

SCIENCE, SUPPLEMENTED BY AN EXALTED REALITY, THE IDEAL OF THE FUTURE.

THE PROGRESSIVE THINKER.

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

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THE RELIGION OF SPIRITUALISM

As Elucidated by Daniel W. Hull, of Norton, Kansas.

"Ye shall know them by their fruits."—Matt. 7:18.

The heading of this article will fill some of our good Spiritualist brethren with horror. They have been so accustomed to connect the term "Religion" with what they have witnessed in evangelical Christianity that any reference to it brings to their minds the Phariseism of the present time, that to them the word has lost its significance, if it ever had any. Possibly they will not read anything below the head of this article. We are all under a hypnotic spell and generally to the detriment of our intellect and development of the individual. So strong is this hypnotic prejudice, and so difficult is the work of dehypnotization, that we are compelled to use suggestion after suggestion, many times over before we succeed in getting people on the reasoning plane. In this hypnotization we are made to accept the doctrines of Paganism now labelled "Christianity," and statements are put upon us as authorized by the Bible that but for our false teachings we never should suspect were authorized by the book. To illustrate, a very intelligent lady called on me but a few hours ago at the hotel where I am writing this to have a talk with me. When I informed her that the idea of going up to heaven as a reward for our correct beliefs, or going to hell as a punishment for the sin of an incorrect belief, was not taught in the Bible, she was astonished that I should make such an assertion, as she thought it was many times iterated and reiterated in the Bible, and no doubt she will look diligently to find it, and enquire of all her friends to assist in locating it. I will here assert that many of the vagaries of the so-called Christian Church which have been the foundation of a great deal of ridicule from infidels are not supported by the Bible. Robert G. Ingersoll a few years ago gave a very interesting lecture on the subject of "The Devil," and mistakenly represented him to be a prominent character of the Bible, and so an uncritical reader, blinded by evangelical theology, might easily believe him to be. But a careful reading of that book unbiased by present teachings of the day forces the belief that such a personal being had no existence in that book.

It is possible that I do not correctly understand the meaning of the word "Religion." If I do not I wish some one would enlighten me. The following is the definition given in Webster's Dictionary:

"Religion—*an* 1. religio; of religious; pious referring to the gods. Greek, Alegen, to heed, to have a care, of neglect. The outward act or form by which men indicate their recognition of the existence of a god or the gods, having power over their destiny, to whom obedience, service and honor are due; the feeling or expression of human love, fear and awe to some supreme or overruling power, whether by profession or belief, by observance of rites and ceremonies, or by conduct of life. A system of faith and worship; a manifestation of piety; a system of ethical religions, monotheistic religions, natural religion, revealed religion, the religion of the Jews, the religion of idol worshippers."

The definition as given by Webster is entirely exoteric, and fails to express the inner meaning as conceived by the more religious class of people. It would be difficult to define the real and spiritual meaning of the word. Religion is not exoteric, or compulsory, whatever force may have been brought to bear or is brought to bear to enforce its tenets. It is homage to a principle, an object in life, leading to the betterment of the human kind, enforced by the worshipful qualities of the soul; it calls forth the higher and more spiritual and exalted emotions of the soul; it brings us into relations with the spirit world or the world of souls; it strives to make men and women better from soul growth, from within; it is inspiration in the exalted sense. The older editions of Webster give the definitions of religion, as we meet with them to-day and I am not disposed to question those definitions. The word religion signifies a ligature or a piece of tape used for the purpose of binding together. To "bind up the broken hearted" (Is. 61:1) was a mission of Jesus' religion, as announced by himself (Luke 4:18). It referred or was made to refer to his mission, which was to deliver the oppressed socially or religiously from ecclesiastical bondage. James tells us, "Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. The meaning of the original is to look after the necessities of widows and orphans when in want and to be uncontaminated by the world, a thing hard to do these times, as all our dealings are based on selfish or egoistic principles. The early Christians were socialists in principle, though circumstances often forced them to live apart, but their religion

did not allow them to take advantages of each other which are now permitted in modern Christianity.

In thinking over the various mythologies, I am not able to recall a single instance where homage was directed to the unspeakable Om. (Pronounced Aum or Ahm.) He was not only beyond comprehension, but also beyond the influences that seem to control the earth-born gods. It is true the idea filled the devotee of tutelary divinities with unspeakable awe, but the beings were worshipped or placated, or petitioned. Sometimes the forces of nature, but more often the spirits of their ancestry, or perhaps some human born, but transported to heaven after they had died. Many of the Greek gods were human-born, and all subject to a higher spirit which ruled over all. And no doubt it will yet be discovered that the Scandinavian deities were mostly born of mortal mothers.

In all these instances religion has reference to the higher emotions of the soul—those emotions which led to deeds and acts for the betterment of humanity and which subordinate worldly considerations to matters of duty. It is a warfare of the spirit against the flesh, the enthronement of the subliminal and the subordination of the positive.

The Hebrew religion was a sort of conglomerate, a ceremonial religion with religion left out. It was entirely materialistic in its statement, or rather non-statement, and though Jehovah was a spirit or angel to which they paid obedience, or professed so to do, and for which they had little veneration they seemed to have no information concerning man after he had left this life, and there were no promises or threats concerning the future life, they probably did not believe there was such a thing as a life after the death of the body. There were however a small class of persons who believed in a life after the death of their bodies. If there had not been we should not have had enactments against necromancy, witchcraft and the worship of other gods.

Buddhism and Christianity were each a protest against the religious formulas of their times. In that they were arrayed against existing cults, they were defenders of the rights of the people. Paul himself favors progression in Christianity when he says, "Therefore leaving the principles of the doctrine of Christ let us go on unto perfection." (Heb. 6:1.) And Jesus admits that each age must have its own revelations, when he says, "Your fathers did eat manna and are dead." (John 6:49), as much as to say the revelations of the past were inadequate to this age.

I have already intimated that that which goes by the name of Christianity is not the article which was left upon the earth when Jesus left the earth. In the time of Constantine there came a change upon Christianity occasioned by the so-called conversion of the Emperor Constantine to the Christian religion. Constantine had been a worshiper at the shrine of Mithros all his life, and when he espoused Christianity the character of Mithros was given to Jesus, and the ceremonies used in the worship of Mithros were adapted to Christianity, the tutelary divinities becoming the spirits of the Christian calendar, and although Protestantism eliminated some of the ceremonies of that worship, there is yet more of Mithraism attached to the church than there is of Christianity. The rolling up of the eyes, the pointing upwards with the index finger, the Christian Sunday Sabbath, Easter Day, Christmas, the doctrine of salvation from sin, or damnation for our sins, are all Mithraistic; washed in the blood of the lamb, the lamb that was slain, the lion of the tribe of Sakhiah (Judah), author and finisher of our faith, author of eternal salvation, beginning of the creation of God, first begotten of dead, light of the world, horn of salvation, Redeemer, etc., are terms which have been borrowed from the Mithraists as was the trinity, the atonement, heaven-hell, etc. These are staple doctrines of the Christian Church and though they may be very beautiful as expressing the changes of the seasons they are in no way adapted to the wants of the human family.

As a religion, Spiritualism appeals to the highest emotions of the soul; it brings us within touch of our departed friends whom we mourned as dead, and answers the challenge of materialists by producing the evidence of life hereafter. The revelations of the past are too distant for the satisfaction of our wants. It is not enough that we have communion with our friends. We want to talk

and mingle with those who have left their earthly habitations. We want to know how they enjoy themselves in their new-found homes. Spiritualism, and Spiritualism only, supplies that want. We feel the touch of our friends and hear the sounds of their voices, and the magnetic thrill vibrates through our physical organisms as we come in contact with them. The world is hungering for Spiritualism. An aching void is left in all human hearts that can only be supplied by Spiritualism. All want the evidence that their friends live after the death of their bodies. Spiritualism only supplies that want. There are other religions, but they present only hypotheses. They fail to bring back our dead or locate them for us. They leave us in doubt and suspense, and suspense is more trying to the nerves than unwelcome realities. If Spiritualism is true, it answers the longing desires of the heart. If it is not true, God made a mistake by creating us with desires for that for which he has made no provision, by rendering untrue that for which he has adapted the human family; he has failed to supply a want himself has created, and for which it was possible for him to make provision. If a good God will make true that for which he has adapted us he will give us a religion just like Spiritualism. If he has not done so, he has adapted us to a religion which is possible for him to give us, but which he withholds from us. Every mother wishes not only that her child can, but that it will come back. Nothing but the possibility of that child's returning will satisfy her longing heart. Only Spiritualism proposes to meet that longing desire. That mother's heart reaches out for Spiritualism; her nature is demanding it.

The religion of Spiritualism is positive; it is not based upon any creed, or mere belief, or hypothesis, but upon actual knowledge—upon the evidence of our senses. We doubt that which is unintelligible to our senses, and we fear that which we do not understand; but Spiritualism is a manifestation of which all may assure themselves, and it gives us light on those matters of which otherwise we could have no knowledge. It removes all uncertainty, and opens to us a new field of thought.

Concerning the future or the life after death, it teaches us that death is only a change of states—that our life in the other or spirit world continues as it leaves off here, that our lives, our emotions and desires are the same there as here, and that a life once commenced here is never finished, but goes on, and the consequences of our good and evil deeds follow us; that our rewards and punishments are the natural consequences of our lives. There is no forgiveness for our evil deeds—no blood will wash out the stains of our evil deeds. So long as memory shall recall our good or evil deeds, we shall enjoy satisfaction for the good and regret for the evil. We shall always wish our mistakes had not occurred, and this fact will render us unhappy. Spiritualism, therefore, teaches that if you would be happy, you should spend your life in making others happy. We make our own heavens and hells and carry them with us to the next life or the continued life. A sin against the holy ghost (one's own conscience) is never forgiven. Spiritualism, therefore, teaches you to leave off sinning, to "cease to do evil and learn to do well," not only for your own happiness, but for the happiness of those you meet, to try to make the world beautiful that you and others may enjoy it.

Spiritualism being true, we know our friends are around us noting our trials and sympathizing in our afflictions. There is nothing secret from the spirit world. Our every act is seen by them and our thoughts are read by them. When you do a wrong, your spirit friends, perhaps your mother or your spirit child, knowing of it, will turn aside to brush away a tear. Would we stab a mother's heart if she were in the flesh and with us? No more will we be guilty of an act causing her grief as a spirit. When we realize our every act is known to the spirit world, what an anxious care we shall manifest that every act shall be righteous. We can relate a number of instances where men have been reformed from the drinking habit by the fact becoming known to them that they were surrounded by a cloud of unseen witnesses. And some who have been reformed under the ministrations and the pleadings of persons in the spirit world. No man can be worse from the knowledge of Spiritualism—every man may be better. The tendency of Spiritualism is for the betterment of the human family.

Spiritualism brings us into relations with each other. There is a blending of natures till all become a unit. The saddest want in the world is soul-communion. All need it and all suffer for want of it; but the uncharity of the world forces us to live within ourselves, isolated from everybody else. We cannot express our wants, for fearing we shall not be understood, and thus we starve ourselves and each other in our efforts to hide away from each other. If we could throw away all reserve, if we could speak out the wants of our souls, and were we not thinking of the danger of being misapprehended or misunderstood, or our expressions being exaggerated by the suspicions of those to whom we are talking, how happy we should all be; but alas! we cannot. Every one thinks that every other one has a hidden life—a life in the closet at home much different from that which he or she mani-

fest before the public, and knowing of this hypocrisy in presenting the society side of life which exaggerates their good qualities, every one has been accustomed to subtract a certain per cent from the character as it appears before the public. Hence one cannot appear in his true character without suffering by the usual deduction from the character he presents. But Spiritualism reveals the true character of the individual, and that class who are misunderstood are brought out in their real character, and receive the credit due to them, and as the angels sympathize with them, so do all those who are inspired with the gifts of the spirit; and thus we are enabled to adapt ourselves to each other's wants. When each individual is thoroughly understood there will be more of love and sympathy for him, and fewer will be condemned for their mistakes; for then we shall become acquainted with all the causes and environments which are often our afflictions, and we will give out our sympathies to them according to their needs. We shall manifest that love for our brothers and sisters that will enable them to grow up into a holy family, and the weaker they are and the greater need they have for our love, the stronger shall that love and affection be for them. In short, we shall be to each one as we would be to children, and those who are starving in their souls for love, sympathy and companionship will not be misunderstood, nor will they be ashamed of their weaknesses, but will call attention to them that they may have assistance in overcoming.

As a religion Spiritualism brings to us a brotherhood that will inspire us to care and be of assistance to each other and finally become one family in which the strongest shall have an equal interest in the weakest, as if they were of the same flesh. In no other respect is Spiritualism greater than in this. The strongest themselves have their weak periods—times when they, too, need brotherly love and sympathy. Thus we are all dependent on each other, and Spiritualism offers the only provision for this want, and this must be done religiously, for in this way only can we have relations with each other.

We are all what we are by no fault of our own, nor by any conditions of our choosing. We had no choice as to our birth or who should be our parents, the conditions that should surround our youthful days, nor the conditions necessary to making our characters. We are what we are through no fault of our own. Our good fortunes or misfortunes are the result of accidents of our birth and later environments. If, therefore, we are mentally or morally deformed, we are no more to be condemned than if we were physically deformed. Nor should we be punished or placed under a ban of society on account of these eccentricities of our moral or mental make-ups. It is therefore sufficient that we should be loyal to the causes that lie behind all organizations, and our Spiritual religion teaches us that we should each hold ourselves in readiness to assist in the higher development of the unfortunate organized. Not only does it propose to assist them by placing them on a social equality, but its philosophy teaches that as all is progression both here and in the spirit world, they will eventually round out characters and will come to that happiness that development and growth has given the more fortunate of us. Thus every human being calls forth these higher and holier emotions of our nature and our souls go out and with the highest love for unfortunate sinners, we are ever ready to assist them in their spiritual or religious growth. Sin is a negative condition; it is a weakness to be deplored. We who are strong should bear the burdens of the weak. To us it may seem the sinner's load is light; but to them it is heavy. Is the old boat to blame because it is not able to ride the storms and rough seas as the large ocean steamers do? All men are not strong alike; some are weaker than others—all are weaker at one time than they are at other times. The tempest we defy to-day may easily overthrow us to-morrow. A temptation may seem as nothing to us one day, and yet we may be powerless to resist it the next day. Shall we then condemn our neighbor for falling? Perhaps there have been times in our lives when the same temptation would have overthrown us. There is a poor abandoned woman; what made her so? Could we have stood if we had been in her place and as weak as she was at that time? Why do our sisters draw their skirts close around them as they approach her? How many of you could have taken her place and stood against the same temptations under the same circumstances? The religion of Spiritualism teaches us that we should adapt ourselves to the spiritual needs of each. It is our good fortune that we have escaped the wreckage which has come upon our less fortunate neighbors. Let us assist them in the future in the battle of life.

Thus Spiritualism appeals to the nobleness, the manhood and the humanitarianism of the human family. Fraternal love will bring us into harmony and happiness. As a religion it assists us in our soul growth and the growth and development of others. It brings the human family into soul relations and enables us to promote soul growth. It touches the finer sentiments of our hearts and makes us loving and fraternal, thus bringing happiness to the world. When it shall become the religion of the world then shall come the millennium.

Some Changes.

An important factor in the life of Clinton Camp, is the auxiliary organization heretofore known as the Ladies' Independent Union of the Mississippi Valley Spiritualists' Association, but which is to be known in the future as The Woman's Union of the M. V. S. A. This change of name, as well as other changes in the constitution and by-laws, were made at the last annual meeting of the union, which was held in August of this year. In many ways the Woman's Union contributes to the success of our camp-meetings—socially, financially, and in every way possible assisting in the work of the association. "Woman's Day" has been for years a special feature in the camp program, and this year especially the union outdid itself in its efforts to provide entertainment for the assembled visitors. Two features of our Woman's Day program merit special mention, the addresses of Mrs. V. H. Campbell, of Evansville, Wis., and Mrs. Jennie Magan Brown. Both these ladies were engaged by the Woman's Union to speak on this day (Mrs. Campbell did not simply "read a paper," as stated by our correspondent of The Progressive Thinker), Mrs. Campbell being the principal speaker in the forenoon, and Mrs. Brown in the afternoon. Both addresses were very fine, and were highly appreciated. Other speakers present on the grounds very kindly assisted us,

spoke of talent unsurpassed, we think, by any new before the public. Prof. W. F. Beck, Moses Hull, Dr. Juliet Severance, Mrs. Georgia Gladys Cooley, and last but not least, that talented and charming dramatic reader, Miss Flora Kays, of Evanston, Ill. Miss Mabel Myers read a very excellent paper, and music was furnished by the Zumback Quartette of St. Paul, Minn., and the Columbia Band and Orchestra of Clinton, Iowa. The ladies' annual ball, the social event of the camp season, occurred in the evening, and closed a "red letter" day in the history of the union.

With an efficient set of officers, and the addition of many new members, with enlarged plans for future work, which will include some important and much needed improvements in our beautiful park, the Woman's Union hopefully begins another year of usefulness in co-operation with, and as auxiliary to the Mississippi Valley Spiritualists' Association.

EMMA J. KNOWLES.

Clinton, Iowa.

Too much gravity argues a shallow mind.—Lavater.

There never was any heart, truly great and generous that was not also tender and compassionate.—South.

Example is a dangerous lure; where the wisp got through the goat sticks fast.—La Fontaine.

LAW OF GRAVITATION

The Motive Power of Magnetic Attraction.

While the words magnetism and magnetic attraction are terms commonly used, few persons realize or know with any distinct conception what the primal essence of so-called magnetism or what the motive power of magnetic attraction is. Yet it must be possible to reduce such an important factor in life's action as magnetic attraction, to certain knowledge, taking it thus entirely away from the obscurity of doubts and uncertainty. Such an universal factor is by no means the product of chance, neither of fitful operations, but necessarily must be the manifestation, visible and tangible, of the workings of exact and unchanging law, and to become more thoroughly acquainted with its true characteristics we must reduce all the visible forms of individualized lives upon the earth back to their true origin, that is, consider one and all of them as being the result of some chemical affinity and according to the accumulation of the different kinds of chemicals, differing in nature, power, size, color and vibratory rate.

There is no form of life to be found upon earth but that is composed of similar chemicals as are found in the earth, only the individualized forms represent the higher development of those chemicals which exist in the crude state of the earth's surface.

The earth is an immense magnet, and all the myriads of organic life existing within its influence are so many negatives, which cannot generate sufficiently strong vibratory rates in themselves to resist or throw off the powerful magnetic attraction that the earth generates, but every unfolding of the life force of every form of life enables it to overcome just so much the magnetic influence of the earth. This law holds true of each and every species of life upon the earth, including man.

I have stated that the earth is a magnet. What is a magnet? A magnet is an accumulation of chemicals which, because of its complex nature, becomes the irresistible center of attraction to all lives existing within the radius of its magnetic influence. Yet simpler in form and of a less vibratory rate. Let us endeavor to ascertain of what precise nature this magnetic influence is. That such influences exist none who have reasoned at all upon this subject deny.

Magnetism is a highly developed chemical substance containing precisely the same kind of chemicals as the magnet which produced it, and representing the very summit of the possibilities of power and development that the particular chemicals of that magnet could manifest.

The vibratory rate is produced by the friction of each of the individual particles of which the magnet is composed, striving for individuality or self-preservation, and this continual friction produces and throws off those highest rarefied chemical substances which alone can resist the attraction of the magnet.

It is easily demonstrated that however compact may seem a material substance, the particles, minute and numberless though they may be, never assimilate together as a single solid body, but each tiny atom holds itself at just that distance from its next neighbor as it can find its self-resistant power to preserve its own individuality.

The so-called "Law of Gravitation" is but the manifestation of magnetic attraction. The earth, an immense and powerful magnet, generates and yields a mighty magnetic influence, for the reason that it is composed of such a vast number of chemical atoms. Each, remember, is individualized and distinct and is seeking in so far as its innate powers of development will permit to preserve itself as a distinct life, and this continual friction produces an immensely powerful magnetism, that will extend from the center of generation of power to that distance where it encounters another force equally strong as itself. Beyond that it cannot penetrate (for the Infinite Law is that only a positive can govern or control a negative), but within the radius of its influence it will draw irresistibly to the center magnet any life which contains similar chemicals as its own having lesser vibratory rate. All the negatives drawn will not be of the same development or species, but one and all within its influence containing chemicals like itself, cannot resist the magnetic draw. From this it can be plainly demonstrated why every life, whatever its origin, which was the product of evolution upon the earth, is forced when elevated in so-called space, to gravitate directly to the earth's surface, which draws it irresistibly to itself by that unchanging law of life—Love for its own kind. And it is this sentiment of love for its own kind that separates the different species and produces the never-failing, never-varying law of magnetic attraction.

This law is infinite in its variety, infinite in its durability, subject or limited only to the one restriction, that the stronger vibratory rate ever controls the weaker.

VICTOR ILLUMINER.

Boston, Mass.

IMPORTANT.

Amendment to N. S. A. Constitution, offered by G. W. Kates at Convention of 1900:

"Article VI, Sec. 1, amend by adding before the words 'Spiritualist societies,' the words 'State, National or provincial.'"

Also strike out the second paragraph of Sec. 1, Article VII, and all words in third paragraph after the words "Societies chartered," or all words in conflict with this amendment.

MARY T. LONGLEY, Secretary.

Man while he loves is never quite depraved.—Lamb.

WAVERLY HOME.

To the Spiritualists of the World.

Feeling it is due the friends of the Veteran Spiritualists' Union and other loyal Spiritualists to acquaint them with the conditions of the organization existing to-day, through the courtesy of the management of this esteemed paper, I respectfully submit the following as an exact account as I see it. As is pretty generally known, the purpose of the Union is practical service on the lines of philanthropic effort in behalf of servants in the cause of Spiritualism.

Excepting addresses by capable speakers and evidences through reliable mediums on Anniversary occasions, and the literature pertaining to vital issues in our religion, the energy of the Union is devoted to the relief of carefully investigated cases of need among our own. For purposes of consultation the working board of directors is composed of people within reach of Boston, but the ministrations of the organization are by no means limited to New England even, as is evidenced by the assistance that has been rendered all over the United States; and, with our Cana-

dian friends now joining us, the arbitrary lines of state government will not be recognized in our grand endeavor.

Some years ago, the Union instructed its officers to purchase the Waverly property now owned by the Union. It consists of a house with modern equipments, as at present constituted capable of entertaining about twenty-five persons, and upwards of two acres of land, in grove and tillage, well situated for building. It was hoped the Spiritualistic world, out of its gratitude for the service of Spiritualism in bringing us freedom, would so generously respond to the call for funds that it would be possible to open here a Home to care for workers disabled and needy from service in the cause or for those temporarily in need of retirement for recuperation. There have never been sufficient funds furnished to make this possible. For the past few years, the officers of the Union have devoted their energies to caring for interests vested in the property and with no sinking fund by which the work of carrying on a Home was possible, their efforts have resulted in little more than guarding the equity. There are no mortgages on the property, one to the amount of five thousand dollars, and another for about twenty-three hundred dollars, with no interest due. The property is probably worth from \$15,000 to \$18,000, in a bright real estate market. And there is no demand for it. While the expense of carrying the place is

now a burden on the Union, if we had funds to use it as a Home, this expense would not be excessive rent for such purposes.

Whatever my successors may think about the advisability of having a place as available at a less cost elsewhere, the present conditions demand we carry the property until our equity can be released through sale at a proper price. As the property is available for uses of a Home, the only practical solution to the problem that appears, is to raise funds of sufficient strength to enable us to utilize the property for this purpose—transferring from this to a less expensive property as we are able, if this seems best. There has been pledged by a friend of the Union, \$2,500, for the cancellation of the \$2,500 mortgage, when the Home is in practical operation. It is for us, dear readers, to determine when I shall call on the gentleman for the money with which to cancel the mortgage.

Let it be clearly understood there is no salaried office in connection with the Union and all handling the funds of the organization (in excess of one hundred dollars) provide suitable funds. There are no debts against the Union other than the mortgages against the real estate as referred to above. I have made this frank statement of the situation, dear friends, as I see it, feeling it was your due. Now go apart and sit face to face with your blessings under the ministrations of Spiritualism,

and ask what you can give for this work in recognition of our indebtedness to the servants of this truth.

Since preparing this paper for the press, the Banner of Light Publishing Company has made what seems to me a most practical proposition which I heartily endorse as president of the Union. There must be a sinking fund before any board of directors can undertake the responsibility of permanent obligations. This fund must be kept intact so its income can be used to utilize the property for this purpose—transferring from this to a less expensive property as we are able, if this seems best. There has been pledged by a friend of the Union, \$2,500, for the cancellation of the \$2,500 mortgage, when the Home is in practical operation. It is for us, dear readers, to determine when I shall call on the gentleman for the money with which to cancel the mortgage.

IRVING F. SYMONDS, President of the Veteran Spiritualists' Union. 204 Dartmouth Street, Boston, Mass.

WHERE AM I AT NOW?

In 603 of The Progressive Thinker appeared an article—"Where Am I At?"—showing the writer in great mental confusion between the theistic teachings of about all the great and good men who ever lived and the spirit of his own circle, on the one hand, and the atheistic teachings of J. S. Loveland and certain conferees, on the other. Against the latter was set a long quotation from Andrew Jackson Davis, the greatest of Spiritualists, proclaiming the being and attributes of a God, with surpassing eloquence and power.

Nine weeks have elapsed, and memory begins to fade; and now comes Bro. Loveland, in 614 of The Progressive Thinker, not to argue, but to explain. He has been slow to come; because, says he, "demolishing a man of straw was not congenial work for me."

But before proceeding to his "explanation," he feels impelled to express his deep dissatisfaction with many Spiritualists, because they, like others, are prone to defer to authority; as the present writer deferred in the article mentioned. To Bro. L. it matters little that A. J. Davis, or any other, may have spoken. "Educated men," he warns us, "are often the most glib characters you can find." Does Bro. L. mean by this that we are to avoid education and fly to ignorance, in our quest after wisdom; unless, indeed, like many, we are fortunate enough to find a fountain of wisdom perennially springing up within ourselves?

"All this appeal to great names," says Bro. L., "is a part of the old system of personal authority, which real Spiritualism entirely ignores." This is a very charming announcement to be made directly to me, a youngling in Spiritualism. Profiting by it, I will endeavor hereafter to arm myself with an invincible self-conceit, that will say to age, experience, and exalted attainments, wherever met: "Stand aside, please; for be it known to you that I am now an independent thinker, and that I am not here to learn from any of you." Should I say this even to my teacher, Bro. Loveland, will he make a wry face at taking his own medicine?

Bro. L. tells us that he enjoyed in the past a "very intimate acquaintance with Bro. Davis." They often talked together about God, as good men should; and Mr. Davis cared so little about him, that "he never intimated the slightest criticism against Atheism, nor even hinted his faith in a Deific personality." So, then, Mr. Davis was pretty plainly an Atheist, or at least an agnostic; that is, if Bro. L.'s ignorance may be considered solid ground for a positive inference. But we are startled to meet in the next paragraph the wholly contrary statement that Mr. Davis was greatly influenced in his philosophical opinions by Selden J. Finney, who was "as much of a God-intoxicated man as ever Spinoza was," believing, in fact, "that the spirit is the eternal stuff of which all things are made." These distinctly contrary accounts of Mr. Davis involve us in some perplexity, while they seem distinctly to mark their author as a man well fitted to enjoy the fellowship of John Bunyan's pilgrim, Mr. Facing-Both-Ways. But they do credit to the author's skill as a debater; for he manifestly sets his snare to catch his game, "a-comin' and a-gwine." His first wish is that we shall regard Mr. Davis as an Atheist; but if, in the end, we are unable to do this, he hopes that we will listen to him as we would to a howling dervish—"a God-intoxicated man."

And now we come to the milk in the coconut—the "explanation," for which the writer, after weeks of meditation, took up his pen. It relates to the quotation from Mr. Davis. Had the present writer—who is really what the Romans would have called *novus homo*, "a new man," and who is mentioned by Bro. L. as "a Mr. McFarland," written the matter ascribed to Mr. Davis, there would have been no occasion for further speech; but the high authority quoted will show that, to be a "real" Spiritualist, one need not be an Atheist; or else that authority must be set aside. Hence the "explanation" which Bro. L. arises to offer. Referring to the offending quotation,

he says: "I don't believe that Davis is the author." This is bad for Mr. Davis; for Bro. L., who "reviewed the article when it first appeared," knows that his friend claimed to be the author. We are now obliged to think of Mr. Davis as a bold, bad plagiarist; but if he stole the article, it would be somewhat more satisfactory if Bro. L. had told us where he got it. But Bro. L. has his reasons: "The style is not Davis'," he says. "He never was in Texas. There is nothing in his works indicating that he was ever in the doubting, uncertain condition described in the article. Nor do I believe that he was ever able to write such a mathematical argument." But while the performance quite exceeded Mr. Davis' powers, it is still very contemptible; for in the next paragraph Bro. L., still imitating Mr. Facing-Both-Ways, declares: "There is not a solitary vestige of real, original argumentation in the entire essay."

Now, here is truly a remarkable situation. Two "intimate" friends were often together, and used to spend much of their time talking about God. They were wonderfully well agreed. And now, one says that the other never wrote that article which he claims; that the "style" proves that he did not write it; that his intellectual ability (even with the spirits to help him) was not equal to the production of "such a mathematical argument," although it is without "a solitary vestige of real, original argumentation"; that his friend never was in Texas, his word to the contrary, notwithstanding; and that he probably never had any such inner soul-experience as he professed to have. Such revelations, brought into the light from the sanctum of "intimate" friendship, are astounding; and send the present writer to his knees, crying, "O Lord, deliver me from my friends." The most amazing thing of all is, that Bro. L. could have "reviewed the article when it first appeared," without being able to report from Bro. Davis "the slightest criticism against Atheism."

As we do not know either Bro. Davis or Bro. L., we enter no judgment as to facts, and cheerfully leave these two friends to settle their trifling issues between themselves.

But we cannot refrain from saying that Bro. L. has, we fear, been the victim of his own method; not original with him, but quite the fashion in these last days. A critic sits down before some more or less ancient writing, which he has made up his mind must be destroyed. His factors for the work are, style, imagined ability of the author, comparison with his other works, geographical relations, and whatever else may be found necessary. Thus equipped, he proceeds to demolish the record, like "a man of straw," and then, aided by his inner consciousness, to evolve historic truth from the ruin. In this way it has been fully proved that Moses did not write Genesis; that John did not write the Apocalypse; that Jesus Christ was a legendary hero, not born in Bethlehem at all, but in Nazareth; that Homer never wrote the Iliad, and that Francis Bacon wrote Shakespeare. If Bro. L. has not reached the exact truth in the present instance, his methods are to blame. They never conducted anybody to truth, and they never will. The result, in his hands, makes us think of two bright students who paused to criticize what they took to be a stuffed owl. "Who ever saw the like of that?" said one; "no owl ever held his head in that way." "And look at his pose; what owl ever sat on a limb after that fashion?" said the other. More and more was coming; but just then the owl turned his head, and the bright students prudently walked on.

Now, if Bro. L. will watch and wait a moment longer, we think he will see the owl turn his head.

I am not false in alleging the quotation in "Where Am I At?" to be at least claimed by Andrew Jackson Davis. Before me lies a book with this title: "Arabula, or the Divine Guest; by Andrew Jackson Davis; Author of Several Volumes of the Harmonial Philosophy." Boston: William White and Son, 158 Washington street; 1867. Chapter XLVI. of this book has for its caption "God

Revealed to Intellect," and is embraced in pp. 208-261. The offending quotation in "Where Am I At?" was taken from this chapter. We have heard Bro. L. concerning the style of Bro. Davis, his intellectual feebleness, his geographical restrictions and his unvariance in stating them, and the side-light of his other works on his soul-experience; and now, with the favor of the editor of The Progressive Thinker, Bro. Davis shall state his own case, even as he has a right to do.

But first, let me say that the whole fifty-three pages of his argument are simply logic on fire. I read them a few evenings ago, to a reverend and learned professor in one of our colleges; and though he was intensely prejudiced against Spiritualism and all its aiders and abettors, as the reading proceeded, the blood suffused his cheek, his eyes flashed; and when it was done, he owned without a moment's hesitation, that he had never anywhere met so forcible a demonstration.

After describing his wandering in the "gloom of utter skepticism," and his inability to accept Paley's argument, Mr. Davis says:

"And yet I sought with eager solicitude for some solution of this vast world-enigma. I resembled a child, who, in the crowd, has lost its parent. I went wildly, asking every one, 'Where is he? have ye seen him?' but there was no answer. I teased philosophy, science, and literature with endless questionings, but all in vain. I plunged in, fierce excitement, but no solace was there. I was an Arab, washing himself with sand instead of water, etc."

"One beautiful evening in May I was reading by the light of the setting sun in my favorite Plato. I was seated on the grass, interwoven with golden blooms, immediately on the bank of the crystal Colorado of Texas. Dim in the distance west arose, with smoky outlines, massive and irregular, the blue cones of an offshoot of the Rocky Mountains."

"I was perusing one of the Academician's most starry dreams. It had laid fast hold on my fancy without exciting my faith. I wept to think that it could not be true. At length I came to that startling sentence, 'God geometrizes.' 'Vain revelry,' I exclaimed, as I cast the volume on the ground at my feet. It fell close by a beautiful little flower that looked fresh and bright, as if it had just fallen from the bosom of a rainbow. I broke it from its silvery stem, and began to examine its structure. Its stamens were five in number; its green calyx had five parts; its delicate corolla was five-parted, with rays expanding like those of the Texan star. This combination of five three times in the same blossom appeared to me very singular. I had never thought on such a subject before. The last sentence I had just read in the pages of the pupil of Socrates was ringing in my ears—'God geometrizes.' There was the text, written long centuries ago, and here this little flower, in the remote wilderness of the West, furnished the commentary. There suddenly passed before my eyes, as it were, a faint flash of light. I felt my heart leap in my bosom. The enigma of the universe was open. Swift as thought I calculated the chances against the production of those three equations of five in only one flower, by any principle devoid of the reason to perceive number. I found that there were one hundred and twenty-five chances against such a supposition. I extended the calculation to two flowers, by squaring the sum last mentioned. The chances amounted to the large number of fifteen thousand six hundred and twenty-five. I cast my eye around the forest; the old woods were literally alive with those golden blooms, where countless bees were humming, and butterflies sipping honey dew."

"I will not attempt to describe my feelings. My soul became a tumult of radiant thoughts. I took up my beloved Plato from the grass where I had tossed him in a fit of despair. Again and again I pressed him to my bosom, with a clasp as tender as a mother's around the neck of her sleeping child. I kissed alternately the book and the blossom, bedewing them with tears of joy. In my wild enthusiasm I called out to the little birds on the green boughs, trilling their cheery farewells to departing day—'Sing on, sunny birds; sing on, sweet minstrels. Lo! ye and I have still a God.'"

"Thus perished the last doubt of the skeptic. Having

found the Infinite Father, I found myself and my beloved ones—all once more. By degrees I put together the following argument. I tried it by every rule of logic; I conjured up every conceivable objection against all its several parts, and grew thoroughly satisfied that it contained an absolute demonstration. But I rested not here. I resolved to have it tested to the uttermost. For this purpose I journeyed all the way to Boston last winter. I presented it to the most eminent pantheists, atheists, and skeptics of that literary city. Not one of them attempted to point out a flaw in its logic."

"Thus I became convinced that the demonstration is utterly unassailable; and I therefore offer it without hesitation to the criticism of the world."

"The aggregate argument is my own, though many of the particular elements have been borrowed from others."

"The principal consideration, however, is not as to authorship, but validity. And this may readily be determined. Let the objector designate its fallacy, and I will be among the first to renounce it altogether. Until this is done, I hold myself pledged to maintain it in fair controversy against all adversaries; though I will not debate the question with any person unacquainted with algebra, geometry, and the strict rules of logic."

"Thus speaks Mr. Davis; and, regardless of Bro. L.'s inferences from silence, style, geography, intellectual ability, etc., positively states that he wandered at one time "in the gloom of skepticism," that he was once in Texas, and that he wrote the demonstration, the closing paragraphs of which we quoted in "Where Am I At?" But as Bro. L. teaches us that "real" Spiritualists "entirely ignore" "the old system of personal authority," he will, of course, care nothing for Mr. Davis, or for us, what we think; while we, as "real" Spiritualists, shall not care what he believes."

The masterly argument of Mr. Davis is too long to be given, even in outline, and shall not be mutilated; but should the editor of The Progressive Thinker find, at some time, room for it, it would doubtless be welcomed by many; and it would be highly interesting to see Bro. L. tear it to pieces. But, as Bro. L., in the course of a long and intimate acquaintance with Bro. Davis, elicited "not the slightest criticism of Atheism, or faith in a Deific personality," we beg to take leave of our readers with just one more short quotation, illustrating at once Mr. Davis' criticism and his faith:

"We will take our next comparisons from chemistry, the beautiful child of the galvanic battery, brought forth in splendor, and cradled on rollers of fire."

"Go, analyze me a cup of water; you will find it composed of two parts hydrogen to one of oxygen, by volume, and eight parts oxygen to one of hydrogen, by weight. And these numerical ratios never vary. Freeze it into ice, hard as the eternal hills; dissipate it into vapor of such exquisite tenuity that it would take a million acres of the floating mist to form a single drop of dew; bring it from the salt solitudes of the ocean, or from the central curve of a rainbow, and submit it to the test of analysis; and still the pale chemist, as he watches the developments of his laboratory, calls out: 'Two to one and one to eight, now and forever.' And will any one be mad enough to affirm that the mighty Cause, who rolled out yon dark blue expanse of ocean, and bade the liquid crystal bubble in the multitudinous springs from fissures in the cleft limestone, and sing in the innumerable flowing rills, was and is himself unconscious of the mystic numbers by which the separate elements that compose its dual essence were married to eternity? I would be loth to judge any man's heart; but it does seem to me that the head which can credit an hypothesis so monstrously absurd must have exchanged brains with a baboon. It may be argued that I express myself too strongly. I can only say in reply, that I do not utter the half of what I feel. Nor can I be made, very easily, to believe that any decorous terms are so severe, in denunciation of the moral felons of the universe, who would rob humanity of its dearest hopes."

Chicago, Ill. J. YOUNG McFARLAND.

PROPHECY.

Coming Events That Were Foretold.

The honest seeker after truth allows no prejudice or preconceived ideas to stand in the way of candid observation and judgment. One may or may not "believe" in the continuity of individual life and the possibility of communication with those who have passed out of physical individuality; or in perception independently of the physical senses, or in any other of the phenomena, real or imaginary, actual or fraudulent, claimed to develop through psychics, clairvoyants or mediums; yet all should be interested in facts which may indicate supernatural perceptions and powers and their significance.

For some years past I have been interested in psychic phenomena and have endeavored to study it without prejudice or undue credulity. I have encountered some positive frauds in the course of my investigations and have received many inconsequential communications. In some cases the source of the alleged psychic powers, by claiming psychic powers. But among all the chess and chess a surprisingly large amount of genuine wealth has been found to render the harvest of significant truth a profitable one.

Among the phenomena developed through the "controls" of clairvoyants or mediums none has interested me more than that of forecast or prophecy. I have been told many things before their occurrence, which were realized, and some happenings or events promised have not occurred, so far as my observation went. Yet the percentage of positive forecasts realized has been much larger than the failures. Illness of friends, deaths, unexpected business propositions or changes, and many other things of great or little importance, have been foretold with surprising accuracy. In some cases the source of the forecast could be traced from my own thought, hope or expectation; but in many more there was no thought or anticipation of the occurrence on my part.

Among the most common predictions made is the statement that "You will receive a letter," with its chief topics indicated. In some cases it has been made apparent that the thought to write such a letter was at the time in the mind of the person who subsequently did write it. In others, however, it has been evident from the facts as subsequently developed that there could have been no such thought or intent at the time the predictions were made. I will mention but one, as an illustration. Something more than a year ago I had a "reading" with Mrs. S. M. G. Cronk, of Port Huron, the control being "Starlight," the alleged spirit of an Indian woman. Among the statements made was this: "You will receive a letter from a woman who will tell you that the hot weather has affected your mother unfavorably." This I wrote down. Less than two weeks later I received a letter from a relative, a young woman who was in Minneapolis at the time the prediction was made, but had shortly afterward gone to the town in the state of New York where my mother was living, in which she said: "I think that during the past two or three days the hot weather has affected her (my mother) unfavorably." It was

remarkable, also, that the language used in the letter was nearly identical with that I had written in my book when the prediction was made.

The chance that this might have happened as a coincidence would not be one in ten thousand. Was it then purely foresight or prophecy? Those who are not inclined to accept this theory might speculate upon the possibility of a spirit individually impressing upon the wayward mind of those thought to bring about fulfillment of the prediction. No such impression could have gone out from my own mind, as I did not give the prediction a second thought until after its fulfillment.

From another psychic, in the city of Detroit, I once received the prediction that a certain relative, who was named, would be very sick soon. I said, no, I thought not. Speaking of a deceased friend, the control said, "Yes, she will be sick, and very sick; but she will recover. I can see it coming. Physicians on this side of life can look right into you and tell your condition." When I told the person for whom illness was predicted of what had been said by the clairvoyant, the reply was, "It is all nonsense. I am perfectly well." Nevertheless, within three days from that time she was unconscious from an attack which even threatened life, and it was a fortnight before the serious symptoms had entirely disappeared.

Some years ago Mrs. Cronk's control, "Starlight," said to a prominent citizen of Port Huron, in the presence of a number of friends, "I see a funeral at your home. Is your wife sick?" "No," was the reply. "But she is going out," said "Starlight," "I can see the funeral."

"What does it mean?" friends present asked of the man thus threatened with death. "Nothing," he said, "it is all a bore. My wife is perfectly well." Nevertheless the death and funeral took place exactly as predicted, and that within two weeks.

"Starlight" has predicted to me a number of deaths that have taken place, not many of them by name, and some of them in such language that its significance was not apparent until the death actually occurred. The following is an example:

A spirit individually was allowed to be present who spoke of his brother. This brother was closely associated with another man in a professional way, there being only these two of the same class in the county. The control then said, "He (the spirit) alleged to be present—gives you this:

"When the birds begin to sing As the harbingers of spring, Then you can look out For your fellow to go up the spout."

The control then said: "He says the last two lines are not very poetical, but they are true. And after some inconsequential remark, this prediction was added: 'There will be the death of a prominent man; all the flags will be at half-mast; there will be a large funeral, with many flowers, and you will attend it.'"

At the time I did not connect the unpoetical rhyme with the prediction of a death. This prediction was made March 20. Within three weeks the death of a prominent man occurred, exactly as predicted; all the flags were at half-mast, the funeral was in a church, which was crowded; there were many flowers; and I was present. But

more remarkable still was the fact that the man who died was the "other fellow," the associate of the man whose deceased brother was alleged to have given me the poetical, unpoetical communication through Mrs. Cronk. Furthermore, the death was sudden and unexpected, the man having been on the streets and at the theatre three days before it occurred.

Were it not for the fulfillment of many such predictions made to me by "Starlight," I might possibly regard the forecasts of President McKinley's death, which I find recorded in my book, as coincidences or guesses only. Here are some of them. I remember others indistinctly that were not recorded.

November 26, 1899.—General John A. Logan reported to be present with his son, speaking of the President's short time before. He said there would be a sudden death of a man prominent in the government at Washington. It might be the President. His death would surprise and shock the people. Another death would be that of a prominent general in the Philippines. In my record book I had written: "General Lawton was killed soon afterward." The control said I would telephone Mrs. Cronk when the news about McKinley came.

December 3, 1900.—James G. Blaine was reported present. He said many had fears for President McKinley. He is watched very carefully by detectives. Anarchists (or an anarchist) will seek the President's life for the sake of notoriety. Five persons are (or will be) implicated in an assassination conspiracy.

June 21, 1901.—You were not much sorry that he (naming a man of prominence recently deceased) went out. The next time a man prominent in the nation goes out you will be more sorry.

August 24, 1901.—The flags will be down again. You will get telegrams about a prominent man dying, and will feel very badly about it. You will go away to a big funeral.

The above "Cronk items" are copied from my record book, as they were written down at the time. It happened that within three hours after President McKinley was shot I did telephone Mrs. Cronk, as predicted November 26, 1899, asking her if she could get anything from "Starlight" regarding his chances for recovery. The reply was that all she could hear was, "Life slowly ebbing away."

Thursday forenoon, September 12, when the President was supposed to be rapidly recovering, "Starlight" told a friend, who immediately reported her statement to me, that the doctors were mistaken; he could not live.

Are these things what they purport to be? Are they actual communications from the living spirits of men physically dead? All these predictions cannot be coincidences. And from whatever source they may come, by what power or faculty is the future unveiled? These questions are interesting. They are important. And only people blinded by prejudice or of shallow intellect will sneer at them and seek to belittle their significance. INVESTIGATOR.

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A VISION

Teaching a Beautiful Lesson

The following was related by Thos. Harding, at the mid-winter annual convention of the Michigan State Association, held in the Free Church, of Sturgis, February, 1901.

President Hutchinson having called on Mr. Harding, he went forward and spoke as follows:

Mr. President.—In earlier days and up to about ten years ago I used to be favored with instructive visions, the most significant of which usually occurred in the early morning—just before day light, when I had awakened from sleep. Those visions always were of an allegorical character and when passed away the interpretation would immediately flash in upon my consciousness, always imparting information on spiritual and occult subjects more clearly than I could have hoped to obtain from reading or study; indeed I have often been astonished at the strange spiritual significance of those visions (or semi-true experiences) which, like all my home Spiritualistic occurrences came unexpectedly and at the time unsought. Many of those instructive lessons were so strange, deep and peculiar, as to be beyond the power of language to explain. It seemed to me it would be unlawful even to try to unfold to others what was imparted to me at such times.

Within the past ten or twelve years I have been favored very rarely in this way, but a few mornings ago (an hour or two before daylight) I had a vision as I lay awake in my bed; the old, strange and peculiar feelings which I used to experience were once more present, the unusual sensations which always accompanied those life-like pictures had returned, and once again, I was in the spirit. With your permission, Mr. President, I shall relate to you scenes in which I, myself, seemed to be an actor, and although, compared to others, it is superficial and its meaning easily comprehended, it may prove interesting and possibly instructive.

As I lay awake in my intensely dark bedroom, my thoughts began to wander away into the realms of the unknown. I speculated upon the relations of flesh and spirit, upon responsibility, duty and love, and I repeated over and over the words of St. Paul, "The fruits of the spirit are love, joy, peace, long-suffering, gentleness, kindness, and I, I may be added, charity." While pondering these things, I soon began to cease thinking of things unknown and unconsciously to perceive.

In a condition of abstraction or semi-trance, it seemed to me as though I had died and stood in the shadows, in that indefinable transition state sometimes called "the border-land." Just before me was a great and high wall of light, standing straight up like the wall of this church. It seemed strange to me that that great light did not seem to enlighten the shadows wherein I stood, but all behind it was lighted up with a peculiar brilliancy—a soft illumination which did no violence to nerve or eye. Above the wall was a door, perpendicular to the wall, and all the way who labor and are heavily laden and will give you rest. Ah, thought I, these words are spoken by the spirit in

the great light; yes, I will go in. I passed into the light but the door was scarcely closed behind me when my intuition told me that "She" was coming (I need not say who "She" is). Then I asked permission to go back into the shadows and the spirit said, "Go."

I stood by her bedside and took the hand she reached out to me, and gently lifted her out of the material clothing she had worn for more than 70 years, and hand in hand we passed into the shadows. When she saw the great light and read the words, "Come unto me," she said, "Tom, that is an invitation to us; let us go in." And we went.

As we walked in the light we seemed to know our way home, and when we got there we were not surprised to find that one wing of our house was unfinished. I went to work upon it for it was necessary that I should do the work myself, for no man understood so well what it needed. While I worked on the building (improving its architectural character and rendering it more perfect after the model set before my mind by the spirit of the light) she arranged the furniture in the rooms of the more finished part. She hung the pictures on the walls—those pictures were more suggestive than ornamental. Oh, they had great meaning for me. They were the pictures of scenes in our lives, every act of that past earthly sojourn had its representative picture, even our very thoughts were portrayed on immortal canvas. Some of the pictures which she hung upon the walls of our living-room were bright and pleasant to look upon, some were not so light colored, while others were dark, even the frames were of ebony—very dark in deed. But they hung upon the walls of our home there to be contemplated by us forever, to refresh our memories with all their tears and smiles.

As I worked on—and how happy I was in the work of bettering and beautifying our home—I never tired. The great light preserved me from weariness and brought gladness to my heart; I seemed to feel what others felt, I seem to be at one with all, even as was the spirit of the great light. Alas! Once I felt as though there was something wrong outside, which it was my duty to set right, and I wandered out again into the shadows. Following where my intuitions led I soon came to a wretched, neglected looking house or shanty. The windows were dirty and broken, and the very air around that home seemed poisonous. I looked in and listened. The husband and wife were quarreling—they were a repulsive looking pair, the man seemed more brute than human and the woman was a slatternly virago. In one corner of the filthy room the little children were huddled together in terror; they were ragged and unwashed.

"Oh," I thought, "I cannot leave these people in this condition; surely it is the spirit of the great light that sent me here; I must do something." I hastened back into the light and searched for some one to help me; when I met the Angel of Love I said to her, "Come with me, I have something to show you." We went together, but when she looked into the house and saw who were the inmates she turned to me and said (while a tear dimmed her eye):

"Alas! I knew them once before they had given way to passion, but I cannot go, there now," and she hurried back into the light. Then I searched for and

found the Angel of Joy and I said to her:

"Come with me, I have something to show you."

"Ah," she said, "I know what it is!—Love told me about them; I could not go in there." But I would not give up hope, and when I found the Angel of Peace, I said to her:

"Come with me, I have something to show you."

"I know what it is," she replied. "Love and Joy told me about them. I could not go in there."

Then I was indeed discouraged, and I hung my head in dejection, but soon I felt a hand laid on my arm, and a soft voice spoke in my ear, saying: "Come, I will go with you." It was the voice and touch of the Angel of Long Suffering. We went together to the dark abode. She entered the hovel and labored faithfully and long, but to no purpose; at last she turned and said: "I can do no good for those people while they remain together. I must take one of them away." Soon the unhappy woman took sick and died, and the Angels of Gentleness and Kindness took her hands and conducted her through the shadows. But she shrank back in the wildest despair when she saw the great wall of light. Then the angels pointed upward to the invitation, "Come unto me, and I will give you rest."

"Oh," she cried, "I dare not approach the light, my garments are too dark and unclean." But the Angels of Gentleness and Kindness purified her intentions and she labored on until her soiled garments became white robes. . . . One day as I still worked on our house, "She" who hung up the pictures and I conversed about many things; she said:

"Where was Charity going in such haste just now?" She smiled as she said it, for we both knew. The Angel of Charity went alone to the house of that poor man, she bestowed upon him the wealth of sympathy. The little spark from the Great Light which lay in his bosom long hidden under the ashes of self-love, she fanned into flame, and fed with the fuel of encouragement, until he, too, entered into the light when angels and other immortals dwell, and that one unhappy couple are now living together with Love, Joy, Peace, Long Suffering, Gentleness, Kindness, Charity. So I felt assured as I awakened from my vision on that early morning.

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OUR SELECTED MAGAZINE

SPELL HOLDS CHILD.

Girl Hypnotizes Boy and He Cannot Speak.

SHE BLAMES HIM WITH CRIMES IN HIS PARENTS' HOUSE.

Mysterious events almost ruined the home of H. J. Klahre, a master plumber, 209 Hudson avenue, during the past week. "Thousands of dollars" worth of property has been destroyed, the baby's curls have been cut off, the house has been set on fire and all of the depredations were believed to have been done by little Herman, five-year-old son of Mr. Klahre.

Yesterday it developed that Emma Daubenstein, 15 years of age, a servant at the Klahre household, has done all the damage, hypnotizing the five-year-old boy until he could not deny her charge that he was responsible for everything.

So confident were the parents in the statements of Miss Daubenstein that they took the boy to Dr. J. O. Spray, in the Madison Temple, yesterday, to have him examined for his sanity. The doctor declared him sound of mind. Then he asked for the circumstances that led the parents to believe that the child was insane. When informed he was shown a picture of the servant girl.

DOCTOR ADVISES GIRL'S ARREST. The doctor immediately advised her arrest and Sergeant Costello, under orders from Lieutenant Schlu, of the North Halsted street police, took her into custody.

After an hour spent in Lieutenant Schlu's office, Miss Daubenstein confessed that she had done all the damage, admitting further that she had exercised hypnotic influence over the boy. The beginning of the events that have terminated so strangely came a week ago Tuesday, when Mrs. Klahre was attracted to the bathroom by the cries of her children, Herman and his two-year-old sister Jessie. Both were locked in and the key could not be found. It was some time before they could be released. Then the servant girl said that she had seen the children in the bathroom and that Herman threw the key in the sewer before shutting the door, which fastens by a spring lock. Herman did not deny it, refusing to discuss the matter with his parents.

BOY UNABLE TO DENY.

Wednesday valuable clothing in the house was found ruined with cuts and slashes evidently done with scissors. This Miss Daubenstein discovered herself in the presence of Mrs. Klahre, and she said she had heard Herman say the day before that he was going to cut up his parents' clothing. Herman, when charged with this mischief, uttered the word of denial. His actions aroused the fears of father and mother and they wondered if he was losing his mind.

Thursday afternoon of last week Mrs. Klahre ran into the kitchen and burst into tears.

"Emma," she said, "someone has cut Jessie's pretty curls off. Look! There she sits on the floor and her curls are gone."

The girl looked and evinced as much surprise and grief as the mother when she saw that it was true. Of her own accord Herman was immediately accused. Again he did not deny the charge, but he refused to talk about it.

On Friday the parlor walls were found covered with shoe polish and feathers from a sofa pillow were stuck to the walls in every place. Of the fact by the black shoe polish, Herman submitted to the accusation placed upon him first by Miss Daubenstein. Mrs. Klahre sent for her mother, Mrs. James B. Knight, 40 Walton place, who advised that Herman be taken to a doctor. The parents decided to wait, taking extra precaution to watch the boy. Nothing happened for a time and the nervous strain began to abate.

HOUSE IS SET AFIRE.

Last Tuesday night, Miss Daubenstein told Mrs. Klahre that Herman had told her he intended to set fire to the house. The woman became so alarmed that she sent for her husband, who remained all night to watch the developments. The boy slept soundly all night. The little girl Jessie had been sent to her grandmother's, because the servant said Herman was going to cut off her legs and ears.

Wednesday afternoon, when Mrs. Klahre entered the kitchen Miss Daubenstein said:

"Do you smell smoke? I believe something is burning."

Mrs. Klahre ran into the dining-room and saw smoke coming through the crack of the door leading to her bedroom. She opened the door to be repulsed with fire that was rapidly spreading all over the room. The mattress was burning and a strong odor of kerosene filled the house. The fire department was called to extinguish the flames after considerable damage had been done. The blame fell upon Herman, who uttered no word of protest.

Then the boy was taken to the doctor and Miss Daubenstein was arrested. She made a complete confession, but could give no reason for her acts. The girl was engaged by Mrs. Klahre three weeks ago. She formerly lived with her parents at 62 Bell court. Her father, Gustave Daubenstein, is a bookmaker. Mrs. Daubenstein will be examined for her mental condition to-day.—Chicago Chronicle.

MYSTERIOUS GHOSTS.

Potent in English Families.

British "elder sons" are coming out every day, and the fact is being celebrated by their relatives without its mattering much to the rest of the world, but the coming of age of the eldest son of Lord Powerscourt, the other day, is really deserving of notice. Two hundred years ago there was a Lord Powerscourt, who kept state at Powerscourt House, Enniskerry, Ireland, and he was a proud man and cruel. It was in the days of the Penna Laws, and death was the portion of the obstinate paupers. One day Lord Powerscourt was starting for the chase when a man was brought to him charged with being of the prohibited faith.

"What shall we do with him, your lordship?" asked the man who had captured the pauper.

"Oh, hang him to the nearest tree," answered his lordship, and rode away with his hounds, his hunting horns drowning the screams for mercy which were poured forth by the man's aged mother.

As his lordship directed so it was done, and the pauper swung from a limb

of the nearest tree. Then the murdered man's old mother fell on her knees before the doors of Powerscourt House and lifted up her voice in a terrible curse. She prayed that no Lord Powerscourt should live to see his heir or have any heir in the direct line.

The curse "took," and from that day until the young man who came of age the other day was born, no Lord Powerscourt had a son or saw the relative who did inherit his title and property. Furthermore, it is alleged by the peasants that the marks of the old woman's knees remained at the turn where she knelt before the great doors of the hall until the present heir was born, when they gradually faded away and the grass grew green there once more, after two centuries.

So, with the birth of Mervyn Wingfield, the young man in question, the curse is supposed to have been removed from the direct line. Therefore, when he came of age and was in good health there was great rejoicing in the Powerscourt family, for however much one may deride such a story, the fact of the curse having worked so long was enough to make even the hardest-headed rector uncomfortable. However, young Wingfield has not succeeded his father as Lord Powerscourt yet, and the fates may be just fooling with the noble family.

Another uncanny subject which is just now the subject of some speculation is the ghost which the Duke of Cornwall and York has just bought with his new home, Houghton Hall, in Norfolk. Persons are wondering if the ghost will bother the royal couple when they take up their residence there on their return from their colonial tour, or will be loyal enough to leave the premises. The spectre which is creating the disturbance is the ghost of Lady Dorothy Walpole, who was the wife of the Viscount Townshend. She divides her time between Houghton Hall, where she was born, and Raynham, the home of her husband. The ghostly lady makes her appearance at any time which suits her convenience, but never fails to appear before a death occurs in the Townshend family. Many persons declare that they have seen the ghost. The late Lady Anne Sherson used to relate that she was once at Houghton on the occasion of a ball, and was surprised to see a small lady in antique dress passing through the throng of guests without speaking to any one. Many of the other guests also saw her and inquired who she was; but the strange lady vanished before she could be questioned. The next morning they heard of the death of Lord George Townshend, and all then knew that it was the ghost of Lady Dorothy who had passed through the ballroom.

Englishmen like castles and country houses, with a few exceptions, and a family ghost story is a thing which they like to hear, but they do not want the Duke and Duchess of Cornwall and York to be kept awake nights by the antics of the dead and gone Lady Dorothy Walpole; hence their anxiety as to the present activity of the Houghton ghost.—New York Press.

DEATH PROPHECY.

Declares He Had a Strange Vision.

WAS MORE THAN YEAR AGO—FORESAW AT TIME PRESIDENT WOULD NOT SURVIVE TERM—DECLINED TO MAKE HIS PREDICTION PUBLIC FOR FEAR HE WOULD BE CRITICISED.

Palms and astrologists of Chicago and New York have been hearing much with words of prophecy regarding the length of life the President and his wife, and now Duluth comes forward. More than a year ago, Dr. Arthur Becker, of 16 East Superior street, who is something of a soothsayer, predicted that President McKinley would not survive his term.

Many people who heard him make the prophecy recalled it at once when the news was flashed over the wires from Buffalo that the President had been shot down. A reporter for the News Tribune had called upon Dr. Becker soon after it was announced that he had prophesied the death of President McKinley, but he refused to talk for publication. He only confirmed the reported statements that he had made, and said that the only reason that he had for not wishing to reiterate them for publication was the fact that it would expose him to much adverse criticism.

Yesterday Dr. Becker was again visited by a reporter, who reminded him of the prophecy he had made, and asked him how he felt about it. He published in view of the all but fatal assault upon the chief magistrate of the nation. Dr. Becker was still reluctant. "People do not understand such matters," he said, "and I shrink from exposing myself to ridicule or criticism." He finally consented, however, to allow the facts to be published.

Said he: "A friend of mine, who shook hands with Mr. Bryan when he was here during the last campaign, remarked that the hand of the Democrat was softer and flatter and left a disagreeable impression. Mrs. Ecker and I were speaking of this at the dinner table. She spoke up and said that she had shaken hands with McKinley two or three times and that she did not observe anything of that kind in his case. Just then the face appeared in the hand of the President, and I felt that I was destined for the four years were up to die a violent death. While I have never made any study of this gift of foreseeing events, I have long known that I possessed it. Experience taught me that the impression was too strong to be disregarded. To some of my most intimate friends I said, as I have said before, that if President McKinley is returned for another four years he will not live his term out. I earnestly hoped that he would recover from the wounds inflicted by the brutal assassin. I have always admired President McKinley very much, and would have warned him if I thought he would have given it the slightest attention. Lincoln was warned, and he replied that he had duty to perform, and would do it at all hazards. McKinley has had and still has a great work to perform and no warning of assassination or other disaster would deter him for an instant."

"This gift, which I have to a degree, is one that I cannot explain. I do not know and do not intend to use it professionally, and have never tried to develop it. I once contemplated removing from Duluth, but received a warning from my invisible friends not to do so, but still to stay and I have had no occasion to regret it."

Mrs. Becker was present during the interview. When the doctor had ceased speaking, she said: "The doctor told me of the death of my friend, Mrs. Phineas Ayers, before we had an opportunity in the morning to see a paper or hear from any outside source."

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Those before mentioned ladies came for a "reading" from Mrs. Perkins, who was at that time busy and could not see them, whereupon Mrs. McKinley, appearing much disappointed, asked the writer if he gave readings also. The result was, a reading was given to the younger lady with the mother in the room. At the conclusion, Mrs. McKinley stated that without doubt they had received a remarkable reading regarding the future of their family connections.

HYPNOTIC FORCE.

It Is Sent by Telephone

PROF. McLAUGHLIN PUTS SUBJECT TO SLEEP TALKING TO HIM OVER PHONE IN COURIER OFFICE—SPECTATORS THINK TEST IS GENUINE.

Henderson, Ky.—What was apparently a marvelous exhibition of hypnotic power was given here to-night by Prof. J. Ivan McLaughlin, talking through the long distance telephone at the office of the Evansville Courier to Hughes Drury at his boarding house in this city. He put him in a comatose condition from which he did not awake until the arrival of the professor more than an hour later.

In less than two minutes after Drury took hold of the receiver of the phone he was carried to an adjoining room to all appearances soundly sleeping and unconscious of his surroundings. There were no physicians present at the test but the newspaper men and others who examined the subject were firmly convinced that there was nothing false about his sleep. Until the arrival of the professor from Evansville more than an hour later he continued to sleep. His breathing was unusually heavy but was regular.

Drury was selected by Charles Hutchins of the Henderson Journal as the subject for the experiment. Prof. McLaughlin left the selection of the subject entirely to the Henderson Journal, the only condition being that he choose some one whom he had hypnotized before. Drury was placed under the professor's influence for the first time several days ago and the committee believe they chose a subject who had no previous understanding with the hypnotist.

Shortly after 9 o'clock Drury with a number of friends and newspaper men, many of the latter being from Evansville, gathered in the lower part of the city. At exactly the scheduled time, 9:15 o'clock, the telephone bell rang and Mr. Hutchins answered the phone. The professor talking from the Courier office, at Evansville asked if the subject was there, and if everything was ready for the experiment. He was told that he was and Drury stepped to the phone. He stepped up, and the professor began to speak, and for a few seconds listened intently to what was being said to him over the wire. He answered questions put to him at first in a loud and clear voice, then his answers became lower and he showed evident signs of drowsiness. In less than two minutes after he placed the receiver to his ear, he was backward into the arms of Chas. V. Hutchins, who stepped behind him at the first appearance of weakness. Drury dropped the receiver and fell into the arms of Mr. Hutchins as limp as a rag. If no one had been present to support him he would have fallen down a steep flight of stairs.

When Prof. McLaughlin arrived from Evansville he went at once to the residence of Mrs. Adams. He did not appear surprised when told that the subject was still sleeping in the room in which he was lying he made a few passes over his face and commanded him to awake. Drury at once opened his eyes, sat up in bed, stretched, yawned and in a half conscious way looked at the professor and those around him. A few more attempts were fully aroused. Turning to the professor he said: "Why, hello, professor, I think you have been playing a trick on me. They told me I would not wake up until you came from Evansville, but I have not been asleep five minutes."

Every one present considers the experiment as a marvelous exhibition of hypnotic power and as far as they are able to judge believe there was no sham about the matter. Drury, however, said that he had been playing a trick on the professor, but he refused to talk for publication. He only confirmed the reported statements that he had made, and said that the only reason that he had for not wishing to reiterate them for publication was the fact that it would expose him to much adverse criticism.

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Among other things she said a spirit claiming to be Daniel Webster had given them some wonderful revelations regarding the political future of her husband's brother. "She said: 'I am Mrs. Abner McKinley, and Wm. McKinley is the author of the McKinley tariff bill now before the people, and we have been told by politicians that in all probability it will become a law, and that the man who has elected Governor of Ohio and possibly the Presidential chair will be offered him.'"

I might add that Mrs. McKinley expressed interest and satisfaction that as Mr. McKinley was a great admirer of Daniel Webster, and as the spirit had shown such a great deal of familiar interest in his welfare, at this interview, she considered it a wonderful test. I have since read in the newspapers comments upon the speeches and manners of Mr. McKinley that he bore a striking resemblance to the great lawyer and statesman.

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Also at the time of the second nomination the same conclusion was reached, but was accompanied by the fear of something disastrous happening to him before the expiration of his term.

Hon. F. O. Willey, of New Jersey, a reliable source of information upon "Labor and Capital," could testify to some remarkable predictions during the many readings he received of me at Chicago previous to the last election, and he will remember also the statements made relative to the possible calamitous ending of the President's career.

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Now comes the climax. "A lady came to me at the close, saying, 'Can I ask you a mental question?' I said, 'Certainly, but I am afraid I cannot answer it.' I gave my answer to her mental question, 'Pretty soon, pretty soon, I will be speaking in my meeting at Woodmen Hall, Oakland, last Sunday evening, related this incident to add weight to her own revelations on the subject, and asked the question of the audience, 'What shall we do with these prophecies? Shall we give them as received, or shall we crush them out to any one.'"

It is true there is much rubbish and wrongly interpreted revelations given to the world—but there is also an unlimited number of cases where much good is received and of practical value when good sound judgment is utilized in the interpretation and application; for what is knowledge if it is not born of inspiration?

Now I heard of a proposed visit of the President to any public affair since his second election without experiencing the same feeling of dread of something awful to happen him—and probably there are many sensitives that have had similar experiences.

Are these forewarnings of any use or are they not?

Should the power of foreseeing and prognosticating be cultivated? While there may be a destiny that shapes our ends, yet is it not possible to peer into the future with an experienced eye and steer clear of the breakers, thus averting the disaster?

A SERIOUS QUESTION.

What Shall We Do with Our Prophets and Prophecies?

Now that this nation is struggling to recover from the awful shock of being decimated by the execution of a terrible psychological power, generated by the combined efforts of thousands of disgruntled cranks and unfortunates, the thoughtful mind naturally is filled with interrogations relative to the cause and cure of indelible national diseases.

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I am making a plea for a practical utilization of all the gifts and faculties under the control of man, of matter under what name they may be classified. Let every form and method be employed at our command to develop ourselves fit to dwell in this world first and the next as secondary to this.

GEORGE F. PERKINS.

Oakland, Cal.

ANNOUNCEMENT

Of the N. S. L. A. Convention.

I am informed by the secretary of the N. S. L. A. that the date fixed for the National Spiritualist Lyceum Association convention is Wednesday afternoon, October 16. All delegates to the N. S. L. A. convention should make it a point to attend that session.

MATTIE E. HULL.

Sec'y. N. S. L. A.

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

PHILADELPHIA

Spiritualists Honor Wm. McKinley.

Memorial services were held by the Philadelphia Spiritual Society, on Sunday afternoon, September 15, at Haudel and Haydn Hall, 8th and Spring Garden streets.

Hon. Thos. M. Locke, president of the society, spoke at length on the virtues of our late President's life-work. He was followed by Mrs. Minnie Brown, one of Philadelphia's best psychics, who voiced words of comfort to many and spoke of the grand possibilities that were still before our late ardent President.

There were many tears shed for his untimely end of physical life, and many were the heart-throbs of sympathy that went out to his bereaved wife. Mr. McKinley is not dead, but has arisen to continue his life's work in higher principles.

The great majority of people have no confirmed knowledge of a future existence. There are thousands in the land, however, who can testify to the demonstrated fact of immortality. How consoling to know that one's friends live and are conscious of our thoughts and oftentimes actions.

The Spiritual philosophy is the most beautiful and perfect that has been presented to the world. Its ethical standard is high and rare and always in the lead of advanced thought. It is only through the knowledge of the higher teachings can we learn the subtle differences between the man who can not kill and the one who can. There are those who seem to be a prey to all conflicting elements in and about them, on the other hand there are those in whose natures only good is expressed and who seem never to have an unworthy thought.

Moral responsibility is one of the greatest teachers and saviors of the race. Education and growth of the moral nature will do away with all anarchy. The moral nature will always be law-abiding, particularly those who choose this great country as their home. I can hardly think it possible for a moral-minded person to disregard our government, its constitution and declaration of principles. Truth will ever be its own defender, when the principles upon which it rests are known. The many people seem perplexed, and to think without knowledge is of no value in the least—therefore seek to know. The mind can only be come bright and clear when the light comes from within.

When we think of how those two hearts united and blended into one so were ruthlessly torn apart, so far as physical expression is concerned, it fills every mind with a sense of the rightness of indignation toward the terrible wrong, and how the heart-throbs of sympathy beat in unison, of this mighty people, as we realize the bitter cry of agony that comes from the depths of her very soul.

To the reflecting mind there is a cause, as there is for every effect. Let the tragic end of the President's physical life be a lesson to the American people. For it is only through education, firmness and adhering to the principles of true liberty and justice that anarchy can be driven from the land.

Truth and love teaches the unity of all, and that each is one with the eternal principles of life.

As the metals are purified by fire, so the spirit is purified by love. It is only when the great million mass is cooled can we in any degree judge of the progress of its purification. Only when a victory over the emotions is gained and peace follows after the struggle can the spirit rest to contemplate and realize the beauty of eternal truth. In vain will men attempt to listen to the voice of truth during the clash of contending desires and opinions; only in the silence that follows the storm can the voice of truth be heard. If man has a mission I believe it is to be good and do that which is most useful for his highest development, for by doing good sensual matter is eliminated.

M. H.

Reception to Mrs. M. E. Cadwallader.

The several visits of Mrs. M. E. Cadwallader to this country are more than ordinary pleasant memories to a large number of spiritualists and prominent Spiritualists, for her earnestness, her unflinching amiability, and her devotion to our cause, endeared her to the hearts of all who met her. This year she is again with us, in company with her father, Mr. B. B. Hill. The stay is a brief one this time, as they but arrived in England from a short tour on the Continent on Tuesday evening, the 27th ult., and will sail for their home in Philadelphia on or about the 21st inst.

Knowing that many of the metropolitan friends would be charmed to meet them, Mr. and Mrs. J. J. Morse, with their characteristic warm-heartedness, tendered Mrs. Cadwallader and Mr. Hill a reception on Wednesday evening, August 28, the event transpiring at Florence House, the scene of so many social gatherings on behalf of the cause. The proceedings were purely informal, which was a distinct charm to the gathering. Invitations were extended to most of the leading workers, and though many were out of town for their holidays a goodly company assembled nevertheless to greet the guests of the evening.

After a season of personal conversation, during which the friends most cordially greeted the visitors, Mr. Morse formally presented them to the company in a felicitous little speech, filled, as usual, with good things, "grave and gay," suited to the occasion. He then asked Mr. E. Dawson Rogers, the president of the London Spiritualists' Association, and editor of "Light," to add to the welcome, when the company were favored with another well-timed series of remarks.

Mrs. Cadwallader then responded in a graceful and eloquent address, which charmed all present as of old. She referred to the condition of the cause in the States, and related how the First Association of Spiritualists in Philadelphia had recently acquired

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As there are thousands who will at last venture only twenty-five cents for this Progressive Thinker, we would suggest to those who receive a sample copy, to solicit several others to subscribe with them, and thus be able to remit from \$1.00 to \$5.00 more than the value of the sample copy. This would make a large sum total, and thus extend the field of our labor and influence. The same suggestion will apply to all clubs of subscribers. Send us a list of names and we will send you a sample copy of the paper. We will also send you a list of names and we will send you a sample copy of the paper. We will also send you a list of names and we will send you a sample copy of the paper.

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Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment what an intellectual feast that small investment will furnish you. The subscription price of this Progressive Thinker is only twenty-five cents. For that amount you obtain one hundred and four pages of solid, substantial, scholarly, and mind-revealing reading matter, equivalent to a moderate-sized book.

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The Progressive Thinker is furnished in the United States at \$1.00 per year, the postage thereon being not nominal, but when it is sent to foreign countries we are compelled to charge 50 cents extra, making the yearly subscription \$1.50. Please bear this in mind.

SATURDAY, OCTOBER 5, 1901.

Reason, the Philosopher's Bible.

Which the most reasonable, the teaching that in the countless eons of eternity there came a period when the Great Architect, who had been enjoying an eternity of repose, suddenly aroused himself from his prolonged lethargy, and then commenced a career of world-building and peopling those worlds with inhabitants; or that other theory, that matter and worlds always existed; that there never was a beginning, nor a period when time was not; that suns and solar systems always occupied the boundless, limitless spaces which stagger men when he attempts to explore them, even with only a fertile imagination?

Barbarian fancy could not grasp such an incomprehensible duration as a past eternity, no more than it could grasp a prospective one, so they constructed a beginning and expected an end, at a period now long past, when they were sent to earth, and the things of the world go up in flame. They were generous, however, and contemplated a new heaven and a new earth, and assumed that they, the epistemic saints, would occupy the new order of things forever. Man being a part of this beginning-less world cannot die. He may lay aside the waste of which his material body is composed; but the immortal mind will survive the change. It is as enduring as the globe itself, as eternity; but it exists in another form, invisible to material senses; still it is itself material though infinitely refined. Things exist that our visual organs cannot see; but they are real, nevertheless. Who will deny that the rose, or the milk-laden odor because he cannot see it? Will anyone say the air we breathe has no existence because it is invisible? He should be equally cautious in his expressions regarding the animating substance that vitalizes the body and makes it a living member, or, departing, leaves it a clod.

A Reply.

A California friend writes: "I cannot account for the Samaritan Pentateuch, written in the original Hebrew letters, while the Jewish and Christian Old Testament is in the Chaldean characters."

Bishop Ussher, who gave the world its accepted chronology, maintained that "The Samaritan Pentateuch was the production of an impostor named Dostheus, the founder of a sect among the Samaritans, who pretended to be the Messiah. It is thought to be compiled this copy of the Pentateuch from the Hebrew and the Septuagint, adding, expunging, and altering, according to his pleasure."

Associate this statement with that other statement that the Hebrew Pentateuch was but a revised edition of the Septuagint, with no absolute proof that the Jews had any Scriptures prior to this compilation and adaptation which Smith in his Dictionary of the Bible says:

"The general belief of scholars now is, 'It was the work of some Alexandrian Jew,' and that 'the age in which Aristes' account of a Grecian translation made its appearance was fertile in such fictitious writings,' then our friend's objections must vanish. As to the characters in which the Hebrews and Samaritans wrote, Kitto, in his Cyclopaedia of Biblical Literature, article Hebrew, says: 'The earliest monuments of Hebrew writing we possess are the genuine coins of the Maccabees, which date from the year B. C. 143. The character in which their inscriptions are expressed bears a very near resemblance to the Samaritan alphabet, and both are evidently derived from the Phoenician alphabet.' The corrupt Aramaic dialect, also known as the Syro-Chaldaic, is said to have come into use among the Jews about a century before our era.

One of Bon's Jokes. The Truth Seeker, noticing our recent article regarding Franklin's effort in the Constitutional Convention to have the sessions of that body opened by prayer, says it was received as a huge joke; that the then late Continental Congress had installed an Episcopal preacher chaplain, who turned traitor and tried to make a traitor of Washington. With such experience the later body had no need of its repetition, with prayers, to aid in their deliberations.

Rev. Mr. Evans, a Quaker, investigated the religious character of the Continental Congress years ago, and found that of its entire membership only seven were orthodox. This fact accounts for the economical use of the word God in the Declaration of Independence and other State papers.

Praying to Kill an Alleged Successor.

Rev. Dr. J. E. Roberts, in one of his powerful discourses some months ago, said:

"When Theodore Parker was in the height of his power he was regarded as a dangerous man. He was looked upon as destroying the very essentials of religion. Even the liberal party of Christendom withdrew their fellowship from him—they could not endure his teachings. Being much broken in health, he made a trip to Europe. While abroad, the Young Men's Christian Association of Boston engaged in daily prayer, that Theodore Parker might die. He stayed; that this conelocastic might not resume his destructive work. Mr. Parker was then in Florence. He sickened, and died, and was buried there. I have myself heard a man say, who was then a member of the Boston Y. M. C. Association, and in a religious meeting, that it was in direct answer to prayer that Theodore Parker died in Italy. In other words, the young Christian men of Boston were murderers, and God Almighty was their accomplice. Every man who goes to heaven for mortal man to attempt to suggest anything to Indulge Wisdom."

Now here is a claim of the killing power of prayer. If those who pray for death act in harmony with their expressed desires it cannot be a very difficult task to kill a sick man, or even a strong one.

The public press has been filled with detailed accounts of Christian Scientists and Dowieites attempting to save life by prayer, but it is truly lamentable that their efforts in that direction are terrible failures. If some have recovered it is very probable they would have regained health more speedily had the time wasted in prayer been expended in good nursing, whilst good physicians give assurance that frequent deaths would have been prevented by proper medical treatment.

Our adult readers will remember the protracted effort twenty years ago, to save the life of President Garfield from the effect of an assassin's bullet by prayer. By public proclamation the whole nation was on its knees praying God to restore the President to health. None questioned his power, but he was deaf to their agonizing efforts, and all were plunged in tears because of his inaction.

Our wounded hearts are still bleeding because the Mighty Ruler did not listen to the sorrowful appeals of all of us, to save the loved President McKinley. Instead he was borne away to the great beyond, leaving behind wounds in our own hearts are still open. Remembering the claim in the case of Theodore Parker, is it true that God kills in answer to prayer, but stays his hand when he is asked to save life? We think not. We have a higher conception of the workings of Infinite Energy. The laws governing the material universe are changeless. The bullet directed by the idiotic hand of an anarchist is as fatal when it lodges in the vital part of a President, or an Emperor, as when it pierces the heart of a worthless changeling.

Prayers are only wishes at best. If action is in harmony with the wish, and that wish is a good one, and within the scope of ability to accomplish, then good results may follow, and that without regard to the person or being to which the wish is directed.

It All Helps Kill.

It was the writer's fortune many years ago to know an eccentric genius, rather pessimistic in feeling, who, on learning that some person he did not particularly like had met with misfortune, would clap his hands with "Good, good; it all helps kill."

It may not be a commendable spirit, but we own very frankly when we learn of the set-back churchmen are experiencing in the promulgation of their errors, we, too, feel like shouting "Good, good; it all helps kill." And why not? We earnestly believe the false teaching of the church has retarded civilization ever since it had a being. Instead of advancing it; that its false conceptions of a God, with attributes of jealousy, hatred, revenge and cruelty, whom men were taught to worship, has retarded civilization ever since it had a being.

This spirit of hate has been manifested in all manner of violence, of which wars the most bloody and cruel are exemplifications. It is the natural tendency of the human mind to imitate the God it adores. Churchmen, besides making their God of hate, have made him vacillating and changeable at the caprice of his creatures. Every prayer is a petition for special favors, and the action of the church is influenced by Divine action they tell him how good, how great, and how glorious he is.

Reverse this order of things. Construct a great, glorious and loving God, always zealous to advance the happiness of his subjects, a perfect ideal from an elevated standpoint, and the world would exult in the message he pressed. But before such a God can be constructed it is not necessary to obliterate from the mind the God of evil passions the world has so long worshipped?

Hand-Writing of the Lord.

"All this," said David, "the Lord made me understand in writing by his hand upon me."—I Chron. 28:19.

David had just given to Solomon, in presence of all the assembled princes of Israel, a full account of the proposed temple and its furniture, even to the weight of the candle-sticks in gold, and to impress on his son the importance of following the directions, he said he had that detail from the Lord in writing by his hand.

The question arises: Did David misrepresent the facts, to make a more lasting impression on his son and successor to the throne, or was he relating a real event? If the latter, it is regretful the matter was not preserved down to these times, that we could see in the style of the Lord's penmanship the kind of characters he used, whether he ran all the words together, without spaces between and without marks of vowel sounds, after the manner of the Hebrew, otherwise the Phoenician, or his day.

And while about it we might learn who was Lord at that time. Was it Jehovah, who was kept in a box, which the living ones transported on a cart to Beth-el, and who killed fifty thousand and three score and ten men, or was it Milcom, or Chemosh, or Moloch, possibly Ashtoreth? See I Kings 11:5, 7, to whom Solomon, the wise man, burnt incense and made sacrifices?

There is one other instance recorded in God's holy Word wherein it is represented by Moses the Lord "wrote on tablets of stone." Deut. 5:22. Ordinarily the Lord's penmanship through his prophets, after the manner of Saul, See I Sam. 10:24.

Valuable as Fragmentary History.

If what are known as Old Testament Scriptures could be received for just what they really are, fragments of history and myth, compiled and adapted for the use of another people than that for which they are now used, then, in the hands of learned critics, they would probably become invaluable.

There is no question that a great library was collected at Alexandria during the reign of Ptolemies in Egypt. It is also certain that the histories, real and fictitious, of all nations were stored in that library, and that after serving the world a valuable purpose for some 600 years it was destroyed.

It is now apparent that fragments of that old library are preserved in the Old Testament. Received for what those fragments are in fact, as detached history and myth, in no sense as inspiration, but fallible, like every other human production, then scholars could set themselves to work, sift the real from the imaginative, absolute history from myth and fable and preliey exaggeration, and gain many real truths which would be of service to the world. Let us glance at an illustration:

It is now well known that Egypt was populated by the Semitic race. It is believed that immigration came originally from the region of the Persian Gulf; that they made their way westward through southern Arabia, near the coast, and after many years of journeyings they crossed the Straits of Bab El Mandeb into Abyssinia, and thence to the valley of the Nile, and down that productive valley, where we find them a great and prosperous people some 5,000 years ago, building pyramids, rearing cities, and engaged in all sorts of productive industry.

Again: We find some 1,500 years before our era another Semitic wave entering Palestine from the valleys of the Euphrates and Tigris. It is probable they came by the northern route, north of the Arabian desert. They located along the eastern coast of the Mediterranean, driving out and murdering the native population, and taking possession of their cities and lands, and others of their own. Well-marked traces of the ancient races remain in Palestine, as in Egypt, who were slaughtered by these Semitic invaders. Now let us apply to these facts. We cannot go back to the inciting causes which set in motion the great wave of immigration that landed in Egypt some 5,000 years ago, but we know that about 1,500 years before our era, impelled by what cause we can only surmise, a great wave of emigration moved southward from Central Asia, and overran all the south country. They were barbarians, and practiced the customs of those people. The resident population fled before the avalanche. And it was this frightened and impoverished people who, after perhaps many years of struggle and destitution, finally reached a country "flowing with milk and honey," a goodly land, extending from the Jordan to the sea, known to moderns as ancient Phoenicia.

What have we sustaining this position? Just this, the historian, in book II, chap. III, of his history, says: "Before there were any Medes or Persians, the Scythians, a wandering race, coming from the north, invaded Asia, and held it in subjection for 1,500 years. The following passages in Jeremiah, are rendered from the Hebrew of chapters 4, 5 and 8, by the French author, P. De Lancy, in his Ramesis the Great, p. 36:

"Behold a great people cometh from the north; a mighty nation hath risen from the loins of the earth! They carry the bow and the buckler; they break down the tower and the high wall. Their coming is like the roaring sea. They come up as a cloud; their chariots fly like the whirlwind. We unto us! 'I looked upon the earth and it was a desert; I beheld the mountains, and lo, they trembled, and all the hills, and they dashed together. I beheld and lo! there was no man, and all the birds of the heavens were fled; * * * the cities were broken down. * * * The whole land shall be desolate. * * * 'It is a mighty nation, an ancient nation, a nation whose language thou knowest not, neither understandest what they say. * * * Their quiver is an open sepulchre. * * * And they shall eat up thine harvest and thy bread which thy sons and thy daughters should eat."

This hyperbolic description of the invasion of a country and its effect, must have been written originally by one who had seen and suffered; but it is fragmentary and out of place in Jeremiah. It described long past events, and the critic, released from the idea that it is inspiration, or relating to the future, will find the place where it belongs. So, too, the account of the Exodus doubtless had a base on which it was founded; but, like the stories told in Genesis, they were accounts of other peoples, separated from their belongings, and were woven into a poorly connected fabric, showing on every page where discrepant materials were joined to complete the narration. The ordinary Bible reader scarcely notices these defects. Taught that the whole is the unerring Word of God, he receives it as such, and if the exaggerations were many times greater faith would still credit them to divinity.

Better Be a Man than God.

Do you know I would rather be a man than a god? I would rather have the opportunities this life gives, with its chance for development and growth, with its joy alternating with pain, with its ineffable glory of loving and being loved, than to be a god and sit on the eternal circle of the universe and not know the possibility of growth and development, or be capable of being touched by the thrill and rapture this world knows. It is not, after all, a bad proposition, the human world with all its mingled story of laughter and of tears. Our business is to dignify it to exalt it, and justify our existence by ourselves and incidentally to the world; to make the common deed of the common day worthy of man; to lift up one's self above the ignoble and the mean, and the wisdom of doing it is with everyone. * * * I deny to circumstance the right to degrade a human soul. I take the crown, the only crown of real worth this world ever knew, and reach it to every fellow being. I would, if I could, make the human thought take change and death as the servants and ministers of life; I would, if I could, put the glory of being into the gloom of the passing day. In the divine right of existence, in the divine right of being, I would defy what men call death and claim immortality now.—Rev. Dr. Roberts.

"Buddhism and Its Christian Critics."

By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, \$1.25. For sale at this office.

Anarchy and the Ravings of Lunacy.

The clergy from their pulpits in this city on the 15th ult., took occasion to express in terms of great bitterness their abhorrence of anarchy, and insisted on its suppression. Most of them expressed what we all feel, hatred for a system which leads to assassination and disruption of all government.

The doctrine of the anarchist is an exotic, not native to our soil, but was foreign born. It is the product of tyranny and oppression, growing out of ecclesiastical demands and kingly misrule. It has no right to an existence in free America, where the government is administered by the people through agents of their own choosing, and whose term of office is limited to a few years, and is subject to change at any time for misconduct.

Churchmen and their clergy too frequently mistake that a free government has nothing to do with religious or political opinions. The wildest theories possible may be entertained and remedial law is silent. This is seen in the God-dishonoring faith of the dominant religion, which threatens to an unending hell for those who will not accept its narrow creed.

GRIEF.

For the world's last martial honor,
As she sat in the gloom of her darkened life,
With her widow's grief fresh upon her.

He had shed the glory of Love and Fame
In a golden hour about her;
She had shared his triumphs and worn his name;
But, alas! he had died without her.
He had wandered in many a distant realm,
And never had left her behind him;
But now, with a spectral shape at the helm,
He had sailed where she could not find him.

It was only a thought, that came that day
In the midst of the muffled drumming
And funeral music and sad display,
That I knew was right and becoming;
Only a thought as the mourning train
Moved, column after column,
Bearing the dead to the burial plain
With a reverence grand as solemn.

—Ella Wheeler Wilcox in Chicago American.

The Greatest Educator.

To the Editor—I consider The Progressive Thinker the greatest educator of its kind in the United States, and the best paper for the money I know of in the world. I would hate to be deprived of its weekly appearance. We welcome it like the first blue-birds in the spring. Long may it wave.

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Sandusky, Ohio.

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In my judgment The Progressive Thinker still stands foremost among all the journals devoted to the interests of Spiritualism. Always good, but for the past three months better than ever before. Many of the single numbers are worth more than a majority of the twenty-five cent magazines. When one considers the liberal premiums, the most liberal ever offered by a publication of any kind; the great variety offered from week to week in its columns, bringing the reader in touch with nearly every portion of the world, it is a marvel how such a publication can be furnished for so small a price, and still more a marvel, how any Spiritualist who can possibly afford to take it should consent to do without it.

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A Church That Ought to Be Stamped Out of Existence.

Burlington, Vt., September 22.—The congregations at St. Mary's Cathedral this morning were startled by an announcement by Rev. Father P. J. Barrett, the pastor, as a command from Bishop Michael, that parents sending children under 10 years of age to the public schools instead of the parochial schools would be refused admission.

He further stated that Catholics who were married by Protestant ministers would be excommunicated, and those Catholics who were married by or attempted to be married by a Justice of the Peace or a notary public, would also be refused admission.

It was announced that in case a parent believes he should send his children to the public schools, he shall lay the case before his pastor, who will decide the case.—North American.

Thoughtful Child.

Mamma: "It is very naughty to tell lies, Eva. People who do so won't go to heaven."

Eva: "Did you ever tell a lie, mamma?"

Mamma: "No dear, never."

Eva: "Won't you be terrible lonely in heaven, mamma, with only yourself and George Washington?"

LIFE OF THE SOUL.

O, the city of life in the mansions of light,
That we think of and dream is so fair,
Who makes it and rears up its temples so white?
Where is it, in heaven, or where?

'Tis the life of the spirit the mansion doth build,
Where dwelleth the soul with its God;
Love, charity, kindness, forever in-silled,
The walls of that blissful abode.

The Jasper and sapphire and amaranth gates
Are only good deeds of the soul;
And brighter the polish that wisdom creates,
"As the years of eternity roll."

A Christian Nation.

In Russia it is a criminal offense to leave the established church. A priest suffers life-long solitary confinement in a monastery for daring to teach other than the orthodox faith. A correspondent of a London paper, writing from Moscow, says: "It is well known that once in the Russian church and there is no exit so long as one is within reach of the laws of the empire."

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HURRAH FOR SPRAGUE!

To the Editor:—Hurrah for E. W. Sprague! Our delegates will be instructed to vote for him for president of the N. S. A.

Our society is booming. We had manifestations of music, faint voices, touches, and first stages of trance mediumship the very first time we sat in circle. HARRY B. L. HOLMES, Sullivan, Ind.

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HURRAH FOR SPRAGUE!

To the Editor:—Hurrah for E. W. Sprague! Our delegates will be instructed to vote for him for president of the N. S. A.

Our society is booming. We had manifestations of music, faint voices, touches, and first stages of trance mediumship the very first time we sat in circle. HARRY B. L. HOLMES, Sullivan, Ind.

"The Spiritual Significance, or, Death as an Event in Life." By Lillian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office. Price \$1.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument for the basis of science. For sale at this office. Price 6 cents.

"Invisible Helpers." By C. W. Leadbeater. The noted Theosophical lecturer and writer. Very interesting. Price 65 cents. For sale at this office.

GRIEF.

For the world's last martial honor,
As she sat in the gloom of her darkened life,
With her widow's grief fresh upon her.

He had shed the glory of Love and Fame
In a golden hour about her;
She had shared his triumphs and worn his name;
But, alas! he had died without her.
He had wandered in many a distant realm,
And never had left her behind him;
But now, with a spectral shape at the helm,
He had sailed where she could not find him.

It was only a thought, that came that day
In the midst of the muffled drumming
And funeral music and sad display,
That I knew was right and becoming;
Only a thought as the

The Crises of Modern Spiritualism.

By J. S. Loveland,
Summerland, Cal.

All great movements, religious or political, have their crises, or periods of test and trial. Sometimes they are well nigh wrecked, and at others they come out stronger and more prosperous than before. Modern Spiritualism has not proved itself above these testing periods, and the present time is one of the most threatening in its history. The dangers which menace its progress are more, and more potential than any which have threatened it before.

If there ever was a period when every well wisher of the interests of humanity should devote himself to a most profound study of the problem of human well-being the present is that period. The progress of the race is like the falling stone; it is accelerated at every revolution of time. The discoveries in science and their application in the field of mechanic art is multiplying human capacity of production in such an enormous ratio that the past century has witnessed a complete revolution. Men of my age find themselves in an entirely new world from that into which they were born eighty to ninety years ago.

But, while the mechanical and productive world has become new, and men have arisen to the level of its possibilities, the world of moral and political relations and civil life has remained "in statu quo." This is because the religion of the century has not intrinsically changed. The slight, incidental modifications do not amount to any serious change. The old notions of right, and the intrinsic relations of man to man, have undergone no change except in isolated and individual instances. The result is that the partialism of the old religion is assuming every day a more repulsive form, and working out more deplorable results. It is not so much damnation to a hell of fire in the future, as it is a hell of poverty and degradation in the present. But the separation is as marked, and the distinction between sheep and goats as palpable as in the great Judgment Day.

Modern Spiritualism is proclaimed to be a new religion, therefore, the tremendous change now going on in human conditions cannot be a matter of indifference to its devotees. They must inquire what the special relation and functioning of that religion must be to the amazing revolution going on in human conditions. Modern Spiritualism is thus brought face to face with the great social problem of the present time, and the position which the Spiritualists shall assume will settle the question whether the movement, as such, is to be of any benefit to struggling humanity in its present great transition.

But, to get a full grasp of the present position of the Spiritualist movement, and the forces operating to emasculate it of all power to assist man in his present terrific conflict with the power of falsehood and wrong, we must briefly glance at its history, and note carefully the influences which have induced the present crisis.

The first great crisis in our history was in the early seventies, when Victoria Woodhull and her adherents gained control of the National Association. That made Spiritualism and Spiritualists a stench in the nostrils of the larger portion of the community. And, for the emphatic repudiation of her principal followers, Spiritualism had hardly recovered from the fearful blow. There were three other things, however, which contributed to allay the deteriorating influence of Woodhullism.

1. The new phase of mediumship termed materialization created a most profound interest in the public mind, and greatly enhanced investigation.

2. Camp-meetings sprang up right away and proved the greatest drawing card in securing the attention of the public to the presentation of the facts and principles.

3. And, thirdly, as a result almost, if not entirely, of the camp-meetings, came the public platform messages. And, while very grave objections exist to all these, as they are managed, there can be no dispute as to the immense influence they have exerted in diffusing a very partial, but to be sure, knowledge of the leading tenets of the movement amongst the people at large. With the dense ignorance prevalent respecting the science and philosophy of Spiritualism, nothing more perfect could have been expected. All these influences combined aided in overcoming the malign influence of Woodhull and her adherents.

But, from the very outset of the movement, two adverse influences have been at work to effect its destruction. They have been steadily gaining in strength until now, and combined they constitute the perilous crisis which menaces our progress. The advent of Modern Spiritualism was unique. It was unlike that of all past religions. No angel heralded it. No God announced it. A poor murdered peddler proclaimed himself alive in a spiritual but real sphere of existence. And the door, thus opened, was rapidly used by others for the same purpose. But none of them claimed or allowed the slightest miraculous power in their mode of communicating. It was as natural as the telegraph or telephone. What the world for ages had regarded as special and perfect proof of some Divine interposition was shown to be one of nature's simple manifestations.

The result was that most of the early Spiritualists re-

puted the Bible as sacred and Christianity as any more divine than Buddhism or Islamism. Naturalism, instead of Supernaturalism, was the grand characteristic of the early Spiritualistic literature. Both press and platform agreed in the rejection and denunciation of miracle-working and the affirmation of purely natural forces, acting in accord with natural law, producing all the phases of spirit phenomena. The manifesting spirits proclaimed the same.

The church instinctively pronounced this teaching to be from the Devil, and that Spiritualism was the worst form of infidelity. And this was correct, according to Christianity's basic doctrine, for it was a positive denial of God's agency in the production of all the pretended miraculous doings in Bible times, and left it destitute of all evidence of being Divine. It was simply and only a human religion like all others, and had no claim to reverence or acceptance by man except for what goodness there might be in its ethical teachings, as its supernaturalistic doctrines were all unmitigated falsehoods.

With such intense radicalism permeated with such a glowing enthusiasm it would seem that no danger could assail the new movement from the doctrines of that which was so cordially rejected. But that was really where the danger lurked, and it has grown to be one of the most formidable menaces to the progress. Yes; to the very existence of modern Spiritualism.

Nothing is more subtle, nothing more potent than hereditary tendencies. Spiritualists were not free from those tendencies. They thought themselves entirely free from the dogmatic authority of the old doctrines. But the mental habit of accepting as true and authority whatever came from the spirit side of life swayed unconsciously the great mass of Spiritualists, and none more so than many who came from the ranks of the most pronounced skepticism. Mediums were taught to submit to the complete control of spirits who were thus inaugurated not as assistants, friends, helpers, but as supreme "controls" of the medium. Thus mediumship has been made a condition of as abject slavery as it is possible for a human being to submit.

To be sure, it has been affirmed, both by spirits and by mortals, that nothing should be believed or done unless sanctioned by unfettered reason. But this oft repeated caution has been disregarded and wrecks of fortune and wrecks of character have followed in the wake of the blind obedience yielded to spirit dictation. It has placed ignorance as the accredited teacher of the science and philosophy of the movement, and partly developed psychometry and telepathy on the public platform to give demonstration of spirit return and wisdom. The result of all this is the publicly confessed decline of the organic conditions of the Spiritual movement. There has been a National and quite a large number of State organizations with the result of a constant decline in local societies and progressive lyceums. And, in addition, it is next to impossible to raise a few dollars for the most desirable purpose. The National organization couldn't collect \$10,000 unless one man had paid a large per cent of the amount. That one significant fact shows that the great body of Spiritualists have no interest or confidence in the organic movement.

The peril is perceived and felt by the leaders of the organization, and the burning question is what can, what must be done to arrest the downward course. Like the boy going through the graveyard, they whistle to keep up their courage. Spiritualism, they say, is not declining. People are very much interested therein, and the churches contain very many Spiritualists, and many scientists are investigating its claims. Yes, with three times the population there is perhaps one scientist investigating where there was ten forty to fifty years ago. Those scientists were also found identifying themselves with the movement, while your Hyslops and Jameses deride it, or like Savage and others stick fast by the church and pocket the money which the Spiritualists pay for their books. It is all a mistake that ministers and church members are interested in Spiritualism. Many are quite interested in a diluted, semi-Christian Spiritualism. But of real Spiritualism they are profoundly ignorant, as much so as many claiming to be Spiritualists. Of Spiritualism as a scientific naturalism, they neither know nor wish to know anything.

It would seem to be the plainest dictate of common sense, that the true method to arrest the downward course would be to reverse the method which has caused it. But strange as it may seem, the proposition is to intensify the influence which has wrought almost total destruction. It is urged that the entire direction of the movement be relegated to the spirits! That we, mortals, are to place our hands in theirs, and like little children, follow most implicitly where they lead us. We are to retire into "the silence," and devoutly pray to the God or Gods to be kept in the path indicated by the spirits. Catholicism can go no farther in belittling the human faculty.

One of our three leading papers is the zealous advocate

of this theory of entire submission to spirit guidance to be granted in answer to our prayers. Of course, "our elder brother" is made to figure very largely in this scheme. Closely connected with, and really a part of this program of submission and prayer is the "Theistic creed of the N. S. A." That creed is part of the process of belittling man, and exalting something as his superior. It doesn't matter whether that something be a God, a spirit, or a creed. Either one enslaves man. It emasculates the freedom and supremacy of his reason. Every despot, civil or religious, has aimed at this subjugation.

The magnitude of the crisis is, I think, now fully apparent. It is nothing less than the total subversion of the fundamental doctrine of modern Spiritualism—the perfect freedom of the earthly man from the spirit man, whether he was called God, Angel or Spirit. That obedience is due to nobody unless demonstrated duty is apparent to the active reason. No authority exists in any being to command the services of another. No dependence can exist which does not imply mutuality. All Gods and angels are as much dependent upon man as he is upon them. Simple obedience, or doing what one is commanded by another, tends no more to our development than the prayers of the Buddhist turned by a water-wheel. Actions, springing from the deductions of our reason, and the impulsion of our conscience, are the only ones which can, in the least, develop our real growth.

To follow the role of the slave, in prayerful obedience to some supposed outside personality, is to sink ourselves below the dignity of man. But this is what we are urged to do. The attempt will be made, at the next meeting of the N. S. A., to impose it upon the Spiritualists of the country. This will complete the sectarianizing of organized Spiritualism and place it on the same platform as the Christian church, for it will annihilate the liberty of man to act independent of some foreign influence and direction from a superior spiritual source. This is all the church claims, and this the Light of Truth and its followers propose to impose upon the Spiritual movement. There is no misunderstanding here. We are, it is asserted, in a deplorable condition, and the reason is we have not prayed to and followed the direction of some spiritual beings. We must reverse our course; become as "little children," obey the "higher powers," and all will be right. So says the church, and the only difference between it and the Light of Truth program is incidental. This will make Spiritualism an adjunct to Christianity, and we can proudly claim to be "one of the Denominations;" and our "Reverends" can claim equal privileges with the church Reverends in the matter of half fares on the railroads, and the "chief seats in the synagogues" with the Rev. clergy. The reproach of Spiritualism will cease. We can have ordinations by the hundred, even if it includes disreputable characters. Prayers and invocations, like the Pharisees of the past and present; "standing in the synagogues to be seen of men," baptizing babies, and all the other mummeries of soulless forms. Let no one be deceived in this matter. There is more God, Christ, Prayer and Religion in one month's issue of the Spiritual press at the present time than there was in ten years from the first issue of the New Era in Boston and the Spiritual Telegraph in New York. We did not have the meaningless phrase "Our Elder Brother" flaunted in our face in every issue of a Spiritual paper, nor were we insultingly denounced as "Atheistic Spiritists" by pretending believers in "a Personal God."

One of the surprising facts connected with this adoption of creeds and churchly forms, is found in the aid and assistance of those who have no faith in them. They attend the conventions, utter no protest, and even advocate union and co-operative work! For what? Why, to build up Spiritualism. Yes; indeed! Establishing a creed you don't believe, and forms you despise, and uniting with the credulous to repudiate those with whom you are in substantial harmony. That is building up Spiritualism! You admit the wolf into the fold, you warm the benumbed serpent to activity, and defend it against those who would kill it at once. You don't quite like the N. S. A. creed, but you swallow the poison bolus and rebuke your conscientious brethren for not doing the same dangerous feat. You don't go through the hypocritical mummeries of prayer and invocation yourself, but you sit reverently silent while they are uttered to introduce your lecturers to the audience. Thus you countenance and endorse what you inwardly despise. And you desire us to do the same repulsive thing for the sake of united action. Such action is treason to Spiritualism—betrayal of truth to falsehood. It is selling your birthright for a mess of pottage, which the crafty supplanter temptingly offers. It is a sorrowful fact that there are many hungry Esaus, and no lack of crafty Jacob to tempt them into an abandonment of truth and liberty.

But there is one more element of peril in the present crisis, and that is the grasping spirit of commercialism which dominates the sphere of mediumship. As the first person to enter the field as a public teacher of Spiritualism, I protested against the practice of paid salaries to the clergy. I said to the Spiritualists of Boston and vicinity: You assist me to a place where I can earn my living, and the Sunday lectures shall be free. But they would not consent. I should be their minister and they would pay me for my lectures. So, for three years they made monthly payments according to their inclination and ability. After me, others started in lecturing without pay, but ultimately the pay system became general, and as lecturing was managed it was necessary. But it was a relic of churchism, not an inspiration from the heavens. As the tests, at first, with few exceptions, came in private circles, the taking of pay was unthought of. The germ of commercial mediumship was the intense desire of some wealthy persons to see the Fox sisters and other noted mediums, and as they were poor it was necessary to pay their expenses; and it did not take long for the thrifty Yankee to see that here was a rich field to cultivate. It has been made very productive, and the "gifts of the spirit," or mediumship, have been, and still are, hawked about for sale, at so much per sitting, or so much per head, as unblushingly as an Eastern faker sells his charms. The Spiritual press teems with this printed literature. But the significant fact that all this army of commercial leeches belong to the devout, praying wing, and are committed to the doctrine of control, is what intensifies the peril of the present crisis. They are the most active portion of the Spiritualist movement. They very largely control the election of State officers and delegates to the N. S. A. And they see that some one of their number, or one subservient to their notions is elected delegate. There is no chance for the independent Spiritualist to have anything to do in the State or National Conventions. The whole working business is managed by a system of political rings, controlled by this class of praying commercialists; and a few excellent, liberal Spiritualists who can't see that they are made cats'-paws for these shrewd manipulators. Others are too cowardly to resist what seems the strongest side, while a few yield to the same base spirit of commercialism and think they see the most money in keeping quiet on these most important matters, and making buncombe speeches, laudatory of Spiritualism. In this way the religious creeds are foisted onto organized societies and Spiritualism presented in an utterly false light to the people.

But there is one more item of peril implied in the preceding paragraph, which, perhaps, is as much to be feared as anything yet mentioned. I refer to the spirit of compromise on the part of many who are clear-headed enough to see through the falsity and sham of the creed, but not clear-sighted enough to see that compromise means destruction. Measures may sometimes be compromised with safety and advantage, but principles never. And he is the most dangerous enemy who compromises a principle for a measure. Now, what is the compromise proposed? It is substantially this, that the liberal, rationalistic Spiritualists shall consent to have the creed of the N. S. A. as it is, and the credulous take hold with them to build up societies, lyceums, etc. In other words, that we shall aid in building an organization which asserts the falsehood of all falsehoods. "Oh!" the false taunt comes back; "you want to control the entire matter yourselves." We want nothing of the kind. We want to affirm of Spiritualism what every intelligent Spiritualist concedes. We want to leave out of every declaration everything which cannot be settled, and never has been settled by the human intelligence.

The God question is one of the unsettled ones, which creates nothing but discord amongst men. We say, then, let it alone. A Spiritualistic Declaration of Principles should be neither Deistic, Atheistic, Polytheistic nor Pantheistic, for Spiritualists may be theoretically either one of the four. As humanity has never settled that question, and as Spiritualism in its advent was purely human, our position is that it should so continue, and that we, as Spiritualists, should leave the Gods to take care of themselves and each person to look out for his or her own God, while we devote ourselves as a united fraternity to the upbuilding of the Brotherhood of the Co-operative Commonwealth.

As the first and oldest lecturer in the Spiritualistic field, I send out this article as an appeal to all genuine lovers of the truth to arouse and try and save our cause from being belittled to the dimensions of a semi-Christian sect. The devotees of the God superstition expect that the N. S. A. will next month proclaim the "Fatherhood of God" as the fundamental principle of Spiritualism. They are not quite satisfied with the term "Infinite Intelligence." It is not quite churchy enough to suit their notion. It is to be hoped that some genuine Spiritualist will proclaim the non-miraculous and the non-theistic character of real Spiritualism. J. S. LOVELAND.

The hand that follows intellect can achieve.—Michael Angelo.

THE BLIND SEE.

"Acting," a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.

THE SECRET REVEALED.

There is no need for cutting, drugging or probing the eyes for any form of disease. A new system of treating diseased eyes has been discovered.

Persons who have been afflicted with diseased eyes, and who have been told that they must be cut, or drugged, or probed, or that they must be blind for the rest of their lives, are now enabled to see. This wonderful discovery, which has been made by a man who has been blind for many years, is now being put into the hands of the people. It is a simple, safe, and effective method of curing diseased eyes, and it is now being used by many people who have been afflicted with diseased eyes for many years. It is a wonderful discovery, and it is now being put into the hands of the people. It is a simple, safe, and effective method of curing diseased eyes, and it is now being used by many people who have been afflicted with diseased eyes for many years.

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..GENERAL SURVEY..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the *Progressive Thinker* is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

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

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

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

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

The Duluth News-Tribune says: "For two years Mrs. Henry M. Nelson, wife of Henry M. Nelson, of Nelson & Swanwick, has mourned as dead her brother, H. N. McIlman. For three years she had not heard from or of him. He was swallowed up somewhere in the far West and the last letter that she received from him was written in Tacoma, Friday night, Mrs. Nelson dreamed that she was walking on Superior street when she came suddenly face to face with her brother. The joy of the meeting awakened her. She was then troubled to know the significance, if any, of the dream, and she was debating on the matter the postman yesterday morning left a letter at the Nelson home, 1705 Jefferson street. Mrs. Nelson glanced at it and immediately recognized the inscription as in the hand of her brother. Her heart leaped with joy at the sight. The dream had in effect come true."

The Campbell Brothers have left Atlantic City, N. J., and will visit the Pan American, and then go to Lily Dale.

Will C. Hodge has entered upon a three months' engagement with the Englewood Spiritual Union. He will address calls for week day lectures in any locality within reasonable distance from Chicago, and will respond to all calls for funerals. Address him in care of 40 Eooms street, Chicago, Ill.

S. Hartman, of Wheeling, W. Va., writes enthusiastically of the good work done there by B. W. Sprague and his wife. Several have nominated Mr. Sprague for President of the N. S. A. He combines sound, practical, commonsense with spiritual gifts of a high order. He does not mix politics with his work. He is thoroughly honest and conscientious. Good reports of his work come from all sections.

S. Hartman writes: "The officers of the Wheeling W. Va. society are as follows: 'Henry Brumhouse, president; S. Hartman, vice-president; Ed Dillon, treasurer, all of Wheeling, W. Va.; Mrs. Carroll, of Bridgeport, O. secretary.'"

The Galveston News, Texas, has the following: "Regardless of the inclement weather, Chosen Friends' Hall was crowded last night, the occasion being the first public wedding performed by Mr. John W. Ring, speaker of the local Spiritualist Society. The contracting parties were Mr. Charles J. Englehardt and Miss Eleanor Kirby. One other marriage ceremony, nearly a year ago, was performed in the hall, but was private. Promptly at 7:30 o'clock Mr. Charles Schneider presiding, pooled forth the wedding march. The little brides, Master Walter Preussner and Miss Rosy Nelson and Master Arthur Olsen and Miss Linda Zink, entered, followed by the bridesmaids, Mr. Geo. H. Hunschman, which formed in the Minnie Albert. They stationed themselves on each side of the wide aisle while Miss M. Dobyns rendered 'Oh, Promise Me.' Again the solemn yet joyous notes of the march burst forth, this time to bring the groom, Mr. Charles J. Englehardt, and bride-elect, Miss Eleanor Kirby. Just in front of them, bearing the ring, was Master Max Olsen. The bridal couple were received by Mr. John W. Ring, who in a simple but most impressive manner united them as man and wife for joy or tears, prosperity or adversity. Mr. and Mrs. Englehardt left immediately for Houston. Mr. Ring addressed the large audience with a most practical and instructive discourse on the subject, 'Marriage or Free Love.' He declared Spiritualism to favor not only marriage, but true marriage, which forms in many homes where truly mated souls bring into existence a posterity of promise and worth."

Mrs. Bessie Bellman, of Howard, Kansas, vice-president of the Kansas Spiritualist Association, will lecture throughout that State wherever her services are desired.

A good audience assembled in the Congregational Church of Chesaning on Thursday evening to listen to a memorial address in honor of President Wm. McKimley, delivered by Henry H. Warner, of Boston, Mass., for the Spiritualists of Chesaning and vicinity. The address was eloquent and its wording appropriate. The lecture was followed by a brief message service, a number of names and descriptions being given, most of which were recognized. Mr. Warner lectured again last night and also gave tests. He will give another lecture and tests Sunday at 2 p. m. A collection will be taken at his services to defray expenses. Everyone should hear the lectures, as they will be scholarly and scientific expositions of the fundamental doctrines of Spiritualism.—Chesaning (Mich.) Argus.

failed to report the case to the board of health in accordance with a city ordinance requiring physicians to report all cases of diphtheria. She was tried and convicted of violating the ordinance, and appealed her case to the Supreme court, on the ground that the conviction was opposed to the provision of the constitution guaranteeing religious freedom. The Supreme court held that the constitutional right of religious freedom was in no way involved in the action, and that the case was improperly appealed to that court. (City of Kansas vs. Baird, 93 S. W. Rep 495.)

Thomas A. White writes from San Diego, Cal.: "Let me tell you of a prophecy, the fulfillment of which has cast a dark and mournful shadow over our beloved America. During our last presidential campaign, I spent an evening at the house of a friend of mine, and a lady medium of our acquaintance was there, and for our entertainment she passed into a trance condition and talked under spirit influence. One of the questions we asked was: 'Will McKimley be elected president?' The answer was: 'Yes, but he will not live to serve his term out. He will be assassinated as I was.' I asked the spirit to give his name and he said, 'Garfield.'"

The bishop of Madras, speaking of education and religion in India at Bangalore, dismissed as too sweeping the statement that not a single Hindu or Mohammedan student goes through the university without having his religious belief destroyed or seriously impaired, and said in concluding his address, according to the Times: "The problem of religious education in India can not be the business of the universities, but of the government. The solution must be in the hands of the people of India themselves, and especially the hands of their religious leaders. It is they who must face the attacks of criticism and establish religious belief on the rock of truth. From every point of view, moral, social, and political, there is great danger in the present divorce between education and religion in India. But I believe this is inevitable so long as religion in India simply takes its stand upon tradition and refuses to submit to the demands of criticism."

Dr. Juliet H. Severance is at liberty to make engagements to lecture in any part of the part of the country. She would like to fill in the entire season and make camp dates for next summer. Will answer calls for funerals. Address 6118 Drexel avenue, Chicago, Ill.

K. G. Walker writes: "To me the fact of prophecy or the foreseeing of future events is a more mysterious thing than the survival of the person after the change called death, and yet how many indisputable instances we have of it. A recent case of this kind occurred in the city of Buffalo, N. Y. It was the shooting of President McKinley. I had gone to the Thursday evening circle that Mrs. Hamilton Gill gives every week at her rooms in the Aldine Hotel, 14-16 Bishop Court. After the trance circle, when Mrs. Gill was in a clairvoyant condition, she said suddenly, 'What a strange thing I see. I wonder what it can mean? I am not happy. I am away in another city. It is Buffalo, I think. What a terrible commotion! The newsboys are running around the streets crying out something as if they were crazy, but I cannot hear what they say. It is a great excitement! When I heard the next day that President McKinley was shot I understood the vision. Mrs. Gill is one of our very best test mediums, and this is only one of many wonderful things she has told.'"

Topeka (Kansas) high school pupils and the local police are somewhat worked up over the appearance of ghosts in the high school building. Every light can be heard the clanking of chains in the school corridors. The investigations have been made by the police. The noise continues until the police reach the door leading to the garret and then ceases until they again shut the door to leave. A couple of negro policemen were ordered to continue the investigation, but they threatened to resign first. They declare there are "hants" in the building and they are afraid to go in it after night.—Kansas City Journal.

One Spiritualist alleges that innumerable numbers of angels or departed spirits are hovering around the inhabitants of this world desirous to communicate. Saturday morning Mr. Fellows awoke about 3 o'clock, with the remembrance of a dream vividly fixed upon his mind. He dreamed that he was in the street and heard the big bell in the Catholic church toll in loud and mournful tones. A quarter of twelve was dead, he heard a voice near him say, "this is for McKinley." He was so impressed with the dream that he told it to Mrs. Fellows, that he believed President McKinley was dead, and related the incidents of the dream. This was verified several hours later when the news came by telegraph that our beloved President had died that morning at 2:35 o'clock.—Journal, Lancaster, Mo.

In his autobiography, "A Sailor's Log" Rear-Admiral Kitley D. Evans relates a strange instance of premonition which a fellow sailor had the night before he was killed in the ship in January, 1895. He says: "We had on board the Powhatan a fine young seaman named Flannigan, who came from Philadelphia. On the night of January 14 he came to my room with a small box in his hand and said to me: 'Mr. Evans, will you be so kind as to take charge of this box for me—it has some little trinkets in it—and give it to my sister in Philadelphia?' I asked him why he did not deliver it himself, to which he replied: 'I am going ashore with you to-morrow and will be killed.' I told him how many bullets it required to kill a man in action and in other ways tried to shake his conviction, but he was so sure of it that he showed no nervousness or doubt, but seemed to regard it as a matter of course. I took the box and, after making a proper memorandum, put it away among my things. On the afternoon of the next day, when we were charging the fort, and just as we came under fire, at about 800 yards, I saw Flannigan reel out to one side and drop. The first man hit, with a bullet through his heart. I stepped quickly to his side and asked if he were badly hurt. The only reply was a gasp as he looked up into my face and rolled over dead. The box was delivered as requested, and I afterward assisted in getting a pension for his sister."

John W. Ring writes from Galveston, Tex.: "I start from here October 3, for Columbus, Ohio; then to the N. S. A. convention."

Maggie M. Waite is now located at 2832 A, Olive street, St. Louis, Mo. September 29, Lyman C. Howe lectured at Erie, Pa. He goes to Norwich, Ct., for two months, October and November. He is yet free to answer calls for the winter and spring months. Sunday, September 22, he closed a month's engagement at Erie, Pa. Permanent address, Fredonia, N. Y.

Carrie F. Weatherford writes: "I notice by The Progressive Thinker that I am announced to be at the convention in Dallas during the fall, although, in fact, I stated to the friends there that owing to necessary changes it would be impossible for me to attend. The state convention at Houston was a great success. I remain at Galveston until

about October 20, to occupy the room of Mr. John W. Ring, who attends the N. S. A. convention as delegate from the state association. Mr. Ring, through his life personality has built up one of the strongest societies of the west, and a large and intelligent audience greeted me last Sunday evening. Louise de Forrest writes: "The regular meeting of our Band of Harmony, for next Thursday, October 3, after a week's vacation, 3 p. m.; evening at 7:45. The return of our loved teacher and president, Mrs. C. L. V. Richmond, is sufficient guarantee of the good time in store for all those who are hereby most cordially invited."

Word comes from Paris, France, that the sentence of the assassin of President McKinley, there as to lived the controversy kills instantly, whether electrocution supporting either side with equal conviction through the newspapers. Dr. Marousier goes so far as to offer to temporarily revive Coolidge after the current has been applied one minute. Professor Broulard declares in an interview that hanging is undignified, electrocution barbarous, and nothing has yet been found to surpass the guillotine for a clean-cut job."

As our lamented president, Wm. McKimley, has passed on, we will not publish the hundreds of astrological, and other predictions made before his assassination that he would be murdered. In order to merit the confidence of our readers, such prognostications should have been made public at once.

Lyman C. Howe writes: "Mrs. J. H. R. Matieson, remarkable clairvoyant doctor of Buffalo, N. Y., still holds the fort against the oft-repeated raids of jealous regulars. They make her some trouble and expense, but thus far they have never secured a verdict against her, and she defiantly tells them she intends to continue her practice for the good of the suffering. Mrs. Matieson is a gifted woman, too, and does much good work for the cause, and for the Spiritual church where Moses reigns. Mr. and Mrs. J. H. Hartwell are choice types of the best phases of human nature and superior spiritual gifts, especially as seers and healers. Harry Bradley was ill, and I tried to make a cure for him. He died, and I was under the same management as Ebbitt House, and the best of service is guaranteed our people, no distinction being made between them and the usual four-dollar-a-day guests."

Grand reception to delegates and visitors will be held at the Red parlor of the Ebbitt, corner F and 14th streets, Monday, October 14, at 8 p. m. All are invited.

All Spiritualists in the United States and Canada are invited to the convention. MARY T. LONGLEY, Secretary. HARRISON D. BARRETT, President.

N. S. A.

Proposed Amendments Considered.

There are several amendments to the Constitution and By-Laws of the N. S. A. that have been proposed. The convention, October 3-10, 1901, will consider them. Several amendments have been adopted in the few years since its organization, and some of these making very radical changes in the business methods of the association. That shows the N. S. A. to be progressive and alert. Its delegates are the ruling power. The proposed amendments this year are very radical and should be carefully considered by each delegate in advance.

Auxiliary societies should discuss these propositions in open meetings, and let their delegates obtain the views of their constituents. In the convention there is a pressure of much business; and lengthy consideration of any one proposition is almost impossible. Hence the delegates should be so informed in advance, that it will not be necessary to waste their time at the convention.

The proposition to elect officers for three years' term of service seems to me to be premature. It takes but a few minutes each year to elect officers—and it is not likely a good one will be turned out, but a negligent one can thus easily be dropped, if the term is one year.

To give auxiliary societies a delegate for each fifty members is to further make the basis of representation an unjust one.

Societies cannot now afford nor all obtain one delegate for each one hundred members or major fraction thereof. Besides, the basis is unjust to State associations. The latter base their representation upon delegates and members present at their annual convention—and the local society has direct representation for their total membership. It will thus be seen that the state association can have no more delegates than a small local society.

This year Kansas and Iowa State Associations will be entitled to only one delegate, Michigan two. New York, Wisconsin, and Minnesota one or two. No local society can be deprived of one delegate—and some claim two to four. One local society has three auxiliaries chartered with the N. S. A., and claims four delegates each year—and the N. S. A. has no way of dealing with the delegates right of one person.

At the 1900 convention of the N. S. A., I filed an amendment to the Constitution for action in 1901, restricting auxiliaries of the N. S. A. to state and National associations. That would force all local societies to join their state association—and each state to organize in order to have representation in the N. S. A. That proposed amendment is not published in the list issued by the N. S. A. for 1901 convention. I hereby give notice that I shall call for action upon the proposition. Michigan and Minnesota State Associations in convention, resolved to support that amendment, and officially petitioned the N. S. A. I trust the delegates will carefully consider this proposition.

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GEORGE W. KATES, Delegate for Kansas.

"The Attainment of Womanly Beauty of Form and Nature," edited by Albert Turner. This book has for its object the cultivation of personal beauty, based on hygiene and health culture. It is the combined wisdom of twenty physicians and specialists. Every young lady fit to land should read it. Every wife should peruse its pages. Every elderly woman should be familiar with its contents. Price \$1. For sale at this office.

THE N. S. A.

Annual Convention at Washington, D. C.

The ninth annual convention of the National Spiritualists Association, of the United States of America and Canada, will be held at Masome Temple, Ninth and F Streets, N. W., Washington, D. C., October 15, 16, 17 and 18, 1901.

Business sessions October 15, 16, 17 and 18, at 10 a. m. and 2 p. m. One session will be devoted to the National Lyceum Union and Y. P. S. I.

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

At 7:30 each evening Grand Public Meetings with addresses, Spirit communications, music, etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises.

The following galaxy of speakers and mediums will be heard from our platform at the evening sessions: Rev. Moses Holl, Prof. W. M. Lockwood, Thomas Grimshaw, Prof. W. P. Peck, Mrs. Helen Palmer Resseque, Mrs. Carrie E. S. Twigg, Mrs. M. E. Root, Mrs. R. S. Little, Mrs. May S. Pepper, Margaret Gaulle, Zaida Brown Kates and J. H. Altemus.

REDUCED RATES. On railroads from large cities. Ask for certificate tickets to National Spiritualists Convention. These tickets must be endorsed by the secretary at the convention, to entitle you to one-third fare for return trip.

Special railroad agent will be at convention on Friday, October 18, to give tickets for return trip. No ticket entitled to certificate rebate unless thus issued; therefore, delegates and visitors must be at the hall on the day mentioned to receive their tickets; deposit your ticket with the secretary as early as possible.

Headquarters for delegates and visitors will be Fairfax Hotel, formerly known as Willard's, corner F and 14th streets. Special rates two dollars per day each person; good rooms and excellent service. The hotel is under the same management as Ebbitt House, and the best of service is guaranteed our people, no distinction being made between them and the usual four-dollar-a-day guests.

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Last year we held a caucus of state association delegates for the purpose of cooperating in public meetings. It is made this year for state presidents and secretaries. It seems to me that the state delegates present should so meet and deliberate for so worthy an object as co-operation during the year. As we had an enthusiastic meeting last year of the states represented at the convention, it is to be sincerely hoped that we will get together and often this year and take such action that shall encourage each state association to greater activity by the conservation of energy and expense.

GEORGE W. KATES, Delegate for Kansas.

"The Attainment of Womanly Beauty of Form and Nature," edited by Albert Turner. This book has for its object the cultivation of personal beauty, based on hygiene and health culture. It is the combined wisdom of twenty physicians and specialists. Every young lady fit to land should read it. Every wife should peruse its pages. Every elderly woman should be familiar with its contents. Price \$1. For sale at this office.

DEDICATION.

A Spiritual Temple at Newport, Ky.

The 22d of September was a day long to be remembered by the society of Newport, Ky., for on that day it dedicated its beautiful Temple to the cause of Spiritualism. It stands on Overton, between 8th and 9th streets, on one of the beautiful residence streets, away from all the noise of the city, yet only a short distance from the street cars. It is a frame structure, on a good stone foundation, with an iron fence in front. There are two fine reception parlors on each side of the hall-way. The auditorium has a seating capacity of over four hundred. Over the parlors is a fine gallery with seating capacity for one hundred and fifty. The platform is in the shape of an arch, with most exquisite arrangements for the speakers. Back of the auditorium is a kitchen and dining-room, with all modern improvements, which were furnished by the Ladies' Aid. There is a first-class furnace for heating, and also a gas generator for all the gas used, in the basement of the building. The plumbing is of the finest, in fact there is nothing left out to make the Temple complete.

Mr. J. K. Crowley, Sr., and his daughter have been the ones who have enabled the society to obtain the Temple. Mr. Crowley gave the lot and two thousand dollars to start the movement, and the society has worked hard for three years to get what means they could together. The mediums have given freely of their services. I am sorry I have not their names to give to the public so one and all might know by name. The society is still in debt, but they are working with all their might and main to free themselves.

Sunday, Sept. 22, was set aside for the dedication, which took place after noon and evening. The platform was most beautifully decorated with cut flowers and potted plants. The day was made a most memorable one, as this was Mr. Crowley's 75th birthday. The speakers for the occasion were: C. Wright, of Amelia, Ohio; Dr. Hilligoss, of Anderson, Ind., and G. Brooks, of Wheaton, Ill. The music was furnished by the Kentucky Academy of Music Choral Society, a choir of thirty-five voices, who gave their services free, not one of them a believer in our philosophy, but the high esteem in which Mr. Crowley and his family is held, they most gladly gave their service, and at the evening service presented Mr. Crowley with a most beautiful bouquet as a mark of their high esteem.

The music was fine, the attendance immense, filling every part of the building, and many were unable to get in. In the evening Dr. Hilligoss made the opening address, and a fine one it was, and he made a fine impression. Then he and I asked for donations, the audience responding very well, both afternoon and evening.

After the business was attended to, I followed with a short address, then Mr. Wright in his masterly eloquence followed with a fine address, then we closed our afternoon exercises. The ladies served a fine banquet free to all, and was highly enjoyed.

The evening session I opened with an address, then J. C. Wright, then Dr. Hilligoss. I have never attended a more harmonious and enthusiastic meeting in all my life, nor saw a more receptive people to the truths of Spiritualism.

Too much praise cannot be given for the stirring dedication, and work of Mr. Crowley's daughter, Mrs. Sarah Charles, who has rolled up her sleeves, and with the ladies worked night and day for the success of everything undertaken by the society. Now who will follow the example of Mr. Crowley and his daughter, and do something practical for the cause of Spiritualism; nor wait until they are dead, and then have their money go where it is not intended to go, but do something for it now? Let the example that has been set by Mr. Crowley and daughter, and the small band of workers, for the only sixteen in number, be an enthusiasm for others to do likewise, and other Temples be built.

G. H. BROOKS.

To the Spiritualists of Wisconsin.

The first camp-meeting held under the auspices of the W. S. S. A. is now over. All report a grand time. It is a cause of much regret that I could not have enjoyed it with you, but all are liable to be stricken down. I attended the first three days and assisted with the work, and left the camp in perfect working order, then others took up my share of the work and carried it to a successful terminus. The camp as a propaganda was well the first gathering, and more than we will ever know. I am receiving letters from every quarter, and they all contain praise of the work done and pleasure enjoyed.

Now, friends, there is another side that the management alone sees. That is the financial. No funds can be found with the generosity of the campers, but a deficit exists. The management provided the best talent in every line that could be found; we spared neither time nor money to make it a success. Now I appeal to every Spiritualist to help us in a small way—in a way that none will feel. The camp grounds were not enclosed and we used ribbon badges to help us distinguish those that had paid an entrance fee. Each day the color was changed. We gave some of the ribbon left, and it has been made into little sunflower badges, and I will furnish all with one that will send the sum of ten cents for one as a souvenir of the camp. If all will send for one, it will give us a little lift. Trusting every one will realize the fact that every ten cents a dollar and every dollar counts there is the indebtedness. I am yours fraternally, with a greeting to all.

NEILLIE KINGSLEY BAKER, Secretary W. S. S. A.

Portage, Wis.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into the laws of color, and the gathering and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find in this work of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

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—OR—
DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than seven years, and is the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of its communications received by its aid, and as a means of developing mediumship.

Do you wish to investigate Spiritualism? Do you wish to develop Mediumship? Do you desire to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

With every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive dictation messages. A volume might be filled with commendatory letters. Many have begun with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became convinced of its reality. One, Dr. D. B. Edwards, of New York, writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose graves were long since in the old world. They have been highly satisfactory, and proved to me that Spiritism is a reality, and that the dead are still with us. I have been able to obtain the most comforting in the severest loss I have had, daughter, and their mother."

Dr. Edwards' daughter, whose writings have made him famous, is now in the hospital, and is unable to write. The Psychograph is very simple in principle and construction, and is an easy matter to handle. It is available to all, and is a most reliable and accurate instrument. It is a most reliable and accurate instrument. It is a most reliable and accurate instrument.

Securely packed, and sent postage paid from the stock, \$1.00. Address:

HUDSON TUTTLE, Berlin Heights, Ohio.

NEW EDITION. THE LYCEUM GUIDE

Do you want to organize a society, for the social, intellectual and spiritual advancement of the children and adults?

THE PROGRESSIVE LYCEUM

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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

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

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

R. Heinschuh: Q. Is there a German Spiritualist paper published in the United States? If so, where?
A. The "Lichtstrahlen" is published at West Point, Nebraska. Edited by Max Gentzke.

J. M. P., Pittsburg: Q. What is the cure for headache of sensitive brought on by atmospheric changes?

A. By proper care of diet, exercise, rest and other hygienic means bringing the system to a state of health superior to its surroundings.

Sensitive headache is usually the result of too great exercise of the mind and too little of the body. As soon as it is indicated, there is a lassitude and utter weariness which prevents physical effort, and this at a time when most needed to restore the balance. The brain is congested with blood which should remain in the outlying arteries, and which can be drawn away by vigorous walking, or like exercise readily taken at the first indication. The fashionable "headache remedies," especially the new fads of the cold-water series, should be avoided in all cases as dangerous to life, and at best only giving temporary relief.

Enquirer: Q. The Christian Scientists assert that Death is a mistake and should not occur, and that they have the means of preventing it. Is this correct?

A. That all the prophets who made their prophetic utterances believe that they would "live forever," have lived the average age, answers the question. Death, the end of the physical organism, is the completion of the cycle begun at birth, and the complement of life. To one who does not believe in a spiritual existence it is consistent to accept any theory for the prolongation of the physical being, even the most fanciful, and unscientific. If there is nothing better than this life, then it is well to hold on to it as long as possible, and labor for "physical immortality." But why should Spiritualists desire to live forever in the physical body? Why, even, should they wish to live in the body beyond the age of usefulness and enjoyment?

Spiritual science teaches that the next life is a continuance of this; a more perfect unfoldment, with incomparably greater opportunities. Death is the gateway to that superior state. Through physical birth and growth the soul is evolved to immortality, and its purely spiritual estate. With this sublime consciousness of the purposes of being, to remain in this life after its purposes are fulfilled is not gain but inestimable loss.

As naturally, and by as fixed laws, the spirit passes through the great cycle to its next estate, as the caterpillar meets its end by becoming a butterfly. To seek the prolongation of the earthly life indefinitely is as opposed to the order of events, as for the caterpillar to seek to remain a hairy worm feeding on crude herbage.

Spiritualism teaches that this life is the vestibule to the next, and as such should be preparatory, by moral, intellectual and spiritual culture. It should be made the most of in all ways of mental happiness, and never allowed to cloud the high aspirations of the supreme consciousness of immortality. While all its lesser details, its cares and burdens are to be attended and borne by us as human beings with honest purpose and integrity, we feel that they are only stepping-stones by which we ascend to the doorway which will admit us to the pure sphere of spirit existence. It is a strange anomaly to hear a Spiritualist talk of living forever in a physical body. Laughable and grotesque! He who is born here to a kingdom such as no one ever dreamed of in its beauty and glory, planning and scheming to avoid its possession! It is the crowning of the old horrible beliefs regarding death, and the future life, which have not quite disappeared.

John Taylor: Q. Who are the anarchists and what do they believe?

R. S. Swartz: Q. Are the anarchists socialists?

Marcus Palf: Q. Ought Congress to pass laws against the anarchists?

A. There is a disposition among even those well-informed, to confound anarchism with socialism. A greater error could not be made. They are the antipodes of each other, according to the Encyclopedia Britannica. "The ethical socialism are identical with the ethics of Christianity." It does not intend to change the form of government, but would extend the sphere of government so as to take all the great industries, just as it does public roads and the postal service. It would have the people own everything, and control everything by majority vote. Instead of destroying the government, socialism demands the strongest fraternal government. The leading objection to it is that it makes the government everything.

The doctrine of the anarchists is the necessity of destroying all forms of government. Rulers are all robbers, and to destroy one of these tyrants is to make most peace. The Russian nihilists are organized anarchists. The gatherings of their societies are necessarily of the most secret character, and little is known of their number or extension. Therein lies the cause of the fear entertained by the heads of governments. No one knows how far this doctrine of blood and ruin has reached, or if the most trusted servants are not among its leaders.

ers. The vigilance of the secret service of European governments has driven the most daring from her shores and they have taken refuge in this country. Here sheltered by the liberty which is the boast of this country, they have been free to assail the old world rulers, or turn like fostered serpents on their protectors. To them rulers are robbers with no rights, and to kill them is a service to humanity.

There will be surely a revision of the laws in regard to what constitutes treason and expulsion of all anarchists with whom freedom of speech has degenerated into license, and the danger now is that in punishing the anarchists the excited law-givers will go too far on the other side, and involve free and impartial criticism of government officials with the abusive license which has prevailed. It is well that Congress is not in session, and before it convenes the sober judgment of the people will become established.

In the present excited state of public feeling sweeping laws would in all probability be enacted, which would strike at the liberty of speech and the press which it has taken centuries of battle and martyrdom to gain, and when such laws are passed, it takes little short of a revolution to take them from the statute book. It is therefore most fortunate that before Congress assembles there will be time for the angry passions to subside and cooler judgment to gain control. Stringent laws must be enacted, but the law-makers must not confound the unreasonable utterances of the anarchists with the freedom of thought and speech which is guaranteed by the Declaration and the Constitution. There is most imminent danger of this result, and the forces of the conservatives are united to take the occasion to enforce their views. Those who have read the sermons delivered by the leaders of the churches on the death of President McKinley, cannot have failed to note the unanimity with which they have held free thought, fidelity and "atheism," responsible for the existence of the anarchists. Some have gone far as to assert that all governments are from God and hence to oppose or criticize the government is to resist God! Such a view of government, practically applied would lead to a theocracy, the most unscrupulous and objectionable possible form of government.

FIRST EXPERIENCES

On Entering the Spirit World

To the Editor:—I presume you have heard of the passing away of our much beloved Bro. Cone, who was a faithful Spiritualist, a lover of your paper and member of the First Spiritualist Church of Chicago. Brother Cone passed away at his home in South Dakota, last July, and almost his last words to his family were "I'll write you through Mrs. Cooley."

My brother has made himself known to me many times since his departure as well as several times before, yet this was the first time he could write much. I inclose an extract from his letter to his family, showing he was at his own funeral, etc. How many poor spirits try to comfort those left behind, yet they know that all the world has not the knowledge of after life, then the funerals of our friends would be turned into bright reception days instead of days of gloom.

As Bro. Cone was always an ardent admirer of The Progressive Thinker, I thought perhaps you would find a place for the enclosed in its columns, as there may be a ray of light for others in it.

My Dear Wife and Children, I know you have waited a long time for the promised letter, but conditions have not favored me all now, although I have come in contact with Mrs. Cooley many times and tried to get a message to you. To-day I impressed her to turn her steps homeward that I might keep my promise to you.

I know how bitter have been your experiences of the past two months, the many times you have had my name upon your lips, and almost looked for me again in the body; but such will never be, now that you come with where physical bodies are not permitted and material affairs the least thought of.

I say the least thought of, but I have not entirely forgotten or given them up, for, as long as my dear ones are on earth there will be an attachment and interest there for me.

My passing out of the body was an easy matter. I realized it was about to take place, long before any of you thought of it. I wanted to speak of it, but something seemed to seal my lips until almost the last.

Mother, father and many other dear ones were in the room and helped me out into a clearer atmosphere, as soon as I was free, although I was drawn back three times before becoming a free spirit from my body. Every time I heard your voices, each time I saw a small cord or thread still fastened to the body I was trying to get away from. The third time I was drawn to my body I took hold of the thread with both hands to break it. It broke so easily one would think it made of ether, yet there was sufficient strength to almost hold me a prisoner for a time. When my own will power destroyed these conditions, I could go where mother and father led. Seemed as though I never wanted to leave them, for there was something so peaceful in their presence and everywhere they led seemed filled with light and illumination.

We must have gone many miles, yet there seemed but little time consumed in our journey. We came to an arch-like opening, and on passing through it I was dazzled by the brilliancy which confronted me. We have heard and sang of the stories of paradise, and I began to feel I had found one. Overcome by such magnificence, I could do nothing but stand and wonder. No desire to move forward. Spellbound by the beauty surrounding me, I drank in and absorbed strength and peacefulness from all about me.

Had I ever suffered? No! Had I ever known pain or sorrow? No! All the years of the past were swallowed up in the indescribable pleasure of the present.

Those moments of exhilarating joy can never be forgotten. They have paid for all earthly pain and grief ever mine.

Standing thus, I watched a happy throng moving quietly onward, all faces wreathed in perfect peace and happiness, each expression seemed strengthened with an interest in someone or something.

Many of these beautiful souls turned and kindly bowed to me, and as they passed I caught the vibration of their thoughts, saying, "Another wanderer coming home. Welcome! Welcome! There is room for all."

As I stood there, growing more in harmony with my surroundings, I saw mother step out into the throng and draw a young man toward her, saying as they approached me, "We have brought him." It did not take long for father and son to be clasped in each other's arms, for I recognized the approaching form as that of our Willie.

For the first time I showed signs of weakness and sobbed like a child, forgetting the scenes of beauty and sense of joy for the moment. Regaining my self-possession, I undressed my arms from around our boy, gently pushed him from me and surveyed him from head to foot. Such a manly form, with beautifully chiseled features, and eyes that spoke unto your soul the sentiment of truest love. The silence was soon broken by his saying, "Come, father, we knew you were coming and have prepared a sweet resting place for you."

We then joined the throng of passing souls and Willie informed me that many of them were upon the same mission, going to meet their loved ones who would be brought to some of the entrances. As we passed on we caught glimpses of many meetings similar to our own, and while to me there appeared to be several hundred souls moving or gliding as we were, there was not the slightest confusion.

After having gone what many have been a mile or two, we left this bright new world, to pass into another one of newer beauty though somewhat unlike the other. While the former seemed one grand illuminated thoroughfare of beautiful park, joining beautiful park, this one was dotted with lovely buildings of home-like nature.

The gateway beneath our feet, studded here and there with fragrant flowers, the branches overhead inviting us to look upward, to see beyond and above a sky of indescribable magnificence, filled my heart with unutterable joy, and again the tears began to flow.

These were quickly dispelled by my attention being drawn to two beautiful youths, so much alike that one would almost think them both the same. But when both reached out their hands and called forth, "Welcome, Father," I perceived they were not babies—no longer as we saw them last, but still our two boys. Each one took me by the hand and turned my footsteps toward the entrance from whence they came. There I beheld a home, beautiful beyond description, where mother, father and our loved ones dwell. Indeed, I had prepared my room, and I did find sweet rest as they led me to a cozy room and left me to myself. When alone I fell asleep. How long I slumbered I know not, but on awakening I found my dear children around me and felt as though I had returned to youth.

The spell was soon broken as father stepped up to me and told me I was wanted on earth.

He turned to go, and we all felt ourselves gently gliding after him, until we left all previously described scenes behind. We drew near a great forest. As I gazed upon those gigantic trees a drowsiness overcame me and I became unconscious. When I regained consciousness I was in my earth home, where mother, father and our spirits had gathered around the casket, which held my mortal body. Oh! how horrible it appeared to me. How I wanted to tell them it was not I, that I was there in a form far superior to the one they gazed upon and sobbed over. I stepped up to my wife and spoke to her, wishing to assure her of my presence, but she heard me not.

One by one I touched my children, without effect until I came to Willie. As I laid my hand upon her shoulder (she did not hear me), but a shudder ran through her body, and she turned and shrieked and wanted father. How I longed to have her know she sensed my thought but understood it not. Then all was silent and the words went forth from the lips of one who tried to comfort and console my dear ones. I heard him speak of me as gone, and saw my K. P. brothers pay their last respects to a departed comrade. How I tried to have them understand I had not departed from their midst, that I was there, hearing, seeing, feeling, loving all.

Again the words broke forth from my family, and again I became unconscious, to awaken just in time to see them laying flowers on the mound that covered the shell from which I had slipped out.

I felt an inclination to follow my loved ones home, and started to do so, when father stepped up to me, laid his hand upon my shoulder and said, "My son, this better that you come with us. Rest, like a child I followed where he led, until I found myself once more in the heaven of rest. There I reflected on the past, and saw much of my future."

There are many things I wish to speak of, but father is still my guide and bids me wait and go with him. Yet I know I will return and write of other things, and of how we came with friends. I am still your loving husband and father.
S. D. CONE.

Lake Helen Camp-Meeting, Fla.

The prospect is excellent for a large attendance at this winter home for the coming season. The management has secured the services of J. Clegg Wright, Carrie E. S. Twigg and W. F. Peck as speakers, and J. C. Mosier as platformer. The program is most interesting, and other mediums will be in attendance.

The camp ground is located about three-fourths of a mile south of Lake Helen station, which is 125 miles south of Jacksonville, on the Florida East Coast Railroad. The camp is on high pine land, overlooking a pretty lake. The place is very healthy, and especially free of lung and throat troubles, the places radiating a healing balm for pulmonary sufferers.

Near the camp is the home of George P. Colby, one of the best trance-speakers in the country. It is hoped that Mr. Colby will complete his Pacific Coast engagements in time to return to Lake Helen during the session in February and March.

God W. Webster has built a fine hotel near the grounds, furnishing it with modern improvements—hot water heating, bath rooms, etc., where northern people of delicate health will find many comforts.

Emma J. Huff will open her cozy hotel on the camp ground early.

The catering department will be directed by Mr. and Mrs. Morse, of Lily Dale, N. Y.

The Apartment House and Brigham Hall will be ready for occupancy as soon as people arrive.

FIRST EXCURSION.

The first excursion by water, will leave New York City by the Mallory steamship Colorado, on October 18, at 3 p. m.

Any person intending to go to Lake Helen or to any other place in Florida or Georgia, can join this excursion. Special low rates and full information will be given to all who write for them to the undersigned, enclosing 4 cents in stamps for postage on folders, etc.

Other excursions will start Nov. 16, Dec. 13 and 27, and Jan. 10 and 24.

Address: H. A. BUDINGTON, Manager, 91 Sherman street, Springfield, Mass.

"The Spiritualist of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"Death Defeated, or the Psychic Secret of How to Keep Young." By J. M. Peck. Price 15 cents. For sale at this office.

"The World Beautiful." By Lilian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, each, \$1 per volume. For sale at this office.

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

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MAN-LIGHT OF THE EAST, CALCUTTA, INDIA.

WHAT A SPIRITUALIST IS NOT.

The remark contained in a correspondent's recent letter, "I am not a Spiritualist," is a negative aspect of a question frequently asked: "What is a Spiritualist?"

"First, then, a Spiritualist is not a phenomenon-hungry, individual who is ever picking out for himself choice morsels of 'test' pabulum for the purpose of titillating his epicurean phenomenal palate."

To us it does not seem necessary that one should be ready and willing to swallow every morsel of presumed evidence on behalf of spirit return with wide-open mouth and close-shut eyes.

To some it is apparently an article of faith that to be a Spiritualist entails this attitude, which is that of the small boy, who unhesitatingly opens his mouth and shuts his eyes, and sees what God will send him.

We do not believe that it is necessary for one moment to surrender reason and common sense in dealing with the spirit world.

The Spiritualist, then, is not a gullible, half-wit, who sits in the dark waiting to eagerly accept every scintillation as a spirit light, and every chance creaking of a board as a rap emanating from the angel world.

If we are asked to put a seal upon our senses and to padlock our reason as a test of our Spiritualism, we must at once say candidly, we are not Spiritualists.

A Spiritualist to our way of thinking is not, perforce, bound by any sort of "honors" to uphold all who profess and call themselves phenomenal mediums; and he is not necessarily wrong because he asks for proof positive, or he accepts the wondrous stories told of marvelous experiences of other people.

A Spiritualist is not obliged to endorse all the charlatans and humbugs who tell fortunes at sixpence per head, and label the performance "Spiritualism."

If we are to stand by such and applaud their action in order to be ranked as Spiritualists, then, as we would ask whoever is in authority to cross our name off the roll.

The Spiritualist is not one who lives on belief and revels in the past achievements of others. He does not delegate his own powers, and leave the observation of phenomena to his fellows, accepting their statements as his foundation of "belief." He is not a hysterical hypocrite, or a person who has been hypnotized and gathered around the casket, which held my mortal body. Oh! how horrible it appeared to me. How I wanted to tell them it was not I, that I was there in a form far superior to the one they gazed upon and sobbed over. I stepped up to my wife and spoke to her, wishing to assure her of my presence, but she heard me not.

One by one I touched my children, without effect until I came to Willie. As I laid my hand upon her shoulder (she did not hear me), but a shudder ran through her body, and she turned and shrieked and wanted father. How I longed to have her know she sensed my thought but understood it not. Then all was silent and the words went forth from the lips of one who tried to comfort and console my dear ones. I heard him speak of me as gone, and saw my K. P. brothers pay their last respects to a departed comrade. How I tried to have them understand I had not departed from their midst, that I was there, hearing, seeing, feeling, loving all.

Again the words broke forth from my family, and again I became unconscious, to awaken just in time to see them laying flowers on the mound that covered the shell from which I had slipped out.

I felt an inclination to follow my loved ones home, and started to do so, when father stepped up to me, laid his hand upon my shoulder and said, "My son, this better that you come with us. Rest, like a child I followed where he led, until I found myself once more in the heaven of rest. There I reflected on the past, and saw much of my future."

There are many things I wish to speak of, but father is still my guide and bids me wait and go with him. Yet I know I will return and write of other things, and of how we came with friends. I am still your loving husband and father.
S. D. CONE.

Those who have sat in spiritual circles know how the believing spirit increases the power of the manifestations, and gives forth a joy which is hidden when doubters are present. We see so much in this New Testament story akin to what we have met with in our own experience of spiritual phenomena, that we are struck with the assurance there is a substratum of fact in the story. Jesus could do no wonderful works in some places on account of the unbelief.

I have known mediums through whom phenomena was an every-day event being frozen up by the presence of some sitter. Eglinton got evidences with almost everyone he sat with; but one night, while at a gathering of psychical researchers, no pencil moved, no evidence came. When Trull Taylor was experimenting with David Duguid for spirit photography, though David touched neither plates or camera, the results were all when doubting objectors were present.

"Modern phenomena" truths, very much stronger than fiction, have been attested in every conceivable way. Are we to separate all these experiences of our own time, and say they are not to be spoken of in the same phraseology with which we speak about the powers ascribed to Jesus, and that a special kind of belief, something mystic, sacred, and magical, belongs to them, that Jesus is such a high topic that we have to handle all references in another way than we do ordinary subjects? I don't want to say anything to lessen your admiration for a great soul. If we were the gift of reason looking at his life, we can also thank God that so much virtue and knowledge has been lived. If there were great men before him, the Buddha, Confucius, Zoroaster, and great souls since his day, he was among the great, and we should be grateful that there comes to our midst all the time such varied patterns of nobility, such glimmers of intellect, wisdom, in sympathy, in all that makes for the nobler human life. But we have to watch that we surround not our heroes with attributes which are now human, nor allow myth and legend to enshroud that which history does not warrant, and thus lose them as helpers and inspirers. Research and reason must be turned to tear aside the trappings of mystery, and show us the real person, whose light and beauty have been hid.

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