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## WHERE AM I? IN HEAVEN OR IN HELL?

By the Spirit of Robert G. Ingersoll. Through the Lips of Cora L. V. Richmond, at Cassadaga Camp, Aug. 5, 1900.

Mr. Chairman, Ladies and Gentlemen:—I have no human form of my own; I have no lips of earthly life with which to address you.

I did not know when I last stood in your midst that I would be a living spirit to-day.

When the change came that set my soul free from the thrall of earth, I had no knowledge of that which was to come. I say, I had no knowledge. Within every human mind there is born the impulse of hope; in every human mind the aspirations to futurity. I had received no evidence, even in your sylvan retreat here, of that which would convince me beyond all doubt of a future individual existence.

You will bear me testimony, Mr. Chairman and friends, that I never doubted your honesty. I believed that you thought that you had evidence. But a mind used to much careful analysis; a mind conscious of the fallibility of the human senses and human judgment, could but think that much of that which was supposed to be evidence of a future life was in reality but the happy conception of faith. But I am here to confess my mistakes as a spirit who is now aware of living, who is not willing to be considered dead, who does not wish to be mentioned in the past tense, and who, with your permission, will describe to you where he is.

I am a conscious, living intelligence, a thinking, active being, no longer bound by the narrow limitations of time and sense, and only tethered by my own lack of knowledge.

None of my theological friends have ventured to send me to the theological heaven, and I am not in the theological heaven. No angels, as far as I know, of the theological kind, received me when I passed from earth; no one ushered me into a kingdom of transcendent beauty and greatness which was separated from all the rest of the realms of space; no walls rose up; no gates opened to receive me guarded by the ancient benefactor of those who are saved; Saint Peter has not welcomed me, that I am aware of. If he did, he stood among those multitudes of spirits that I have seen, and he wears no label, and he has not refused to admit me into the place over which he has (it is said) guardianship. No harp has been presented and no crown. I saw no walls that shut out the majority of the human race; no alabaster throne, on which a fearful, judging God is enthroned, have I seen. I have passed through no vast spaces. I have not entered into the theological heaven that shuts you out and the majority of my friends. I have not smiled down from parapets and towers made of precious stones, nor from those streets of gold, nor from the midst of those fountains flowing with milk and honey, upon souls in torment and torture. I have not been glad that I was one of the saints to be saved and that most of my friends were to be lost. No such heaven has received me.

Notwithstanding a few of the utterances of my theological friends, that have been wafted to my consciousness in spirit life, I have seen no hell. No yawning abyss opens to receive my spirit; no flames of torture dart up from an abyss still more terrible to engulf and enfold me. No personal Satan, whether described in Milton's "Paradise Lost" or in the figurative language of the Bible, has come to mock and torment me, nor one among the general throng of spirits to remind me of my sorrow, my condition, and ready to torment me further on. I entered no shadowy, cloudy region of flame and torture. I did not see demons lurking everywhere for those who are disenthralled for earth, to swallow them up in the shadows of eternal torment.

Ah, my friends! I have passed the boundary of death, and I have tested all that death can do. I was not afraid, because the mind becomes prepared by inward retrospection for the change that must inevitably come. I did not have much hope, but I was most intensely anxious until the last moment of my mortal life to study the change that was coming to me. I felt that it was coming, though I did not tell my family and friends. So when it finally came I wished to watch every emotion, every pulsation, every throbbing thought before the mind sunk away into that forgetfulness, which I thought might be the Lethargic stream from which I would never awaken.

To my great surprise, with the shock that carried me off I felt the gateways of my being unloosen, and I felt as I have sometimes felt when watching the dawn, when Aurora, with her attendant beams, glides up the heavens and one by one unbars the gateways of the dawn for Phoebus, the god of day. You have seen with what splendor these gateways swing open and the rays of light, first reluctantly, then more consciously and more aware, rush in through all the avenues of existence. You have seen the leaves tremble, you have seen the lake grow silvery gray, and golden, and crimson beneath the flush of dawn, and you have almost heard the sliding of the bars of light that swing the gates open to receive the day-god. I felt innumerable beings, throngs of messengers, sliding back the bolts and bars of my material consciousness, and opening up avenues of which I was unaware. Almost

instantly it seemed to me millions of fairy fingers touched my recollections and my consciousness in ways that had been well nigh forgotten; great and wonderful depths and promontories of thoughts and feelings came throbbing through my brain and heart like the tides that well up when the ocean yields up its mighty treasures. I felt myself growing more and more conscious, more and more aware; more and more there were all the recollections and memories that had long perished; the imaginations of early youth and later manhood. Those wonderful imaginings with which our lives are crowded, and that make up in reality the immortal things that we are.

Oh, you remember I believed in imagination! I thought it lent wings and power to every human faculty. I believed that it should be cultivated in the minds of children until poetry and philosophy should go hand in hand. But I never dreamed that that wonderful gift of Imagination lies close to intuition; that it really opens the gateways of immortality to your poets, seers and philosophers.

I can understand now how the immortal Shakespeare learned the wisdom of life and his hints of that which is to come. I can understand now how the poets of antiquity reveled in this knowledge of the higher life, through that heaven-born gift of imagination. Then and there, in that supreme moment of the mighty change, I was glad that my imagination had not been sealed. Glad, Mr. Chairman, that in the midst of the treadmill of time, of the dull realities of human existence, of human law and law-making that there was a realm in my nature that had drawn close to the immortal realm and through which I had passed with fairies and blessed beings, creatures of those thoughts that are set free from the trammels of time and of the senses.

Now when the great hand of this added life, with all its messengers, had set free the thoughts that were teeming and pulsing in my brain, when every attribute seemed to kindle a resplendent glow, when near and far trooping messengers came born of the higher life, I found that I had fashioned them, and instead of being creatures of the imagination, poetic images that I had conjured up in my flights of fancy, they were living realities; they were born of the affections of the past, they were those affections that had been folded away in the chambers of the spirit, whose memories, laden with lavender and with sweetest gifts, had been placed among the things that were. All these came, as if summoned by the mighty presence of this wonderful change, to bid me welcome to myself; welcome to every avenue of my being, that until then had been closed and fettered; welcome to the great store-house of thought and aspiration, that had sometimes been neglected; welcome to the hopes and prophecies that—some of them—had been abortive on the earth, or fallen, like the blossoms, or like seeds, on unfruitful soil.

Oh! I could stand at this hour for many days of mortal time and tell you of the infinite rapture of death; of that which you and I and all human beings have dreaded and feared the most of all things. I could stand here for hours, and days, and weeks, and declare to you that, not human birth, when the babe gazes for the first time into the mother's eyes when she bends with all absorbing and grateful love above that little form, when the babe realizes for the first time the infinity of the love that is in the mother's eyes, not that compares with the great rapture of death; not human love when the heart hath found its chosen mate and life opens with all its beauty like a newborn bower of paradise; not human love when two lives are linked together in perfect happiness and labor and suffer together, can compare with the great rapture of being caught into the arms of this eternal mother Death.

Oh! I have stood (as you all have stood) when in human life over the remains of the dearest and the best; I have seen their silent lips close in the last sleep, their faces and forms chiseled and white, as if by some enchanted sculptor, and I have yearned; as you have yearned, and I have asked; as you have asked, and I have thought; as you have thought, and I have sobbed; as you have sobbed over the great relentlessness of this seeming foe of human life; but I have lately stood in spirit where my own loved ones were weeping, where the silence, and the gloom, and the stillness shut out all possible communion, where they could not follow, where they did not understand, where the dear hearts were clutched in the awful agony of this separation, and yet in the midst of that I have never experienced so great a rapture as that which came to me because of death, the surpassing freedom of the consciousness that thought is eternal; that not one of these fairy children of the brain would be lost; that not one of these hopes and imaginings for human life would be destroyed; that not one of all those whom I had loved was missing in this goodly company that gathered to receive me.

Was I dreaming? Was it a delirium that would soon pass? Was this a great ecstasy that preceded the final dissolution and end? Nay. For there was my body clothed for sepulture, for such disposition as had been my wish and theirs who loved me. It was there. But oh!

what was that compared to this? The eyes could not see; the lips could not speak; the hands could not move in response to all the endearing words that were uttered. But I was there; and after the great first flash of the awakening, after the great first consciousness of being free, of this which had come to me, of a new birth, and a new awareness of what that birth meant, there came a change. Then I, too, was immersed for a time in grief. A sudden change came over me, a sudden recollection that they did not know me, a sudden consciousness that those whom I had loved could not see me, nor hear me, nor speak to me, nor be aware of my existence. I moved among them a being unknown. The awful barrier of the great human grief, the one inevitable sequence of human blindness to spiritual presences, had separated me from them and them from me. For the instant I would have gone back into that habitation of clay; for the instant I would have taken up the breath and burden of human life again. Oh! there have been those who have come back from the border land of the spirit realm and told the story of their experiences to their friends, and physicians, and men of science, and men of learning have heard them. Then I said: "Oh! it is but the imaginings of a poor, weak and sickly brain." I uttered that sentence, and bestowed it upon others, as others have bestowed it upon you.

At this hour I take upon myself all the blame that I deserve for laughing at such as had knowledge of the future life; for disputing the evidence that came to minds as capable of judging as myself; for helping to seal the doorways between human consciousness and that which shall come after death. I take back the boasted sentence of my proud agnostic mind, "One world at a time is enough for me."

I ask you to forgive me; for there is nothing that can come into human life, there is no knowledge of love, of poetry or science, nothing that can uplift and strengthen the infirm, the weak, the down-trodden, and those who are prone to error, like the consciousness of this continued life. I may repeat that sentence by and by: "one world at a time is enough for me," but it must mean all the world, not a part of it; the entirety of existence, not its mere primary department; it must be all of that which is within, around, beneath and above as well as that which is in the conscious human sentiment being and frame that you now possess. I would give all the possibilities of many, many years and ages of my spirit's existence if I could unsay any words that have influenced any in human life to disbelieve in the evidence of the future existence.

Take my message for what it is worth, for it comes from the great heart-throbs of that recollection that finds itself in possession of its life, of its weaknesses, of whatever strength it had, of all its faculties, of its great possibilities. So if at this hour I could wipe away the doubts and substitute the distinct inquiry that leads to knowledge, I would do it. I would not substitute faith, blind faith, any more than when I stood here four years ago; I would not substitute credulity, blind credulity, any more than I would then. But I would substitute that attitude of mind that is willing to receive evidence.

I was offered evidence while here. I would not take it. I was met with a fraternal spirit that proposed to lead me to a line of investigation that would give me evidence. I did not accept it. Let no one say that I stultified my convictions; for I did not. But I was afraid to have convictions. If I had convictions, would I not be obliged to speak them? If they came to me as they have come to you, and you, and you, where would be the citadel of that boasted reason and intelligence which I had set up to distinguish between dark, false superstition, and the reasoning faculties of the human mind? But, oh! without knowing it I did shut out the evidence, I did close my mind to the receiving of testimony. I wished to stand free and untrammelled before the gateways of human life that I might help to destroy error and superstition. I saw those master-minds who had aided in destroying superstition, and I did wish to continue the onslaught against the theological errors which I believed held the world enthralled.

But oh! I saw not that which had opened to you, that vast plain of thought into which I did not enter. With all the possibilities of this grand truth, the light, the knowledge of life that has come to you (much that you accept or that is offered to you is not true). But rather than that your knowledge should be destroyed, I would leave it that the healthful growth may take the place of that which is unhealthy. I will not tear away the sacred vine and the precious fruitage of immortal life, if I must do so in order to take away the tares. You are intelligent, you understand, you know that there is the shadow as well as the light in all human life. But preserve this truth as Christians would the Bible; hold high, as they would, the sacred truth of Olivet, for such it is evermore; except the allegorical language of that which comes to you as manifesting the knowledge of spirit existence.

Now where am I? In a realm so vast that I have seen, as yet, no boundary lines; a realm that stretches far and far away in all directions, peopled with lives, some of whom I have known on earth, some of whom I have known in dreams and visions, some of whom are the heroes of my imaginings, some of whom have been my familiar companions in the works of poets, authors and dreamers of mankind. Where am I? No limited space enchains me, no walls encompass me around about, no dim labyrinths of terror mock me, no limit appears before my vision. I feed upon the nectar and ambrosia of the gods. But they are not gods of the heathen, or of Christian theologies; they are the dear ones of my household, the loved companions of my thoughts; those who, like me, have passed from the trammels of time and sense; and, like unto me, are seeking to tell you and teach you of their existence.

Have I visited other worlds? I know not. For the present I am here; I bask in the sunshine of that light that comes from within and above. I see around me on earth and in spirit thousands of spiritual beings who, like myself, are seeking to solve the problems of life. I offer you my congratulations that there is an open gateway, where there are no powers of fear, superstition and prejudice to separate you from that realm unseen. See to it that there are no barriers erected; see to it that this investigation is pursued in a clear and honorable manner; see to it that the pathway which the investigator would travel is made clear and plain; and, above all things, friends, at this hour, in this moment of my great secondary joy, when the first sadness and sorrow for the separation because of those I loved has been passed, let me enjoin upon you not to build these walls of sorrow between you and your loved ones. Think of it! Out in the world they say, "he has gone from human speech." Often prompted by human errors of speech, you say, "he was with us four years ago." How many days, and hours, and moments, through how many messages and impressions he has been with you since, you take little note of. Alas! too often the dear ones fold the memory away as carefully and sacredly as a lock of hair, or a keepsake, a sacred treasure-trove at the altar of love, and say, "how good he was." There is no "was." It is: life is eternal, it is now, it is endless, it is indestructible, it is continuing to unfold, it will be the bearing of the message unto all eternity. I that spoke to you then, I that am speaking to you now, I that will speak many more times through as many human lives as I can inspire, and approach as many brains as are amenable to my influence. I will speak and think thoughts as the product of this realm of intelligence forever.

What is the motive power I employ? I have no need for the tortuous steam engine, or for the swift lightning stroke to bear my message. Thought itself is my message-bearer. I have built my mansions or palaces of thought. I have made them of such of my deeds as were worthy to be preserved in the kingdom of life. I make no boast of this. They are mine. If they are shadowed I am permitted to wipe out the shadow. If I have unwittingly pained any one I can remedy that by aiding that one. If I have done injustice to my fellow-man through ignorance, I can gain knowledge and aid him.

In the great interests of human life I take part still; but it is the interest that leads thoughtward and soulward, not mammon-ward, not even nation-ward. I have no nation, I am a spirit, I live with all souls that are like unto me, I am fraternal with them. The boundaries or limits of human habitations, human races and human conditions affect me not, excepting as my loved ones are there. I believe in Humanity, in the great dominant, living, absorbing purpose of human life. I believe in the spirit of humanity. I have done with earth and earthly measures and devices. I know nothing about finance or war. I see nothing but shadow in the direction where the war clouds tend. I plead with you for the higher and nobler condition, I plead with you for the light that comes from poetry and philosophy and the living message of absolute life. Teach the people how to live, teach them the great knowledge of life.

May I bear my torch as one of the humble instruments in this great truth; as one who has seen no God face to face, no Satan starting out from any terrible region of bondage; but has seen the godlike human souls and those who have passed onward and upward into higher and more divine beatitudes. These I have seen and I must follow, and you must follow.

Oh, the great, surging, incoming tide of Life! It bears you upon mighty billows; it woos and beckons you by its crested arms and shining waves; it is the one eternal light and truth that must sanctify human love, must uphold human aspiration, that must crown human hopes, that must set mankind free from the thrall of error, and from the thrall of the dust!

Knowledge and truth are offered to me. I stretch out my mental pinions for flights. If I falter it is from lack of knowledge. I stretch out my heart to include the world; if I falter it is from lack of loving kindness.

Oh, ye friends! unto whom this knowledge is given at this hour, I pray you turn with me to these immortal heights of light and promise, and thought. No heaven of glory, no fair region of pictured saints, no delightful paradise appealing to the senses can compare with this realm of supernal and perfect thought and truth. We are borne on its mighty pinions; we are not afraid of its great intuition; we are plumed for the flight into its eternal azure spaces of thought and truth. Every word that drops from the messengers of spirit life healing the broken-hearted, giving balm to the afflicted mind and breathing unto the mother and father, the husband and child the knowledge of this life, is a word that is sanctified and sacred from the altar of heaven.

Talk about sacred altars; there are none, excepting the altars of love; human love which uplifts humanity from the dull bondage of the senses and makes human lives worthy to be lived. Divine love, which cometh from the human soul when crowned with immortality, and bathed in the living splendor of that morning which shall never be shadowed, which shall never go down to the evening tide of sorrow, but shall forever and forever bear you on and on until the gateways of eternity open more and more refulgently, and then on and on and on forevermore!

ROBERT OWEN.

"Book of the New Moral World."

(Continued from No. 561.)

"That all facts yet known to man, indicate that there is an external or an internal cause of all existences, by the fact of their existence; that this all-pervading cause of motion and change in the Universe, is that Incomprehensible Power which the nations of the world have called God, Jehovah, Lord, etc., etc.; but that the facts are yet unknown to man which define what that hitherto Incomprehensible Power is."

"From facts which no experienced and unprejudiced mind will deny, it appears to our senses, that there is an unceasing composition, decomposition, and recombination, always in progress upon the earth; and we naturally infer, without, however, having more than plausible conjecture to guide our supposition, that a similar process obtains throughout the universe."

"This knowledge, limited as it is, has been derived by very slow degrees, through ages of very wild imaginations, and most random conjectures."

"Upon all subjects connected with universal causes, effects and operations, the human faculties have been hitherto unable to acquire such knowledge of facts as can give any satisfactory results to their most extended investigations. The wisest course, therefore, for man to adopt, is at once to admit the extent of his ignorance as to the cause of all things, and its qualities or motives, or intentions; that, indeed, motives and intentions, as they are found to exist in human nature, exist in such cause. By admitting our ignorance, the ground is cleared from the wild and random imagination of our poor deluded ancestors, before they had been trained to observe and carefully to investigate facts. And if we are now to make any progress in real knowledge, we must abandon all imaginations unsupported by facts, and especially all those which are opposed to facts unknown to change during the past history of our race."

"When the wild conjectures and now evident prejudices, derived from the false education of our more remote as well as immediate ancestors, can be abandoned, and the mind left free to make the most of the best authenticated facts, obtained through the past period of human existence, the probability, even amounting to the approach of certainty, appears to be:

"1st. That the Universe, the material it contains, and the Power, whence proceed motion, life, and knowledge—composition, decomposition, and recombination, with all the action within the Universe (if the term within can be applied to that which can have no bounds) are Eternal, or could not have had a commencement, and can have no termination."

"2d. That the Universe, these materials, this Power, how these actions arise, are continued, and their future results, are all alike hidden from the human faculties; and that, until new facts shall be discovered, it is no more than an amusing exercise of those faculties to imagine or conjecture, or to predicate anything respecting either the one or the other."

"3d. That for any human beings to pretend to know, correctly, anything respecting the Universe, the materials it contains, the Power that directs and controls them, the will, intention, motives, objects, or qualities of that Power, or why this apparent eternal composition, decomposition, and recombination, proceed, is a proof of their utter ignorance of these matters, respecting which they have been made to become insane hypocrites."

"4th. That this insanity and hypocrisy have created miseries to the past generations of men, beyond all human calculation and conception, and that at this day they are the only obstacles to the progress of knowledge, to the advance of all the superior qualities of humanity, to the attainment by all individuals of high virtues, and to the progressive happiness of the human race."

"5th. That this gross insanity and hypocrisy, which our ancestors have unwittingly transmitted to the present generation, must, by some means or other, be stayed and overcome, or there will be no chance for improvement and happiness to man."

"Expressing this misery, and now plainly perceiving the immediate cause of it, the question for the consideration of all the nations of the world now is: How is this gross insanity and hypocrisy to be stayed and overcome with the least evil to those poor creatures thus made insane or hypocrites? Or, how can the change from insanity and hypocrisy, which have been made so general, be effected in the shortest period, with the least evil to all nations and people?"

"Surely, by stating in clear and distinct, yet in mild terms, the whole truth, as far as it is known, upon these matters; and by avoiding all personal blame to the poor deceived individuals who have been, by the laws of their nations, compelled to become insane or hypocrites upon these subjects—subjects so far beyond their capacity to comprehend."

"It is with this view that we give the simple statement which appears at the head of this chapter: 'That all facts yet known to man indicate that there is an external or an internal cause for all existences, by the fact of their existence; that this all-pervading cause of motion and change in the universe, is that Incomprehensible Power which the nations of the world call by some name which they hold in reverence, and to which all the actions of the universe are referred.'"

(To be continued.)  
C. H. MATTHEWS.  
New Philadelphia, Ohio.

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## SOMETHING

### Concerning Animals in Spirit Visions.

It is of great significance that we cannot agree regarding the persistence of animal life other than human in the spiritual realms. One declares there are none there; another affirms that all kinds survive. Pure truth is often found between extremes and we are not compelled to accept either statement. I am going to try walking on eggs without breaking any, that is discuss the question without committing myself.

One says if the horse survives, then snakes and tigers, lice and bed-bugs must also torment the spirits. The satirical or the reductio ad absurdum argument is useless in such a case. The assumption that if a horse lives the louse must also be saved, is idle. Even in this sphere the tendency to eliminate

the ugly and vicious without killing off the gentle and beautiful is certain. In some communities we find no bed-bugs nor lice, and hardly enough fleas to allow one for each inhabitant, while the more worthy animals increase. To be a little funny on the other side of the question, one might say if St. Patrick alone drove the "snakes and frogs out of the bogs," as we read in the book of the Chronicles of Ireland, surely with the help of a few more saints he could drive the bed-bugs out of Paradise without disturbing the nightingales, seeing that he spared the goats and meadow-larks to our "ancestors."

Again, one tells of Mother Nature loving all forms and bestowing as much care on the fever germ as on the human baby. Speaking for myself and the few like me, I would say that if Mother Nature loves me she will not insist upon tormenting me with noxious insects, but will extract their stings and evolve them into more beautiful forms, or give them a reservation of their own. But this talk about Mother Nature, while

very beautiful in its place, like Santa Claus, is in the way regarding the scientific solution of any problem, and recalls the rhyme,

"The waddy bird sat on the jingo tree,  
A dylig bird, ah me! ah me!  
Ah me! ah me! It's so absurd,  
There's no such thing as the waddy bird."

Neither is there any such person as Mother Nature, and on this plane man by virtue of his superior intelligence holds the balance of power and decides what forms of animal life shall exist with him, and there is no sign of approach from nature when he determines that the bear and the tiger, so well equipped to fight for life, shall be eliminated, and the defenseless lamb shall survive.

It cannot be ridiculous to allow animal forms to exist, if we allow vegetable forms to do so, and if there be any

thing substantial at all in spiritual realms we may be permitted to assume that it will manifest in various forms. But in any case we cannot admit the testimony of the delirious. We are told that the vision of the drunkard is real, and that he does in fact see the reptiles he describes. He also sees with equal vividness devils with hoofs and horns dance gleefully as they pitchfork babies into the brimstone furnace, and I submit that his evidence be excluded. It has been customary for seers to behold visions comparable to those of the drunkard, as dragons with seven heads and ten horns, but the competent seer knew them to be symbolical pictures, and at his best would ask the angel what these things meant. For some time the dream of a snake biting me when in a magnetic sleep indicates sickness, yet I never suppose that a snake from the spirit world comes here to bite me.

The important feature in connection, and what distinguishes this kind—the prophetic—from the dream of an uncon-

trolled imagination is that I have no fear when a monstrous serpent slits its fangs in my side, being too well under control of the warning spirit. The imagination of the drunkard has broken the control of reason and is subject to the will of no intelligent spirit (ordinarily), and he creates subjective images in "astral matter" as a simpton may chalk on a blackboard pictures of what is neither in the heavens above, in the earth beneath nor in the waters under the earth.

In Chicago I visited the panorama of Gettysburg. Emerging from a dark passage I suddenly beheld the picture so exact that I could believe for a little that it was reality. This is a good illustration of subjective spirit visions at their best. Under ideal conditions the spirit control may paint a true reflection of his spirit home, but it is not the Summerland, and the conditions and development of the sensitive and ideal rapport is rare. So far the conditions have been good enough to exclude the devils and elementaries that destroyed previ-

ous spiritual movements, but if a belief in all these monsters becomes general, mediums developing under that faith all over the land will begin to see them. If we add reason so far as to accept the knowledge of the dream of the delirious, facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1.00; paper 50 cents. For sale at this office.

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# WHAT DOES SPIRITUALISM INCLUDE, AND WHAT ARE THE DUTIES IT IMPOSES?

By Prof. J. S. LOVELAND, Summerland, California.

## NUMBER ONE.

"Ism," as a suffix to any word, means a principle or a system of principles, the character of which is indicated by the word to which the suffix is attached. Buddhism means the principles or doctrines taught by Buddha. Methodism signifies the doctrines taught, and the ecclesiastical system carried out by the Methodist church. No people are entitled to use the suffix ism unless they have some system of doctrines, or principles distinguishing them from other religious or philosophical systems. If the term Spiritualism has any meaning it must include the principles which pertain to spirit substance and entities, if such exist. And it must include all, not a part of those principles.

## REASON FOR THE EFFORT.

I propose, in this essay, to give an approximately full definition of Spiritualism, and deduce therefrom the duties resting upon all who assume the title of Spiritualist. The present condition of the Spiritualist movement is a sufficient reason for such an effort. In the early days, such an exposition might not have been so easily made; but fifty years of thought and experience puts us in better condition to perform the much needed work.

During this time, there has been a strong tendency to minimize Spiritualism, and reduce it to the narrow limits and work of a mere sect. Many, who have acquired only a little smattering of the Spiritualist doctrine, are often greatly in earnest to align Spiritualism beside the narrow sectarianism of the day. The N. S. A. has unfortunately pursued the course of a mere sectarian organization. Furthermore, the intense selfishness of our individualistic, social system has well nigh converted our whole movement into a mass of contending antagonisms, destitute of all sense of oneness or brotherhood.

The Catholic church stood for unity, but Protestantism was the assertion of absolute individualism, and the Abolitionists carried the Protestant idea to the extreme of anarchical come-outism. Modern Spiritualism was born when abolitionism was most rampant, and not a few of the early Spiritualists were Abolitionists and deeply imbued with its anarchistic teachings. The Protestant idea was carried to its extreme of disorganization, not only as to society organization, but also to the presentation of any basic principles of truth and action. The individual was supreme authority to himself both as to the perception of truth and his personal conduct. "The God within" was superior to all outside of one's own personality. Hence, it was impossible to secure any statement of principles as a basis of organization and unitary action. There were as many Spiritualisms as there were exponents of the same. And that is substantially the condition at the present time. Every lecturer gives a different definition, and nobody has any authority to correct mistakes, or submit with authority the true position. This Babel of conflicting notions has led to the narrowing down of the pretensions of Spiritualism until the bare fact of spirit communication is made the whole of it. Nothing but phenomena is allowed. This superficial falsehood has been most successfully used to stifle all scientific investigation of the phenomena, and also prevent any true and thorough philosophizing upon the question of unitary action on the part of Spiritualists in the great work of human uplifting. Individual Spiritualists have done something, but as a body they have done nothing—have taken no active stand in reference to great social and world movements. Hence, Spiritualism is despised as a powerless, or hated as a disintegrating influence in social evolution.

The position that the manifestations constitute the essence of Spiritualism renders it impossible to secure anything like unity of purpose or effort in anything beyond the mere holding of seances and phenomenal shows. There is no intellectual or moral impulsion in this to secure consolidated action. And in the popular estimate, Spiritualism stands for no great principle of human relationship or effort. Spiritualists are looked upon as mere believers in ghosts. And until it is conclusively shown that there are world-wide principles in, and underlying this movement, it will fail to modify our social structure or benefit our struggling humanity.

It is one of the oft-repeated boasts of the Spiritualist writers and speakers that their Spiritualism has revolutionized the thought of the church and the world during the last fifty years. That a wonderful change has been wrought during that period none can deny, but, instead of the Spiritual movement being the cause it is very largely the effect of this great change. But for the fact that the change had commenced in the first half of this century, Spiritualism would most likely have been crushed in its very beginning. Universalism, Unitarianism and Abolitionism had permeated the thought of the country, and in the evangelical churches there were thousands on the very brink of heresy. Thousands had witnessed and been staggered by the exhibitions of mesmerism. And the extraordinary discoveries in science and mechanical inventions in the first and middle of this century had given a tremendous impetus to the thought of the people. The Spiritualist movement shared the benefit of these stupendous changes and was an instrument in stimulating still more the newly awakened thoughts, though not the primary or sole cause of it. "The Higher Criticism" was getting in its work on ancient and Biblical literature, and a wide-spread revolt against the old credulity had set in, and has continued down to the present time. It would have done its work if Modern Spiritualism had remained unknown. It was not the author of "The Vestiges of Creation." Neither did it create Comte, Herbert Spencer, Wallace, Lyell, Darwin, Colenso, Kuenen, Davidson, and a host of others who have done infinitely more in changing the general trend of human thought than all the reputed millions of Spiritualists. Indeed, the great mass of radical utterances from the spiritual platform and press were well digested ideas in the minds of the early speakers and writers before the raps at Hydesville. Such men as Brittan, Harris, Finney, Fishbough and A. J. Davis did not learn their lessons in Spiritualist seances. They had developed them before. They had outgrown the doctrines of the churches to which they belonged and were ready for a New Departure.

The true position is this: Humanity had so grown that it had reached that mental status which rendered it possible for a new instauration of philosophic and religious thought. Indeed, it was impossible for such an instauration not to commence, and the Spiritualist advent took advantage of, and accentuated the New Departure. Modesty and honesty demand that we acknowledge the truth as it really is, and not assume positions which intelligent thinkers know to be destitute of any foundation in fact. Another reason for writing this essay is because of the superstitious notions which prevail so extensively among professed Spiritualists. We have not outgrown the ignorant ideas of the church, and depend upon the aid and teachings from the spirit side of life to tell us what Spiritualism is, and what the doctrines we should accept, and the duties we should perform. But that will not be done. Intelligent spirits will neither tell us what we can find out ourselves, nor do the work which we ourselves can perform. Spirit ignoramus may attempt to teach us, and we shall have as a result all manner of crude and monstrous notions, from the primacy of St. Peter down to that of Brigham Young or Teed.

Man must master his science and develop his philosophy for himself, or he will never comprehend it or be able to practice it. It is enough if the spirits manifesting suggest to us the material with which to work, and give us some hints of the best methods of using them. Then we must dig out the answers by our own energies. Only in this way can we ever be anything but mere parrots, repeating the sayings of some one else. Hence, in defining Spiritualism, I shall not repeat what any spirit has said, or is supposed to have said on the question. That is the church method—the method of authority. But truth needs no authority but its own statement. If stated clearly all balanced minds will perceive and accept it. And there will be no dispute or argument in the case. No one attempts to prove that twice two are four, or that the whole is equal to the sum of all its parts. The mind so feeble as not to grasp the truth of these propositions would be incapable of comprehending any form of argumentation.

But I am told that people differ in their opinions. They don't see and think alike. To be sure they do, because an opinion is simply the evidence of ignorance. People do not differ in opinion where they possess knowledge. It is only of unknown things, and only to the extent of their ignorance that they disagree. So, in regard to Spiritualism, the disagreements are included in the realm of ignorance, and the most violent disputers are usually the most ignorant, and consider their opinion as good, or a great deal better than another's knowledge. Of course, we ought not to be surprised at this, for centuries knowledge has been degraded and faith or opinion exalted. Eternal salvation is won by faith, and damnation is the penalty for its lack. Hence, it is nothing strange that men, with centuries of hereditary back of them, and the persistent teaching that faith is the only recommendation to the Divine favor, and the only door to eternal life, should consider opinion as superior to knowledge; for they have been taught that knowledge puffeth up, and contributes nothing to man's salvation and eternal welfare.

The mere acceptance of spirit phenomena does not rectify all these old habits of thought and faith. Does not, at once, lead us from the old habit of opinion forming to the scientific search for positive knowledge. Hence, Spiritualism has come to be very largely a mass of disjointed, contradictory opinions, instead of a careful statement of scientifically demonstrated truths. Even the National Spiritualist Association, at its last meeting, gave science as square a slap in the face as Christianity did in the adoption of the Nicene Creed. Like the Christian church, it proclaimed its belief in an unknowable, undemonstrable, imaginary, incomprehensible idealism. It is as easy and consistent to accept one as the other. Ignorance could go no farther. The retention of that creed will send Spiritualism into contending sects just as creeds have divided the church.

It is, therefore, of the greatest importance that Spiritualism should have a full and correct definition. And especially so, as the creed question will undoubtedly be considered at the next meeting in October. If Spiritualism is nothing, as the N. S. A. has affirmed, but one among the numerous sects, let it be so understood, and then people can adjust themselves accordingly. But, it must clearly state the points of agreement and difference with existing sects, in order to show a reasonable ground for the creation of another sect. Such an attempt would show at once the non-necessity of another sect. When the points of contact and agreement with the older sects are pointed out, the grand question will be, what reason is there for a new sectarian organization? And, so far as the credulists among the Spiritualists are concerned, there is no more disagreement in opinion with the liberal sects than they differ in opinion among themselves. The credulists should join the liberal churches instead of forming another. They have nothing better in theory, and nothing half as good in methods of working for the general welfare.

Another reason for writing this essay, is the fact that the most advanced intelligence of to-day submits that all bases of true organization and methods of action must rest upon, or be constituted of absolute demonstrations of science. In other words, the scientific method must underlie and support all our systems of action, whether personal or social. Even a system of ethics, not grounded on science, is worthless as a working force for human uplifting. The rule of authority is broken forever, so far as personal commands are concerned. A reason, founded on demonstration, must be given the human mind, in the future, instead of a "Thus saith the Lord" or thus said and did the Fathers. Men are seeing this clearer and clearer every day. The old is passing away, not with a great noise, but surely, and to many entirely unobserved. To me, Spiritualism is the latest evolution of science, and this culminating fact of the ages must be comprehended and incorporated in the consciousness and organization of the Spiritualists, or what is termed Spiritualism will in a very short time become a ridiculous fiasco, and a lamentable failure as a force for social regeneration. Therefore, it is supremely important that we have a true and full definition of Spiritualism for our own guidance, and for the enlightenment of the general public.

Every thinking being, no matter how limited their field of thought, has and must have something as a basic principle of action. It may be of the vaguest and most flimsy character. It may rest upon the wildest speculations, or the most superstitious faith, but it exists notwithstanding. The various schools of theosophy and mental science are probably capturing more Spiritualists than are being made by the mediums. They submit principles, true or false, and the people are captured. Men will have something more than bare facts. They demand explanation of facts. In other words, the law and tendency of facts. The Spiritualists may bury their heads in phenomena, as the ostrich does its head in the sand, and when they open their eyes to look around, they will find that the procession of progress has passed on and left them behind. A true Spiritualism, not one of superficial pretense, or of diluted churchism, but one of principle, of scientific demonstration, will take their place and lead the world to victory and harmony.

Principles never die. The people, who ought to proclaim and support them die and pass on, but others will live and embrace the discarded or neglected truths and embody them in human institutions. For these reasons the articles which will follow have been written, to set before the world's thought the real principles of Modern Spiritualism, and to call the attention of Spiritualists to the duties which are necessarily deducible from the basic principles of their profession. Again, as the N. S. A. holds its annual session this coming fall, I am desirous of suggesting the adoption of certain principles of truth and action, which will not be the occasion of fruitless discussion of incomprehensible creeds, but the uniting bonds of a determined and persistent work along the lines of altruistic brotherhood. Standing near the line which separates the seen from the unseen it would be no little satisfaction to think that in fifty years of effort I had done something toward the establishment of the universal principles of brotherhood instead of resulting in the organization of a puny sect with all the narrowness and contentiousness inevitable from all sectarian organization.

(To be continued.)

It is hard for a naughty man ever to forgive one who has caught him at fault.—Breyer.  
Public sentiment powerfully restrains men from doing wrong; but when they have done wrong, sets itself as powerfully against them.—Becher.

## A RESUME OF CAMPS.

G. W. Kates Has Pleasant Words.

Having been so busy all of August that I could not write about the excellent camp at Mt. Pleasant, I will now make a brief mention.

The first week was at Maple Dell Camp, Maputa, Ohio. There we found an earnest gathering of workers led by D. M. King. It is a pleasant camp, well conducted, and giving a practical educational work. There is never an idle hour at the camp. Visitors will always find something to interest or instruct. This camp is doing a great practical work in the development of a school system for which purpose they have erected an edifice.

At Grand Lodge, Mich., we found a welcome that served as a soul-exhilarant. We had fairly good audiences here and there. A large Sunday meeting. This camp is harmonious and full of good cheer. Mrs. Sheets makes all feel at home, and the days glide away in joyful fraternity.

Haslett Park put on a beautiful dress of flowers this time, and gave us good audiences, but like other camps, Sunday was the day for a large crowd. Mrs. Haslett is putting forth much energy to create a question which I put before her had an effective Memorial Day. But Pioneers' Day brought out the old people with their earnest spirits as an example of devotion for all of us to copy. Good cheer and good results have made this camp a success and a promise for greater results.

At Island Lake we made our initial camp, and found a splendid locality for a camp. Detroit Spiritualists should take more interest here, for nature has given them a spot of beauty. The improvements are excellent—indeed the hotel is the best at any camp east or west. The lake is the best little sheet of water for bathing, boating and fishing I have seen in the west. Island Lake has every reason to expect support and success. The grounds well for meetings, and the camp is kept lively with social interests. People from all the states should visit the Michigan camps. Grand Lodge, Haslett Park and Island Lake are close together and these three camps can be visited in alternation and afford a summer itinerary and healthful resorts that will bring good results to the body of any of us who may visit them.

When the friends learn the value of these camps, they will surely attend and enjoy. Here is found rest, health, comfort and culture. G. W. KATES.

## Mount Pleasant Park, Ia.

The Mississippi Valley Spiritualists Association has just closed one of the most successful camp-meetings ever held in Mt. Pleasant Park, Clinton, Ia. The utmost good feeling prevailed, and the interest kept up until the last hour. The program was published in the Association's program, and was well received. The program was well received. The program was well received. The program was well received.

The lectures and test seances given were never better. The speakers and mediums being Prof. W. F. Peck, Willard J. Hull, Julia Steffman, Nichols, Rev. B. W. Harris, and others. The program was well received. The program was well received. The program was well received.

The musical part of the program was exceptionally fine. The Zumbardo Quartette, of St. Paul, Minn., sang its way into all hearts, and made our entertainments exceedingly interesting and of an unusually high character, while the Columbia Band of Clinton, and the Welsh Orchestra, both under the able leadership of Prof. Adolf Wiese, furnished out-of-door music and dance music such as has not been heard in Mt. Pleasant Park for many years, if ever before.

Miss Flora A. Keyes, of Evanson, Ill., a charming, pleasant, and instructive physical culture and dancing, gave her services to make our entertainments interesting, and the general camp life enjoyable, and the Ladies' Independent Union, auxiliary to the M. V. S. A., outdid all former efforts on "L. I. U. Day, Woman's Day, and The Old Maid's Convention."

Brother Will C. Hodge visited camp a few days, and gave us a ringing speech on L. I. U. Day. It is impossible to mention all the good things we enjoyed during the four weeks of camp-meeting.

At the annual business meeting of the Mississippi Valley Spiritualists' Association the following officers were elected for the ensuing year: President, Prof. W. F. Peck; Secretary, Mrs. Emma J. Knowles; Treasurer, Stella A. Flisk; Keokuk; treasurer, Isaac Millisack, Ottumwa, Ia. The Ladies' Independent Union officers for the coming year are: President, Emma J. Knowles, Clinton, Ia.; first vice-president, Fannie L. Glasser, Maquokette, Ia.; second vice-president, Rose A. King, Ida Grove, Ia.; Secretary, Mollie B. Anderson, Clarksville, Mo.; treasurer, Christine Cooper, Clinton, Ia. The old board of trustees was re-elected without change. The outlook for next year's camp-meeting is very bright. The M. V. S. A. is in a more prosperous condition than ever before.

Working harmoniously together, let us together face the glorious future of Spiritualism, and the good of humanity generally, we shall make Mt. Pleasant Park a center from which shall radiate truth and love, the drawing power that makes success sure and permanent.

EMMA J. KNOWLES,  
Mt. Pleasant Park, Clinton, Iowa.

## Nature's Joke Spontaneous.

Not long ago, a domestic chandelier stood upon the ground near a harvesting machine. The chandelier took up, saw a good place for his two feet to stand. He made a leap and planted himself fairly on the horizontal bar of the wheel. Then he stepped his wings, stretched his neck and began to crow. His weight on the wheel was enough to turn it. It did turn and let the rooster quietly down on the ground. But the motion of the wheel confused the bird and the crow failed. It died in his pompous throng. How funny to see how cheap and witless a rooster looked, puzzled to know what had happened.

Query—Are there accidents in nature?

A. S. H., M. D.

"Words That Burn." A Psychic Novel, by Lida Briggs Browne. This book, progressive, humorous, realistic. Description of scenery and home life in both England and the United States. It is a large 12mo, 366 pages, neatly bound in cloth, has portrait of writer as frontispiece. Price, \$1.50. To introduce it will sell from this office until further notice for \$1.25. Postage free.

"Nature's Joke." By Dr. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50 and \$2.  
"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

## SAW SPIRITS.

An Interview with Lily Dale Spirits.

To the Editor:—I thought your many patrons would like to hear from this beautiful camp called Lily Dale. Indeed this is a beautiful place. It seems to me the God of nature designed this place for the purpose it is used for, and as for the weather since I came, it is perfectly delightful—a nice, cool and refreshing breeze blowing from the lake constantly. Now I want to tell you about the wonderful phenomena I have investigated since I came here this last time. This I speak of was done by the Bangs Sisters.

I first purchased three slates. Some time before I left home I bored holes in the four corners of them and tied each corner with twine. I wrote seven names of spirit friends, put them in an envelope, and put in the same envelope seven sheets of blank tablet paper. I sealed it up and tied the sealed envelope up between the slates of my room before going to the Bangs Sisters' place. I took my third slate with me to use after I got there. I then put my third slate on top of the two sealed or tied slates and between this last slate a small piece of cloth about one inch square with a blot of ink on it. I also wrote on a piece of paper a question which I put with the ink pad. I tied the third slate with a strong twine to the other two slates and then tied one end of the twine to the button hole of my coat. I then rested the slates on a table near which I was sitting.

There was but one of the Bangs Sisters in the room at the time and she was not within four feet of the table. I did not wait three minutes before she said, "I see such a person near you," and gave the name, which was one of the names I had in the sealed envelope and slates. She mentioned the names one after the other till she named all that I had sealed up in my envelope, and in about fifteen minutes three loud raps came on the table at which I was sitting, to signify they were done writing. There was no one near the table but myself during all this time, and she left the room while I untied the slates. I found the envelope just as I had put it and the seal unbroken. I opened the envelope and my blank paper was filled with ink writing, some of it written across the other two and answers to my questions, and one of the answers gave me a very important clue to a business matter which occurred in Philadelphia about two years ago. The slip of paper I put under the third slate with the ink pad was in the sealed letter when I opened it and answered my questions.

Now I want to tell you of another phenomenon I witnessed, done by the Bangs Sisters, of producing pictures of departed friends in the light before your eyes, both by photograph or without, which you can seal up before going there, which you hold in your hand at the time of getting the picture. You can pick out your own canvases from a large number the have on hand, the picture comes on in less than 30 minutes an exact likeness of the one you hold in your hand. Life-sized. They also make life-sized pictures of departed friends who never had a picture taken while on earth. I witnessed both since I came up the last time.

The attendance is much larger than last year.  
Lily Dale, N. Y.

S. J. GIBSON.

## N. S. A. CONVENTION.

Eighth Annual Convention of National Spiritualists Association.

The eighth annual convention of the National Spiritualists Association of the United States of America and Canada, will be held at Cleveland, Ohio—Chamber of Commerce Hall. Business sessions October 18, 19, 20, 1900, at 10 a. m. and 2 p. m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises. Among them may be mentioned Dr. Peebles, Moses Hull, Prof. W. F. Peck, Mrs. Helen Palmer Resseque, Carrie E. S. Twining, May S. Pepper, Mrs. Zaida Brown Kates and Maggie Gaule. Other mediums and speakers of foremost rank are also making arrangements to attend and participate in the programme.

Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists Convention. These tickets must be endorsed by the secretary of the convention to entitle you to one-third fare for return trip.

All attending the convention who travel to Cleveland by rail are specially requested to purchase certificate tickets, that we may be sure of meeting the requirements of the roads.

The Forest City House, a large and handsome hotel of Cleveland, at which the best of service and attention will be secured for our delegates and visitors, at two dollars per day each person, special rate, will be the headquarters of the convention. Reception in the parlor of the Forest City House to all will be held on Monday, October 15, at 8 p. m.

Information of convention can be obtained from the N. S. A. secretary, at 600 Penna. avenue S. E., Washington, D. C.

MARY T. LONGLEY,  
Secretary.

HARRISON D. BARRETT, Pres.

FOR a moment stop and consider. The Progressive Thinker is the one original Spiritualist paper. It introduced a new era in the ranks of Spiritualism. Its success financially has been all that could be desired. Notwithstanding the rise in the price of print paper, it has still maintained its status as the only one dollar Spiritualist paper. Not only that, but it introduced the Divine Plan in its business with its subscribers—a portion of the profits of the office returning to them. Just think of the Seven Premium Books being sent out to our subscribers for \$2.35. After paying the postage of these seven books, and the expense of mailing them, all that we have left is \$1.50. You can readily see that we are furnishing them for less, by far, than the actual cost to us. We do this work in accordance with The Divine Plan, in order to assist in forming the nucleus of a library in every Spiritualist home. Read carefully our premium list, and you will certainly wish to become a subscriber to The Progressive Thinker, if not so already, and obtain the books we announce.

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SATURDAY, SEPTEMBER 8, 1900.

## Christian Civilization and Barbarism Contrasted.

Prof. Judson, of the University of Chicago, says:

"Life and property will be as safe in China as in the United States after the powers have straightened things."  
 That staid old paper, the Journal, the oldest of the Chicago dailies, in a recent issue told how very safe "life and property" is in this Christian city, where churches, Sunday-schools, and missionary societies greatly abound, and education is almost universal. Read it, you who are so anxious to spread Western civilization over the Orient:

"We nail things down in the United States. The Chicago man's house, after the inmates have gone to bed, is a model of safety. Doors are locked and chained, windows barred and connected with burglar alarms. A revolver is kept handy for the persistent gentry that sail through bolts and bars. After midnight it is dangerous to be abroad. Related ones glance over the shoulder every few paces."

We cited last week the experience of the Methodist bishop, Rev. Nide, who traveled all over China a few years ago, "drowning about her cities at night with a lantern," and his commendation of the morals and good behavior of that barbaric people. Contrast the condition of things found there "in a disturbed condition of the country" with a period of general tranquility in Christian Chicago, then call the missionaries home, and set them at work in the purlieus and resorts of crime in this great city, provided their labors are reformatory, as they allege; but let us place on record alongside of the Chicago Journal's statement, and along with Bishop Nide, that Sir Rutherford Alcock, formerly a minister of the British government to China. The paper was read before the Society of Arts in London, and was published some years ago in the "Nineteenth Century" magazine. In the course of that article Sir Rutherford said:

"I have lived for the last twelve years in this great city of beer and spirit drinking people, after more than twenty years passed in the midst of a dense population of opium smokers, and I can conscientiously aver that I see more degradation and brutality in a single day in the streets of London—more of violence and misery, with danger to all who come in contact with it—than I ever saw in twenty years of life in China. And I would rather live, so far as personal safety and freedom from outraged feelings for humanity is concerned, in a heathen population of opium smokers, than in a Christian community where drunkenness from alcoholic drinks is the prevailing vice among the mass, and the working class."

Your Christian civilization does not seem to be worth a cent, therefore even if extended to China the country will be in a more deplorable condition than at present.

Bishop Cranston, of Seattle, for two years superintendent of Methodist missions in China, says:

"It is my belief it will take 100 years, or two or three generations at least, to bring the Chinese people to a status of what we call 'spiritual Christianity.'"

It is hoped it will take a much longer period than that to bring it up to that "spiritual status" Sir Rutherford complained of.

**An Earnest Inquiry.**  
 In 1894, 24,000 Christians were murdered by the Chinese at Kuang Tsi, in Annam, and 22,000 were slaughtered in Cochin China.

As the large number slaughtered in former years on missionary account there must now be added the multitude who have lately fallen, native and foreign. And to the list must be further added the thousands of all nationalities, Chinese and allied foreigners, who fell in deadly strife at Taku, Tien Tsin, Peking, and elsewhere incidental to the massacres.

May not the inquiry be justly made: For whose good this waste of life? How is the world bettered, or civilization advanced by the blood and treasure wasted, the root of which was an effort to crush out the religion of China, built upon the teachings of Buddha and Confucius, and substitute that of Christianity, whose whole pathway from its founder down to the present is traced in blood? Is a single person here, Christ in name, human in consequence of this barbaric record?

Look again and see the reflex action growing out of this conflict: Morals are depraved; vices are engendered; and crimes innumerable follow in the trail of war. This demoralization extends to every country participating in this strife, the end of which is still invisible.

The foolish attempt to Christianize China is responsible for every life wasted, every dollar expended, every crime committed, and every life lost. It is the cause of the death, contributed by their resources to send the missionaries abroad, or gave means for their support, are really guilty of a positive wrong, for which there is no justification or excuse.

When the ruler of a great nation like Germany, in addressing his troops about leaving for China, as the Volks Zeitung, of Berlin, reported the Kaiser only a few days ago as saying, slightly amended from a former charge, "Spare the population, but do not spare those who oppose you in arms. Show the Chinese that there is one power which means to punish the crimes they have committed irrespective of more distant and more practical aims."

The press dispatch in transmitting that brief speech adds:

"His majesty is represented as saying he feared the troubles in China might develop a war between the Orient and the Occident."

That danger the Kaiser apprehended will very possibly be turned aside by the really wise action of our own government, in so far withdrawing from all alliance as to refuse to continue the war after securing the release of the legations. Of course it will require "indemnity for the past, and security for the future," but it is believed these can be attained without further effusion of blood. Let the meddlesome missionaries retire from China and other matters can be quickly adjusted.

**The Chinaman's Statement.**  
 The Chinese minister to Russia, Yang Yu, lately made the following assertion: "The majority of the Chinese Christians are dishonest persons, who, under the pretext of the church, rob and otherwise damage their fellow-countrymen."

The minister maintains, in explanation of this assertion, that no self-respecting Chinaman would renounce his ancestral faith for the religion of foreign missionaries. The Chinese welcome trade, but they abhor proselytism, he declares, and until foreign nations have learned not to interfere in religious matters disturbances must continue.

**The Fate of Crocodiles.**  
 Said the humorist, Mark Twain, on one occasion:

"The altar cloths of one age are the door mats of the next."

Could a philosopher, however profound, have written a greater truth? Cast the eye backward over the history of the world, and see the realization of this statement. The present faith, otherwise "altar cloths," will be no exception. It must take its place with its predecessors, and act its servile part.

The sooner the church, with its pomp and its wealth, its robes and its feet, the sooner the mission will be consummated, and the race correspondingly advanced.

**A Bright Outlook, as Viewed by the Editor of the New York Herald.**  
 For to be carnally minded is death; but to be spiritually minded is life and peace.—Romans, viii: 6.

The mind of man is the sentinel on guard at headquarters, and its business is to allow no thought to pass which can prove injurious to body or soul. It is as much our duty to see that this sentinel prevents any ill feeling from entering the heart as it is for the picket on his station to sound the alarm on the approach of an enemy. An evil thought is often worse than the thrust of a bayonet, and should be challenged as soon as its foothold is heard. That challenge should be peremptory, and a halt called the moment its presence is felt. There is not a man in the world who can afford to compromise with a bad habit, even though it promises a thousand innocent pleasures, for if allowed to enter the soul it will weaken the will and corrupt the better nature. It is necessary to keep a careful watch over one's self, and to be a loyal soldier when envy or avarice or unprincipled greed attempts to cajole us into surrender. For that matter, it is more imperative to resist and repel such encroachments than it is for the picket to keep ears and eyes open when danger lurks in the darkness.

It is a mistake to suppose that we cannot control our thoughts. That is the assertion of an obsolete psychology. It is one of the old-fashioned beliefs which we ought to have long since outgrown. It has no place in the new philosophy of life, which in this better age is coming closer and closer to the life of Christ. It is not only possible to control our thoughts, but it is the prime condition of spiritual success. Your mind—that is to say, your outlook—decides the health of your body and the use you make of experience, and you, the immortal man, can issue instructions to your mind just as a general issues orders to his staff; and as the staff considers such orders final, so the mind will obey when you give your command with imperative emphasis. You yourself are independent, you yourself are commander in chief, and your thoughts are your army.

Until you realize that fact you are not even on the threshold of the divine life. So long as you believe your thoughts can run riot, that you cannot restrain their excesses and are not responsible for them, so long the spiritual victory is jeopardized, just as the issue of a battle is jeopardized when the general loses control of his troops. But when you are master and know how to enforce discipline your troops swing into line, face the foe and win the day.

Your prime duty, therefore, is to be optimistic; to feel that heaven is on your side, that earth can do you no harm, and that both life and death are a ladder up which to climb to the stars. That was the attitude of the Christ. He trod his sufferings under foot as one who seeks the mountain top treads the stony path that leads to it. He was rich in the thought of God's presence, and throughout the weary day, in spite of the contempt of men, he had the sun shine in his heart. It was this possibility for him it is equally possible for us. His power is our power when we are like minded with him.

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# Ego Beyond Death = = By Chas. Dawbarn.

The success of the explorer depends upon his proper equipment for the task before him. It is well that the student reader should now examine to see what he has gathered as equipment for his proposed investigation of Ego in spirit life.

We have asserted and proved that intelligence and energy are associated with the most minute speck of matter of which we can conceive. Its selection of certain companions and rejection of others would, alone, satisfy every independent thinker that intelligence is necessarily active in that little speck, just so far as conditions will permit. And as intelligence, matter and energy are all there is to God, atom or man, we recognize Ego as personified in every atom. So much is clear and without possibility of dispute. But when we have left the single atom far behind, and have found it grouped into a one-cell life, there is a yet more marvelous exhibition of this truth. Each cell contains "protoplasm," or "first form" as it is called. It also contains a nucleus, with marvelous properties of its own, marking it as the home of a powerful intelligence. That is to say, it exhibits in full force the combined intelligence of the atoms of which it is composed. The scientist tells us a tale of this cell life more interesting than the most popular novel, which always uses love as its key note to attract the reader. One of these cells is a young gentleman. Here is another cell which—by nature if not by art—is posing as a young lady. Each cell contains protoplasm and a nucleus. It is a case of legal reatrimony without any church blessing on the ceremony. In 1875 Oscar Hertwig watched the honeymoon, and his observations are now confirmed and accepted as facts. His experiments were made on the egg of a sea urchin. He perceived that a single cell from the father (spermatozoon) unites with the single cell (the egg) derived from the mother, whereupon the male nucleus blends with that of the female. The necessary protoplasm is then supplied from the egg mother, and we now have a single cell endowed with the marvelous property of producing another cell. This it does by division, and in 1887 Van Beneden made a most remarkable discovery, also abundantly confirmed by subsequent observers. When the male and female nuclei are approaching each other they resolve themselves into a number of little rods, called "chromosomes" of exactly the same number and shape in each. At first there are thus two independent groups of these chromosomes. Presently each chromosome splits lengthwise down its middle into two equal halves, which separate and each mates with one of the other sex. They then divide equally into two new cells. There are no odd numbers. It is always ten, or twelve, or twenty, or some even number of these blended chromosomes, so that each of the cells gets its exact quantity and quality for its own coming process of reproduction.

These who want to trace these wondrous and family commencing yet further are referred to a most interesting article in the International Monthly for July, 1900, by Prof. B. Wilson, of Columbia University. My object in introducing this illustration of microscopic life in its beginnings is to enforce my assertion of the dominance of individual and collective intelligence at every step of Nature's process. And, yet further, I claim that intelligence cannot be active without consciousness, although, of course, the particular form of consciousness manifested through brain may not be present. But the one who KNOWS without brain is, we may be sure, conscious of what he knows, also without brain.

Having thus marked the presence of intelligence and consciousness at every step of life's process we discover a most serious fact which must now be taken into consideration. We said in "The Size of Man" that Ego's powers necessarily reach from limit to limit of his possible vibrations. And in our last article we watched him at work in life below that of man, with an energy and intelligence born of his divine origin. He is the same Ego everywhere within his limits, but in this life below that of humanity he is gathering experiences amid vibrations which Homo cannot consciously wield or direct. There is evidently no possibility of free mental communication between lower forms of life and humanity. We discover that this lower life divides into distinct personalities, each personality consisting of experiences unshared by others save as united in Ego himself. This is a most important fact to be held in remembrance, since if Homo cannot exchange thought with those below him, by what natural process may we expect him to intelligently communicate with a higher life manifesting amid such different vibrations to his own that it has become a new personality? This is a serious and important question which the student reader must meet and answer.

We have accepted Creation as composed of intelligent Egos, blending into the numberless forms that together constitute the universe, with its infinite material phenomena. We find Homo claiming to be the most ad-

vanced and important unit in this Creation, and we recognize that no other form has evolved or is manifesting his powers. He has become master of his surroundings to a greater extent than any of the other units in earth life. His reason, however imperfect, is vastly superior to that of any other form; and in these later years he has been persistently questioning nature, and discovering forms of energy by which he could still further ennoble his manhood. From the beginning of history Homo has been seeking to know something of his own past, and what awaits him in the future. At every era such questions have been answered by ignorance, and the answers then formulated as theology. This was inevitable. His ignorance was itself the embodied knowledge of the era in which he lived, and therefore, to him, it always appeared to be truth. Every step he gained had to be founded on his discovery of facts, which could be verified as truths. And at last some of his discoveries actually contradicted his old beliefs, and threatened his theology. For a time the priesthood always fought the new discoveries, but invariably ended by embodying them in the old teachings. In this manner theology has been gradually advancing to a higher level, as fast as Homo himself grew more manly. Theology was, so to speak, a science of man's unknown past, and equally unknown future. It presented facts that it claimed to verify. Creation, it declared, was the act of a personal God. All nature proved it. That death was the gateway to heaven or hell must be true because the same personal God said so. The strength of this theological science has always consisted in its claim that it was the only reasonable explanation of life's mysteries. If the man who doubted came to grief, that was, of course, the act of the same personal God. After ages of religious quarrels, of persistent questionings of theology, and anxious search for an absolutely true religion a cloud appeared upon the horizon. Men were born who did not trouble their heads about any form of theology, but commenced to search the sky, the land, the ocean, and write down anything new they discovered. Almost the first discovery of these men was that the earth was only a planet, and a very small one; in fact hardly a noticeable speck in the great universe. So small in fact, that only a personal creator with a microscope could be sure it was actually in existence. This threw a most serious doubt on the claim that the Creator had actually spent thirty-three years on this speck of a planet, trying to save its inhabitants from hell, and for the most part, without appreciable success. But the sky searcher was only seeking truth, and not at all intending to attack theology. It was the discovered fact which made the priest uncomfortable. And at every step of modern progress it has been discovering facts which have exploded old beliefs.

We have already noted a few of such discoveries relating to life below man, and the proved presence of universal but individual intelligence grouping itself into form. That such facts do not fit into the creative assertions of the old theology is not the fault of the facts, but the misfortune of the inspired revelation which had denied them. There are no intelligent men and women of today whose religious belief is as narrow and limited as that of their ancestors. The very churches are to-day altering or suppressing their old creeds or expressions of belief, to harmonize themselves with the newly discovered facts. Such has been the result of discoveries that could be verified again and again till it was absurd to deny them. So man's original enquiry as to his own past is at last in a fair way of receiving something of an intelligent answer. We must remember it is only ignorance which falls back upon so-called "revelation." That which a man knows he does not need revealed. Man has been asking questions, and by his own discoveries has been answering them for himself, therefore he is ceasing to seek, or to ask for revealed truth.

So much has science done towards answering man's question concerning his own past, but the spirit of enquiry which seeks information concerning the future of the human race is not so easily answered. The telescope, the microscope, even the spectroscope and the X-ray cannot follow a man after he is dead. Science can tell us much of manhood before it is born, but after a funeral the most learned student can only return to his laboratory and his chased microbes, without a word of comfort for the mourners. Months or years before birth, and during mortal life science could more or less shape and ennoble manhood, but its knowledge and power was exhausted at the crematory. The learned brotherhood accepted this as a fact without dispute, and therefore roared with derision when a whisper ran around the world that the buried man was not as dead as he had been supposed to be. The scientist was not disinclined to investigate but he could not find an instrument such as he was accustomed to. When he has himself made a discovery he has called in his neighbors and shown them that with a similar instru-

ment, and in another laboratory, they could each repeat the experiment. But the only instrument by which this asserted new discovery could be authenticated was a human sensitive, who, by nature, utterly incapable of satisfying conditions demanded by the man who was seeking truth in the old approved way. These sensitives were themselves untrained in any scientific school, so naturally mistook phenomena that belonged to the abnormal side of the mortal for intercourse with spirits. Clairvoyance, telepathy, and the psychometric sense were offered as certain proofs of spirit return, and so accepted by enthusiastic but equally ignorant crowds. Another great obstacle to scientific investigation was that it was almost impossible to get absolute verification and identification of any returning spirit. Even granting that it might be a case of genuine spirit return, the intelligence would make contradictory statements through different sensitives, and could rarely exhibit a satisfactory control of the human instrument he was using.

In a word, the evidence that satisfied the untrained investigator that his loved one had returned was rejected by these adepts in evidence as unsatisfactory. They did not necessarily impute fraud to the sensitive but invented a new word which left that question open. Evidence was said to be "veridical" if it could be proved true, and "unveridical" when open to serious doubt.

At last certain students combined. They formed themselves into a society which should receive, gather, and weigh all asserted cases of the abnormal immortal life. Through their efforts the Society for Psychical Research has done a work worthy of Science, and has already proved that the normal mortal has powers and faculties practically unknown and unclaimed before. The officers of this society have taught their fellow members to distinguish real evidence, and to reject every reported phenomena that was not carefully substantiated, and if possible by several witnesses. This society has been well-aided and aided by men and women of great intellectual gifts, but determined to take nothing for granted, nor permit an assumption not really warranted by the evidence. When facts are reported and found worthy of belief the society has done its part, and leaves its members to believe or reject inferences and conclusions.

So the explorer finds a great work already done in the realm he would explore. Just as the sun is now proved to be hurling his coronal flames out into space, so is every mortal outstretching his form limit, and wielding faculties unknown on earth and exchange. These faculties are such as have been rarely recognized as ever belonging to mortal man, and have been viewed with suspicion all along human history, unless credited to the gods. It has been a real advance when the Society for Psychical Research has thus, to a great extent, reduced these faculties to the law and order which dominate the common-place experiences of every-day life.

The first result to the intelligent believer in spirit return has usually been to share his belief, and make him doubtful of the evidence which had converted him. Or realizing that the return of his loved ones was doubted by others as intelligent and more experienced than himself, he has kept silence, and deemed his communion too sacred for public discussion.

All this should be of great interest to the student reader. The very extension of mortal faculty so demonstrated invites him to explore and see if it extends upward and outward to vibrations amid which immortal man may dwell and manifest.

It is obvious that the intelligent student reader will not be satisfied with phenomena which cannot be discussed and investigated, because sacred to himself alone. It is useless for explorers to collect striking but solitary cases of phenomena which, not having been verified by experts in evidence, will be viewed with suspicion by every trained mind. So, for our present purpose, it will be quite sufficient to examine and analyze the experiences recorded in Proceedings of the Society for Psychical Research, of February, 1898, and succeeding numbers, in which certain phenomena are accepted as veridical by its numerous and influential members.

We are there introduced to a sensitive who has, for many years, been guarded, protected, and supported by officers of the Society, who have satisfied themselves that she has never attempted or practiced any deceit. Her powers have been exercised under the most favorable conditions, but always subjected to every possible scientific test. Certain intelligences, speaking or writing through this sensitive (Mrs. Piper) have welcomed these conditions, and have apparently endeavored to satisfy the scientific requirements by acceding to every reasonable request. For the purpose of the present explorer it matters not what effect has been produced on the minds of officers or members of the P. R. S., either as denial or belief

in the supra-mundane source of the phenomena under investigation. Mrs. Piper's chief control purported to be a Frenchman, who had practiced as a physician in his native country during his earth life. I may say, in passing, that Dr. Phinuit, as he calls himself, has failed to give any satisfactory evidence that he is really a deceased human being. Much less has he established his claim that he was a French physician, unless the first qualification of a French doctor be almost total ignorance of the French language. He cannot even offer proof that he has ever studied anatomy, physiology, or therapeutics. He has, however, apparently satisfied the officers of the Society that he is an intelligence apart from that of Mrs. Piper, but all else remains woefully uncertain. Still for several years he has often astonished visitors by giving them remarkable tests in the name of some deceased friend.

In 1892 a young man, who had been interested in these investigations, suddenly passed out by an accident, and four weeks later became prominent as an invisible visitor at the seances of Mrs. Piper. The sensitive, however, continued to be dominated by Phinuit, as a sort of commander-in-chief, who still did most of the talking. It was not long before Phinuit was startled by discovering that the hand of his medium had been writing while he himself was using her vocal organs, and talking with his customary unlearned pomposity. The writer was, or purported to be this young man, now known as George Pelham, who it seems had promised Dr. Hodgson, the master of ceremonies at these seances, that if he died first, and found himself still alive he would "make things lively" in proof of that interesting fact.

There are herein two most important points to be noted by the student reader. The first is that Phinuit did not at first know that the hand of the sensitive was writing while he himself was talking. The second, and yet more startling assertion is that George Pelham did not himself know he was writing. The exact words of the careful and experienced Dr. Hodgson are these: "It would seem, moreover, that until instructed in some way, the quasi-personality that guides the writing is unaware that he is writing." The apparent explanation in the mind of the doctor is that the intelligence merely THINKS his thoughts through the hand of the sensitive.

Messages from others than George Pelham were presently written through this hand; and it was not long before the other hand was also used. There were thus three independent intelligences expressing themselves at one time through the one mortal organism. There certainly seems no reason, from the standpoint of these experiments, why each finger and toe, and down, if you please, to each hair on the head, might not thus embody the thought of the visitor, however imperfectly it might be able to express it.

It is such facts as these, never recorded, and rarely observed by the unscientific investigator, that are all important to the equipment of the intelligent explorer, as we shall presently discover. But we are not going to ramble all over the ground thus chartered by the Society, and call ourselves explorers. Those who wish to examine the record of the experiences which have gradually convinced the skeptical Dr. Hodgson, the clear-headed F. W. Myers, the society's president, and many other members, that "spirit return" is the most rational explanation of their experiences, can study the published "Proceedings" for themselves.

We must remember there are two very distinct questions to which these investigators were seeking replies. One was "have we any proof of spirit return?" The second concerned the identity of the returning spirit visitor. To our scientific friends the question of identity seemed all-important, as involving a direct answer to their previous doubt of human immortality. Yet to us, as explorers, this question of identity will demand our investigation from quite another standpoint. Herein is involved the whole question of the existence and permanence of spirit memory.

As a most interesting illustration, throwing light on this subject, which has aroused so much comment and fierce opposition from certain of my critics, the student should note the apology by George Pelham as made to a sister. It seems that a gentleman present claimed acquaintance with spirit George, but was not recognized. He then recalled himself to recollection by some mutual experiences. It was then that Mr. Pelham apologized for his forgetfulness, giving as his explanation that he would have remembered such incidents when he first passed over, but was "further away now."

I will here, for the present, leave the student reader to ponder over that apology and explanation that he may realize its importance to the explorer. San Leandro, Cal.

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## OUR STANDING! OUR STATE! WHICH IS IT?

To the Editor:—The Progressive Thinker, like the herald of light, life, and liberty, is so fraught with valuable instruction, and basic principles, intended for the development of human character and the unfolding of the latent powers of the soul, that this article, though written with good intent, may to many of your readers seem superfluous, and emit "the noise of a rush-light when compared with the brilliant sheen from the mental fires which glow and burn upon its pages. Yet we hope, by the exchange of views, to advance a step along the line of spiritual progress.

All do not view life and its responsibilities from the same standpoint. All are not impressed with the same thoughts, but we are all in the same race, and all hope to arrive at the same goal—peace and happiness in the second sphere of existence.

To acknowledge our "standing" or "relation" to the spirit world as taught by spiritual philosophy, and thus attract the attention of those who oppose our views, and fail to use the means for molding our lives into harmonious condition with the spirit forces, places us in a false position. The results will be mental weakness and spiritual poverty. There are two factors or agents in the system of modern Spiritualism, when united under the standard of spiritual progression, or soul development, are a unit of powers exerted by the ministering agencies who are present with mankind to elevate and establish the mental and spiritual constitution of man upon a basis as firm and enduring as eternal truth.

The first for consideration is physical phenomena, or the "kindergarten" of spiritual knowledge. Doubtless the range or scope of such manifestations begins with the light and gentle "rap," and passes through all intervening marvels of astounding manifestations, reaching the climax of power in materializing the full forms of our so-called dead friends.

To deny these facts would be folly in the extreme, seeing that the most illustrious scholars and thinkers of the present age declare them to be demonstrated through the natural laws of the universe.

With the vast majority of people physical phenomena are the pole-star of their hope of immortality.

Now, it is evident that the physical manifestations during the past fifty-two

years have laid the foundation of a system of philosophy which will shed its light upon this and all succeeding generations of men. Still it is and will remain the "foundation." It is not the beautiful "spiritual building." It is not the temple of souls, in which burns the unquenchable shekinah of spiritual truth. While modern science declares these manifestations to be probable, possible, yea, certain, still in all their varied complex operations present one general fact, that is, they reveal to us our "standing" or "relation" to immortality.

While it is a truth of great value, that many begin to build up spiritual manhood and womanhood upon this sure foundation, still the superstructure is always in accord with the philosophy, race, and all hope to arrive at the same goal—peace and happiness in the second sphere of existence.

Physical phenomena to the mortal, is the mental seed, the germ of a new life, so to speak, while spiritual philosophy is the slower and the sunshine, which produces the flower and the fruit of spiritual truth—soul power.

The sublime and lofty themes of spiritual truth which has moved the world of thought to determined action, did not flow through the channels of physical mediumship, and the experience of fifty-two years ought to convince the thinking individual that we need not now look for the event.

Physical manifestations are of great value. Our senses are brought into immediate touch with that which our souls long to realize, viz.: That those who have passed into the unseen world are still alive and in a "state" of progression to higher planes of thought and activity, and that unspeakable possibilities lie in their onward and upward pathway.

The ever-increasing light of spiritual knowledge which illumines the brain and inspires the souls of our wisest teachers and authors, has its origin in the exalted intelligences of the realms of light and life, whose thoughts are impressed, or projected, not upon the mentality of the physical medium, but the brain, heart and soul of the inspired worker is aglow with the quenchless fires of life-giving truth.

As a verification of the spiritual science we so highly prize, we cannot dispense with physical phenomena. Yet it is a sad fact, and a sad hindrance to the spiritual growth of our people, that many persons of marked attainment in

their field of labor as physical mediums, are impressed with the desire to get the dollar, that they have little, if any, regard as to the means employed to obtain it.

While many, very many, are definite in their work relative to our "standing" or "relation" to the realm of spirit—but are sadly deficient in their instructions as to our "state" or spiritual condition. And not only so, it does not seem to be within the power of returning spirits, through physical mediumship as a rule, to convey to the mortal mind the required information that will develop the soul and elevate it in strength and vigor, and lift it into the mental and moral atmosphere which our spiritual "state" requires.

"His true friends bring messages of love and consolation to many despairing souls. Their words are always seasoned with admonitions for our improvement, but the absence of any definite line of instruction, which is the whole volume of such communications."

What seems most prominent in all who anxiously seek the service of the physical medium is, to establish, yea, re-establish in the mind the fact of their "standing" or "relation" to immortality.

When doubts assail those who depend upon their senses of sight and hearing, the readiest means to allay their fears seems to be in an appeal to physical manifestations.

It is rare that such anxious doubting ones turn to the clear and definite principles as are set forth by our broadest and deepest teachers and thinkers, and thus learn the cause and cure of their doubts and fears.

There is now a vast ocean of spiritual literature, with broad and deep streams of spiritual truth flowing into its waters, whose waters are intended by the spirit forces, who have unsealed the crystal fountain, for the healing of the peoples, and preparing them to enter more fully into the blessings of their true spiritual "state" as candidates for citizenship in the realm of exalted immortality.

The near future may reveal the fact that physical phenomena will be partially if not altogether withdrawn.

This great boon to humanity has not been used with the sacredness it merits. It has become too commonplace. It is received too lightly by thousands who seek after it, a desire to gain knowledge relative to "stock jobbing" or "options" on the Board of Trade, or how and when to buy goods cheap and sell them at great profit, what horse will win the Derby? Anything and everything

which contributes to the depraved appetites and base desires of earthly humanity are sought at the private seance with the physical medium.

Will not such prodigality in the use and waste of spiritual gifts bring darkness, poverty and a death in true physical manifestations?

Not that physical phenomena will cease—but that which is reliable will become rare, as the unreliable is encouraged.

There are millions of undeveloped, and hence untruthful spirits who will continue to communicate with mortals through selfish and untruthful mediums. We do not think that those two classes will withdraw from the field.

To the Spiritualist who can claim the experience of years in spiritual truth, the well attested fact of spirit return should be sufficient to induce the individual to move along a line of higher aspiration in search of truth upon a loftier plane than the one upon which he is now standing.

The light required by each and all to ascend in safety the rugged steps of the "Spiritual Alps," whose clear and bracing atmosphere brings to the soul harmonious conditions, and a healthy spiritual "state."

While words of recognition, messages of love and consolation, with the endorsement of the spiritual philosophy, yet it has not been met in any way, and one is impressed with the thought that it never will be, the proper channel for soul development.

The entire family of mankind stand in the same plane of "relation" to immortality—but all do not move in the same plane of moral and spiritual action. So let us endeavor to distinguish between "standing" or "relation," and "state" or condition.



## GENERAL SURVEY.

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

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor reserves this freedom of expression, believing that the candid and the best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; 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 set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written 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 Spiritualistic Church of the Students of Nature holds services every Sunday evening at Nathan's hall, 1505 Milwaukee avenue, corner Western avenue, at 7.30. Mrs. M. Summers, pastor.

Rev. J. O. M. Hewitt, quite widely known as a Unitarian minister, an able speaker and cultured gentleman, is open for engagements by Spiritual societies, or for funeral or other services. He may be addressed at 498 West Madison street, Chicago, Ill.

Mr. and Mrs. John Lindsey, of Grand Rapids, Mich., write: "We will be at 51 Olga street, Chicago, next Friday. We have just finished the work we had in view, returning here from Waukegan last Monday. Our appointments were so interfered with on account of the rainy weather that much anticipated work for our cause had to be cancelled, but taking it all together we can safely call our efforts a success."

The Omaha Daily Bee of August 27 has the following: "West Point, Neb., August 26.—Miss Mattie Hayes of Wisner, has been under examination by the Board of Insanity this week. Her malady seems to be hallucinations on the subject of Spiritualism. She is an unmarried woman, a school teacher and the owner of a valuable farm. She has predicted various fires and other calamities, which have taken place precisely as she has foretold. Insanity is hereditary in the family. She is 44 years old. She was adjudged insane and will be sent to Norfolk on Monday." It will be in order for the Spiritualists of Nebraska to investigate this case. If actually insane she would not be able to make such wonderful prophecies.

Will C. Hodge reports a successful season and a splendid camp at Delphos, Kans. He is visiting friends in Rockford for a short season, when he will return to Chicago. Can be addressed for engagements at 40 Loomis street.

H. J. More can be addressed at 2070 Walnut street, Chicago, for engagements, during October, November and December. He and Mr. Hillies will travel together.

Peter Anderson, of Tacoma, Wash., sends us a club of subscribers from that city, and is thus doing a good work for Spiritualism.

Mrs. Amanda Coffman's engagements are as follows: Lake Brady, Aug. 29 to Sept. 2; the last four Sundays of Sept., Toledo, Ohio; November and December, Westview, N. Y.; and the first three Sundays of September, 603 Nebraska avenue, Toledo, Ohio; permanent address, 173 N. Union street, Grand Rapids, Mich. Will answer calls to officiate at funerals.

H. L. Chapman writes: "It seems strange to me that so few of the Spiritualists take any Spiritual papers. I find well-to-do people calling themselves Spiritualists who do not take any Spiritual paper. Why cannot Spiritualists interest themselves everywhere in securing subscribers. It will surely assist the cause and educate the people." Not one Spiritualist out of a dozen pays one cent towards supporting a Spiritual paper. Even many mediums themselves do not even subscribe for a Spiritual paper. Hundreds of them in Boston, New York, St. Louis, Cincinnati, and other large cities, do not pay a single cent to support the Spiritualistic press, although they are extremely anxious to have their names mentioned in the same.

Elen Williams appropriates the whole of "Size of Man," for her paper, "Freedom," without giving the author, Charles Dawbarn, any credit. No doubt it was an oversight.

The annual business meeting of the New England Spiritualist camp-meeting association was held in the temple, Judge Bailey presiding. The reports of the number of churches, and the work of the association, were read and approved. The treasurer's report showed a decrease in the debt of about \$1,400. Action was taken to raise money to still further reduce the indebtedness of the association, committees being appointed for that purpose. Considerable sums have already been subscribed. It is anticipated that there will be a substantial reduction of the indebtedness during the current year. A proposition was made to lease the old auditorium for a term of years for the theatrical purposes, but the project did not meet with the approval of the association, leading members being apprehensive that it would detract from the attendance at the lectures and other entertainments of the association, and would bring to the grounds an undesirable element, thus resulting in serious injury to the place. It was suggested that in the near future the temple be enlarged, whereby a large and necessary convenience to accommodate such attractions would be in order, under the supervision of the association. The following officers were elected for the ensuing year: Vice-presidents, H. A. Budington, Mrs. A. S. Waterhouse, F. B. Woodbury; treasurer, Byron Loomis; clerk, A. P. Blinn; directors, A. H. Daley, D. P. Barber, Mrs. A. E. Barnes, K. D. Childs, Miss M. A. Westcott, L. F. Crafts, W. Lee, H. S. Streeter.

Moses Hunt passed through the city last week to fill engagements at Wheaton, Minn., Seattle, Wash., and Nanaimo, B. C. He will give them a rich intellectual feast.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Here is a story from Buffalo that seems to be difficult to duplicate for healthful business: An organist in a certain Buffalo church is said to have had a contract with the church trustees whereby he gave the congregation the benefit of his services for a certain sum. When his year was up they owed him \$37.50. Being unable to collect it in any other way he brought suit for the amount. The church was defended by a lawyer who, among other defenses, set up the fact that the alleged work was performed on Sunday, that it was neither a contract nor a service, and that consequently under the State law the plaintiff could not ask for a judgment. It would be well for the shepherd of that estimable flock to collect his modest stipend strictly in advance.

B. W. Sprague and wife, speakers, platform, message and test mediums, are open for engagements for the last two Sundays in September and the Sundays of October and November. Address them at Lloyd, Ohio, care of Beechworth, until September 9; after that time, and until September 16, at Middlefield, Ohio. Their home address is 618 Newland avenue, Jamestown, N.Y., from which point mail will always be forwarded to them.

T. S. Russell writes: "The meetings of the Englewood Spiritual Union, 420 West Sixty-third street, have continued to grow in interest with each succeeding meeting, and while many of our people have visited the different camps the reserve force at home have pushed ahead in the work. Since last winter we have had excellent platform work done by Harry J. More, S. P. Cady, H. C. Andrews and other earnest speakers. We are highly pleased to note the recent development of one of our own sister members, Mrs. Riley. Her tests on the platform are equaled by few, and the Thursday meetings of the Ladies' Auxiliary under her and Mrs. Harrington are the best weekly meetings we have ever attended. We take this opportunity to advise with all earnestness every society to start a weekly meeting. You will find that people that go to some church on Sunday will be glad to attend these meetings. Many women whose husbands are too creed-bound to go to hear the truth can find this weekly opportunity a blessing to them while their narrow-minded husbands are down town. Try it, and you will be sure to get results. Mrs. Russell, N. C. Glanville begins a series of services with us again September 2. A lawn social will be given at 6250 Wabash avenue, Saturday evening, September 8. Admission free. Good music, entertainment, refreshments, readings, tests, etc. Come and have a good time."

The Chicago Times-Herald says: "Dr. Hoffman, who has been constantly in attendance since yesterday morning, says that Edward L. Balch, assistant cashier of the Omaha National Bank, who was so mysteriously assaulted and robbed \$200 money and two drafts for a like amount while sleeping in a Pullman car en route over the North-western from Chicago to Omaha early yesterday morning, will live. The mystery surrounding the case has not been dispelled. Balch has not been able to tell a coherent story of the assault. The attending physician will not permit him to talk. A remarkable phase of the case was disclosed today. At the moment when the train was passing Grand Junction, a station east of Boone, Mrs. Balch awakened with a start from a hideous nightmare, in which she had dreamed that she saw her husband struggling desperately in the grasp of armed men. She heard the cries for help, but was unable to assist him. She rubbed her eyes and looked fearfully about. The dream had been horribly real. She saw the train stop, and caught the sound of a groan coming from the berth opposite. The frightened woman caught the curtains back, and the next moment a shrill scream of terror rang through the car, arousing the passengers from their slumbers and bringing the porter and the conductor from the smoking apartment. Miss Redington, a passenger, said she was awakened by a man thrusting a dark lantern into her face as she lay in the berth."

Mrs. Juliet H. Severance, M. D., who the old workers in the spiritual cause will remember as a brilliant speaker and hard worker for humanity, has been confined to her bed for the last two months. She wishes to thank the friends who have given her help and sympathy at this critical time. Her daughter was obliged to give up her business in New York to attend her. She can be addressed at 6118 Drexel avenue, Chicago.

Mary Brown writes from Detroit, Mich.: "I corrected list of the coming dates for the balance of the union course of summer lectures at Occult Temple, is as follows: September 4 and 5, Carrie E. S. Twing; September 9, W. V. Nicum; September 23 and 25, Georgia Gladys Cooley; October 21, Dr. A. B. Spinyne."

J. W. Kenyon writes: "Mrs. J. W. Kenyon lectured and gave tests at Hopkinton, Mass., in Clifton's grove, July 24. She was greeted by large audiences and gave many tests. The audience was mostly composed of Christians who had never before heard a spiritualist meeting, and to them the tests were given so that a deep impression was created. The management re-engaged her and Mr. Kenyon for August 10, on which occasion there was a very large increase in the numbers present. Mr. Kenyon lectured for an hour on 'What Immortality Implies' in the forenoon, and 'What Good in Spiritualism' in the afternoon. Following each lecture Mrs. Kenyon gave tests and readings. In the evening Dr. Monroe's parlors were crowded, in Milford, Mass., and for two hours tests and messages were given that filled all hearts with great happiness. Mr. and Mrs. Kenyon serve the same society September 2. They have had large meetings every evening in Phyllis Hall, and many have been convinced of the truth of Spiritualism. The number of churches held here nightly have been legion, but the work of the mediums of most of these have not been convincing, but puzzling to the seeker after spiritual truth. If only good mediums came before the people in public our cause would spread more rapidly and greater happiness result therefrom; but there seems to way to control the work. Spiritualism is so grand a truth that it seems able to maintain itself without the aid of the mediums. We address Mrs. J. W. Kenyon, a public test medium and lecturer, at Onset, Mass., Box 166."

We keep a standing notice on this page that every item sent here for publication must contain the full name and address of the writer, otherwise it will not appear. That accounts for "your" item not appearing this week.

May P. Ayres, of Lansing, Mich., writes: "The eighth annual convention of the Michigan State Spiritualist Association convened at Briggs Park Camp, August 14, continuing over the following Sunday with a mass convention. The prominent speakers present who assisted: Dr. M. B. Spinyne, Lyman C. Howe, Mrs. A. C. Lincoln and Mrs. Lee Norie Claman taking charge N. S. A. day. Mrs. Jessie Stockton, of Lansing, a talented eclectician, gave a fine entertainment. Compliments were given to two hundred veteran soldiers from the Soldiers Home. Officers elected for the ensuing year: President, John Hutchingson, Jackson; vice-president, Martha E. Root, Bay City; secretary, May P. Ayres, Lansing; treasurer, O. A. Clement, Lansing. Trustees, W. R. Alger, Flint; A. E. Steygall, Owosso; and Nellie S. Baude, Detroit. Delegates: N. S. A., Dr. J. W. Kenyon, Bay City; May P. Ayres, Lansing."

The Democrat of Muncie, Ind., says: "There is no new State Spiritualist Association organized, regardless of the newspaper stories to the contrary. According to reports that have been filling the air, Captain Dave Kilgore was to be the head and shoulders of the new association and its grounds to be located in a grove on his farm. Captain Kilgore is in Anderson today and was questioned about the matter. He had not heard of the proposed organization, and only to a sort of general way. Captain Kilgore said he is a member of the present association and expects to remain with it. He told some people who were talking about the needs of a new association that he had a splendid grove that could be utilized for camp grounds. That is as far as the transaction has been ever moved."

W. M. Smith writes from Toledo, Ohio: "The Independent Association of Spiritualists, having procured a charter as a religious body from the Secretary of State, will open the season on the 9th of September, with Mrs. Amanda Coffman, of Grand Rapids, Mich., for September, to be followed by Mrs. Julia Steelman Nichols for October. Since my last communication two of our old Spiritualists and workers have passed to spirit life, Sisters Eschenroeder and Jonson, both of whom will be greatly missed by the Spiritualists of Toledo. We hope to duplicate the success of last season, both financially and spiritually."

The Grand Rapids (Mich.) Press says: "The closing exercises of the Spiritualists' camp-meeting were held with an audience of about 250 persons present. The summer meeting was not successful from a financial point of view and the management is out something in the neighborhood of \$900. It is said. The main reason assigned for this loss is that the meeting lasted too long to hold the interest of the paying public. The exercise yesterday morning and afternoon consisted of lectures by Lyman C. Howe, of Fredonia, N. Y., and Mrs. Cecil Lincoln, of Buffalo. In the evening all the mediums in camp united in a grand test seance. The management states that another camp will be held at Briggs Park next year despite the poor financial outcome of the camp just ended."

J. E. Dura writes from Michigan: "The program books arrived safe and in good condition. I feel very proud of them, and consider them very valuable to any one who is seeking knowledge of a future life. They cover the ground completely, and are quite easily understood by any one. Spiritualists who do not take advantage of securing these very valuable books at so low a price, are making a great mistake."

Fred L. Hayden writes from Washington: "A few days ago I received the three volumes of the Encyclopedia of Death all right and in first-class condition. I want to thank you, but my vocabulary is too limited to express in words my appreciation of the work done at through physical eyes and from a financial standpoint, there is nothing in it for you, and it seems to me you must be losing money by it. I am deep in the first volume. I expect a spiritual and intellectual treat in those books. The spiritual philosophy is comparatively new to me, but I think it a natural, reasonable and beautiful philosophy."

Wm. Dorman writes from Caldwell, Idaho: "Hon. A. B. Richmond's lecture was a good one, and I am sure that his friends, the *Progressive Thinker* and those wonderful spiritual books you are sending out will do more good to instruct man in the truth than all the priests, monks and preachers combined. Why is it that Idaho is so neglected by our mediums? A good, honest lecturer and test giver could do a great deal of good here and make more money than in the East."

Mrs. E. E. Wood writes: "We would like the world to know that although Spiritualism is its deity has for years been subjected to the ridicule and persecution of its Christian adversaries, it still lives and its prospects were never brighter than at present in Northeastern Ohio. The Spiritualist Union Society of Ashtabula county held a two days' meeting at Luce's beautiful grove, Kingsville, Ohio, August 25 and 26, at which they were privileged to listen to the profound logic and matchless oratory of our countryman and friend, our honored brother Moses Huth. May be long be spared to fight in the cause of truth. The good he has done shall live after him. His discourses were followed by fine psychometric tests and character delineations that refined and gentlemanly medium and psychometrist, Mr. Victor Wides, of England. These two gentlemen held the strictest tests and readings, and we are sure they should they ever visit us again we predict for them a much larger attendance, for they have aroused public thought in this vicinity."

Dr. B. O'Dell writes: "They had a very successful camp at Grand Ridge, Mich., with good attendance, and assurance that they will have a better array of talent and a larger attendance next year."

The Boston Herald says: "The National Spiritualists' Association held its annual meeting at Onset Camp, and it was largely devoted to raising cash subscriptions for the Mayer fund for a national home. The methods of Dr. Simpson, at Onset, and Dr. Barrett, the president of the National Association. There was a large audience, as the camp ground is full of people, and enthusiasm over the object to be attained was high. Mr. Barrett explained that Mr. Mayer had offered to devote a \$12,000 lot and building for the proposed national home for decrepit Spiritualists, with the proviso that \$10,000 of the lot should be used by the Spiritualists of America for the maintenance of the home. He described how \$9,000 had been raised of the necessary \$10,000 during the past year, and said that it is necessary to raise the balance between now and October 1. President Barrett announced that the necessary \$671 will undoubtedly be raised during the next week, as the tests and readings several camp meetings after leaving Onset, and he has great expectations of success among the Spiritualists of Maine, whence he will go from here."

B. B. Hill, a prominent Spiritualist of Philadelphia, was in the city during the recent G. A. R. encampment.

Mrs. M. E. Cadwallader, whose influence and personality have been so marked in every convention of the National Spiritualists' Association, was in the city last week enjoying the wonderful sight of a crowded city that was under the control of the G. A. R. Emma M. Nutt-Moore, trance speaker and medium, is open for engagements for the fall and winter months. Address her at Chesterfield, Ind.

The Bangs Sisters have returned home from their summer trip and will be pleased to see their friends and patrons at their home, 654 West Adams street.

John W. Wray, a prominent lawyer and Spiritualist, of Fort Worth, Texas, has been in the city on business. He is one of the leading lights of our cause in Texas.

Mrs. Lilly LeSueur writes: "The eulchire party given by the Band of Harmony, Thursday evening, August 30, at their rooms, 608 Handel Hall Building, was well attended, but owing to the hot weather, our party was not as large as usual, but sufficient for eight tables. Our next Band of Harmony, Thursday, September 6. We have an interesting programme, besides a letter from Oulna that will be read. Mr. Richmond will be with the following band, September 20, the third Thursday of the month."

There have been thousands of prophecies from mediums and others that President McKinley will be re-elected. There has also been the same number of prophecies from a like source that Mr. Bryan will be elected. Astrologists have predicted the election of both. None of these prophecies are worthy of mention from whatever source they originate.

Wheeler writes: "I wish to call attention to Barton, Mich., as a good field for some good medium or lecturer. I am the only one here who takes a Spiritualist paper. A year ago a man came here, claiming to be a materializing medium, but he wanted each one to pay a dollar before he would do anything. He did not give any satisfaction to the people."

Mrs. and Mrs. M. Buchanan sent to this office under date of September 1, the following dispatch from Marshalltown, Iowa, a good opportunity for materializing medium here. Can do well. None at camp. Deliver this message to Mrs. Tripp. Would like her to come at once. We do not know where Mrs. Tripp is located, hence could not deliver the message. Will some good materializing medium respond?

Mr. and Mrs. G. F. Perkins write: "The friends and general public will notice that we have changed our location to 884 West Madison street, corner Leavitt street, where we have ample accommodations for private readings, developing, etc. Test circles Friday evenings. We desire to organize a developing class for Friday evenings, also Thursday afternoon lectures. Our regular Wednesday evening meetings, Larrabee and Garfield avenue, will continue. Our Sunday evening meetings will be during September at our residence. Let us hear from every one desiring our services, at once."

The indefatigable worker, Will C. Hodge, sent us a large list of subscribers from the Delphos camp.

Mrs. Emmil Blake writes from 309 S. Division street, Grand Rapids, Mich.: "I am glad to hear of the arrangements for the fall and winter months to give platform tests. I have just closed a successful engagement at Briggs Park camp."

Mrs. M. A. McChattan writes from Texas: "With much pleasure I acknowledge the receipt of the three volumes of the Encyclopedia of Death, and Life in the Spirit World, you so kindly sent."

## Letter from Lyman C. Howe.

Camps are closed in these parts, and those I have served, six in all, have seemed in a healthy, growing condition. The Briggs Park meeting can hardly be called a success. It was a failure, but it is a good thing that it was not permanent. But the people are permanent institutions. Even death does not change the great reality. The people may select new ground and establish a camp that will live and grow.

Dr. Spinyne made a splendid speech the day I arrived, and the mediums usually did well. Grand Lodge is a model of good work. It is a good one to know that is a good testimonial for all that is being done in Spiritualism, and has the sympathy and co-operation of the town. A new apartment house is planned and \$600 were pledged to build it when I left. It is to have sixteen family apartments, where the occupants can keep house, and a whole family be made happy during the camp season.

The week preceding August 20 was said to be the most prosperous in the history of the camp.

At Island Lake also a new deal and new awakening are in evidence. Hon. J. H. White is now president, and he has done much to establish the camp on an enduring basis. Cottages increase and are of a creditable character. Prof. Hudson's music is a great attraction. He was a pupil of James G. Clark, and a companion with the Hutchingsons, and his music sounds more like that of J. G. Clark than any other I have heard.

I read with much interest the article by Lucretius in the last *Progressive Thinker* and may have something to say of the ideas advanced later.

Lillian Whiting's letter is full of interest and suggestions. Some times she sets forth strikes me as open to doubt. But facts are obstinate. Of course she and others who have been so favored by the tests and readings, and who are so reliable medium. But we have had scores of others as good, since Spiritualism dawned."

The *Psychic Research Society* has done much good, and I am in full sympathy with its exact methods.

Truth has nothing to fear from critical examination and thorough sifting. The *Daily Telegraph* Sunday evening with a rousing love feast. Many got their first lesson there this year, and went away rejoicing.

I am open to calls for society work this fall and winter.

Fredonia, N. Y.

LYMAN C. HOWE.

## Summerland, California.

The Spiritual Association of this place commenced its yearly assembly meetings at Liberty Hall, Sunday, Aug. 26, and closed Sunday, Sept. 2. The program was well arranged and carried out and gave general satisfaction from first to last. Mrs. Spring, chairwoman of the association, presided at each of the sessions with her usual good judgment and grace, and harmony and good feeling prevailed throughout.

The opening discourse was delivered by Prof. J. S. Loveland, and his lecture was a masterly effort. His lecture treated of the present condition of the times, and the crisis pending politically and religiously, closing with a grand peroration, eloquent and sublime. Prof. Loveland has no peer in the spiritual ranks as a speaker or writer, as his published works show, and the societies which employ him have reason to congratulate themselves as having an able advocate for scientific and philosophical Spiritualism. Los Angeles camp-meeting has secured him for its coming camp-meeting next September, the first Sunday in that month, and this shows the good results of his work done there last summer, notwithstanding the cry from the pseudo Spiritualists there that his lectures were too materialistic for the time and occasion.

The speakers here during the assembly were Allen P. Brown, of Texas; Mrs. E. R. Nickless, of Chicago, and both did excellent service as speakers and psychometrists. Mr. Brown is comparatively new in the work, but if his efforts here is a sample he has a great field of useful work before him.

The Children's *Progressive Lyceum* was one of the leading features of the Sunday's exercises, conducted by John O. Darling, and their well-drilled exercises in callisthenics and marching with silken banners was a picturesque scene never to be forgotten by those who for the first time witnessed a Spiritual Sunday-school. The hall was completely filled with flowers, vines and palms, and presented a scene of a woodland bower. All praise is due to the untiring labor and skill of the society ladies, who seemed never to tire in the good work. God bless the ladies.

BISHOP A. BEALS.

Island Lake Camp, Mich. D. P. Dewey came and greeted us with his smiles, poured out to us his eloquence and spiritual thoughts, and left behind him many lessons we can ponder over long after the camp closes. A more practical, spiritual lecturer never came out of the ranks of the Spiritualists. We are confident that wherever he goes, good practical lessons will be left behind him. On the 24th the campers gave him a good send-off.

To-day ushered into our midst those magnetic workers, Mr. and Mrs. Kates, who commence to-day and give us of their best thoughts and spiritual unfoldment until the 30th, when Carrie E. S. Twing will be with us until the close of the camp on the 3d of September. The afternoon lectures will be given up with lively discussion at conferences, circles and dances.

The Ladies' Auxiliary is now putting forth its best efforts, and is well organized for a good winter's work, with M. St. Omer Briggs at their head. One new cottage has been erected, and will be dedicated this evening. Others are in embryo, and the camp is full of new energy. No cleaner spot with its magnificent lake and groves, good water and fresh air, can be found for the building of a summer home, where the physical can be restored to health, and spiritual unfoldment combined.

J. W. BRIGGS.

## Franklin Camp, Neb.

The fifth annual camp of the South-west Nebraska and Northwest Kansas Spiritualists Association was attended with very great success. From very small beginnings this camp has gradually grown into public favor and considering its remote distance from any city the attendance is remarkably good. The few scattered adherents to the spiritual philosophy have reason to be proud of the result of their struggles in endeavoring to plant the seed of true Spiritualism upon the western prairies. This year's camp was pronounced by all visitors the best in the history of the association and the promoters are to be congratulated.

The workers present who contributed to the success of the meeting were quite numerous and as we do not believe in slinging out any particular ones as greater than the rest, we will simply give the names and special phases of mediumship. Mrs. Laura B. Payne, of Topeka, Kans., inspirational singer, musician and speaker. Mrs. Clara Feris, of Lincoln, Mrs. M. J. Bonney, of Blair, and Mrs. Annie Gillette, of Omaha, all good test mediums of the varied forms of gifts and messages, etc. Prof. Duntun of Lebanon, Kans., a veteran speaker and test medium. C. H. Moody, of Otego, Kans., James Campbell, of Havelock, Neb., Paul S. Gillette, of Omaha, D. W. Hull, of Norton, Kans., each one in his own way sowing seeds for future growth. Then we had a good lecture by the worthy secretary of the camp, O. H. Simpson, of Franklin. Harry Davis and Mr. Shelburn, Jr., of Atlanta, gave discourses on Young People's day, which has been previously reported. Mr. E. E. Barrows, test medium and Mr. Louis Duntun, healer, both of Lebanon, Kans., were present and did good work. As to myself, I was called upon to preside on several occasions, also gave some lectures and a few tests in the morning circles which were a feature of the camp. Mr. C. H. Davis, of Franklin, Neb., gave valuable assistance in some of the circles, and took charge of the refreshment stand.

The very best of music was furnished by the Reeves family, of Asherville, Kans. Last, but not least, we must mention the genial president, Mr. Shelburn, of Atlanta, who was frequently on his feet defending the principles of our cause. A new feature at the camp this year was a medium for materialization and slate-writing, W. W. Aber of Spring Hill, Kans., who was accompanied by his wife, Mrs. Sallie Aber. These workers were the first physical mediums who have been engaged at this camp. As far as we were able to see every worker present was strictly honorable in the practice of their sacred trust, and all of the interests of the Spiritualists at heart while working in their various lines of mediumship. Mr. and Mrs. Simpson, of Franklin, had charge of the dining tent and catered to the hungry with general satisfaction.

Mr. D. L. Haynes and wife were always on the alert looking out for the comfort and convenience of the campers.

The dances three times a week were the means of bringing numbers of young people to the camp who would probably have been absent had it not been for the amusement provided.

W. E. BONNEY.

"The World Beautiful." By Lillian Whiting. Most excellent in their high and elevating character. Thoughtfully Analyzed. "Signs in the Process of Dying," etc. In fact this volume is a mine of valuable information.

## THE N. S. A.

## Amendments and Other Important Matters.

To the Editor:—Fraternal greetings to you and your constituents from the N. S. A. We thank you for your continued courtesy to this association, and trust that the utmost of recognition of your service to humanity in every way will be accorded to you at all times.

The forthcoming convention at Cleveland in October, promises to be a great meeting for the Spiritual cause, and we assert that all who attend will be thankful that they did not remain away. I call the attention of those who intend to be present to the importance of securing railroad tickets on the certificate plan, and urge all to do so, that we may satisfy the special agent who will be at the convention the 19th, to sign the certificates. I also request the friends to apply to the stations in their localities, in time to give the agents opportunity to procure the certificates for them, if they are not kept on hand.

The headquarters of the convention will be at the Forest City House, a handsome, and well-kept hotel, where every attention will be given the guests. The special rates of two dollars per day, each person, is a concession well appreciated.

The Mayer fund is slowly increasing; we trust that all who have pledged to it, will send in the amounts as soon as possible; we also are to raise about a thousand dollars to fill the fund, and it is desirable that this be done by Oct. 1. All donations thankfully received. We have on sale several hundred copies of "Violets," the pretty booklet of poems; they are well worth the price of 25 cents per copy. Each copy sold adds the certain fund. We also have a few copies of a photograph—cabinet size—of Katie Foy, and her two little sons. The mother and one son have passed from earth, the other son still lives; he, too, is a fine medium, inheriting the powers of his mother and her family. We will sell these pictures at 50 cents each.

The letters we receive on the Mayer fund are cheering and encouraging. One from Concord, Mass., containing a second generous donation, has the following: "I am going to try and contribute as much as ten dollars a year to the National Association. It strikes me that if we as Spiritualists expect to accomplish anything, we must have organization. We must begin at the beginning and work systematically and persistently. The N. S. A. was organized by a move in the right direction; it meets my hearty support—approval. We want to sustain it, and as our cause grows, and gains strength and momentum we can organize and sustain State and camp-meeting associations, send out literature and missionaries. Our Spiritualist papers, I regard as very important factors, they deserve much better patronage than they get."

Before closing, Mr. Editor, kindly allow me to emphatically state that the N. S. A. is the true friend of mediums; that it recognizes mediums as the open doorways between the two worlds; and mediumship as the base of Spiritualism. It denounces fraud, of course, but upholds true mediumship, and respects every honest worker in the world. The N. S. A. does not claim that nine-nine percent of the mediums are true; it claims, also, nor does it presume to say that the medium who does not meet the spiritual need of one or more of its officers, is unable to do honest work for others and for the cause. While it will not shield fraud, neither will it dictate to the public what medium is to be considered worthy and which is to be condemned. We are careful not to recommend tricksters who come to the ranks for selfish purposes, but we also stand by true mediumship at all times.

With greetings of love to all, MARY T. LONGLEY, 600 Penna. Ave. S.E., Washington, D. C.

Proposed amendments to the Constitution and By-laws of the National Spiritualists' Association, to be acted upon at the eighth annual convention, in Cleveland, Ohio, October 16-19, inclusive.

Article IX, by substituting "biennial" in place of "annual conventions," thus making the convention meet every two years instead of annually.

Amend Constitution by adding: "Any good Spiritualist, paying one hundred dollars into the treasury of the National Spiritualists' Association shall be entitled to a life membership in the association, with a right to vote in all of its business transactions."

Amend Constitution: "To allow honorary or lay members the privilege of delegates, paying the provisions be made for fifteen members, with convention privileges, for the sum of twenty-five dollars."

Article XI, Section 2, of the By-Laws, by inserting after "local associations," the words "holding State charters."

## WE WILL MEET AGAIN.

Happy thought! again of greeting Loved ones of the long ago, Who so sad and lonely left me, In this darksome vale below.

Happy thought! that we together Soon will be united there, In the bright and blest forever, Free from earthly ills and care.

I am weary with the trials And the tolls of mortal life; Weary with its ceaseless struggle—With its turmoil and its strife.

And my soul is sorely hungry, For the food of angel love—Some ether for living waters, From the holy fount above.

And I'm happy in the dreaming, Of that upper world so fair—Of the bright and blissful beauty, Of the mansions "over there."

I am happy that the ending Of the valley now is near; And am watching for the "boatman," Who I know will soon be here.

And will pilot me safe over, To the green immortal shore, Where all sorrows and affliction, Will have ceased forevermore.

He will open the pearly portals To the "many mansions" bright, To meet my loved arisen, In the realms of endless life.

JULIA H. JOHNSON, Los Angeles, Cal.

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