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## ORIENTAL IDEAS ILLUSTRATED.

There Seems to Be Inherent in Humanity a Necessity for the Worship of a Personal Ideal to Draw Out the Powers Latent in the Soul—Confucius and Lao-tze.

Teachings of Confucius [as set forth in the Chicago Evening Post], Chinese philosopher and reformer—Kung-tze—Lao-tze. Confucius was born in the year 551 B. C., about fifty-three years after the great mystic philosopher Lao-tze. His family name was Kung, and he was known to his followers as Kung-tze—"the teacher Kung." His teachings are in direct contrast to those of Lao-tze. Lao-tze was an idealist, Confucius a realist. Lao-tze, the Plato, Confucius the Aristotle of China. Lao-tze taught nepotism—quietism carried to its logical conclusion; Confucius was a reformer, a utilitarian of the most strenuous type. Lao-tze was the mystical dreamer, Confucius the practical executor. We find Confucius first engaged in the duties of an officer of state, suppressing bandits and introducing reforms. His rigid virtue and honesty were often obnoxious to the loose morals of the high state officials. But Confucius always discharged his duties regardless alike of approval or condemnation. It is said that he visited Lao-tze thirty-three years before Lao-tze was much impressed with the wisdom of this great man.

Among the subjects said to have been studied by Confucius were: History, poetry, philosophy, religion and magic. By magic is meant the supernatural power of certain forces. What is now known as telepathy, mental suggestion, clairvoyance, hypnotism, mental healing, etc., would have been studied by the ancients as magic—meaning great science. These things are "new" only to the western world. Among the books associated with the name of Confucius are the "Yi-King" ("Book of Changes"), the "Shi-King" ("Book of Poems"), the "Ling-King" ("Rituals"), the "Shu-King" ("Book of Instructions") and "Tzu-King" ("Spring and Autumn"). These are the celebrated "Five Classics" which constitute the "canonical scriptures" of Confucianism. They teach the unity or brotherhood of man, the duties to one's neighbor, kindness, charity and filial obedience, or what we in this country would call "Christian virtues." Confucius differed very much from the ethics of Jesus. When Confucianism finally became the state religion of China Confucius was elevated to the dignity of deity, and although he said, "I only hand on [the wisdom of the ancients] I cannot create anything new. I believe in the ancients, therefore I love them," he is deified by his followers and exalted above all that is called God or is worshipped. This is another phenomenon peculiar to all religions, viz., the ultimate deification of the founders. It seems to point to the fact that there is inherent in humanity a necessity for the worship of a personal ideal to draw out the powers latent in the soul.

Abstract reasoning seemed to have little charm for the practical mind of Confucius, although he found him positing the greatest truth—the ultimate reality—the Tao, the unknowable of Herbert Spencer—within which changes are constantly occurring, yet, like southern Buddhism, Confucianism has little teaching regarding the states after death. Confucius argued—as does the southern Buddhist—life according to law here, and the future will take care of itself. While yet a mere youth he said: "Beautiful precepts are on the lips of nearly every man, but I cannot find one man who is practicing them. I will practice them!" Herein was the secret of his success. What others glibly talked about, he lived, he declared that the first step toward wisdom was to perform the most trivial duty with scrupulous honesty. Of his teachings he said: "As to my doctrines, they are very simple, and my mode of teaching is still simpler. . . . He who weighs his words will have no difficulty in setting them meaning and reducing them to practice." When asked if there was one word which would express the whole duty of man, he said: "There is such a word, and it is reciprocity: do not do unto others that which you would not wish them to do unto you." Many claim that the golden rule originated with Confucius, but the same idea is found in all the other great religions. Confucianism, like southern Buddhism, has no teaching regarding states after death. As the southern states of Buddhism was the result of the reaction in India against the unhealthy fanatical superstition and fetish worship of the Hindus, into which they were led by the priesthood—Brahmins—so was Confucianism a reaction in China against the same phenomenon. So we find Confucius saying: "To give oneself to the duties due to men, and while respecting spiritual things to keep aloof from them [rather than their degradation] may be called wisdom." Confucius held that wise government was based on self-control, and that no man should strive after or accept positions of public trust until he had made him strongly virtuous and could practice self-control.

Much stress is laid on the necessity for filial piety; filial piety is the source whence all other good actions take their rise." Confucianism is a splendid exposition to the minutest detail of man's relation to man. Of man's relation to the superhuman kingdoms and to God there is nothing. That such teachings, exact though they were from the point of ethics, failed to satisfy the whole nature of the Chinese was proved by the subsequent introduction and acceptance of Buddhism [north-ern].

Lao-tze disagreed with Confucius on the doctrine of "charity and duty to one's neighbor." Lao-tze claimed that "virtue consists in being true to one's self, and charity in letting alone." Confucius would have a system of regulated charities; Lao-tze would prevent the necessity for such institutions by allowing each man the freedom of self-expression. Confucius would have man's activities regulated by laws external to himself; Lao-tze would have man regulated by the law within himself. Confucius was conservative—the embodiment of government; Lao-tze was radical—the embodiment of individualism. Confucius was the exponent of the artificial life of civilization; Lao-tze, that of the "simple life" of nature. Confucius sought to enrich men's minds by rationalism; Lao-tze sought to uplift their souls by idealism. The world today is richer and better because of the lives of these two great sages.

MARCUS JULIAN.

## GRAND RAPIDS, MICH.

The Status and Prospects of the New Thought Society.

After a vacation of more than three months during the warmest part of the summer, the New Thought Spiritual Society of Grand Rapids, opens its meetings again on Sunday, September 17, afternoon and evening services being held the same as formerly.

The Holland Unitarian Church, corner East Bridge and North Iowa streets, which provided such a satisfactory meeting place for the society last season, has been leased for the coming year, and being centrally located and ideal in every respect, will do much toward giving us a successful season.

A special effort has been made to secure speakers of the very highest excellence, and we believe we have the best list of speakers engaged that it has ever been the fortune of a local society to secure.

For the opening Sunday, Sept. 17, and the Sunday following, we have Mrs. Abigail of Grand Rapids, one of Michigan's popular speakers in our ranks, and always a favorite among Grand Rapids Spiritualists, she is certain to have unusually large audiences at every lecture. Her lectures will be followed by messages, and for the opening day a special program will be arranged.

Our speaker for October, Mrs. Jennie Hagan Brown of El Campo, Texas, no word of praise from my pen is necessary. Formerly a resident of this city, no speaker ever receives a more enthusiastic welcome than does Mrs. Brown when she returns to warm us again before the fires of her logic and her wit.

November will give all liberal thinkers such a treat as they have not had before in years. W. J. Colville is our speaker for this month, and in addition to giving a series of twelve class lessons and speaking twice every Sunday, he will give twelve week-day evening lectures on dates to be announced later.

During December, February and May, Mrs. D. A. Morrill, a local speaker, will serve us. Disproving the adage that "a prophet is not without honor save in his own country." Mrs. Morrill's lectures always please at home.

We look forward expectantly to the month of January, for Prof. W. M. Lockwood will then be with us. This will be Prof. Lockwood's first visit to Grand Rapids, but what we have missed by not having him with us before, we expect to make up during his future visits.

When Helen Stuart-Richards was formerly in the work she often appeared before local societies, always to crowded houses. When at Chicago she was announced that she had again entered the lecture field, an effort was at once made to secure her services for the New Thought Society. She is engaged for March and April.

This completes the list of speakers so far engaged, but it is possible to engage more speakers, and we are sure that this will be done occasionally.

The New Thought Spiritual Society was organized a year ago last April, but since then has made extremely rapid progress. Its friends started out to make it the best society in Michigan. Already we are well on our way to this goal, and by the end of the present season we hope to have achieved it. The New Thought Society aims to be progressive. Societies innumerable have been organized, have enjoyed success for a time, and then have passed away prematurely.

The reason, do you ask? It is simply this: They were not advancing or receding. Nothing remains stationary. The society that achieves a certain degree of success and then, contented, ceases to grow, is doomed to failure. Having no longer one common end in view, dissatisfaction and disunion creep in among the members, or else internal strife. And once the society starts on the downward path it is extremely hard to turn the tide and regain what has been lost.

The proper way for a society, then, as for an individual, is always to aspire to something higher. Each foothold on the ladder of success should be used for the purpose of gaining yet a higher one. The New Thought Spiritual Society, from its inception, the average society would not be the partial failure we find it at present. If societies had been continually striving to increase the scope of their usefulness as they should—had they extended the utility of their religious organizations to include the work of a few able workers in our own ranks have worked, Spiritualism would today occupy a place in the world's affairs far in advance of its present position. When Spiritualists learn that it is not all of managing a society, but of engaging speakers and mediums, and that the true test of a society is to listen to them, when they realize that a society should be more, much more, than merely a place where people can congregate once a week to hear lectures and observe phenomena, then will our cause prosper as it never has before.

But I forget. I started out to herald the doings of Grand Rapids Spiritualists. Let me say in conclusion that Grand Rapids has long been known as a city of Spiritualists. We number thousands. Nowhere else is there so good an opportunity to build up a society par excellence. The New Thought Society starts out with many improvements over last season. The social features will be made more prominent. Many new features are contemplated and will be inaugurated during the year. Its officers understand what a society ought to be, and if careful planning and persistent hard work count for anything, The New Thought Spiritual Society will keep advancing until it stands the equal of any society in the United States. Keeping in mind that where there is a will there is a way, co-operation can accomplish much. Watch us grow.

GEO. B. FERRIS, Secretary.

Religion originated in an instinctive worship, or fear of nature in its mighty and mysterious forms. The greater the ignorance and superstition, the greater the mystery and fear.—H. R. H.

To make our word or act sublime, we must make it real. Use what language you will, you can never say anything but what you are. What I am, and what I think, is conveyed to you, in spite of my efforts to hold it back.—Emerson.

I could never think well of a man's intellectual or moral character if he was habitually unfaithful to his appointments.—Emmons.

## THE CONFLICTS OF LIFE.

The Causes, Results, and the Remedy for Human Ills.

Countless millions of the human race, who are getting experience on this planet, that is not very pleasant, are asking the question: What are we here for, in our world of so many conflicting interests?

They are the troubled souls who are battling for an existence, amidst the trials, disappointments, reverses, sickness and death. They are living under unfavorable circumstances, and as all business ventures go against them, they give up in despair, living in idleness, poverty and want.

They behold the fortunate ones of life, living in luxury, and fine mansions, going forth from day to day riding in carriages of elegance, drawn by stylish horses, in comfortable and palace cars, for pleasure. The rich enjoy all of the conveniences of modern times, while the poorer classes, in their lowly and humble conditions, look upon the millionaires with envy and hatred.

The wealthy people look down upon the struggling masses, with disgust and scorn, showing within themselves proud and haughty dispositions.

They act as though they are superior beings, and that the laboring classes are their slaves and servants.

There are inequalities in this world, and eternity must even up justice, or it would have been better that human beings had never been born.

The four people wonder how so many millions of human beings can live in the great cities, enduring the heat of summer, and the extremes of cold in winter. We learn, that the largest portion of the city people are homeless, living in slums, tenements and flats, without much food or raiment to keep them cheerful and content.

Such conditions of society are deplorable, but they have existed under what is called civilized environments ever since our old world has been peopled with human races. The systems of mankind have always been oppressive and tyrannical, as far as we can learn from the past centuries.

The difference between the cities and the rural districts is very great, but the farming community do not live on beds of roses and ease, all the time, as the city people suppose.

It is true, that the farmers are close to nature, and can behold the landscape covered with blossoms, buds, flowers, grains, fruits, vegetables and every thing necessary to sustain life in man and beast. The farmers many times rejoice when they see beautiful crops of grain, fruit and vegetables, growing and maturing, but they toil early and late to produce the necessities of life, while the brainy men of the money centers cheat the farmers in the end, out of his fair share of profit. Then he learns by experience in time, that the farm is a great place to work for the benefit of the schemes and great financiers. The farmer not only earns his bread by the "sweat of his face," but he many times sweats all over.

We read much in the "bosses' newspapers" of the rich farmers, but have never met any millionaires among them. Most of the time, the seasons are against the tillers of the soil, and they have to work at a great disadvantage, as so much has to be done in short order. The storms of rain, hail, floods, drouth and insects destroy their crops, and with all the best of nature around them, they become discouraged the same as other laboring classes.

Too many farmers run in debt for land at fictitious prices, during times of so-called prosperity, and then they become the victims of the money lenders.

Under our social, political, financial and industrial systems, the money kings absorb the wealth of the tillers of the soil, and while many remedies are suggested to change conditions for the common people, not much can be done, while our legislators are under the control of the syndicates and corporations. Most of our editors, ministers and attorneys are the tools for the power that rule and ruin the government of the people.

I admire such independent papers as the Progressive Thinker, that does not fear pope or potentate, priest or minister, king or emperor, but discusses boldly our religious and social topics. It differs from Paine and Ingersoll on the creed of materialism, but is with them on the religion of humanity. The principles promulgated by the Progressive Thinker are as broad and deep as the oceans, seas and continents of the world of mankind.

Spiritualists learn through spiritual sources, that the natural and spiritual worlds are all around mankind on the globe. That humanity is here, on this lower plane for the purpose of getting experience, learning the difference between good and evil, and peopling other worlds with immortal beings, who can reach a higher and better existence, through education and progression. This progress and advancement is made under spiritual influence, and a high spiritual plane.

Worthy and willing spirits are guided through the spiritual realms of life and thought by angels of light and wisdom, to the higher and celestial sphere of that blessed state of love, peace and happiness. This world has been a terrible tragedy, but it will result in good to the aspirant soul. The societies formed by men and women for religious, social or other purposes, are all so human, that contention, anger and hate abound everywhere, instead of love and kindness.

Every organization of man has its contentions, strifes, enmities, quarrels and combats, through ignorance, intolerance, bigotry, prejudice and superstition.

The orthodox churches claim to be the disciples of the meek and lowly Jesus, but two sects among them, the worship in the same building or temple.

It is not because their human nature predominates over the religion of love, as taught by the Nazarene.

The religious quarrels and wars are the most bitter, lasting and revengeful; far more so than what is called worldly conflicts. An infidel said to me once, "We hold the balance of power, and keep the churches from going to war with each other over the man-made creeds." It set me to thinking and acting.

Mankind cannot comprehend the fatherhood of God, and the brotherhood of man. They cannot live in their lives and actions, on account of having too much human frailty. The swarming legions of human beings who have lived and died upon this planet, have passed through various experiences, from the lowest forms of existence that the earth plane has afforded them, to the highest civilization of modern times.

The dark and cruel side of life in

## CLARA WATSON'S OPINIONS.

On Matters of Great Interest to All Spiritualists.

I read Harrison D. Barrett's plain statement in a recent issue of your most valuable paper, and it seems to me that with frauds, obsessions, exposures, and arrests of mediums, and with "ignorance on the rostrum," we Spiritualists are in rather poor company, and with all the suggestions offered there seems no way out, for changing human nature is a slow and laborious process.

If frauds are exposed in one place they soon bob up in another, and the credulous and those who lack keen discernment will continue to be duped; and how will making a "religion" of Spiritualism, as friend Barrett desires, remedy the existing evils?

The greatest, most gigantic frauds ever perpetrated upon a long-suffering people have been in the name of religion. "Christ's church" has duped more people with its schemes of salvation than all swindlers outside of religion could possibly do. Religion has been and still is the cloak that covers a multitude of frauds wearing high-sounding, "holy" titles, and why intelligent Spiritualists should cling to a name that has associated with it so much of horror of wrong, ignorance and superstition, intolerance, cruelty, torture, oppression, bloodshed and war interspersed with sweet and silly delusions, is past understanding; and really "religious" Spiritualists who proclaim so loudly against fraud and ignorance, it seems to me haven't much to boast of when they establish "churches" and take up the titles, forms and ceremonies, rituals and senseless nomenclature—rounded out with the good old orthodox "amen," all of which were conceived and foisted upon the world by the ignorant, pious old frauds of the long-ago.

There seems no way to keep the pure white garments of true Spiritualism unsoiled, because of the idiosyncrasies and pranks of humanity.

And then there comes the great hue and cry about communicalism, Spiritualism and a separation or discrimination between "religious" Spiritualism and "commercial" Spiritualism is asked for, as though commercialism didn't enter into religion. Did anybody ever know of any religion that the leaders and makers of it did not do money from the people, and get it, too, in the most direct and open way? Administer them in all kindness, and avoid ridicule, while satire and comparison are allowable.

Nature teaching is the best. Take year hearer from the archaic period of the past into the spirit realm of the present, step by step; or, if you are able from the nebulous hypothesis into the earthly realm beyond our solar system; then let your hearers form their own ideas. They may then understand how worlds and beings have evolved; how each form, animate and inanimate, has appeared as a necessity of the age in which it existed; how man with his inferior vision of the spirit spheres, has evolved from the animal form in his man shape, just like liberty evolved out of serfdom, and giant ocean liner from the catamaran.

Facts are what the world needs, but many are not ready to receive them, while others dare not.

All things have been evolved as necessities at every age, and I may add, that all is perfect as far as it has developed, while looking at the world at large we may detect seeming imperfections. The rose may have wilted leaves, and communities may have brutes in human form, but both may sink into the elements from whence they came, while there is annihilation to neither.

An apple tree may bear a rotten apple, but the globe is doing, still there are ripe, wit and immature fruit on the same tree. The fruit on the sunny side may be lusciously red and golden, while the fruit maturing in the shade is still green, and so it is with the modern churchman who has seen but the hopeful side of life through his faith, never having hungered for facts. Through your sunny rays of spiritual facts, and your path gently, but never proselyte him into apostasy away from his creed until he outgrows it. He will in time, like the sunflower, turn his face towards the light.

Pocatello, Idaho.  
C. J. JOHNSON.

## PROCESS OF RECONSTRUCTION.

Cogent Views on Proselytizing in Behalf of Spiritualism.

To all friends of our progressive cause I wish to say, let us not try to proselyte or persuade anyone away from their creed, be it ever so barren. Man must grow to sense a truth solely before it becomes a fact to him. Some are ready to accept a truth, and some will insist on feeling on faith, because it is so deeply implanted in them in their earliest childhood, that it has become part of themselves.

Dress a child of the slums in the finest laces and linen, and it will prefer its rags in the majority of cases. Try to teach anyone operative music when he has no organ developed, and he will not accept it, and he will deem it too much for him to try. Take a life-long churchman, and try to force scientific religion on him, and he will feel that it is accepted, and all the props in the way of promised salvation would be knocked out from under him, and his faith and prayer have been a waste of time and devotion, and he would be of no avail to force him into seeing things that his mind did not aspire to, and against which his early training would revolt.

We do not necessarily have to enlarge our membership by drawing anyone away from his favored creed, in order to be successful in our work, and the adherents to Spiritualism. No dear friends, that would be missionary work for gain and numerical strength, instead of for enlightenment. Let us give our best efforts, character and lives to set the world an example, and give of what knowledge we have wherever we encounter an inquiring mind; and for this object we must study and retain every lesson in profane and sacred history, ancient and modern, and all that will enable us to assist in enlightenment; for if we should ever mislead or misquote, our teachings as a whole would be deemed valueless, and we would be held responsible.

"Think before you speak" must be a salient point for every reformer; and above all, live a true life devoid of mercenary motives or selfish policy.

Never argue with an ignorant being; never argue with anyone unless you are thoroughly familiar with the subject, and, as a rule, never start or force an argument; but, if needed, and you are well armed, use hard and telling blows. Administer them in all kindness, and avoid ridicule, while satire and comparison are allowable.

Nature teaching is the best. Take year hearer from the archaic period of the past into the spirit realm of the present, step by step; or, if you are able from the nebulous hypothesis into the earthly realm beyond our solar system; then let your hearers form their own ideas. They may then understand how worlds and beings have evolved; how each form, animate and inanimate, has appeared as a necessity of the age in which it existed; how man with his inferior vision of the spirit spheres, has evolved from the animal form in his man shape, just like liberty evolved out of serfdom, and giant ocean liner from the catamaran.

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Pocatello, Idaho.  
C. J. JOHNSON.

## SPIRITUALISM IS NATURALISM

A Paper, Read Before the Temple League, Washington, D. C.

The name of an object, a society, or a sect does not change the character of such in any way whatever. It is an aphorism that "a rose by any other name would smell as sweet." So those who are sensitive about the application of the word Spiritualism need not be disturbed by its being called Naturalism nor those who deride Spiritualism feel that they have something more respectable in Naturalism.

The word "Naturalism" has come to be so named because they have taken up the study of the higher manifestations of life on the spiritual planes through communion with the dwellers on those planes; but a closer analysis of that study shows us that we are learning of the material as well as the spiritual living, and it will be found that the way to learn the most of the manifestations of life is to go to the spiritual planes where is to be found the knowledge relating to all planes, where indeed we find the reasons of things, and also that the difference between the material and the spiritual is only in degree of fineness of the particles constituting the manifestation.

The Christian Scientist says, "There is no matter, all is spirit," we say, all is life in varying strata of ability. There is an energy in every atom of so-called matter, which is its spirit, its higher and directing force; impel this atom into activity and the force is manifest, and wherever we go, however the activity is carried on the lesser and the higher elements of the atom are working conjointly, the ratio of progression, or betterment, being according to the object of the activity, whether it be good or bad, as Nature in its faithfulness to evolution of good gives nothing permanent to effort against good, that being the true ultimate of cosmic work.

In the higher states of being it is found that no one improves except by putting forth efforts in the direction of good; all who do not, deteriorate, and in time realize a loss of energy, of power or within to do anything, simply because the nature forces within them are deflected from good and those elements which once were incorporated in their being depart from them, for they are elsewhere, leaving them in a demoralized state, mere masses of substance of a low order, and therefore in a lower state of being.

Bedford, Iowa.  
W. S. FRANKLIN.

The better part of life has been filled with great blessings from the vast storehouse that nature produces, by the toll, art and skill of man for the benefit and happiness of all races of mankind.

The inhumanity of man to man, has been one great cause of suffering and want among the people. There should be a more even distribution of wealth among all classes of people in the nations, and when a man accumulates vast wealth, the rest of his earnings should be confiscated by the governments, for the good of the whole people.

## CRITICISMS.

"If a Man Will Not Work, Neither Shall He Eat."

I take some exceptions to the article, "Work Fit for Mind," from the pen of French Hollinshead, in No. 820 of The Progressive Thinker. He would place our social ills on the fault of our government. He says "the youth have been negligently neglected and allowed to grow up in tatters and rags, roaming the streets of all great cities," etc. Our government provides compulsory education for children, books are provided free of cost to the parent, and trust of us see that they are kept in school. It is the parents' fault if the children spend the long vacations from school in idleness. They should be obliged to earn their spending money. Light work is better for children than idleness.

Again he says, "Not even the innocence and purity of the maiden has been regarded. She in the last half century has been forced by conditions over which she had no control, conditions which the government is responsible for, to sell her virtue and prostitute her body for the price of a meal." That is sentimental nonsense. The daily papers have long lists of "waifs" and girls, in all departments of industry, cooks, waitresses, chambermaids, and domestics in private families are in good demand and receive good wages.

Young girls in department stores receive less wages, but the work is considered more genteel, and the supply more than equals the demand. If more girls would go out as domestics, the merchant would be obliged to pay living wages to his clerks. No self-respecting girl sells her virtue. If she can find no work in the city there is plenty for her in the country where the air is pure, and there are no social inequalities.

Throughout the country, west as well as east, the demand for working girls is much greater than the supply. There is hard work on the farm, but there is wholesome food in abundance, and less temptations than in the city. Farmers as a rule are prosperous. They have musical instruments in their homes, and good books in abundance. A home on the farm would be a rest from unwholesome city excitement.

This writer goes on to say, "Old age, too, has been kicked into the gutter, and end earthly life in a poorhouse or prison." I am acquainted with a man 62 years of age, who was once the owner of several thousand dollars in real estate. He signed a note with a supposed honest man, and the latter, who was the signer had the debt to pay. That lesson was not needed. He signed with others, and lost his home. To-day he works in a machine shop. Was the government to blame because this man had more generosity than judgment?

Next this writer says "The matured youth and middle-aged man have become tramps or servants for others." Men don't have to become tramps when there is such a call for help; and we are all servants in some sense, and dependent on each other for help. The millionaire is dependent on others for his food and clothing, and all the comforts by which he is surrounded.

Tramps who serve the country as long as people are foolish enough to feed them. I have no sympathy for a well-fed tramp when farmers are paying \$2.50 per day in haying, and paying from \$20 to \$25 per month by the year, besides boarding, lodging, washing and mending, on farms of about 175 acres, and carrying from 20 to 25 cows.

I suppose Mr. Hollinshead would have all wrongs righted by a division of property. The tramps are waiting for a division, and would be willing to take one quite often.

"The laborer is worthy of his hire," and should receive good living wages; but the willing worker who has gained a comfortable property by honest means, as many have, has a right to it. The world pays more for brains than it does for brawn, and it is right. If there were none to plan nothing would be accomplished. Work is not a curse, it is a blessing.

"Honor and Fame from no conditions come." Act well your part, there's all the honor lies." MARY A. INGALLS, Antwerp, N. Y.

Through all these manifestations, as through all others, there is a constant blending of the spiritual and material in a purely natural way, so that we have no defining line, it is natural for them to work together.

Paul wrote of the natural body and the spiritual body. In our day, after two thousand years of evolution, we say physical and spiritual, recognizing both to be natural.

Terminology has much to do with our concepts of things. We need clearer definitions, and until we have them we shall not grasp many of the points that are of vital interest in the study of Spiritualism.

Supernatural is a term long used to describe all phenomena on the spiritual planes; this is because the concept of the natural has been only the phenomena of the earthly planes, or that perceived by the physical senses. Spiritualism has corrected this, and shown us that all manifestations of life are natural. We need to incorporate this idea in our study of higher elements; when we do we shall see in death only a manifestation of life's processes, and that in complete accord with natural law we shall go on eternally, dying to former expressions and rising to higher ones.

The one point of supreme interest is to know as much of the laws of nature as will enable us to order our expression of the potencies within us in most exact accord with those laws, for it seems that the great mass of difficulties which we encounter is simply the result of broken law, and that before we can make much progress we must seek adjustment to law.

Spirit teachers are trying to help us understand natural law and practice it here in order to save the regrets and often suffering that come of broken law, and it is natural that they should as for those who love us on the earth plane to have us avoid everything that would hurt or hinder.

Spiritualism in all its phases is Naturalism, is a demonstration of it. All religions must conform to natural law, or go down and out; all governments must disappear in time unless they are grounded in it, for this is the proposition of the elements of being, the "survival of the fittest." Study Spiritualism, then, that you may better comprehend Nature, and study Nature, that you may become better Spiritualists, the one will be the complement of the other.

M. A. CONGDON, Washington, D. C.

## LAWS WERE BLUE.

Statutes So Severe as to Seem Impossible Were Enforced.

It is generally admitted, even by the advocates of a sterner religion than is usually professed in this twentieth century, that the Sabbath was made for man, and the interpretation thereof, recreation in the injunction to rest. In the days of Puritan dominion there is as little doubt that one idea prevailed most effectually that man was made for the Sabbath.

This religion of a people who believed in taking literal interpretations of the Old Testament as their guide in the government of a country which they misnamed the "land of the free," reached the height of its impossible demands at the middle of the seventeenth century. A statute framed in Boston in 1653 regarding the penalties for breaking the laws of Sunday observance is the severest of any formed before or since, and shows what a day of dismal gloom this day of rest must have been.

In the days of the Puritans an observance of Sunday meant an attendance at all church meetings, and it meant little else. Worship in the public meeting-house was compelled by law. When the bell tolled out its summons, all must go, willing or otherwise, and notwithstanding the difficulties in the way of the journey. This often meant a tramp of many miles over rough ground where one carried his footgear in his hand.

At the time this severest of all statutes was passed in Boston, no one was allowed to go anywhere on Sunday except to church, unless there was some extraordinary need or the errand was one of mercy. No one was permitted to go from one town to another on that day or to enter any public house for a drink. Guards were stationed at the edge of town Saturday night at sundown to see that no one was passing either in or out of the city from that time until the close of the following day, and labor of all sort was prohibited.

Even children were not allowed to be seen in the street nor young men and women to promenade. In fact, it has been said that the Puritans had heard of the grievous misdeeds of childish laughter in public highways and had been informed that certain young people had committed the offense against God of walking in the fields on the Lord's day, that the statute regulating penalties for these faults had been enacted.

It was of no more avail to the offender of that early day to plead ignorance of the law than it is today. Still, to make assurance doubly sure that all inhabitants knew what these Sunday laws were, ministers were required to read them from in front of the meeting-house twice during the year. Then too to any who were guilty of ignoring them, for the hand of inexorable law, not tempered by mercy, was upon him.

Parents were responsible for the misdeeds of children between the ages of 7 and 14. Over that age they were required to receive themselves the penalty of their own misdoing. For breaking any of these laws the first time the punishment was a severe reprimand from the chief executive of the town. If any daring child escaped for a moment the family corral to frolic upon the public highway, this untoward action would not fail to bring his parents into open disgrace.

The above was the actual condition of affairs in that old New England town, different, yet in no wise perfect.



# Have Spiritualists a Work?

C. H. Doty, an Octogenarian, and a Spiritualist for Fifty Years, publishes his own Funeral Discourse, in which he presents many striking thoughts and instructive observations, embodying the spiritual wisdom gathered through many years of ripening experience and reflection.

Christian societies have their regular meetings, stage speakers, known obligations. They go regularly, with their families, to their places, especially to Sunday-school, and contribute personal work and money to their support. Not only in cities and towns, but in the rural districts, where there are only a few, they meet and have some kind of service. All outsiders are urged to participate and aid. Fine talent is not always expected or needed. It is an expected obligation—a sanctified duty or neglect? Is there a defect with us that the rural ground cannot be held? Could not reading circles be established and good poetry and lectures and books be read and discussed? Circles and phenomena when carefully managed are well, but is it enough? Expense and foreign aid should not dwarf daily bread living. We are continually contributing to, and being absorbed by, or theodicy. Sing what is true. Refuse to sing untruth.

Excuse me if I "speak in meeting." The earth must be reformed. Human want and suffering must be put aside. Hell must be redeemed. True socialism is brotherhood; it must advance. Darkness and suffering in all spheres be relieved. Heredity must be taught. This launching of body and spirit should be by knowledge. Heaven, hell and earth must be united in the work to make it successful. What is our part—and how? Read Henry C. Wright's communication through Mrs. Cassell again. That single article is worth a double subscription. And I see so many of these articles having a relation to our practical duties. Proselytism is only a part. We need enthusiastic work. Is not light, love, and knowledge as inspiring as fear? I will not extenuate but only suggest.

I have been a Spiritualist now for fifty years. I am 80 years and 6 months old. Naturally I should look for a funeral song, and I am sure that the spiritualist being well prepared my own funeral discourse, and if Brother Francis will print it, I will give it to you and all who have to have such an article, and are so circumstanced they can do no better.

C. H. DOTY.

## Prelude.

It is customary on the occasion of funerals to have some ceremonies, such as singing and speaking. It is also desirable to have such service, in a measure, to represent the sentiments of the departed.

Limited as I am by circumstances, there are few who understand my position, so I think it proper to do this for myself.

I have for a long time thought the increasing expense at funerals was wicked; so I wish to have my body buried with as little simplicity as possible, and as little expense as is consistent with the judgment of my friends. Some one who is willing, may read the following:

## Text.

"Why do we see with dead men's eyes? Looking at 'was' from morn till night; When the beautiful now, the divine to be, Charm with their forms the living sight?"

## Exemplification

There is no face more thoroughly established than that nature cannot be kept still. Nature is the manifestation of life. Life will act. All the operations of existence will go forward. Non-action would be death and what we call annihilation.

Therefore, we accept the universally conceded law of progress. We use it everywhere, and there is no such thing as denial or refutation. It was—it is—it will be. Here is the point at which we may differ. Progress will be—and will be forever. Not only this, but every immortal being, by right, inheres within himself the law, which cannot be taken from him. The mistake of the present is we are trying to crystallize into unchanging authority the past, and prevent there being anything new. We see with dead men's eyes. What was, was associated with our ancestry, and we regard it as sacred, and resist with strenuous ability change.

It was indeed sacred at the time, because it could be no different under the circumstances. But life cannot stop at its commencement, or at one of its stages and be life. Manifestation cannot end at the beginning, or at partial formations, and have actuality. Having begun the circle of existence under the one great cosmic law, from the one central energy, and all things must move forward to completion.

Our earth was once an expanded mist—then barren rock—then fern-clad wastes—these changed to grasses, flowers, trees, fruits, vegetables, grains, under the same eternal impulse, until the present beautiful and bounteous condition of existence are realized. At none of these stages, however remote or however recent, could perpetual change have been stopped and earth have existed. The most curious and insignificant animals lived in all those changed conditions, each in their time, each adapted to condition, because nothing else could be at that time. It was primary life, covering vast periods of time but under the same central law. An undigested meeting is hardly a bird; and our earth is yet in the young of its existence. The social and ethical standing of man has not had its ultimate trial. Monarchy is not a perpetual fixture. Sun worship could not hold the soul forever. Knowledge has increased.

Man himself, at first a naked savage, with savage conceptions, has passed through all the various changes which he has experienced to his present status. As the elements improved his form, mentally and spiritually kept pace. To-day we see the world trembling and vibrating in the throes of evolving a higher conception of life. We are getting tired of suffering, and privation and greed, and lust, and war, and bigotry, and are getting ready for the birth of higher ideas.

The desolate "was" has become the beautiful now. The climbing has been long and tedious, but certain. It could have been no other way, or it would have been. The funeral pile of India—the rack of Italy—the burnings of South—the prisons of England—the shackles of the Parisians—the shackles of slavery have become shells on the shore of the ocean of time—spectacles to teach us better things. Is there more than one source that proposes and accomplishes? Have you no faith in the eternal unity and power to build on its own foundation and not be thwarted? And will you deny me the right to carry you forward to the divine? Would you have me put the breaks upon the wheels of progress to prevent the glorious consummation of the universal life?

Surely we should look for success and not failure. In the rugged "was" there was temporary failure and hindrance. Even in the advanced "now" there are tortuous ways, fearful experiences, and dreaded discouragements. But the gain, the change, the advancement, the analogy, the law, the inner glow of hope stand like angel prophets to say: Thus surely shall come the divine to be. No matter from what source it emanated, "Every valley shall be exalted, and every hill shall be brought low. The crooked shall be made straight and the rough places plain."

Thus we have outlined the general—broad lines of life, which means, when briefly stated, that man's final destiny is happiness, usefulness and enjoyment. But it may be necessary in order to better understand these things to descend to detail and explanation. Man came up from a low animal plane, in a state of perfect ignorance, approaching everything he has met from the side of experience. This is true in spite of his being endowed with infinite possibilities, in a semi-lucid state. He did not come down from perfection to savagery. But being without knowledge, imagination tried to supply the lack; and working with intuition, made things partly right and partly wrong. Myth sometimes took the place of fact.

For ages we have been looking at "was," and for centuries we have been hanging in doubt between the increasing light of the "now," and the thundering anathemas of "was." Fear paralyzed our judgment. We were afraid to be natural, afraid to make love and infinite trust the watchword of action. Even now the clash of contending opinion the force of habit, the conservatism of education, the "unreality" of the spiritual world, the temptation to the still low quality of spiritually struggling with the earthy, make a mingled whirl of light and darkness confusing to the inexperienced and unenlightened mind.

But have you yet formed any true estimate of the words spoken so long ago, "In that day I will not write my law on tables of stone, but on the fleshy tablets of the heart, and no one shall teach his neighbor, and no one shall say to his brother, saying, 'Know the Lord,' for all shall know me from the least to the greatest." It is wise to tenaciously hold to the tables of stone, and fight out as heresy that which springs from the fleshy tablets of the heart? The tables of stone said: "An eye for an eye." The tablet of the heart said, "Forgive your enemies."

But let me be simpler and plainer still. The ancient tale of creation is the story of the Garden of Eden and fall of man was not; but his rise from low estate is being demonstrated. The forgiveness of sin was an assumption of priests. Salvation is the love of good and doing it; that is, a condition. Slaying a sacrifice is an impossible way of purifying the soul. But slaying selfishness and passion has much to do with it. The improving of soul is not by external application, but by awakening and stimulating internal growth, like the opening of the rose. The poet says:

"Heaven is not reached at a single bound,  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to the summit round by round."

Forms and ceremonies in themselves count nothing; but a true life of loving and serving builds the spirit house. We need not look for a throne, a harp and a life of idleness; but an inner and a finer life, natural in all respects to spirit, as this is the body, where we shall expand in soul and still work for the good of others. We need not look for the walled lake of torment, but a sure and swift sorrow and regret for all misdeeds. We shall be bright or dark according to the quality of our lives. Any impure or debased condition must be hated and lived out of our characters, as it is unbecoming and disintegrating to the soul. We need not look for a personal deity to thwart the purposes of goodness, but we should watch carefully and look within us for temptations to indulge in unwise gratifications.

The resurrection of the physical body has been abandoned by thoughtful people. The body at dissolution is no longer needed, and disintegrates to mingle with the elements. The soul, the real life, immediately enters upon its new existence and continues its course of unfoldment or its discipline, commencing at the points of the needs of the soul. Therefore no general judgment need be looked for, for the conscious spirit comprehends its condition and relation to its surroundings in its true light as we awaken to spiritual perception. Rewards and punishments, in the light of gifts and afflictions, now fall away from the mind, and we realize that what we lived are, and what we wish to be we must strive for. Thus we must necessarily grade at some advanced point or the foot of the class. So each one of us, if we understand that we are and know ourselves can discover our associates and home. Our homes are built from our magnetic auras.

These things with much more have been revealed to us by Modern Spiritualism. The spirits of those who have departed have returned, as conditions have enabled, and reported their state and relation to the souls of those on this side of life are favored to turn temporarily pass through the "gates ajar" and see the splendors of the "better land," as well as the sorrowful homes of the undeveloped.

All knowledge does not come in a moment there, any more than here, and differences of opinion on some things follow; but the underlying principles remain. It is a world a step higher than this, an inner world, it is real, and a place of activity, and duty and progress. We are what this world has made us. We shall be what our desires and efforts accomplish. The loves of life are continued, and broken links are reunited under the law of life attracted to like. Nothing can be lost although estranged, and the return of every prodigal will mark the time when "God shall be all and in all."

I have placed these things in contrast for this sake of enlightenment. The errors as formerly understood, and the corrections as now discovered. Many things as formerly taught are not true.

# Foreknowledge of Human Events.

Predictions which have so far transcended the normal powers of the human mind, in the foresight exhibited, as apparently not to be explained by mere reference to the prophet's power of reason from cause to effect or from effect to cause, have been regarded as due to supernatural inspiration. Even those celebrated lines in Virgil's Fourth Eclogue referring to the approaching birth of a god-like child, which were written forty years before the birth of Jesus, impressed early Christian writers, and we are told, contributed to the conversion of Constantine. Many prophetic expressions in the Old Testament have been regarded as of great evidential value in proving the Scripture to be a supernatural revelation. To prophecy theologians have appealed as one of the pillars of their faith. But now, when every phenomenon which has been carefully observed and studied has been divested of the special supernatural character it was once supposed to possess, the power of foreseeing coming events, even in the distant future, beyond the calculating, reasoning faculties of man, may be regarded, even though exceptional and supernatural, as being just as natural as any of the ordinary processes of the mind. Both theologians and skeptics may yet come to see that truth demands that they extend their considerations of prophecy, so that they may include the predictions of all countries and times, and not merely those of Judea some thousands of years ago, and that the predictions be considered and fairly judged without reference to the theory of special supernatural influence.

The question arises, How is it possible to foresee human actions which do not yet form any part of the order of natural events, and which in many cases have not been decided upon?

The law of causation is as true of the mental as it is of the physical world. Experience is valuable because knowledge of the past furnishes grounds for expectations in regard to the future. This is as true of experience of human conduct as of experience of the habits of the lower animals and the qualities of non-living things. The order of our thoughts is as "fixed" as the order of nature in general. This fact makes possible the lessons of history, the use of which, as an historian observes, "is only to discover the constant and universal principles of human nature, by showing men in all varieties and situations, and furnishing us with materials from which we may form our observations, and become acquainted with the regular springs of human action and behavior."

The actions of individuals sometimes appear capricious; but so appear also some of the manifestations of force in the physical world. Why should our inability to co-ordinate any given mental phenomena with the sequence of natural events be proof of the absence of causation, when our inability thus to co-ordinate physical facts is conceded to be proof only of our ignorance? The complexity of man and his relations, the multitude of incident forces to which he is continually subject, the dependence of volition upon a great number and variety of principles,—many of them hidden by reason of their remoteness and liable to the secret opposition of numerous contrary causes,—are sufficient explanation why human volitions and actions are less calculable than the habits of animals and the operations of the inorganic world.

Only because volition which leads to action is caused, and is therefore in some degree calculable, is it possible to frame a theory of action and have a basis of morals. Were volition lawless, the wise man might at any time act like a fool and the fool like a sage. The insane man is exempted from punishment because his volition is not capable of being acted upon by fear of punishment as a deterring motive. While man is free to act as he wills, how he will depends upon his wishes, tastes, preferences, and choice; and these are determined by his mental and moral nature, his education and surroundings. What is true of one man is true of all men, of tribes, nations, races, of mankind. The actions of men in the past were the effects of causes adequate to produce them; the actions of men in the future will equally follow antecedents. Uncertainty in regard to the future, in the domain of mental activity, exists only in our minds, and is due to our ignorance. To Omniscience the motives and the doings of men would be known, even to the smallest details, with at least as much certainty as the astronomer knows the hour of an eclipse. Human actions and affairs are calculable and knowable in advance in proportion to knowledge and prescience. Prophecy, then, in regard to human events in the affairs of men, has a natural basis in the sequent order of human actions.

But how do future events, even though they belong to such an order, present themselves to the mind when it is actually unable by the exercise of its normal faculties to foresee them? This question suggests others. How is it possible for the mind in a clairvoyant condition to see objects and know what is occurring at a distance? How is it possible for a person writing automatically to record a series of facts, and to give de-

tailed information in regard to matters of which the person and those present possess no knowledge? How is it possible for Mrs. Piper, for instance, in a trance, to state facts and circumstances to Prof. James in regard to a variety of things of which she could possess no normally acquired knowledge whatever? Perhaps these powers of gathering knowledge belong to the same class of supernatural faculties by which certain minds get glimpses of the future, and have, in some cases, visions of what is to occur. We certainly are without the knowledge to enable us to formulate any law concerning the facts; but, in the future, science may possibly discover the rationale of these supernatural previsions, which we may regard as being as much a part of the orderly, natural workings of mind as any other of its powers and achievements.

Awakened from a hypnotic trance, a subject in a perfectly normal condition will do what he was directed to do in the trance, never doubting that he is all this time acting from his own volition. This fact alone is sufficient to warrant the question whether a man's acts, those determined upon and performed by his ordinary self, are not initiated by some stratum of self, so to speak, which lies outside of the conscious will, which forms no part of the stream of consciousness, in which he habitually lives. In that obscure region wherein are initiated the acts of man may also reside the power of foreseeing to some extent the outcome of those acts. Knowledge acquired by supernatural means, communicated to the ordinary consciousness, is sometimes surprising and apparently miraculous.

Socrates, the wisest man in the ancient world, was guided by a monitory voice, which gave proof of knowledge and wisdom greater than he was conscious of possessing. It was not dependent upon his observation or conscious experience. Did the daemon represent a higher intellectual and moral plane than that of the conscious life which was directed by the mysterious voice, even in the face of death? Says Sir William Hamilton, "The infinitely greater part of our spiritual nature lies beyond the sphere of our own consciousness, hid in the obscure recesses of the mind." The human mind has capacities, it is certain, not dreamed of in the old philosophies and psychologies. There is, perhaps, as Mr. F. W. H. Myers suggests, a larger life, in which the various consciousnesses that, superficially considered, make man appear to be a whole platoon of personalities, are merged in an individual unity which comprehends all those mysterious powers which belong to the "dark continent within."

We speak of the past and the future, as if time were an objective reality,—something outside of the mind which separates events; but the world's great thinkers agree that time should be regarded merely as a mental form, a subjective condition of sensibility and thought. What we understand by time exists only for beings that have sensible experiences. Because it is one of the formal conditions, a priori, of all phenomena, time necessarily enters into all our cognitions and conceptions of events; and without it, constituted as we are, we could have no history, and age would have no meaning. Yet, if time is not objective, but a formal condition of the mind, then the succession of events exists only in the mind; and, while it may be, must be, symbolical of some actual mode of existence, there is no ground for the belief that past, present and future represent any real distinctions between those which these words connote to us. There would seem to be "one eternal now," divided only in thought by the necessities of our present mode of thinking, subject to our organically imposed limitations. If it shall exist, freed from physical conditions, the soul may have no further need of what is now so essential,—time and space. It may perceive truth under conditions and by methods of which it is impossible for us to form a representative idea. And in supernatural states, in conditions where clairvoyant and prophetic powers are exhibited, the soul may be in rapport, to some extent, with that ultimate order of being in which the past, present and future exist in one indivisible unity, wherein is seen, as in a picture, we will suppose, those events which to us now appear to be separated by definite periods of duration. We conceive our position "between two eternities"; but there is only one eternity, and that we may assume is the time of the eternal present.

If these considerations do not help us to understand how the mind can perceive events which, from our point of view, have not yet occurred, they may help us to see that conceivability is not the limit of possibility. Under conditions that are inconceivable, but possible,—and some thinkers would say probable,—the soul may know the future as well as the past. As we approach or come under the influence of these conditions, even while the mind is partially eclipsed by the opaqueness of the body, we may catch glimpses of the future, and thereby obtain knowledge which no mere study of the calculable order of nature can give.

## Lake Brady Camp, Ohio.

After eight weeks of spiritual food and enlightenment, the Spiritualist camp-meetings at Lake Brady, Ohio, came to a close Sunday, September 3. The weather conditions on that date were all that could be expected or wished for, and before eight o'clock in the morning Lake Brady patrons began coming in from all directions, and at 9:30 a. m. the Lake Brady special from Cleveland, over the Cleveland & Pittsburgh railroad, and filled with human freight, steamed up to the station, and within fifteen minutes thereafter every available seat beneath the large tent was taken, many having to get seats on the outside.

In due time the opening of the morning services by the worthy president, Brother Hunger, of Cleveland, was announced. After a song by the audience and a grace having been sung by Mrs. Flora Russell of Alliance, Ohio, Mrs. Marian Carpenter was introduced and by her a grand invocation was given.

After another song Mrs. Carpenter arose semi-entranced, which lasted for only a few moments, when the control took full charge, and to a grander or more soul-elevating lecture the writer has never before witnessed. Mrs. Carpenter's lecture in the afternoon, which was along a different line of thought, was equally as interesting as the lecture in the forenoon and her texts and messages were clean-cut, readily recognized, and seemed to be perfectly satisfactory to those for whom they were intended. I do not wish to flatter Mrs. Carpenter or her controls, but I do believe that the lectures delivered at Lake Brady, also other lectures I have heard her deliver, should have been taken down verbatim and published to the world, and such an instrument as is she should be kept busy by societies and camps for years to come. After the delivery of the afternoon lecture and preceding the tests, Dr. C. W. Haines of Bedford, Ohio, made some very appropriate remarks, after which Mr. D. A. Herrick, speaker and medium, who is well known to the Spiritualists of Ohio, Michigan and elsewhere, arose from his chair on the rostrum and in his usual pleasing and telling way, informed and impressed upon the minds of the audience that more money was needed for the erection and completion of the proposed new auditorium. He also asked for donations, and the way silver dollars and Uncle Sam's currency flowed to the rostrum was evidence that modern and better quarters in which to hold future meetings and to listen to divine inspirations were needed, and not only needed but greatly desired by those present.

The Spiritualists of Cleveland, principally on the program were failed to bring forth a goodly attendance. We next present Mrs. Ida Wilson Kayner, daughter of the noted test medium, E. V. Wilson, now passed on to the other side, but through efforts of the ladies, have purchased a church

are demonstrating that we have selected the right spot in which to hold our annual camp-meetings. In conclusion I would say our memorial service in honor of our arisen friends, Nathan and Reuben Fisk, Ambrose Kent, J. L. Potter and others was a very impressive event. It was conducted by Moses Hull and the writer. A very handsome urn was presented by Mrs. Dr. Matteson of Buffalo, N. Y., in memory of the Fisk brothers. It added largely to the success of the occasion. WILL J. ERWOOD.

## THE SNAKE DREAM OMEN.

What Induced That Psychological Experience If Spirits Did Not?

A few years ago, while staying overnight at a country hotel, where I had business to transact, my night's rest was greatly disturbed by the most vivid psychological experience I have had. I dreamed about my daughter and her husband, a clergyman, and their two little children, whom I had visited a few weeks before. In my dream I saw clearly the form and features of each one, especially the active, joyous little children, who suddenly were seized with paroxysms of pain and distress. The father and mother were weeping and groaning in agony, so that I felt myself weeping over the unhappy scene. There appeared to be four snakes, curving and curling. Two were large, hideous reptiles and two smaller looking ones of less repulsive appearance. I made a desperate effort in my dream to kill the snakes, but they escaped into a thick hedge.

Then I awoke in a profuse perspiration. The whole scene appeared so real that I could not banish it from my mind. Sleep was out of the question, and when morning came I could scarcely eat my breakfast.

I had business in the country, and the hotel-keeper drove me out. I related to him my dream and the effect it had on me, and told him some of the happy incidents which took place when I last visited the rectory.

On my return to the hotel the next day there awaited me a letter and a telegram. The first gave an account of the death of the two children from diphtheria and their burial, and added that both parents were down with the same disease. The telegram advised me of more favorable symptoms in the rectory and his wife. Both were from the church ward.

It seems the children died on the night I had the dream. The parents recovered. F. C. I.

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# A SYMPOSIUM.

Suggested by Dr. Alex. Caird, of Lynn, Mass.

Massachusetts steps to the front and demands a hearing. Alex. Caird, M. D., an influential Spiritualist, suggests a Symposium on an exceedingly important subject. It will be inaugurated in his special honor as a leading and highly respected Spiritualist of the Old Bay State, one who is constantly working for the spread of the Truth as manifested in Spirit Return. It will prove especially interesting, suggestive and valuable to every reflective mind.

## The Important Question.

### What Does Spiritualism Teach That Spiritualists Believe in Common?

ONLY ONE COMMON POINT OF BELIEF AMONG SPIRITUALISTS  
Ervin A. Rice, a leading Spiritualist of Chicago, and thoroughly well posted in the literature of Spiritualism, writes as follows:

In answer to the question by Dr. Caird, "What does Spiritualism teach that Spiritualists believe in common?" I can only say, "SPIRIT RETURN." The fact that this is the only common point of belief among Spiritualists seems so self-evident that I see no grounds for discussion of the subject.

Columns may be written deploring the fact, but a fact it will remain so long as Spiritualists have free and open minds, and refuse to bind their honest opinions by any creed or formulated statement of belief.

#### SPIRITUALISM IN COMMON.

It Embraces Very Many Points of Agreement.

"What does Spiritualism teach that Spiritualists believe in common?"  
Also, "What should be accepted by all well-informed Spiritualists as the cornerstone of their faith?"

I would say, mediumship, as the cornerstone. Drop it, and only ruins would remain. Ignore it, and the avenue leading from world to world would be closed by bars that no science could surmount. Withdraw it, and the heavens would again be shrouded in darkness.

About teachings that all Spiritualists believe in common, I believe they are almost as numerous as the sands, and as countless as the stars. Fear of death is changed to understanding. Progress in the continued life is by laws evolved from the laws of this life. Each retains his and her individuality, socially, intellectually, and characteristically. This world has the counsel, social pleasure, and many other benefits naturally resulting from the union of the worlds. Disposition determines the velocity of the spirit's growth.

The location of the spirit world is no longer a question of speculation. Conservatories of music, academy halls, lecture palaces, grades of schools for children, passing early, greatly superior to the mortal grades, libraries, the revels of science, universal easy investigation, marriage and divorce, on natural principles without resort to priests and courts, a government of natural law ascertained scientifically, in place of legislative bodies; the appreciation of the happiness of the home life is intensified; spheres upon spheres of existence based on fitness.

The continued life is not "a country from whose bourn no traveler returns."

Spirit can know all we are doing. While we may rhapsodize over the sweet Summerland, it is not all Summerland! The slums, opium eaters, imbeciles, deceivers, and criminals inclined, find the habits inhere in the spirit bodies, and though they be outlived there, the process is not without pain.

Heaven and hell are conditions there, as here.

There is plenty of work there for reformers. Mediumship is born, not made. The gift, like all other gifts, must have development to give satisfaction. Some Spiritualists enjoy the phenomena most, others the philosophy, yet all believe both necessary.

All of the above teachings is common knowledge with all Spiritualists. Furthermore, there are volumes and volumes written by the spirits, intensely interesting, and while they differ in many things, caused by the writers occupying different planes, they are largely harmonious. These books are read by all Spiritualists. The variations of description are no more unnatural than the varied representations of Europe given by Europeans from their different planes.

I could discuss the doctrine of reincarnation, but there are very few spirits or mortals that give it any countenance at all, that it is unnecessary. The mediums thus talking, are controlled by ancient Hindu spirits that haven't outgrown their earth foolishness. Occasionally, quite an otherwise cultivated spirit, while admitting he hasn't yet seen God, still clings to his earth teaching that there must be one. The same spirit will teach "that what has a beginning will have an ending." If his theory of creation should be true, then, as both the universe and nature had a beginning, they must both have an ending. Such spirits are always in "hot water" with science.

After Dr. Caird asks his most interesting and educational question, he proceeds to charge a vast array of faults against almost the whole army of Spiritualists. It is a principle in law to "let no guilty man escape," and I believe him too noble and magnanimous to object to a little return criticism.

He says: "The only points on which Spiritualists seem to agree is that we are entitled to life, that we shall continue to be the same after the change called death, and that after that change we can communicate with those still in the earth life."

He lays stress on the importance of organization, as though it was everything. He appears utterly blind to the importance of the home circle, making not the least mention of it. The enthusiasm for organization is refreshing, rightly understood.

He says, "Educated speakers could be supplied from the various colleges that are turning out graduates by the thousands every year, many of them children of Spiritualists." I believe there is not one of such graduates, including the children of Spiritualists, that learn anything of the teachings of Spiritualism in his "various colleges." The Unitarians, Universalists, Presbyterians and Methodists are a thousand times wiser.

He says: "Educating speakers seems to me like building the roof before we have laid the foundation." With the builders of warehouses, to support hundreds of tons of goods, their first thought is of the character of the foundation, and for this they seek the most rigidly expert education.

He says: "There are many speakers in the country at the present time unable to secure employment, speakers that are in every way competent to meet all requirements." It is only the demagogues that are "shelved." They were popular many years ago. Evolution has continued to work since then. The uninformed might hear them in and out, and scarcely learn a lot of Spiritualism, but would hear torrents of abuse of themselves.

There is a deal of truth in the saying, "once a destructionist always a destructionist," the powerful law of habit is counting for it. The demand now is for constructionists, and the graduates of the "various colleges" would be "the blind leading the blind."

He says: "Spiritualism should teach that the human mind is incapable of grasping the immensity of creation, much less the Creator." He wishes how he so easily grasps the knowledge that Nature had a creator. The highest and most truly informed spirits report that they find nothing above Nature.

He says: "Natural laws must be followed for our physical well-being; moral laws for our mental construction." The clear inference is that he takes moral laws out of the category of the natural, and would make them supernatural.

He says he "has had more experience with the practical aspects of Spiritualism than with the ethical," clearly implying that the ethical is not practical. He goes on, and advocates the cultivation of the emotions, identity, and veneration; and in the same breath ridicules the speakers that "go into rhapsodies over the sweet Summerland." Perhaps he can harmonize the different positions. I confess I cannot.

He says: "Let us have our energies concentrated on an effort to solve some of the great problems that must be solved by the spiritualists, and let us place among men and then instruct us to invite the graduates of the orthodox colleges to do the solving. In this I believe he will find every progressive Spiritualist against him.

He opposes having so many different kinds of Spiritualist meetings. Chicago, for example, has some twenty-five or thirty Spiritualist meetings, no two alike; each working on its own natural plane, as the different spirits work on their own separate planes. I believe the various Chicago meetings are rendering vastly more aid to the cause than they possibly could by having even Dr. Caird collect them onto one plane and have them all follow his leadership.

Nevertheless, I admire Brother Caird's courage, noble ambition and honesty.

The divisions in the ranks of the great and mighty reform were really trivial. On the Bible the Spiritualists all agree more than they disagree. On religion the difference is harmless. On the matter of a small handful gets satisfaction out of digging up pleasant Theosophy and squeezing it. It pleases them and doesn't hurt it.

Dr. Caird favors making Spiritualism a world-wide religion. So do I. My manner would differ from his. I would have "our energies concentrated" on kicking, and more on a better earth teaching. After all, is there not some virtue in kicking? Quakers wouldn't kick, and died—only a few gasps left. The Christians have constantly quarreled among themselves, and flourished. E. W. BALDWIN.

#### THE AGNOSTIC VIEW OF DEATH.

My short and happy day is done;  
The long and lonely night comes on,  
And at the door the pale horse stands  
To carry me to unknown lands.

His whinny shrill, his pawing hoof,  
Sounds dreadful as a gathering storm;  
And I must leave this sheltering roof  
And joys of life so soft and warm.

Tender and warm the joys of life—  
Good friends, the faithful and true;  
My dear children and my wife,  
So sweet to kiss, so fair to view.

So sweet to kiss, so fair to view;  
The night comes on; the lights burn blue.  
And at my door the pale horse stands  
To bear me forth to unknown lands.

—John Hay.  
"Continuity of Life a Cosmic Truth."  
By Prof. W. M. Lockwood. The work of a strong logical thinker, on a deeply important subject. Price, cloth, \$1.  
"Spirit Echoes." By Mattie B. Hull. This pretty volume contains fifty-seven poems. Neatly bound in cloth, with portrait of the author. Price 75 cents.

## WHAT YOUR THOUGHTS LOOK LIKE.

The old parlor game of "What is your thought like?" (as set forth in the Chicago Tribune) is now being played by the scientists, and certain answers to the queries relating to such stuff as thoughts are made of, for their shape, size, color, movement, and influence, have just been made public by two investigators of England.

Twentieth century science, weeping for more worlds to conquer, no longer directs its attention solely to the things of the earth, but finds itself compelled to glance further afield and construct hypotheses as to the nature of matter and forces which lie beyond the ken of its instruments, so that telepathy, clairvoyance, movement without contact, thought not yet admitted to the scientific stage, are approaching the Cinderella stage. So far has science pressed its researches that it is receiving the reward of those that seek, and forces and beings on the next higher plane are beginning to show themselves on the outer edge of the physical field. "Nature makes no leaps," and as the physicist nears the confines of his kingdom he finds himself bewildered by touches and gleams from another realm which interpretates his own. He finds himself compelled to speculate on invisible presences it only to find a rational explanation for undoubted physical phenomena and insensibly he slips over the boundary.

#### Physical Interpenetrates Astral Plane.

One of the most interesting of the byways from the physical to the astral is the study of thought. The western scientist commencing in the anatomy and physiology of the brain endeavors to make these the basis of sound psychology. He passes into the regions of dreams, illusions and hallucinations; and as soon as he endeavors to elaborate an explanation of the mind, which shall classify and arrange these he inevitably plunges into the astral plane. Dr. Baraduc of Paris has nearly crossed the barrier and is well on the way towards photographing astro-mental images, to obtaining pictures of what from the materialistic viewpoint would be the result of vibrations in the matter of the brain. Dr. Hooker of London has done similar work with the aura of people, while Mrs. Annie Besant and Mr. C. W. Leadbeater have gone boldly beyond, and in their latest researches record observations and conclusions on thoughts and thought forms as systematic as a chemist's notes on experiment and analysis. Through this medium he looks upon the pictures of thoughts and thought forms as clear and scorable as the painting of a flower or a star.

"Each man," says Mrs. Besant and Mr. Leadbeater, "travels through space enclosed within a cage of his own building, surrounded by a mass of forms created by his habitual thoughts. Through this medium he looks upon the world and naturally sees everything tinged with its predominant colors and all rates of vibration which reach him from without are more or less modified by its rate. Thus until a man learns complete control of thought and feeling he sees nothing as it really is, since all his observations must be made through this medium which distorts and colors everything like imperfectly made glass."

#### Dual Effect of Each Thought.

"Each definite thought," they say, "produces a double effect—radiating vibration and floating form. The thought itself appears as a vibration, and this may be simple or complex. If the thought itself is absolutely simple there is only the one rate of vibration and only one type of mental matter will be strongly affected. When a sudden wave of emotion sweeps over a man, for example, his astral body is thrown into violent agitation and its original colors are for the time almost obscured by the flush of carnine or blue or some other color which corresponds with the rate of vibration of that particular emotion. This change is only temporary; it passes off in a few seconds, and the astral body rapidly returns to its usual condition. Yet every such rush of feeling produces a permanent effect; it always adds a little of its hue to the normal coloring of the astral body, so that every time the man yields himself to a certain emotion it becomes easier for him to yield himself to it again, because his astral body is getting into the habit of vibrating at that particular rate."

"The majority of human thoughts, however, are by no means simple. This means that at least two separate vibrations appear both in the mental and astral bodies—frequently more than two. The radiating vibration will therefore be a complex one, and the result of thought itself will be a complex one instead of only one. These radiating vibrations like all others in nature, become less powerful in proportion to the distance from their source, though it is probable that the variation is in proportion to the cube of the distance instead of to the square, because of the additional dimensions involved. Again, like all other vibrations, these vibrations reproduce themselves whenever opportunity is offered to them, and so whenever they strike upon another mental body they tend to provoke in it their own rate of motion. That is, they tend to produce in the mind thoughts of the same type as that which had previously arisen in the mind of the thinker who sent forth the waves. The distance to which such thought waves penetrate and the force and persistency with which they impinge upon the mental bodies of others depend upon the strength and clearness of the original thought. But clearness and definiteness are of even greater importance than strength."

#### One Man's Thought Has Replica in Others.

"A man thinking keenly upon some high subject pours out from himself vibrations which tend to stir up thought at a similar level in others. They naturally act with special vigor upon those minds already habituated to vibrations of similar character, yet they have some effect on every mental body upon which they impinge, so that their tendency is to awaken the power of higher thought in those to whom it has not yet become a custom."

"The second effect of thought, the creation of a definite form, has to do with the fact that every thought or impulse sent forth from our mental or astral body is materialized in the form of a kind of living creature, the thought force being the soul and the vivified matter the body. Some novelists have been dimly aware of such a process, and like Thackeray, have testified that their characters when once created have developed a will of their own, and insisted on carrying the plot of the story along lines symbolized from those originally intended by the author. Each thought draws around it the matter which is appropriate for its expression, and sets that matter into vibration in harmony with its own. This thought form is not inaptly to be compared to a Leyden jar, the coating of the living force being the glass, the jar and the thought energy by the charge of electricity."

"Quality of thought determines form. Nature of thought determines color. Definiteness of thought determines clearness of outline."

#### What Thought Color Denotes.

"Black means hatred and malice. Red, of all shades, indicates anger, clear brown shows aversion; hard, dull brown-gray is a sign of selfishness; deep, heavy gray signifies depression; green seems always to denote adaptability, in the deepest tones meant, when the color becomes purer it means rather a sign of the highest and most unselfish. It passes from the dull crimson of animal love to the most exquisite shades of delicate rose, like the early flushes of the dawn as the love becomes purified from all selfish elements and flows out in wider and wider circles of generous universal tenderness and compassion. Its own life is in need of a touch of the blue of devotion in it this may express a strong realization of the universal brotherhood of humanity."

"Deep orange imports pride or ambition, and the various shades of yellow denote intellect or intellectual gratification, paler shades of yellow being a sign of the highest and most unselfish use of intellectual power, the pure reason directed to spiritual ends. The different shades of blue up to the rich, deep, clear color of heartfelt adoration and the beautiful pale azure of that highest form which implies self-renunciation and union with the divine; the delicate shades of blue up to the pale blue of a summer sky. Through such clouds of blue will often shine out golden stars of great brilliancy, darting upwards like a shower of sparks. A mixture of affection and devotion is manifested by a tint of violet, and the more delicate shades of this invariably show the capacity of absorbing and resounding to a high and beautiful ideal."

#### Brilliance and Depth Show Degree.

"The brilliancy and the depth of the colors are usually a measure of the intensity of the emotion. The more brilliant a thought is, the more intense is the emotion, and the more intense the emotion, the more brilliant the thought. The thought form will be confined to the mental plane. If, however, the thought be of a spiritual nature, it will be tinged with love and aspiration or deep, unselfish feeling. In such cases the thought will rise up to the astral plane and borrow much of the splendor and glory of the buddic level. In such a case its influence is exceedingly powerful, and every such thought is a mighty force for good which cannot but produce a decided effect upon all within reach. If they contain any quality at all capable of response."

"In cases in which thoughts are projected at individuals those thoughts, if they are directly to fulfill their mission, must find in the aura of the object to whom they are sent materials capable of responding sympathetically to their vibrations. Any combination of matter can only vibrate within certain definite limits, and the thought form he sent outside the limits within which the aura is capable of vibrating it cannot affect that aura at all. It consequently rebounds from it, and with a force proportionate to the energy with which it impinged upon it. This is why it is said that a pure heart and mind are the best protectors against any ill-fated assaults, for such a pure heart and mind will construct an astral and a mental body of fine and subtle materials, and these bodies cannot respond to vibrations that demand coarse and dense matter."

#### Pure Heart Its Own Defense.

"If an evil thought strikes such a body it can only rebound from it, and it is flung back with all its own energy. It then flies backward along the magnetic line of least resistance, that which it has just traversed, and strikes its projector, and he, having matter in his hands, is able to stand against it. That of the thought form he generated is thrown into respondent vibrations, and suffers the destructive effects he had intended to cause another."

"Thus curses and blessings come home to roose. A thought of love and desire to protect directed strongly towards some beloved object creates a form which goes to the person thought of and remains in his aura as a shield and protective agent. It will seek all opportunities to defend, not by a conscious and deliberate action but by a blind following out of the impulse impinged upon it, and it will strengthen friendly forces that impinge upon the aura and weaken hostile ones. Thus may we create and maintain a veritable guard of angels round those we love, and many a mother's prayer for a distant child thus circles round him, though she knows not the method by which her prayer is answered."

#### NO DEATH FOR THE SOUL.

Spirit Declared Not to Be Affected by the Passing of the Body.

In a recent article in the "Battle Ground," in the Chicago Record Herald, J. H. Coyle seems to have picked out all the dark sayings as to life beyond the grave. For instance, he quotes, "The dead know not anything," and "for there is no work, no device, nor knowledge, nor wisdom in the grave whither thou goest."

Certainly not "in the grave"—where the body goes, but what about the ego, the soul, that everlasting pilgrim for whom the hour never strikes. There is no death for that. The soul does learn wisdom beyond the grave, or in the spirit world, whichever you please. To my thinking the spirit world interpenetrates the physical. Though unseemly, it is ever in touch with us. This is no original to the spiritual-minded person. As to evil spirits pinning themselves off as one's friends or relatives, I know nothing of that by experience, as I am not a Spiritualist. What I do know is of my own belief and personal experience.

"The words 'the bourn' from which no traveler returns' are from a Shakespeare and not from the Bible, as is so often understood. Our real self, our immortal spirit, is divine and eternal. 'Birthless and deathless and changeless' remaineth the spirit forever; death hath not touched it at all, dead though the house of it seems." M. SCOLEY.

#### An Easy Way to Make Money.

I have made \$500.00 in 30 days selling Dish Washers. I did my housework as the same as usual. I made the Mound City Dish-Washer. It is the best on the market. It cleans perfectly in two minutes. Every lady who sees it wants one. I will do all my future time on this. It makes me feel like a millionaire. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., 622 N. 1st St., St. Louis, Mo. M. W. B.

## SPIRITUALISM EXPLAINED.

Interesting Answers to Questions Made by John W. Ring.

The lecture given by John W. Ring at the Spiritual Temple Thursday evening was the most interesting and instructive that was given there. Mr. Ring comes here from Galveston, Texas. It was announced at the beginning that he would lecture on subjects in the form of questions that would be submitted by persons in the audience.

There were three questions offered for Mr. Ring's attention, the first being, "Is the doctrine of reincarnation consistent with the doctrine of Spiritualism?"

In reply the lecturer said that Spiritualism aims to teach not so much a doctrine as a fundamental philosophy and law of life. Rethoughts rest upon the basic proposition that all is life, and consequently there is no actual death, and what appears to be death is only a form of change of continued life that has no beginning, and no end. Reincarnation is one of the ideas advanced to account for the ways and means provided for the immortal ego to gain experience in both this and future worlds. An endless line of individual Spiritualists are not united on this question, as some reject it utterly and others accept it as a reasonable theory. The lecturer did not approve of dogmatism and restriction of thought on such questions, but advocated the largest freedom of honest opinion in all matters where the very largeness of the question made it unprovable to limited finite comprehension.

The second question asked was, "What is the highest value of spirit communion?"

To this query Mr. Ring replied that while continuity of life beyond the grave was a very real fact, and the fact that had been satisfactorily proven by spirit communion, still in his opinion the highest use that can be made of this privilege is the opportunity given to learn and apply the law and philosophy of life by loving and serving humanity, and by living the truly spiritual life whose daily acts are from a realization of the divinity of all men.

The third question propounded was worded as follows: "If Spiritualism is a religion, and religion is a system of faith and worship, on what basis does the Spiritualist place his faith, and whom or what does he worship?"

In answering this question the lecturer stated that he believed that all the systems of faith and worship in the past had kept pace with the state of development mentally and spiritually of the different peoples, giving adherence to the different systems of religion.

People have in different times and places placed faith in gods, demons and devils.

Even at this day of supposed enlightenment there are probably more people here in America that worship, and place their faith in gold than in God. Religion as well as all other systems is a matter of evolution and growth. The history of nearly all systems of faith and worship have been written in letters of blood and carnage.

As man has grown and evolved mentally and spiritually, he has desired to add to his faith knowledge. Spiritualism has given him this opportunity. Spiritualism invites faith in infinite intelligence, expressed in divine purpose, divine law, and infinite love. It teaches that worship can be directed to the same source in which we live, move and have our being. It sees God expressed in every human soul, and in every human life, and defines worship as serving the Creator, by serving humanity as the creature. It teaches that all will be happy as soon as they are worthy of happiness.

Mr. Ring offered three more lectures in the Spiritual Temple, Sunday afternoon at 3 o'clock, and again Sunday and Monday evenings of next week, and it is hoped that his lectures will attract the audiences that they are truly entitled to.—San Diego (Cal.) Sun.

#### Lake Brady Camp, Ohio.

Sunday, Sept. 3, was the last meeting of Lake Brady Camp for the season of 1905. At the opening service of the morning the tent was filled to overflowing. Mr. Hunter occupied the chair, introducing Mrs. Marian Carpenter, who is a great favorite here, and was at her best. After the singing of "Sweetly Falls the Spirit Message," by the audience, and a solo, "Only a Thin Veil Between Us," by Mrs. Flora Russell, by request Mrs. Carpenter read a short poem, "The Kingdom of Heaven," basing her remarks upon the same, showing the necessity of living right, as we are building our own heaven day by day, or the opposite, as the case may be.

In the afternoon Mr. Dell Herick gave the invocation, followed by another solo by Mrs. Russell, "Just Send an Angel Down and I Will Come." For her topic Mrs. Carpenter took the quotation, "There is a spirit in man and the aspiration like a mighty wind gives them understanding." Inspiration was the main idea of the discourse. Her remarks were soul-inspiring throughout, and many regrets were expressed that this was the last Sunday and her last lecture for the season. May she live long and be able to continue her work till the time she is permitted to rest in the higher life which awaits us all.

After the lecture Dr. Haines of Bedford, made a few remarks relative to his recent consecration to the spiritual work and gave all present an urgent invitation to be present at the dedication of their spiritual temple in Cleveland the first Sunday in October.

Dell Herick followed next, making a speech in his own inimitable style, soliciting funds for the auditorium which they hope to begin this fall.

Mrs. Carpenter closed the services by giving messages to many present from their loved ones gone before.

The Ladies Aid has netted the neat little sum of \$128.11 for their summer's work.

On Friday evening about thirty of the friends of Mr. and Mrs. Isaac Snook met at their cozy little home, to bring Mr. Snook's 82d birthday. The evening was spent in social converse, singing, and a few remarks by Mrs. Carpenter appropriate to the occasion. Mrs. Connor, a daughter of Mrs. Snook, served the refreshments. The evening was a very pleasant one, and the friends of the Snooks were very happy to see them.

Cuyahoga Falls, Ohio.  
"Spiritual Songs for the Use of Churches, Campmeetings and Other Spiritualists Gatherings." By Mattie B. Hull. Price 10 cents.

## TO WISCONSIN SPIRITUALISTS.

Call for Action in the Interest of Spiritualism.

The time has again come for active work in the interest of organized Spiritualism in this state, and your attention is called to the need of hearty cooperation in the work. At the spring convention and board meetings the matter of missionary or organizing work was put into the hands of the president and secretary, with instructions to push the work in every legitimate way. For reasons that must be obvious to all we have refrained from active work during the summer months, but now that the fall and winter is at hand we are ready to put our shoulders to the wheel and work.

If all those who desire meetings in their locality will write me or our secretary, Rev. Nellie K. Baker, Portage, Wis., and tell us what they want, and what they are willing to do in order to get it, we will see what can be done in that direction. Do not forget that both myself and Mrs. Baker lecture on the philosophy of Spiritualism and kindred subjects and are ready for work wherever our services are needed. Mrs. Baker will answer calls from remote homes from her home; as for the writer, he will answer calls from any part of the state.

Now, friends, what we want is a strong pull together, and we will land our state association on the top of the ladder. Will you see what you can do? Nearly every hamlet has one or more Spiritualists; and nearly every hamlet can get out a few people to listen to lectures on the subject when an effort is made. Personally I would like to visit all parts of the state, and feel that by so doing we can unitedly assist the work of the state association. If you are hungry for some of the spiritual truths, write us, and we will send ourselves, we can arrange for someone else to go.

I wish to state now that we are making arrangements for some work which will be put on in the early winter—shortly after the holidays, which will be of exceptional character in point of excellence. It requires the assistance of the Spiritualists in Wis. to do that. What I would like to know is, how many of our Spiritualists in the towns and cities want work of this character? Will you write me from every point and tell me what you want and how much you can afford toward bringing the workers I have mentioned to your town?

It is necessary for me to be out of the state almost the entire month of September; in order to facilitate matters I would advise that all who are interested in this work in Wisconsin, write me, addressing me at Ottawa, Kansas, care Spiritualist Camp, at which point I will be from the 15th to the 25th of the month. Remember, good friends, that I will be ready for work in Wisconsin by October first, at the latest, and would like to have meetings arranged en route; that will make it easier for you and for us also.

Write for terms on which meetings will be put on anywhere and everywhere in the state. You are interested in the cause of Spiritualism, and I want to see it succeed. In this state particularly, as well as everywhere else, I believe if we join hands we can surprise the outside world at our strength.

Spiritualists, you sometimes complain that you do not have any good workers come to your town. I know where to reach a good many capable workers who would be willing to work in this state, but they must be encouraged; let me see what you are willing to do, and if you will meet us half way, we will have such workers in this field as will make you proud of your Spiritualism and its representatives.

Now, friends, don't wait! Let me hear from you at once; even though you can do nothing but send an encouraging word. Renew your memberships if you have not already done so. Address as above directed, or write me at Lacrosse, Wis.

WILL J. ERWOOD,  
Pres. W. S. S. A.

#### A SPIRIT SUDDENLY APPEARS.

The Doors of the Spirit World are Open and Our Spirit Friends Can Appear.

The following remarkable incident is related for the special benefit of those people who think that spirits are "fakes." A young lady in Roxbury was playing with some of her children, when suddenly there came towards the hall door of the house and seeing a strange "man" standing there, stopped in surprise and holding up its little hands in amazement, said: "Why, there's a man there." The child's mother in another room saw him and said to the young lady: "Miss—, there is a man waiting in the hallway. I guess he wants to see you."

The lady stepped to the hallway and was dumfounded to see a New York man there, pale from consumption, holding a piece of paper in his hand. She knew him at once as her relative M—, and he said to her, holding the piece of paper towards her, "Here is something for you. I died last year, and my funeral will be held next Wednesday in New York. I came to tell you about it." She stepped towards him to get the paper and he suddenly dematerialized before she could touch his hands.

This young lady did not know that the consumptive relative had really died, so she wrote to his people and asked if it was true that her relative M— had died and were they to hold the funeral on Wednesday? They answered her and said that he had died on the day she mentioned and would be buried the next Wednesday, but then they wanted to know how she knew he was dead as they had informed her when her message was first sent to them, etc.

Now, was this a ghost, spectre, spirit, apparition, sub-conscious ego, vision, etc., or did she dream and the child and the child's mother all dream the same thing at the same time in the same place? Many of these spirits have written messages between sealed glass plates, they have had their photos taken. They have spoken through trumpets, mediums, etc. Probably thousands of spirits have proved that there is a life after death, and yet there are millions of people who do not believe it. They do not read any Spiritualist papers, although several large sheets are published in the United States and many in other lands. The Holy Bible is full of spirit incidents, which are regarded by the experts as scientifically accurate. Still, there are people who say: "There is no life after death." Strange that such people should push into print.

GEO. E. LOTHROP, JR.,  
Boston, Mass.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be had for the money. This little book. Anyone that has the care of children should read it. Price 25 cents.

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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the other instruments. I believe it will generally supersede the latter when its superior merits become known."

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# PHENOMENAL!

How Live Birds, Rich Jewels and Ancient Tablets Were Produced at the Famous Stanford Seances, as Set Forth by Addie L. Ballou, in the San Francisco Bulletin.

We present another account of remarkable manifestations given through the mediumship of that wonderful medium, Mr. Bailey. It reads like a fairy tale, yet is true in all respects. It contains some additional matters of importance, not mentioned in the preceding communications, and will be read with special interest. Mrs. Ballou is known as an able speaker, an author, and a most excellent artist. Her portrait of General Grant is recognized as the best ever produced. The Progressive Thinker Leads all other papers in presenting something with which every reader should be familiar. Now is the time to send in your subscriptions.

Since the first introduction of the matter of the clay tablets which Mr. Stanley offered to Stanford University and which were declined by that institution as other than genuine, I have been besieged with inquiries as to how and where the tablets were produced, whence they came, and what happened at the seances. The public has appeared to be unusually interested in the affair, perhaps because of its mysterious element, and because of this interest I will explain, as far as I am able, the peculiar circumstances attendant upon their materialization.

All do not possess the gift of faith. What to some is visibly apparent, is to others bafflingly weird. An audience will watch the conjuring feats of a Hindu adept with mixed feelings. To some they are but the inexplicable "tricks of his trade," to others the direct manifestations of the victory that mind has gained over matter. To the sect to which Mr. Stanley, the late Mrs. Stanford and Mr. Bailey belong, they are ascribed to other than normal sources. To these same sources are ascribed the production of the different articles that are exciting press and public. They are regarded as being produced by those departed beings who take possession of the body of Mr. Bailey when he is in a state of coma, or as it is called "under control."

In the first place, let me state that belief is demanded of none. Every ecclesiastical sect that lives is scoffed at by the people, and the public has learned the lines of the first. To some the seances are processes, as absurd, to others, apparent. "Charity is the only thing that makes toleration possible."

Mr. C. Bailey, known as the "sensitive," who produced the phenomena, is not a well educated man. He was, before the knowledge of his power, a deluded man, a laundry man of Melbourne, Australia. His good nature and certain innate refinement is written upon his face. He first came before the public eye through the introduction of the late Leland Stanford, brother of the late Leland Stanford, who, being interested in occultism, discovered and developed the peculiar mental gift of this "sensitive" man. The special phase of this "sensitive" is the sudden transposition of objects, either animate or inanimate, from any distance to the place where he may be. The demonstrations that I am about to describe took place in the home of an intimate friend of Mr. Stanley in Sydney, Australia.

Mr. Bailey had agreed with this gentleman to give a series of six sittings, and came from Melbourne to Sydney for that purpose. Although he had never before seen his host, Mr. Bailey went straight to him through the great crowd at the dock, and stated that he knew him to be the person he had come to see.

The conditions agreed between Mr. Bailey and his host were rigid in the extreme, so as to preclude all possibility of fraud.

The host was to select all the persons to be present at the manifestations, Mr. Bailey not to be given the option of either rejecting or recommending any guest. His wife was to be excluded from all the meetings; he was to have no access to the meeting room except

on the night of the exhibition, and then only when almost all of the guests had assembled; he was to be carefully searched by two or three guests before every sitting, and his manifestations were to take place in a room absolutely without means of concealment for any sort of article, with but one door, which was to be locked before and during each and every meeting, the key to be kept by some person chosen by the host.

To further eliminate chance of fraud, Mr. Bailey was tied in a large canvas bag, made by the host, with only hands and head remaining uncovered, and sealed in. The seals were examined and certified to immediately after each exhibition.

The room selected was a large one in Queen's Hall, Sydney, empty of everything but a table and a few chairs, with no entrance except the door. No one was allowed to enter the room after it was engaged by the host and his secretary. About twenty-five persons were invited to attend the first meeting; all of them were strangers to Mr. Bailey and met him for the first time on that occasion.

Mr. Bailey was searched thoroughly; every part of his body and clothing was gone over carefully without revealing any concealed articles. He entered the room, was enveloped in the canvas bag, which was sealed up, and he was then seated.

In a few moments his face and body underwent a change as apparent as sudden. He became another person, and his eyes closed, as though he slept. Soon he spoke and announced that he was a Doctor Whitcombe of Melbourne. It was at once apparent that Dr. Whitcombe's individuality was distinct and different from Mr. Bailey's. It was different in voice, verbiage, manner, clearness of expression, indication of refinement and general culture. When it came to the question of control, Mr. Bailey's personality was particularly introduced into Mr. Bailey the different influences of their personalities. One was that of an Egyptian who wrote his name and occupation in what appeared to be hieroglyphics, and which were subsequently translated by a professor of languages entirely ignorant of them, and were accurately given through Mr. Bailey.

At the second meeting in this carefully guarded room objects were materialized. More guests had been invited, all strangers to Mr. Bailey. All the newcomers were pronounced skeptics. Again the door was locked and Mr. Bailey enveloped in the bag. He immediately fell under the control of a personality calling itself a high-caste Hindu, and was strangely and particularly striking. Mr. Bailey's own character and being were entirely obliterated, and his manner and hearing were distinctly Oriental. The Hindu ordered that the light in the apartment be switched off.

In a second the control stated that he had something for the audience to see. Instantly the light was turned on, disclosing a live bird, in its nest lying in Mr. Bailey's hand. It twittered and fluttered, apparently much frightened, and was described as an Indian jungle sparrow. It was given to one of the ladies present, and is still alive.

When the light was again turned on something was heard to fall heavily.

## Unprecedented Proposition.

THE GOOD ACCOMPLISHED BY THE PROGRESSIVE THINKER IN SENDING OUT THE TWELVE PREMIUM BOOKS CAN NOT WELL BE OVERESTIMATED. ORDERS COME IN NEARLY EVERY DAY FOR THE ENTIRE SET, AND THOSE WHO RECEIVE THEM ARE ESPECIALLY DELIGHTED. IN AT LEAST 20,000 HOMES THE PROGRESSIVE THINKER HAS BEEN INSTRUMENTAL IN ESTABLISHING THE NUCLEUS OF A LIBRARY. THE TWELVE PREMIUM BOOKS FORMERLY SOLD AT PRICES RANGING FROM \$1 TO \$1.50 EACH, MAKING THE COST OF THE ABOVE NOT LESS THAN \$13. ALL WE REALIZE FOR THE WHOLE SET, AFTER PAYING POSTAGE, IS A LITTLE OVER \$2—SOMETHING NEVER BEFORE ACCOMPLISHED IN THIS COUNTRY OR EUROPE. ANY PERSON WHO SENDS IN A YEARLY SUBSCRIPTION AND WHO DESIRES ONLY ONE BOOK, CAN TAKE HIS CHOICE OF THE TWELVE FOR ONLY 25 CENTS, THUS MAKING THE PROGRESSIVE THINKER THE CHEAPEST SPIRITUALIST PAPER PRINTED IN THE ENGLISH LANGUAGE. ONLY OUR SUBSCRIBERS CAN PURCHASE THESE PREMIUM BOOKS AT THE PRICES GIVEN. ANOTHER NEW AND INTERESTING VOLUME WILL BE ISSUED NEXT SPRING.

It was found to be a clay tablet, sun-baked apparently, with some cuneiform inscription upon it. Three other similar tablets were materialized in the same way at that meeting, and a mango seed placed in a flower-pot was made to grow a shoot to the height of three inches.

But more wonders were to be disclosed at this gathering. The Hindu again ordered the light to be extinguished, announcing that he had something more to bring. It proved to be a handful of jewels, Burmese rubies a whitish stone described as a star sapphire, an Egyptian scarab, and ten uncut red stones.

On this same day, but earlier in the morning, while Mr. Bailey and his host were in the latter's library, another tablet of the nature of those materialized at the meetings, fell into the room, deeply indenting a piece of mahogany furniture that it struck.

Perhaps the most remarkable manifestation of all those occurring at these meetings was that of a live fish and a sea crab. They were produced in an entirely mysterious manner. The sea crab was not alive, but the fish, a species of shrew-like shark, was, and died after being examined by the audience. Bunches of seaweed, soaked with sea water, were entangled in the fish and crab.

Here are the articles produced in all of the six meetings:

Ten coins, described as being those of the various reigns of the Ptolemies. Three coins, described as ancient Roman.

One coin, described as Antiochus specimen.

One Egyptian scarab.

One amethyst (cut).

One topaz (cut).

One crystal topaz (uncut).

Two cut ruby garnets.

Thirteen uncut ruby garnets.

One moonstone (uncut).

One star-sapphire (uncut).

Three live Indian jungle sparrows.

One bird's nest.

Two flat clay tablets.

Six soap-shaped tablets.

One Arabic newspaper.

One sea crab.

One shovel-nosed shark, one foot long.

One lot of wet seaweed.

One half-baked chupatti cake, said to have come from an Indian housewife's kitchen, half baked and warm, when produced. These cakes are of such a nature that they will spoil after twenty-four hours' exposure to the air.

One lot of alluvial earth.

One terra cotta cylinder, weighing over two pounds.

In all fifty-four articles were produced, and all chance of concealment on the part of the "sensitive" was rendered impossible because of the rigid searches to which he had been subjected.

The host, however, was not entirely satisfied, thinking that some slight oversight might have rendered a fraud possible. Mr. Bailey, therefore suggested to Mr. Bailey that he give a series of manifestations. Mr. Bailey declared himself willing.

Meantime the host had ransacked his brain for a more rigid test, something that should satisfy the most skeptical. Happening to meet a friend one day, he explained the circumstances to him.

He suggested that a piece of mosquito netting be procured and placed over Mr. Bailey, fastened at the bottom, and secured at the top. A cage was accordingly made, covered with netting, and left open at the base. Mr. Bailey was searched, put into the mosquito cage, and the bottom secured with wide adhesive plaster as well as nailed to the floor. Not even the tiniest silver of paper could be seen at the base or sides of the cage. So secure was the cage that the host offered \$20 to anyone who would insert a tiny coin into the net cage without betraying the spot. A number of those present attempted the feat in order to satisfy themselves personally, but no one succeeded.

But four tests were given in this second series, all equally wonderful with the manifestations in the first series. In addition to coins, a beautiful uncut leopard skin was manifested, and given to the host, who placed it made to grow and to bear leaves, an Indian cap, richly embroidered, several live birds, a pair of satin slipper shoes, embroidered in silver after the fashion of the far East and a number of precious stones.

At two of the meetings a hand was materialized so plainly that even the call which it struck in falling. This was one of the several tablets that have since been offered to the University and rejected.

It is a singular fact that Mr. Bailey neither can nor attempts to explain the phenomena of which he is the involuntary agent. He demands no price of the public for the manifestations, regarding money as unnecessary to one who, like himself is endowed with gifts that preclude the necessity of financial means.

Whether or not the tablets are genuine seems to be the present point of controversy, and the one occasioning all the difficulty. From Mr. Stanley's standpoint he is justified in his actions, as the University is justified in its deeds. As I said before no one is asked

to believe beyond his ability. He is merely asked to exercise charity in his judgments and reason in his doubts. The well authenticated facts of one man's honest research and investigation are worth volumes of denials of skeptics and scoffers who have neither opportunity nor inclination to investigate any new thing.

ADDIE L. BALLOU.

San Francisco, Cal.

RUSSIA AND ITS TORTURES.



# WAR IS HELL.

A Graphic Delineation  
By Doctor J. M. Peebles.

It is needless to say that some wars mentioned in the Old Testament were expressly commanded by the Lord. Take the following sentences as suggestive texts:

"For when you go out to battle against them, the Lord will be with you. \* \* \* The battle is not yours, but God's."

"The Lord of hosts numbereth the hosts for the battle. \* \* \* And many fell down slain because the war was of God."

"God taught my hands to war so that a bow of steel is broken. \* \* \* God has gone forth before thee to smite them in battle."

"Then shall the Lord go forth and fight against those nations as when he fought in the day of battle."

"Our God shall fight for us; the battle is ours because the Lord of hosts leads the hosts."

"And Samuel loved Agag in pieces before the Lord in Gilgal."

"Let him bring a young bullock without blemish unto the Lord. \* \* \* And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord, and shall lay his hands upon the bullock's head and kill the bullock before the Lord. \* \* \* And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord."—Leviticus.

"And the priest's custom with the people was that when the priest's servant came, while the flesh was in seething, he should strike a flesh-hook with three teeth into the pan, or kettle, and all that the flesh-hook brought up the priest took for himself. \* \* \* And also before they burnt the fat, the priest's servant came and gave flesh to roast for the priest."—Samuel.

I quote these biblical passages from the Old Testament, which Jews and Christians alike hold to be divinely inspired. On Sabbaths and Sundays they read chapters from the Old Testament and select texts therefrom as a base-work for their sermons, seemingly forgetful of the Christ of the new and higher dispensation, who said: "For the law was given by Moses, but grace and truth come by Jesus Christ." And again: "Christ is the end of the law through righteousness to every one that believeth."

That there are gems and pearls of inspiration in the Old Testament collections—especially the prophets—is admitted; but the general trend of Mosaism (which included the Israelitish priests and their teachings) is along the line of retaliation—the blood of kids, of heifers and bullocks, "eye for an eye," "tooth for a tooth;" "if a man shed blood, by man shall his blood be shed." In a word—WAR! War, which Senator Charles Sumner pronounced "a trade of barbarism, and a damnable profession."

During the nineteenth century 14,000,000 of human beings died in consequence of war; it is said; and statistics are shown to the effect that Napoleon caused the direct death of 2,000,000 men, while in all fully 8,000,000 died for his glory.

It is estimated that the war of the Crimea cost 300,000 lives; our American war, 5,000,000; Prussia doomed 800,000 to death between 1860 and 1871; and during the Russo-Turkish war, the French and German war, the South American wars, the Boer war in South Africa, the present Japanese and Russian war in Manchuria, millions upon millions have fallen and are falling upon blood-stained battle-fields, or have died—gashed, bleeding and maimed by the wayside, or died in grim and gruesome hospitals; while bridges were burned, houses were roofless, pastures herdless, and women at home left to mourn, children to cry for a father's care, and sisters weeping for a brother's love.

To be more specific, Waterloo, upon which the fate of Europe hung for a time, lost 51,000 from her three armies. Sherman left 37,000 soldiers upon the field of blood or in hospitals between Chattanooga and Atlanta, and Grant lost 60,000 men in the Wilderness. Shiloh cost us 13,000, Spotsylvania 35,000, and Gettysburg, 23,000. And saying nothing of Russia and Japan, think of the mighty armaments of Germany, England, France and other European powers to-day flaunting the motto—"In time of peace prepare for war." Just as well say in times of sobriety and temperance, "Prepare for drunkenness."

## Japan and Civilization.

Just recently a Japanese scholar and statesman is reported to have said in scorching irony: "Centuries ago, though we published Aesop's Fables and many other books, and had our artists, painters, sculptors, philosophers—we were called heathen and barbarians; but now that we have great battleships, now that we have torpedoes and cannon, which render the China Sea with the blood of our killed, and those we kill, you call us brave and praise us. Our torpedoes roar, our shrapnel shriek, our cannon breathe slaughter, and we die and are the cause of thousands and thousands of deaths. And you Occidentals say to us: 'You have won your rank; you have civilized yourselves. You are now a civilized people, patterning after Christian nations.'" What a crushing comment upon popular Christianity!

Famed the world over through his books, Mark Twain, writing near the close of the last century of what the nineteenth century had to transmit to the twentieth, said: "I bring you the stately matron named Christendom, returning bedraggled, besmirched and dishonored, from the pirate raids in Manchuria, South Africa and the Philippines; and with her soul full of meanness and her pockets full of boodle and her mouth full of pious hypocrisies. Give her soap and a towel, but hide the looking-glass!"

Writing of the wars of Christian nations, the poet Parkinson says:

"Above the shriek of shot and shell,  
The smoke of war, the breath of hell,  
Above the tide of human gore,  
The battle's shock and cannon's roar—  
Above all these, which sinews are  
That draw Greed's Juggernaut car.  
And ever leaves within its wake  
Despoiled, distorted human shape—  
O Lord of hosts, above this din,  
The wail of pain, the curse of sin,  
Omnipotent Jehovah, hear  
A breath of earnest, simple prayer!

"Christendom! What shame is here!  
She, whose hired murderers  
Flaunt her banners to the breeze  
In the islands of the seas!  
Christendom! Her robes a-stain  
With the victims she hath slain!  
Kings—'Defenders of the Faith,'  
Constantine to Edward—hath  
In the name of God, misled  
O'er a highway paved with dead,  
The misguided sons of men  
Feasting them with gore and gain!  
Erring minister and priest  
Standing by to bless the feast!"

Are So-Called Christian Nations Christian—Can True Christians Fight?

The demon of war, dipping its pen in rivers of blood, has traced a tale among the ages, and along the Christian centuries, that crimson the cheek and stir the heart in deepest sorrow. As a so-called infidel has said—"Christians pray like saints and fight like devils."

It is expected that the wild animals, ranging the forests, will fight, because they are animals; and the nearer the tribes and nations approach the selfish, animal plane of existence, the more do they engage in war and thirst for blood. When the pious Abbot Cletoux, on the sacking and destruction of Bezier, was inquired of how they could distinguish between the heretics and the Christians, "Kill them all—kill them all," was the heartless answer of the Abbot, "God will know his own."

During our so-called Civil War, 600 battles were fought, and the professed ministers of Christ (Him who said, "Blessed are the peace makers.") preached in favor of war, and prayed for victories—victories on "our side." Bishop Polk of Louisiana, laid aside his Episcopal robes, his prayer-book and Bible, and led one wing of the Southern army on to the bloody battlefield of slaughter and death. Later in the war he was shot dead; proving the teaching, "he that taketh the sword shall perish by the sword."

The distinguished Gen. Jackson, called "Stonewall Jackson," maintained morning and evening prayers during all his campaign. His negro slave-boy used to say, "That's gwine to be a big fight to-day; Massa prayed one big, long hour dis mornin'." And the Rev. Mr. Miller, commanding a battery in the corps, had his church bells melted down into cannon balls when the ordnance stores were low, to shoot down the Northern Christian soldiers. In the present Manchurian war, the Greek church officers and soldiers have their chaplains to pray for conquests, and some of them carry the crucifix in their hands to urge on the Russian soldiery to battle, amid the rolling of drums and the roaring of cannons.

In the South African war, both the English and the Boers had their chaplains, each praying to the God of Battles for victory on their own side. Such unchristian scenes among Christians are soul-sickening.

During our late war with Spain, Sunday bull-fights in Christian Spain were inaugurated and urged on as a means of paying off Spanish war expenses. Were these officers, these blood-maddened witnesses to Sunday bull-fights, Christians? Were they followers of the Prince of Peace?

There were 88,500 lives sacrificed upon the war-altar during the Franco-German war; and the Emperor William, informing Augusta of the latest victory, devoutly thanked God, and the people catching the inspiration, marched through the streets of Berlin, singing—

"Ten thousand Frenchmen sent below,  
Praise God from whom all blessings flow."

The distinguished Dr. Dillon, who was with Europe's allied armies in the war with China, writes this of the Christian soldiers' treatment of Chinese women: "All along to Peking it was the same sickening story of Chinese girls and women, of all ages from six to sixty, insulted first and bayoneted afterwards. I knew of many whose wives and daughters hanged themselves on trees and drowned themselves in garden wells to escape a worse fate."

And these armies were the representatives of the Christian nations. This life-and-death Christianity, the Greek church, is now fighting in Manchuria, and her priests are urging the Czar to continue the war, while Count Tolstoi, branded by churchmen as an "infidel," is pleading and praying for peace.

During the ten crusades in Europe, begotten by bishops and monks and called "the holy wars," 2,000,000 human lives were sacrificed to wrench an empty tomb in Jerusalem from the grasp of Mohammedans. Sectarian Christianity, whether Roman, Greek, Coptic or Protestant, that prates of the beatitudes, is a blistering shame, a brazen-faced sham, and the author thereof an Oriental myth. No Jesus Christ ever lived as the popular pulpit represents. With few exceptions, church and pulpit pray and preach war—war! They bless war cruises and torpedo boats, and encourage boys' brigades; but the true Christ of the Gospels, aflame with the divinity of love and brotherhood, said: "Put up thy sword;" "return good for evil;" "blessed are the peacemakers;" and the angels of God in the birth-hour of the Prince of Peace sang under the bending Bethlehem skies, "Peace on earth and good will among men."

The blessed Christianity of that poor, persecuted Nazarene, outlined in his sermon on the Mount and enlarged upon and illumined in John's Gospel, is yet to be believed—is yet to be tried—is yet to be practically lived. I pleadingly pray of prelates, preachers and church-members to become born of the spirit, to become in word and deed, Christians, believing in the father-motherhood of God, the brotherhood of man, the sisterhood of woman, the ministry of angels and the life of the Christ, living it—living it daily, as did He of Calvary who said: "I am the resurrection and the life."

Paul and the templed priests of Paganism, and not the Christ of Nazareth, were the authors of this 20th century Christianity. Constantine, styled the "first Christian emperor," was an armor-clad warrior and a murderer, and instead of Pagan Rome being converted under him to Christianity, Christianity itself, with its bishops and priests, became largely Pagan in its worst form, persecuting Jews and pillaging the homes of heretics.

When Bishop Cox of Western New York, wrote a number of years ago a fiery, unchristian war poem, a peace poet connected with the secular press thus rebuked him:

"Thou man of God (?) who thus implore—  
Thy brother's sacred blood to pour  
In hateful tides of turbid gore  
From Dardanelles to Danube's shore  
Be still—be still!  
Blaspheme no more!

"God help the babes! God bless the wives!  
Shame on the priests that whet the knives!  
Shame on the church whose altar thrives  
By wrecking peaceful peasants' lives!  
Be still—be still!  
'Tis hell that drives!

"How long, O Lord, before thy shrine  
Shall men pray, 'Vengeance, God is thine!  
Then wrinkle Moloch as divine,  
And drink the battle's bloody wine?  
Be still—be still!  
O, heart of mine!"

Modifying somewhat, we feel to add:

"Come, holy peace! May Muscovite  
And Japan and their wretched fight,  
That souls with songs may hail the sight,  
And children flock with flags of white—  
Be still—be still!  
O, sacred sight!"

## War Useless and Merciless.

War suspends every idea of justice and humanity, and is entirely inefficient towards redressing wrongs. It multiplies instead of indemnifying losses, and while Lord Brougham pronounced it the greatest of human crimes, Benjamin Franklin said, "there was never a good war nor a bad peace." Porteus exclaimed:

"One murder makes a villain;  
Millions a hero. Princes were privileged  
To kill, and numbers sanctified the crime."

Happening to be in Cape Town, Africa, when the much-praised Henry M. Stanley with his party finished his journey across the Dark Continent, I heard him boast in a speech of the thirty battles he had fought with the natives, mowing them down like grass—leaving their unburied bones to bleach 'neath Africa's burning sun. And Cape Town feasted and honored him to the extent that the English church dean, in rich dinners and carriage drives, showed him special favors; and all this, while orphans were crying for bread under the shadows of towering church steeples.

War for conquest, for territory, for revenge, for capitalists, and commercial combinations has not one redeeming quality. It is not merely inhuman, it is barbarian, and it utterly fails to accomplish any ostensible purpose for good. It is the principal cause of the great national debts of Europe and the further cause of excessive taxation. It vitiates morals, corrupts the young, and sets at defiance every principle of justice and fraternity. It is dueling on a most reckless scale. It is official and governmental murder. It is bestial butchery on blood-soaked battlefields.

Unlike the mechanic or the farmer, the soldier's trade is to trample down harvest fields—to burn farm houses, to sack and burn towns and cities—to depopulate nations and convert fruitful and happy lands into a barren wilderness—to shoot down the enemy, who has never personally injured him—to drive people from their houses and homes to freeze and scourge—to make widows and orphans—to cut and mangle human flesh—to break human bones and tear human bodies in pieces. In a word, to shoot and stab men and starve women and children. This is the soldier's work, directed by proud, gaudily-decorated and gold-trimmed officers, hot for fame and glory.

The thought—the whole scene, is a degrading abomination, whether home, internecine or foreign. We drop it as we would the coal that burns or the serpent that stings.

## The Early Christians Would Not Fight.

It will not be denied by any student of history that for the first two or three hundred years after Christ, every person embracing Christianity refused to fight. If pressed by the government to enlist, their reply was: "No, I have enlisted under the banner of the Prince of Peace. I cannot fight; and cannot because I believe in Him, who said, 'My kingdom is not of this world; if it were, then would my servants fight.'"

"We Christians are superior in this," said St. Jerome, "we do not fight with our enemies." And the good St. Martin exclaimed (300 A. D.), "I am a soldier of Christ. I follow peace, and therefore will not fight."

If Jesus Christ were to reappear to-day, with flowing hair and sandaled feet, clad as of old in coarse Syrian costume, to how many besides Quakers, Shakers and the Communitist Amas of Iowa, could he approvingly say: "Ye are not of this world, even as I am not of the world."

There are a few Spiritualists and many liberal Christians as well as Quakers and Shakers who stand firmly upon the olive-branch embowered platform of arbitration and peace as against all wars. To this end one of our New England poets, Rev. William Brunton, thus sings in unison with the Bethlehem angels:

"For peace we pray, peace to the world of man,  
For hush of hate and spite and brutal strife;

For sense severe of sacredness of life,  
For hope to follow out love's finer plan!  
Let our America stand in the van  
And put on evil passion, ceaseless ban!  
No need of war with cannon, sword and gun;  
No need antagonizing race with race;  
Let reason rule and brotherhood increase;  
Now with new century of light begun—  
Give us the sweeter, grander gift of grace—  
The world-wide beatitude of peace!"

## How Shall Wars Be Ended?

To further dwell upon the enormities and barbarities of war would be the work of supererogation. No poet can picture, nor artist put on canvas its miseries and horrors.

But how shall wars be ended? This is the question of questions. Both Quakers and Shakers as organized societies have given for a century and more, powerful testimonies against duels and all kinds of war. The Monthly Peacemaker, the Universal Peace Union, the Pennsylvania Peace Society, of which Alfred H. Love is president and a tireless worker; the Delaware Peace Society, the Connecticut Christian Peace Society, the Lake Mohonk Conferences for International Peace and Arbitration, under the influence of that devoted, generous-hearted arbitration advocate, Albert K. Smiley; these, all these, have done and are doing yeoman service in the interests of universal peace. But, oh, the work—the educational work yet to be done!

What has the church done in the past for arbitration? What is it doing to-day for a world-wide peace? Did it ever, as an organized body, originate and perpetuate a reform? Never! Fred Douglas (once a slave), lectured, we are told, for twenty years upon the wrongs of African slavery before a church door was opened to him. Truly did Beecher say: "The best commentary upon the New Testament was a good, pure, Christian life, but the edition," he added, "was nearly exhausted."

It is not enough to plead before Congresses and Parliaments. It is not enough to lop off here and there some offensive war branches; we must go to the root, to the foundation, to conception, and to the all-important impressionable period of gestation. Why was Byron so rash, impulsive and emotional? It was born in him. During the gestative months the mother was bewitched to attend theatres, listening to amusing comedies and the wildest tragedies. Why was Napoleon the warrior he was? Because the mother prior to his birth talked of wars, and conceived the strange idea that she would like to witness a battle. Accordingly the Bonapartes went to Italy where a battle was raging, and riding horseback upon a mountain she looked down and saw two small armies in a deadly combat; and seeing the tramping of horses, the cannons' curling smoke and the flashing steel, it left the pre-natal impress of war and human butchery upon the unborn Napoleon. We all remember the Massachusetts boy-murderer, still imprisoned, who when nine or ten years of age had stabbed three boys and killed one. And why? Effects have their necessary causes. The father was a butcher, and the about-to-be mother would persist in seeing him kill the poor animals. And when she saw their throats cut, saw the crimson currents and the blood-stained knife, it left the impress of murder, the "mother's mark," on the unborn child. It is well that butchers are not allowed to act as jurors. They are men of blood and generally great family breeders, begetting more Cains than Abels.

Prof. Peelman, of the Bonn University, treating recently of prenatal impressions and heredity, investigated and traced the descendants of a woman famous for prolific multiplying and who was a confirmed scold, given to quarreling and frequent drunkenness, dying in the early part of the last century. He ascertained that of her descendants, 30 were soldiers, 106 professional beggars of illegitimate birth, 181 were women who made a trade of unchastity, 64 were inmates of poorhouses, 7 were condemned for murder, and 76 were convicted of other crimes. The professor, saying nothing of the lust and terrible crimes of this family estimates that the total cost of this family to society and the state has been \$1,260,000. Sin is always expensive, not only financially, but morally and spiritually.

Well do I understand the stock reasons for justifying wars. With an air of triumph we are told that the Greeks taught the proud Persians a needed lesson of humility on the fields of Marathon—that the Goths and northern hordes of Europe taught the Romans the necessity of union and the efficacy of patriotism—that King George the third and his armies were taught by our forefathers the injustice of unjust taxation, and that our four years of Civil War freed the slaves and subdued the South.

Neither that war nor the outcome of it subdued the South. Satan cannot cast out Satan nor redeem souls. Wars by superior physical and martial forces may conquer, but they cannot subdue—only the divine principles of love and wisdom can touch the heart and subdue. Not mentioning the desolated homes, the suffering prisoners, the crippled limbs, the armless sleeves, the gore-stained dead, embodying the flower of our country; the vast sums of money spent in those years of fratricidal war with 600 battles, would have purchased the freedom of every slave and put a schoolhouse in every southern township.

## The Puritans and Pennsylvanians.

Those acquainted with American history remember the horrible warfare between the early New England settlers and the native Indians. Those churchian Puritans that banished Roger Williams and persecuted Quakers, literally hated the Indians and went armed, and they built fortified places and went about armed with swords and guns. The natives knew this, and it was no uncommon thing for the Indians to suddenly attack the whites in the fields and their houses, braining babes and scalping adults. Mark the contrast! When William Penn and a few Europeans sympathizing with him, moored their barks on the shores of this New World, they met the Indian tribes along the banks of the Delaware as friends and brothers. Later, under the shadows of an old elm, the good Quaker Penn, in his plain drab dress, met the assembled chiefs, sub-chiefs, and tribal warriors, as peaceful friends and neighbors. He addressed them in tones as kind and sweet almost as angels use. He said, in substance: "We are children of the same Great Spirit. The sun shines and spring-time comes to us all alike. We are brothers. We will live together in peace, as though one man's body were cut in two parts—bone of bone, and flesh of flesh. I will be just and kind and good to you and love you as my soul-brothers." The old chief, sitting a few moments in meditation, smoking his pipe of peace, arose and said: "This pale-face speaks good talk. He calls us brothers. His tongue speaks straight. We love this white man, and we will live in peace with him and his white tribe as long as the sun shall shine or these waters roll towards the ocean."

Here was a treaty of peace signed without blood, and sealed with the Christly principles of love and friendship.

This Colonial community was constituted mostly of Quakers who carried no arms, nor did they construct any garrisons for safety, but, panoplied in kindness and good will, they pursued their peaceful, industrial avocations on their farms and in their homes, and they were neither molested nor harmed by their neighboring Indian tribes. This was a victory for peace—a beautiful, practical illustration of the Christ-spirit: "Love your enemies." Gautama Buddha of the Orient taught the same general principle, that human life was sacred and that it was absolutely wrong to kill either human beings or the harmless animals; and it is a historic fact that Buddhist nations have never been aggressive; but have ever sought to avoid the merciless ravages of war.

During our (un)Civil War, the Shaker communities north and south were rebuked by neighboring soldiers and governmental officials for not enlisting. The injustice was almost unbearable. Finally, the believers, (nicknamed "Shakers"), replied: "We believe in our Father-Mother God; we believe in the Christ of the New Testament—believe in the Christ-order of peace, and in the gifts of the Spirit, and therefore in conscience cannot go on to battlefields and fight."

"But," said the army officials, "you must—you will have to enlist or be drafted."

"Draft us if you choose," was their calm response, "but, abiding by our principles, we will not leave our homes and go off to fight."

"Very well, if you will not go when drafted nor pay for sending a substitute, the authorities will imprison you."

"Imprison us—imprison us if you choose. Paul and Silas were imprisoned. Mother Ann Lee was imprisoned in Manchester. Yes! Imprison us, if you will. We can—we will, if compelled, go to prison, and we will lie there and rot—LIE THERE AND ROT, but we will not fight." And they did not fight. Here was principle practiced in the face of prisons; here was the principle of peace triumphant!

A little later, Elder F. W. Evans, commissioned by the Shaker ministry, went to Washington in his plain drab dress, and laid the matter of drafting before Stanton, then Secretary of War, and Lincoln. Their hearts were touched with the reasons assigned for refusing to fight—with his plaintive plea for peace, and Shakers as a body, were officially relieved from all further troubles about enlistments and drafts.

Is the Question Still Pressed? How Shall We Abolish War?

Briefly stated: 1. Cease reading from and preaching the Old Testament teachings of an "eye for an eye," and from the pulpit cease extolling and praising Jehovah, that tutelary god of the Jews, often pronounced the "god of battles." He was no more the Infinite God of the

(Continued on page 8.)

# RESTORES EYESIGHT.

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There is no need for cutting, drugging, or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all tortuous and barbarous methods are eliminated. There is no risk or experimenting, as thousands of people have been cured of blindness, falling eye-sight, cataracts, granulated lids and other afflictions of the eye.

Below we print extracts from testimonial a such as are received by us daily.

Mr. A. O. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye, ear and throat affections. It cured my mother of cataracts."

Susan Caldwell, Lincoln, Kan., writes: "I am 75 years old. I was so blind I could not know persons by their voices. After using Actina I can now do a great deal of work."

Rev. W. C. Goodwin, Moline, Ill., writes: "My honest opinion of Actina is that it is one of the most marvellous discoveries of the age. It cured my eyes, and cured my wife of blindness."

Hundreds of other testimonials can be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial postpaid. If you will send your name and address to the New York and London Electric Association, Dept. 8429, 99 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor W. H. Bates' Treatise on the Eye and on Disease in General.

General.

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Send, at once, your order for this wonderful discovery. It will cure you of all ailments. Address: Dr. B. M. WOODLEY, Atlanta, Georgia.

Out of the Depths Into the Light. By Samuel Bowles; Mrs. Carrie E. S. Twining. This is a very interesting little book, and will be appreciated from start to finish by all who wish to gain spiritual information. Price, 25 cents.

# DEATH ITS MEANING and Results.

By J. K. Wilson of the Pennsylvania Bar. An absorbingly interesting and revealing study of a series of wonderful psychic manifestations occurring to a writer's experience. Cloth, illustrated, \$1.50.

# The Nemesis of Chautauqua Lake

Known Author and Scholar, HON. A. B. RICHMOND. Should be every Spiritualist's book. It is based on a historical fact, but through the narrative is woven a psychic line of thought in the style so natural to the great original lawyer that one can feel the author's very presence during the perusal. It is certainly interesting. Price, cloth, 75 cents.

# In the World Celestial

Is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherialized, materialized and through trance mediumship, has him put into a hypnotic trance by spirit mediums and held in that condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story of his spirit adventures to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Liberal Religions, who gives it the weight of his unqualified endorsement.

He says: "This book will give us courage to pass through the shadow of death to the sunlit clime of the world celestial."

Rev. M. J. Savage says: "It is intensely interesting, and gives a picture of the future life that one cannot help wishing may be true."

The Medical Gleaner says: "It lifts the reader into enchanting realms, and leaves a sweet taste in his consciousness."

Hon. C. A. Windle says: "It is impressively delightful."

President Bowles of the National Liberal League, says: "It is one of the choicest pieces of literature of this marvelous age of books."

Everybody will be charmed with it, for it is not only a great spiritual book, but a most beautiful love romance of two worlds. It is printed in elegant style, bound in cloth and gold. Price \$1. For sale at this office.

# PROGRESSION Or How a Spirit Advances in Spirit Life

First edition of Man. By Michael Paradise. Price, 10c.

# INVISIBLE HELPERS

A Very Excellent and Comprehensive Work. One from the Theosophical Standpoint.

This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is really bound in cloth, and the price is 55 cents.

# Talleyrand's Letter to the Pope.

This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts stated, and the keen, scathing review of Romish ideas and practices should be read by all. Price 50 cents.



# The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

in the lower classes of animals. The presence of a central nervous organ, of highly developed sense-organs, and an elaborate association of groups of presentations, seem to me to be required before the unity of consciousness is possible."—Ernst Haeckel on Consciousness.

benefit-social for Brother H. S. Frase at which time we invite all mediums who would like to help him, to be present and kindly donate their services for his benefit that evening. He is a worthy young man, and we will be doing a good deed by our contributing to his welfare. Everyone should come. The admission will be 25 cents, and refreshments will be served free. On Sept. 10, Mrs. Eva Fravel, of Austin, will speak for us. H. M. French will be with us on September 17."

ly understood. In the second paragraph, the seventh line occur the figures 32,331 should read 32,331, the last three figures being decimals. In the 14th line of the same paragraph, 4,138,440 should read 4,138,440, the last three figures being decimals. In the fourth line, third paragraph, 440, the last three figures should be decimals; also in the 1st line in fourth paragraph 652, the last three figures should be decimals. Above low C on the electric field diagrams are dropped."

Ida May Cook of Spring Hill, Kansas, resigns her office in the Spiritualist League, organized at Topeka, Kansas. She says it "denounces all phases of physical mediumsship." We are told only denounces the fraudulent part of the phenomena, and is ardently in favor of the genuine.

Now, dear friends, one and all join in making this work a greater success next season, by letting your friends know about these meetings at Lily Dale. Mrs. Stumpf is open for engagements in English or German. Mr. Gustav Thiese, Akron, Ohio, chairman; Mrs. Elsie Stumpf, Brooklyn, N. Y., medium and treasurer; Mr. Henry J. Hoffman, Toledo, Ohio, secretary. COR.

and the last was not reading a mass of  
advancing a theory. But from the way  
he discussed the muscular system of  
man, from the occipital to the tendon  
achilli or made off-hand mention of the  
floating ribs, the costal cartilage, the  
clavicle or the fibula, he might easily  
have been a second year medical stu-  
dent at least. STUDENT.

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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 would require the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

F. S. Winnipeg: Q. Was there a proclamation of Aethism during the French Revolution, made by the leaders of the Republic or representatives of the people?

A. Deputy Deport in a speech said: "I am free to avow that I for my part am an atheist." His words were received with silent approval.

But it is a mistake that there was a formal acceptance of Aethism by the nation. The priesthood had joined with the rulers as always, and assisted in keeping the people in ignorance and poverty. The reaction was terrible, and soon and hate were reflected on religion, which had supported the brigands of court and cloister. But the French must have a religion. The old had scarcely been overthrown when the wildest element of the revolution enthroned a "new" religion. The "Religion of Reason" was proclaimed, and a procession, vast, drunk, delirious with blood, escorted the Goddess of Reason, borne on a palanquin. She had been selected from the opera, Demoselle Condellie, and was arrayed in a sky-blue mantle, with a red liberty-cap with a garland and a sword. She was carried to the cathedral of Notre Dame, seated on the high altar and worshipped, the "National Convention" chanting the Hymn to Liberty. This was not Aethism. It was an acknowledgment of the existence of God, by symbolizing him in the goddess. Reason became only another name for Jupiter, Jehovah, God.

The application given by the clergy gives its only value to this charge against the French revolution. They assert that the reign of terror was caused by the national belief in Aethism. The very reverse is the truth. It was the terrible suffering of the people, forced on them by rulers in the name of religion, which filled them with hatred and sent them, not of Aethism, but to the overthrow of the existing system of government and religion to which they referred all their sufferings, and the establishment of a new. It was a wild, misdirected brute energy, as far away from reason as from the established church; a madness of fever, which time only could allay.

R. B.: Q. Is it true that a mother's love is the same as "divine love"? To me it seems that the mother's love for her children is selfish and the opposite of divine love.

A. Perhaps there is no word in the language given a greater variety of meanings than love. It may signify the most exalted unselfishness of an angel, or the sensuality of a devil. This want of clearness of definition leads to endless discussion, and obscurity of thought. Love in its essence is unselfish. It is like the sun which radiates with unvarying constancy, yet asks no return. Love exacts no recompense, demands no obligation, is devotion. This conception should be conveyed by the word, and if other meaning is desired a qualifying term should indicate the difference. We do not need how love is strengthened by the word "divine," for it is of all attributes the most exalted, and in any idea formed of God must be a leading quality.

In its ultimate analysis, a mother's love, which causes the endless sacrifice of herself, comes near to the "divine," or the most exalted love. The mother folds her helpless nestlings under her wings while the storm beats over her, is as self-devoted as the martyr on the cross, enduring the pangs of death for the sins of others.

Overlying this devotion may be a veneer of selfishness, pride, ambition, expectation, but its intrinsic quality is not concealed.

F. S. Q. 1. Who is Anna Eva Fay, and whence her power to read questions on slips of paper in the pockets of her interrogators, and of finding or directing people to lost persons or articles?

2. Last spring a person called Lotta was exhibited here, was apparently hypnotized and then placed in a box, out of which she came in response to passes by the hypnotist, into mid-air, apparently with no material support, a wooden hoop being passed around her body to show that no wires or other supports were used. How was this done?

3. How were the feats accomplished which Mrs. Annie Abbott performed some years ago, apparently resisting the muscular power of several strong men, with little effort, by some mysterious power?

A. The much-advertised Fay came from obscurity posing first as a "medium," and then as an exposé. Finding mystery a drawing card, her managers gave no explanation, leaving the public to draw its own conclusions. The Spiritualists could accept the performances as spiritual and those who did not believe in that system could call it clever magic. If she had, or still has, any mediumistic power, it is covered up and vitiated by adroit deception. Her assistants have the program of each evening's performance prepared, and she is nothing more than any other "professor" oflegerdemain. It is not possible to give the method pursued, by one in front of the footlights, any more than it would be to tell how Kellar produces his mysterious tricks, but when understood all these tricks are so simple as to be almost childish.

We cannot explain the suspension of "Lotta," but whenever a known law of nature is apparently suspended, we cannot be too careful in drawing conclusions. While levitation has been repeatedly manifested by mediums, by spirit power, it has never

been accomplished before a promiscuous audience, and from the delicacy of the conditions essential, never can be. All these public exhibitors have their paraphernalia, and stages arranged for their tricks, which are in every respect different from true spirit manifestations.

The performances of Annie Abbott were explained at the time she was before the public, in this department. Her "muscular power" was simply skill in making her antagonists exert theirs at greatest disadvantage, and in opposition to each other. It may be pertinently asked, Why should Spiritualism be supported bylegerdemain and tricks of magic, even admitting they are at times the efforts of spirits? Is not the cause whose grand object is to spiritualize mankind, degraded by mountebanks? Not one of these exhibitors will allow the routine of their performances to be questioned. No one would be allowed to push a table or chair under suspended Annie Abbott. Why use a hoop? Because in the hands of the manager, the audience can be deceived. No one will be answered by Fay unless there is preparation beforehand. Spiritualism has suffered great loss by the exhibition of these more or less openly practiced under its name, in this it has not been alone, for the beginnings of all religions have been saturated with the arts of magicians, pretenders and charlatans. The true seers were followed by a train of pretenders and false prophets. The true is constantly revealed against a black background of deception.

### FIRST VISIT TO LILY DALE.

An Ohio Worker Gives Her Thoughtful Impressions.

Ten days spent at the City of Light Assembly were fraught with both profit and pleasure. It being my first visit there, I was of course enchanted with the appearance created there. As it has been so many times described through these columns, I will refrain from saying anything about the grounds, but will speak of the spirit that permeates the place.

Hardly had we stepped from the train (there were four in our party) when exclamations of gladness greeted us as one by one friends lined up to bid us welcome. Conspicuous because of his modesty was Harrison Hunt, the "boy orator" of Cincinnati, Ohio, whose outstretched hand and smiling face at once made us feel at home.

During my stay I met with the profound and con of nearly every known phase of mediumship, and if my impressions are correct I believe there is a tendency there to inaugurate a thorough sifting of the work from the chaff.

The lyceum which I attended each session during my stay, is a most important feature; the conductor, Miss Carrie Howard, proved to be the right person in the right place in every sense of the word, she reaches the children in a way that is helpful to all who have the good fortune to be present.

Longest beautiful songs seemed to have a touch of real heaven in them when sung by that sweet young singer, Edna Grant, whose sweet simplicity lends angelic charm to every note, leaving profound impression upon her hearers.

The German meetings are a helpful addition to many people who can make out the import of a test or message when given to them in English and yet would lose the essence of a lecture, thus the presentation of our philosophy to Germans in German, is most gratifying to them.

The band concerts were veritable feasts to the lovers of music, and the many pleasurable attractions too numerous to mention serve to make the days at this camp most busy ones.

But in spite of all this, there are still those who grumble, and the question arises: Does a flowery talk about the home over there, an individual message, a personal test, a slate-writing, a seance, light or dark, constitute all there is of Spiritualism? Evidently there are some people calling themselves Spiritualists who believe this is or ought to be all, and they are dissatisfied that the management engage other than strictly Spiritualist speakers to lecture at the auditorium.

Here let me say that I believe it is high time that our people wake up (some of them) to the realities of our cause. Spiritualism not only covers the above named modes of communication between the seen and the unseen, but it spreads its banner wide, and enfold humanity in its various stages of progression, and helps the struggling masses to rise by extending its fellowship to all who labor in the reform movements of our age, be that reformer political, social, religious, moral, mental, or spiritual; all of these are expressions of spiritual truth, and we had with gladness a press and a platform that is broad enough to hold them all.

The mission of Spiritualism is not alone to materialize spirits, but to spiritualize material people, that they may realize the truly spiritual.

Spiritualism has no one hobby to which it clings, no one dogma, but it is open to our great fields of knowledge, and with every step forward we have a clearer view of the vastness before us.

To add this world-wide progression, the management of the City of Light are sparing no pains, and instead of petty criticisms they should have the most helpful thoughts of every Spiritualist at large.

Altogether our stay at Lily Dale was interesting, delightful and educative—what more could we ask for in ten days? ELIZABETH SCHAUS.

Toledo, Ohio.

New Era Camp, Oregon.

Just kept the New Era Camp-meeting for the year 1906 in mind and don't forget the fact that New Era is in Oregon. Another fact of your remembrance—Rev. G. C. Love is again president, and he is going to work all the year in order, if possible, to make that camp-meeting better than the one just ended. Spiritualists of the Pacific coast, send him your best thought for the success of the year 1906 and begin getting yourselves ready to come to the next year's camp-meeting.

There is just reason for saying the last camp-meeting was ably managed, had the best of lectures, and honest mediums to follow them, and all who attended the meeting spoke in highest praise regarding the work in all its various phases.

The music in charge of Mrs. G. C. Love and Mrs. Hector Campbell produced the grandest conditions for both lecturers and mediums, while Rev. G. C. Love, the president, sang "The Handwriting on the Wall" in a manner that enticed him to repeat it many times during the session of camp work.

All the orthodox idea is taken out of that beautiful song in the way Mr. Love sings it, and it is coming to the love again as a Spiritualist song, and it appeals to the people in a way that in-spired grand thoughts of the power of a spirit.

### DELPHOS CAMP, KANSAS.

Laudatory of the Prominent Workers at the Camp.

The 27th annual camp of the First Society of Spiritualists and Liberals, closed its 17 days session on August 27. With each succeeding year this camp has grown in prominence and stability, until now there is no camp in the West that wields a greater influence or a more extended exposition of Spiritual philosophy, harmonizing the well being of physical existence.

It has never been watchful as well as mindful of deception practiced under the guise of spiritual phenomena, and to that end have its officers labored to procure none but trustworthy talent, true to the precepts of which Spiritualism is the basis, and to that end have its officers labored to procure none but trustworthy talent, true to the precepts of which Spiritualism is the basis, and to that end have its officers labored to procure none but trustworthy talent, true to the precepts of which Spiritualism is the basis.

The camp this year has been an exceptional one from many standpoints. As a financial venture it has eclipsed all previous records. From a spiritual point of view it has elicited an interest never before known in the practice of food which was dispensed by the zealous workers from the rostrum, was greedily devoured by hungry souls seeking knowledge.

The demonstrative work came with such volume and overwhelming evidence as to silence the most positive and embarrassing skeptic upon the grounds.

The writer feels in duty bound to give each faithful worker a short picture of their abilities as they appeared to his understanding, and while he does not feel competent to portray the full worth of each, yet he trusts that pardoning thought will find favor with those of whom he writes.

First on the program of speakers, we introduce A. Scott Bledsoe. Mr. Bledsoe, we believe, is a native Kentuckian, and his whole soul is alive with the realities of life. His masterful logic as it falls from his lips fills his listeners with an elixir so forceful, so positive, as to brush aside the hesitating darkness of doubt, and in spite of prejudicial feelings they grasp the light and are carried to a realm of condition which they knew not of. Mr. Bledsoe has no peer upon the spiritual rostrum as a practical logician, expounding truths that reach more people whose minds are in great need.

The next on the program who claims attention is Mrs. Etta Bledsoe, wife of A. Scott Bledsoe. It is no extravagant statement when we say that Mrs. Bledsoe is possibly the finest and most spiritual of all the speakers on the program, her lecturing before the people is a whole demeanor when delivering a discourse is that of a being divinely illumined. Her eyes glow with a love light; her countenance gives forth an expression that bespeaks a power of which no human sculptor could dare hope to impart to his fondest dreams.

Each announcement of when she would appear is a higher sphere of action. Mrs. Kayner won the hearts and affections of all who came in contact with her; kind, motherly, a noble soul; leading the life of a pure and refined spirit unencumbered by earthly ties, she challenges the admiration of all true men and women by exemplary life. Mrs. Kayner's address in test work. She is in many respects a marvelous medium. Not tainted by the lust for money, she is as honest as the great cause which rules the destinies of the world. Her fire test on the closing Sunday of the camp was a revelation of spiritual control to many, and the committee selected to exercise a watch to see that no impositions were practiced were simply dumfounded. Many were the sad hearts made glad by the comforting words spoken through the media powers of this noble woman.

Our next is Mrs. Edith McCrosson, of Columbus, Ohio. Mrs. McCrosson is a spiritual enigma, a human flower, blooming in the soul garden of affection. Her lightness of heart carries her along over the dark chasms of despair, piercing the clouds from which fall the rays of sunshine and beauty. Mrs. McCrosson's work is on a high and spiritual sphere. Her mediumship ranks among the best. Her readings give excellent satisfaction. While she is yet unknown to the general public, her energy and push will lead her onward to a greater work.

We now come to Miss E. E. McCarthy of Denver, Colo. Miss McCarthy stands alone, she is the incarnation of occultism, and if transcendentalism be a truth one might exclaim that one of the ancient masters had reappeared in this personality. Miss McCarthy is not easily comprehended; she is a strange spirit wandering among a class of people that cannot grasp her intellectual acumen. She climbs the heights of occult lore, delves deeply into mysticism, courts the phantasies of Persian magic, and with her mother wit flays her antagonists with the fluency of an adept.

Miss McCarthy won the appreciation of the whole camp; she did splendid work in the line of tests, both in public and private, and those who came to know her are bettered for having met her.

We now come to our closing chapter, Mrs. Inez Wagner, of Topeka, Kansas, trumpet and pellet medium. Mrs. Wagner is without a parallel as a trumpet medium. Her work was so satisfactory and so much of interest was manifested that she could not accommodate the crowds that applied for admission to her circles. She gave a test seance to a circle of twelve, eight being skeptics, the other four being chosen by Mrs. Wagner (the writer being one of the number). In this seance the skeptics were permitted to make their own conditions, she submitting to the following test conditions: The committee of skeptics in charge procured mosquito netting and completely enveloped her by wrapping it about her, then two men each side of her sitting on the ends of the netting, and still further preclude fraud they cut strips of cloth 60 cent and fastened over her mouth.

The circle was then seated, the light blown out, and after singing a few hymns the manifestations began. This test circle capped the climax. The doubting Thomases could no longer attribute fraud upon the work of Mrs. Wagner. They became silent, and now their mental energies are at work trying to solve the problem of spirit manifestation.

There is not a shadow of doubt about the genuineness of Mrs. Wagner's mediumship. The voices came loud and strong through the trumpet, and he who is sincere, if he is so desirous, learn the truth of life's continuity by attending Mrs. Wagner's seances.

I. N. RICHARDSON.

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### CHICAGO SPIRITUALISTS LEAGUE

Commences its Meetings for the Season of 1905-6.

A fairly good audience for the very limited advertising that was done made up the opening meeting of the Chicago Spiritualists League, which was held in Handel Hall, No. 40 E. Randolph street, Saturday evening, September 2. Dr. George B. Warrick, president of the League, presided.

The services were opened by the congregation singing, with Mrs. B. Foote as leader at the piano, the tune "America," with the words:

"Sweet sister spirits come,  
And from your nebulous home,  
To earth descend.  
Come cheer us with your love,  
And lift our thoughts above;  
O'er land unknown to rove,  
Your guidance lend."

Our old but clear-minded patriarch, Dr. Hewitt, pastor of the Church of Psychical Forces, made a very impressive and uplifting prayer. This was followed by a solo by Mrs. Elizabeth A. Belcher, which she rendered in a manner that called forth the hearty applause of her audience.

Dr. Warrick in his happy manner of presenting persons to an audience, introduced Miss Elizabeth Harlow as the lecturer for the evening. She announced her subject as "The Realm of the Unknown." For nearly an hour she handled this subject in a way to command the earnest attention of her listeners. She has a clear voice, and a personal presence that is magnetic, and there is every evidence that she is moved by spirit power.

The leading thought of the lesson as near I could analyze it, that was given, The star of Bethlehem modernized, is the star of progress, and it is progress that carries us forward into the great unknown. Mankind are pushed into the great unknown whether they have a will to enter it or not. It is human destiny to advance, and the indifferent, the good, and the better over to the best ideals conceivable. It is the right of each soul to make choice of the ideal life and activity it would materialize. It is not so much the quantity in numbers of men wanted to make Spiritualism grow, as the quality. And Spiritualism is here out of our great unknown that was, and is for our benefit, our progress and our happiness; and a force unseen is bringing more and more of its hidden glories for man's moral and spiritual nature evolution into that condition in which God may be seen in the human face and felt in the human heart.

Miss Harlow held very closely the attention of her audience from the commencement to the end of her discourse, and was heartily applauded at the finish.

Mrs. Wm. Hilbert, Mrs. Julia Lincoln and Mrs. Mary Weaver engaged the attention of the audience, giving fifteen minutes each in readings, songs and messages, with which many of the people present seemed very much pleased. The meeting was closed by a benediction by Miss Harlow.

The next public meeting of the League will be held in the same place on Saturday evening, September 7. (Chicago Tribune.)

DR. J. H. RANDALL,  
Recording Secretary.

### OHIO MISSIONARY.

Lake Brady, and the Spiritual Association of Spiritualists.

It was my privilege on August 26 and 27 to address the Wentworth Association of Spiritualists at their 36th annual grove meeting, between Antwerp and Hicksville, Ohio. It was the largest Spiritualist meeting I ever addressed, there being more than one thousand persons in attendance, nine hundred and three having paid entrance fee at the gate on Sunday.

The Wentworths are a large family and are the pioneer Spiritualists of that part of the Buckeye State; the younger generation are justly proud of the work of their elders and are doing all they can to keep the work moving on.

The day was beautiful and the woods of tall and stately trees seemed just the right place in which to give free and radical expression to the truth so dear to us all.

The perfect order and attention manifested by that vast audience was an inspiration in itself, seated as they were in plain, tree stump wagons, and even on tree limbs, some very comfortable, others very uncomfortable, during the fifty minutes of my address on "The Power of Thought," "Truth," "Liberty," all of which subjects had been furnished by people in the audience; hardly a stir was noticeable. The same attention was given by Belle Fuller of Grand Rapids, Mich., who gave general good satisfaction as message-bearer.

The music for the day was furnished by a mixed chorus composed of the younger members of the Wentworth society.

On August 13 it was my pleasure to occupy the rostrum at Lake Brady camp, where I met a very appreciative audience, among whom were many friends whom I had met on previous occasions. It was refreshing to meet with them all and to catch the "welcome" smile upon their faces, as well as to become acquainted with the constantly increasing numbers of newcomers.

The management at Lake Brady is endeavoring to feed the hungry souls of men with a truth that is backed by unerring principles. Truly their efforts are commendable. They are reaching out to the masses in a way that is being situated just opposite the Brady Summer Resort, the tent that serves as auditorium is at once conspicuous to those who arrive on the grounds, curiosity has led many a one to cross the road to see "what is going on over there," and out of it has grown interest and with further investigation have become Spiritualists; thus the camp is useful and helpful. Long may it prosper!

ELIZABETH SCHAUS.

Toledo, Ohio.

Important Notice to Ohio Spiritualists.

The Ohio Spiritualist Association is very desirous of extending its missionary field and earnestly solicits correspondence with Spiritualists in localities where there are opportunities of organizing societies. Address all communications to:

CARRIE M. BARTHOLOMEW,  
Corresponding Secretary O. S. A.  
General, Ohio.  
By order President O. S. A.

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### MISSIONARIES' REPORT.

For the Quarter Ending August 31, 1905.

June was our vacation month and we spent that time at our home in James-town, N. Y. It was a pleasant and happy experience.

When we arrived home we were both tired and sick, but the rest and change, together with the treatment furnished us by Mrs. Dr. Matteson of 248 North Division street, Buffalo, N. Y., restored us to the state of health necessary to the continuance of our work.

During July and August we visited Urichsville, O., Elwood, Ind., Millburg, Mich., and filled engagements at the following named camp-meetings: Chesterfield, Ind., Snowflake camp, Central Lake, Mich., Vicksburg, Mich., and Ashley, Ohio. We organized one new society and held 46 meetings.

Chesterfield camp-meeting with its many mediums for various phases of phenomena was doing business on a large scale; many investigators and others were being supplied with the "bread of life" and perhaps more, the bread of life immortal. Many Spiritualists were partaking of the same kind of nourishment and everybody was in the happiest mood.

The lectures and messages were of the best. The conferences were very interesting as well as educational, and when Brother Collins (a former minister of the "Church of God") "let go" in conference, everybody "got happy." Oh, what joy Spiritualism brings to those who have believed and preached a future life, as it enables them to prove it. Everything was first-class at Chesterfield, and the "pilgrims" felt that their visit was all too short. Chesterfield showed its good will and sympathy in the work of the N. S. A. by allowing us to take a collection for the Mediums' Relief Fund which netted the handsome sum of \$22.

We next visited Snowflake Camp, Central Lake, Mich., our daughter Marie accompanying us. We have but little time to visit our children and they have but little opportunity to visit us, as we are so constantly on the wing, and we greatly appreciated this opportunity to spend one whole week with the dear girl. We did enjoy it, and so did she.

Snowflake Camp has improved in the last year. New cottages have been built, streets laid out, lots surveyed, etc. New streets were being cut through the woods to the lake and everything was being done to push the work at this beautiful camp.

The attendance on Sunday was very good. There was lovely and cool here, while in New York, Chicago and other places the heat was intolerable and sunstroke prevalent. The nights at Snowflake were cool, and we slept comfortably under blankets. There was no one suffering from heat at this place. Many people came to this part of the state of Michigan to avoid fever and asthma. A collection was taken for the Mediums' Relief Fund of the N. S. A.

The Vicksburg camp was well attended this season. I think there were more people in attendance on Sundays than there has been for some years past. Thomas Grimshaw was the chairman and proved himself one of the best.

Miss Jeannette Fraser, the little woman who is filled with the love for our sacred cause, and inspired with the zeal that guarantees success, is the owner of the beautiful grounds, and the manager of the camp. She employs the best talent obtainable regardless of the expense, which is one of the secrets of its success. Every year new improvements are added to make the camp more beautiful, attractive and comfortable. Here old friends come together to enjoy the sweetest blessings of "this dear old world."

Vicksburg programs advertised a N. S. A. day at which time Brother Grimshaw and the missionaries officiated. A collection was taken to assist the N. S. A. in its work.

At Ashley camp we found the old friends at their several posts of duty. They received us with the same familiar smile and hearty handshake as of yore. These camp grounds were never so lovely as at the present time. The foliage seems more dense than ever before. Trees are planted each year and are coming on to take the places of the old ones as they shall pass away. In like manner the camp is converting new members who are growing in spiritual knowledge preparatory to the filling of the places that will soon be left vacant by the older ones as they shall pass on to the better land.

"Lake Tiberius" was much clearer and perhaps not quite so noisy as in former years. No shipwrecks were reported, and no one was drowned during the camp-meeting; though the banks of the lake were lined with men, women and children from morning till night, day after day. The fishing was exceptionally good at Ashley this year. Mrs. Hilbert spent a whole afternoon time fishing, and it was reported that she caught one hundred fish in one day.

The conferences were a feature of importance in the good work of the camp. Regular meetings every day and three meetings on Sunday is the rule at Ashley. There was the largest attendance at Ashley this year of any year of the five that we have served that association.

I want to mention the "Odovine" mineral well that is on these grounds. Its water is used by many people in this vicinity. People come with teams and all jugs and bottles and take away with them. Many reports are given of cures that have been cured by drinking this water are current. This water is free to all now. The camp managers hope to be able to erect a sanitarium here at some future time.

The camp-meetings have had a successful year. Spiritualism in all its branches of work is succeeding beautifully. It was never more in favor with the people. It has never made such rapid growth, and especially in the direction of permanency in organization, as it is making to-day.

Spiritualism is winning the day and we are happy. Spiritualism, you ought to be happy; you need to be happy, you are happy, and the way to keep happy is to subscribe for this paper and through it keep posted on the growth and advancement of our great cause.

E. W. SPRAGUE AND WIFE,  
N. S. A. Missionaries.

### DROWNS AS PREDICTED.

Young Man Loses His Life After Joking Reference to Prophecy of Several Years Ago.

By the overturning of a canoe, William J. Schiffman, 21 years old, son of Dr. W. W. Schiffman, was drowned in St. Paul, Minn., prominent citizens of White Bear Lake, September 3. Everett Brown, a companion, was rescued alive, but is in a serious condition.

A strange fact is that young Schiffman's mother had been told several years ago that her son would be drowned in September, 1905. This prophecy had been referred to jestingly at the breakfast table when the boy announced his intention of going canoeing.

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Elizabeth Harding.  
Sunday evening closing exercises  
held in the pavilion, consisting of  
and ten-minute speeches by sev-  
our prominent workers, first of