite willing to concede and believe that the atoms in that molecule are still in motion, and that they are moving freely in space, no matter how solid the molecular gathering may seem; but they exhibit no energy he can control or compel to his service. So they are really "dead" to him, and have usually been cremated long before he was ready to attend the funeral.

This has, therefore, become a question of fact. The writer accepts the issue as such, and now proposes to prove that a molecule is no more dead than the atoms of which it is composed. It may have to appeal to a different faculty of Homo, but that is all the change possible to intelligent atoms; eternal in active existence, because children of the divine.

There is a point in vibratory action up to which Ego appeals only to the sense of hearing. When Ego becomes silent to that organ the scientist does not call the human form dead, because he knows that at a certain point of increased movement the vibrating atom will be recognized by another faculty called "sight." But when sight becomes blind, and the machine that grasps vibrations beyond sight has lost its power, it is then that the scientist scratches a boundary line, and says "this far, and no further." He thus marks the line at which physics has gasped for breath. Here, for a brief hour, we must leave the belated physicist, and enquire if Homo has a faculty that can recognize movements in matter which are beyond the limit of his five senses. This, as we have said, is a simple question of fact. If matter offers intelligence to the investigator outside and beyond the limit of the physicist then it is without warrant that he calls it "dead."

Here is a speck of lava composed of molecules that have done their work for the physicist, and have been cremated by their own fierce energy, transmuted into heat, and divided into atoms. He declares it contains no lesson for him other than the wasted expenditure of its energy that has left it lifeless. But other students of nature have discovered that the speck of lava has kept a faithful record of its own experiences, and will tell its tale to the proper mortal sense, through enough faculty, if one be unprejudiced enough to listen. Intensely interesting were those experiments described by the talented Denton in his work entitled *Size of Things*. They were records of little journeys beyond the boundary scratched by the College physicist, and thus it happens that Homo's possession of a sixth sense remains even yet unknown to the great world of science. The point for us herein is, that we have a proof, lying to hand of every unprejudiced seeker, that Ego is not silent at the so-called "boundary," but is alive and active, within the "awful gap" which we took for our text when recently exploiting *The Size of Man*. We therein claimed that Ego is ever alive, and active within the entire limit of his vibrations, although broken into various personalities by the narrowness of mortal sense. And here, at our very first step across that imaginary boundary marked "dead line" we find Ego; and every student can find Ego alive and ready to talk with Homo through a sense faculty Homo did not know he possessed.

It is a wonderful discovery that Ego is alive in that so-called "dead" matter, just as he is alive in mortal brain, and in every other molecular gathering in the universe. We have seen in a recent article that brain and human reason have been locally evolved by Ego's necessity in certain limited conditions. At the same time we noted that intelligence was just as active without brain. We saw that if to KNOW be knowledge, then Ego as God Junior was not dependent on mortal brain, for even in earth life he withholds all important processes of Homo's organism from interference by the newly evolved brain and human self conceit.

We have tried to watch Ego while posing as an inhabitant of Earth, but we must explore Cosmos if we would hope to learn his real size. And a most important lesson is that mortal brain,

however needed in earth life, becomes itself a barrier and a limitation when it would grasp details of Ego's higher and fuller life history. The work before the student reader and the writer is to follow Ego into vibrations beyond school-taught mortal sense and evolved instrument of skilled inventor. And our task is to gather facts for the trained scientists, many of whom are today overstepping their own boundary.

The 19th Century may wear a shroud woven by science, and wireless telegraphy may echo the glory of the departed from shore to shore, yet intelligence can talk only to intelligence trained and disciplined to listen and interpret. There must be trained intelligence at both ends or even wireless telegraphy is an unprofitable fact in nature. And the communications we are seeking with intelligences outside and beyond even the dead matter of the scientist necessarily demand yet more sensitive instruments and specially trained intelligence than the wireless telegraphy of earth life. The discovery that every atom is an intelligent Ego is a solid foundation fact for the explorer. But although German and English and French manhood, and that of every other nationality is permeated with intelligence, their citizens must learn much to change thought. This is granted as a matter of course. But we must keep it in mind as a factor in our exploration beyond present boundaries. And as still more important we must draw a line between molecular intelligence and that of the unblended Ego atom. As mortals we have never sought, or even dreamed it possible that we might communicate with Ego in his own atom. We have dealt only with molecules, and with the absurdity of ignorance, have always dealt with these molecular gatherings as if they were single individuals. We have loved, hated, punished and rewarded these molecular gatherings as if they were eternal individualities. The universe is itself but a gathering of molecules, with different individualities of attraction and repulsion, blending into infinite variety of manifested selfhood.

Each system of suns and planets is composed of Egos necessarily gathering experiences. The individual freedom of every Ego is warped, twisted and maintained in distinct individuality, sometimes by whims of the majority. Man himself recognizes an individual life outside himself in the gatherings he calls nations, cities, and every partnership down to the modern trust-company of to-day. A nation is recognized as cruel and blood-thirsty, or occasionally exhibiting an unselfish philanthropy, as much as the smaller blending we call Homo. The individuality of cities is just as marked as that of man. London, Paris, Berlin, New York, Chicago, Japan, are distinct individuals, and matter how many single citizens come and go. And we may, if we will, note the resemblance in their life history. Every city the world has known experiences youth, maturity, old age, and then death. It disintegrates into its remaining particles when its time comes. Such is the fate of all molecular life. Nothing in nature is, or can be indestructible save the eternal and individual atom. From speck monad to the whole universe every form is a blending, and therefore sooner or later falls apart.

The student must here keep in mind the *Size of Man*, and recognize that Ego being right royal by divine right, with its own limitations, all the disturbance we have been noting is but the dissolution of his partnerships, which were always temporary, no matter whether science called them live or dead. And yet further, to mortal sense every manifestation of Ego will always be molecular. That is to say Homo cannot sense either God Senior or God Junior save as molecular expressions. He has therefore built up his thought creations (molecular blendings) into gods, angels, devils, and last but not least, into molecular men and women he has called spirits.

The student must further remember that the creations of God Senior are very different from those of God Junior, although the difference is only a question of degree. And in our exploring expedition the student will find it useless to hunt for the unparted atom or unblended Ego. We have been tracing Ego as in form life from the vibrating atoms of Cosmos up to Homo in earth life. Everywhere Ego was manifesting a blended sovereignty, with intelligence always manifesting itself according to conditions. The power of Ego has thus been dominant in all be-lievable man, and now we have to explore regions where science itself gasps for breath and see if Ego is at home there also.

Psychometric sensitiveness, the pet-hobby of J. Rodés Buchanan, its discoverer, and scientifically demonstrated by William Denton, as recorded in *The Soul of Things*, has proved that normal manhood is endowed with faculty that KNOWS without any exercise of reason. We all recognize the existence of an intelligence in Homo that directs and controls many of his organs, and most of the movements in every mortal form, beside healing wounds and injuries. We have thus a demonstration of a power that is, as it were, interior to reason, and occupying a territory where reason cannot follow. But psychometry shows us that in the other direction, that is to say, travelling outward, intelligence again leaves reason behind, and exhibits a power apparently almost unlimited.

I am not belittling human reason, within its own limits. But I am asserting that it is a product of earth life,

where a brain has been evolved as a necessity of existing conditions. And it does not follow that brain as an organ, and the consequent reasoning faculty, are needed in other worlds, or amid other vibrations of Ego's own individuality. And here, to-day, in our present earth life, we have but to watch such mortals as have, however imperfectly, learned to so concentrate as to silence reason for a brief hour, and we soon find evidence that this Ego life and intelligence not merely inreaches to a control of form, but outreaches, and KNOWS facts impossible to reason.

The student reader will here take note that we are not now discussing or examining Ego apart from earth life, but noting and recording that his powers as a mortal are not limited by reason. Denton found a speck of lava, though secreted from eyes, and by identification told its tale to sensitive mortals. The language differed with age, sex and education of the sensitive, but the history was always there in vivid reality. This is the record of intelligence in form that we call below man, and which the scientist calls dead matter. It can easily be tested, as the writer has tested it, by every patient and unprejudiced investigator. The point here specially noteworthy is that Homo can thus hear the tale and make the record for himself, if he will but cultivate his own faculty.

It is when we have reached the level of manhood in our investigations, and would outreach beyond the lordly mortal brain, that we begin to discover that Ego's powers are not limited by human form. This faculty outreaches to every molecular organization. The planet is but a molecule of Cosmos, and Homo himself a molecule of the planet. The planet is a sensitive, and records the happenings to her soul mother in magnetic pulsations, that science is striving to read by the candle-light of reason. It is when Homo drops reason, and uses the inner light of Ego, that he discovers and manifests a power which to reason is impossible. Let the mortal try the experiment. Here, for instance, is a photograph, never seen or touched by the one it represents. The parent sun has, as we all know, imprinted features and form, but the universal intelligence has dashed in that ray of light a biography of that form, perfect in every detail, to be read only by far-seeing eyes, for the time silent. The writer has seen this demonstrated again and again through man, woman and child sensitive, sometimes with startling clearness, and again partial and incomplete, because, at best, the faculty is barely alive in the human form of to-day. Give it a few generations of exercise and intelligence will voice truths that science cannot deny.

The point we want to note in this experiment is that reason must be asleep before we can gain the truth, and gain it in a brief hour. The mortal using this sixth sense has no reason to offer for details in health, character, and conduct which flash through his brain. They come as from one who KNOWS, and afford a glimpse of the outworking of the wondrous power whose inner life we have noticed as manifested in every organism. The faculty itself has, so far, been little but a child's plaything to the investigator. It cannot be analyzed any more than the intelligence that holds the heart to its rhythmic beat. And, as in that case, a very little interference, will silence it forever, so far as that form is concerned. Its discovery, and its use, is therefore a matter of great importance. The "still, small voice" of this power from the utterances of auto-suggestion and unwavering spirit control. Yet the name of J. Rodés Buchanan, and that of his co-worker, William Denton, will be remembered by all future workers in this untitled field.

This sense, being shared by lower, and indeed in measure by all forms not dominated by reason, is worthy of careful study. Unfortunately we have but little data from other than human lives. We have seen Ego manifesting everywhere in form, from ultra microscopic speck to parent sun. We discern him in the molecular groupings of town, city, nation and world, as much as in Homo. Each has its own marked individuality, diverse as that of Chicago and New York, or the United States from that of England. Egos come and go, for, sometimes, thousands of years in city or nation, but the greater character of that form is practically unaffected save perhaps for a brief hour in its history. At times there may be a frenzy of excitement, if the form have such a tendency; or if conditions compel. But as we look back through a long series of years we always discover that something molded and shaped its destiny which was not cool reason, but a tendency born of the faculty or sense which acts without calculation.

In the life below man, such, for instance, as that of the ant, it is especially interesting to find densely populated cities deserted because something or somebody KNEW that a mighty flood was coming within a few weeks or months. And we may depend upon it that every form composed of intelligent units could offer abundant evidence, from its own experience, of collective action that has not been the result of scientific forecast or collection of statistics to determine the immediate future. At this point the student reader faces the most startling discovery that has yet greeted him as an explorer in this untitled realm of space.

We have noted that every form is composed of units that come and go. There is no one dominating, age-lasting Ego to any form. The individual life from the first molecular blending up to that of city or nation, is very brief, although the form always goes on

to its own maturity, old age and death. The one history may be of but a few seconds, and the other may comprise thousands of years. The result is precisely the same. There is a fact in form life that cannot be disputed, it applies as much to Homo as to any other form. This startling fact seems to have been begotten by theological conceptions of the special creation of man, as quite distinct from that of other forms. Such an idea will not bear examination by the explorer. Man is only a conglomeration of Egos, like every other form. His form has its civic history and experience as much as the city and the nation. Ego comes and goes. I believe science has now counted the stay or visit of a new comer as limited to some six or eight weeks. At best the atom gathers in but the experience of a few months, whilst the form life may continue three or four score years. But to every form life where intelligence has become active there seems to be an Ego, who at the particular moment is a dominating factor in its every day experience. Presently that Ego departs, and his place is performed taken by another and another, to the very end. The civic records which we call memory are not placed in safeguard of reason, but are left under absolute control of the intelligence which KNOWS. This is, as we all know, the rule of form life with Homo. Startling as it may seem, we find by comparing him with the larger form-life discerned in city and nation, that one Ego can only dominate for a time, whereas the activity and the experiences of the form will continue to its last hour. So you and I, reader, being forms, are necessarily dominated by different Egos. Each of us has a collective history and collective tendencies which we have called individuality, and have theologically marked for eternal weal or woe.

This is indeed startling, because it shows us the extraordinary limitations under which we have been educated as forms, and trained to our present beliefs. The Ego of boyhood is surely not the Ego of manhood; and whether Ego shall play rascal or benefactor to other Egos is a question of form, tendencies, and compulsion. It is form which is subject to hereditary influences, and whose conduct we watch. The mother loves her form child, but as we have seen, but the same Ego grows year to year. The lower is, perhaps for a whole life, a worshiper of many different Egos who have, one-by-one, dominated the same loved form. Parents and children can have no permanent relation as Egos, but only so long as form life may continue. And the world goes on in its yet broader relations towards form, with the Egos of its nations coming and going, month by month, in a universal brotherhood that remains silent, because form life is still exhibiting its ignorant prejudices, with mutual jealousy and hatred.

Such discoveries should make us very cautious as we continue our explorations. For we discern that we who explore are only forms, and that Ego himself eludes us. We have discovered him aggregated into molecules, but never in naked individuality. It now becomes important, and deeply interesting that we seek what we may discern of Ego's experiences of form outside the coarser aggregations we call material life.

San Leandro, Cal.

SUMMER BELLS.

Sifting through the spaces,
Come transcendent sounds of sweetness,
Nature in all places,
Fills the sum of her completeness.

From the far and nearest
Reaching where she is ruling ever,
Ring in tones the clearest—
Bells that time can ne'er dis sever.

Chiming bells that thrill us,
Sending out, in waves of beauty,
Flower-truths that fill us,
With the force of life and duty.

Bells of color, singing,
Flood the earth with tones of brightness,
Rhythmic flutes, up-springing,
With the fairy speech of lightness.

Meadow-grasses bending,
Trembling leaves on trees o'er arching—
Chant their songs unending—
Ring their bells to Nature's marching.

Birds with tones of sweetness,
Thrill the air with rapturous forces,
Fairy notes of fleetness,
Mark the songsters in their courses.

Bells of summer, ringing,
Bidding all to Nature's graces,
Merrily they're swinging,
In their God-appointed places.

—ELLA DARE.

QUEEN SUMMER.

In wood and field the sunlit green
Smiles to the sky above her,
The sky adorned in azure sheen,
Bends o'er, a happy lover.

Within the branches overhead
I hear the wind's low moaning;
And 'mongst the flame-tipped clover's bed,
The bumble-bee's lone droning.

The humming-bird darts in and out,
Exploring Nature's bowers,
Nor questions, with delicious doubt,
To kiss Earth's fairest flowers.

In mystic music of the breeze,
I hear Queen Summer singing,
She's hung her hammock 'neath the trees,
And I am in it, swinging.

In undulations gently slow,
I feel the tree-tops swaying,
While Summer breathes in music low
The love-thoughts she is saying.

In lazy listlessness I lie,
Nor thought nor care oppresses—
In heaven of dreamy ecstasy,
With Summer's sweet caresses.

—JAS. C. UNDERHILL.
Hammond, Ind.

"Gleanings from the Rostrum." By A. B. French. Cloth, \$1. For sale at all book stores.

POTENT FACTS.
Science, Philosophy and Religion.

It is at least questionable whether we, Spiritualists, have as a body anything we may justly claim as a science, a philosophy or a religion.

For more than half a century we have been busily engaged in collecting what we have been pleased to call facts. Some of these have been genuine. More probably have been otherwise. Even so far our work has been, almost entirely, individualistic. It could not well have been anything else, from our total lack of system in observing and arranging our facts. Every man has had his own personal experiences. It has been generally taught that only that is of value to the individual which comes to himself. The experiences of others are of no account to him.

Well, they may be of no account since there is no arranged plan for observing, testing or recording them. But in this manner it will ever be impossible to construct a science, a philosophy or a religion which will be anything else than a one man's opinion which no other man will, or ought to accept.

Perhaps it may be said that this is exactly what we want. Perfect liberty of thought. Entire freedom for every human being to build his own edifice, have his own ideas and know what he knows independently of every one else. True, but if every one has to begin with the first crude experiments, which have been made thousands of times before he was born and must draw no conclusions from these experiments but those he can arrive at by the use of his own unaided brain or the assistance of such intelligence, little or much, which his particular spirit guides may afford him, we have small chance of making much progress. Not by any such method have we arrived at our present knowledge of astronomy, chemistry or any other branch of learning. If we all had to commence by gazing at the sky in the search for stars and were forbidden to learn anything about those shining orbs except what we could find out by watching them and guessing at their orbits and distances from the earth and from each other, the information most of us would possess in that direction would be exceedingly limited. Even if we made a few accurate guesses and proved their accuracy to our own satisfaction it would be of little use. The first man to whom we endeavored to impart our intellectual acquisitions would say, "I have eyes as well as you and can see the stars as well and perhaps better. I can guess as well as you and I guess your guessing is all wrong." Very absurd, certainly, when we think about it in connection with astronomy. Yet this is precisely the way we all or nearly all, act with regard to Spiritualistic phenomena.

We pretty generally admit that some of these phenomena are genuine and more of them, as said above, otherwise. Practically the position most Spiritualists take is something like this: "My powers of observation are so much keener and my critical judgment so much more accurate than other people's that I know what I have seen and judged to be true, is true. As for what others have seen and what they think about it, it may be correct enough, but personally I know what I have myself witnessed and I know no more."

The result of this is that the average Spiritualist employs his time (as much as he devotes to the subject anyway) in taking mental notes of phenomena and storing his memory with facts. As for the causes of these; they are spirit work, of course, produced by departed human spirits. By what other agency could they be produced? Ask him how they are produced and he will confess his ignorance. Enquire why departed human spirits produce these phenomena and he will say, "to prove that they still live." Possibly he may make a bolder assertion and declare it to be an evidence of immortality.

Now there is no great fault to find with all this as far as it goes. The fault is that it does not go far enough to make a satisfactory showing for fifty and odd years of work.

The consequence is that what Spiritualists will not do or have neglected to do with their own materials others are doing and will continue to do instead of them.

It matters not who brings truth to the world provided it is brought. If Spiritualists are content to carry the load and let the man at the top of the ladder do all the work they must not grumble because they obtain no credit for building a house. The hod carrier of facts is just as necessary in his way as the hod carrier of bricks and mortar in his. But he is not the bricklayer, the builder nor the architect. If Spiritualism is to erect its own temple of science, philosophy and religion, other work must be done by its own ranks than carrying materials to the builders. The materials, as far as they are of value, will never go to waste. If we do not, other hands will separate that which is good and useful from the rubbish. If we do not form some design for a temple (or many temples) grand and useful to mankind and build after our own plan or plans, others will after their plans and with the bricks and mortar which we carry to the building. If we choose to let it be so, so it must be. But we should not afterwards complain if the buildings are not to our taste. If we elect to be hod carriers, let us stick to the hod and the ladder and leave those who will dare to build uncompleted by criticism after they have completed their work which we might have done but did not.

E. J. BOWTELL.
Providence, R. I.

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THE BEST KNOWLEDGE
And the Method of its Attainment.

In answer to this question, it is necessary to know what knowledge is. We often use words without attaching to them a clear and definite meaning, because our ideas are not clear and definite. Ambiguity of language has its rise in ambiguity of ideas. The word knowledge is the symbol of a vague and indefinite idea when we come to its final analysis; so it must be clearly defined.

Knowledge is the clear and actual recognition of facts and events, and the clear comprehension of principles and their logical significance. But to know, there must be something to be known which may have existence prior to the knowing; therefore, the question at the head of this article presupposes that something previously existed to be known. That something is the essential thing to consider.

Education is a great and popular idea. But what is education, really? This word presupposes something to be educated; that is, to be led out, from "in" out, and "ducing," to lead. The etymology of the word is true to the idea; but we have associated it with a false idea, and in this lies our difficulty. The meaning we attach to the word is instruction—acquiring knowledge.

Education proper has its basis on the fact that man is endowed with the germs of faculties, (feelings, desires, passions, appetites and other sensations) which are the primary source of all his activities; and with intellect to devise the ways and means for their gratification. To develop and unfold these faculties in their full, complete and harmonious order, is education in its true sense. But when we attach a false meaning to the word, that is, the acquisition of knowledge, without determining what knowledge is, we find ourselves in a wilderness of doubt and uncertainties; hence, the question: What knowledge is of the most worth?

We exist; this fact involves the considerations of How? What? Whence? Whither? The brief span of earth life is but a link in the endless chain of human existence; and considered by itself, it has neither meaning nor significance. As to the How? we must pass it by, for it belongs to another inquiry. The What? we must briefly consider, leaving the Whence, and the Whither? for future consideration. What is life? What is its meaning? The answer to this question will determine our inquiry.

We seek in vain for this knowledge in our so-called educational institutions. Knowledge? Certainly; but knowledge of what? Surely, but not of that which is of the most worth; for it is a fact of daily experience that many men possessing much knowledge are the meanest and most dangerous men in the community. It is well known that knowledge is employed as readily and effectively in schemes of villainy and rascality, as in those of just and noble enterprises. And yet the clamor is for knowledge, more knowledge that the schools are unable to afford. How inconsistent! How absurd!

Knowledge is instrumental, and not initiative and directive. If we do not have the right kind of instrument, we can not work to advantage; if we do not have the light, must grope in darkness. The first and most important knowledge is to understand the meaning of life. No one can use an instrument unless he knows what it is for; and the serious misuse of life proceeds from a want of this knowledge. Men see thousands of dollars and years of untiring effort in the acquisition of knowledge that proves useless and worthless, while the most reliable knowledge is either ignorance or regarded as valueless—knowledge that would cost but a trifle in comparison with that which he values so much and acquires at such great cost.

The meaning of life carries with it the fact of immortal existence. The condition of the future life is largely determined by our conduct in the present life. When that conduct is known, preparation will be made for entrance into the future life. Knowledge of immortality can be acquired only by statements of those who are known to us, and have returned from that life; and these statements could not be made without a knowledge of such life. Simple faith or belief in such existence will not suffice. Real, living, inspiring knowledge of its existence and its relation to this life, and how our conduct here affects our conditions there, is knowledge of the most worth. But the general sentiment of mankind is such that we neither desire nor appreciate that knowledge.

But there are some who desire such knowledge; and it is to them this article is addressed. Among the many sources of such knowledge, shall I describe only one, because with that one I am acquainted; otherwise I would not be able to speak accurately of it. It is the knowledge I have of it that enables me to say what I intend on the subject.

There lives in Spring Hill, Kansas, an elderly gentleman, a retired farmer, by the name of J. H. Pratt, widely known and respected in all the community, who for many years has been deeply interested in Spiritualism. Learning of a medium for materializations, he wrote to him in effect: "If you are an honest medium, I want you to come to my house and give a number of seances." This was in 1890. Mr. Pratt (the medium) came accordingly, and as Mr. Pratt was satisfied of the medium's honesty and the genuineness of the manifestations, he employed him for an indefinite time for the purpose of accomplishing a great work as it has been stated to him sometime before by another medium that a great and important work was to be accomplished at his house, and he was desirous of its accomplishment.

Accordingly arrangements were made to that end. A band of spirits, among the most prominent are Dr. Reed, who on earth was an eminent chemist, Prof. Denton, who for many years was a writer and lecturer, Thomas Paine, the

patriot and philanthropist, and Prof. Faraday, an eminent English scientist, together with many American scientists, clergymen and scholars, was depicted by the Star Circle, and all the strongest and best known organizations in the spirit world, to give to earth's inhabitants such knowledge of the future life as was most useful, and to prove the same by the most infallible tests.

The first of the seances was held in May, 1890, and they were continued with some unavoidable interruptions, for a number of years. The result of these seances was the production of a most unique, remarkable and valuable book ever presented to the world, of over 500 pages, entitled "Reading the Veil." The messages given were entirely free from human agency; the medium lying unconscious, serving as a connecting link, as it were, between the physical and spiritual states of existence; recording an exact record for the transmission of intelligence to any spirit who desires to communicate. The method of materialization, so-called, is by drawing aural and magnetic emanations from the members of the circle (ten or twelve in number) and by some process of spiritual chemistry made visible to mortal sight. With this preparation the attending spirits are clothed, thus rendering them visible to the circle and visitors.

These seances afford the acquisition of the knowledge we seek—knowledge in fully of more value than all the schools and universities can afford.

The same band of spirits, the same medium and character of seances, in the same house and supported in the same manner, are now engaged, and have been since last December (1899), in the production of another book. The former work has rent the veil; this one will lead the searcher after knowledge into the inner temple where he may find the knowledge so valuable to him. I have been a member of the circle since the first of last April, and will continue one until the work is completed. I am well acquainted with the medium and all the members of the circle, and reside with Mr. Pratt, at whose house the seances are held. "Reading the Veil" is a scientific exposition of spiritual philosophy. Its teachings are too well authenticated to admit of doubt. Mr. Pratt will fill all orders for it; so will The Progressive Thinker. Price, \$2, postpaid.

R. J. SCHOLLHOUS.

Spirit Slate-Writings.

The enclosed historical facts regarding messages received from the next world, between sealed slates, as in the so-called seances for slate-writing, at Hon. Willard L. Lothrop's, 90 Berkeley Street, Boston, Mass., are submitted for explanation by the student who seeks to know. First, the man says he received on one slate 11 independent slate-written spirit messages, one of which was 66 lines long, finely engraved, as if cut into the slates, on one side were four sky-blue golden center forget-me-nots with stem and green leaves, all oil-painted, although slates were clean when sealed. Indian Bright Feather (spirit) wrote six lines in bright yellow crayon on "Sida" had two lines in brick red (none furnished), engraved on one side of a 6x9 slate, all of which could be read in a good light. On companion slate were nine messages (all recognized in colors, green, yellow, yellow, red, silver white, bright red, drab, dark purple, light purple and silver gray. Also oil-painted flowers of three kinds with green leaves and stems. Again, on a 6x9-inch slate, 84 lines of 274 words were received in spirit writing, engraved so as not to rub out, etc. Moses got his commandments engraved on stone, and this medium gets his messages the same way. He does not want any newspaper notoriety. He does not want his name published. He charges 25 cents a seance, is well known in Boston, does not care a cent for the press, and has refused to accept their representatives, to my knowledge. New York has a similar medium, Fred E. Evans, 103 West Forty-second street, New York City, and they say Rev. H. H. Harris has a similar medium. Harris has a gift of a "medium" who has given in finely engraved letters on one side of a 6x9 slate, all of which could be read in a good light. On companion slate were nine messages (all recognized in colors, green, yellow, yellow, red, silver white, bright red, drab, dark purple, light purple and silver gray. 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SATURDAY, AUGUST 18, 1900.

A Gloomy Outlook, and a Hopeful Remedy.

The New York Sun, in a late issue, made the following statement:
"There has been a very noticeable decline in the sales of religious books," said a publisher who once printed many of them, "and I don't know how to account for it. The churches are growing in wealth and numbers all the time, according to their own figures; but the interest in religious books has declined to such an extent we now publish very few of them. Old publishing houses that years ago relied on such works for their profit have turned their attention to fiction in response to the public demand. That has been my experience, and I give it to you without comment."
The religious journals non-supporting, preachers unemployed, pulpits empty, church buildings falling into decay, else converted into school houses, factories, or warehouses, and the membership if not absolutely decreasing, not keeping up with the advance of population, the future, to churchmen, must be one of gloom.
Amend your creeds; dismiss your barbarian God borrowed from the Jews, and construct a new one along scientific lines; give your devil the grand bounce; turn your hell over to the Catholics who need it badly; get rid of the humbug you borrowed from the parent church; send your Bibles and missionaries to the cannibal islands; teach natural law in place of a "Thus saith the Lord," and then you will have a new and better religion. Spiritualism and live moral lives thereafter; then you may hope for a glorious immortality which awaits all of us when the fever of life is over.
Inciting Cause of War.
A writer who is content to limit his investigation to the inciting cause of the American Revolution, and ascribes it to the Stamp Act of that period, may fall very far short of the real truth. The capitalist will inquire into the motives of that act, and learn what lies beneath. There was a deficit of revenue to carry on the expenses of the British government, and it was expected that act would supply the deficiency, and it was enacted in consequence.
At the period under consideration the existing system was full force in Great Britain. The revenue of the church, by which her flocks and herds and fields were annually robbed of one-tenth their products for ecclesiastical purposes. This burden was so severe on the producer it was impractical to add additional taxes, hence the resort to the tax on trade and commerce.
During our War of the Rebellion a stamp act was resorted to as a source of revenue, and the same method was employed and is still in force, to increase the revenue on account of the late Spanish war, and for the subjection of the Philippines; but we must go deeper than that. The revenue acts were enacted because of their enactment. Were a true inquiry made into the causes of the American rebellion we apprehend it would find its root in a bull of the Pope permitting the enslavement of heathen who had no rights Christians were bound to respect, while the Supreme Ruler found authority for action in a "Thus saith the Lord" promulgated by Moses.
Supposing Again.
This is a Christian nation. Proof: "Escanaba, Mich., July 23.—Wah Kee, a Chinese laundryman, was beaten so seriously yesterday he is in a precarious condition. One arm is broken in two places, and it is believed his skull is fractured. The assault was made in his laundry by Frank O'Donnell and Coleman Joyce, who used their clubs on him because of the Chinese situation."
Now this was a humble laundryman washing dirty linen for Christians. Suppose he had been a Buddhist missionary, laboring to supplant the Christian religion, all the time ridiculing the idea of a virgin-born God, his worship, prayers offered to him, and he, the son of a Jewish maiden, made to appear as the Father of himself, not only equal in power and glory with the Father, but the identical Creator of the universe. Why, there would not have been a greasy spot left of that "heaven Chinese."
Cheering Words.
That distinguished scholar, author, late a Christian preacher, but now one of the heretics, so common in these last days, Moncure D. Conway, says:
"Onward, ye children of the new faith! The sun of Christendom hastes to its setting, but the hope never sets. We know that the sunset here is sunrise there."
Spiritualists, take cheer from these words.

Things We Want to Know.
We read and hear so much about the evil influences of Christianity, it would be very desirable to have some information which has been withheld from the world quite too long:
If Christianity was, and is in fact, the world's civilizer, why did the Roman empire relapse into barbarism so soon as it came under Christian influence?
Why was the civilization of Egypt abandoned, its prosperity obliterated, its architecture destroyed, and nothing left of her former glory but desolation, so soon as the cross took the place of the Roman eagle?
Why did Greece, with such a memorable record and brilliant achievements, whose literature is still the delight of the world, and whose former magnificence, like Egypt, is shown in her ruins—the admiration of all archaeologists, fall into decay when the cross gained the mastery, the site of some of her great cities a matter of doubt among the learned?
Christians! a civilizer! Why perished Jerusalem, Gaza, Tyre, Sidon, Antioch, Damascus, and why does nothing remain of the greatness and prosperity of Palestine and the fame of her cities under Grecian and Roman rule, all ending soon after the alleged birth of this regenerator of the race?
Why did the Roman toleration of all religions and of no religious common to all countries subject to the Roman eagle, come to a speedy end so soon as the cross was substituted as the emblem of government?
Finally, if the cross is a civilizer, why did every government in Europe, Asia or Africa, fall away into barbarism, so soon as it came under Christian control and so remain until other influences gained the mastery?
If Christianity never declined, and humanity gained supremacy, commerce, agriculture, the arts and sciences, and a broadened literature, have come to the front. Each advancing year notes the decline of Faith and the advance of Knowledge, indicating a time will come—it is not distant—when the latter will gain supreme ascendancy, and the whole world will be subordinate to its benign influence, the true Wisdom will be master over all. This is the hope and the earnest belief of all true philanthropists.
An Indignant Inquiry.
The Atlanta Constitution lately wanted to know: "What has become of hell?" The editor then deplores its loss, and, probably, with great big tears as they furrowed deep channels down his cheeks, inquired:
"Who of us nowadays ever hears sermons in which the words 'fire and brimstone' occur, or sermons like those John the Baptist preached when he stood on the banks of the Jordan, and warned sinners to flee from the wrath to come?"
Our contemporary has read his New Testament to little purpose if he supposed John, "crying in the wilderness," preached of "the wrath to come." On the contrary the burden of John's plaint, as told by Matthew, was: "Repent ye for the kingdom of heaven is at hand." Instead of preaching, as the Constitution seems to suppose, he indignantly inquires: "O generation of vipers, who hath warned you to flee from the wrath to come?" He was anxious to know who had taught such a God-dishonoring sentiment, and he appealed to the "vipers" for the requisite information. The "fire and brimstone" was the production of John's cousin, Jesus, a little later, but he unquestionably borrowed the idea from the old Pagan mythology current when he is represented to have been acting the part of an anarchist, was laboring in a very humble way to overthrow the constituted authorities, and was trying to set himself up as king.
John did say, if we credit the record, that another would come after him who would purge the chaff with fire, and it was the latter's followers who created the stake, and those they designated heretics to it, piled fagots around, set fire to them, and, with seeming glory, burned them with "unquenchable fire." From the continuous burning, carried on for centuries by Pagan Devil-worshippers, calling themselves Christians, the fire was correctly named unquenchable; but it was not John the Baptist, who may have been a very credible person, if not a myth, who taught such a horrible doctrine, lately so common in every orthodox pulpit.
A General Wall.
"The heathen are perishing for want of the bread of life, and you refuse to come down with the needed money to pay the expense of sending missionaries to them," is the regular wall of the clergy whose own needs are abundantly supplied.
With less than one-third of our entire population Christian, there comes a cry from the home missionary: "There are millions of homes in our own blessed America where the name of the dear Jesus is never heard except profanely. We must have money to send colonizers into courts, and lanes, and by places to save these poor lost souls from a burning hell."
While we listen a wall comes from India from millions of poor starving wretches: "We are perishing in vast numbers day by day for want of food. God withhold his rains. Though we toiled and planted we had no harvest. Even the cattle all around us are starving, and want is in every home, and presides at every hearth. Send us food to relieve our present necessities. Soon Nature will give us bounteous harvests, while at the same time you may be deprived, then we will return your favors with compound interest."
The missionary carries war and desolation in his trail. Humanity, relieved in distress, awakens kindly sympathies in turn. Let us remember the little old maxim: "They who serve humanity best serve God most."
And they who are so ambitious to convert the "heathen" to their views will do well to turn their attention to China, and see the bloody trail along the paths of the missionary.
John Wesley.
Subscribers have often made inquiries in regard to where they could find an account of the spirit manifestations that occurred in the Wesley family. Hon. A. B. Richmond, widely known as the Sage of Cassadaga, goes into the subject exhaustively, and all of our readers will return special thanks to him for the valuable information imparted. This number of The Progressive Thinker will be found especially interesting throughout, commencing with the leading article on the first page, by the California philosopher, Charles Dawbarn.

A Christian Test.
"Go thy way, sell whatever thou hast, and give to the poor"—Mat. 10:21.
Jesus had been asked by one who knelt before him: "What can I do to inherit eternal life?" The suppliant informed the Master that he had kept all the commandments from his youth; but he was told in reply he lacked one thing yet, and that was his failure to give all he had to the poor—virtually to those who had acted on his advice, given on a former occasion, to "Take no thought of the morrow, for he who cares for the birds will care for you."
Either the gospel writers were not accurate in their records, else to be a faithful follower of Jesus one must abandon home, and friends, and cherished loved ones, and become a mendicant if he desires eternal life.
Applying this one test there are very few Christians to-day, and they are popularly known as hoboes—they neither toil nor spin, but subsist by beggary.
What about the clergy, they who are accumulating vast estates, as many of them do; who are paid princely salaries for preaching; who retain all their wealth through life, and pass it on to prosperous heirs at death—what claims have they on eternal life? And though a Rockefeller does give seven millions of dollars to a rich University to qualify young men to become propagandists of the faith, gaining great honors thereby, does it meet the requirements of Jesus to "give all to the poor?" And still retaining wealth does he not fail to comply with the demand, as did the unfortunate Judas who withheld a part of the proceeds of the field and met a calamitous death in consequence?
The Bible in China.
The Boxers, in their war on missionaries, took their cue from the Bible furnished them in great abundance in their own tongue by these same Christian missionaries. Turn to Joshua 10:28 to close of chapter, and note how Joshua, at the command of the "Lord God of Israel," took Makkedah, and Libnah, and Lachish, and Gezer, and Eglon, and Hebron, and Debir, and all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed.
The Chinese are said to be the most imitative people in the world, and as the Christian's Lord God had instructed his favorites under Gen. Joshua how to act against enemies, they—the Chinese—borrowed the idea and acted upon it to the letter against those they considered their enemies.
If The Progressive Thinker was to advise in the premises it would be: Civilize the Bible before you place it in the hands of heathen, unless you desire it to become a boomerang, to minister to your own destruction. At home the Bible is not read, at least not with a standing, so its influence is really little known to those in the faith. The preachers always skip its obnoxious teaching, and only cite passages to meet their approbation. It is from these selections, not vicious of themselves, that the masses form their opinion of the book, a compilation of immoralities, with an occasional streak of unobjectionable matter.
Violence a Poor Argument.
The Tribune well says that it is hard to see how the persons who attacked the two preachers of Koresban doctrines in this city the other day can justify their actions in their own minds. The men so attacked were making open-air addresses, as they had a right to do. They were teaching the creed that mankind lives on the inside instead of the outside of the earth, which is nonsensical and amusing but which they had a perfect right to maintain. Preaching this or any other theory of cosmogony on the streets is no excuse for attacking them with eggs or vegetables or violence of any kind. If any man were to devote his time to a solemn crusade in the interest of the time honored belief that the moon is made of green cheese that would be no reason why those who stopped to listen should disturb the peace by attacking him.
There is entirely too much of this sort of intolerance at the present time. It is an inexcusable violation of the right of free speech. A few days ago the lawless element in an Ohio city attacked a couple of elders of Dowle's establishment, daubed them with paint, and otherwise maltreated them, and then drove them out of the town. By so doing the perpetrators accomplished nothing more than to give proof of their own ignorant intolerance and to afford the abused elders a chance to pose as martyrs. Not long ago an alleged ex-Catholic priest in Chicago tried to express his opinion at a meeting in a hall on the West Side, and was interrupted by indignant hearers. Proceedings of this sort are not in harmony with the genuine spirit of American liberty. They may be the proper thing in China, but they should not be tolerated in the United States.
If people do not like the doctrines of a street preacher they can pass on and not waste their time listening. If a man sees an announcement that a meeting is to be held at which the religion he professes is to be "exposed" he is not obliged to attend that meeting. If he does go he should be quiet, no matter how unpleasant the statements that may be made. One can have no sympathy with the men who go to such places to have their feelings wrought upon, and who then create a disturbance. Only the ignorant are guilty of that sort of intolerance. They stand in need of the wholesome correction of the law, whether they are in Ohio or in Illinois.
Stingy Churchmen.
"If the contributions to the church made by some people who expect a starry crown in the next world were added together it wouldn't buy a last season's straw hat."
The above quotation from a religious paper shows the churches have their trouble in gaining the shewens of war as well as Spiritualists. But this should not be. An open hell yawns in front of them; the Devil with his cloven foot, barbed tail and trident is behind goading them to destruction; whilst the priest promises exemption from all danger if the sinner will believe in a virgin-born God, but he is sure to keep an eye for earthly blessings on the coin of the realm, as the gentle hint in the quoted item proves.
Good Points.
Men who are good from compulsion are not good at all. The fellow to tie to is the one who knows just where to draw the line between asceticism and excess.—Ex.

The Most Consummate Ignorance and Superstition.
This is supposed to be a "Christian" nation, yet how far advanced are segments of it above the ordinary ignorant and superstitious things? Take, for example, the account given of the "Holy" relic at St. Anne, Ill. Fifteen hundred people crowded the church there lately, kneeling in turn in front of the shapetory, reverently kissed the little glass case which contained a bone from the wrist of St. Anne, the mother of the Virgin, expecting thereby not only to insure their soul's welfare but to obtain freedom from physical ills, for Anne is the patron saint of the sick and the distressed.
Eight hundred of those who crowded before the altar of the saint were from Chicago. Four hundred of these were French Canadians from the Church of Notre Dame de Chicago, at Vernon Park place and Sibley streets, and the rest of the pilgrims included small delegations from every Catholic church in Chicago, religionists from all the villages and communities in the neighborhood of St. Anne, and many from almost all the larger cities of the State.
The occasion was the feast of St. Anne, the day on which communicants gather before the shrine of the saint and pay their devotions. The relics of St. Anne are supposed by many to possess curative virtues, and among the hundreds that go annually on each recurring feast day to press their lips against the glass case containing the bit of bone from the saint's wrist are always many who are afflicted with some bodily ailment.
In the great crowd that overflowed the little country town wherein the church stands were many sorely distressed by mental or physical illness which they hoped the good St. Anne would heal. There were several half-wild men, who, driven by their primitive limbs down the street to the church, firm in the belief of the efficacy of the sacred relic. Several feeble-minded children were brought by their parents to be healed by the saint, and older people, long sufferers from some painful sickness, murmured their prayers with trembling lips as they eagerly awaited their turn, when they might hold, for a short time, the precious relic in their hands.
The great majority of the pilgrims to St. Anne were women. In one car sat thirty Sisters of Mercy, engaged most of the time in prayer. One told how she was healed several years ago by the holy relic, saying that she had knelt before the shrine all night, praying without ceasing to the saint to cure her bodily infirmity. When she arose from her knees in the morning she was healed. Father Gelasius, of Notre Dame, vouched for the truth of the story told by the sister.
Father Gelasius told of another incident that came under his notice. During the feast of St. Anne in 1897, a young woman, who said she was almost blind, knelt before the altar, and after kissing the relic of the saint arose and, throwing away her glasses, declared that her sight had been completely restored. They were present when she said they were present from the pains that had vexed them in the morning when they started on the pilgrimage.
Father Achille L. Bergeron, pastor of Notre Dame, is conservative in his statements in regard to the temporal benefits derived from the shrine of St. Anne, but declared no soul knelt in vain before the shrine.
The tradition of the feast celebrated is that during the twelfth century a poor peasant of the Province of Bretagne, in France, saw in a vision St. Anne, who asked him to erect a shrine in her honor. Accordingly a church was erected to the saint at Saint Anne d'Aray, in Bretagne.
The services at St. Anne began with low mass at half-past eight, followed by high mass at half-past ten o'clock. Then the pilgrims, all of whom had fasted before going on the journey to the shrine of the saint, gathered outside the walls of the convent, under the big shade trees, and broke their fasts, eating lunch, and drinking from the boxes of food they had carried with them. In the afternoon Father Dugast, of St. Mary's, preached in French, and Father Bergeron in English, and then the ceremony of kissing the relic occurred.
The relic was brought to the town by a priest who procured it in Rome in 1802.
Here we have an example of ignorance and superstition so dense that one can seemingly cut it with a knife. The relic is a bone from the wrist of an old bone is the highest of folly, and a disgrace to the intelligence of the 20th century. That some who have visited the shrine have recovered from bodily infirmities, we have no doubt, as Catholic spirits sent down upon them their healing influence with excellent results, thus aiding and fostering the Catholic Church. Spirit manifestations are common to every class or sort of people, and they are often said to cultivate the greatest of superstitions, as manifested by those who think an old bone has healing properties.

Anarchism and Catholicism.
Italy is Catholic to the core. Nearly her entire population are Catholics, and there anarchism has its capital, and attempts to rule the world by assassination of the heads of governments. In the great crimes of the last century in this direction are mostly traceable to Italian assassins. Santo, who stabbed President Carnot of France to death, was an Italian. It was an Italian anarchist who shot Senor Canovis. A French Italian, Laocini, murdered the most estimable emperor of Austria. And an Italian from America a few days ago killed the very worthy King Humbert.
Most of all the assassins of rulers in recent times, have been either Catholics, or sympathizers with that church. The question naturally arises: Does Catholicism invite to crime? Statistics seem to answer this question in the affirmative.
An Honest Man Gone.
Died, in Burrill, near Rockford, Ill., about August 2, George Tullock, Esq., aged upwards of 80 years.
When the great Baptist revivalist, Elder Knapp, of two generations ago, was making his will the notary inquired: "Who shall I name as executor?" "George Tullock," "But George Tullock is an infidel," "George Tullock is an honest man, and I want an honest man to administer on my estate."
Though Elder Knapp's estate was a very large one, accumulated while in the soul-saving business, and held in disregard of the direction of the Master to "sell all and give to the poor," George Tullock administered on that estate, to the entire satisfaction of the numerous heirs; and though throughout his life warmly antagonizing pagan theology, as taught by the church, he died full of honors and universally respected.

Child in a Trance Went to Heaven.
It appears from the New York Daily Journal that Little Sophie Fowler, of Milford, Ct., went into a strange trance for five days, and on awaking from it declares that she had been taken by the angels to the spirit land. Her condition, physicians declare, was most remarkable, and the account she gave of her spirit travels was coherent.
Sophie is the twelve-year-old daughter of Mark Fowler, of Milford. She is a pretty, spiritual looking child, but not at all precocious. Her brain is perfectly normal and sound. This statement is made because so many trance patients are in some stage of insanity.
On Monday morning when the Fowler family was around the breakfast table Sophie's chair was empty. A younger child was sent to her room to call her. The little one came running to the head of the stairs.
"Oh, mamma," she called in tones of mingled awe and terror, "come quick! Sophie's all dead!"
The frightened family rushed to Sophie's room. They found her lying in bed unconscious. The body was not cold, but there was nothing that her mother considered a sign of life.
Dr. A. L. Tuttle was sent for. He said that the girl was not dead, but in a comatose condition. He used every known method to restore her to life, but without result.
"She must be watched day and night," he said. "At the first sign of life send for me."
All Monday the mother sat by her bed eagerly looking for some movement. She feared the little life might flicker out. Tuesday, the next day and Thursday nothing occurred to show that the child was not dead. A few more days of suspense and the family would have been crazed.
On Friday morning the condition of the girl, it was seen, was changing. She was breathing, and could utter words, and dropped again. Her nostrils dilated a bit and finally toward noon she opened her eyes to look at the happy face of her mother.
For five days she had eaten nothing and had not drunk a drop of water. Food was given to her and she soon recovered sufficiently to be able to talk.
"I have been in heaven all the time," she said, "and, oh, mamma, it's such a pretty place, I had to leave it. I was the music teacher and sold stars and penny pie about. There isn't any rainy rain there and you don't have to walk about, but just float in the air."
"There is no dirt in heaven at all. Everything is made of gold and silver and diamonds. I played all the time I was in heaven. There are a lot of little girls there. I didn't see any of the Bible people. I guess I'm so little they don't want to be bothered with me."
"I don't know how it is I'm back here in Milford. I didn't know that people died and went to heaven and came back again. I guess I died by mistake, didn't I, and then when God found it out He thought He'd better send me back."
"This wasn't one of those dreams. When you stick your head in the pillow you see stars and gold and silver shiny things, but this wasn't that. It was really heaven, because I walked about for a week."
"And, mamma," said Sophie, "I guess I'll be a better girl than I was before I went to heaven. I want to go there again and I want to be sure they'll let me in. I always thought heaven was a place where you had a lot of cross teachers to make you mind, but it isn't. They just let you do whatever you like just as long as you're good."
The little girl has recovered her health completely. Dr. Tuttle said that she was in a normal condition. Her heart was full and regular. She was as bright and cheerful as ever. She was a great comfort to her mother, and she was a great comfort to the family. The child is the marvel of Milford.

MISLEADING.
Amendment to the Constitution of the N. S. A.
To the Editor:—I crave permission to reply to the editorial on the Eighth National Convention in the Banner of Light. I have no complaint to make of the article in the main, but as that paragraph which refers to the proposed amendment of the Constitution to make the convention biennial instead of annual, is misleading, I must ask your indulgence, and space in your valuable paper, to correct the same.
The paragraph to which I refer reads as follows: "One of the proposed changes of the Constitution of the N. S. A. will make the conventions biennial, instead of annual, as heretofore. This is an important step, and certainly has some strong arguments in its favor. The opposition rests largely upon the danger of getting non-representative persons into office for an indefinite period. This danger can be obviated by exercising great care in the election of officers, and by an amendment that will provide for the removal of any seditious person who deliberately sought to violate the Constitution and rules of the Association. On the other hand, if the change is made, it will certainly save the expense of one convention in every two years. Each annual meeting, including rent of hall, music, railroad fares, and hotel expenses costs from seven thousand, five hundred to ten thousand dollars. This estimate is based upon an average expense of fifty dollars each to every delegate in attendance. This sum is worth saving, and can be utilized in other directions for the good of the cause."
With all due deference to the editorial brain that penned the above, Mr. Editor, I feel that it will not be wise to allow it to go unnoticed. As far as the danger of electing non-representative persons for an indefinite period, is concerned, I doubt if it exists, as I have confidence in the integrity of our delegates, and in their ability to choose officers of the N. S. A., who will be representative of the cause, and who will serve the cause worthily; but as the writer says, any possible danger in this line can be easily obviated. My point in this letter is, from a perusal of the article in the Banner, many may be led to infer that it costs the N. S. A. from seventy-five hundred to ten thousand dollars for each annual convention. The expenses of delegates, including railroad fares, hotel bills, and other expenses, are not paid by the N. S. A., but either by the societies which they represent, or by themselves personally. Estimating that the average cost to each person attending the convention is fifty dollars, what assurance have we, that if this is saved, it will in any instance be actually devoted to the good of the cause? If a man wishes to spend fifty dollars to attend a great convention, he considers he will not only do good to the cause it represents, but also, that he will receive some satisfaction and blessing from it. Coming in contact with men and women of enlarged views, and of spiritual culture, as he must do at these conventions, does him good, he is better mentally and physically for the exchange of thought, and for the participation in the deliberations of a representative body of Spiritualists. His society, if he is a delegate, receives a blessing from his presence at the assembly, he carries back to his society the influence of it, that cannot be estimated in value by dollars and cents. I consider the money spent by individuals or societies, in attendance at these great convocations, to be well spent, and that it is a credit to the cause, and to the societies of the N. S. A. I know of persons who intend to be at the next convention in Cleveland, who have not taken any other vacation since summer, intending to save their time and money for this great convention, and at the same time see something of the country, while adding their influence and assistance, in making the N. S. A. stronger and better as a grand representative organization of the cause of Spiritualism. These individuals are not spending money foolishly in this trip, nor are they using that which belongs to the cause at large, probably not one of them would use any portion of the money for other than personal uses, yet the cause is benefited by its expenditure for the convention, as it helps to bring about a union of forces, and an exchange of thought and sentiment that cannot fail to do good to all concerned.
Therefore, Mr. Editor, I feel that the article from which the foregoing paragraph is quoted, is misleading, if it be not modified. I want the public to understand, first, that the N. S. A. is not put to any enormous expense at the convention, as a rule, and second, that even if each delegate and visitor to the annual convocation does—on an average—expend fifty dollars thereby, it is not money wasted or mispent, but that it is actually well invested for the good of the cause, and for that of the spiritual cause. So far from hearing any complaint from those who attend the conventions, that they misspelt their time, I have heard of thoughtful people who come to hear of our many expressions of pleasure, from delegates that they were privileged to be present, and it is also a fact that these and others, have contributed to the N. S. A. treasury in liberal measure, because the convention has done them good, and led them to see the importance of organization, and of the N. S. A. 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Methodism and Spiritualism--John Wesley a Spiritualist--His Mother a Medium.

A Lecture

By Hon. A. B. Richmond, the Sage of
Cassadaga, at the Lily Dale Camp.

INTRODUCTION OR PREFACE.

"Was John Wesley a Spiritualist?" is the subject of my lecture; and I propose to try this question just as I would any issue of fact in a court of justice, and have my audience as a jury decide the question from the evidence produced, and to return their verdict uninfluenced by fear, favor or affection and that as they shall answer to their consciences in the future.

I ask no special consideration or favor in the trial of this issue, but only a candid attention to the evidence I shall produce, and an honest verdict thereon. This is neither the time, place nor subject for the display of oratorical painted phrase or hyperbole. There is no pretended inspiration, or aid of any spirit influence in this lecture, save that of truth's unerring tongue and historians impartial narrations. We depend on the written pages of the historians for a true account of long past events, and the incidents of phenomena therein narrated. The wars of a distant past, the plagues, pestilence, floods and famines of the past are only known to-day because history has recorded them. The volcanic eruptions, earthquakes and destructive tidal waves of centuries ago can only be proven to-day by the testimony of reliable historians of the past, while more recent events are only known to have happened because published accounts are generally received as truthful narrations. Therefore in this lecture I shall call as evidence the unadorned statements of witnesses who lived when Wesley did, saw and heard what he did, who had no motive to falsify in the narrations of facts, no interest to conceal them or to color them with the variegated hues of fiction. This with the testimony of

JOHN WESLEY HIMSELF,

which as lawyers would say, make out a case that no jury can doubt, or court discredit.

John Wesley was truly a great man, one who commenced his childhood under the influence of the spirit world, and whose success in after life was due to the controlling sway of unseen spirit power and phenomena.

The startling events of his early life have been recorded by his own father, who was pastor of Epworth parsonage in Lincolnshire England, as also contemporary biographers whose narrations of the so-called Wesleyan phenomena were a portion of the literature of the eighteenth and nineteenth century, from which I shall quote as conclusive evidence in the issue discussed in this lecture. The great Francis Bacon said that—

"No pleasure is comparable to the standing upon the vantage ground of truth." This is my text.

JOHN WESLEY A SPIRITUALIST AND HIS MOTHER A MEDIUM.

"Out of the mouths of babes and sucklings hast thou ordained strength."—Psalms viii:2.

John Wesley was born at Epworth, June 17, 1703. He was educated at Christ Church College, Oxford. In 1724 he was elected fellow of Lincoln College and in 1726 graduated as Master of Arts, where he was distinguished for his classical attainments. From his early boyhood, he was surrounded by certain occult phenomena that attracted the attention of many learned prelates and savants of that day. The strange occurrences that attended his childhood so impressed his Christian mother, that she seemed to have a prophetic vision of his future greatness, and she said with emphasis: "I do intend to be more particularly careful of the soul of this child."

At this time the mother was an unconscious medium, through whose influence and in whose presence much of the strange phenomena that attended his childhood occurred, an account of which was afterwards written by his father, the rector of Epworth parsonage, and is now preserved in the British Library at London. This so-called Wesleyan phenomena was for a long time the subject of the current literature of the day; both scientific and secular journals published long accounts of the mysterious happenings at Epworth parsonage during the childhood and early youth of John Wesley. The theological creeds of that day sought strenuously to deny and ridicule their spiritual origin, while learned investigators sought in vain to account for them on many scientific theories, and yet to this day, there is no rational or logical theory of explanation except that of

SPIRIT LIFE AND VISITATION.

And as years have passed on with Time's ceaseless tread, science and theological dogmas are more and more confounded by the frequent occurrence of so-called spirit manifestations, and the positive demonstrative evidence of a life beyond death, and an immortality for the human soul.

All the biographers of John Wesley speak of the strange occurrences that happened at Epworth parsonage as undeniable facts, while no one has attempted to explain them on any other theory than that of Wesley himself, who was fully convinced of their spiritual origin.

Robert Southey, in his Life of Wesley, in speaking of these manifestations, says that they continued in the Wesley family in England, commencing in 1716, for over thirty years. Priestley refers to the Wesleyan phenomena as among the most striking on record. Samuel Babcock, in a letter inserted in the Bibliotheca Topographica Britannica, No. XX, says:

"There were some strange phenomena perceived at the parsonage at Epworth, and some uncommon noises heard there from time to time, which he was very curious in examining into, and very particular in relating. I have a little doubt that he considered himself the chief object of their wonderful visitations. Indeed, his father's credulity was in some degree affected by it; since he collected all the evidences that tended to confirm the story, and arranged them with scrupulous exactness, in a manuscript consisting of several sheets, which is still in being. I know not what became of the ghost of Epworth; unless considered as a prelude to the noise Mr. John Wesley made on a more ample stage, it ceased to speak when he began to act."

Chambers' Encyclopedia, in its article on John Wesley, relates how the paternal house was haunted by a ghost, but Goerres, in his Die Christliche Mystik, has given the best account of the disturbance, which remains unexplained to this day.

In The Story of Methodism, a late and most interesting book, written by A. B. Hyde, D. D., professor of Greek in the University of Denver, late professor of Biblical Literature in Allegheny College, Pa., on page 40, in speaking of the childhood and youth of John Wesley, the author says:

"During these years strange noises were heard at the Epworth parsonage. They were first heard in the whistling of the wind outside. Latches were lifted; windows rattled, and all metallic substances rang tunelessly. In a room where persons talked, sang, or made any noise, its hollow tones gave all the louder accompaniment. There was a sound of doors slamming, of curtains drawing, of shoes dancing without a wearer. When any one wished to pass a door, its latch was politely lifted for them before they touched it. A trencher, untouched upon the table, danced to unheard music. The house-dog, with furious barking, met the unseen intruder the first day in brave mastiff style, but thereafter he sneaked, cowed and whimpering, behind some human friend. At family prayers the goblin gave thundering knocks at the Amen, and when Mr. Wesley prayed for the king, the disloyal being pushed him violently in anger. The stout rector shamed it for annoying children, and dared it to meet him alone in his study, and pick up the gauntlet there. It obeyed Mrs. Wesley. If she stamped on the floor, and bade it answer, its response was instant. If one said, 'It is only a rat,' the noise was more fast and furious. At last the family

seemed to enjoy their lively and harmless unseen guest, and when after two months he left them, they lost an amusement. Many, then and since, have tried to explain the cause. It was thought to be a spirit strayed beyond its home and clime, as an Arabian locust has been found in Hyde Park. Of such things this writer has no theory. There are more things in heaven and earth than his knowledge or philosophy can compass. Only he is sure that outside of this world lies a spiritual domain, and it is not strange that there should be intercommunication."

Now this is the opinion of a prominent learned Methodist divine, and he admits the fact of the phenomena that occurred at Epworth parsonage, and the probability of there being spirit communications.

Eugene Lawrence, a prominent author in Volume 45 of Harper's Magazine, makes the following statement in relation to the Wesleyan phenomena:

"Another remarkable story is connected with the parsonage at Epworth, and with the early years of John Wesley's life—the continued disturbance of the family throughout a considerable time, by loud knockings and other noises, which could not be accounted for, and which therefore were regarded as preternatural, although Mr. Wesley and his household were less affected by the strange visitation than perhaps its authors expected them to be, and persisted in residing in the parsonage, even making sport of 'Old Jeffrey,' their unseen visitor, who was plainly a Jacobite goblin, and seldom suffered Mr. Wesley to pray for the King and the Prince of Wales without disturbing the family prayers."

Nearly every life of Wesley, no matter who is the author, narrates these mysterious phenomena. The encyclopedias of to-day refer to them as undeniable and inexplicable facts. In Vol. XV of the Library of Universal Knowledge, page 357, the author makes the following statement:

"In January, 1717, to his surprise, Samuel Wesley received a letter from his mother, in which she wrote that the parsonage had been visited by a long

SERIES OF SPIRITUAL ASSAULTS

and Satanic annoyances, which Susannah Wesley feared indicated death or misfortune to her absent sons. Nor have any events of an extraordinary nature proved less explicable by rational theories, or produced a stronger impression on minds not commonly superstitious, than those that now agitated the family in the lonely rectory. The calm Southey and the philosophic Taylor are inclined to attribute them to occult if not spiritual causes. Coleridge suggests animal magnetism; to John Wesley they seemed a plain proof of an unseen world; and the neighboring clergy urged the rector to remove his family from the haunted house, which, they suggested, must have fallen under the immediate dominion of Satan. With more courage, if less prudence, the brave rector, resolved not to shrink from the combat with his old enemy, pursued his literary labors in the midst of startling interruptions, and cheered his wife and daughters with the assurance that one Christian was a match for a legion of devils. Not one of his family shrank from his side. They came at last to laugh over their terrors. The groans and outcries, the heavy

TRAMP OF SPECTRAL VISITANTS,

and the rapid knockings that at times shook the house, grew so familiar as scarcely to be observed.

"The manifestations began with the maid-servant, who heard loud groans as of a dying man outside the kitchen door, and ran in wild affright to her companions; frequent knockings and terrible noises next alarmed several of the daughters of Wesley; but when they told their terrors to their father he smiled and sent them earlier to bed. Within a few days he was himself convinced that they had told him no idle story. He was pursued by incessant knockings; sharp rappings interrupted him at family prayers. The noises grew so violent that it was useless to think of sleep at night; he went through the house with his wife to discover the mystery; the noises followed them; the sound of a man's footsteps was heard rushing up and down the stairs and back again when no one was visible, and the whole house shook under his tread. Thrice the rector was pushed violently by unseen hands; as he sat at table his trencher stood up and danced before his eyes; the noises rattled and thundered in every room, shook the bed on which the children slept, and played upon the foot-board; spiritual forms were heard to glide through the rooms with a rustling sound; and once Mrs. Wesley saw something run from under a bed in the form of a badger. A mastiff they had brought into the house at the sound of the mysterious knockings was cowed, terrified, and ran for protection to his master. By day as well as night, in the very presence of the assembled family, the strange din was often kept up, until, after lasting for more than two months, with various intensity, it gradually passed away with a series of loud parting blows on the outside of the rectory.

"Seldom was a supernatural story better attested. The sounds and disorders were not concealed. They were described in letters to the absent sons by each member of the family, who all agree in their narrative. The father, who first heard of them with a smile, wrote without a trace of doubt of their spiritual origin; and upon the sensitive nature of John Wesley they produced a lasting effect that was not without useful results. The spiritual world became to him more real; the sensual seemed only a barrier between the present and something better. Whether a direct interference of superhuman agency, or a trick of servants, neighbors, or children, the cause of the Epworth rappings was never discovered."

The evidence of the happening of the Wesleyan phenomena is as clear and conclusive as that of any other fact proven by history, and nothing but unreasoning bigotry will deny it. John Wesley himself was a firm believer in the Spiritual nature of phenomena, and that belief influenced his whole life and religious teachings.

The great founder of Methodism in relating his experience and convictions on the subject of the evidence of spirit manifestations says:

"What pretense have I to deny well-attested facts because I cannot comprehend them? It is true that most of the men of learning in Europe have given up all accounts of apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. They well know (whether Christians know it or not) that the giving up these apparitions is in effect

GIVING UP THE BIBLE;

and they know on the other hand that if but one account of the intercourse of men with spirits is admitted, their whole castle in the air (Deism, Atheism, and Materialism) falls to the ground.

"One of the capital objections to all these accounts which I have known urged over and over, is this: Did you ever see an apparition yourself? No; nor did I ever see a murder, yet I believe there is such a thing.—Yet the testimony of unexceptionable witnesses fully convinces me of both the one and the other. . . . With my last breath will I bear testimony against giving up to infidels one of the greatest proofs of the invisible world—I mean that of apparitions confirmed by the testimony of all ages."

Now, this is the testimony of one of the world's greatest and best men; the founder of a church that claims a population of 16,000,000, with 4,000,000 communicants, and yet the Christian Advocates and other publications of this great denomination, deride the belief of their pioneer and apostle; deny his testimony, ignore his evidence and that of his father, mother, and brothers; proclaim Spiritualism a fraud, its manifestations feats of jugglery, its

hopes and promises deception, and its believers lunatics. It is John Wesley's evidence against that of his church; the testimony of one great and good man as to what he saw and heard against that of 16,000,000 apostates who did not see or hear.

To-day Spiritualism has no more vindictive and abusive enemy than the Methodist church and its ministers; regardless of truth, ignoring the historic evidences of the past, from press and pulpit they pour forth torrents of

VULGAR ABUSE AND FALSEHOOD.

against those who believe and advocate the belief of their founder and teach as he did, that spirit communications, now, as during all time past, are undeniable and visible foot-prints on the boundaries of a future world.

The Methodists of to-day should not forget that in the infancy of their church they had to pass through a martyrdom as cruel and vindictive as that which now assails the religion of Spiritualism.

As recently as in 1817, the Round Table, a prominent English publication, contained an article from the pen of a noted English scholar, on Methodism, which I will read to you, as an illustration in point, to show that 'often the stone which the builder rejected becomes the head of the corner.' Mr. Hazlitt wrote as follows:

"The principles of Methodism are nearly allied to hypocrisy, and almost unavoidably slide into it. They may be considered as a collection of religious invalids—the refuse of all that is weak and unsound in body and mind. Methodism may be defined to be a religion with its slobbering bib and go-cart. It is a bastard kind of papacy, stripped of its painted pomp and outward ornaments, and reduced to a state of pauperism. . . . It does not impose a tax upon the understanding. Its essence is to be unintelligible. It is carte blanche for ignorance and folly. . . . One of its favorite places of worship combines the turbulence and noise of a drunken brawl at an ale-house with the indecencies of a bagnio. . . . They . . . revel in a sea of boundless nonsense."

Now I do not believe that the great theological acrobat and gymnast, DeWitt Talmage, with all his Yahoo-like ability to secrete and discharge filth, could say anything meaner about Spiritualism than that.

Remember, brother and sister Methodists, that this coarse and vulgar attack was published as late as 1817, in a prominent periodical, against a church that numbers among its clergy many of the ablest divines that ever lived; a church that has signalized itself by its good works and the power it has exercised in propagating creedal enlightenment over the world, and that is to-day as prominent in the intelligence of its members and its deeds of true Christian philanthropy as any church organization on earth; remember this, and find in this illustrative fact a reason why you should not be influenced by prejudice or swayed by popular clamor.

Not only in the historical evidence of the past, but to-day do we find many eminent Methodist divines testifying to all the important

ASSERTED TRUTHS OF SPIRITUALISM.

Although when they approach the subject of our beautiful religion, they tread as cautiously as an inexperienced skater moves over the surface of uncertain ice. They are afraid of thinly-covered air-holes into which they may inadvertently plunge and drown their Modern Theology. Or they are more like the hunter, who with a companion, was hunting for deer, when he saw among the bushes a calf belonging to a neighbor. He raised his rifle and was about to shoot, when he was cautioned by his companion to be careful, that it might be a calf. He replied, "Well, Sam, I'll aim so as to hit it if it is a deer, and miss it if it is a calf." This is the style of many ministers to-day, whose sermons are intended to hit the object aimed at if it is Spiritualism, and miss it if it is historical truth.

The president of Allegheny College, and one of the most learned and eloquent of the Christian divines of the Methodist church, on Sunday, June 23, preached a sermon to the College Y. M. C. A., at Meadville, Pa., from which, among many excellent things he said, I quote the following. His text was: "We wrestle not against flesh and blood."—Ephesians 6:12.

"The opposition which Paul saw fronting his army, which seemed to be beating the air, consisted of forces unseen. There was no weapon there to break down city walls, crack good stout shield or cause blood to flow from gaping wounds. The forces of that unseen army are stronger than any physical weapons. 'Principalities' are there, 'unholy adversaries,' 'powers' beyond the power of man, 'cosmocrats' of darkness, the 'spiritual forces of evil.' These are the unseen armies which he must face and with which he must come into close encounter and overcome who would be victor in the moral and spiritual battles of life.

"There seems to be a plain reference here to spiritual presences and personalities, not human-spiritual presences and personalities which we cannot see. As there are angels of light so also are there angels of darkness. There

ARE POWERS OF GOOD,

there are also powers of evil. This reference to 'cosmocrats' and world rulers was one that the Christians of Ephesus could easily understand. They knew the story of Nebuchadnezzar and Cyrus the Great and Augustus. These were all cosmocrats. They ruled the world. Just as these men brought nations under their control and were themselves centers of political life, so there are above us in another world, a spiritual world, cosmocrats. Their rule is the rule of darkness. In Paul's thought they were real personalities. The personality of Cyrus or Augustus might as well be questioned as the personality of these cosmocrats of darkness. Back of all the manifestations of evil which men see there is a personality of evil, a spiritual something from which wickedness comes. I am reminded that many of us do not believe in this doctrine. Our age is materialistic. We do not believe in angels or devils. The mother still hushes her baby to sleep at night by singing 'Holy angels guard thy bed,' but for many among us it is only a lingering relic of an age that has gone. Perhaps one reason why so many have strayed from the earlier doctrine of the church is because of the fact that during many centuries men were inclined to see angels everywhere and devils everywhere. They were realities. Peter the Hermit, who roused Europe to engage in the Crusade for the rescue of the Holy Sepulchre,

SAW THE ANGEL OF THE LORD

face to face, and angels in the night time encouraged him in his undertaking. Francis, of Assisi, saw the face and form of Jesus as plainly as he ever saw the face and form of any man. He saw the wounds of cruel nails in hands and feet; saw the fresh blood issuing from the wounds for his sin; looked upon the holy form until the wounds entered his own hands. Bernard of Clairvaux, greatest preacher the church knew for a thousand years, had many an encounter with bad spirits and did much heroic work for the church, led on by good angels, and the spirits of departed saints. Savonarola, in his cell in San Marco, saw a drawn sword, held by an angel's hand, hovering over the city of Florence. He saw swords, arrows and flame raining down upon the city; heard frightful thunder-claps; saw Florence the prey of war, famine and pestilence, Martin Luther, in Wertburg Castle,

SAW THE DEVIL HIMSELF

right there in the room; saw him so plainly that he hurled his ink bottle at him to strike him to the wall. If men of marked piety and intelligence, strong natures, such as these, could have such experiences, what must we think of the thousands who in their ignorance and under the influences of medieval Christianity, created for themselves angels and demons. During almost a thousand years it was considered by most people a crime to question

anything. The centuries since the reformation have been a constant protest against this credulous spirit, and it is not strange that many of us have gone too far. It is time for us to read the Gospels over again and the Epistles. In protesting against the errors and credulities of the middle ages we ought not to be found protesting against truth. The plain teaching of the New Testament is that there are powers of evil, principalities unseen, cosmocrats of darkness. Perhaps many of us will come to a clearer understanding of the truth if we are content to describe these unseen powers as forces rather than personalities. Are there unseen and spiritual forces which he must face and overcome who would truly win in the battle of life? Paul declares that there are. More than that, human experience makes the same declaration. The fact that these forces unseen ought not to lead us to believe that they are unreal. We are coming to understand in these later days more fully than ever before that the unseen forces are the strong forces."

When I first read this most excellent sermon I was somewhat surprised, yet when I recollected that John Wesley, the founder of the Methodist church, was a Spiritualist and his mother a medium, my surprise vanished and I only wondered that so many ignorant members of that church should so persistently deny the existence of the phenomena that for a number of years attended the Wesley family at Epworth parsonage.

It will be observed in reading the extracts from the sermon of the eminent divine that he believes that we are SURROUNDED BY UNSEEN SPIRIT FORCES that not only influence human actions, but also that there is an intercommunication between the spirits of the living and the so-called dead. This is the foundation of our beautiful religion. He also believes in the influence of evil spirits. So do we. This we call "obsession," which Worcester defines to be:

"The state of a person vexed or besieged by an evil spirit, differing from demoniacal possession in the patient's being attacked from without and not from within."

In other words he believes in both good and evil spirits that communicate with and influence mankind. This is also our belief; this was demonstrated by our phenomena. The fact is that Spiritualism is permeating all of the orthodox churches, soiled and sometimes poisoned it is true by the media through which it passes, yet like the waters of the earth the pure oxygen and hydrogen is there, yet sometimes polluted with the carbonic acid and mercuric gases they absorb from the bigotry and ignorance of the creedal cess-pool of orthodoxy.

Here, then, is the "Alpha and Omega." The opinion of the first Methodist and founder of the creed, and the latest opinion of the church as given by one of its most learned and eminent divines. And yet there is an intermediate number of "small fry" who denounce Spiritualism without investigating and condemn it without knowledge of its phenomena, all of whom, in the language of the proverb, are "Wiser in their own conceit than seven men that can render a reason."

If the laws of nature that govern the realm of both mind and matter are unchangeable; if the God of the orthodox religion is an immutable being; if as Ecclesiastes, the preacher, says in chapter 3, 14th and 15th verses:

"I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it."

"That which hath been is now; and that which is to be, hath already been, and God requireth that which is past."

If all these asserted facts of both science and scripture are true, then is the

PHENOMENA OF SPIRIT LIFE

and communication an incontrovertible fact that ought not and ignorance and bigotry will deny. The testimony of intelligent minds of all historic periods assert the truth of the basis facts of the beautiful philosophy and phenomena of the religion of Spiritualism. Our belief contradicts no law of nature; asserts no improbable or impossible facts. It appeals to the better nature of men in its government of human action, and its ultimate result will be a universal brotherhood, culminating in the realization of the glorious vision of Luke: "On earth peace and good will toward men."

Yet it is a singular fact that this now eminently respectable Christian church, which in its infancy was ridiculed and despised for the supposed folly of its creed, and the absurdity of the spiritual manifestations incident to its revivals, should now be most intolerant in its denunciations of the conscientious belief of the Spiritualists. Its publications and printed Advocates are teeming with articles from ministerial pens, as falsely libelous and vulgar as that of Mr. Hazlitt; and yet, if its own church histories are truthful, its founder, the great and good John Wesley, was a Spiritualist, his Christian mother a medium, his reverend father a believer in its phenomena, and a historian of the manifestations that attended the Wesley family for many years.

It is certain that the Methodist church of to-day has abandoned one of the

CARDINAL ARTICLES OF FAITH

of their founder. Yet they cling with tenacity to the doctrine of "sanctification through faith," and the salvation of mankind only through divine grace. They rely upon the grace of a loving God to save mankind from the never-ending torments of endless punishment in the future world. And the theory enunciated in most of the orthodox sermons to-day is the "grace of God," by which alone man, depraved by nature, can escape the torments of the doomed and damned in an everlasting hell, and that the only evidence of immortality consists of the hope and faith of a true believer. This was not the doctrine of belief of John Wesley. He leaned on no such slender support. He had demonstrative evidence. He both saw and heard disembodied spirit life, and the question of "Grace" did not enter into the logic of his Christian faith. He believed because he knew from the evidence of his senses; he avowed the fact to the world, and yet his degenerate church of to-day denies the testimony of their Christian fathers and cling to Divine Grace for their future safety, as the shipwrecked mariner clings to the plank on which he floats amid the waves of a storm-beaten ocean.

Miss Lizzie Doten, the celebrated medium, in her volume of Poems of Progress, gives a most beautiful illustration of the nature of grace, which I quote in conclusion of this lecture.

PETER MCGUIRE, OR, NATURE AND GRACE.

It has always been thought a most critical case, When a man was possessed of more Nature than Grace; For Theology teaches that man from the first Was a sinner by Nature, and justly accurst; And 'Salvation by Grace' was the wonderful plan, Which God had invented to save erring man. 'Twas the only atonement he knew how to make, To annul the effects of his own sad mistake.

Now this was the doctrine of good Parson Brown, Who preached, not long since, in a small country town. He was zealous, and earnest, and could so excel In describing the tortures of sinners in hell, That a Methodist revival commenced in the place, And hundreds of souls found 'Salvation by Grace'; Till he felt that he had not attained his desire, Till he had converted one Peter McGuire. This man was a blacksmith, frank, truthful and bold, With great brawny sinews, like Vulcan of old; He had little respect for what ministers preach, And sometimes was very profane in his speech. His opinions were founded in clear common sense, And he spoke as he thought, though he oft gave offense; But however wanting, in whole or in part, He was sound, and all right, when you came to his heart.

One day the good parson, with pious intent, To the smutty of Peter most hopefully went; And there, while the hammer industriously swung, He preached, and he prayed, and exhorted, and sung, And warned, and entreated poor Peter to fly

From the pit of destruction before he should die; And to wash himself clean from the world's sinful strife, In the Blood of the Lamb, and the River of Life. Well, and what would you now be inclined to expect Was the probable issue and likely effect? Why, he swore "like a pirate," and, "what do you think?" From a little black bottle took something to drink!

And he said, "I'll not mention the Blood of the Lamb, But as for that River it aren't worth then pausing—as it to restrain his rude force— He quietly added, "as a mill-dam, of course."

Quick out of the smutty the minister fled, As if a big bomb-shell had burst near his head; And as he continued to haste on his way, He was too much excited to sing or to pray; But he thought how that some were elected by Grace, As heirs of the kingdom—made sure of their place— While others were doomed to the pains of hell-fire, And if e'er there was one such, 'twas Peter McGuire.

That night, when the Storm King was riding on high, And the red shafts of lightning gleamed bright through the sky, The church of the village, "the Temple of God,"

Was struck, for the want of a good lightning rod, And swiftly descending, the element dived.

Set the minister's house, close beside it, on fire, While he peacefully slumbered, with never a fear Of the terrible work of destruction so near.

There were Mary, and Hannah, and Tommy, and Joe, All sweetly asleep in the bedroom below, While their father was near, with their mother at rest, (Like the wife of John Rogers with one at the breast.) But Alice, the eldest, a gentle young dove,

Was asleep all alone, in the room just above; And when the wild cry of the rescuer came, She only was left to the pitiless flame.

The fond mother counted her treasures of love, When lo! one was missing—"O Father above! How madly she shrieked in her agony, wild—

"My Alice! my Alice! O, save my dear child!" Then down on his knees fell the parson and prayed.

That the terrible wrath of the Lord Said Peter McGuire, "Prayer is good in its place, But then it don't suit this particular case."

He turned down the sleeves of his red flannel shirt, To shield his great arms all besmudged with dirt;

Then into the billows of smoke and of fire, Not pausing an instant, dashed Peter McGuire.

O, that terrible moment of anxious suspense! How breathless their watching! their fear how intense! Then their great joy, which was freely expressed

When Peter appeared with the child on his breast. A shout rent the air when the darling he laid

In the arms of her mother, so pale and so dead; And as Alice looked up and most gratefully smiled,

He bowed down his head and he wept like a child. Oh, those tears of brave manhood that rained o'er her face,

Showed the true Grace of Nature, and the Nature of Grace; 'Twas a manifest token, a visible sign, Of the indwelling life of the Spirit Divine.

Consider such natures, and then, if you can, Preach of "total depravity" innate in man.

Talk of blasphemy! why, 'tis profanity, wild! To say that the Father thus cursed his own child.

Go learn of the stars, and the dew-spangled sod, That all things rejoice in the goodness of God—

That each thing created is good in its place, And nature is but the expression of Grace.

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..GENERAL SURVEY..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the constant and careful observation 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; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the Progressive Thinker is not up to a Linotype machine, and 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 plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

The Progressive Thinker goes to press early Monday morning of each week. Camp-meeting reports should always reach the office on the previous Friday or Saturday at the very latest. Bear that in mind.

Thos. Harding writes from Sturgis, Mich.: "The members of the Harmonical Society of Sturgis, Mich., have been hereby summoned to attend the Free Church in that city, on the first Monday in September, at 2 o'clock p. m., for the purpose of electing officers to serve during the ensuing year, as required by law of the state of Michigan."

Samuel Foss is no longer the acting medium of May Goodrich, Dr. W. J. Elmer having taken his place. Communications will reach him at 4255 Cottage Grove avenue, Chicago.

A special telegram under date of August 6 says: "The seventeenth annual camp-meeting of the National Association of Spiritualists was formally opened to-day at Fraser's grove. Five thousand persons from Indiana, Illinois, Michigan and Ohio points are in attendance. The programme was opened by O. A. Edgerly, of Lynn, Mass. Seances will be given by noted mediums."

Speaking of the opening of Clinton Camp, the Advertiser says: "At 10:30 o'clock the opening address was delivered by President W. P. Croft. It was a masterly effort, couched in language both entertaining and instructive. It is needless to say the large audience in attendance thoroughly appreciated the address. Editor Hull delivered a lecture at 2 o'clock in the afternoon that proved very interesting, and at 4 o'clock Dr. J. M. Temple conducted a seance that was well received. All in all the opening day was most interesting, and if the day's doings and the crowds in attendance both morning and afternoon are any criterion by which to judge, this year's meeting of the Mississippi Valley Spiritualist Association will be a great success."

The Sherman Democrat, of Sherman, Texas, says: "Last evening at the home of Mr. and Mrs. J. D. Hogue, East Cherry street, Mr. J. Madison Allen, of Springfield, Mo., one of the best known Spiritualist lecturers in America, pleased quite a select and intelligent gathering. He is a scholarly, able gentleman, attractive and holding friends among all he meets. He will be in our city for several days, the guest of Mr. and Mrs. J. D. Hogue."

Mrs. Seth Davenport writes from Hopkinton, Mass.: "I received the paper and also the premium, which is very interesting. Now I have quite a supply of very good books. The paper is the best spiritual paper printed. Many thanks to you for favors received."

Dr. C. W. Hadden, of Newburyport, Mass., supplied the pulpit of the Unitarian church at Hampton Falls, N. H., Sunday, August 5, and has been engaged for several Sundays following the vacation season.

Correspondent writes: "The Spiritualist Society of Galveston, Texas, celebrated the thirtieth anniversary of John W. Ring's (their speaker) ordination. Palms, ferns and a profusion of cut flowers beautified the rostrum. Mr. Ring's inspirational discourse reviewed the three years past of Spiritualism in general and of the society in particular, closing with a most impressive invocation in loving memory of those who had arisen to higher life, beautifully comparing their memory to the flower's perfume. The musical programme was an especially pleasing feature, the numbers being carefully selected and creditably rendered. Among them was C. P. Longley's 'Bright Star of Hope,' which was sung three years ago at the ordination."

The Dunkirk (N. Y.) Journal of August 1 has the following: "Since his return from Buffalo, Mr. Concanon has been doing a quiet business and only personal friends were admitted beyond the portals of his seance room. However, on Monday evening, Mrs. Georgia Oakes, of Bradford, Pa., and Miss Porter, of Buffalo, attended the seance. Miss Porter took a seat at one side of the cabinet and Mrs. Oakes at the other. Pretty soon a spirit in full materialized form came out swinging a drapery of lace. Both ladies had scissors and slashed off a few yards of the lace. They have the lace now and are showing it to their friends as a sample of fake work, as the lace was supposed to have come from the cabinet. Mrs. Oakes was bold as a tiger and denounced Mr. Concanon before leaving the seance room. She told Concanon to dematerialize the lace if he were a medium. Up to the present he has failed to do this. A spirit claiming to be Prof. Denton, materialized for Mrs. Oakes. But this she doubts very much as she saw him make a lightning change, as when she saw him, he came to Miss Porter. When she kicked him he complained of the abuse heaped upon him by the naughty skeptic."

Mrs. Georgia Gladys Cooley, pastor of the First Church, returned to the city last week, in the best of health and spirits from Portland, Oregon, where she and her husband were on a visit to their relatives. Mrs. Cooley left again on Friday, the 3d inst., to call on her mother, at Elderly Park, Mich.; Lake Brady, Ohio, and Vicksburg, Mich.

plication in obtaining the \$11,000 from Miss Lizzie Gasser, of Skaneateles, N. Y. Later in the day Clark was taken before Justice Martin, in the Harrison Street Police Court, on a fugitive warrant."

Justice writes from Island Lake Camp: "In the absence of the president yesterday, the chair was occupied by our esteemed sister, Agnes Tuttle, of Berlin Heights, Ohio. Mrs. Tuttle filled that position with great credit to herself; in fact she seems to be admirably fitted for public work. She is the life and soul of the camp. She is a dancing class, well patronized, and is manager of the entertainment, which are highly appreciated and well attended. She is a decided success. Being an elocutionist and splendid musician, she has greatly endeared herself to all."

"There is a neglected house on Mount Auburn street, Cambridge, Mass., opposite Mount Auburn Cemetery, that without doubt is indebted for much of its ill-repute to its late owner and occupant, John Hyde," writes Samuel S. Kingdon, of "The Haunted Houses of New England," in the August Ladies' Home Journal. "It was long known as a haunted house, and avoided as such by the superstitious. Its late owner, a tenant mysteriously threw out mysterious hints of strange visits he received from materialized spirits who favored him with messages from the other world. He took so much pleasure in their society that he was not disposed to cultivate the acquaintance of earthly visitors, and he cared to cross the threshold, for he was not disposed to telling them they would not be acceptable to his relatives. There is one man who is confirmed in the belief that he, at least, was not wanted. One dark and stormy night he sought shelter on the piazza of the house, and hearing noises within he tried to discover whence they proceeded by peering through a broken pane of glass. The room was dimly lighted, and he says he saw Mr. Hyde in close communion with two sheeted figures. At the same instant the intruder was blown by a flash of lightning followed by a crash of thunder and thrown into the middle of the street. He never repeated the experience of eavesdropping on ghosts."

News-Leader, Springfield, Mass. It is said that fifteen times a day, as trains pull into the station at Metuchen, N. J., "Aunt Hetty," more than 80 years old, is there to ask of each conductor if he has seen her little girl. "She has golden hair and blue eyes," explains Aunt Hetty, wistfully. But each time the conductor says, hopefully: "No, she didn't come to-day, but we expect her to-morrow." And each time Aunt Hetty turns and goes back to the Old Ladies' home, half a mile away, bugging the conductor that to-morrow her little girl will come to her again. But for seven years Aunt Hetty has been disappointed. Her memories do not extend beyond the time when, as a young mother, her little girl went away from her, and her disappointments of one day are not remembered the next day. So, fifteen times a day she goes down to the station to ask if her baby has come. Before going, she asks the matron to make ready for the time one, and she always carries an umbrella, remembering that one time a rain drenched the little girl and gave her a bad cold. Aunt Hetty makes two trips before breakfast, the first at 6 o'clock; between breakfast and noon there are seven trips, and in the afternoon six trips. In this way, the old lady travels fifteen miles a day, rain or shine. One of these days, when she doesn't come any more, the conductors will know that she has found her little girl.

Secretary writes from Grand Lodge, Mich.: "The cornerstone of the new and commodious dining hall was laid by the ladies of the camp August 1, under most auspicious influences. The handsome sum towards its completion was donated on the spot. The veteran worker, Lyman C. Howe, of whom it is said, 'None know him but to love him,' joined us yesterday; and Mrs. A. L. Coffman, of Grand Rapids, to-day. To-morrow we shall have their united services, which none can afford to miss. Mrs. Loe F. Prior finished her engagement at this camp yesterday and left for Toronto, Canada."

A Hammond writes from Hot Springs, Ark.: "Your seven books are all at hand, in good condition. Many thanks to you, for this is a prize indeed. I notice your object which is a good one, for the paper is doing a great work, but it has always been my object to awaken all the interest I could in our cause without regard to money or Mrs. Grundy. I have taken the best of my life for the last forty years, without money or price, (I can whisper), but 'have got' a great deal of Mrs. Grundy and all her family, and all Spiritualists know her well, too; but like 'ants' they can bite and hunt for sugar while the bears hunt for them; so I'm not troubled at the end! Many intelligent people who control this world, are now our friends arising from the papers I have sent them, and as fast as they hear of our literature, they take it into their homes and stay by us. Our cause is as certain of victory as the sun is to rise on any day; but the early workers had a rough time, as I can tell, and the ego is not yet; but, oh! the difference, now, and who have made it but the angels and our hard work? The victory pays all the workers in both worlds."

J. W. Briggs writes from Island Lake Camp, Mich.: "The Ladies' Auxiliary elected the following officers at their last meeting, re-electing their first honored founder and president, Marguerite St. Omer Briggs; vice-president, Mrs. Rose Harris, of Detroit; secretary, Mrs. E. C. Goss, of Detroit; treasurer, Mrs. J. C. Goss, of Detroit."

The Rev. Miss Anna Brennan, pastor of the Universalist church of Muncie, Ind., the largest of the denomination in that state, is disposed to lay blame for the present condition of affairs in China on the missionaries to a great extent. For the last two Sundays she has devoted one sermon each day to the Chinese question, and in her remarks referred to the kind of persons sent to the celestial kingdom to convert the heathen to Christianity. Miss Brennan said from observation personally and from reading and conversation she is inclined to believe that a great many missionaries are "sticks," who, if they would stay at home, would be counted among the progressive and liberal-minded people of their community. She is of the opinion that these missionaries have been unable to work themselves into the good graces of the Chinese, but rather have aroused their ire and indignation by opposing their idols and customs in a manner that was far from shrewd and far-spoken. Miss Brennan said that she had not been blamed for many things that have befallen upon them as crimes. The Chinese see the foreigners spitting over their religions, quarrelling over the division of land and trade, and in fact doing everything but acting with a Christian spirit one toward another. Hence John Chinaman concludes, she said, that the white devils are impostors, mere charlatans, and glib-tongued liars, and are artful and cunning with a view of personal gain only.

Dr. J. O. Phillips, the psychometrist and healer, is still a resident of Mt. Pleasant-Park Camp. He has become a permanent fixture there. He has many warm friends in Chicago, where he once resided.

W. E. Bonney writes: "Since leaving the Franklin Camp, myself and wife, assisted by Mrs. Clara Ferris, of Lincoln, Neb., have been holding meetings at Oxford, Stamford and at the home of Mr. Perkins, of Ames, from Stamford, Neb. We have done much good work and made friends and admirers here. Loe F. Pryor preceded me and left a good impression. Good mediums are here, such as Winans, Mrs. Russell, Mrs. Ruddick, and Mr. Maybee, and all seem to be in demand. It is four years since I spoke here last, but this year, and the camp has grown healthfully. A well of pure soft water is here, and the water is said to be medicinal, and as soft as rain-water. A new dining-room annex has just been finished and occupied and is a great improvement, being 22 by 32 on the ground, and very pleasant. A new coat of paint adorns the hotel and cottages, and thrift and attractiveness mark it all."

Will C. Hodge will be at the Delphos Camp meeting during the entire season. Mr. Hodge is capable of doing a good work wherever employed.

A young woman who lives on the South Side, Chicago, had a premonition of the Dearborn street explosion and fire week before last. She is unwilling to have her name used in print, but following is the story as told to a reporter for the Sunday Inter Ocean: Miss Barnes, as she may be called, works in a building almost opposite the Speed & Henning building, and from her office windows may look out on that structure. Two nights before the fire she dreamed that as she sat at her desk the air became black with smoke and flying debris. She started up in alarm, and a heavy storm was coming up, and the wind began to blow furiously. Suddenly there came a terrific explosion. She looked out and flames were darting from the top windows of the Speed & Henning building. "My God!" she exclaimed, covering her face with her hands and running into the next room. She woke up, considerably impressed with the vividness of the dream. 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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

Miss E. S.: The directness of purpose, and decision of character; and precision of thought with which you are distinctly endowed, would make your success certain in any business requiring these qualities. Especially are you adapted to places of trust, where integrity and faithfulness in details are requisite. You would take a keen delight in responsibilities that would crush others.

A. H. Nicholas: Q. The planet Saturn was formerly described and pictured as having three rings. I remember reading an account to the effect that the inner ring had fallen, which obscured the surface of the planet in a cloud that lasted several months. This occurred some time between 1850 and 1860. What are the facts in the case?

A. The facts are that this correspondent has been misinformed. The system of Saturn is the most complex of any planet belonging to the solar system, and presents to the telescope the grandest scene in all the starry heavens. Aside from the central body, it has four rings, which are almost as large as the planet Mercury, it has two bright rings or zones, the outermost 10,000 miles in width, and the innermost 17,500 miles. There is a space of 1,500 miles between them. Inside of these, having a breadth of about 9,000 miles, is a dark ring. This ring surrounds the planet at a distance of 10,000 miles. These rings were at one time regarded as solid, but it has been demonstrated that it would be impossible for them, if rigid, to withstand the tremendous attraction of the central body. They must be in an exceedingly yielding state. From glimpses gained, and the necessity of the case, it is presumed that each ring is composed of several, and that these are formed of distinct bodies, of greater or less size, mingled with dust and vapor, and all rotating in nearly the same orbit. Placed so very near the planet the rings are subject to tremendous attraction, to counterbalance which the bodies of which they are composed must revolve with exceeding velocity.

Since this sublime spectacle was first presented through the telescope there has been no change of moment observed. New features are brought to view by higher powers of the recently constructed instruments, but the wreck and ruin of one of the zones exists only in the minds of the penny-a-liner, who cares as little for the truth as he knows of astronomy. The rings represent an arrested stage in world formation from the zones through off from the revolution of the vortex out of which the solar system was evolved.

By some chance the equilibrium of revolution and attraction in them has become balanced, and hence they remain, instead of gathering into satellites.

Q. Is it prophetic? A delegate to the Silver Republican convention which was to be held in harmony with the National Democratic convention at Kansas City, July 19, 1920, during the sessions, after the nomination of Bryan was announced they unfurled a large banner, about 30 x 40 feet, and when fully up it became entangled. Did the unseen forces behind the affairs of men, thus prophesy of the future? In the hall of the silver convention the picture of Lincoln was everywhere conspicuous, and a large one leaned against the speaker's desk, trimmed with flags which projected from the corners. This picture, like the one which would be strange for Lincoln to turn over in his grave when viewing the condition of our country to-day. I hope materialization may be true and that Abraham Lincoln would come back and stand on this platform and tell us what to do to save our country.

A. From the earliest historic times it has been firmly believed that the unseen forces behind the movements of events, on great and momentous occasions, gave intimation of their purpose in signs and omens. The entangling of the flag, the falling of the picture, and the picture of Lincoln, would not be explained by purely physical causes, yet may not these very causes be induced by these superior forces as prophetic? Let them be recorded as prophetic.

An Admirer, Syracuse, N. Y.: Q. Can you tell me when and where James G. Clark passed this life?

A. Nearly two years ago, at Pasadena, Cal. He overtaken himself in his favorite profession, and his strong constitution could not rally from the shock. I take this occasion to speak of the noble character of this prince of balladists. His poems and songs have been gathered in a volume, the harvest of a life devoted to song. He wrote his inspirations as they came fresh, strong, and true, and he would not be content with such a mediocre yet comprehensive. Price, 50 cents. Cloth, \$1.25. For sale at this office.

"Wedding Chimes." By Delphi 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 75 cents. For sale at this office. "Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of the history and philosophy of Buddhism. Paper, 60 cents. Cloth, \$1.25. For sale at this office.

to delighted audiences in almost every state in the Union and his listeners never weaned.

Many of these songs became as household words, and were sung in cottage and palace. They are pervaded with a shadow of sadness, yet always through the shadow shines the brightness of hope; a great purpose, an assurance that happiness will be gained by true, unswerving adhesion to right and duty. There is more in these songs than the words express. There is a subtle influence like the perfume of flowers, which exalts and exhilarates.

Who has not felt the yearnings expressed in these magnificent lines addressed to the poet's mother?

"Is there no grand, immortal sphere Beyond this realm of broken ties, To fill the wants that mock us here, And dry the tears from weeping eyes? When Winter melts in endless Spring, And June stands near with deathless flowers, When we may hear the dear one sing Who loved us in this world of ours? I ask, and lo! my cheeks are wet For tears for one I cannot see: O Mother, art thou living yet, And dost thou still remember me?"

J. McKinstrey: Q. Do you believe that spirits are able to pass solid substances, as an article of furniture, through other solid substances, as the door of a room?

A. How you had such demonstrations as to be convincing to every unprejudiced mind?

A. (1) It yet remains to be demonstrated that a material object can be passed through another material object. To account for this phenomenon, which he accepted, Prof. Zollner introduced the "fourth dimension of space," which is itself an unsupported fancy.

(2) I have had a series of facts and incidents which have convinced me of the continuance of life, but this when repeated may not convince even an "unprejudiced mind." Every one must have evidence for themselves, and to supply this demand is the mission of the phenomena. Until I was convinced I did not advocate the spiritual philosophy, and did I doubt, I should, even now, pause until my doubts were removed.

Maple Dell Camp, O. Sunday, August 5, was a red-letter day at this Metca of Spiritualism. From Cleveland and the surrounding country, in cars, in carriages and on "wheels" people gathered on this beautiful spot not only to enjoy visible nature, but to learn something of that invisible realm to prepare for which is one of the chief objects of existence. The largest gathering of the season was on the grounds. A. J. Weaver opened the exercises in the auditorium by expressing the gratitude and joy and aspiration awakened by the occasion, in a few earnest and prayerful words.

Mrs. Kates followed with an address replete with spiritual truth and rhetorical beauty and force. She dwelt on Spiritualism as a factor in the world's progress which history will not ignore. Vigorous applause followed when she emphatically condemned the injustice and cruelty of the Chinese empire by force in order to enlarge their boundaries and increase their wealth and power which are already immense.

In the afternoon there was a still larger audience. Mr. Kates delivered a fine address on the need of enlightening spiritually and elevating morally the human race. He emphasized the need of children being born right and then rightly trained, and spoke a good word for the freemasonry as a factor in the world. He was chosen when he said "we need to grow Spiritualists instead of making them."

At the close of the address Mrs. Kates came to the front and used her clairvoyant power in demonstrating the field of spirit presence. The excellent work done by Mrs. Curran and Mr. Dunakin is being successfully carried on by Mr. and Mrs. Kates, who will remain till the close of the week, when Dr. Peebles is expected.

The school work is meeting with unexpected success in each of its four departments: Psychic work, Oratory, Science Illustrated and Language Lessons, by Mr. King, Miss Hill, Mr. Kerstetter and Mr. Weaver respectively. For all the good work done at Maple Dell Spiritualism is indebted to the National Spiritualist and Religious Association.

The management of the hotel under Mr. and Mrs. Cole deserves praise.

A. J. WEAVER.

Briggs Park, Mich. Yesterday's meetings were up to the average both in interest and numbers.

At the forenoon meeting, Mrs. Burland, of Muskegon, delivered a very interesting lecture on "The Eternal Now." At the close of her lecture she gave some descriptions of the things being realized. At the message service in the afternoon all the mediums present took part and there was a most interesting meeting.

In the evening, Mr. Henry Warner, of Chicago, gave a lecture on the subject of "Mediumship as a Science." He took the position that all phenomena (so-called) of any nature could be done by a spirit in the body as well as one out of the body. He referred to the sentence so often used "calling up the spirit." He claimed that the medium was not the one that did the calling. That it was the persons themselves that did the inviting. That a person who was not all that could be desired as an individual, might be a strong medium, but the quality of mediumship depended largely on the character of the medium. Hence the importance of a medium living a pure life. In referring to "conditions," he said that persons who "called" persons would "eat a great amount of almost indigestible food and then expect spiritual demonstrations. It was as necessary for a person desiring good results, to make good conditions for the medium as for a carpenter to have his saw or plane sharp and in good condition if he wanted to do a good job in his line.

On Tuesday and Wednesday evenings Mrs. Burland will speak. Beginning on Thursday and continuing over Sunday, Mrs. Sheets, of Grand Lodge, will be the worker. Mrs. Sheets is of national renown, and we bespeak for her a good audience and her hearers will be well repaid. Tomorrow, afternoon, Dr. Knowles; Wednesday, Mrs. Coffman; Thursday, Geo. B. Holmes; Friday, Mr. Ripley. Next Sunday evening there will be another message service.

The funeral of Mr. Walker's child will be held on the grounds at 11 a. m. tomorrow, by Mrs. Claman, who will return for that purpose. XX.

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THE CAMP-MEETINGS.



Ashley Camp, O.

This camp begins July 29, and ends August 19, 1920. For programmes address H. Baxter, Ashley, Ohio.

Maple Dell Camp, O.

The National Spiritualist and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

Lake Pleasant Camp, Mass.

This camp opens July 23. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Columbus Camp, O.

This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 189, N. Cleveland avenue, Columbus, Ohio.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 28, 1920. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kans. from August 10 to August 20 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; M. J. Main, vice-president, Simpson, Kansas; or E. S. Bishop, secretary, Glasco, Kansas.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 28. Write to the secretary, A. E. Gaston, Meadville, Pa., for programmes.

Onset Camp-Meeting.

Commences July 15, and closes August 26, 1920. For further particulars address Secretary, Onset, Mass.

Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 26, 1920. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

Lake Brady.

The camp grounds will be open for pleases June 1, extending through the summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kild, Canton, Ohio.

Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 26, 1920. All wishing circulars should write to the secretary, Stella A. Fisk, 18 N. 11th-street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant Park, Clinton, Iowa.

Grand Lodge, Mich.

Grand Lodge Spiritualist Camp-Meeting commences July 29 and closes August 26. For further particulars and full programmes, write to M. F. Phares or Geo. H. Sheets, Grand Lodge, Mich.

Briggs Park, Mich.

Briggs Park Camp opens July 1 and closes August 19, 1920. Circulars are ready. Program cheerfully mailed to all at address received on postal card to Thos. J. Haynes, secretary, 389 Western avenue, Muskegon, Mich.

Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Camp-meeting opens its second season at Deep Lake, 1 1/2 miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 10 and closing September 1. Those who intend to camp with us please let us know in time so that we can make preparations for you. Address J. V. Cordingley, President, 3300 Wabash avenue, Chicago, Ill.

Island Lake, Mich.

Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 3. For further information address the secretary, Ella B. Brown, 208 Twenty-first street, Detroit, Mich.

Verona Park Camp.

Opens June 15 and closes August 26. For programmes address Albert F. Smith, president, Bangor, Maine.

Lake Helen, Fla.

The Southern Cassadaga Camp, Lake Helen, Florida, will open the first Sunday, in February, 1921. Emma J. Huff, corresponding secretary.

Niantic Camp.

The Connecticut Spiritualist Camp-Meeting Association, at Niantic Campgrounds, Niantic, Conn.; season of 1920, commencing June 25 and continuing until September 3, inclusive. For programmes address Mary A. Hatch, secretary, South Windham, Conn.

Los Angeles, Cal., Camp.

Arrangements have been made to hold a camp-meeting at Sycamore Grove, Los Angeles, Calif. September 2 to 30, inclusive. Address Elton T. Brown, secretary, 341 1/2 So. Spring street, Los Angeles, Cal.

Nebraska State Camp.

The Nebraska State Spiritualists' Association will hold its second annual camp at the Crete Chautauqua Grounds, Crete, Neb., from August 16 till August 26 inclusive. Crete is about 20 miles from Lincoln. The grounds are very conveniently and pleasantly situated and every effort will be put forth to make the meeting a success. Further particulars may be obtained of James Campbell, president, Havelock, Neb.

Colorado Camp.

Canyon Camp, opening in South Boulder Canyon, July 1, and continues through July, August, and possibly September. Any information desired in regard to this new and interesting movement may be obtained by writing May Taylor, Box 780, Denver, Colo.

Lake Sunapee, N. H.

The twenty-third annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for four weeks, commencing Sunday, July 29, and closing Sunday, August 26, 1920. For programmes address the secretary, W. H. Wilkins, Claremont, N. H.

Marshalltown, Iowa.

The Central Iowa Spiritualist Association will hold its annual camp at Marshalltown, Iowa, September 2 to September 10 inclusive. Grounds open to campers after August 27. For information or programs address W. H. Wilson, 301 N. Center street, Marshalltown, Iowa.

Haslett Park, Mich.

Eighteenth annual assembly of Spiritualists at Haslett Park, Mich., August 2 to September 4, 1920, inclusive. For programmes address J. D. Richmond, secretary, St. Johns, Mich., or G. F. Ottmar, Riley, Mich.

Summerland, Cal.

The tenth annual camp-meeting of the Spiritualists of Summerland, Cal., conducted by the Summerland Spiritualist Association, will commence August 26, 1920, 'M. A. Spring, president; W. P. Allen, secretary.

Vicksburg Camp, Mich.

The camp at Vicksburg, Mich., opened Sunday, the 5th inst., with Mr. Oscar A. Edgerly in the chair, who also gave an eloquent opening address at 10:30 a. m., asking the assistance of the whole camp to make this its most successful and enjoyable season, and showing that the basis of success must be harmony, and an earnest wish to be good and to do good. This lecture was followed by readings and descriptions by Mr. Edgerly and Mrs. Barton, of Rochester, N. Y., which were fine and well received. At 2:30 Mrs. Marion Carpenter, of Detroit gave us a fine lecture, followed by a full hour given to those sweet soul communions, from spirit to earth plane, that seemed to lift the whole audience to higher conditions, and hold them spellbound.

In the evening the blind orator, Mr. A. B. Tisdale, read his masterly and wonderful scientific addresses, concerning and covering that space between agnostic materialism and the spirit, or soul entity, and closing with a grand inspirational poem, thus concluding the first and one of the grandest day's meeting it has ever been my lot to attend; but the list of speakers still to follow at this camp bespeaks for us many more feasts for the soul, ere the fourth Sunday closes the camp.

H. L. CHAPMAN.

Vicksburg Camp, Mich. A large and appreciative audience greeted the speakers upon Sunday, August 8, at 10:30 a. m. Mr. Tisdale, chairman of the camp for the third year, gave the opening address. It was from my point of view an able, appropriate address, it was broad and comprehensive.

At two o'clock Mrs. Carpenter from Detroit, lectured and gave tests for two hours, holding her audience spellbound. She is a remarkable medium, has a melodious voice, sings sweetly and is by experience and inspiration qualified to do a good work upon the spiritual rostrum.

A. E. Tisdale, the blind teacher and singer, was present, and sang some of his harmonizing melodious songs, and on Sunday evening gave us one of his interesting, far-reaching and philosophical discourses. The day was one of the hot ones, but there was no suffering on the camp grounds.

There have been some great changes made upon the grounds. Several new cottages erected, the old buildings removed, and artistically painted, the grounds broadened and beautified. The prevailing sentiment—which is strong—is that this camp year is to do a good work, more far-reaching and satisfactory than ever before.

I should express myself just as I feel, I should say that the Vicksburg camp-meeting has reached front rank as a Spiritual camp, and its growing and continued success is the result of the wisdom and devotion of the clear-headed, honest little woman who manages, and blesses every effort and suggestion that tends to the uplifting of humanity.

DR. M. E. CONGER.

Island Lake, Mich. Island Lake camp is in a prosperous condition. The management are doing all in their power for the advancement of Spiritualism, and comfort of their guests.

Many improvements have been made during the past year and more are constantly added. With some pointers at the helm as Mr. James H. White, Mr. Asa Smith and the able workers who are predicting a glorious future for Island Lake. Mrs. Ella B. Brown, the secretary, is the right woman in the right place, loved and respected by all.

Dr. J. M. Peebles was with us the week of July 26. His presence and able lectures gave a life to the camp that was felt by all and a sadness came over the entire camp when he departed.

Mrs. Nellie S. Baade, the popular clairvoyant, who has been a guiding light for many seasons, deserves the highest praise. She has a host of friends, and the joyous seems to be that she must return another year.

Tuesday Mrs. Baade was the speaker and test medium of the day. Subjects submitted to the guides were handled in a masterly manner. In fact she is considered one of the brightest lights upon the rostrum.

Prof. E. O. Hudson, with his able assistants furnish beautiful music for all occasions.

Next Sunday this camp will have the pleasure of listening to the able lecturer, Lyman C. Howe, at 10 a. m. and 2 p. m. Sunday evening Mrs. Baade will give a brief address on "Our Republic" followed by "The American Flag" musical recitation rendered by Agnes Tuttle, accompanied by the orchestra. Mr. S. A. Davenport will sing, and the program bids fair to be a decided success.

AGNES TUTTLE.

THE DIVINE PLAN has been carried out successfully by The Progressive Thinker, one continual current of the public referring to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents—far less than its actual cost to us. Its regular price to the trade is \$1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed and is an ornament to any library. One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent for \$1.25.

WINFIELD CAMP, KAN.

A Worker and Medium Has Somewhat to Say.

I would like to ask Mr. Tucker, who reported the Winfield camp through your columns, if he believes in rendering unto Caesar that which is due to Caesar? If so, then why did he not give credit to the workers who, unpaid, yet so generously and largely contributed to the work of the camp to make it a success? It was a much-observed and very visible fact, that the test mediums he named, and who were hired by the society, did not give their messages or tests, or sketches, but confined themselves to a favored few of the old-time Spiritualists they had known for years. Perhaps the society is not aware that the so-called tests did more harm than good in the observing ranks of skeptics. One of the so-called tests was pumped from a child and afterward passed by these two mediums onto the parent as genuine. Will that kind of Spiritualism convert the skeptic? I wonder that justice did not remind Mr. Tucker of the error of the 10th, when there was a circle of more than one hundred, with about the same number standing on the outside, all waiting and waiting for the society's test mediums to arise and go forth among the skeptics and demonstrate the claims of their Spiritualism, the mediumship of communicating with their dead, giving proof of clairvoyant power to read the past and foretell the future; but alas! their mediums were not there, and the people were growing impatient, threatening a stampede for town, when I arose resolved in my mind that I would serve the demands of the skeptics and be loyal to spiritual truth regardless of the slight I had previously received from the society.

"I was then I called for skeptics and many responded. My husband joined me and we gave tests of telling force to skeptics, some of whom had been coming to that camp for several seasons, but had not been given any thing they could or would recognize, until that night. The next day we served again the 2 p. m. circle; also one evening in the auditorium we served the society, besides at every morning circle we contributed our mite, which was always given to the skeptics, as we have no time to convert old fossilized Spiritualists, who want to be converted every seven days of the week, by tests.

Just as I was about to close Mr. Tucker would have spoken of Mrs. Lovett, of Madison, Kansas, who so generously gave her mediumship service to the public. Many were the skeptics she reached through spirit impersonation, thus acting as a beacon light to both mortal and immortal minds. She no doubt is the guiding star of a vast army of progressive minds, who received their first light of Spiritualism through her willingness to lay down her life for the education of another. "If that layeth down his life for another, shall take it up again. He that would lose his life for another, shall find it again." Thus Jesus spoke of impersonating mediumship.

Last but not least, we ask, was justice asleep when Mr. Tucker's memory forgot to mention old Father Eastman, the old veteran spirit impersonator and spirit communicator, who has ever met each season of the camp's life. He has been thoroughly shaken down, well pressed on all sides and as yet, has never been found wanting. He was allotted the privilege (?) of being the all-around roustabout boy of the camp, bringing up the head and rear of the hard work of the camp. In years he numbers more than 80, yet his activity exceeds that of many of 50. But for the hard work of Mr. Eastman, the camp would have been a complete failure, and but for him the camp would go the way of the wicked.

There were other mediums who were there and who did good service, whose names I do not remember, but they were loyal to the cause of Spiritualism and the interest of the society.

"It is good that the society paid the expense of camp, but the question of interest is: What did the society or its mediums do to convince the skeptics of the truth of spirit return?"

Yours for justice and truth.

MRS. HOOKER McVOY.

Fame, Kansas.

Haslett Park Camp, Mich. Sunday morning, August 5, our meeting opened with the remarks from our president Mrs. Haslett, wishing each and every one on our grounds a hearty welcome as they will come and go during our camp; after which the chairman announced the song by choir, followed with an invocation by our speaker, Mrs. Georgia Gladys Cooley.

Solo by Mrs. Shirie, entitled "Some-time." Mrs. Cooley then took the rostrum and read a poem entitled "What the Dead Man Left for His Loved One," after which she took up the facts of Spiritualism and the blessings the light has given to the world at large. She gave us some grand new thoughts on our religion with its higher lights, also spoke of the condition of the human family, closing with the remark that nothing was free to all but the sunshine and pure air that could not be bottled up and sold by a trust. She then introduced to the friends Mrs. Mullins and Mrs. Sears, of Chicago, who made a few remarks.

Afternoon was opened with an invocation by Mrs. Sears. Dr. A. B. Spiney then gave one of his fine discourses on the works and light of the cause given to people as they seek for the light. As Spiritualism grows the world grows better and its truths advance. The Doctor spoke in the most favorable terms of mediums and their works, and of their true development. Our meeting was well attended.

MRS. O. H. SOULE.

Maple Dell Camp, Ohio. The campers and workers of Maple Dell Camp were pleasantly surprised to-day by the arrival of about twenty visitors from Lake Brady camp, who drove in with song and happy faces about 11 o'clock a. m. Among them were Dr. A. Herrick and wife, E. W. Sprague and wife. After a chicken-pick dinner, which was bountifully served by our hostess Cole and wife, the school building and other points of interest were visited. After a pleasant visit under the maples, all repaired to the Auditorium. Short speeches were made by E. W. Sprague, Dr. A. Herrick, Mr. and Mrs. G. W. Kates, Dr. M. King and others upon the best plan of unifying the work and workers. Most of the speakers were in favor of an alliance under some plan that would relieve the local societies from the per capita demands of expensive central associations! This would leave funds in the treasuries of local and state societies to pay the expense of delegates chosen to attend state and national conventions, and to build up their respective societies.

M. C. DANFORTH.

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