



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

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SPIRIT AND LIFE.

Thoughts Received by Spirit Inspiration.

My friends, life you may say always did exist; that is, the essence of life itself, the force called life exists in matter, and just as long as matter exists (which is eternally) life will exist, but in an invisible form. You are aware that we believe what we call spirit to be the life, or the substance in matter called life; you find it all matter, it matters not in what form or shape it may be.

The things we call living things are simply forms made visible to the material eye, by laws so intricate I shall not attempt to explain just now. By these laws the life or spirit in a living form becomes individualized, holding the impress of the experiences, form, etc., of the form in which it finds expression to the material eye; and when from any cause the matter forming the visible form, becomes unfit to express the spirit or life it has contained, the spirit, or individualized life, leaves the matter contained in the visible form, and after separation again takes, or forms into the same form, as the one it left, but it is then invisible to the material eye, but not to the spiritual eye, developed as it should be.

The matter left without life, or spirit, in the material body, by the continuation of the chemical action started, when the finer, or spiritual, or life-giving element in the body left, continues to dematerialize, or decay, until in time nothing will be visible to the material eye; the matter after becoming invisible, mingling with that which fills all space, or with that of the earth, again gains the life-giving element, to reappear in some other form in days to come. The spirit separating from the body being nothing more than a chemical change called death; and just as a crystal, dissolved by a chemical process, reforms into the same form or shape again, does the spirit reform after separation, and so proceeds, until a change, and nothing more. The life-giving forces being invisible, just as electricity, gas, or any of the unseen but powerful forces of nature.

When you see life expressed in form, either vegetable or animal, it is simply life or spirit materialized in the true sense of the word, every day you see the phenomena of materialization (or matter made visible) and dematerialization (or matter made invisible), just as you see it in the seance room. We (spirits incarnate) in our advanced condition, are able to produce laws, or in harmony with the laws governing life, to produce, or make visible a form, or substance, or to dematerialize, or make it invisible, in a few moments that it would take some time for the life germs, or forces, to produce, through the natural or ordinary means. We are a true representative of the spirit or life that is in everything, we have no element in our being spiritual or material that does not exist in every living thing, we are simply matter made visible in a different way, or manner; and is it not reasonable to think we would express ourselves differently?

Man is the superior of all other forms of life, in as much as he has the mental or spiritual force developed, by the conditions of the matter forming the brain, to a much greater degree than any other species of life; but does this give him to possess qualities or any element in his being, that is not contained in every particle of matter expressed in any form of life? Not at all; life as expressed in the lowest order of forms, either vegetable or animal, shows positive proof of having or possessing every force or element that man has, only it is expressed differently, or in various degrees.

Humanity has given the name intelligence to the power to reason, to think and to understand; it is considered by many that intelligence is the product of the brain, that it is the result of the brain's action, but when rightly understood it will be found to be a force seeking expression through the instrumentality of our organism, just as the light produced by the electric force, is the expression of that force through the instrument used, and not the result of the action of the instrument, for without the force, the instrument could do nothing, the instrument only regulating the effect the force shall produce.

This force using our organism for an instrument, finds expression in our mental character, and as our thoughts rule our actions, it is therefore ruler of both; the same force using the trees of the forest as instruments, expresses its presence in a different manner, just as the electric force, thrown on the trolley wire, propels the cars, instead of producing the light; and on through the vast array of instruments used by these forces.

Every tiny spray of grass, every giant of the forest, every tiny microbe, as well as the mighty beasts of the field, every form of life, it matters not how, we cannot perceive the intelligence present, is an instrument in the service of this great force. And just as the light is absent in the instrument used by the electric force to propel the cars, is this intellectual light absent in the instrument that does not display its presence, but we know the same force propels the cars that produces the light, and that the result, or expression, is different because a different instrument was used; and the same law applies to the force of intelligence.

In no other way can we account for the intelligence displayed by all nature's handiwork. In no other way can we solve the problem of life. This force sways the universe, it finds a place in everything. It is inherent in all matter, and will find expression in accordance with the kind and condition of the instrument used. Our difference mentally is due to a slight difference in the condition of the matter forming our organism, thereby forming a slight difference in the instrument, and therefore the force controlling produces a different effect; the more perfect the organism

the brighter this intellectual light will shine.

The tiny seed displays its presence by trying in an intelligent way to overcome any obstacle it may meet, that would retard or stop its growth. This force, inherent in all matter, acting in harmony with the life-giving forces, guides, while they propel. Everywhere, on every hand, you will find this force divine. It permeates through everything, its presence is the foundation of all the ideas prevalent of a God or Creator, giving rise to the idea that our world and its contents are ruled by an intelligent being, because we see that every action of matter in every form known to man, acts under certain intelligent laws.

That everything is thus ruled by intelligence we admit; intelligence rules all things, but not the intelligence of a being such as we, not a being that created man in his image, not a being of the same form, as the one we are, with other forces that are, always were, and always will be, inherent in all matter; a force that guides the creation of all things; a force without which all would be chaos, without which we could not be.

This thought may seem far reaching or unreasonable to some, still those most prone to call it false, turn and picture to you, fancy a God, capable of showing love, mercy, wisdom, and on through the vast array of attributes man can imagine such a God to possess. They claim such a being always has existed and always will exist, and that he answers our prayers as a father would his child, etc.

Now which is the most absurd or unreasonable, that such a being is our creator, or that a force exist which, the laws their very existence give rise to, are capable of evolving, forming, or creating all we see about us? Such forces, we who have journeyed on into the unseen realms of life immortal know to be the creator of all things, both seen and unseen, and looking forward into the future, we gain glimpses of the future that is to be, when man shall know himself as he is, and shall come to the realization that within himself lies dormant every force of nature necessary to free him from ignorance and the bondage to the material world, and that it lies within his power to make life while still in the material world, a haven of joy and comfort, and to cultivate the great I am forming within him, that he may sail on through eternity king of kings, a "God" within himself.

Received inspirationally by — from a spirit guide.

MRS. M. B. EDDY.

She at One Time Posed as a Medium.

Mrs. Mary Baker Eddy makes the claim that she has always discredited spiritual mediumship and her jealous disciples now flatly deny that she ever acted in the capacity of a spiritual medium. I am just in receipt of a letter from Dr. J. M. Peebles in which he says:

"In regard to Mrs. Eddy, I state most distinctly and definitely that over thirty years ago in Boston I attended a seance with her, and she was posing as a spiritual medium."

By the mouth of two or three witnesses every word shall be established; Hence I hereby make request that others personally cognizant of the fact that the aforementioned lady did at one time act as a Spiritual medium, will send me their written statement. There is no crime in one changing from a spiritual medium to a Christian Science founder and pope, but it is a crime to deny a known fact of her own history. She is still a spiritual medium under control of spirits who saw an opportunity to use her to make a financial stake, and perhaps indirectly do some good not yet apparent.

It will pass away when its work is done. Let us hear from those that know Mrs. Eddy once posed as a spiritual medium.

T. W. WOODROW,
Universalist Minister,
Wichita, Kansas.

A PROPHECY.

It is coming, surely coming;
It is born upon the breeze,
I can hear it in the morning
Whispered to the budding trees!

I can hear it in the waters
Dashing o'er the rocks so gray,
Where the sunlight and the shadows
Change upon the foamy spray.

It is coming, surely coming;
All the birds proclaim it near,
And they sing it to the wild flowers
Pushing through the brown leaves here.

And the brook takes up the chorus
Where the soft mists float and trail,
And the scarlet maple hears it,
And she blushes through the veil.

It is coming! What is coming?
Louder speak, ye winds that blow!
Sing it louder, O ye waters,
"Nearer the willows bending low."

It is coming—joy is coming,
And a new life thrills and glows;
It is sparkling in the sunshine,
And is painted on the rose.

And my soul shall catch the sunshine,
And the roses' sweetness gleam,
Gather beauty from the lily,
And the water's silvery sheen.

It is coming, and fruition
Waits the soul that's hungered long,
For my spirit hears the message
When all nature thrills with song!
Bethel, Vt. MRS. I. L. LEWIS.

No one will ever find a fact in the universe that will bear the truth, although science may make discoveries that will discredit the dogmas of the church—Washington.

WHAT SHALL BE DONE?

An Investigator Writes from Experience.

To the Editor:—A great deal is being said about fraud in recent issues of your paper. I wish to give some of my experiences with mediums in the last six years. The first materializing seance I ever attended was at Haslett Park, and the medium was one of Michigan's oldest, most noted materializers, yet at the close of the seance I declared him a fraud. A spirit purporting to be my uncle came and seemed to want to talk to me, and as his whisper was very low, I got close to him to hear him, and I got a tobacco breath. Well, to my inexperienced state it was simply fraud, and my impulse was to drag him from the cabinet and expose him, but the spirit seemed to get my thought, for he declared materialized before I could execute my intention. I turned around and said to the rest of the circle that I did not believe that a spirit who had been out of the body twenty-five years was still addicted to the use of tobacco, and I said so much and created such a feeling, that we did not get any more manifestations that night.

Some six months later I had a trumpet medium come to my home in Grand Rapids and hold a seance. The spirit that came and talked through the trumpet was this same uncle, and he said to me: "Jimmie, that was me that materialized at Haslett Park." You see, when a spirit passes out of the physical body, he leaves behind him all material strength, and if it manifests materially, it has to draw or borrow that strength from a medium, and that if the medium uses tobacco, the spirit took that condition the same as we are trying to ascertain. I had a logical explanation, coming through a different medium, set me to studying these things, and I find that there are a great many things in spirit manifestations that appear crooked, if we do not understand all the conditions under which they are produced; and we are liable to do the mediums, who are at best laboring under great disadvantage, an injustice.

Now, just another experience: When at Haslett Park, the same season, there were two slate-writing mediums on the ground, and I determined to have a slate-writing, if I could get it on my own slates; so I purchased a pair of slates, and went to the mediums, requesting a sitting. But they both stood me off, saying that the conditions were not right, to come again. I went again, but the conditions never got right that year, though one of the mediums gave me a writing on his slates the year before. All the conclusion I could come to was that they were both frauds.

The next year I was manager of the Big Camp Park Meeting, and made up my mind if slate-writing was a fact, I should know it. Mrs. Augusta Ferris came to camp, and she and I were inspecting the seance-room, which we had just plastered, and she was trying to ascertain how long it would be before the plaster would be dry enough for her to hold a seance. All at once she was controlled by an Indian, and he acted the true characteristic of a wild Comanche. He grabbed me by the hand, and jabbered, and acted very much pleased at coming, and very much in earnest about what he had come for. We were hung out by the hand, and he was trying to get to my hand and started for my tent, just as fast as he could run, and every jump he made he whooped. I felt very much like breaking away, and not taking part in such a ridiculous affair; but his great earnestness overcame that, and I went with him. He ran up to my tent, and pointed at the head of my cot, indicating by his motions there was something there. The plaster, which I had taken my slates, the same ones I bought at Haslett Park, and put them under my pillow. Mr. E. E. Carpenter, our chairman, went in at my request and got the slates, which were wrapped up in paper, and tied at the store where I purchased them. He handed them to Mrs. Ferris; she simply threw them on the ground and stood on them. At the end of one minute she picked them up and broke the string, unwrapped them and handed them to me; both of the insides were written full of messages signed by friends and relatives, who had passed to the other side of life.

Now, then, supposing I had become disgusted at the actions of this Indian and broke the condition. This wonderful manifestation would never have taken place, and those who were on the ground who were not deceived by the whoops would have said she did it to create a sensation. I simply give these two experiences to show how easy it is for a person who has not studied every phase of mediumship and spirit control to be mistaken. In the first instance, if the spirit of my uncle had not made that explanation, I should have always believed that medium was a fraud, and I think there are many of such cases.

However, I think that it is the duty of all to post themselves on conditions and learn why it is necessary for mediums to have certain conditions to produce certain results. I have proven in two instances to my own satisfaction that two so-called mediums were frauds; but in both cases a little word they dropped and a few moves they made put me on my guard. Then I was no trouble for me to detect their trickery, but in both instances the character of those parties was such that I felt ashamed to be in their company, and I think that character is the truest scale a medium can be weighed by. If mediums have not moral stamina enough to overcome their senses, nature's and degrading habits, and to live such true, pure, everyday lives that they will be an honor to the cause they espouse, they are very apt to perpetrate trickery to supply the demand created by over credulous phenomena hunters.

There is a class in our ranks that is seeking for great wonders; some of them expect that upon the development of their mediumship they will compete with Joshua, and command the sun to stand for a few hours, so they can convert the world to their belief. Such people are unphilosophical and unprogressive, and are willing to accept anything that is labeled Spiritualism, and are ready to fight any one who questions any phenomena purporting to come through mediums; consequently people who would demand test conditions because they wish to know to a certainty that the tests they are getting are genuine; are held from demanding these test conditions because they fear to offend. Now, I claim this class is solely to blame for the fraud that exists in our ranks; and the only remedy that I can see is through organization.

It seems to me that the N. S. A. could form a plan that would be at least a great help to genuine mediums; that is, by having a committee appointed to investigate all mediums, then furnishing credentials to such mediums as proved to them their genuineness. The committee could be appointed or elected by state and local societies, and thus make it convenient for all mediums to go before such committees. I think that all true mediums and true Spiritualists would be glad to affiliate with such a movement; for it would certainly be a movement towards purification, that is the only quality our movement needs to make it the grandest the world has ever known.

How many say, "I hope Spiritualism true, that I do not know yet; but the philosophy they teach is the grandest that it is possible for the mind to conceive, but there is so much fraud, so the Spiritualists say themselves, that I fear to investigate; then, too, I see some of the mediums living such lives that I can put no confidence in what they tell me." So I say, let us begin a movement to stimulate those who pose as mediums to live pure, spiritual lives. I have said, and I say it now, that if a medium who is posing before the world as a spiritual teacher and leader will not overcome his wrong habits, possibly contracted before he became a medium, I will in no wise recognize such a person as a Spiritualist. Not because I have no charity for such persons; not because I do not feel sorry for them, and would not do anything to help them; but because so long as we tolerate them we will have them clinging to our skirts.

I would make an appeal to my brother and sister Spiritualists, let us live such lives that we will be living examples of truth, for the cause we represent. Then will our cause prosper; then will all inharmonious in our ranks cease. The inharmonious in our ranks is simply the difference in desire for spiritual development. A person who aspires for spiritual development cannot harmonize with a person who has no spiritual aspiration, and if people insist on being satisfied with the knowledge that death will not end all, they should be classed by themselves as Spiritualists, and not as Spiritualists, for to be a Spiritualist is to be spiritually-minded.

J. E. WALKER,
Grand Rapids, Mich.

laughed at him, shrugged their shoulders, gazed and jeered and poked fun at "Fulton's Folly." He turned the laugh on them. "One man with an idea always does that in the long run. Priestly, with his oxygen gas, was howled at. There was Bruno, burned because he had the uncomfortable experience of knowing more than the ignorant mob. Galileo, for eight years in disgrace because he learned more about the earth than the millions knew.

Elizabeth Cady Stanton, yet with us, has devoted her life to the idea of Woman's Emancipation. I could increase the list by hundreds, showing how from Paul's time, and before, the multitude have never understood those who were devoted to them, mainly because the masses could not grasp the significance of their ideas. Kepler, with his Three Laws; Newton, with his Physics; Morse, with his Telegraph; Howe, with his Sewing Machine—how they all struggled!

Washington led armies to found a new Nation, but Thomas Paine's idea was "Independence" as the heart of that new nation, a heart throbbing with Patrick Henry's "Liberty or Death," and a body permeated with Thomas Jefferson's pure democracy. These men were humanitarians, and no humanitarian was ever yet swayed from his devotion by the shafts of malice, nor all hell's hate. Serenely he treads his way, exists but to breathe, sleep, eat, and pass away like a summer cloud. It is only another way of saying that a human should have a purpose in life, clear, definite, fixed, and then let the winds howl, and the ignorant mob.

Let each one put the question to self: "What is my life's great idea?" How ever humble you are, or you may think you are, your existence is pitiful if you are not devoted to some uplifting concept. None of us, perchance, can expect to become as great as the really great ones I have named, but we can be devoted, with all humility, to some great idea; suppose it is music, painting, literature. We are plain that much above mere existence. If we can originate, so much the better.

Have we not, each one of us, a right to ask, for what am I best fitted? or, as Carlyle has it, "Blessed is he that findeth his work, and doeth it." The truly great never strait—that is the prerogative of the dandy. Once in a century there is born the intellectual dude. I suppose when William Denton said "Be Thyself" he did not mean that kind of a creature.

I do not "want to be an angel." I want to be a dressmaker and milliner! Now laugh. I want to devote the rest of my life to making a new dress and head-gear for the English language, the greatest reform that ever came to this world. It would bless humanity almost from the cradle to the grave.

This is the great idea to which I am devoted. Freethought work, discussions, lectures, are merely incidental.

W. F. JAMESON,
Cincinnati, Ohio.

Says Jesus Ignored the Sabbath.

Rev. Dr. Denman, of the First Baptist Church, Milwaukee, told his congregation that Jesus paid no more attention to the Sabbath than to any other day of the week. Dr. Denman said that Christ was a revolutionist. His hands were lifted against the religious ideas of the day. With the Jews the Sabbath was the bulwark of the nation.

"Jesus" said Dr. Denman, "simply ignored all the rituals and forms. He went where he pleased on the Sabbath day, healed the sick, commanded the lame to walk, the blind to see, and gave the greatest license to the day. The most discerning student of the scriptures cannot discover that Jesus paid any more attention to the Sabbath than to any other day. Jesus was an iconoclast on all the Jewish ideas. He destroyed them, that he might build up something better in their place. He destroyed the ethics of Judaism to give the ethics of love."

Robert Fulton was devoted to the idea of the steamboat. How the wise ones

THE POPE'S CURSE OF 1901.

It may interest your readers at the present time (says the Aberdeen, Scotland, Free Press), to hear of the dreadful intolerance of the Church of Rome, as manifested recently towards a missionary and his wife and children in Sucre, Bolivia. The bishop of that place, having heard that this missionary was teaching from an open Bible salvation by faith in Christ, apart from the Church of Rome, had him arrested. When the case came into court, it was decided against the bishop, who, being enraged, appealed to a higher tribunal, and requested the judge to pass sentence of death. Here, again, the judge acquitted the missionary, adding that he had done nothing contrary to law, which allowed liberty of worship. The bishop, now being furious at his double defeat, and having previously been unsuccessful in his attempt to put a stop to secular education in the country, called into requisition the awful curse of his church, authorized by the Pope of Rome. It has been pronounced from the Roman Catholic pulpits in Sucre, on the missionary (his wife, children, and all who read the Scriptures, in the following words:

"By authority of God Almighty, the Father, Son and Holy Spirit, and the Immaculate Virgin Mary, mother and patron of our Savior, and of all the celestial virtues, angels, archangels, thrones, dominions, powers, cherubims and seraphims, all saints, patriarchs, and prophets, all the apostles and evangelists, and all the saints, who, in the sight of the Holy Lamb, are found worthy to sing the new song of the holy martyrs and holy confessors and virgins, and of all the saints together elect of God.

"We excommunicate and curse those evil-doers, and from the threshold of the Holy Church of Almighty God we separate them, to be tormented, despoiled, and delivered over, with Dathan and Abiram, and, as water quenches fire, let their light be forever put out if they do not repent. Amen.

"Let the father who created man curse them. Let the Holy Spirit given us in baptism, curse them. Let the Holy Cross, on which Christ died for our salvation, curse

them. Let the Holy eternal Virgin, Mary, Mother of God, curse them. Let St. Michael, the advocate of holy souls, curse them. Let all angels and archangels curse them with all the powers and the celestial host. Let the multitude of patriarchs and prophets worthy to be praised, curse them. Let St. John the Divine, St. Peter, and St. Andrew, and all the other Apostles of Christ, curse them; and the four Evangelists, who, through their preaching, converted all the world, and the holy and marvelous company of martyrs and confessors whose holy works please Almighty God—let them curse them. Let the holy chorus of holy virgins, who, to honor Christ, have despised worldly things, curse them. Let all the saints who from the beginning of the world until the eternal ages, beloved of God, curse them. Let the heavens and earth and all the holy things that are in them, curse them.

"Let them be accursed wherever they may be—in their homes, or stables, or gardens, or in the country, or in the road or sidewalk, or wood, or on the water, or in the church. Let them be accursed in life or death, in eating or drinking, or when hungry or thirsty, asleep or awake, walking, standing, sitting, working, resting, or being bled. Let them be accursed in all the faculties of their bodies. Let them be accursed inside and outside, in the hair of their heads, in their brains, in their temples, foreheads, ears, cheeks, jaws, noses, little teeth and molars, lips and throat, shoulders, elbows, arms, hands, mouth, chest, heart, and all that pertains to it, stomach, and all that pertains to it, and all parts below, knees, legs, and feet, and nails of their fingers. Let them be accursed in all their joints and sinews, from the crown of their heads to the soles of their feet, that there may not be a whole bit in them.

"Let the Son of the living God, with His glorious Majesty, curse them; and the heavens, with all the powers that are therein, rise up against them and condemn them if they do not repent and make satisfaction.

"Amen. Asi. Sea. Amen."

A SOLEMN FARCE.

As Vividly Portrayed by Rev. Thomas B. Gregory, in Chicago American.

What is it that makes an action ludicrous?

The question was once asked of a wise American, who replied as follows:

"If a little boy or a street sweeper was walking along Pennsylvania avenue and the wind should blow his hat off and take it wheeling down the street, and the owner should go running after it, the action would not be at all ludicrous; but if Daniel Webster was walking along the avenue and the wind should blow his silk off and take it hurrying down the street, and Webster should begin running after it, everybody would laugh tremendously. The sight of Webster chasing his hat would be ludicrous."

In other words, the element of incongruity needs to enter into an action before it can create within us the sense of the ridiculous.

The little boy or the street cleaner loses no dignity in playing fox and hound with his lost hat piece, but the great statesman, whose name and figure are associated with the loftiest themes and the most honorable stations, compromises himself when he puts himself in the place of the urchin or the gutter-snipe.

It is the feeling of unfitness, the sense of the incongruous, that creates within us the side-splitting laughter.

Now, down in the City of Brotherly Love, a Christian conference is in session. In that quiet and restful town, far away from the noise and strife of the storm centers of modern competition, the great Presbyterian Church of the North is holding its annual synod. It has work before itself. A dignified mission it has to fulfill. The loftiest themes possible to human thought, the loftiest hopes possible to human souls, all the wealth of our human aspiration and faith, are bound up with their deliberations. Will they act in a way that shall be worthy of their grand opportunity?

In 1642—more than two centuries and a half ago—the dissenting element of the English people, through their clerical leaders drew up the now famous document known in the theological nomenclature as the "Westminster Confession," and the prime business of the synod now in session at Philadelphia is to so change the ancient creed as to bring it into harmony with the love of God and the sober second thought of present day Presbyterians. If I were writing upon any other than a sacred subject I would tell a little story here. As it is, I must not tell it, though I can at least refer to it.

A Dutchman once had a dog that greatly annoyed his Yankee neighbor. Meeting the Dutchman one day, the Yankee said to him: "Hans, that dog is a nuisance to me, and as a punishment to him I demand that his tail shall be cut off." "Vell," said Hans, "I agree to do it." Accordingly, the dog was stretched across a log, the Dutchman holding the uplifted ax while the Yankee held the dog. "Cut it off close, Hans!" and by a dexterous move the Yankee brought the animal's neck over the log, the ax descended and the head fell to the ground. "Mein Gott!" exclaimed the Dutchman, "dot was close!"

For the glory of God and good of humanity I would advise the Philadelphia synod to cut off the tail of the Westminster Confession in the same way. Cut it off close, brethren!

If the lay and clerical representatives of the great Presbyterian Church of the North really believe in religion and desire to do something to strengthen its power among men, they will avail themselves of the present opportunity to wipe out, once for all, the stigma that the old creed has been casting upon God

and man for the past two hundred and fifty years!

The Westminster Confession does not need unkerling—it needs to be torn into fragments and cast out for the winds of heaven to blow away.

It helps nobody—it hinders a great many. If it is true it is a monstrosity; if it is false it is time to admit the falsity and pray to be forgiven for ever having believed it.

To be seriously deliberating over a document that teaches the doctrine of the damnation of infants and the cold-blooded fore-ordination of millions of human beings to the "pains of hell forever" is certainly to be supremely ludicrous.

The incongruity of the position is colossal! The most heroic laughter conceivable would be quite powerless to express the queerness of the business.

Here we have a body of grave and revered gentlemen—scholars, graduates of the finest institutions of learning in the world, thoroughly cultured and refined—actually deliberating—deliberating—over a piece of parchment which, in the name of God, damns them before they were born, damns their innocent babes before they came into the world, damns everybody and everything it can get hold of!

Remember, they are talking of a document that claims to speak in the name of God—the Being whom Jesus told us to call "Our Father." And still they deliberate! No wonder the world laughs. It is enough to make the gods laugh.

Gentlemen of the Philadelphia synod, you have a magnificent opportunity to do something for true religion. Those who feel that true religion is one of the grand incentives to noble living are hoping that you may prove equal to the occasion; that you may not lose this splendid chance to forever free yourselves from the Old Man of the Sea who has been weighing you down so long.

Gentlemen of the synod, cease deliberating and bring your comedy to a close. Act! Act quickly! And while you are about it do your work thoroughly. Cut it off close!

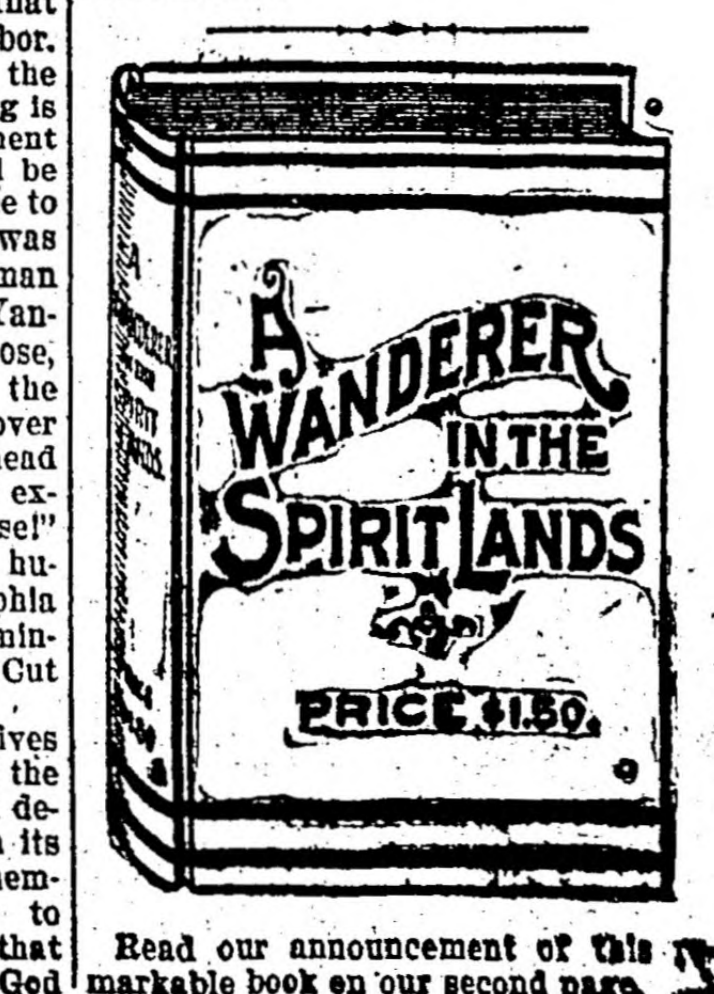
When I die I wish but two words written on my tombstone—"Infidel and traitor." Infidel to a church that could be at peace in the presence of sin, traitor to a government that was a magnificent conspiracy against justice—Wendell Phillips.

There is a true church wherever one hand meets another helpfully, and that is the only holy or mother church which ever was or ever shall be.—John Ruskin.

The man who goes in quest of a grievance is sure to find it.—Ethel Payne.

The souls of men of feeble purpose are the graveyards of good intentions.—Anon.

Trust that man in nothing who has not a conscience in everything.—Laurence Sterne.



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LETTER NUMBER TEN.—Continued.

Now before closing this letter I want to say a few words about astronomy. The heavenly bodies are very deceptive in their appearance, and what is at present, on the earth, supposed to be entirely correct will at length be found to be quite erroneous. New laws will be discovered that will change the aspect of that which is now the accepted theory regarding the worlds in space. So be very chary about calling the spirits bad names because they are already giving an inkling of the truth. Hear them gravely and ponder well what they tell you, for so doing you may be the one to discover some great, eternal truth not known before.

Galileo said that the earth moved. Astronomers thought they knew better, but you see he was right and they were wrong. It has been but a short time since it was discovered that what was before thought to be void was really ether and that this ether filled all space, penetrated in and through all things, and knowledge will not stop here; other things and laws will be discovered that will upset many of the present ideas about the heavenly bodies. So do not be too sure of anything, but, as I said before, listen gravely to what the spirits have to tell you if you desire aid in any direction.

Perpetual motion has been laughed to scorn, but it is a great truth, as true as that the earth and all the worlds in space are in perpetual motion, and it will not be long before this great fact will be given to the world for its untold benefit. Some sensitive will listen to the voice of a spirit or spirits and it will be whispered within the soul; possibly it has already been done, for, let me tell you, we know all about it here and have only to wait to find the right one to give it to earth.

It has not been very long since the stars, in thousands of instances have been found to be double, and fifty years ago if one had pointed to a star and said: "That is not one star, but two," he would have been called lunatic.

Now when Professor Petersilea tells you that the sun is dual in its nature, he is called—well, never mind what. It so grieves his noble, truthful soul that he had to leave the earthly atmosphere for awhile to regain his equilibrium.

Now I, Madam, a spirit, tell you the same thing. You may laugh me to scorn, you may call me a—well never mind what, but it will not change the fact one iota. You had better hear me with gravity, listen to what I say, and some other one of you may become a Galileo to be remembered as one of the world's great discoverers, and this discovery will mark an epoch in the history of the earthly world.

Again, the Professor told the world that animal life existed in the spiritual realm as well as man's. He was not the first to tell the world this for others had believed and said so, and in consequence been adjudged insane; but now a large portion of the world believe this great fact, and soon all will know it to be true. Be very cautious, friends and enemies, how you laugh or sneer, for you may be slapping one of the greatest and grandest truths in nature directly in the face. Examine everything gravely, minutely, without prejudice, for who can tell that beautiful Truth may not be hidden there simply waiting to be unveiled. Yours truly,

MADAM

LETTER NUMBER ELEVEN.

I am about to write something in this letter that may not meet the views of most Spiritualists, and I doubt very much if any will believe me. Nevertheless, I shall write nothing but the truth.

Any truth when first given to those of earth from the spheres is met in an antagonistic spirit, but if we ceased to give of our knowledge to the earthly world on that account no progress would be made there.

The startling truth I have to give is this:

No spiritual being ever yet returned to earth in its real, tangible, spiritual body. I mean its sublimated material body—the body that it at length takes on after being here quite a length of time. Do not start at this assertion and say that I am a falsifier, or that I contradict myself, as I have already told you that Lady— and I went back to earth and dwelt in a sequestered home in Russia. But Lady— and I had not yet taken on our sublimated material spiritual bodies; we were yet simply spirits without density and were not yet grown or covered by tangible bodies. That was still in store for us. To the spirits in the spheres we yet appeared pale, fluttering, weak and vaporous; fluctuating, undecided, for we as new-born spirits were in this condition. A spirit appears precisely like what it is. No one on earth expects a new-born babe to be like a large, solid man or woman; it is small, soft and tender. I do not mean that our bodies were small, they were exact counterparts of what our earthly bodies had been, minus decrepitude and age, but they were not yet firm, condensed and beautiful as they were at length destined to be.

And now you ask me: "What kind of a spirit body is it, then, that returns to earth?" and I reply: A soul can clothe itself in various bodies, or rather it has various bodies. It has a thought body, an astral body, a spiritual, vaporous body, and a sublimated material spiritual body; and it is this last body that never returns to earth. While you are on earth in the fleshly form you have all these bodies, but are not yet conscious of them; still, the world is getting there very fast. You talk of telepathy. Well, that is the action of the thought body. You talk of etherization. Well, that is the astral body—when it is genuine. You talk of an intangible, impalpable spiritual presence. Well, that is the thin, vaporous body, and this sometimes takes on from those sitting in a circle a materialized body—and it is just here that I shall prove to you the truth of what I say.

If an impalpable spiritual body can for a short time clothe itself with material substance on earth, can it not form and wear a body within the spheres, of sublimated material substance?

Whatever you may think, such is the fact. But this body cannot, and does not return to earth. It must remain, necessarily, beyond the attraction of gravitation, else it would be injured; for it is dense enough to receive injury were it to strike the hard, revolving earth.

My friends, the thought body returns, the astral body returns, and the vaporous spiritual body returns; but not the real, sublimated material spiritual body. The soul desires to return to earth. It leaves its dense body here in the spheres and goes forth clothed in its thought, astral and vaporous bodies, or rather it is covered by these bodies. The astral corresponds to the ether, the vaporous to the vapor, and the thought body to the thought, while the exquisite, sublimated material spiritual body is at rest here like one of ether who is sleeping. For instance: I, Madam, am here with this sensitive now, controlling to write; but, before coming here for that purpose, I said in my mind or with my thought body: "I am now going down to earth to write a message to the people," consequently I went and laid myself down, as one does who goes to sleep on earth, and my sublimated material body is asleep, or unconscious, while I am doing this. I sent forth my thought, it took with it my astral body and my vaporous, spiritual body, but the other body it must leave behind, then when I return I shall awake, or, rather, my various bodies will once more be joined together and I shall arise and go about my business in the spheres.

I hope I have made this clear to the most obtuse mind. I have tried to at least.

Now if earthly emanations condense here in the spheres, as they certainly do, and we have animals, vegetation, water, land and homes, you must see that our bodies must correspond, and that if we could take these bodies with us to earth, of course we could take—as those of earth do when they journey—many other things besides. So by this you perceive that I have told you a great truth.

How glad I am that so great and good a man as the Rev. Heber Newton has told his people, that in the heavenly world there are homes and employments similar to those of earth, for he has voiced a great, grand, eternal truth.

Yes, friends, we have all these things here in the spheres. If we only understood the Christians better, and they understood us better, we should scarcely disagree in anything. Professor Franz Petersilea tried to tell you of some of these halls, homes, institutions of learning, and so forth, and his heart is grieved and sore because he has been met by many in such a spirit of intolerance, the same spirit that you Spiritualists accuse the Christians of. We advise to pluck the beam from your own eyes before looking for the mote in your brother's eyes.

Those great and good men, Rev. Heber Newton, and Rev. Minot Savage, are more tolerant, by far, than the most so-called Spiritualists. It seems that most Spiritualists can not and will not accept any truth beyond that which they think they already know, yet they are continually talking of progression. If they will not accept any new truth which may be given, where is the progress, pray? Now there is just one point more that I wish to touch upon, and it is this: Franz Petersilea tried to tell how we build our homes in the spheres; and immediately there arose the cry: "Insane spirits! for it is nothing but insanity for a spirit to build his home within his mind and then reside within it as the insane of earth imagine they have what they have not."

If anything can be more material and obtuse than that, I should like to know it. And yet these same people will tell you of shining spiritual cities, and houses not made with hands, eternal and in the heavens. O consistency, thou art a jewel when found!

How do these intolerant, fault-finding ones think our houses and cities are built? Do they suppose they are built of brick, stone and mortar, or wood—that the workmen use plane, saw and trowel, ladders and derricks, together with all the paraphernalia that is made use of on earth? Do they think we burn brick, mix lime and cement, cut down trees, have planing and saw mills, make shingles, and so forth? If they do, then I reply, We do not.

How, then, do they build these homes and shining cities? They build them within the mind. Thoughts are things and go forth from the mind, and from the desire of the mind, or, rather, the force or will-power exercised they are clothed with sublimated material and become real. Do you call a man of earth insane because he first builds his house in his mind and then clothes it with brick, stone, and mortar or wood, glass, and so forth? But the house must be planned, or built in the mind first, or there can be no house. Throw brick, lime and mortar together promiscuously, and see if it will build itself. No, friends; all things, except natural things, must first exist in the mind or thought, to be clothed upon by material or spiritual substance, as the case may be. It is only an obtuse and intolerant spirit that can think or talk otherwise.

Rev. Heber Newton also referred to the employments of heaven, saying that they were similar to those of earth; and a greater truth was never uttered, for they are, indeed. There is not a trade, art or employment of earth that we do not have here, with this difference: we do not work with the hands, but with the mind, the thought, the spirit, and these thoughts take on tangible shape and are clothed with sublimated or spiritual substance, and you of earth must perceive this great truth.

How can we cut down a spiritual tree, or kill a spiritual animal, or burn brick and so forth? Spiritual life of any kind cannot be taken. If it could, the life of a spiritual man could be taken. Nothing can rob an Ego of its life. It may be robbed of material substance, but not of its identity or life. Life is life forever and aye!

Now the more perfect and beautiful our thoughts the more beautiful our houses or homes; the more perfect we are, the more perfect our surroundings; and thus it is. How sublime, beautiful and true: "A house not made with hands, eternal and in the heavens."

No; our houses are not made with hands and they are eternal and in the heavens. Also: "In my father's house are many mansions." There are mansions, very many mansions in the heavens, or, as you now call it—the Spiritual Spheres—which is all one and the same thing. The heavens are the spheres. A rose is a rose call it by whatever name one will. Heavens or spheres. Call them by which ever name one may choose.

A few words more and I am done with this letter. If the sound of a voice, or any other sound, goes on forever in the ether, how about the life or spirit of anything whatever? Will the bark of a dog go on forever in the ether, and the spirit that causes the dog to bark become extinct? Will the neigh of a horse go on forever, and the spirit, or living principle of the horse, become extinct? Think more deeply, oh, ye sapient sages, or a woman will outwit you, and that will never do, at least you think she never can. But I have to tell you that the coarser atmosphere of earth does not carry the sound of your voice beyond its own atmosphere, the finer ether holds the sound and carries it onward forever: I will not call it vibration, for people get terribly mixed on that word, but you may call it that or anything else you please.

So the finer ether holds the life, or spirit, of all things and carries it onward forever and forever. Spirits of animals seldom or never return to earth. Not having as much intelligence or mind as man, they do not wish, will or desire, consequently do not often return, but, sometimes do. A dog very much attached to his master may remain near him for a long time after leaving the material body, so may a horse, and occasionally some other pet animal or bird, but these are merely exceptions to the rule. Etheral sounds are not heard by mortal ears, but the etheral, or spiritual ear hears all the sounds that the etheral air, or ether, brings to it. The mortal sight cannot see the spheres or the angels; it can only see what is within the dense earthly atmosphere, but the etheral, or spiritual eye can see all things that exist within the ether. It is simply a difference of atmospheres, that is all. One is dense, almost opaque; the other sparkling and bright.

Yours truly,

(To be continued.)

MY LAST YEAR'S ROBINS.

They're perched upon the maple tree—
And joyously are greeting me!
And prophesying sunny hours,
With opening buds and sweet spring flowers;
The same true couple that were here
And warbled friendly songs last year.

My dear old friends that flew away
To Southern clime, one autumn day,
When leaves were sere and falling fast,
And flowers and summer days were past;
They quit their home-nest in the tree,
With their young brood of robins, three,
And left me sighing and alone,
Because my feathered bird had flown,
And would, perchance, ne'er come again
With Easter-tide and soft spring rain.
But here they are; in love's employ,
I'll join them in their songs of joy.
"This time, we hope, in fairer clime
To meet 'lost friends' in coming time."
Auburn, N. Y. A. H. REYNOLDS.

Labor to keep alive in your breast that little spark of celestial fire called conscience.—George Washington.

GODS OF ANTIQUITY,

And as Gods for the Modern World.

It once was the custom of theologians to attribute everything bad or evil to Satan, the Devil, and all that is good to God; but now they ascribe all things, good and bad to a pantheistic God, who, they say, is the author and cause of all things.

We hear very little about Satan of late years. They do not seem to want him any longer in theology and so let him drop out of sight. It would be an other great improvement in theology if they would also let their God drop out of sight.

The gradual increase of intelligence and spirituality is tending to limit the sphere of his Satanic Majesty, and hence it is that the Devil does not cut so wide a swath, nor is he considered so important a personage as he once was. It is true he is not yet banished from the world. In modern life he is supposed to confine his operations chiefly to Spiritualism. However, Spiritualism reveals the factors that solve the problems of human existence. In the earlier ages and stages men's desires were stronger than their ability to gratify them rightly, and consequently they were greatly wronged, knowing the right and feeling the need of it, but being unable to do it. Seeing no way of extraction by their own means, they appealed to the gods, and in this way errors and superstition came into the world.

In Art Magic the author says: "The shelves of any ordinary library could be filled with fragments of literature concerning the worship of the ancients, and the peculiar character of those myths which have been preserved from the remotest days of antiquity and now underlie all the present systems of theological beliefs. It is a remarkable fact that, notwithstanding the vast collection of writings extant, there is no one compendious text-book from which the masses could derive reliable information. And it is less worthy of observation that, whilst the mythical character of the worship is recognized with unmistakable fidelity upon every form of modern theology, this damaging fact seems to make no difference in the idolatrous veneration with which the modern worshippers cling to the items of their faith; or, the contrary, whilst the evidence accumulates around many of them that the ideas to which they render divine homage are paraphrases of ancient fiction; they all the more studiously cling to their idols, and make every attempt to shake the authenticity of legends which they translate into divine revelations."

People should not be greatly blamed for clinging to their old religious ideas—they cannot throw them off suddenly, but they must grow out of them more or less slowly, as they perceive the truth. As rapidly as the world moves out of the old ruts of error, the truths of the spiritual religion will be revealed. When we consider the fact that millions of people have been released from the old bonds of servitude to superstition there is much to encourage us with the hope that many of the false ideas of the past will eventually disappear.

I do not understand a "First Great Cause" for all things. We observe creations going on around us, and perceive many causes for things that exist—many powers, laws, causes and effects; changes endless; varieties infinite; and we do not know whether they are first, second or third causes. Polytheism is more consistent than Monotism. It is more sensible to claim the existence of many gods, if gods you must have. Suppose you should prove the existence of a god to your own satisfaction, which god is it? What is his other name? This is essential, for the word god simply is a common noun, and there are many sects in the world claiming supremacy for their particular gods: such as Jesus, Jehovah, Jehovah, Osiris, Brahma, Allah, and a score of other gods. Jehovah is the special favorite and most popular among American god-worshippers. This is the worst god we ever heard of or read about. According to his record he is cruel, vindictive, vain, selfish, lustful. It would be an improvement to worship one of better character.

Concurrent belief in any attribute, function or power of a god, unsupported by scientific analysis and demonstration, is no proof at all. The principle of nature, or the actualities of gods and devils, are not established as a verity by the concurrence of human beliefs. There was a time when the concurrent thought and opinion of the popular mind was that the earth was flat and that the sun revolved around it. But this once popular opinion has been dispelled by many great discoveries since the time of Galileo. An ignorance of the unknown principles, energies, elements and attributes of nature, and a clinging to old ideas, are the only things which keep us from knowing anything of the truth. A most dangerous and pernicious dogma. Such depraved concepts were the product of an age that gave us the lustful, warlike gods of mythology and of impossible miracles ascribed to the gods.

That the god-worshippers of to-day are just as much in need of peace, love, justice and mercy, and are just as practical as a civilization they worship at the shrine of Zeus and Mars, is a truth which can be easily amplified. The average minister calls on this God of peace and love to come to the assistance of our armies and navies, and the congregation responds "Amen." Then it is supposed that the said god transforms himself into an incarnation of a veritable devil to fight for the strongest and to crush and slay all who are not of his own persuasion.

"The wisest wisdom of the distant past, is the weakest foolishness of the living present." The world has been burdened with vain, unfeeling dogmas, a tangled mass of incomprehensible trash in support of the unknown and unknowable gods. Mankind would gain great freedom if it could be obliterated, except matters of concise history.

It would be a great advantage if religious people would discard all the old gods and let the new gods take up and be adapted to the modern world, and call him Dollar; or, more briefly expressed, \$\$. This is a splendid substitute for his existing facts and conditions. He has more worshippers than all other gods combined. Churches and priests are not needed for his accommodation. This is a tangible, practical god that all can understand and all agree to love. In this god we trust. "We can spell it with a capital D, and if we become enthusiastic and want to use a high-sounding title we call him Almighty Dollar. For a change we call it Money. Every body loves Money. This is the chief incentive with religious leaders in keeping up the devotion to the old gods. They can love and reverence the real god \$\$. Just the same if they drop the old occupation.

The worshippers of \$\$, for the most part, have many gods (Dollars) and carry them in their pockets, while the homage and devotion to them is sincere, without fraud or hypocrisy. The change in the object of worship is a matter of small importance, for the Dollar god already has the supremacy. If any preacher

says this is idolatry, we say "correct"—he, himself, is an idolater, with all other religious leaders. In this respect we are all idolaters.

It is true, money and the love of it has been in existence a long time, but what we want is to recognize it as the true idol or god of the people, while we discard all the gods of antiquity which have been a curse to the world—let them drop out of sight and disappear. This idol (\$) can do no more harm than other gods have done, and it is often a great factor in the happiness and progress of humanity. The proper use of it is no sin; and it is more sensible to worship a gold or silver idol that we can handle and utilize than worship an unknown, intangible deity.

Many other words and synonyms are applied to our god, such as cash, coin, specie, checks, bonds, bank notes, drafts, currency, capital, riches, mammon, wealth—all respectable and interesting subjects to talk about, manipulate and operate.

A mythical god is utterly powerless to grant any favor or answer any prayers of its devotees, while the gold or silver god can bless or aid its possessor, according to size and value of coin. I honestly believe the worship of money is more real, practical and popular than that of any other god, not excepting the great Jehovah; and I close this brief essay by expressing the wish that our god (\$) may be with all the readers of The Progressive Thinker and bless them in some degree.

A. H. NICHOLAS.

Summerland, Cal.

IMMORTALITY

Not Taught in the Old Testament.

A California correspondent asks authority for the oft-repeated statement that the Jews were without any knowledge of immortality until Christ brought it to light, etc. As I made the statement (substantially) in my funeral sermon in your paper recently let me say:

It is not affirmed that the Jews, the people, were destitute of any theories or speculations relating to a life after death. Your correspondent is right in saying that all the savage and undeveloped races, as the American Indians for instance, have their traditions of a hereafter, spirits, etc. This is a historical fact and if the Jews were an exception it would be a notable fact for the ethnologist to consider. But they were not an exception, for as we know, out of Egypt they came, no doubt, as low in the scale of development as the Negro emerged from slavery at the close of the Civil War. And like the negro, moreover, I presume they had myths, legends and ghost-stories galore. This cannot well be doubted.

But that is not at all the point. What was the status of their leaders, teachers, writers? What does their Bible or sacred books teach? What I said in the sermon referred to, and what other writers affirm I presume, is this: the Hebrew Scriptures do not clearly and unequivocally set forth the doctrine of immortality. It is not that the mass of the people were without the fancies and superstitions common to ignorant races, but the teachers, prophets and writers did not urge this doctrine.

If we study carefully the records of the Hebrews, law, history, poetry, fiction, and all the Old Testament in fact, we find the idea of immortality to be conspicuous by reason of its absence. Whatever may have been the crude myths or nascent germs of immortality in the minds of the lowly, the cultured classes, of whom Moses was a conspicuous example, entirely ignored the doctrine or else referred to it so slightly as to give no certain hope.

To look for clear, definite and satisfactory teaching of the immortality of the soul in the Old Testament is a sheer waste of time. It is not there. On the contrary, the book is pervaded with the melancholy reflections of those who, from close thought, had become confirmed materialists. The Advent domination of Christians draw all their teachings from the Old Testament, and they deny that the soul is immortal or that the spirit survives the shock of death in continued conscious existence. The cherished dogma of the immortality of the soul could stand for a day on the slim and inefficient foundation of "Moses and the prophets."

Job, probably the oldest Hebrew scripture in existence, contains this: "If a man die shall he live again? But man dieth and wasteth away, yea man giveth up the ghost and where is he? So man lieth down and riseth not: till the heavens be no more they shall not awake nor be raised out of their sleep." Not much hope of immortality here.

Solomon also said in Ecclesiastes: "The living know that they shall die, but the dead know nothing, neither have they any more a reward."

Quotations might be multiplied. We may say in fact that God, so far as can be ascertained from reading the Old Testament, effectually put an embargo on the communication of knowledge regarding the after life. Those who held communion with familiar spirits, or souls of the dead, were called wizards and witchers, and Jehovah expressly said: "Thou shalt not suffer a witch to live." He did not propose for any little scraps of information or comfort to thus find the way to hungering humanity. Only what dripped down to them as "The Lord said unto Moses" was to be tolerated; any other communications from the beyond were forbidden under the pains and penalties of death. Occasionally some one in sore distress would sneak by night to a medium as he went to the despoiled psychic of Endor for comfort and met the beloved prophet Samuel, who came to him from the dead.

And this, I take it, is the true reason why teaching and knowledge of the immortality of the soul was sacred among the ancient Jews. As long as they had temporal power, a national existence, they enforced that lovely and beautiful command, "Thou shalt not suffer a witch to live." For consequence the interest in "spirits" necessarily languished. It was highly injudicious to hint that one had seen, heard or felt the presence of a spirit. As long as a pile of stones was kept handy to pound the life out of a fellow who professed to hear from the other side, or to even know there was another side, interest in anything beyond the grave very naturally died out. This is the reason why the Old Testament is barren of teaching on the immortality of the soul. It was an unhealthy topic to discuss. The great "I Am" forbade it. And, naturally, under such dire restrictions, the belief in immortality itself waned and died. The larger part of the Jews became Sadducees, denying a resurrection and the existence of angels and spirits.

ELDER H. W. B. MYRIOK.

Gentryville, Mo.

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THE RATIONALE OF CLAIRVOYANCE.

THE RATIONALE OF CLAIRVOYANCE.

Mr. Robert King gave an interesting address on the "Rationale of Clairvoyance" to the members and associates of the London Spiritualist Alliance, in the French Room, St. James' Hall, Mr. W. J. Lulling occupying the chair.

Mr. King, in his opening address, said he did not doubt that most of his hearers knew something of the interesting phenomena of clairvoyance, and he should therefore take it for granted that they admitted that clairvoyance was a fact and address himself to the endeavor to explain how it works. The word clairvoyance was explicit—it meant

CLEAR SEEING, OR CLEAR SIGHT, not necessarily physical sight.

He thought it would be helpful if he explained the nature of ordinary vision, as, when we see the material objects of physical sight visualized, it was comparatively easy to understand physical vision. Of late years the vibratory theory had been generally adopted by scientists, who assure us that we see by means of small waves, vibrating in all directions from a body that we call luminous. These waves are reflected back from the objects upon which they strike and affect the retinal rods and cones in the eye; the disturbance thus caused being transmitted to our brains and producing what we call sight. Mr. King, after paying a high compliment to the patient and painstaking researchers in physical science who had observed the phenomena connected with this complex process, and had succeeded in measuring the wave lengths of the

VIBRATIONS IN THE ETHER,

dwell briefly upon the wonderful smallness and rapidity of these waves. Likening the rods and cones in the eye to a keyboard that was played upon by the reflected etheric waves, he said that the range, or octave, which could be registered was limited. The largest wave length—the red—had been measured and it was but a 36,918th part of an inch and vibrated 451 million times per second; the second, reflections vibrating at a lower rate were invisible to us. Going to the upper end of our octave we get the waves that affect us as violet; these are the 64,831st part of an inch in length and vibrate 789 million times per second. Between the extremes of these red and violet rays we can see more or less perfectly, according to the condition of our eyes, but there was nothing in the human eye that could take up, and enable us to see by their aid, the vibrations which extended indefinitely above and below these limits.

You may ask, said the lecturer, "What about the vibrations below the red?" and he explained that another sense takes them up; we feel them as touch; they affect the sense of feeling; and, in the same way, when we get beyond the most rapid of those which are registered by our eyes, we, normally,

DO NOT SEE ANYTHING,

they move too quickly; but we now know that what are called the X-rays and Hertzian waves will place many forms of matter; they go in between the atoms. Mr. King ventured to affirm that it is possible to make contact with these inconceivably rapid waves, and thus see by their aid. Some short time ago a boy was discovered in America who was said to have "X-ray vision." He could see the inside of people. He saw and described fractures of bones, and his descriptions were afterwards confirmed by the doctors who examined the sufferers in the usual way. A significant fact in connection with this boy's powers was noticed; after one or two cases he became tired and had to leave off. The doctors characterized his peculiar gift as "most wonderful," and named it "X-ray vision." When you named it "X-ray vision" you are saying that it is a form of clairvoyance. The lecturer claimed that the boy picked up, and was receptive to, the vibrations of smaller and more

RAPID ETHERIC WAVES

to which he had referred. Receptivity of this kind, he contended, depends upon a brain that correlates the etheric vibrations with the physical body, and when a clairvoyant sees and describes a form of someone who has "passed away," or gone out of the physical body, he does so because he is functioning in, and exercising the sight of, his astral vehicle. "As above, so below," contended the lecturer, and he believed that

THE LAWS OF VIBRATION

which had been observed in this state indicated that the same principles were in operation upon higher planes; hence if we could all train the powers of our astral bodies and correlate them to our physical forms we should become clairvoyants.

Anticipating that the question might be raised why (if all people possess the inner, or astral body, which is capable of taking up, and registering the astral vibrations) no person is clairvoyant and another is not, the lecturer argued that the clearness of perception depends upon the power of the organ. He said: "If I can adopt the lens of my eye to the proper focus I shall get a clear impression of the object viewed. If the astral body is well organized and can function with all on the astral plane; if its possessor is 'at home' in it; if the vibrations are clearly received and registered, and these effects can be correlated to his physical brain, he will

BE NORMALLY CLAIRVOYANT.

The faculty is possessed by all; but the extra abnormal development of the astral body and the ability to transmit these vibrations to the physical plane of consciousness constitute the difference between the medium and the non-medium. It is possible for all people to wake up the astral body and develop clairvoyance, but it requires more time and attention from some than it does from others.

"The reason why more people are not clairvoyant is that the physical vibra-

tions form the major part of the contents of our consciousness and the astral minor; but although we may not be conscious of the latter, they are there." As an illustration of his point Mr. King said: "If you sit near a man with a drum you can only hear the drum, although another man may be playing a violin close by. The sounds of the violin do not affect you because the drum waves, heavy and cumbersome, swamp those produced by the violin—but let the man who is playing the drum tone down his strokes, or discontinue them.

AND THE FINER VIBRATIONS

made by the violin will then be perceived by you. So it is in regard to clairvoyance. The astral vibrations are surging in upon us all the time, but we are unconscious of them, because they are overpowered by the grosser physical vibrations; but if we can tone down the latter we shall then begin to respond to the more subtle vibrations of the astral plane. The process of toning down these outer conditions and of attuning to the inner comes from within the man. All people can do this more or less rapidly. It is true some are able to get immediate results, while others must wait, but that depends upon the conditions of the evolution of the astral body in each case."

Many persons are apt to exclaim, "If I could only see something I should then believe I could develop this faculty," and to meet the wishes of those who desired to become clairvoyants, the lecturer proceeded to give instructions how they should conduct their experiments in order to develop their clairvoyant faculties:

"First of all, it is necessary to tone down all

OUTSIDE PHYSICAL VIBRATIONS.

You will need to go somewhere where you will be quiet and undisturbed. Sit comfortably in a dim light, because you will not get so many vibrations. Bright light causes tumultuous waves which affect the eyes, and thus disturb the consciousness. Have something upon which you can fix your eyes quietly and earnestly. The object should not be too bright. The eyes should be fixed and the gaze steady. The back of a Japanese tray, a glass of water, or a crystal, any object will serve that will assist to focalize the attention and tone down the rate of the physical vibrations." (In passing, Mr. King said that it was mostly in this way that he and the other clairvoyants who were active in the Foxwell case obtained the visions and guidance which led to the discovery of the missing body.)

"Probably, in ninety-nine cases out of a hundred, when the student begins to become clairvoyant he sees what is sometimes called a mist, or misty specks, or centres of a rolling mist, very much resembling tobacco smoke, only it is whiter and brighter. After a time bits of form or of faces, or little bits of landscape, trees, river, or sea appear."

"If you begin to see, feel, or hear

WITH THE ASTRAL BODY

after a month or two of persevering effort you may conclude that you will then be a good clairvoyant. If you continue your efforts. When you begin to see you will soon be conscious of a difficulty—that of localizing what you see. When I look at you," said Mr. King, "I seem to see you on my right, on my left, and in front of me—close to me and further back; but in reality I merely see a flat reflection on the back of my eye. We do not know distance by sight but by the sense of extension. We learned to distinguish in regard to distance when we were babies by many varied experiences; one sense and another corrected the other. When you open up your astral vision you will meet with the same difficulty. The clairvoyant has to learn to localize his vision, to get it into focus. I have been astounded, in ordinary circles, that clairvoyants have been able to see anything at all owing to the movements of the sitters and the generally disturbed physical conditions which have prevailed.

Pursuing the subject of the difficulty of localizing objects that are seen, Mr. King said, "Directly anything strikes the nerves of the brain we always

PLACE IT OUTSIDE OURSELVES.

If you take a lighted candle and hold it close to your eye, and then move it away, you appear to see a fine network outside yourself, but in reality what you see is inside the eye. In the same way, when you become clairvoyant, although you appear to see objects or people in the crystal they are not there at all. It is purely a trick of the physical brain. You see with the astral sight, and you immediately reflect outside yourself the thing perceived, and it is only by repeated careful effort that you can bring these things down to a proper focus, because you have to correlate the astral brain and compel it to register what you perceive by the inner vision."

It was necessary, the speaker said, that he should utter a few words of warning, because, unless those who made experiments to develop clairvoyance were very careful, they might seriously and permanently

INJURE THEIR EYES

by straining them as a result of too prolonged and concentrated gazing at the crystal. He recommended that the eyes should be closed directly there was any sensation of weariness. If calm, and passive, and persistent, without effort or strain, the inquirer would soon discover whether he possessed the necessary qualifications, without tiring or injuring himself; in fact, most people would become clairvoyant by sitting down and trying to see if it were not for the tendency to fall asleep. He said: "Never

SIT AFTER A HEAVY MEAL.

If you do you will go to sleep. It may be interesting and comfortable, but it is not clairvoyance. Choose a time and keep it. Sit regularly at the same hour if possible. The body is largely a creature of habit, and it will adapt itself to what you prepare for, and will await the coming of the time for your next sitting, so that regularity is valuable, because of the setting up of this automatic habit; but never sit between the hours of 10 p. m. and 2 a. m." Mr. King said he had reasons for the latter prohibition, but he did not explain them. He urged that those who desired to develop clairvoyance should be instructed in the use of the "positive yet passive." It meant that they must detach themselves from their sensations; not being a part of them and yet receiving them. It meant that they must be inwardly active; must be themselves—steady, firm, alert, and yet receptive and responsive to the

impressions or the vibrations which reached them, or otherwise, unless they were intellectually passive, what they saw psychically might be mixed up with what they thought they saw, and confusion and difficulty would be the result.

The address was concluded by a few eloquent remarks upon the inestimable value to humanity of the sensitiveness which enabled us to become

RELATED TO THE VIBRATIONS

of the astral world and see, feel, hear, and know its beauties and realities. The veil of death was pulled aside and we then realized that the physical body was only a sort of screen. By the development of the power to see with the inner eye clairvoyants could do great good and help humanity in its upward development, and if those who desired to exercise their psychical powers would follow the suggestions he made he was confident they would get some good results and his lecture would not have been in vain.

The Chairman said he had listened with much pleasure to Mr. King's clear and admirable presentation of his theory. He had no doubt there would be differences of opinion among the listeners as to whether it was clairvoyance or not, and he thought it would be best to invite questions rather than discussion.

A host of interesting questions followed, from the answers to which we gathered that Mr. King

BELIEVED THAT ANIMALS

were sometimes clairvoyant. The senses of the astral body appeared to be focused in one huge sense. Clairvoyance might be called astral sight, while psychometry represented astral feeling; but psychometrists would probably see as well as feel, as their development proceeded. The placid gland was probably the organ of the vision, but clairvoyance was the sight of the astral body. The difference between objective and mental clairvoyance consisted in the fact that in the latter the recipient was mentally receptive and objectified the vision himself, while in objective clairvoyance the seer saw the object on the astral plane with his astral sight. Time, as we conceive it here, did not exist on the astral plane; there is no past or future to the developed and trained consciousness; everything is now. Mr. King, who was not going into "retreat" to develop psychic powers. He thought that those who shut themselves away from the world for such purposes were rather selfish. It was better to set apart a certain time of the day and devote the rest of the hours to the performance of the ordinary duties of life. Clairvoyance gained in that way, amid the stress and strain of existence, was stronger and more reliable than that which was developed in solitude or seclusion. The latter was liable to be swept away when brought into the rush and swirl of the world. The pictures produced in the mind by a powerful imagination were at first nearly always confounded with those of true clairvoyance, and it was often difficult to distinguish between them, although it required an effort of will to visualize by means of vivid imagination. The student must learn to see and will soon begin to distinguish between what he "forms up" in his own mind and the true clairvoyant vision. When once he really sees clairvoyantly he will hardly be likely to be afterwards mistaken. In the case of a medium who was normally clairvoyant, but who could never see in a crystal or a glass of water, Mr. King thought that in her case the very fact of looking into those objects would be a disturbing condition by riveting attention upon something outside, and distracting it from the psychic vibrations. It would not be possible to help others at first; that would come later. There was a danger of over development. Some people will always carry things too far. It is not possible to pour common sense into them; they will not heed warnings and advice that they receive. It was necessary to go slow. Nature never hurries, and she never makes mistakes. It is well to learn from and copy her! Light, London, Eng.

Names of the Deity.

According to the Talmudists, Satan, whose real name is Samael, or Eblis, was originally an angel with six wings. He is also known as the old serpent, the devil, Beelzebub, the unclean spirit, Leviathan, and Asael. In the East Indian story of the fall he is referred to as Asur and as Mahisasura, and is also represented as the great serpent Vritra against which Indra fought, and which after a desperate struggle he overcame. In the Persian tradition he is known as Ahriman, who is believed that at the time of the last day, after he has been purified by fire, he will return to obedience and again occupy the realms of the just as an angel. In Norse mythology the evil spirit is Loki, and it was believed that the wolf and the serpent were his vile progeny. The Egyptians believed that he was a full brother of Osiris, their god, and that he rebelled and was thrown out of the name of Egypt. The name of the god of the serpent, and of the serpent, which will account for the fact that all serpents are to this day classed under the generic name of the "Ophidia." (See that title in dictionary.) Could say "Patience and Prophets"; "Chronos Titan is the same as the Arabic Scheitan, the Erse Telin, the time god; the Biblical Satan or Lucifer, the Son of the Morning." The Greek story of Prometheus stealing fire from heaven is believed by many learned commentators to be identical with our fall of Satan. The Caroline Island Indians have a similar myth: That Merogor (Satan) was driven out of heaven, and that he took with him a spark of fire which he presented to man. It is needless to add that Pluto and Plutus of the Roman and Grecian mythologists is the same as our devil, or Satan. In the Irish language he is Diabhal (god of the air), in Welsh he is called Diawl, meaning "not light," or the god of darkness; in old Saxon he was Duvel; in Danish Dyaevl; in Russian Dyaevl, and in the Tatarian language Draf. The Gypsies call him Beng, and by the strange system of metaphorical language which is the dialect is noted, they call God Devils, or Devil, as some writers give it.

From the above list, says the St. Louis Republic, it will be seen that one can "take his devil by any title that suits," or, in the language of Burns:

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THE OPEN DOOR.

Light from the Lamp of Spirituism.

I am a true Spiritualist! If I understand the meaning of these words. Perhaps the thoughts which I express on this subject may appear strange to others, but the field of Spiritualism is like a vast plain covered with beautiful flowers, with a multitude of people trampling over it, each one seeking for what pleases his fancy, but all are engaged in the same pursuit, seeking for that which is true and beautiful.

Christ said: "In my Father's house there are many mansions. I go hence that I may prepare a place for you."

I am no vassal to church organization and priestly domination, but I am a faithful adherent to the true principles laid down in the Bible to govern the moral conduct of men and society. I regard the Bible as a great directory for men to be guided by in this life, but the principles contained in this divine book of revelation have been veiled in the darkness and gloom of religious bigotry and superstition for eighteen hundred years, and Spiritualism is the lamp that which Christ walked upon men's feet, able to read and correctly understand the truths therein contained.

Christ said: "I go hence to my Father but I will send you the holy comforter." He knew that he would not return to them in the flesh, but that he would materialize before them in his spirit body, as he did on the Mount of Olives, with the spirits of Moses and Elias, and afterwards to his twelve disciples.

Spiritualism is the light that guided the children of Israel through the wilderness to the land of Canaan, it opened the spiritual eyes of Saul at Damascus, it materialized the forms of them that "arose from their graves" around Jerusalem when the Savior was crucified, and who bore witness of the eternal life that was within him. It was the light that shone upon the water when Christ walked upon the sea of Galilee, it was the materialized form of Lazarus that came forth from the tomb when Christ said to Martha, "I am the life and the resurrection, and whosoever believeth on me and liveth shall never die."

Mediums, a class of preferred beings to whom Christ is indebted for the light and knowledge that we receive from the spirit world, seem to be set apart by the churches to persecute and vent their wrath upon, and as church members may read these lines, if they should find their way into print, for their satisfaction I will refer to the Bible in what I say about them. Paul said, "try the spirits." Let us kindly do this before we condemn all. Christ said, "broad is the road that leads to death, and many there be that travel therein, but straight is the road and narrow is the path that leads to life, and few there be that travel therein."

Within

..GENERAL SURVEY..

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

CONTRIBUTORS.—Each contributor is asked to send his or her contributions to the editor of this paper, and to state the name and address of the contributor. The editor allows this freedom of expression, believing that the cause of truth can be best served thereby. Many of the contributions are of a nature which are 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 limited, and that we cannot accept of all contributions. We 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 typewriter, and that the editor must be able to read the contributions. 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 be accepted to the space we have occupied, 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 be accompanied by the name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

B. V. Morse writes from Lorain, Ohio: "My wife and I, W. Sprague gave two very interesting meetings here Sunday, May 20. Those present certainly realized the rare treat which both lectures and tests proved to be. A few exclusive phenomena and anti-spiritualists did not lend their valuable assistance. Reorganization and inter-working with the Elyria Society is talked quite favorably. I wish to add right here a plea for the cause as advocated by Mrs. Mattie Hull. There are three classes here (and I presume there are elsewhere) respecting the Children's Lyceum. First, there are those who prefer to attend Spiritual meetings, but send their children to the more popular orthodox Sunday-School; secondly, there are those who utterly ignore the spiritual interests of the children; and, thirdly, there are those who insist that the interests of the child and parent are identical in such a cause as modern Spiritualism is understood to be. The cause as advocated by Mrs. Mattie Hull will meet with hearty endorsement by a large percent of the Spiritualists of Lorain, though temporarily turned down by the anti's."

The Campbell Brothers, the well-known psychics, will not be at their home, Lily Dale, N. Y., the coming season, but will be at Atlantic City, N. J., where they have fitted up quarters on the Boardwalk, one door below Connecticut avenue; they will be very pleased to welcome their many friends there.

The Minneapolis Journal has the following from Bemidji, Minn.: "Fred McCauley, the 12-year-old boy who received injuries in the fireworks explosion during the Norwegian day celebration, died Saturday night. Yesterday, the body of Joe Marchand, the Shelburne man who was drowned during the same accident, was discovered. There are two more bodies in the lake. There is a bit of mystery in connection with the finding of Marchand's body. Mrs. Kelly, an invalid Spiritualist, gave the exact location in the lake, and also told the exact number of coins placed in his pocket. The searchers went to the spot and found the body. This was after they had searched in vain before without her assistance. Marchand had several hundred dollars in coin in his pockets and \$2,000 worth of bank paper. He had just sold his home in Shelburne."

Rev. Dr. H. W. Thomas of the People's Church, McVicker's Theater, recently preached on "Life Eternal." He said in part: "To the senses death seems to be the end, the death of life; the body dies. And yet, in spite of this, the soul seems somehow to live on beyond the faith, the feeling that it does not end all; that life lives on. Slowly is dawning the vision that life, life, does not die, and that the change we call death is but an incident in the evolution of life. We are coming to study and see life from the soul side of being. The physical organism lives through its relations to the material world; the dissolution of these is death. But from the soul side it is seen that the physical and material nature of man lives on and is related to the world of mind, of spirit; that the real being, the essential self, lives in the infinite realm, beauty, justice and love. Life eternal is more than material existence; Jesus says it is to know God, to know the Christ; and in the deepest sense, to know is to be; to be like God in the qualities of the good; to love as God loves; to live as the Christ lives. Life eternal is undying being, because moral qualities are eternal."

Mrs. Mary Dare writes: "A year ago my son passed to the other side of life. My friends and neighbors told me I would be behind the bars of an insane asylum before a year's time if I took up Spiritualism. So while grieving for my son a relative said to me: 'Why do you grieve so? He is here with you this very moment. He is not dead. My daughter and myself went to a trumpet medium. My son came and talked to us. He described his passing over to the other side of life. He said: 'Mother, I was afraid to die. I asked why, and he said, 'Not afraid to die, but afraid I would suffer. But no, I did not suffer; I wish I could tell you of the beauty of my new home; of its lovely green hills and fields, and the very sweetest of music—one can imagine how sweet it is. Spirit life is the real life.'"

Will J. Erwood writes from La Crosse, Wis.: "I have been re-engaged by the society here for three months, and would like to hear from the surrounding towns and camps for mid-week meetings. The movement here is in good condition. We are looking forward to the camp at Waukegan, which should be liberally patronized by the Spiritualists and lovers of truth in this area. Surrounding anti-Occult every day we find the interest increasing, and it augurs well for the future of Spiritualism. When we see people of intellect, and who have the ability to seek their intellect investigating, and seeking for truth, it is easy to put two and two together and see what it amounts to. Having myself been raised in Catholicism, I can appreciate the beauties of the philosophy of Spiritualism."

Take due notice, that all items for this paper 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.

The Grand Rapids Press says: "The programs for the third annual meeting of the Grand Rapids Spiritualist camp-meeting at Briggs Park came from the printers to-day. The camp opens on Sunday, June 30, and closes on Sunday, July 28. Every day in the week except Saturday there will be a conference in the afternoon at 2:30 and a lecture in the evening at 7:30. On Sunday the services will be at 10:30 a. m., 2:30 and 7:30 p. m. On June 30, July 1, 2 and 3, Dr. Spinnery, of Reed City, will be the special attraction. July 4 will be Grand Rapids Spiritualist Society benefit day. The attractions will be Mrs. Marian Carpenter, Mrs. L. N. Claman, Mrs. Augusta Ferris, Mrs. Amanda Coffman and Dr. W. O. Knowles. On July 5, 6, 7 and 8, Mrs. L. N. Claman will be the principal speaker. On July 10, 11, 12 and 13, Mrs. Marian Carpenter will be the speaker. On July 14 Mrs. Mary Ellen Lease comes for a five-days' stay. Mrs. Loe F. Prior will be the attraction from July 21 to July 24 inclusive. Lyman C. Howe of New York, comes on July 25 and will remain to the end of the meeting."

Will C. Hodge is open for engagements in any locality, and on reasonable terms, prior to the opening of the camp. July 2nd where he expects to remain the entire season.

The Herald, of Baker City, Oregon, says: "Many people will remember Professor Sherman Nelson, who came here last January, and announced himself as Nelson the Great, the Second Christ of the 20th Century, the man who could peer into the future and tell anything and everything. After leaving here Nelson went to Walla Walla. Last night he passed through this city en route to Corning, Utah, a total mental wreck, his mind having failed him entirely."

The Chicago Inter-Ocean says: "Col. Henry Steel Olcott, who is an American by birth, an East Indian by residence, and a Theosophist by choice, is desirous of having it understood that his cult has nothing in common with the teachings of Dr. Dowle or Mrs. Eddy. He does not like, it is said, to have theosophy spoken of as 'the divine art of healing,' which anybody of ordinary comprehension will see at once is altogether different. The most delightful thing about the Colonel, however, is that while he asks for a cult, dispassionate, unprejudiced, and fair treatment of theosophy, on the broad ground of liberalism, he pitches into Mrs. Eddy and Dr. Dowle a good deal in the same spirit that inspired the religionists of a few centuries ago to hang, draw and quarter each other in the interest of unshakable consciences, and for the love of God."

Thomas A. Black writes: "Will you kindly note following election of officers of Ohio Spiritualist Association at Columbus, Ohio, May 24, 1901: President, Thos. A. Black, Columbus, O.; 1st vice-president, F. W. Martin, Elyria, O.; 2d vice-president, Chas. Wilson, Columbus, O.; secretary, J. C. Homestead, Cleveland, O.; treasurer, Carrie Firth Curran, Toledo, O.; trustees, J. J. Baird, Ashley, O.; J. Pinney, Worthington, O.; W. J. Hull, Columbus, O."

The St. Louis Post Dispatch has the following from Des Moines, Iowa: "Miss Bertha Atkinson, a seamstress of this city, has been driven to the verge of insanity by a poster and the municipal authorities have been petitioned to order the poster removed from the numerous city billboards. Physicians declare that Miss Atkinson is a victim of personal magnetism. Right across the vacant lot from where Miss Atkinson sits at her window all day from early morn till late at night that she cannot see her flashing needle and sinuous thread, is a billboard on which is placarded a poster, showing a man with outstretched hand and finger, his glittering eye sighting along the finger as along a gun barrel. The poster compels the beholder to look and from without her assistance. Marchand had several hundred dollars in coin in his pockets and \$2,000 worth of bank paper. He had just sold his home in Shelburne."

Mrs. E. F. Riggs writes from St. Joseph, Mo.: "The First Spiritualist Association of St. Joseph, Mo., enjoyed a series of lectures from Mr. and Mrs. G. W. Kates the past week. The meetings were well attended. Mr. Kates' lectures were forceful and full of good thoughts. The messages given through Mrs. Kates were grand; those of the first evening were particularly fine, and they long continue to give the work of bringing comfort and peace to the aching hearts."

Elizabeth Schmeizer, 2906 Calumet avenue, holds public test circles at 3 p. m. Fridays, free of charge.

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Marla Bitters writes from Rochester, Ind.: "The First Spiritualist Church of Rochester, Ind., is so well pleased with the services of Rev. Harry J. Moore, who has been engaged here since Feb. 1, that he has been re-engaged for the next Sunday and to continue for the next week. He will be at the Spiritualist Church at 10:30 a. m. and 7:30 p. m. This eloquent young speaker is following closely in the steps of Moses Hull, and we have confidence to believe he will have a brilliant and successful career."

Dr. J. M. Peebles writes: "Spiritism, which simply means converse with spirits in some form, is more common in China than in America. I saw Chinese mediums giving communications in the streets of Canton; in fact, China is a nation of spiritists, and the Hindus also believe in spiritism, and so on. In course, but Spiritism not only implies the fact of the phenomena but also the philosophy, coupled with an upright, just and spiritual life."

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W. F. Ruffie writes: "We were very successful in our first meetings, both afternoon and evening, last Sunday, and received assurances that warrant us in hoping to double the attendance next Sunday and to continue for the next week. We will be at the Spiritualist Church at 10:30 a. m. and 7:30 p. m. This eloquent young speaker is following closely in the steps of Moses Hull, and we have confidence to believe he will have a brilliant and successful career."

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Mrs. Russell writes from Toledo, O.: "Sunday evening, May 26, the Independent Society closed its meetings for the year, with Oscar A. Edgerly as lecturer."

S. F. Buckingham writes from Bell, Ohio: "I have been studying the occult forces for about one year, and already am able to see and feel the forces of the spirit world. I can hardly wait each week to peruse its pages."

Mrs. J. W. LeSueur writes from New York: "Mr. H. S. Slosson, No. 10 S. Elizabeth street, sends greetings to The Progressive Thinker, and to her many friends in Chicago, and wishes to inform them that she will soon be home again, and will be glad to see them on or about June 8. Mrs. Slosson's four months' sojourn in New York has been a very successful one. She has met and been entertained by many of New York's notable people, and made many warm friends, who deeply regret her departure at the present time, but are comforted with the hope that she will some time in the near future return."

The Columbus (Ohio) Journal says: "Sunday was a religious festival of much significance in the congregation of the West Side Spiritual Church. The exercises in observance of the dedication of the chapel on McDowell street, which the congregation purchased some time ago from St. John's Episcopal Church, were held in the afternoon, and were followed by the ceremonies of the ordination of a minister to the ministry in the Ohio Spiritual Association. The dedicatory services were conducted by Rev. Edgar Emerson, of Boston, Mass. Rev. Mr. Emerson also ordained Mrs. Hattie G. Webster, H. E. Boerster and Mrs. L. A. Groves, and invested them with the powers of a Spiritualist minister. A number of delightful solos were rendered by Mrs. Black and by the Misses Crawford."

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

HUDSON TUTTLE.

J. S. H.: Q. I am exceedingly anxious to do something for the Spiritual cause, and believe that if I can get in communication with the spirits of the seventh sphere, they can and will exert their great power and knowledge through me in working for the cause. Do you converse with the spirits of the seventh sphere? Do you have communications from ancient spirits, like Bahakka, a Rabalish, who lived on earth in Assyria long before Christ?

A. I have never been honored with a communication from a spirit of the "seventh sphere," with one from such ancient spirit. If I did, as from this unknown "Bahakka," I should expect he would not show his ignorance by confounding "Rabalish," with Caballist, a Jewish society, unknown to the Assyrians, even as Rabalish.

I have not had messages written by spirits of the seventh sphere, nor by the prophets or evangelists, or any signed by the great names of antiquity. If I should receive such a communication, I should expect it to have something more to recommend it than a great name. The most ignorant and deplorable literature of Spiritualism purports to come from the highest sources. Why? Because a spirit who is capable of deceiving by assuming such names is too ignorant to maintain his pretense in writing.

It is commendable to work for the cause, but first study closely the motives, and see if it is not an urgent desire to push self to the front. Is it the cause, or is it self-aggrandizement? Why should a medium seek these exalted spirits who after centuries of progress ought to have passed into a mental sphere beyond our understanding, and who can be taught by the ordinary schoolboy, and is not able to clearly express the most common idea? What use would there be in calling a great mathematician, like Laplace, to a sum in addition? These common things we should fit ourselves for, and only the questions we cannot answer give to the higher intelligences.

Oh, no, I never asked a spirit what sphere it was in, or how ancient or how renowned. What matters all these? If George Washington comes, and plaudits and lies, it rather intensifies the insult by his claiming to have once owned a batchet.

It is not one question I now answer, but a multitude, when I say, do not worry about the "cause." It was well enough before you came, and will survive after you pass. Do not strive for exalted names. Be content with the coming of those in spirit life near and dear to you. Look to yourself. It is preferable that you get into a spiritual state one step above, than have a spirit come from the most exalted. And again, if you expect to become a funnel through which spirits of the seventh or any other sphere, are to pour wisdom while you remain as inactive as the jug which supports the water, you will be grievously disappointed. A medium is a great deal more than a passive receptacle for the recipient of supernatural intelligence, a power in the world for good, the medium must become an equal and a peer with those who influence him. To do this every thought of self would disappear in the object to be obtained. The work must be done for its own sake and without expectancy of praise or other reward.

M. E. DeLano: Q. (1) Who presided over the Council of Nice?

(2) Is it true that Constantine the Great murdered his wife and some of his children?

A. It is not to the credit of the church that Constantine who ordered the first Council of Nice in 325 A. D., and Irene, who presided over the second in 787, should have been murderers of their own sons. The great champion of the church became jealous of Crispian, his son, who was one of the noblest representatives of Rome's golden age, and had been confined in a dungeon, where he was brutally murdered by assassins. Not content with having his wife thrown into boiling oil, he by various means disposed of many more who stood in his way or whom he had cause to fear.

The Council of Nice convened by him, was for the purpose of settling the obscure question of the trinity or unity of God. Athanasius was on one side and Arius on the other. The Christian world was torn to pieces by the contention between these bishops and their followers. They did not stop at argument, but fell upon each other with sword, and the subject being one that did not admit of solution made the contest the more rancorous. At the council the Athanasians were in the majority and carried everything with high hand, and the bishops were armed to defend themselves and enforce acquiescence, of their defeated adversaries.

The second council was held to settle the point, whether images should or should not be worshipped. In the reaction against the pagan religion, images had been discarded; there had been a slow return to the old faith and practice. Of course there were those who would have every image broken, and hence there was war between the opposing factions.

Over the 500 bishops the emperor convened Nicaea presided. He had decrees, but as modern politicians often do, he dared not let the raging assembly, together longer than to satisfy his demands, which they did by acclamation. The intolerant decree of the

AGENTS WANTED.

Agents wanted in every town and city for the sale of "Mediumship and its Laws." Price, single copy, to any address, 35 cents. For terms to agents, Address Hudson Tuttle, Berlin Heights, Ohio.

expressed by this council did not bring peace, but for five succeeding reigns, it went on with the desperate bitterness characteristic of religious factions. But the image-worshippers at length won and the image of Mary, Mother of God, took the place of Isis, and the infant Jesus, of Horus, or in the infancy of Apollo, the Sun God, in whose honor Constantine had consecrated Sunday first as a pagan, then as a Christian sacred day.

J. A.: Q. Somewhere I read a "Lesson in Geography," which gave a spiritual significance to every object inquired about. It seemed appropriate for a lesson. Can you supply it?

A. The lesson referred to is probably the following, with the questions omitted: The most populous country is Oblivion; many go there, few return. The largest river is Time. The deepest ocean is Death. The region where no living thing hath habitation is called Yesterday. The most highly civilized country is To-Day.

The highest mountain is called success. Few reach the top, save those who watch sharply for the passing of the spirit of the mountain, Opportunity, who carries upward all who seek hold of him.

The region where no man hath ever set foot is To-Morrow. To reach it must be added: That which is always old, yet constantly born; dies every moment, yet lives forever, is the Present.

That all things are evolved, and all things perish to be evolved again is Time.

Mrs. E. H. B.: Q. (1) In gazing intently at the walls of a room, the sky or any object, I see faces.

(2) Would Madame Blavatsky try to influence me, and if so would she reply to my question, "Why not, you fool?" A. (1) This is a quite common experience, and while indicative of clairvoyance, is more often the result of mental impressions so vivid as to appear objective; that is instead of an object making an image on the mind, and thereby awakening a thought or idea of it, thought or idea makes an impression that appears to be real, or objective.

(2) Not knowing the bond of sympathy between this correspondent and Madame Blavatsky, it would not be possible to determine whether she could not be thus influenced. From the delicacy of her organization, and strict truthfulness, it would be inferred that she could not be impressed by such a spirit. If, however, she were thus concerned, the answer given would be highly characteristic of an oath were inserted before the "fool." The Madame was not choice in her language, or gentle in her habits.

Mrs. Georgia Gladys Cooley at Champaign, Ill.

A most interesting Spiritualistic seance was held Friday night at the home of Dr. and Mrs. J. E. Morrison on West Green street, in Urbana. The gathering was arranged by Mrs. Henry M. Dunlap and Mrs. George W. Bussey, and about twenty-five ladies and gentlemen from both cities were present.

Rev. Georgia Gladys Cooley, pastor of the First Spiritual Church of Chicago, gave the tests, and in several instances they were regarded by those present as remarkable manifestations of spirit control. There were no physical manifestations, the work being confined to verbal communications. A circle was formed about the room, and Mrs. Cooley began by giving a short test, to a well known society woman of Champaign, who is active in club work and intensely interested in psychical research. The medium declared that a beautiful young lady dressed in white, with low neck and short sleeves, came and stood in the center of the room and that it had been but a very short time since she left the body. She motioned to a lady who sat just outside an adjoining room, said "medium," and from a large bouquet in her hand, she tossed roses toward her. She had been attending school, had studied so hard that her nervous system was wrecked, a slight disease attacked her and she passed away when there was no occasion for it, had ordinary premonitions been given, and had taken part, continued the medium, in some physical exercises and she was buried in the gown she was to have worn on that occasion. The passing not only shocked her friends beyond measure, but pained and grieved the entire community where she lived.

Plainly designating the person to whom the communication was addressed, the latter arose and declared the communication was absolutely true, corresponding with the information she had received from her former home in Chatsworth. The young lady was to have been graduated from the high school of Chatsworth, that her illness and death came exactly as described and that she was buried in her graduation dress of white, with low neck and short sleeves, with a large bouquet of roses in her hands. The medium declared that the spirit said this was a first opportunity she had had to return to the people on this plane and she asked the lady who had known her to write her parents and friends to not grieve over her as it made her very sad, but to consider that she was in a far better world than she was before she passed out of the body.

Another prominent Champaign lady received communication from a child that had died in her arms years ago and the word came that the little one was in a much better state now than it would have been had it lived as its body was weak and diseased, and it would have had a wretched existence. The lady corroborated the communication.

About half of the people present received communications more or less striking and impressive, and when the seance terminated, the Champaign people, time to catch their breath, were genuine regret that the interesting work had to close.—Champaign (Ill.) Daily News.

"SUBLIMINAL SALLY."

The Views of an Oregonian.

To the Editor:—I have read with considerable interest Charles Dawbarn's account of Miss Beauchamp, or as you head it, "Subliminal Sally." While he comes to conclusions and makes statements, I must say that his conclusions do not tally with the experiences that I have had. That Homo, or individually, should splinter all to pieces, and each separate piece be able to manifest as a perfect and independent personage, as we must conclude by what he says, does not look probable. In case of a severe shock, as was said to have occurred to Miss Beauchamp, and the occurrences in connection therewith, he says: "We first notice as a proved fact that the being we call Homo can be disintegrated, or fractured into several parts, by a severe shock; and that each becomes an entity possessing certain mental qualities that formerly belonged to the original Homo, and are now lost to him." I have heard of fellows when coming home from town trying to find out which one of the boys he had met, and this is a case of which splinter of himself is he? The question naturally arises whether in time he will all be pulled together again, or will those splinters continue on through eternity as separate entities?

He says the ego is not affected. I must confess that I have not carefully read his explanations of the difference between the Ego and the Hologram, or, so I may be going somewhat blind. But what I would like to know is whether those splinters continue on for themselves in their separate independence, only to torment their source of existence, as the case of Sally illustrates, or whether they finally become Egos and start out for themselves?

It is easy to let one's fancy run and build up imaginary structures, but to bring proof of that such buildings are based on the solid foundation of truth, and all things erected thereon in strict conformity with fact, is another thing. There are some very complicated actions in connection with the human mind, and it is perfectly impossible for us to fully understand all its different phases. That a person can be caused to manifest differently from his normal action is a well known fact; the hypnotic influence exerted by another person; the same process only exerted by a spirit instead of a human; and then the felling of some portion of the brain to act, as seen in the majority of crazy people, are the most common phases. That a shock might cause suspension of certain functions of the brain and cause the individual to appear very different from their former selves is something within the realm of demonstration, but that it should knock off a chunk big enough to assume the fully developed and mental endowment of a distinct personality is something very far from having been proved as yet.

There is nothing at all in the case of Miss Beauchamp but spirit control will readily account for. Each personality that for the time disposes of the body, had its first origin as all other persons, or spirits, that of being born in the flesh, and having passed on to spirit life, but who as yet were not spiritually developed above the earth sphere. They found conditions such they could occupy that body, which they did, perhaps, quite much to gratify their own selfish whims.

This thing of splitting up the personality (I say personality, because calling it other names, or trying to classify it into Ego, Homo, Subliminal Self, or whatever distinction you may wish to tack on, does not change the matter) is something which in my opinion cannot be done. The personality is a perfect whole, and as a general thing manifests as best it can; though, as said before, sometimes a shock or something else stops the action of some of the functions and the person goes through life handicapped and limping, manifesting different characteristics from what he had formerly done; the insane asylums giving abundant illustration in that respect. Sometimes in case of a severe shock the spirit is temporarily separated from the body and without help the spirit would not be able to ever obtain entrance to it again, but another spirit for the time slips in and retains the vitality of the body until it is favorable, when the rightful possessor of it is restored to possession again.

The different characters described as having had possession of Miss Beauchamp's body were as different as common individuals, and what is more they did not claim to be the same personality. I have known trance mediums who were under the control of as many as eight different spirits, during one sitting. Some would be perfectly aware of all that was taking place during the evening, while others would not, and would seem very much puzzled as to their whereabouts, and appear to know almost nothing of their surroundings, and had to be instructed in regard to their condition. The medium upon being restored to the possession of his own body and brain again would be entirely oblivious to everything that had transpired during the occupancy of the others. I have talked with numbers of different spirits, and I have had what I thought to be very lucid explanations of many such things. Any marked characteristic of a spirit is very likely to be the basis of its individuality, and the brain forces of the medium can be excited to that degree in that direction. No difference how exalted the spirit might be, nothing can be brought out beyond the capacity of the medium's brain; and on the other hand the spirit cannot give anything beyond its own knowledge though the capacity of the medium might be ever so great. Miss Beauchamp, as played in her normal condition, could play the violin while none of the others could.

If there is anything in this splintering up business, Spiritualism is a gone-up institution. Should a fellow get a splinter off of himself, or his Subliminal self get started out, there is no telling what kind of tricks he will be finding himself the victim of, and the worst of it all is that it is part of himself that is doing it. The time he has spent in tricks, he had enough without him splintering up to get it double on him. THOMAS BUCKMAN, Marshfield, Oregon.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"Wedding Cakes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal in general. Price 10 cents. For sale at this office.

"A Flea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

"The Twenty-eighth annual Convocation of the New England Spiritualists' Camp-meeting Association," will open Sunday, July 28, and continue for thirty days, including five Sundays. Circulars can be had by addressing the clerk. Friends desiring circulars or information regarding the camp are requested to kindly enclose a stamp with their letters of inquiry. Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Vicksburg, Mich. The eighteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Frazer, Vicksburg, Mich.



Send in Your Camp-Meeting Dates, Etc.

The Camp Meetings.

Inquiries are already being made in reference to the various camp meetings. The officers of the same will subserve their own interests by sending at once a brief statement, announcing where full information can be obtained.

Chesterfield Camp, Ind.

Chesterfield camp-meeting opens July 18 and closes August 20. The management expect a great increase in the attendance, and tremendous crowds on some days, and are making arrangements to meet the demand. For programs and other information, address Flora Hardin, Secretary, Anderson, Ind.

Haslett Park Camp, Mich.

This camp commences July 25 and ends September 1. For program and full particulars, address I. D. Richmond, St. Johns, Mich.

Marshalltown, Ia.

The Central Iowa Spiritual Association will hold its camp at Marshalltown, Iowa, beginning June 23, and closing July 7. The Association this year has spared no pains in making this one of the grandest meetings it has ever held. The officers have secured some of the best mediums in the United States, such as Cora L. V. Richmond, Josie K. Polson, Mrs. Buchanan and many others. The association extends a kind invitation to all honest mediums. DANIEL DAVIS, Oskaloosa, Ia.

Kansas.

The First Society of State Spiritualists and Liberals will hold their twenty-third annual camp-meeting, commencing August 8, 1901, closing August 20. Among the mediums already engaged is Dr. Louis Schlessinger. His numerous friends will take due note. For information write to J. D. Reeves, president, Ashville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, secretary, Glasco, Kans.

Camp Progress, Mass.

Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowland Park, Upper Swampscott, Mass.

Sunapee Lake, N. H.

The 24th annual meeting will be held at Blodgett's Landing, Newbury, N. H., commencing Aug. 4 and closing Aug. 18, 1901. Mrs. Addie M. Stevens, president, Claremont, N. H.

Ashley Camp, Ohio.

Camp opens July 14, and closes Aug. 4, 1901. W. F. Randolph, secretary, Ashley, Ohio.

Mt. Pleasant Park, Clinton, Ia.

The camp-meeting of the M. V. S. A., at Mt. Pleasant, Iowa, will open July 15, and close August 25, continuing to and including August 25.

Lake Helen, Fla.

Southern Cassadaga Camp-meeting opens the first Sunday in February, 1902. Continues six weeks with several Sundays. For programs and information write Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Mantua, Ohio.

Camp session opens July 28 and closes September 2. This is a favorite camp in Ohio. For full program, address Lucy King, Box 45, Mantua Station, Ohio.

Cassadaga Camp.

Commences July 12, closes August 25. Speakers: Mrs. Carrie E. S. Tying, Lyman C. Howe, Mrs. Mattie Hull, Rev. Moses Hull, J. Clegg Wright, Prof. Wm. Lockwood, Mrs. Cora L. V. Richmond, Thomas Grimshaw, Miss Lizzie Harlow, Clara Watson, Elinor A. B. Richmond, Rev. B. Austin, R. J. Mason, Miss Gail Laughlin, Geo. H. Brooks, of Wheaton, Ill., will be chairman again. Many noted mediums will be present, including P. L. O. A. Keeler, F. Corden White and others. Write the secretary A. E. Gaston, Mendville, Pa., for information regarding the camp.

Onset Bay Camp.

Opens July 14 and closes Sept. 1. All the ablest speakers engaged. For full program of this delightful place of resort, address the Onset Bay Camp-Meeting Co., Onset, Mass.

Island Lake, Mich.

Island Lake Camp is situated on the Pere Marquette Railroad, about half way (42 miles) between Detroit and Lansing. Camp session for 1901 begins July 18 and closes September 2. Geo. B. Warner, M. D., of Chicago, will be chairman throughout the entire session. Address Ella B. Brown, 220 Twenty-first street, Detroit, Mich.

Lake Pleasant, Mass.

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The eighteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Frazer, Vicksburg, Mich.

Zoo Park Spiritual Camp, Mo.

We are progressing rapidly with our camp. We have secured some of the best talent that is to be had. We will have our program out in a short time. P. J. Underwood, president; S. A. Haseltine, vice-president; C. M. Polson, corresponding secretary; Mrs. B. C. Egbert, recording secretary; J. M. Mitchell, financial secretary; J. C. Mathews, treasurer. C. M. FOLSOM.

Grand Lodge, Mich.

Grand Lodge (Mich.) Spiritualist Camp-meeting will open July 28, and close August 25. Programs will be ready in a few days. Parties desiring the same, address Geo. H. Sheets, Grand Lodge, Mich.

Briggs Park Camp, Mich.

Briggs Park Camp, Grand Rapids, Mich. P. A. Baldwin, president; Geo. Matthews, treasurer; E. E. Carpenter, chairman. Camp session begins June 30, and closes July 25. For programs and information, send postal to Thos. J. Haynes, secretary, 104 Scribner street, Grand Rapids, Mich.

The Delphi Camp.

The Spiritualists of Delphi, Ind., will hold an eight-day camp-meeting beginning the last Saturday in July. For further information address the secretary, Brown Good, Delphi, Indiana, P. O. Box 110.

Spiritualism in Kansas.

The public cause of Spiritualism in Kansas is promising of good results. The late convention in Topeka has created a new interest and won public attention. Wherever we present our cause upon a basis that demands respect, there we have results accordingly. By entering to the sensuous element of humanity we attract the crude and curious—and conversely by presenting the intellectual and spiritual, with high ideals and dignity, the refined and cultured are attracted.

A beautiful place to meet in, and with dignified exercises, has resulted at the late Topeka meeting in winning attention and attracting the thoughtful. The press gave accurate and complimentary notices—a record not previously made in that city of citizens.

Zest to accomplish good is already in evidence, and a demand is made for a settled speaker and better habitat for the meetings. The State Association has already created the opinion that Spiritualism is worthy, else so much effort would not have been possible. A temple in Topeka will soon result in order that the State Association may have a home. An earnest board of trustees has been elected, and they are losing no time to press the work they have assumed. They have applied for state incorporation and a N. S. A. charter. They will be a complete legal body; organized co-operation will be typified in their case. They hope for help from every Spiritualist in Kansas. Send your name and address, Kansas friends, to W. F. Bellman, secretary, 819 Kansas avenue, Topeka, and add him to keep in touch with every corner of the state. He will have notices and information for you if you will address him.

Brother D. W. Hull, the president, expects to visit localities in the state and hold meetings. Also Mrs. Payne, Mrs. Wagner, Mrs. Bellman and Mrs. Hayden are open to calls for missionary work in the Shawnee state. Keep the good word alive with the best effort you can make. Kansas is fruitful with promise. GEORGE W. KATES.

An Appeal for Assistance.

To the Editor:—Allow me to say a few words in behalf of our veteran workers, Mr. and Mrs. Geo. F. Perkins, formerly of Chicago, who are now forced into a helpless condition by a paralytic shock which Mrs. P. is suffering from. It seems from their account, that on or about the 14th of April last, over-anxious seekers for messages from their spirit friends, held Mrs. P. too long under control (over two hours), resulting in partial paralysis of her brain, so that her organism is now entirely unfit for further use for spirit messages. They are by this unfortunate circumstance, deprived of their means of support, and are now in absolute destitution, and if not aided by earthly friends, must necessarily suffer for the necessities of life, from the fact that Mr. Perkins cannot leave her to the care of others. There is no one that understands her condition, and how to manage her so well as he.

I must say he has acted wisely in coming to a more retired place, where together with quietness, tender care and pure atmosphere, it is to be hoped Mrs. P. will be restored to health and friends.

We think Mrs. P. is already much improved. They came here May 17, and have by this time secured a furnished house, free of rent, so that their expenses are very light. Friends contributing may feel assured their donations will be most economically expended. Their address is Spiritual Hill, Rolla, Mo., care of Dr. W. J. Guild.

"The Molecular Hypothesis of Nature."

By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 35 cents.

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We will take any of the patients of the oculists who have been given over as incurable, or go into the office of the oculist and take every patient they examine and charge from \$10 to \$50 for treatment. We will let the oculist use in our presence "Actina" pocket battery on each and every eye, and the oculist shall cure every one of a thousand which they cure by their means and 90 per cent. of those they deem incurable by the use of one instrument at one cost. If we do not do this we will give \$500 to any oculist who will let us use "Actina" on his eyes. We have hundreds of cases on whose eyes have been cured by oculists. When will the people be made to understand the cause of spectacles? When shall we walk our streets with our eyes not being hurt by little children wearing spectacles? When shall we cease to see the propagation of the species with half-blind eyes? Never until the cure of the oculist is abandoned; when the follies of the oculist have been exposed. Here in America oculists are wearing glasses on the street, oculists are wearing glasses on the street, doctors are wearing glasses on the street, and yet there need not be a glass worn on the streets of America if "Actina" was used by the deluded victims of the oculist.

Cataracts and all forms of disease of the head cured without the use of drugs or unusual butcheries. Write us about your case and be assured that your eyes may be restored to a perfect condition after all the oculists have failed.

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TRUTH SEEKERS.

They Practice Sitting in the Silence.

There is in this city a large number of people who hold two regular meetings on Sunday and one meeting each other day of the week, not to sing, not to pray, not to preach, though they indulge incidentally in all these exercises—light to "sit in silence" for a season. This, if it is, has good congregations in a number of towns and cities on the Pacific coast. They have no salaries. All expenses are paid by voluntary contributions. A basket stands near the door and those who are so inclined can drop in their dime or quarter as they pass out. They call their meeting place "The Home of Truth."

Here, they occupy one of the most palatial edifices in the city; being a mansion not occupied by the owner, but who gives the use of it to these peculiar people at a nominal rental. They have good music and plenty of it. The regular speakers on Sunday morning and evening are usually women.

They are not Christian Scientists, nor Quakers, nor Theosophists, nor Spiritualists, and yet they teach many doctrines advocated by each of those sects. I believe they like to be called "Truth Seekers." They have no creed, no forms nor ceremonies, and everybody is invited to attend their meetings. Recently I have attended a number of their gatherings. I have invariably found a large meeting made up of intelligent, refined and thoughtful men and women. Listening attentively to the talks there, I think I am able to correctly state their belief. They teach that God is impersonal; that men and women and children are God. We are not fractions or parts of God, but we are God. They put great emphasis upon the power of mind over matter. As we are each God, we are each responsible, developed, the attributes of God—are capable of infinite unfoldment.

We must develop these powers from within. This may be done by concentration—by persistent silent meditation, by shutting off the inherent of material things and communing with spiritual things. In this may we become highly educated, may develop wisdom and attain a harmonious condition.

I find that these people believe in the possibility of spirit return, but they do not encourage people to go to the professional mediums for proof of the fact, nor for information or guidance. They urge all to regularly sit for a session each day in the silence, to lift their thoughts to a high plane and to thus fit themselves to receive direct the teaching of exalted intelligences who are not only willing but able to instruct them. They say if we do this we will soon, through our own mediumistic powers, have convincing proof that there is no death.

I find among these excellent people the ex-theosophist, the former Indian, the broad liberalist, some Jews, and the old Spiritualists who has gone beyond the phenomenal phases of Spiritualism. These "Truth Seekers" are clearly advanced Spiritualists, and I am glad to see their meetings so well attended—glad to know that they are growing steadily in numbers on this coast. I hope they are as numerous East of the Rocky Mountains as on this side.

The non-progressive orthodox denounce these Truth Seekers as heretics, as the people in the churches are visiting empty while the seats at the Home of Truth are filled. The purely "phenomenal Spiritualists" does not often attend the meetings of the Truth Seekers, for it is not sensational enough for them. I have thought that perhaps there is a sifting process going on in Spiritualism. Those who are philosophical Spiritualists, who look upon Spiritualism as both a science and a religion, who have high aspirations, who seek more light and who desire to grow both intellectually and spiritually, seem to be drifting away from the old-time Spiritualism. They are not interested in the mediums for the purpose of asking their spirit friends to locate mines and oil wells, to tell them what lottery ticket to buy, or if they would better invest in this stock or that. Doubtless they do not undervalue the simplest phenomena, but, having become convinced of the possibility of spirit return, they are no longer content to linger in the kindergarten department of Spiritualism, but like the industrious student, are desirous of going forward and up in their studies.

After all what benefit is it to us to know that our departed friends still live, and that we can communicate with them, if we make no better use of that knowledge than to ask them to help us plan, and scheme, and grovel in material affairs of earth? I have attended a great many seances, and I believe I do not exaggerate when I say that nine-tenths of the requests made by the sitters of the spirits, is for advice or aid to make money or help them in some scheme, often of questionable morality. I have heard Spiritualists ask their spirit friends to doctor their pet dog, to help them to find stray animals, and in one instance a believer requested the spirit to come and pick fleas off his back that were biting him.

If Spiritualism is to succeed under that name; if it is to command the respect of intelligent progressive people, it must "come up higher." If the masses of those who believe in spirit return do not advance beyond the mere phenomenal plane, scores of thousands of "Truth Seekers" will seek a higher Spiritualism. There will be a division in the ranks. Those who believe that the true mission of Spiritualism is to elevate mankind and to start men and women on the upward path this side of the grave, will be drawn together in societies of "Truth Seekers" or under some other name, while those who want their spirit friends to locate mines, doctor dogs and catch fleas, will be left in the kindergarten. The primary school is as essential as the college, but the student cannot acquire a thorough education by remaining all his life in the primary department. B. A. DAGUE, Alameda, Cal.

"Mental Uplifting, Including Co-operative Systems and the Happiness and Emancipation of Humanity." By E. D. Abbott, L. D. M. D. This comprises the last part of Human Culture and Dure. Paper cover, 15 cents. For sale at this office.

PASSED TO SPIRIT LIFE.

(Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.)

Passed to spirit life, at Rockford, Ill., May 18, Cecil Snell Howe, aged 16 in company with boy friends he attempted to board a moving freight train, and losing his hold was thrown under the wheels of the train. He survived only an hour, but was perfectly conscious to the last. He was brought up a Spiritualist, and talked freely with his mother, Mrs. H. H. Howe, concerning his passing out, meeting the change calmly and without fear or any misgivings. Funeral services were conducted by the writer at the old home in Delavan, Wis.; interment at East Cleveland.

WILL C. HODGE.

Passed to spirit life at the Pacific Branch of the National Soldiers' Home, Los Angeles county, Cal., May 21, 1901, Harry H. Lindsey, aged 56 years. He died in the full faith and consolation of our beautiful religion. In his last hours he realized the presence and uplifting of angel friends about him. During the last two years he walked in physical blindness, but now his eyes are open to the beautiful light of the world beyond. He was a true Spiritualist, and had an intense longing to help others into the light. He was buried with soldier's honors, the writer pronouncing a short oration at the grave.

G. P. SULLIVAN.

Thomas Smith Joseph, of Silver City, Iowa, passed to spirit life from his late home at Silver City, May 13, 1901. An ardent Spiritualist, scholar and thinker, he built for the higher realms. His age was 77 years. He was buried in the village cemetery under the ritual service of the Masonic order.

Daniel J. Lane, of Beloit, Wis., passed to spirit life, May 24, at the age of 80 years. The funeral ceremonies were conducted at the residence of his son, Mr. Henry H. Lane, at Jefferson, Wis. The Rev. Mr. Wheeler, of Jefferson, read the Swedenborgian service at the house and the Odd Fellows conducted the rites of that order at the interment, which took place at the cemetery at Jefferson. Mr. Lane leaves a devoted wife, who lives at Beloit, and besides his son Henry, two daughters, Mrs. M. C. Criffield, of Chicago, and Mrs. Lester B. Verjington, of Storm Lake, Iowa. The deceased was a Spiritualist for the last forty years of his life, at one time in the East having taken an active public interest in the cause. No truer soul ever lived. Rich in years of earthly experience, a kind and loving husband and father, a genuine humanitarian, he enters the larger life eminently fitted to assume its responsibilities and to enjoy its blessings. Love and duty well done were his chief characteristics here; he will love and labor none the less there.

A. M. G.

Mrs. Hannah C. Holton, wife of John Holton, passed to spirit life, on May 12, 1901, at the advanced age of 90 years. She was an earnest worker and a pioneer in the cause of Spiritualism. She and her husband have been the main instigators and supporters of the First Spiritualist Association of Southern Oregon.

My mother, Mrs. Mariah Nelson, passed to spirit life from my home, Chelsea, Mich.; April 15, aged 75 years. She was a devoted Spiritualist for fifty years and one that lived up to the beautiful truths she loved. She leaves one son, one daughter and 7 grandchildren to mourn her loss. They that knew her best loved her most.

MRS. A. STEGER.

Miss May Sherman, only daughter of Mr. and Mrs. David Sherman, of North Collins, N. Y., on May 25 passed peacefully from her father's house in North Collins to that better life where she is freed from suffering. Her illness was of a very painful nature, and of long duration. At last the end came so peacefully and quietly that her own father thought watching with all the eagerness of his soul did not know just when the end came.

Lizzie Sherman was well known at North Collins, and at Lily Dale. None knew her but to love her. Her funeral was largely attended by loving friends, and it is not sensational enough for them. I have thought that perhaps there is a sifting process going on in Spiritualism. Those who are philosophical Spiritualists, who look upon Spiritualism as both a science and a religion, who have high aspirations, who seek more light and who desire to grow both intellectually and spiritually, seem to be drifting away from the old-time Spiritualism.

MOSES HULL.

Dr. Martha E. Jameson passed to spirit life, May 24. The funeral was held May 26, at Memorial Hall, under the auspices of the Independent Association of Spiritualists, of which society she was vice-president.

Mr. Fred Donican, of Cecil, Ohio, assisted by Oscar A. Edgerly of Lynn, Mass., officiated. Mr. Donican beautifully expressed the sentiments she loved better than pen can describe. Mr. Edgerly closed the service with a few well-chosen remarks, feelingly and eloquently expressed.

MRS. RUSSELL.

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"The Priest, the Woman and the Conscience." This book, by the well known Father Chiquin, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

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Sunday Spiritualist Meetings in Chicago.

The First Spiritual Church of Chicago, Mrs. Dr. Emma N. Warner, pastor, holds services every Sunday. Conference at 8 p. m. Lecture and spirit messages at 8 p. m., at Oakland Club Hall, corner of Ellis and Oakwood avenues. Take Cottage Grove cars to 39th street.

The Sunflower Social Club, auxiliary to First Spiritual Church of Chicago, will give an entertainment, every second and fourth Friday every month, at Oakland Club Hall, corner Ellis and Oakwood avenues. Take Cottage Grove cars to 39th street. Everybody welcome.

The Progressive Spiritual Society will hold meetings each Sunday afternoon and evening at 8 p. m., at Warster Hall, North avenue and Burlington street. German and English speaking by Mrs. W. Hilbert, pastor, assisted by Mr. Bernhart.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Devon avenue, corner Robey street.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, Randolph street, every first and third Thursday of the month, beginning at 8:00 o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. Richmond. Always an interesting programme. All are welcome.

The Progressive Spiritual Church, G. V. Cordingley, pastor, 6th floor Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m. Take elevator afternoons and evenings.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4808 Cottage Grove, every Sunday, 8 p. m., lectures by competent speakers; tests by H. F. Conates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 63rd and Ashland avenues, every Sunday afternoon at 3 o'clock.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 10 o'clock, in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

The Spiritualistic Church of the Students of Nature holds services every Sunday evening at Nathan's hall, 1555 Milwaukee avenue, corner Western avenue, at 7:30. Mrs. M. Summers, pastor.

The Independent Spiritual Society, G. N. Kinkade, president, will meet each Sunday evening at 8 p. m., at 77 Thirty-first street, (Auditorium) hall. Good speakers and test mediums have been engaged.

The Englewood Spiritual Union meets every Sunday, at Hopkins Hall, 528 West 63rd street. Conference and tests at 2:30 p. m. Lecture at 7:30. Charles L. Ainsworth, speaker. The Ladies' Auxiliary meets at the same place, every Thursday, at 2:30 p. m. All are welcome.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindzey.

The South Chicago Spiritualists Society holds meetings every Sunday at Pink's Hall, 9140 Commercial avenue. Good lectures and tests at 8 and 9 p. m. Everybody welcome. Chas. F. Johnson, secretary 8328 Buffalo avenue, South Chicago.

The Spiritual Research will hold meetings every Sunday evening at 7:45 o'clock in hall B, Van Buren Opera House, corner Madison street and California avenue. Also every Wednesday afternoon in same place, beginning at 2 o'clock.

W. F. Ruffie, Sunday services, 2:30 and 7:30 p. m., Athenaeum Building, Room 220. Circles every Saturday, 7:30 same place.

Lida Shalchide holds meetings every Sunday evening at 1150 Montrose Building.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have no space to keep standing notices of meetings held at private residences.

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