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THE UNIVERSE.

Is It a Living Organism?—Suggestive Thoughts in Reference Thereto by Hudson Tuttle.

Mr. Hudson Tuttle, the Editor-at-Large, National Spiritualist Association, U. S. A. and Canada, has written for the Harbinger of Light, of Melbourne, Australia, a very thoughtful and suggestive article under the title "Evolution of the God-Idea," in which he shows that the phenomena of nature necessitate the recognition of an indwelling intelligence, that the universe is alive, embodying and expressing the cosmic mind. Mr. Tuttle says: "The astronomer, when he gazes through the telescope into the awful abysses of space and countless stellar systems, and reflects that all are sustained in their orbits, with their periodicity of axial and orbital revolutions, size, density and distance from each other, determined by mathematical laws, must recognize as working with intelligence akin to his own. Because of its sublime infinitude, the stellar universe has been taken as the most decisive evidence of mind in nature. For the present discussion I take the most common and humble objects.

Traversing the woods one day, I brushed against a clump of weeds and instantly my eye was covered with burrs which clung tenaciously like living things. They were seeds covered with curved spines, and so sharp that they fastened at a touch. Why were they thus equipped? That they might be widely scattered. It was evidently a set plan and purpose, and I examined further, I found that until matured the burrs were strongly attached, but when the seeds ripened the spines hardened, and the attachment was almost severed so as to give way at a touch.

Curious as this apparently perfect plan appears for the intended object, there were seeds of other weeds started on their journey on a very different plan. These grew in dense heads, and from each were thrust two slender spines, barbed in exquisite fashion, and when touched, these held fast and carried the seeds with them. Both plans were good and as well as the other. Why, then, were they differently furnished? While I hesitated over the question, I found at my feet other plants dependent on the winds for their carrier. The humble dandelion, as the seeds are blown, the dandelion flower stalks upwards until they overtopped the surrounding herbage, and from every seed expanded an exquisite parachute to catch the wind's breath and to borne miles away. Human skill can conceive nothing more perfectly adapted for the purpose.

Thus we might go on, ever finding some new and better plan, and an attempt was made to show how many ways could be invented to carry out the same purpose. One species has seeds exceedingly light, another is furnished with wings, or glutinous exudation; others have an indigestible shell, embedded in pulpy fruit. These are attractive to birds and beasts, and the seeds pass through the craw or stomach undigested. Volumes could be written on this subject, for every object in nature, from least to greatest, furnishes an illustration. The wing of the bird, the fin of the fish, the limbs of quadrupeds, in the perfection with which they are designed for their respective uses, surpass anything the ingenuity of man can fashion.

The evolutionist, when asked to explain, smiles at our simplicity. "There is no difficulty," he says, "in this problem. Of two plants, the one which accidentally became possessed of hooks, or spines, or wings, or indigestible seeds, would have the advantage of being more widely sown, and the more perfect of these still more, and so on until we have the plants as they now appear. It is all the result of environment." Is this more than a statement of the facts in other terms? Grant that the theory of evolution is absolutely true, does it do more than state the method by which a Supreme Cause reaches its effects?

To the more superficial observer this cause must be recognized as intelligent. In every object around us there is manifested thought. We are overwhelmed by the miracle of life. What wonderful perfection in the chemistry of assimilation, secretion, and accretion! Human skill is unable to make the least approach, even in imitation of the organs by which these processes are performed. They can only be evolved by the life force to which they administer. This is not a revision of the doctrine of Paley, once popularly held as conclusive, but discarded because it compared things which were incomparable. For the force behind the phenomena of the world is not outside of, but within it, and so intimately united, that it is a perplexing question whether matter or mind be the all in all. A machine has a creator; the universe is evolved by forces within. It is a part and expression of these forces—an exponent of the formative mind. Evolution gives the method—the grooves along which causes run to their effects—not the cause. Yet somewhere there must exist cause sufficient for all effects. The grandest generalization of science is the resolution of nature into a unit. This unity depends on the harmony of the infinitesimal minor causes. This harmony could not exist were causes independent of each other. That they are in harmony proves that they flow from a common source—one overarching Cause. This Prime Cause must be intelligent. In the phenomena of the world, plan and purpose can be traced from the fire-mist cradle of infant worlds, through the vast geologic ages to the present. This cause has all the characteristics given to mind, and is best described by that word. It is infinite as the universe in infinity. Its embodiment is seen in the mechanism of the heavens, and in every living form. Its infinitude moves it beyond our understanding, yet, at least partially, we can comprehend, because our minds are similar, being its embodied individualization. It is not the physical body, which "is made in the image of God," but of the mind. This may be truly said. Because of

this likeness we comprehend somewhat of the Supreme Mind, and although its ways are past finding out, it is not altogether a sealed book to us. The universe, or to use the more comprehensive word, Cosmos, is alive. It is vastly more than a physical creation—it is a living organism. It is more. It is an embodiment of intelligent being. It is more than Cosmic Matter, it is Cosmic Matter endowed with Cosmic Mind. All the appellations given by mankind in past ages by all races, are imperfect expressions of the same thought. Zeus, Jupiter, Osiris, Ormuzd, Jehovah, Allah, the Infinite Mind, the Unknownable, the Potentiality of Matter, all have one meaning when stripped of the fogging beliefs and superstitions. Here the physicist who declares the universe to be material and the physicist who as uncompromisingly maintains that it is all spirit, meet and blend their contentions. As to the Supreme Power that fastens the spine to the seed, blushes the petal of the flower, rounds the dew-drop, flashes in the vibrations of the sun, and holds the immutable stellar systems in the meshes of laws with unchanging purpose, there are no atheists. Atheists there are as regards the half-way definitions given to the Supreme, but none to the fuller understanding at last reached by science.

From the ages of struggling thought, when savage man, in the childhood of the race, groveled servilely in the dust in terror of the elements, and sacrificed his most cherished treasures to appease the wrath of his fetich gods, to the present, there has been ever a fearful pathway strewn with the wrecks of armies and nations, committed in deadly strife to believe, true to themselves but yet only illusions. It is a long road from the childish conceptions of fetishism to the divine revelations of science which relegate conflict, antagonism, evil and evil gods, to the waste heap of outgrown things, and unify all into one harmonious whole—the Cosmic Mind, the Cosmic Mind and expression of the cosmic mind.

INTERVIEWS THE DEPARTED GREAT.

French Countess, a Spiritualist, Published Book of Her "Communications."

Word comes from Paris that Parisian society has been surprised to discover that a book entitled "Tales and Interviews," published under the name of Charles Orino, is really by the famous society leader, Comtesse Pilleth-Wille.

The volume, which deals with Spiritualism, in which the Countess is a firm believer, gives interviews with dead celebrities. Pere Dion, Zola, Renan, Maupassant and other famous personages have communicated in spirit with the Countess, who has jotted down their impressions of current affairs.

The spirit of Gambetta has said to the Countess that he does not think much of Mons. Delcasse, ex-Minister of Foreign Affairs.

Balzac says that France is losing its moral force; that the rich are essentially guilty for they seek innumerable ways for pleasure and are broken and aged in their youth.

Alexander Dumas said that Duse played Le Dame Aux Camellias as he had not at all intended that it should be played. Says he:

"Great lady, with a touch of the courtesan, where I created her to be a courtesan with a touch of the great lady."

A very great personage, who refused to permit himself to be named, has thus described the other world to the Countess:

"It is divided into twenty-five spheres, which are more or less in the vicinity of this. Some are quite habitable, like this world. When we die our souls move on to the next sphere, but we are not obliged to stay there. We can come back to earth if we choose."—Chicago Examiner.

THE CREED TO BE.

Our thoughts are moulding unmade spheres, And thus, blessing or a curse, They thunder down the future years And ring throughout the universe.

We build our futures by the shape On our desires, and not by acts; There is no path of escape—No pre-made creeds can alter facts.

Salvation is not begged nor bought; Too long this flesh, hope sufficed; Too long man recked with lawless thought.

And leaped upon a tortured Christ. Like shrivelled leaves, these' worn-out creeds Are dropping from religion's tree; The world begins to know its needs, And souls are crying to be free.

Free from the load of fear and grief, Man fashioned in an ignorant age; Free from the ache of unbelief He fled to rebellious rage.

No church can bind him to the things That fed the first crude souls, evolved; For mounting up on daring wings, He questions mysteries all unsolved.

Above the chant of priests, above The blatant voice of braying doubt, He hears the still small voice of Love, Which sends its simple message out.

And clearer, sweeter, day by day, His mandate echoes from the skies; 'Go roll the stones of self away, And let the Christ within thee rise.'—Ella Wheeler Wilcox.

He that uses many words for the explaining of any subject, doth like the cuttlefish hide himself for the most part in his own ink.—Ray.

As empty vessels make the loudest sound, so they that have the least wit are the greatest babblers.—Plato.

A lie that is half a truth is ever the blackest of lies.—Tennyson.

Spirits at Work.

Their Manifestations at a Skowhegan Farm House in Maine, as Related by the Sentinel, Are of a Character That Without a Doubt Point to Another World as Their Origin.

In view of the many stories that have been circulated the past week regarding the peculiar happenings in the eastern part of the town it may be of interest to readers of these pages to learn just what has actually claimed to have taken place and the stories are told by the eye-witnesses when interviewed. A party of three, including the reporter, took a trip to the scene of action Monday, and the result of the various interviews is here given.

On the grass road from Wessomsett bridge to Malbon's Mills about a mile from the bridge, on what is known as the Abel Patten place, lives the family of John McKenney, a farmer, well-to-do and hard working, there being in the family besides himself and wife, a girl 14 years old, named Cora Parker, who lives with them and goes to school; and it is around these last named two persons that the story centers.

Up to last Monday, the 12th inst., the course of farm life on this place had pursued an uneventful path, and then things began to happen. The McKenney family followed a farmer custom, had had pop-corn Sunday night, and left in the dish were quite a number of unpopped kernels, "old maids" as they are called, which were set away on a pantry shelf. Monday morning these were gone, but nothing was thought of it as there are more or less rats about the place, and the rats of the corn was laid to them until Mr. McKenney went into the pantry for something, and heard the kernels of corn striking around his head as if thrown by someone, the corn striking the walls and ceiling and dropping to the floor. Next a dish of boiled rice that set upon one of the pantry shelves got busy and a large chunk plastered themselves on the wall as if thrown by an energetic arm. Then an empty tomato can hurled itself to the floor and Mr. McKenney picked it up after its second trip and weighted it with an iron wedge that was handy, whereupon another can sitting beside the first followed the empty one to the pantry floor. About this time the tea kettle, which had been puffing peacefully away on the stove, got into the game and made a flying leap into the middle of the floor, throwing off its cover and dumping its contents on the kitchen floor.

A little later the Parker girl, getting ready for school where she carried her dinner, had spread a biscuit out in halves, when a sudden antipathy to each other seized the pieces and they flew to separate corners of the room. This was followed by the teakettle which repeated its first stunt when Mr. McKenney returned it to the stove, vaulted into space a third time. Smoking set on the table got dissatisfied with its resting place and tried for the window but only got part of the way, falling to the floor. A butcher knife jumped from a table and buried its point in the kitchen floor where it stood quivering. Plates leaped from the pantry shelves and scattered themselves in fragments on the floor.

So things went on until Wednesday last when Mrs. McKenney telephoned to a neighbor, Mrs. C. R. Sawyer, and asked permission to go up there as she was somewhat unstrung by the events of the two preceding days, and she and the Parker girl went up to Mrs. Sawyer's. Things in the Sawyer household became endowed with life soon after the arrival of Mrs. McKenney and Cora Parker and at 1:30 p. m., Mrs. Sawyer telephoned to her husband who works at the village, to come home, which he did, and these are the things he saw happen, told in interview.

Soon after he had got into the kitchen and was listening to an account of what had occurred, a hair-brush sprang from the kitchen table onto the floor. A toy flatiron which lay on the floor jumped about six feet and hit the stove and a moment later a plaster parrot cow shot for the same mark and fell back onto the floor. A nursing bottle left its place on the table and landed six feet away. An iron bolt flew against the window as if shocked by such doings and was trying to escape. Two chairs tipped over and fell under the table and some of the other dining chairs imagined they were rocking chairs and swung back and forth on their legs. A box of talcum powder fell from a mantel and the contents were thrown nearly eight feet onto the Parker girl's dress. A thimble took a turn about the room and settled on the dressing case.

And so things went on until the departure of Mrs. McKenney and the girl when things quieted down abruptly as they commenced. That night at McKenney's the girl was washing the supper dishes when two tea cups one of them half full of water leaped to destruction on the kitchen floor, the stove covers doing rag-time to keep things moving.

A. L. Sanford, mail carrier on one of the rural routes, accompanied by his wife, called at McKenney's Thursday night, and he says he saw a doll start from where it was standing in a tumbler on the mantel and strike the floor. A piece of quartz flew across the room, across a bed, and finally came to rest on the window sill. Curious things which did some hair-raising stunts were snapped onto a trapeze pendant from a shelf, from where they took a trip across the room and stopped in the window draperies.

The next day Cora Parker went to Mr. Sanford's home endeavoring to escape from the scene of the now obnoxious demonstrations, and nothing out of the ordinary was noticed at the McKenney farm or at Sanford's place until Mrs. McKenney went over to Sanford's after the girl, and went into the house, whereupon the curling tongs at this place got into action and plunged through a heavy paper lamp shade where they were left and now hang.

The scene of these occurrences has been visited by one of the local Spiritualists who gives his opinion that the disturbing element is the spirit of the Parker girl's mother, warning her to lead a better life. None of the parties mentioned before and who were interviewed are believers in Spiritualism, and none have any theory as to

what causes the peculiar actions of inanimate objects in their houses but one and all are positive that they saw them happen as described above. The stories have revived in the minds of many stories of occurrences of like nature.

Whatever may be the agent that causes these strange events it is hard on the conscience, but anyway such things, like Brod Hart's heathen Chinee, are "peculiar." A noticeable feature of these demonstrations is that they take place only when Mrs. McKenney and the Parker girl are in the same room, but neither feels that she is responsible for them, nor does either have any idea when these strange things are going to occur, and all are equally annoyed by them. Nearly half the crockery at McKenney's has been smashed.

The Doctor Explains It.

During the past week the attention of the public has been drawn to the reports of certain manifestations at the home of Mr. John McKenney near Malbon's Mills. The family consists of an elderly man, his wife, and a young girl, and the house is known as the Abel Patten place.

They report sudden and unexpected phenomena, that, without thoughtful investigation, might be termed as "disturbance"; dishes have been broken, articles thrown about and heavy objects moved from one part of the room to another. Naturally the members of the family were disturbed and nervous. They want to a neighbor's house and the manifestations followed them. At Charles Sawyer's chairs were moved noisily around the floor, dishes thrown, several being broken. An explanation of these mysteries was desired, and Mr. John Ward suggested to Mr. McKenney that they drive to the village and call upon Dr. F. S. Bigelow and so the matter was talked over.

They were advised to be careful in their conclusions, watchful and not to be alarmed, for underneath all spiritual phenomena are scientific reasons which the investigators will wisely interrogate such occurrences.

The following day brought a repetition of the manifestations, and on Sunday last, it seemed best to go and look into the causes of these phenomena. There were no physical phenomena during my visit to the McKenney home, it being the day after the last. The spirits had succeeded in attracting the household to the fact of an outside presence, recognized as such, and now all that was desired by them was to have their mission understood and explained.

Mr. and Mrs. McKenney have in their care a motherless girl, Cora, and she is quickly becoming a person of such a nature that the spirit world is most anxious for her young daughter and the family with whom she lives, to recognize her pleasure in the care given her child, and also to help them through her loving guardianship, and show that she was watching over them and that she was mindful of the girl's welfare. It has been her duty to have the child realize her presence, and so to attract their attention she had gathered such help, and used such electric and magnetic forces, as could come in contact with terrestrial electricity, and thus produce sounds, as well as move articles. These means are sometimes used by the spirits to attract the attention of the living, and ways laid to impress the mind which is not responsive or awakened to the truths of spiritual communication.

Any mother can understand what it must be to leave a little child! Love is immortal. It does not cease with this life, but grows broader, deeper, purer, wiser, and more ideal. The tie between mother and child is like no other!

Transition is not forgetfulness, nay, but in a closer relationship does the angel mother watch over her darling, who is left young, inexperienced, uninformed in a measure unprotected to all life's experiences. Under these circumstances the mother feels that her child must be reached while at the present place, and it required unusual demonstration to attract the attention of those in this sphere—such phenomena as could not pass unnoticed, or be explained away as original or purely mundane causes, or as the cleverly devised of people who wish to deceive, mystify, and amuse.

These sensuous demonstrations are not the end in view, but the means in this particular case, whereby to call the attention to higher purposes—as Dr. A. J. Davis says regarding the "desireless rappings," "it is nothing less than a demonstration to the material senses that there is another universe with its loftier harmonies and limitless possibilities freely opened to each individual soul."

—DR. FRANK S. BIGELOW.

EXPAND, OH, SOUL OF MINE.

My dream of creed is over—Henceforth oh, soul of mine, Take up thy sword and gauntlet And fight for life divine.

My life has been quiet peaceful, With never a quiver drawn; My inner forces shackled, I have dreamed and slumbered on.

Now oh, my soul awaken—Let not thy faith be shaken; Probe well this life of mine.

Expand, oh, soul, and broaden To the higher laws of life! Fly, oh, fly from greed and creed, From earthly toil and strife!

Awake to the beautiful vision Of the other life to live! Lift up thy head, oh, spirit! Let all thy forces give.

Take up thy sword and gauntlet And fight for life divine. Know thyself and lift thyself oh, soul; oh, soul of mine.

—MRS. J. H. DALLAS.

Meriden, Ct.

I never saw a person who believed in God who knew what he believed in—Washington.

The sure way to miss success is to miss the opportunity.—Cassius.

The New Mediumship.

A Graphic Description Thereof by the Spirit Franchezzo, the Wanderer in Spirit Lands.

In The Progressive Thinker of Sept. 1, Mr. J. E. Bates of San Bernardino, Cal., writes upon the "New Mediumship," and refers to "Abnormalism." On behalf of Abnormalism and those who like myself are his co-workers, I wish to say that we do not claim the idea of "conscious control" as in any sense, but a more or less exercise of "conscious clairvoyance" and kindred powers has always been held to be the highest form of development, both with the Brahmins and other practitioners of these psychic powers. In the earlier temples the conscious exercise of power was the form originally practiced, and the use of magnetism to stabilize the individuality of the mediums and render them the more plastic instruments to work through, was an erroneous method which crept in gradually through the ignorance and selfishness and love of dogmatism of those who held charge of the sensitivities.

For my part, I owed so much in the past to the "old school" Spiritualists and their controls, that I always feel a desire to champion the cause of those who so nobly aided me in my hour of need, and yet truth compels me to testify that in the long years which have passed since I dictated my "Wanderings in Spirit Lands," I have known no spirit who has been able to control the sensitivities, were crude and imperfect, necessarily so, since the conditions under which the first mediums were developed were such that only the stronger and more physical methods of control could open the doors. Now that the doors are opened the time has surely come, as points out Mr. Bates, to resign these older methods in favor of better ones.

In the past the burden of protecting mediums has been thrown almost exclusively upon the spirit world; if newer and higher forms of mediumship are to be developed, mediums must themselves give conditions which will render higher results possible, and mediums and the public alike must make the sacrifices needful to insure better results and the safety of the mediums.

Of the great mass of charlatans and mountebanks who call themselves mediums, at present I say nothing. They may be classed as a sort of occult vaudeville show, and no doubt their performances suit the public for whom they cater. These persons bear the same relation to the science of occultism, that rag-time does to serious music. It serves to entertain a certain class without doubt. Some of these so-called mediums possess a modicum of psychic power, but it is immaterial to their work, which is to draw money from the public, and they do not rely on their native shrewdness. Such classes will always exist, but one does not include them in a serious discussion.

Mental control, or inspirational thought transference, is one form of mediumship, but it is not the only one, and in speaking of higher mediumship, we mean mediumship of a higher and more truly spiritual phenomena of an objective nature, as well as mediumship which pertains to the intellectual faculties alone. The power of the medium's own will force and the retention of his consciousness in sharing all experiments, is even more important during the exhibition of objective phenomena, because the force generated can affect both mind and body. We mean phenomena which are OBJECTIVE, yet NOT MATERIAL, paradoxical as that may sound, and we claim that this objective mediumship is an essential to the study of ALL conditions of spirit life, and that just as a lecture requires the aid of no cures or diagrams to more clearly illustrate his meaning, and a doctor exhibits to his class portions of the human anatomy that they may grasp a more perfect comprehension of his teaching, so does the spirit lecturer require the aid of mediums who possess and have developed this finer magnetic essence in their bodies, to illustrate the ACTUAL EXISTENCE of the scenes he describes and the various classes of spirits he has studied, and prove the relation they bear to the human race. It was upon such lines as these that the older magicians founded their knowledge and attained their power of controlling the subtler forces of the spiritual kingdom.

As stated in the notes to Abnormalism, mediums of this class are NOT materializing mediums, although their power of absorbing magnetism can and often is diverted onto the plane of material life.

The objects shown in their auras are NOT MATERIAL, but SPIRITUAL objects, and they do NOT TAKE ON covering of matter as is the case in materialization. The aura of the medium acts as an illuminant only, and renders the object visible by supplying the subtle combination of astral magnetic gases which shine upon the spiritual object and render it visible in the same manner that the rays of the sun striking upon an object render it visible. As pointed out in my own book "The Wanderer," the rays of the material sun require a material object to rest upon and be reflected from or there is no material light seen. The atmosphere is full of material particles, each one of which serves to create "light" by reflecting the sun's rays (or rays from any other source of illumination). The reason absolute darkness is required in order to show the higher and more subtle forms of this illuminating astral magnetism, is that the vibration of the atmosphere caused by MATERIAL light, prevents the delicate volatile astral magnetism from consolidating and forming a liquid pool of astral light. If this light be thrown upon a glass screen it forms a mirror capable of reflecting distant objects in spirit life, which may thus be sympathetically transferred to this luminous mirror, although they are far distant. Thus can be used for the double purpose of illuminating the objects of a spiritual nature present with the medium, in the same way that a ray of sunlight passing through a hole in a shutter illuminates and renders visible all that passes across the ray, or it can be used as a mirror which has been put magnetically in sympathy with certain spheres (in the same way that a wireless telegraphic receiver is harmonized with its transmitter though separated by space) and capable of reflecting what is transpiring in those spheres. The magic mirrors of some of the an-

cient mediums in this manner and rendered the objects visible to those who were not clairvoyant.

Space forbids my entering farther into this subject, but it will be seen that the spirit world are waiting the advent of BETTER CONDITIONS to give to mortals as our most marvelous and beautiful means of knowledge which can be conceived of.

The preservation and development of the medium's own individuality and power of consciously sharing in these experiments, is the foundation stone and the bed rock of the new developments (which are yet but a revival of old methods), but the scope of the new mediumship will be far wider than that of even the highest of PURELY MENTAL controls.

As already stated this mediumship cannot be given to the world under the conditions of everyday life, nor could it ever be made a species of vaudeville show, as has been the case with the downfall of material phenomena in nine cases out of ten. The safety of the medium would have to be secured not only during the seances (or spiritual objective lessons) but at ALL times, and not till this can be secured beyond all possible risk of future disaster, will our band at least, aid in giving to the world this most beautiful gift.

In old time the reverence felt by a simple people for that which they believed to be divine, served to secure the seclusion of these mediums. In the present age there is little or no reverence for anything on earth or in heaven. Men demand that the most spiritual of gifts shall be so presented to them that their daily avocations may not be interrupted or suspended, and their continual piling up of dollars go unchecked.

The convenience of an audience, not the safety or welfare of the medium, is the consideration, and meetings are held in crowded places where all can reach them most quickly. If you are simply giving a lecture upon the truths of Spiritualism (just as you might preach an inspirational sermon in a church) then the convenience of a meeting place is essential; but if you wish a demonstration of purely SPIRITUAL phenomena, it is wise to choose a spot where the prevailing magnetic waves of material thought and physical phenomena MUST shut out all attempts to transmit anything of a spiritual nature other than that which can be passed on from mind to mind.

Is it logical to suppose that you can obtain subtle suggestions or fine spiritual manifestations in such conditions? Is it logical to suppose that you can obtain a valuable means of instruction, because a book can be inspired amidst peaceful surroundings, and go forth into the crowded highways of life, but in this age men demand proofs of all theories, and those they cannot get in regard to spirit life unless they study a means of isolating the mediums?

The question of instructing the mediums in the necessary knowledge of that spirit world which they are to explore for mortals is a very important one and for this purpose the aid of reliable "guides" is very necessary in order to point out the beauties of the lands and also to warn of the danger spots which threaten exposure to the elements of materialism. The "guides" have come forward from all spheres to offer their services, and many of them have proved very efficient protectors of their mediums; but on the other hand many have not done so, not from want of good will, but simply from lack of knowledge and lack of power to control the earthly conditions around their medium.

The spirit world is so vast it may be believed (even by those who cannot explore all its lands) that there are many spirits quite as ignorant of certain conditions and certain counter-conditions as are people upon earth, because of absence of all affinity with those of spheres. You have but to look at earth and note the difference in its countries and people and their customs and manners to realize this, and to see how the natives of the Fiji Islands are in all respects different from Europeans, save for the link of a common humanity; yet as the planet earth is the original parent of all life evolved during its own development, it possesses a strong force of attraction as a focussing point for these heterogeneous masses of spirit beings, and MEDIUMS, as the connecting links between various grades of spirit life, are peculiarly exposed to the influence of any class of spirit who are in affinity with them, or WHO CAN BE PUT MAGNETICALLY into affinity with them.

The key to the labyrinth of confusion and obsessions which have gathered around mediums and seance rooms, lies in the study of all these varying classes of spirit life, and it is for the purpose of this study that the new mediumship will prove of most value; and those who can develop and use it in safety, will be in the position of travelers who have climbed to the summit of a high mountain and look down over a wide range of countries and behold the panorama of towns and fertile fields and waste lands and dark swamps which lie below them, and study with clear sight the relation which each bears to the other.

The establishment of a means of intercourse between the two worlds of the seen and the unseen is a work shadowed out before the rising generations. How many generations will elapse before it is finally accomplished we cannot say. Man as a free agent can help or retard the work, but it will surely come at last; and the new mediumship of the pioneer mediums who will have to give the further knowledge which will render such intercourse safe and beneficial, is the first step towards that goal.

In climbing higher the new mediumship must plant itself upon the foundations of the old, which, having served its purposes, is passing and will pass away; but it is in no sense undervaluing the work done by the pioneer mediums of the past, to point to a higher stage of development as the aim of the future. Every civilization is built upon the one which precedes it, and every invention which reaches the stage of useful and harmonious completion is evolved out of the imperfect forms of that same invention, which heralded the advent of its complete form, and every invention, once perfected, is a step towards the new.

new device more perfect. It is a law of progress, and it will apply to the earlier forms of spirit communion as to all other things. The study of the occult forces in nature is the science of the future. The more perfectly the instruments to be used in that study, are found, the better will be the results obtained, and the sooner will the doors between the two worlds be freely and safely opened.

Mr. Bates alludes to an invention foreshadowed by Carlyle's "Petersburg." It seems to be somewhat on the lines of inventions already applied to earthly objects and to require only a more extended knowledge of the intermediate degrees of magnetism between matter and spirit, and the knowledge that a few years ago an Italian obtained a provisional patent for an invention upon which he was working, but had not fully developed. By an arrangement of mirrors and an instrument (the details of which he did not give of course) this Italian claimed to be able to transmit an image of any person along a wire upon the principles applied to the telephone.

When this has been successfully applied to earthly matters it may be extended to spirit life, but if so, it will not touch upon the form of mediumship to which we allude as an "illuminating field," for that requires a degree of refinement and quasi-materiality in the magnetic fluids used, which can only be obtained from a human being, and one whose magnetism is of an intellectual quality.

The emanations from the brain as radiated in thought waves from a developed intellect are charged with a firmer and different quality of magnetism from the emanations of an undeveloped, unintellectual, unthinking person. The process of thinking or reasoning upon any point is like doubly distilling the etheric fluids of the brain, or in other words it refines again the magnetism which the brain has absorbed from the body. It all an extension of the subtle process by which man was evolved from unthinking matter, and by which he will go on evolving his higher conditions, therefore nothing but a being capable of radiating certain thought-waves could produce the phenomena of which we speak, although these mental radiations are blended with an extension of the subtle process by which man was evolved from unthinking matter, and by which he will go on evolving his higher conditions, therefore nothing but a being capable of radiating certain thought-waves could produce the phenomena of which we speak, although these mental radiations are blended with an extension of the subtle process by which man was evolved from unthinking matter, and by which he will go on evolving his higher conditions, therefore nothing but a being capable of radiating certain thought-waves could produce the phenomena of which we speak, although these mental radiations are blended with an extension of the subtle process by which man was 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Immortality, Future Existence and Mediumship.

Dr. J. M. Peebles delivered a characteristic lecture at the Chesterfield Camp, on the above subject. It was eloquent and full of genuine sympathy for Mediums, and in that respect he is fully in accord with all Spiritualists. The Doctor, however, severely criticises the Doubter, the Skeptic, the Fraud-Hunter, those who have been deceived by certain mediums in our ranks, who possibly may be honest one day, and the next resort to legerdemain or trickery, often deceiving the very elect, therefore we ask the reader to not only peruse with extreme care his lecture, but also read carefully the Object Lesson on our next page—first, reference to the late exposure of the Nichols Sisters—considered by many as excellent mediums, and also the communication from Mr. McArthur, the President of the Missouri State Spiritualist Association, who, though the firm and lasting friend of all honest mediums, at the same time he keeps his eyes wide open as a hunter for deception, and he finds it too, as set forth in his article—a most flagrant case of "genuine" deceit.

[This lecture was largely inspirational, delivered from hint-notes half as large as the palm of the hand, penciled on a scrap of paper. In dictating it to my stenographer, I recall and give the gist of the discourse, yet not the exact wording; neither did I read the letter that I have injected in part into it, but the substance is the same as delivered in the camp auditorium.—J. M. P.]

The Lecture in Its Full Essentials.

The world abounds in contraries, one cause, two forces, positive and negative. Do we realize the tremendous import of the word Spiritualism, the direct antithesis of materialism? Do we realize that Spiritualism is connected not only with spiritual beings incarnate and incarnate, but with the very soul of all things visible and invisible—that it has to do with life and progress in all their various aspects?

The devotees of Spiritualism, with scarcely an exception, postulate God as the uncaused Cause; or Absolute Spirit, which spirit or spirit presence is the life, the consciousness, the wisdom, the purpose, and the will of the universe, governing the same by immutable law.

Spiritualists, as President Harrison D. Barrett recently affirmed, are Theists. That is, there is one absolute Existence, one Infinite and Eternal Mind in synthesis with all things. There are but few atheists in the world,—few who believe that at the helm of those vast starry spaces there is no supreme guiding Power that makes for order—for evolution and the ultimate good of all.

Man a Spirit Now.

We who tread this fair earth in bodily form are spirits to-day. And such noble human spirits, conscious, fraternal and aspirational, do not grow up out of crude unreasoning matter, something as do fungi from muck-heaps. Our origin is divine. There is a purpose in our appearance, an adaptation in our constitution, and an evolutionary force at the core of our being, which often does not manifest by any outward perceptible phenomena. And man, according to Paul's teachings and the Greek poets' inspiration—"We are the offspring of God," is a son of God—a spirit vested in flesh, and the logic runs thus, spirit—spirituality, spirit beings, spiritual-mindedness, spiritual phenomena, the latter proving a future conscious existence beyond the shadow of a doubt. It is therefore invaluable.

Is the Word Spiritualism at a Discount?

Uncalled for and strange as it may seem there are a number of writers and speakers in our ranks, who desire the word Spiritualism to be stricken out, or changed—but changed to what? If pressed for an answer they differ diametrically in their replies. Some desire the word Spiritism. A lady lecturer in Columbus, Ohio, "receiving" (purported) communications from the planet Venus," prefers the word Soulism. Others desire the word Liberalism. And others still have suggested Naturalism, and Occultism, and Astralism and Psychism. And it may be expected soon that others, suffering from the pride-lymph of respectability, may propose the compound, high-sounding word, meta-psychic-researchism. How is that? Personally I have no love for any "ism," as an end—as either a scientific or theological finality. And yet, owing to the imperfection of language, it becomes necessary to use suffixes as symbols of ideas. Suffixes are both pointers and modifiers. And in my opinion Spiritualism, as the reverse of Materialism, is just the right word relative to the continuity of life and immortality.

If Spiritualism is not respectable with the highly intelligent in your vicinity or city, make it so by your practical life of goodness and wisdom.

For many, many years I have been the settled Spiritualist speaker in Battle Creek, and the Young Men's Christian Association of this city engaged me twice to lecture for them upon "Foreign Travels"; have also lectured for the Woman's League; for the Nature Club, and for the Unitarian Conversational Club. These facts are named simply to inspire the employing of settled speakers and of urging reform work, socially, with every liberalizing or benevolent movement that tends to the uplift of humanity. Our city press (four dailies) exercises the same liberality towards Spiritualists that it does towards Baptists or Methodists, or any religious denomination.

"But," says some one, dissatisfied with the cult, (preferring the words, Occultism, Naturalism, Altruism, Astralism, etc., to Spiritualism) "there are so many frauds, and the word Spiritualism has been so abused. Granted—and so has the charming word love been abused; and so has the soul-inspiring word liberty been abused and made to serve monarchy and political graft. Shall we therefore cowardly shrink from the use of these words in books and speech? Perish the thought. Beloved, be calm, "keep an even mind," as A. J. Davis long ago advised, considering any heaven-conceived fact. The word Spiritualism (the antithesis of materialism) will live and glitter like a brilliant diamond on the historian's page for long ages after our fleshly bodies have mouldered to dust.

Man a Trinity.

The trinity runs like a golden thread all through nature. Look at the tree—there is the trunk, the blossoms, the fruitage—a trinity. Everywhere we see cause, means, effects. Essential man in his make-up is a trinity, physical body, soul-body, immortal spirit. The phrase "immortal soul" should be discarded. The soul or soul-body is the partied intermediate between the material body and the conscious spirit. This interior form is called by Theosophists the astral body; by transcendentalists the etheric body, while Paul termed it the "spiritual body." The better term is soul-body. To this end, the Roman Marcus Aurelius while urging that life was a unit,—that the sensations were subjective, taught also that the "soul (the soul-body) was a refined corporeal organism."

Prof. Schubert, a follower of Schelling, states that "the soul is the inferior part of every intellectual nature, the inferior organism, while the spirit is that part of our nature which tends to the purely rational, the lofty and the divine."

Soul (Nephesh, in the Hebrew) has been a sort of verbal vehicle for many ambiguous ideas. In Biblical language, souls are born and souls die. "The soul that sinneth, it shall die," it speaks also of Him who was able to "destroy both soul and body," but the destruction of the spirit, breathed from the Infinite was never taught (if memory serves me) by any classical scholar or any of the early Christian writers.

It is the spirit that survives death. It is the spirit that is, and is to be, immortal. And the positive foundation of

immortality can be logically predicated and substantiated only of the three factors, self-consciousness, co-related to Infinite Consciousness, pre-existent spirit, and tenuous invisible substance.

This life does not give sufficient time for the adjustment of errors and malleous-planned wrongs in the social and moral channels of sowing and reaping. Remorse, with the lowest classes, often merges into a sort of personal Utopia. They smile while they murder; hence a disciplinary life hereafter is necessary to adjust the character-equilibrium between cause and effect, retribution and reformation, justice and mercy.

To-day's highest delights are found in the widening fields of knowledge, in solving the mysteries of nature, in conquering intruding environment, in the projection of good thoughts, in the reaching upward for loftier ideals; but these ideals are never attained in this life; therefore the moral necessity for a future life where ideals are attained and faith ripens up into fruition.

But Where Are the Demonstrations of a Future Life?

Theories do not suffice. Biblical testimonies whether Brahmanic, Jewish, or Christian, are not sufficient. The Sastra, Hindu books, considered of divine authority, teach that the Pitris' ancestral spirits, whom they invoke, commune with the living. The Old and New Testaments abound in visions, trances, apparitions, transfigurations and converse with angels and spirits. They also treat of the tree of life and its fruits and of the "bread of life that cometh down out of heaven." If people were fed with bread—living bread, symbol of truth, that came down out of heaven in the past, why not now? Is God dead? Are the angels asleep? Are our risen friends paralyzed? If Moses and Elias long unfeigned, appeared and talked, why may not a present-day Moses and Elias in spirit life, talk to us on mountain and prairie?

None can live on the echoes of the past—on the history of bread a thousand years old. As well strive to fill the athlete's arteries with the blood of those old Jewish patriarchs given to polygamy as to expect the cylinder libraries of Babylonia and Mesopotamia, the hieroglyphs of Egypt or the bibles of Iran or Israel to give us a now-a-day demonstration of a future life. They served well their generation, but the present cannot feed upon Hebrew records of psalms, dreams and visions.

Poor Topsy "expected she grewed." Churchlike sectarists believe that they grow, or were miraculously made from the "dust of the ground"; and they expect (or at least hope) to go to heaven at death, but they know nothing, positively nothing, about it—nothing about life beyond death's portals; nothing of golden streets or "worship at the foot of the great white throne." They walk by faith and doubt, and stumble while they walk in the by-ways of theological darkness, and can only say of the future,

"It is a tongueless secret, locked in fate;
We do not know; we hope and wait."

What shall they do? Whither shall we all go for light? Where is the way? One way—Quaker-like—turns to the light within; the other path winds towards those illumined, whose interiors have been opened to the "light that shineth in darkness."

Do restless inquirers, still pressing for knowledge, again ask which way shall we turn? When, icy, speechless death enters the home, to whom shall tear-dimmed mourners apply for words of comfort and proof palpable of a reunion in a world where death is unknown? Thanks to the mighty ones above us THE VICTORY IS WON—ETERNITY WITH ITS OPPORTUNITIES AND INFINITE POSSIBILITIES LIES BEFORE US. OH, HOW GRAND, HOW GLORIOUS THE IDEALS THAT LIFT UP AND STRETCH ON THROUGH A NEVER-ENDING FOREVER!

And now, by and through whom came this knowledge—this blessing above all blessings?

Mediums, psychological sensitives, called in ancient times seers, visionists, oracles, and the "Lord's anointed." Not understood, they were persecuted, hunted, and some went to the stake, testifying to the power of the Christ-spirit and immortality. And sad to say, the moral worth of mediumship is not appreciated in this Mammon time of materialism.

What Constitutes Mediumship?

Physiologically considered it is organization relating to the muscles, plexuses and the nervous system; and spiritually it is a gift, just so far as spiritual intelligences aid in unfolding it. And here I must repeat for the hundredth time that "medium" is not the proper word to use. As a word it neither suggests nor enshrines any moral quality. It may mean a thousand things. Revolvers and cannons are mediums of war and destruction. A wheelbarrow is a medium for dumping garbage; iron hinges are the mediums on which doors swing; money is the medium for establishing trusts and practicing grafts, and lying tongues are mediums for slander. The proper words to employ when referring to mind, or to a future life, are psychic, sensitive, psychic sensitive or sensitive intermediary.

The most-satisfactory psychic influences are personal. Every man's house is his castle, and in that castle should be a shrine—an altar for religious meditation, spiritual unfoldment and angelic converse. Within such consecrated walls is the place to develop sensitiveness and clairvoyant vision. Forget not that the highest sensitive unfoldment is from within. It is the coming—through aspiration in the silence—into a conscious relation with the invisible hosts—the Mahatmas of the celestial realms. Reaching this state, psychics—while avoiding obsessions—become co-workers with the wisdom angels of eternity. Though all may be influenced more or less by environments, consciously or unconsciously, all can no more become sensitives for direct intercourse with the spiritual world than all can become mathematicians or musicians. The gods know their own and they assign them their positions.

Are These Soul-Sensitives Appreciated?

Do they appreciate themselves and their heavenly gifts? This is questionable. Do they realize that they are the sensitive palms on the hill-tops that feel the first passing breeze; that they are the suns and stars that, catching the first radiance of the morning, reflect the warming, brightening influences to grasses and grains, fields and forests—that they are the message-bearers from worlds invisible,—and they have the moral right to demand the bringing into the seance-room the incense of sincerity and justice.

All sensations when reduced to the last analysis are spirit sensations, and thoughts, though not things in the coarse avowed sense of that word, are spiritual forces, potential forces which in connection with purpose and constructive skill become creative. They may bless or curse. They may promote in a seance gathering or effectively destroy the conditions necessary to the hoped-for results.

Permit me to further say that a suspicious, vicious thought, a hard, coarse word, a disagreeable odor, or the positive criticism of a sneering egotistical critic may annul the conditions that refined spirits require for visible phenomena.

To illustrate, permit me to refer to the following narrative of facts:

Something over twenty-five years ago I lectured on the Sundays of the three winter months in New Orleans, attending medical lectures and dissecting two evenings in the week in the Charity Hospital with Dr. Veazie and other physicians. Through a Spiritualist friend I heard of a remarkable young sensitive, Albert B. Willard, living in the suburbs of the city. With another gentleman, Dr. Ambrose, a Spiritualist, I called upon this young man, a tall, frail, light-haired youth, rather retiring in manner. Unfortunately it was not their regular seance night, but we had a pleasant conversation with the family, formerly rigid Presbyterians, but through their son's mediumship they and some of the neighbors had become Spiritualists. But there, as in every community, there was a set of super-smart people—scientific materialists. These wanted more tests. His previous phenomena of materializations and independent voices had made a number of converts. His tests were ungainly, but a party wanted more, so they strapped him, tied him, put four in his hands, and put a sticking plaster over his lips, and they still got fine physical phenomena. And yet, under the plea of more evidence wanted, they insisted on sewing him up in a sort of bag, fettering his feet, tying his wrists, putting him into their home-made cabinet, with a small thread around his neck, the ends projecting through an opening behind, throwing a netting over the cabinet, nailing it to the floor—and this, all this toggling machinery to prove that there was not a particle of muscular movement of the slave-manned sensitive.

All being ready—a verse sung—and while spirit hands were thrust out through the sides of the cabinet, up above and over the top—there came the coarse, sepulchral voice, "Now go to hell—to hell." This language was not only rough, but unnecessary, because those constituting the party were already in "hell," the hell of suspicion, delance and inharmonious. These investigators, so-called, were the fraud-promoters. Thoughts, with will and skill behind them become creative. The persistent suspicious thoughts of this rope-tying, lip-plastering party opened the door for the entrance of those undeveloped, earth-bound spirits. Like attracts like. The tying and conditioning of this medium was cruel. The father should not have permitted it. I say cruel, because put a common street dog under those conditions and he would howl and manifest all the light of the animal.

Suffice it to remark that the result of this seance (as I had it from the lips of two or three responsible Spiritualists) was this: The father interposed, forbidding any further sittings—and so was lost to us what possibly might have been a D. D. Home.

Turning the tables, should not investigators be investigated before entering a seance-room? Investigated as to their habits, their motives and their competency to comprehend something of the hypnotic, mesmeric and the finer invisible forces?

Is Suspicion the Safest Position?

A banker said to me, in substance, not long ago: "There are but two principles guaranteeing success in this age; one is look out for yourself first, and the other is consider every man a rogue until proved honest." Are not such words a revelation—voiced words from a cankered selfishness. Is not a man-distruster a bad man-helper? Did ever a libertine believe in the virtue of woman? Are sensitives supposed necessarily to be depraved? Do they above all others need to be suspicious and watched? Are they human wolves, to be fettered, chained, bound? birds to be snared, or shot on the wing? I say shot, for better to be shot and killed outright than to have their reputations ruined and their usefulness wrecked for life. Do you think that I am defending fraud? You know better. No man abominates it more than myself. I am defending humanity, of which you, reader, and myself are component parts. "When falls the Coliseum, then falls Rome," was the saying of a Roman general; so when falls mediumship, physical and psychic, impressional and inspirational, then falls Spiritualism, for inspiration through vibration is like the sunshine to the seed, warming and unfolding the spirit germ within.

Sensitives want the hand of confidence—want the considerations of justice and fraternity, and no veneer of friendship nor journalistic spasm of cordiality to-day, that dooms and damns to-morrow. Ignorance in this age of the world is almost unpardonable. Mistrusting Spiritualists and investigating materialists should study physiology, phenology, physiognomy, sarcognomy, the cosmic laws of vibration, the recondite laws of suggestion, the nature of the soul-body, and those finer occult forces propagated in the interstellar ether, as preliminaries to the proper study of that sacred truth, Spiritualism, through intermediate sensitives,—that Spiritualism which Hudson Tuttle recently pronounced "pure and crystal as a mountain stream." And it must be clear to every deep student of moral science and philosophy that the pure Spiritualism, the pure Christianity of the Christ, and the higher pure Theosophy as enunciated by the erudite G. R. S. Mead (B. A., M. R. H. S.)—all the opponents of chilly materialism—are in perfect accord; three voices, three names, yet one triangle—eternal truth.

There comes fresh to my mind now the thought of a talented lady and mediumistic sensitive whom Mr. Francis, of The Progressive Thinker knew in his youthful years, Miss Rhoda Fuller of Kelloggville, N. Y., connected on

the mother's side with Millard Fillmore, the thirteenth president of the United States. Her writings, (automatic at first, and as interesting as spiritually uplifting) were much like the automatic spirit writings of the talented Mrs. B. P. Underwood, and both were similar to those of the daughter of a circuit court judge (Swedenborgian—name refused to the public)—who wrote automatically with both hands at the same time, meanwhile conversing with other persons. Her tests were marvelous; but soon some "smart" Spiritualistic critics and suspicious cronies got in their neighborhood babble, accusing her of memorizing the subjects and essays that she automatically produced. It was crushing. At this crisis the stern, dignified judge positively forbade investigators from further entering the residence, and his daughter from any further psychic sittings. And so the world, through suspicious slander, lost the benefit and fruits of precious gifts relating to futurity and the soul's endless unfoldment. Professed Spiritualists are often accused of being the worst enemies of Spiritualism.

Who Are to Fix the Conditions for Spirit Phenomena?

The legitimate answer quickly comes by inquiring, who produces the phenomena? If the immortals can and do produce the phenomena through their instruments as agents, then they alone have the inalienable right to decide upon and arrange the conditions.

When a contractor purposes on spring-time to purchase an autumn crop of potatoes, who determines the conditions for raising them? Suppose the contractor should say, "You must plant them in the old of the moon, seven eyes in a hill, and in sandy soil in the southeast side of a receding hill; the hills seven feet apart, and you must cultivate them with spade instead of the hoe or cultivator," what would the farmer be apt to say?

Arranging with a chemist for the production of an especial compound, do you dictate as to the melting-pot, blow-pipe, crucible and acids?

Going to an art gallery for a photograph, do you fix the conditions, the pose, the shadows, and insist that it be developed in the light before your eyes as one of the conditions? If so, you would be taken for an imbecile or an insane man. And yet you—many of you—go to a seance for messages and you decide—insist upon the conditions of a wire or wooden cabinet, the sensitive strapped or tied, the feet in sacks, flour on the hands, a cord around the neck, and a netting thrown over the whole toggling machinery—and then you ask the angels to come and give you loving messages! What consummate arrogance in anyone to doggedly determine the conditions for spiritual manifestations. What do you know of angelic conditions and methods? What do you know of ether, the auras, the finer constituents and electro elements of the spiritual world? What do you know, O mortals, of those laws and etherical forces that the angels employ in their manifestations and holy ministries? Your test methods of chaining or tying these sensitive instruments to the verge of pain and physical slavery, gives just the conditions for the entrance of the lower haunting intelligences, of Andrew Jackson Davis' diakka, that delight to infest, deceive and play their tricks. Down on this trifling with matters so serious, so sacred as immortality, and up with sincerity, conscientiousness, aspiration and a religious enthusiasm for the good and true!

Sensitives, when about to sit for phenomena, should see that the room is clean and well-aired, having, if possible, flowers, music, spiritual readings or invocations; then listening clairaudiently to their invisible teachers. They should further adjust the fixtures (light being always preferable to darkness) and location of sitters as the spirit intelligences suggest. All this done, the sensitive should kindly, yet firmly, say: "THESE ARE THE SPIRIT GUIDES' CONDITIONS. IF ANYONE PRESENT IS NOT SATISFIED WITH THEM, YOU WILL DO YOURSELVES THE PLEASURE OF WITHDRAWING AND ATTENDING TO YOUR OWN BUSINESS."

To Investigators.

Be candid—be real, sincere seekers after the truth, remembering that spirits are but unfeathered mortals and are not infallible. Use your reason, your highest judgment, and if naturally skeptical and critical, be charitable—be charitable, considering the varied potencies of invisible influences. Forget not the might of ideas, the impelling power of thought in your investigations. Good thoughts multiplying, are self-succeeding. They invoke and invite both the visible and the invisible, and yet, good thoughts like good eyes, being fallible, may be perverted through prejudice. Only good thoughts should be taken into a seance-room, or into the silence of the home.

Church prelates when immersed in theological tangles often say—"Let us go back to Christ." The phrase "forward to Christ" would be far better and more appropriate, for he established no new sect, propagated no creed, but simply said: "By this shall all men know that ye are my disciples if ye love one for another." Yes, sectarists of all creeds—forward, forward to the Christ. And would it not be for many Spiritualists, indifferent or envious, to go "forward" to Prof. Hare, Judge Edmonds, Senator Talmadge, Prof. Britton, Prof. Kiddie, Mrs. Britten, Mrs. Conant, A. E. Newton, Dr. Crowell, S. J. Finney, J. O. Barrett, and other heroes and heralde of those times when brotherhood was the rule and frauds unheard of. Cycles overlap and many inspired souls are born too soon for either appreciation or peace. The world of religious thought is in a state of flux. This age is one of transition. Thought as well as climate is changing. The whole round of life is in a kind of commotion. That Hydeville "rap" has echoed around the world and the two worlds visible and invisible, are coming daily into closer mental and moral contact, something like prairie fires and pouring rains accompanied by winds, hailstones, thunder and lightning, but after the storm comes the calm. The Divine Mind is at the helm. Opportunity, Equality and Brotherhood are the magic words from the heavens. The wise seeing and hearing, conduct themselves accordingly.

J. M. PEEBLES, M. D.
Battle Creek, Mich.

THE NIGHT WIND.

Over the chimney the night wind sang
And chanted a melody no one knew;
And the woman stopped as her babe
she tossed,
And thought of the one she had long
since lost.
And said, as her teardrops back she
forced,
"I hate the wind in the chimney."
Over the chimney the night wind sang,
And chanted a melody no one knew;
And the child, who said, as they closer
drew,
"The same witch that is cleaving the
black night through—
And we fear the wind in the chimney."
Over the chimney the night wind sang,
And chanted a melody no one knew;
And the man, as he sat on his hearth
below,
Said to himself: "It will surely snow,
And the fuel is dear and wages low,
And I'll stop the leak in the chimney."
Over the chimney the night wind sang,
And chanted a melody no one knew;
But the poet listened and smiled, for he
Was man and woman and child, all
three,
And he said: "It is God's own har-
mony,
This wind that sings in the chimney."
—Bret Harta.

Reproof should not exhaust its pow-
ers on petty fallings.—Anon.

QUESTIONINGS OF THE SPIRIT.

Where is that other world divine
That from the mountain height is
seen?
Is it beyond the earth's confine,
Where stars and suns may inter-
vene?
As yet I own no treasures great
Which ought in love to come from
there,
Though willing still to watch and wait
While searching for them every-
where.
When we our work on earth have done
And death has closed our weary
eyes,
Have we another life begun
Somewhere beyond the bending
skies?
And when we reach that other shore,
Of which the wise so often speak,
Shall we return to earth no more,
For those we know, to love and
seek?
Do angels come from there with love,
When mortals need a trusting
friend?
Will they return from homes above
And teach us how we may amend?
Those are the questions man must
know.
Ere he on earth can feel content,
Ye who the answers can bestow,
Oh, swiftly have them earthward
sent.
P. A. JENSEN.
Los Angeles, Cal.

REINCARNATION.

O, little soul, from out the azure sea
Of endless time's limitless space,
Once more to earth you come, once
more
To tread life's round of grace.
From out the depths of all the Uni-
verse,
Canst thou not tell us of Life's mys-
teries?
From whence we came, where we shall
go
And all that was and is?
Canst thou remember naught of that
last life
When thou wert bound upon the
Wheel of Fate,
In that, thy preycious birth or of the
time
From which thou cam'st so late?
O, little soul, I will not vex thee thus.
Thou hast thy right to live this life
In peace,
To laugh and crow within thy moth-
er's arms.
My questionings shall cease.
May naught but peace and plenty
crown this life!
May happiness within thy pathway
spring!
May fate be thine! "To all high
places may
Thy name and glory cling!"
—A. Eastman Eliwa, in Metaphysical
Magazine.

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Another Object Lesson.

It Is to Be Carefully Considered After Reading Dr. Peebles's Lecture—
The Exposure of the Celebrated Mediums, the Nichols Sisters and
Mrs. Milleron's Spirit Pictures, at St. Louis, Mo.

THE NICHOLS SISTERS HAVE AGAIN BEEN EXPOSED AND ARRESTED. THEY HAVE BEEN THE LEADING MATERIALIZING MEDIUMS IN CHICAGO, COINING MEDALS DURING THE LAST TEN YEARS, AND EXPLOITED IN GLOWING TERMS BY WILLARD J. HULL, WHO PUBLISHED IN HIS PAPER THE ROGUS SPIRIT PICTURES TAKEN AT THEIR ROOMS, BY A ROGUS SPIRIT ARTIST (NOW COMPELLED TO GIVE UP HIS NEPHEW'S WORKS), THUS ADVERTISING THE BUSINESS OF THE SISTERS, WHO HAVE BEEN PATRONIZED REGULARLY BY A LARGE CLASS OF INSATIABLE GULLIBLES, WHO NOW ADMIT THEY HAVE BEEN DECEIVED.

OH! ANGELS OF HEAVEN, HOW LONG—OH! HOW LONG, MUST SPIRITUALISTS SUBMIT TO THIS KIND OF Legerdemain!

We are delighted to publish the eloquent lecture delivered by Dr. Peebles at the Chesterfield camp. It will hold the attention of the reader throughout. The fact, however, that he has not an approving word for the honest skeptic, the one who is seeking light after some great bereavement in consequence of the death of a beloved wife or child, and who can not be otherwise than a doubter, a skeptic, a fraud-hunter, perhaps, though honestly and conscientiously seeking the truth. If no one should enter a séance room who is a doubter, a skeptic, and get good results, then how is Spiritualism to be advanced?

The venerable Doctor speaks of the séance room—how the skeptic and doubter retard and pervert the manifestations. But he makes no marked discrimination between the genuine medium and the fake—the séance room where all is genuine spirituality and the séance room where the fake element predominates, occupy the same position in his lecture—it is the séance room he refers to.

There is a medium in this city (and perhaps a hundred others) who prefers to sit for the doubter, the one looking for fraud, the confirmed skeptic and those who come with deception planned to entrap her, and they will always get the truth in return—the absolute truth and never a falsehood, and leave her presence feeling grandly happy.

The talk that to resort to strict test conditions attracts evil influences is only proved to be true in the modern fake séances. The most perverse critic, the most confirmed doubter and the inveterate fraud-hunter may be actuated by STRICT HONESTY, BY UNSULLIED PURITY OF CHARACTER, BY THE MOST EXALTED ANGELIC ASPIRATIONS, and do those characteristics ATTRACT DIAKKA, EVIL SPIRITS AND DANGEROUS OCCULT INFLUENCE?

Away with such a thought!

He has no words of condemnation in his lecture for those who masquerade in artificial togery, who trifle with the holiest emotions of human nature, and who, dressed in a garb made with human hands, parade the floor as a spirit—an insult to the angel world, a travesty on spirit return.

And how can such be exposed only by the doubter, the skeptic, the fraud-hunter, and never by the insatiable gullible?

To illustrate: A few days ago, a séance room—a "holy" place—where the honest fraud-hunter, the honest skeptic, the honest doubter should not enter, was raided by the police of this city.

For ten years the Nichols sisters have been holding séances at No. 184 Seber street.

Their manifestations have been regarded as DIVINELY ANGELIC, AS PURELY GENUINE, regarded as the most REMARKABLE MANIFESTATIONS of spirit power that ever occurred, yet every manifestation that ever took place in those rooms was simply the result of human agencies. The spirits were READY-MADE to fit any case of bereavement; the paraphernalia was all of earthly origin, prepared by skillful hands; the star-lights on the celestial heads that were on two bony human shoulders, were simply miniature electric lights. The glow on the garments consisted of a preparation of PHOSPHORUS.

Don't go there—don't approach the Nichols sisters—don't go to their séances as a FRAUD-HUNTER, for if you do, you may be told to "Go to hell!"

Read the following from the Chicago Chronicle of September 3, and apply the same to Dr. Peebles' lecture:

THANKS—A THOUSAND THANKS—TO THE HONEST SKEPTICS, DOUBTERS AND FRAUD-HUNTERS WHO ENGINEERED THIS EXPOSURE.

READ THE ACCOUNT CAREFULLY, AND EVERY HONEST MEDIUM WILL REJOICE THAT THE CLIMAX HAS BEEN REACHED, AND EVERY WELL WISHER OF PURE AND UNDEFILED SPIRITUALISM WILL RAISE THEIR HATS TO THE PROGRESSIVE THINKER FOR THE GRAND WORK IT HAS BEEN DOING. BUT FIRST READ THE ADDRESS BY DR. PEEBLES, THEN PERUSE CAREFULLY THE FOLLOWING, AND COMPARE THE TWO. IS IT NOT, SPIRITUALISTS, ABOUT TIME TO CEASE THIS DIATRIBE AGAINST THE HONEST, CONSCIENTIOUS SKEPTIC, DOUBTER AND FRAUD-HUNTER?

gullible residents, mostly of the West Side of the city, during the last two years. The establishment of the Nichols family occupies parts of two buildings, the mother and her two daughters living at 186 Seber street, next door to 184, on the second floor, the latter address being located the hall which they used for their public séances.

Plans Are Well Laid. The raid was made on the authority of a warrant which was applied for by Miss Maud Miller, a young woman who was induced by the blandishments of other mediums to come to Chicago from her home in Portland, Ore. Miss Miller, who is employed in a barber shop in Clark street, is slightly deaf. She became interested in Spiritualism and thus came in touch with the Nichols outfit. She had written to another Chicago medium and received letters in answer signed Professor Venanzo.

It was explained to Miss Miller that the wonderful cures which the medium professed to be able to make were brought about while the patient was in a trance. In a letter which has been turned over to the police "Professor Venanzo," which is the name by which an accomplice of certain Chicago mediums signed such communications, explained that because of stress of business it would be impossible to undertake to cure Miss Miller of her deafness unless she was prepared to put up at least \$50 in cash.

The letter stated that if she would send to "Professor Venanzo" \$100 the medium would undertake to go to her home and cure her there. If she did not wish to pay that much money she could come to Chicago, pay the medium \$50 and be cured "while in a trance."

Sergeant Barry of Chief Collins' staff and David Carroll, a "plain clothes" man traveling out of the Desplaines street station, were detailed to assist Woodriddle in serving the warrants and making the raid.

Detectives Attend Service. Barry and Carroll planned to effect an entrance to the "séance" to be held yesterday afternoon. Inspector Revere was informed and asked to give a detail of six officers, who, headed by Detective Woodriddle, went to the hall on Seber street. Barry and Carroll had preceded them and succeeded in convincing Jennie Nichols, who was the master of ceremonies, that they were interested in Spiritualism and desired to witness the materializations.

"When we went to the hall," Sergeant Barry said, "we walked in and found twenty-eight or thirty others there before us. Jennie Nichols was busy arranging the spectators in seats. She took a great deal of care about placing them. Carroll and myself entered and signed our names on the register. This was a book in which everyone who is admitted to a séance is required to place his name and place of residence. I signed myself as 'John Woods' and gave my home address at 142 Ashland boulevard."

"The most of those in the hall were women and children, although there were several men, most of them old. We have the names of many of these people and they will be called as witnesses. They will not be given out until the case comes up, however. Several of them are well known."

Calling Up the Spirits. "Before the séance opened Jennie Nichols conducted those who were in the hall through the main room and the one at the rear, before which the séance was placed. Everything was all right so far as we could see. The cabinet from which the spirits were to come stood across one corner and opposite it was a door leading into one of the two rooms in the rear of the hall. We examined the cabinet and the rooms carefully, but found everything all right. After we had been through everything the doors were locked. We returned to our seats, Miss Nichols making some other changes in the arrangements of the seats, and then the place was darkened."

"When the place had been made almost entirely dark Jennie Nichols, the medium, began pacing back and forth in front of the curtain. She rubbed her hands over her head and eyes and began to chant and began to chant: 'Come, O queen, O queen.'"

"When she began to call on the 'queen' the spectators began to get excited. Most of them appeared to be thoroughly familiar with the proceedings and several of them said, 'Oh, I hope it's the king.'"

"Then the medium pulled a cord which was attached to a light enclosed in a small case, the one with small opening of which we covered with several thicknesses of tissue paper. When she pulled the string the room became darker than ever."

Spirits Begin to Move. "Before she began her incantations the medium had requested everyone to present not to cross their feet and to try to assist her to bring the spirits before them. She said that it would probably not be possible to bring a spirit for everybody, but that if all helped her the spirits would surely appear."

would glide back and forth in front of the curtain, then an entirely different one would appear. Altogether there were spirits of about ten men and children 'materialized.'"

"As the apparitions moved slowly in front of the curtain, in the spectral light which made it impossible to detect more than faint outlines of the forms, women rushed forward crying out that it was their husband or their child that they saw. They stretched out their hands to clasp the forms of their departed, but Jennie Nichols and her male assistant would take them by their hands and tell them they must not touch the spirit or it would fade away. You could get within six inches of the figures and peer into the faces as they passed to and fro, but everyone was restrained from attempting to touch them. The ghostly light of the room the closest inspection could not determine that the figures were frauds so clever were the disguises."

Keys Up the Spectators. "While we were waiting for the 'materialization' a woman I knew entered the room. I put my handkerchief up to my face for fear she would recognize me. They wanted to know what was the matter with me and I said I guessed I had something in my eye. They wanted to take it out and I had to put my handkerchief away. I thought sure I was discovered, but the woman Mrs. Ella Hoobler, 319 West Madison street, said nothing. After we had arrested the Nichols woman Mrs. Hoobler told me she had recognized me when she first entered the room, but she thought I was 'bug in the game' and said nothing."

After about ten materializations of husbands and children had keyed the spectators up to a high pitch, Mrs. Hoobler asked for the spirit of her daughter Helen. In a few minutes the figure of a young girl clad in white from head to foot appeared before the curtain.

"Oh, Helen, my Helen!" Mrs. Hoobler exclaimed, rushing to the apparition. "Oh, mamma!" came the answer in a shrill falsetto voice.

Jennie Nichols and the big assistant seized Mrs. Hoobler's hands just as she was about to clasp what she believed to be the spirit of her daughter. In her arms.

"You must not touch it, Jennie Nichols told her, 'or the spirit will go away.' "The poor, almost frantic woman kneeled before the apparition. I thought it was time to get busy," I whispered softly to Carroll: "Watch out, there's going to be a pinch, then I threw on the flash light and whistled for the squad outside to come in."

"Just as I did this the 'spook' in front of me looked so realistic that for the life of me I couldn't decide whether I was going up against a real spirit or not. But I took a real grip and grabbed for it. Even when I had hold of it and knew it must be flesh and blood it seemed so slimy, with the white stuff rubbed over it, that I felt my hair rising."

"Just about this time the medium outfit got busy. The big man who had been helping Jennie Nichols hold the hands of the people who were trying to grab the spirits of their dead loved ones a blow over the head with some sort of a club that knocked me out of the light entirely, grabbed my flashlight and began pounding me over the head with it. We went to the floor in a rough and tumble scuffle, the crowd on top of us yelling and screaming."

"In the next room Carroll was busy too. He got hold of Mrs. Catherine Nichols, the mother, who had been helping with the show, and he was beset by spectators who were incensed because the séance had broken up."

Other Officers Arrive. When Detective Woodriddle and his detail broke down the doors of the hall and made their entrance into the place it was pitch dark, and they had to strike matches before they could separate the combatants. In the melee the large man who had played a prominent part in the proceedings escaped, but the officers have his name and they say he will be arrested shortly. He is the accomplice, who is said to be the son of prominent west side people.

After a semblance of order had been restored in the place the premises were searched and a most astounding outfit of disguises discovered. Before this development the spectators, who had been held in the place, were very angry with the officers, saying they had been attending the séances for the last two years; that they knew Jennie Nichols as a medium had shown them the spirits of their dead. When the officers produced Sarah Nichols, whom Sergeant Barry had held when he seized the "spook," and discovered her wearing a pair of sandals slippers with felt five inches thick for soles; a pair of men's trousers and the white shroud and painted picture face of a young girl, their anger began to turn to chagrin.

Women Refuse to talk. At the station the women refused to talk. Sarah Nichols, the "spook," had donned a house dress before she was taken to the station. Jennie Nichols, the "medium," was dressed in a neat black gown of rich material. The mother appeared in a black skirt and a white shirtwaist. The latter is a gray-haired woman apparently about 60 years old. She wept copiously. Sarah Nichols also wept. In the scuffle after the arrest her ear had been injured and it was bleeding when the trio was booked at the station.

Jennie Nichols was the most composed of all. She held a palm leaf fan in front of her face and above it twinkled a pair of shrewd blue eyes. As she and her relatives were led from the private room at Harrison street, she even laughed, although her mother and her sister wept in tears and her victims were denouncing her for having robbed them through their credulity of hundreds of dollars, which many of them could ill afford to lose.

The Chicago Examiner says of the sisters:

"A woman in the rear of the room arose and walked as the spectre came forward. The woman cried: 'Oh, that is my daughter.'"

At this stage of the proceedings the "strong arm" man appeared. The woman who thought she had seen her daughter wanted to rush to the apparition. The "strong arm" man was

there to see that such a thing happened. "You touch that ghost, or even walk with your feet crossed while approaching, you will drop dead," said the man in sepulchral tones.

The ghost, in the meantime, faded away. Another ghost immediately followed, however, and Mrs. Ella Hoobler, 319 West Madison street, was asked if her daughter, Helen, who had died in infancy, the ghost was full grown.

"Sweetheart, how're you?" The woman wanted to get to her "child."

"Be quiet," said the mighty varlet who guarded the realm of nocturnal mystery.

"Ghost" Talks Back. A squeaky voice that sounded like a photograph in a bad state of repair, came from the garments of the ghost:

"I am all right, mamma; I am happy," said the ghost.

Detective Sergeant Barry blew his whistle. At the same time he seized the ghost by the wrist and then there came a materialistic seance that was not on the bill. The mysterious bouncer hit the sergeant over the head with a billy, felling him. His electric light, which had been flashed after the ghost, fell from his hand, and the ghost gripped this weapon and went to work on the sergeant.

The other detectives managed to break down the door by this time and came to the rescue. The "strong arm" man knocked down Woodriddle and Mulvihill and escaped. In a corner were crouched the twenty-eight women, terror-stricken over the fight. After the officers got in the crowd surrounded the mediums and accused them angrily of being frauds.

Sarah Nichols is said to have performed as the spook. Wigs, Indian disguises, hats, G. A. R. uniforms, tin horns, skulls and other things were found in the place. The women have been at work for a year and are said to have made a large sum from their work.

Brother Peebles, who can fully realize how in the above seance, "a vicious 'thought,' a hard, coarse word, a disagreeable odor, or the positive criticism of a sneering, egotistical critic 'may annul the conditions that required spirits require for visible phenomena.'"

Your words, my good Doctor, exactly fit the case of the Nichols sisters, who have been following the materializing business in Chicago for ten mortal years, COINING MONEY OFF OF THE GULLIBLES, and a fully equipped, beautifully appareled and luminous spirit was caught—caught, too, by "positive criticism" and not by Dr. Peebles' opiate—an opiate that would reduce the investigator to an automaton.

The Nichols sisters will endorse every word the Doctor has said in reference to the "sacred" character of their seance—the fraud-hunter should not be allowed there. However, the sisters failed to test the sitters; they failed to investigate their "vicious thoughts," their "disagreeable odor," their "positive criticism," and all that sort of stuff; if they had done so, as Dr. Peebles suggests, a "fifty flogged earthly spirit" would not have been captured.

Alas, Brother Peebles, your statement, that "THOUGHTS, WITH WILL AND SKILL BEHIND THEM, BECOME CREATURES," is true, every word.

What would have been regarded as a shining angel from the shores celestial was transformed by "thoughts with will and skill behind them" into a purely earthly form—a magical change—and that form was encircled in the arms of a policeman and held.

Yes, the sisters wanted the best of conditions, so they opened their seance with sacred songs, divinely beautiful, to attract the angels, and it is too bad that Dr. Peebles could not have been there—at that "sacred" seance, at that "holy of holies," at that "heaven" on earth, and prevented those present from catching the spirit.

The bouncer was there; he was a stalwart, too, and he knocked down, it is alleged, those who grabbed the spirit, illustrating the great fact that as a "bouncer" he was a success.

"The mistrusting Spiritualists and investigating materialists should study physiology," and kindred sciences, says the Doctor. Yes, if all that attended the Nichols seance, Sept. 3, had been engaged tending to their own business at home, studying, then this "holy seance" would have remained undisturbed. What next?

But stop a moment and read what Mr. McArthur, the efficient president of the Missouri State Spiritualist Association, has to say in reference to bogus spirit pictures, as follows:

LEGERDEMAIN IN ST. LOUIS.

That Legerdemain Is Acting a Prominent Part in Spiritualism in St. Louis, Mo., Has Been Well Known for a Long Time—Mrs. Milleron's Spirit Pictures Proved to Be Exact Counterparts of Admiral George Dewey, Gen. Alger and an Actress—A Mrs. Milleron's Methods as a Materializing Medium Were Exposed in This City—Is She the Same One Now Posing as a Medium in St. Louis? An Impressive Communication from the President of the Missouri State Spiritualist Association.

To the Editor:—One of the greatest obstacles we have to encounter in the effort to CLEAN AND PURIFY THE MOVEMENT, is the false and misplaced sympathy that many of our people have for the false mediums. Every effort made to weed out the frauds and make the movement more respectable is opposed and objected to by these false sympathizers, on the grounds that many at least are partly genuine.

I have never yet met or heard of a wholly bad criminal, but is that a good reason why they should be permitted to prey on the public?

Is that showing the proper sympathy for their victims?

Are they not entitled to some consideration and protection?

We Spiritualists claim to believe in equal rights for all and special privileges to none, but this class fail to practice what they claim to teach and believe.

A wit has said: "There is lots of difference between belonging to church and being a Christian." There is certainly lots of difference between simply claiming to believe in Spiritualism and living it out.

I have the greatest pity and sympathy for the REPENTANT fakier who is willing to give up his or her damnable work, but for those that whine and whine for pity and sympathy and still continue to dupe the public in the name of Spiritualism, I have nothing but scorn and contempt.

A lady acquaintance who is an ardent lover of phenomena and who seldom misses a chance to attend a sensational seance, came to me (in the presence of a number of people whose names I can furnish if necessary) and proudly displayed a spirit (?) picture on which she claimed were the faces of her ardent father, her sister and a spirit guide.

She said she had obtained it at a Mrs. Milleron's circle, a medium (?) holding forth at 3906 Laclede avenue. I looked at it.

The face supposed to be that of her father (and whom she recognized, mind you) was a well-known cut of Admiral Geo. Dewey. The face of her guide I recognized as that of Gen. Alger, while her sister's face was that of a well-known actress.

After a great deal of work I succeeded in convincing her that she had been humbugged, and she declared that she would never attend another circle at Mrs. M.'s, but when I asked her for her picture, which had cost her \$2, to show to Prosecuting Attorney Johnson, she refused. In vain I pleaded with her that it was her duty to save others from being gulled as she had been. She declared that Mrs. M. was at least partly genuine, and she did not wish to assist in any war waged against her.

One said to me (feature is that I cannot personally investigate the many circles of this character that our city is teeming with) and will finally result in all mediums being taxed and classed as professional fortune-tellers, because my position on this subject is too well known, and I would be refused admittance. I have been denounced by every fake in town, and even many people whom I respect and honor as honest Spiritualists look upon me as a medium-knocker and persecutor.

Not long ago one man said that some people (meaning yours truly) come in from orthodoxy to kill Spiritualism (how weak he must have considered it) under the guise of a friend. To those who know me no answer to this charge is necessary. I have been a member in the ranks but three short years, although an ardent student of psychology for ten years.

From the time I became convinced through a personal experience that Spiritualism IS A TRUTH, I have raised my voice to proclaim it, and went down in my pocket to help spread it. My services, poor as they are, have been and are at the disposal of all Spiritualists so long as they need such help, without cost of any kind. At the present time I am engaged for six weeks ahead. So that if I have preached against commercial mediumship in our ranks I have at least taken a dose of my own medicine. And I am poor in this world's goods at that. That I am not an enemy of mediumship is evidenced by the fact that three of my most intimate friends are mediums and public workers. My position on mediumship and the latter residing in Los Angeles.

I VENERATE THE TRUE PSYCHIC AS ONE POSSESSING THE MOST SACRED GIFT IN THIS EXPRESSION OF LIFE. I BELIEVE THAT, TAKE AWAY THE GENUINE PHENOMENA AND THE PROOF OF MAN'S IMMORTALITY IS GONE. AND OUR MOVEMENT IS DEAD. I believe that the development of mediumship is of such importance to humanity, that the material cares of life should be tenderly and lovingly removed from the path of those cultivating that gift, and their thoughts and life should be solely and wholly to the spiritual. Our Hindu friends have proved this to be the only way to acquire spiritual mediumship.

I love the genuine spiritual medium so well, I respect her office as a medium between the living and the absent so highly, that my soul cries out in protest against the crimes that are being daily committed in her name, causing the honest medium to hang her head in shame for her fallen sisters and brothers, who have succumbed to their approach for gold and thereby brought the respect upon all my blood bolts at the misrepresentation that are being foisted upon the honest investigator in the name of mediumship, and while I live and can raise my voice I must if I am true to the cause I love, cry out in protest; you shall not press upon the sacred shrine of mediumship this crown of shame; you shall not bring into disrepute and brand as false by misrepresentation the truest, holiest thing in life. If this be persecution, I am guilty; if demanding cleanliness and purity in our ranks is orthodoxy, then I am orthodox.

PAUL MCARTHUR.

St. Louis, Mo.

Spiritualists, we appeal to you everywhere to read Dr. Peebles' lecture carefully and what follows, in connection therewith, illustrating the two sides of an important question. He fails signally to recognize the important fact that every exposure of a dark circle the medium or a confederate dressed in artificial togery, posing as a spirit, has been caught and from thirty to fifty, one after another, have been exposed in this manner—exposed after practicing years of deception—exposed by those whom Dr. Peebles would have "investigated," and driven from their self-imposed tasks, as if "wolves in sheep's clothing."

Had the two sensitives, the Nichols sisters, followed scrupulously the advice of Dr. Peebles, their seance would never have been raided. They should have used his exact words, "kindly" yet "firmly," as follows:

"THESE ARE THE SPIRIT 'GUIDES' CONDITIONS. IF ANY 'ONE PRESENT IS NOT SATISFIED WITH THEM, YOU WILL DO YOURSELVES THE PLEASURE OF 'WITHDRAWING AND ATTENDING TO YOUR OWN BUSINESS.'"

Had they driven the raiders from their "sacred seance," their "holy of holies," their "home for the angels," by using Dr. Peebles' exact words, then a full-fledged spirit would not have been captured, and they could have continued to "do business at the old stand."

From early youth we have seen spirits and had visions. Even our spirit has been separated from our body at night, and a lost article located. IN VISIONS WHICH COULD

NOT BE MISTAKEN, THIS ORDEAL THROUGH WHICH SPIRITUALISM HAS PASSED WAS REVEALED TO US. We realize throughout the BEAUTY AND GRANDEUR OF SPIRIT RETURN. We highly honor, and in a measure reverence, the honest medium, and that they may shine forth more resplendently, and receive more patronage from the public, we have ENDEAVORED TO EXPOSE THOSE WHO KEEB ON HAND BOGUS TESTS, READY-MADE SPIRITS AND ARTIFICIAL TOGGERY, with which to do their special line of work. And now the result: IF MEDIUMS LIKE THE NICHOLS SISTERS CONTINUE IN THE FIELD OF WORK AS USUAL, LAWS, STATE OR MUNICIPAL, WILL BE ENACTED THAT WILL PROVE INJURIOUS TO THE HONEST MEDIUM, THE CONSCIENTIOUS WORKER FOR THE SPIRIT WORLD; AND HE WHO FROWNS ON HONEST SKEPTICISM, ON THE TRUTHFUL DOUBTER, ON THOSE WHO IN THE PURITY OF HEART BECOME FRAUD-HUNTERS IN ORDER TO PROTECT HONEST MEDIUMS—WHETHER A DOCTOR, A LAWYER, AN EDITOR OR A CIVILIAN, WILL LOSE CASTE IN THIS TWENTIETH CENTURY TIDAL WAVE NOW SWEEPING OVER THE COUNTRY, DEMANDING A HIGHER DEGREE OF HONESTY AMONG ALL CLASSES.

SPIRITS PREDICT DAY OF DEATH.

Dr. Schlesinger Warned by His Dead Brother—Had Been Repudiated by His Daughters for His Faith in Spiritualism, but Remained True to Belief.

Having been informed by his spiritual guide, his brother Ben in the spirit world, that he would pass away in thirteen months, Dr. Louis Schlesinger died yesterday at 12 o'clock, true to the prediction. He fell into a quiet sleep on Sunday forenoon, Aug. 28, but did not cease to breathe until Monday about noon.

Dr. Schlesinger was aged 75 years and was one of the oldest Spiritualists in the United States. He was afflicted with a stroke of paralysis July 14, and has been falling since that time, and died at the Orthopedic hospital, having been in Los Angeles only a few months.

Dr. Schlesinger was born in Liverpool, England, of Jewish parentage. At the age of 13 he ran away from home with an older brother and came to New York City. He was first married when 19 years old, his wife having died many years ago.

He came to California thirty years ago, leaving two daughters in the east, who, being Jews, discarded him as a Spiritualist, to which he was converted by that noted Spiritualist, Charles Foster, about thirty-five years ago in New York City.

Soon after coming to San Francisco he married Mrs. Julia Fish, they having two sons, Louis, Jr., and Wallace, the former being engaged in business in Spokane and the latter residing in Los Angeles.

Dr. Schlesinger had traveled all over the United States and visited every large city as a platform medium. The funeral will be held from the chapel of Overholzer & Mills, Wednesday at 10:30 a. m. Prof. W. C. Bowman will officiate. The remains will be cremated at Evergreen cemetery, the ashes to be placed in the tomb temporarily. The family will go to Spokane and the urn will be sent to that city—Los Angeles (Cal.) Herald.

ANGEL LOVE.

Oh! weary, half-famished, and pining for Love
In this world that might list to the angels above,
And learn how they live, how they labor and love.

Ever calm, ever patient and tender of speech,
Their thoughts flow in union, as waves to the beach,
And pure are the lessons they joyfully teach.

They pity earth's children half-starved from their birth,
For the love that would brighten their lives, and their earth,
For the love that would make them bright jewels of worth.

They tenderly pity the offspring of shame,
But their hearts never censure, their lips never blame,
But in love for the lowly, they hallow God's name.

So pity and love them, oh, child of the earth,
And thy heart shall have gladness, thy soul shall have mirth,
And thou'll know where the fountains of joy have their birth.

Some minds are like streams flowing on the sea,
Thro' fields where the sunshine lies in a placid and free,
Where the clover wind-wafted, coquets with the bee.

Some are like mountain rills, dashing along
Over rocks and thro' valleys with laughter and song,
But checked, they plunge on down abysses of wrong.

But some, like great rivers, too closely confined,
Fret the rocks that oppose them, and silently find,
Or make in their progress grand canons of mind.

Deep, dark and mysterious, wild gorges of gloom
They may seem, and yet in them sweet wild flowers may bloom,
And gems and fine gold in their caverns find room.

No depths of man's nature are barren of good,
Over desolate rocks swept the winds and the flood,
And the forests arose that for centuries have stood.

Over all their fair tresses the Summer had care,
Her soft breezes fanned them, and birds of the air
Made nests in their branches and warbled love's prayer.

So over men's hearts let the sweet waters flow,
And the rocks shall be melted now harlequins below,
And the vine and the roses will cling there and grow.

BELLE BUSH.

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SATURDAY, SEPTEMBER 15, 1906.

WORDS OF CAUTION. You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

SOMETHING YOU SHOULD HAVE. It Will Only Cost You Four Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at four cents each, postpaid, or thirty-five cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

TAKE NOTICE. All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

Ancient and Modern Healing.

The names Essenes and Therapeuts are equivalent to healer or doctor. They of those ancient sects, practiced the "laying on of hands," after the manner of present-day magnetic healers. They mistook the source of that power, inherent in a healthy constitution, and credited it to the Holy Ghost, Ghost, Gas, as its derivation is spelt when traced. It was displayed in a wonderful degree on the pentecostal occasion, related in Acts. It is the source of power at the Methodist camp-meetings, and in all revival meetings.

Precisely the same arts were practiced by the apostles in performing their great cures, as are now successfully practiced by magnetic healers of the present time. Open to Acts 3, which read to verse 12:

A man, lame from birth, was carried daily to a gate of the temple where he requested alms. Seeing Peter and John entering the temple, he asked a contribution. Then, verse 4, we quote:

"Peter FASTENING HIS EYES ON HIM with John, said, Look on us."

And the beggar gave heed, unto them expecting to receive something. Then "Peter said, Silver and gold have I none; but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise and walk." And Peter took him by the hand, lifted him up, and immediately his feet and ankle bones received strength, and he, leaping, stood up and walked.

And Jesus went about in all Galilee, healing all manner of sicknesses and all manner of disease among the people."—Matt. 4:23. And after his resurrection, the last words said by the Master to his disciples, according to Mark, were: "Lay hands on the sick, and they shall recover."

Now observe, the Essenes and Therapeuts, as their names signify, practiced the art of healing, principally by the laying on of hands, as Peter did, by "fastening his eyes" on his patient, gaining his attention and confidence, then, by suggestion, substituting his own will force in place of his patient's. Moderns do not cure in the name of Jesus Christ, as do demagogues and ignorant pretenders who claim to derive their authority from that source, but from their own power, because of superior mental and physical ability, else, as in case of healing spiritual mediums, from invisible sources.

The Holy Inquisition.

It is generally known that so late as 1875, a crowd of defenders of the Holy Inquisition sprang up in the Catholic church, led by Father Weiser and the Innsbruck Jesuits who, in their journal 1877, expressed desire for its restoration? Though the priesthood in America are silent on the subject, it is believed by the well-informed, that the dungeon, the fagot and the stake are still employed in some districts of Italy, in Spain, and probably in Mexico, for the punishment of recalcitrants, though done in secret, and within the walls of monasteries or nunneries. It would become public again if Catholicism were made the state religion, the purpose at which church prelates are laboring.

An Infamous Command.

Thus saith the Lord God of Israel: Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor."—Exodus 32:27.

That was running amuck with a vengeance at the command of the Lord God. It was murder and nothing else. The party directing the commission of a felony is an accessory before the fact and subject to the same penalty as he who commits the crime.

Which the Lord most reasonable, to believe the Lord God was a murderer, or that Moses did who wrote it? But in either case the book would be errant and orthodox, which alleges to the contrary, would be at fault.

How can we adore such a God? or put confidence in such a book?

Passion is the drunkenness of the mind.—South.

Organize for Mutual Protection.

It is proposed to organize a federation of Liberals, of all anti-orthodox faiths, for mutual aid and defense against the usurpations of religious tyranny.

The idea originated, we believe, with Harrison D. Barrett, our able and very efficient president of the National Spiritualists Association, and is welcomed and endorsed by the leading Agnostic journals. It is hoped Unitarians and all forms of religious thought opposed to church usurpations, will join in the movement, and form an association against combined wrong which the powers of hell cannot overthrow. We are sure every "progressive thinker" will gladly join in the project. It is a long needed one, for the want of which the elements of which it will be composed, have been targets for the oppressor for lo, these many years. United these elements will become a powerful force. Isolated and alone they are easily crushed. Tolerant of conflicting thought must be the cornerstone, and this must be sustained at all times. In union is strength, in division discord and destruction.

Count The Progressive Thinker with the movement, and classify its hundred thousand readers as a unit for the right.

Blatant Willings of the Priesthood.

The preachers make themselves active telling of the great need of a day of rest for the laboring man. The student of nature knows the nights were designed for rest. The sun with its light retires from sight. The animal and insect tribes seek repose, and if not disturbed by the noise and din of man, sleep, tranquil sleep and quiet rest, with repair of wasted tissues and exhausted energies come to all. Commercialism and mechanical arts have made inroads on the night, and countless thousands are barred from these God-given privileges. And yet, during a long life we have never heard a word from the pulpit demanding, or even requesting the observance of this eternally established law. Instead they are even falsely demanding rest for a day which is not different from other days. All nature is as active on Sunday as Monday. Had God designed the day for rest it would have been so marked as to be easily distinguished from all others.

The truth is, Sunday was devised by the priesthood, as a day of exclusion from productive industry, to the end they could exploit their creeds on that day, and exact to themselves a reward for their useless labor. They do not heed the command they hurl at others as divine: "Six days shalt thou labor, and do thy work, and thou shalt rest on the Sabbath." The preacher violates the command as interpreted by the church, every time he enters the pulpit, and he ought to pay the penalty, else cease his blatant willings because others toil while he works.

Honest But Not Brave.

A mean story is told of a Nemaha clergyman, who he inherited a large lot of property his voice began to fall him, and he left the ministry.—Kansas City Star.

This is not the first case of the kind that has come to our knowledge. The voice is frequently alleged to have failed when the dominion finds himself unable any longer to defend an obnoxious creed. Without the necessary bravery to announce and defend his honest convictions, he retires from the field, and seeks quiet in obscurity. Martyrs are not made of such men.

The Dark Ages.

Replying to a correspondent, the Kansas City Star says:

"The Dark Ages comprised the first two-thirds of the Middle Ages, and were characterized by extreme intellectual apathy and gross religious superstition. The sway of the church was universal, and learning was at the lowest ebb."

Strictly correct, and well told in brief for a secular paper. Other facts may be related in connection: Nearly all our modern churches are laboring with might and main to revive the superstition of those barbarous ages, and seem intent on suppressing knowledge which shows what instrumentalities ushered in those ages of almost beastly ignorance. Until recent years they had entire control of all our great institutions of learning; and to-day they want the Bible, with its gross departure from historic truth and good morals, adopted in the public schools, the effect of which would be, to restore the superstition and crimes so universal when the "Patriarchs" were dominating Judea, and who, in their assaults to capture cities, "left alive nothing that breathed."

The world has had enough of such an age commencing about A. D. 400, with such a religion, such ignorance, and such a people.

OHIO TO THE FRONT.

One of the Leading Workers Appointed as Missionary.

To the Editor:—Our executive state board met at our residence, a short time ago, and appointed Mrs. Elizabeth Schauss of Toledo, O., as our principal state missionary, giving her full power to conduct the missionary work in the state as she thought best, and to choose her own assistants. We instructed her to solicit subscribers for The Progressive Thinker, wherever she can do so, as one of the best and surest ways of getting the truths of Spiritualism before those who are seeking after knowledge in the spiritual philosophy. Whatever you can do to assist our sister missionary, as an editor of one of the greatest Spiritualist journals in the world, will be gratefully received by the executive board of the O. S. A.

FRED D. DUNAKIN, President O. S. A.

Mass-Meeting at Greenwich, Mass.

The Massachusetts State Association will hold a mass meeting in the Spiritual Church at Greenwich, Mass., on Tuesday, September 25, at 8 o'clock, evening. Good talent has been engaged and it is hoped that all Spiritualists will attend. The meeting will be free.

GARRIE L. HATCH, Sec'y.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills us the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

Art holds fast when all else is lost.—From the German.

The Essenes.

Dr. G. W. Brown Tells Us They Had Churches and Church Officials.

Number Four.

I have been asked for my authority for saying the Essenes had churches, bishops, elders and deacons, and that the members of those churches were baptized by immersion.

Eusebius Book II, Chap. 17, 3rd paragraph, Methodist publication of 1835, telling of the Therapeuta of Egypt, identical with the Essenes of Palestine, save that of Egypt bore a Greek name, says:

"After describing what kind of habitation they [the Therapeuta] have, he [Philo] speaks thus of the CHURCHES."

The word "sect" used by Whiston, the translator of Josephus, is equivalent to the word church.

Meredith, in his "Jesus of Nazareth," says, p. 435, note:

"Long before the Christian era, there existed CHURCHES, or religious communities, precisely the same as the Christian churches which afterwards flourished, in everything but the name. The question for the ecclesiastical antiquarian, therefore, is—How came these in existence? Are our present churches modifications of these ancient establishments?" He then shows they are.

Rev. Meredith was of the church of England. He was discoursing on the Essenes, and had said a few lines further back:

"It is not expedient to extend this note further than just to intimate the use of the word church, in the Gospels, may be owing to the fact that these Gospels, of the existence of which before the end of the second century, there is no evidence."

That word "church" occurs Matt. 18:17, and is credited to Jesus long before any Christian church had been organized: "Tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen."

If there were churches among the Essenes before the ministry of Jesus, then they must have had officials to superintend and manage those churches. Josephus says they had curators, the signification of which is overseer, the same as bishop. In his Wars of the Jews, book II, chap. 8, sec. 5, he says of the Essenes, "Every one is sent away by their curators [overseers or bishops] to exercise some acts wherein they are skilled." And further down the page: "A PRIEST says grace before meat."

The "purifications" mentioned by Josephus all know were baptisms by immersion which were frequently repeated in the Jordan where these Essenes were located. And we have the right to believe from connecting facts, that John the Baptist was a member of that sect, or church, and that Jesus was initiated and became a member of the fraternity.

Chambers' Encyclopedia, article Essenes, says:

"Christianity stands in so close connection with the Essenes, that John the Baptist and Christ himself have been pronounced to have originally issued from their ranks."

Mosheim, the author of our best Ecclesiastical History, in his "Historical Commentaries," Vol. 1, in his lengthy Introduction, Chap. II, Sec. 12 says:

"The monks of Christianity, a description of men who first appeared in Egypt, seem to have taken for their model the manners and scheme of the life of the practical Essenes: indeed the account given us by Josephus of the latter corresponds so exactly with the institutions and habits of the early votaries of monachism, that IT IS IMPOSSIBLE FOR ANY TWO THINGS MORE NEARLY TO RESEMBLE EACH OTHER. These solitary characters, who came to be distinguished by the appellation of hermits, appear to have copied after the theoretical Essenes or Therapeuta."

Had the learned Mosheim investigated the subject more fully, with the lights of present knowledge, instead of near 200 years ago when he wrote, he would have found these monks were not imitators of the Essenian monks, but the veritable personages he supposed were copyists. Later researches by scholars, with fuller knowledge of Oriental learning, has changed the aspect of modern thought on this subject.

On p. 369, of "The Prophet of Nazareth" we find the following frank admission:

"Whatever part Jesus of Nazareth took in introducing Christianity into Judea, one thing is clear, namely, the earliest form of Christianity, of which we have any account, was a mixture of the religious tenets of the Essenes and of the Pagan monks; and the monks did the most towards propagating Christianity. These monks lived in huts, caves and cells. Hence, one of the most ancient names for a church, or the place where Christians assembled that we find was cava—a cell or cave.

We frankly own to astonishment at the vast amount of literature in our possession relating to the Essenes and Therapeuta, enough, properly edited, to make a very large volume. We have two authors in our library who have made this Egyptian and Judean sect, with different names, both meaning healers, or doctors, their subject, but they wrote as Christians, and seem to have labored to divert attention from those features agreeing with Christianity, in the interest of their creeds.

And now one single passage from Paul's Epistles where there are many,

which his compilers, copyists and translators neglected to adapt to the needs of Christianity and make it modern Christian creeds:

"Else what shall they do if dead are baptized for the dead? If the dead rise not at all? Why then are they baptized for the dead?—I. Corinthians 15: 29.

This was a conundrum that puzzled the eminent Dr. Adam Clarke. He wrestled with the subject in his Commentaries on the New Testament, and commenced by saying:

"This is certainly the most difficult verse in the New Testament; for, notwithstanding the greatest and wisest men have labored to explain it, there are to this day nearly as many different interpretations of it as there are interpreters."

With the knowledge that baptizing for the dead was practiced by the Essenes, and that Paul was writing to an Essene church at Corinth, which city was colonized from Asia Minor, then it would not have been so confusing for the Commentator to have interpreted the passage.

The greatly lamented Max Muller, the ablest Oriental scholar of modern times, in his "Chips from a German Workshop," devotes an entire chapter to Buddhism. On p. 190 Scribner's edition, Prof. Muller said:

"It never rains but it pours. Whereas, for years, nay for centuries, not a single document of the Buddhist religion has been accessible to the scholars of Europe, we witness in the small space of ten years, the recovery of four complete literatures."

Why this absence of knowledge of the Buddhists? The Professor tells us on p. 193:

"At the beginning of the 16th century the conquerors of Ceylon are reported to have burnt every Buddhist book they could discover, in the hope of thus destroying the vitality of that detested religion."

Why was Buddhism a "detested religion?"

Because it was found to be a religion 500 years older than Christianity, with almost every feature in common with Catholicism, less the determination of the latter to destroy all literature which would show the truthful origin of Christianity, and force its teachings on an "unwilling world; whereas the disciples of Buddha gathered up the history and the traditions of their Master, and stored them in those dome-shaped topees, where they remained 2,000 years unopened, and their literature unchanged, when it was given to the world.

Good reader, may we not have the pleasure of giving you one more article, mostly quotations, telling you about Buddha? As truth is always interesting we promise you an intellectual feast.

G. W. BROWN, M. D.

Rockford, Ill.

Abridged Say of Clerics.

News from Hartford, Ct., where Congregational ministers are made, says the supply is falling off very rapidly. The alleged causes are said to be low salaries, and broader fields in which to gain support for families. While statistics were only made for Congregationalists the same condition is found true of all other Christian denominations.

When it is found the most learned of the clergy are prosecuted and generally dismissed for heresy, having learned how the system was built on fraud, while others resign the ministry and engage in other duties, how can it be expected honest young men of education will enter a profession from which they are liable to expulsion at any time, and frequently with a smirched reputation?

Not Pat on Hell.

Rev. Frank C. Bruner is reported in the "Oakwood Union Church" to have said in a recent discourse:

"The sugar-coated elements which have been blasting and mellowing the church and sending it on a full gallop to perdition ought to be annihilated. The church ought to be on the summit in religious experience, but in many places it has sunk so deep in the black mire of worldliness the gates of hell are prevailing against it. It has become a sidewalk for the old slimy feet of infidelity. Those who profess to be Christians and have grace-life are responsible. The church's 'salt must regain its savor.'"

"The old slimy feet of infidelity" is good and probably original with Frank, as is the "sugar-coated element," evidently applied to that class of Methodist divines who skip hell when telling all about what they know of God. But why annihilate the hellish slimmers? Why not send them to the everlasting bonnyows as was the Methodist custom only a few years ago? Even our Frank of earlier years, is not pat in the faith when he substitutes annihilation in place of damnation.

DREAM CATCHES ELOPERS.

Deserted Husband's Vision Beats Detectives Easily.

Word comes from Pittsburg, Pa., indicating that even a dream can beat a detective. So James Cook believes. Cook's wife eloped on July 4 with James, alias "Buckshot," Frazier. Since that time he has heard nothing of her and knew not where she was. He made an information against Frazier, charging him with larceny and the fact of detectives have been looking for him ever since.

Several nights ago Cook dreamed that the couple were in Harrisburg. He related the dream to Detective Captain Egan, but he laughed. Cook insisted on action, and to humor him the Harrisburg police were commiserated with. They found and arrested the pair, and they were brought back

ANDREW JACKSON DAVIS.

Mrs. Mary T. Longley, the Efficient Secretary of the N. S. A., Has Something Suggestive and Timely to say of Dr. Davis.

To the Editor:—In the issue of September 1 of your valuable paper appears an article on the splendid work that Andrew Jackson Davis has done for Spiritualists and for the world at large. No pen or voice can depict the immeasurable good that the published works of this great man have done for humanity, and we can endorse all that you have said concerning his career. But The Progressive Thinker calls upon Massachusetts to come to the rescue and raise a fund to save the books of Dr. Davis from becoming entirely out of print and lost to humanity; the article rather scores the "Old Bay State," as if it is culpable for the passing of these great works from human ken.

But why Massachusetts?

Why not New York where the great books of the Seer were given, compiled and largely published?

Why not all the world wherever the Davis works have given knowledge, comfort and inspiration to human lives?

A. J. Davis has passed a score of his later years in Boston, Mass. It is true, but these have not been given to writing and publishing any of the grand works that have made his name and fame; on the contrary his life in Boston has been given to medical work, in which he has achieved success for himself and blessings for his patients. But New York and other places have been as immeasurably benefited by his labors and inspirations as has Massachusetts, and I rise to ask why these states and all the world should not do something towards saving the published books of Andrew Jackson Davis to posterity? Doubt not Massachusetts will do her part, but let others who owe a debt of gratitude to this "Grand Old Man" of Spiritualism, do their part as well.

MARY T. LONGLEY.

Washington, D. C.

We are glad that Mrs. Longley has expressed herself so freely in this matter, and we now fully agree with her in regard to her statement that the whole country owes a debt of gratitude to Mr. Davis, and should see to it that his works are again published at no distant day. Whatever difficulty there is in the way to accomplish that desired object should be overcome as soon as possible, that the gifted author may again see his grand works again prominently before the public, and accomplishing the good they were intended to do.

We realize the fact, too, that the Spiritualists of Massachusetts are among THE VERY BEST IN THE WORLD, and what we said was only intended to arouse them, to fully awaken them to the facts in the case, and we know they will fully do their duty in the matter. We do not know at the present time who has possession of the plates of his books, or who is the owner thereof, but that can be determined without much difficulty, and at no distant day we expect to see all of Mr. Davis' books again on the market.

Massachusetts has, perhaps, a larger number of Spiritualists in its borders than any other state in the Union. Its speakers and mediums are AMONG THE VERY BEST; and we are not sure but what it is the banner state of our glorious cause. The fact that Mrs. M. T. Longley claims the state as her home, gives it additional brilliancy and prestige. All hail! then, to Massachusetts and its great seer, Andrew Jackson Davis.

MASSACHUSETTS. We have received letters from all parts of Massachusetts desiring The Progressive Thinker to become the Official Organ of the great movement in that state. The Progressive Thinker is by far the largest and most influential Spiritualist paper published—so acknowledged by Spiritualists generally. There are other states, however, to look after, and while it can not become a partisan for any one state, it will scrupulously LOOK AFTER THE INTERESTS OF ALL. The paper is the ONLY ONE THAT HAS MADE A STRENUOUS FIGHT FOR A CLEAN SPIRITUALISM AND HONEST MEDIUMSHIP, the good effects of which could be discerned at every camp-meeting this year. No other Spiritualist paper has come to its aid, hence it stands as the leading exponent of our cause in this country and Europe. With our large circulation and commanding influence the paper will bring to the front every State in the Union where Spiritualists are seeking recognition, and Massachusetts will by no means be neglected as it is acting an exceedingly conspicuous part in that Spiritualistic procession that is to redeem the world.

FROM THE N. S. A. SECRETARY.

Onset Camp, Exceptionally Prosperous This Year, Leads in Contributions to the N. S. A., a Former Proprietor of the Banner of Light Contributing One Hundred Dollars.

To the Editor:—At the request of Onset friends of The Progressive Thinker—who are numerous—I sent you from that camp recently, report of our N. S. A. special day there, in which I stated that we had received one hundred and seven dollars as result of our work. I now have a further pleasant report to make. In response to suggestion from Mrs. G. L. Hatch I wrote a friendly personal letter to my old friend, Mr. I. B. Rich, once so prominently connected with the Banner of Light, stating my errand to Onset, and asking him for a donation with which to swell the collection of N. S. A. day at that camp, and I received from him a generous response of kindly words and one hundred dollars for the Mediums' Fund. I am also pleased to report ten dollars additional from Mrs. George Mostow of Onset. We are grateful to all our camps for their special aid at days they annually grant to this association; each one is heartily appreciated by our officers and societies. Of course I make no mention of Onset, except each year, for it is the camp of my early years of work and I am always at home in that charming spot by the blue, glad sea.

MARY T. LONGLEY.

N. S. A. Secretary.

There can be no civility without a deep morality.—Emerson.

YOU HAVE GOT RELIGION.

And How Are You Going to Get Rid of It?

Under the head of "Bryan and Religion," the Chicago Daily Journal says that "the United States is a Christian nation its people a people of deep religious conviction. This fact is worth bearing in mind when the causes for the evident esteem in which William Jennings Bryan is held by his fellow citizens are being inquired into. His return to America has been signalized by a reception which proves him to be one of the most popular of living Americans, and it is folly to deny that this popularity extends beyond the borders of mere partisanship. From his earliest boyhood Mr. Bryan has held profound religious conviction, and since early manhood he has been an avowed and devout church member. His approved high principles, made manifest through a life of integrity and morality, show that religion with him is not a mere matter of going to church on Sunday, but an essential part of his personal character and equipment. Just as his homecoming may with justice be compared with that accorded Gen. Grant after his journey around the world, just so may his devotion to the precepts of Christianity bear just comparison with that of many of our greatest statesmen. From the beginning of the republic not more than two or three presidents or presidential candidates have enjoyed the confidence and respect of their fellows who have not been men of the strictest religious principles, as well as men of the highest personal character. Even in such cases as those of Jefferson and Lincoln who were not formally allied with any church, the belief in the moral order of the universe and in a divine Providence which works for righteousness was sincere and profound. It is idle for any man who looks toward a nomination for the highest office in the gift of the American people or for any candidate for high national office to ask for the suffrages of a religious nation unless he is himself a religious man. We have, by the blessings of Providence, absolute religious freedom in this free land, and no religious qualification is or can be exacted from our candidates. But experience has taught us that religious convictions do result in the establishment of elevated and noble ideals, whether in personal or official life and from Washington to Roosevelt we have not gone amiss in exacting this qualification regardless of sect, from presidents and presidential candidates and possibilities alike. And who will now say, looking back over our national history, that in this demand we have been unwise? We have yet to invent a higher compliment than that to which nearly every great American, not excepting Mr. Bryan, is fully entitled, that of "Christian gentleman." So much for the Journal.

Without taking into consideration as to what constitutes a "Christian gentleman," we will state that at the present time that factor known as Religion, is acting a very conspicuous and impressive part in the governmental and private affairs of the world; in fact, in all ages extending back to the remotest time, Religion has been a factor that had to be considered in almost every department of life. It is not very strange, then, that prominent statesmen, kings, queens, politicians and other magnates bring it into requisition to play its part in the intricate drama of life, or for the sole purpose of self-aggrandizement.

It is rarely that the politician does not deem it necessary to affiliate with some prominent influential church, expecting thereby to gain the favor of the people in a manner that will assist him in securing an office. Col. Ingersoll, however, was a notable exception to the general rule, he being considered by the world generally as destitute of any religion, not considering it necessary in the walks of life, in any capacity whatever. Of course he was immediately in consequence relegated to the rear in politics, and was significantly defeated in his aspiration to become a United States Senator.

It is not strange, then, that the ubiquitous Mr. Bryan, so exceedingly keen of intellect, and so extremely ambitious, should see the necessity of becoming deeply religious in order to assist in promoting his own welfare in the political fields.

It can readily be seen that religion is a factor that must be considered in connection with political advancement, and he who ignores it, invites defeat the same as the ever lamented Col. Ingersoll did. Being such a prominent agent in shaping the affairs of this world, selfish men, as well as those who stand on a high moral plane, seek its potent influence, foster it in various ways, expecting it to act an important part in their behalf when the auspicious moment arrives. Consider its influence in the U. S. to-day—ten millions of Catholics, about that number of Methodists, and millions of Presbyterians, Baptists, etc., all wielding an extensive influence in all departments of life.

Ignore Religion! You cannot do it—all the time, lament the fact as you may, it is an influential agent that must be considered.

And why should it not be? Is it because sometimes it is intolerant, extremely cruel, vicious, murderous and vindictive? yet whatever its aspect, it is here to stay until it is naturally evolved out of existence or placed on a higher plane of action.

Having played such an important part in the history of the world in the past, it is gradually advancing to a higher plane, leaving much of its rubbish behind as relics of superstition, ignorance, barbarism, and cruelty.

There is, however, one redeeming feature in all, or nearly all, religions—they have in some few respects exceptionally high ideals. Leaving the special odious doctrines and dogmas in the rear, their ETHICAL SIDE HAS SOME LOVELY FEATURES CONNECTED THEREWITH, and which cannot fail to exert a beneficial influence when rightly presented to the public. Take, for example, the benevolent, hallelujah, go-as-you-please Salvation Army. Its code of religious belief, consisting in one respect of a belief in an endless hell, an eternal burning fire, in which may be heard the walls of the tortured inmates, without end—no cessation thereof during all coming time—is a veritable monstrosity in all respects, deep-dyed lie, the quintessence of absurdity, but the ethical part springing therefrom like new verdure in the spring time, may be instrumental in doing a vast amount of good. It is therein that religion has its efficacy, its uplifting influence, its reformatory tendency, its purifying effects on the depraved, those who are on the descending plane of existence, going down to death and ultimate destruction if not redeemed. All that is essentially soul-uplifting in religion, is its ethical part—its dogmas are entirely worthless—they play no part really in elevating the world to a higher plane of life.

There is one definition of religion, that is very comprehensive, and on which any code of belief can be established. It is given by the Century Dictionary as follows:

"SENSE OF OBLIGATION—CONSCIENTIOUSNESS—SENSE OF DUTY."

How exceedingly easy it is to form a code of belief thereon, accompanied with ethics of a lofty, spiritualizing tendency, for ethics alone can redeem the world, placing it on a higher spiritual plane.

Spiritualizing Suggestion.

Now supposing a consultation of doctors, with the patient being acquainted with the fact that the last twenty-four hours could have been called to decide as to this man's condition and the remedy, what would have been the verdict?

In St. Louis it would have been a matter of life and death. The man was suffering from a severe case of cholera, and the doctors, in their haste to cure him, had resorted to the use of opium, which had killed him. A suggestion had entered by one of the windows and was working destruction, threatening life.

This continued for twenty-four hours longer, and then another telegram arrived: "Your son is not destroyed—your wife and children all safe and well."

It was read to him, and slowly through the auditory nerve the glad tidings were transmitted to the brain and from there to the subconscious centers. The arteries relaxed, the blood freighted with red corpuscles was sent through the capillaries, and the deadly malarial was replaced by the returning hue of health. The eye brightened, the muscles renewed their vigor, and the man stood erect with glowing face.

That night he again sat at the banquet surrounded by his family and friends, and entertained them with his own story of vital forces.

This man was made ill by a depression of thought, and he was near unto death; this man was cured by a hopeful thought. Will any one doubt the wonderful power mind wields over the body? Every thought we think, every hope we breathe, every faith that we utter, has its mathematical effect on every cell in the human organism.

Electricity usually flows best when it follows a good conductor, and so does suggestion. I believe always that suggestion should be made along the lines of known scientific truth. In this way they are more potent.

Certainly there is much more in the practice of medicine than can be attributed to the action of drugs. Look at the materia medica of the world, and trace its history back for one or two thousand years. What a constant revolution of ideas! What wonderful panaceas have arisen and then gone down in oblivion and been discarded as useless.

And yet somehow poor struggling humanity has managed to survive, and among all the nations, savage as well as civilized in about equal proportion, they have lived and died of old age. The yellow hordes of China's millions, the countless hosts of India, and the charmed of humanity in the deserts of Egypt, for thousands of years have manifested plethoric fecundity, multiplied, lived and manifested all the normal functions of life, ages before a single article of our materia medica was discovered, or such a thing as a bacillus or counteracting antiseptic entered into the wildest visions of the Orient.

Running continuously through the healing arts is the potent current of suggestion. It is everywhere. The mother's kiss and her soothing tones carry a suggestive calm to the subconscious life of the suffering infant, and it is healed.

The intelligent citizen enters the office of the prominent physician. His blood is examined under the microscope, his urine analyzed, his stomach pumped out, and finally he is thumped in the ribs and given a prescription. He is fully convinced that he has met the quackness of human wisdom, and goes home and swallows his dose of bromide or strychnine, and feels the thrill of health capering up and down his spinal column. Though he would deny it vehemently, the mysterious wand of suggestion has touched and thrilled the centers of organic life. One of dozens of the different articles of our materia medica might have been administered to him, and equivalent results obtained.

Faith, like electricity, must have a conductor. There must be a medium to touch one of the five senses. The eye must see, the ear hear, or the tongue taste, to awaken the suggestive power.

Humanity has not yet risen to the sublime attitude of development to enable it to evolve perfect faith from inner consciousness.

Religion still requires the graven image the lighted tapers and the chanting choir; and the patient rests his wavering hope on the powder and the pill.

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THE JAMESTOWN EXPOSITION.

Partisanship is to Rule There, and the Blue Laws to Hold Full Sway—The Exposition, Unlike That Held in Chicago, Which Was a Great Success, Will Be Closed on Sunday, a Day in No Wise Sacred, and the Dear Visitors Will Be Allowed Instead to Visit the Surrounding Country, Viewing Obsolete Curiosities and Having a "Devilish" Good Time on a Small Scale, Frolicking Around Loose, Whereas, if on the Exposition Grounds, They Would Be Held Under Restraint and Out of Mischief.

The Jamestown Exposition, to be held next year on the shores of Hampton Roads, near Norfolk, Va., will not be open on Sundays. This important question was definitely settled nearly a year ago, before the date for opening, which is April 25, 1907. This resolves a problem which has caused much vexation in connection with former expositions.

The decision to close the gates of the exposition on Sunday was reached by the board of governors at a meeting held on the 15th of last May, after the board had received recommendations to the directors that the gates be closed during Sundays. At a meeting of the board on the 28th of May, a committee reported a resolution expressing the views of the board on the subject of Sunday closing, and this resolution, which was adopted, recommended the closing of the exposition on Sundays. It was resolved "that this action is the result of careful thought and consideration for every interest involved" etc. Thus it will be seen that the exposition management itself favored Sunday closing, and that signing of an agreement between the officials and the Secretary of the Treasury, during the last week in July, clinching the Sunday closing agreement as a condition to the appropriation of the government funds for the exposition, was merely formal.

At the Lewis and Clark Exposition last year there was grave dissatisfaction because of a sort of compromise arrangement in regard to Sunday opening. The gates of that fair were

An Important Message.

It Comes From the Spirit Side of Life, and Is Given In a Lecture by Georgia Gladys Gooley.

Here are a few words that F. J. Gould once said to woman: "Believe me, ladies, you will never attain full emancipation until you open your minds to a serious criticism of the Christian creed."

"With what greatness you are beginning to examine your social environments, your privileges, your rights, your possibilities. One hears the breaking of a thousand chains that once shackled the activities of woman; but you reserve one place of voluntary enslavement; there, if nowhere else, you surrender your claim to live out your life. This place is the church."

It was Shelley who asked, "Can man be free while woman is a slave?" One-half of the world cannot be free while the other half is held in bondage. This year has finished the earth existence of a woman who gave her life for her sister kind. Words of praise are inadequate to express the worth of this good woman, and the angelic soul will be the brighter in its illuminated sphere. With the passing away of Susan B. Anthony we feel that woman has lost an earthly friend, but gained a spirit assistant. She has always been an aid to her kind, and the spirit that was alive with the thought of liberty and freedom can never feel at home in a heaven of peace and rest, as long as that spirit feels that there is still work to do for suffering humanity. She realized this—felt there was plenty of work yet to do, when almost her last words were, "Fifty years of hard work and so little accomplished!" But the dear good soul will go on with her work for the race, for it was not only woman that she sought to benefit, but all mankind.

It was distressing to her soul that she was stirred with the desire of freedom to see one enslaved, and fully did she realize that if a mother was in bondage she would not bring slaves into the world.

With her passing away it also brings to our mind the early work of those noble men and women who sought to lift the bondage of slavery from mortality. The names of Lucretia Mott, Julia Ward Howe, Abbie Kelley, Little Devereaux Blake, and that of that noble soul with a black face and a shining force of intelligence therein, Sojourner Truth—all these come back to us with the intensity of the desire that burned in their hearts for their kind.

You who are conversant with those times when it required bravery of soul to speak for the rights of woman, can see these brave ones marching on their way to the front in order to give the voice of liberty to the world; and you again can fancy that you see the dear black face with those shining eyes saying to those people, after she had given a lecture, in presenting her photograph for sale: "Will you buy one? I sell the shadow to support the substance." The shadow of most of these noble women have disappeared from us, but the substance of their souls' work is still surrounding us, the force of their spirit finding its way into the minds of the brave women of the present day, urging on that wondrous movement for the race.

It is very peculiar that while we live in a Christian age there is so much partiality in the land, man having been given the preference on every side almost, and woman, his helpmate, only permitted to stand by and listen. BUT IN THIS GREAT PROGRESSIVE AGE CHRISTIAN IDEAS ARE BEING SET ASIDE, AND WOMAN DARES TO PUT FORTH HER INTELLECTUAL GEMS AND POWERS, AND SPEAK HER MIND, EXPRESS HER THOUGHTS AND DOUBTS. NEVER SELL THIS PRIVILEGE, MY DEAR SISTERS; NEVER ALLOW IT TO DEPART FROM YOU. IT IS YOUR LEGACY—NO GOD, NO MAN, CAN TAKE IT FROM YOU.

Woman has the great intuitive nature that aids her in assisting her kind. Why, then, should she have been of the least consideration when Gods were created.

The conceit of the Christian religion that there could only be he-Gods, that it was impossible for the woman to hold the same power. But this carries us back along the ages, even to the old story of the creation of the world when this male God created everything that he felt was needed, creating man, but alas! he had forgotten something. His conscience seemed to smite him, for he remembered having made a mate for everything but man, but presuming he had exhausted all his material.

Then what was he to do? After a few thoughts the best that he could do was to take part of the material already used, extract a rib from Adam's side and make him a partner. This is but allegorical to be sure, and yet there is quite a significance to it after all, and one that would lead us to believe that even this so-called wise God, in what to us seems his ignorance, had not intended woman to be trampled under man's feet, lest he would never have taken the substance for her making from his side. He must have thought that, side by side they will stand, and side by side they will walk as one. But, then, we were told that woman tempted man. We wonder what put the thought in woman's mind! What power was it that influenced her to eat of the Tree of Knowledge? If God was all-powerful, why did he allow this to take place, knowing that it would bring sin and misery into the world? He said he created man, woman and devil. Yes, man, woman and devil; but man was to be man's companion; a devil to tempt her; and it took a woman and a devil to ruin the world, and God made them all!

It seems to us that parents of the present day would exhibit more reason than that. However, the world has grown in spite of the shadows and obstacles thrown in woman's path. She has been called the tempter, the sinner, and many other names; and we look forward to the time when she will be called the savior.

To-day the world is not looking so much for religion as it is for brotherhood and sisterhood. It is not studying Gods as it is studying human nature, and we look forward to the time when there will be no differences in positions held by man and woman.

Woman has sought the franchise, but would this make her less a woman?

Would this make her less a mother? No, but her influence would be a help to the men as they march on for victory. Hand in hand they yet must go, for when you take the divinity away from woman, you take woman away from humanity.

There never was a time when motherhood was not divine.

Al! If God were a woman we would have no hell, for she would haunt eternally itself to bring back a lost child. What would be the saving of her own soul if she knew her boy or girl were lost.

There was a woman that had a wicked son who died, and she went to the minister for consolation, and got none. He said: "Woman, grieve no more, but save your own soul. Your boy is lost." What was her reply? "What care I for my own soul of my boy is lost?"

Nicolas Hugo says: "There is one love that can never grow old, and that is a mother's love."

"How many have given their lives for their children, making any and all sacrifices for their benefit? Ah! then, should they not have equality? Should they not have the privilege of expression the same as man? Hard have been the days when the American women sought first to speak their thoughts. In the New England states what was done? They were accused on every hand. Yes, and the work of Lucretia Mott and Abbie Kelly was denounced by the church, but there were always noble souls that came forward, and the spirit of Whittier was aflame with justice and he dared to step forth and take these women's part. Garrett Smith, William Lloyd Garrison, and others, and many that you have known and loved, had loyal hearts. Hand in hand they went in the cause of abolition and freedom for woman, and the man who will fight for the freedom of a colored slave is also the man that will fight for the freedom of a white slave, and he will fight with zeal and earnestness if he knows that white slave is his mother or his sister. Thus we know the brave man of the present day will be loyal to the cause of womanhood, and she yet will have full sway. There are few people to-day, comparatively speaking, who are not seeking for the benefit and the improvement of the human race. We have had experiences in the past; history repeating itself over and over again, has taught us that sympathy, love and brotherly kindness will do more to equalize, and bring that condition of happiness in the world than all else combined. When woman will have found her freedom, the ways of war will be past, and no longer will the boys be reared to understand that the highest honor that can be bestowed upon them is to be a hero in the battle-field. To be a hero in the field of peace will be the place of honor in the future. To-day there is a cry within the world, a cry for a clearer understanding of nature's laws; a cry for the betterment of conditions, and woman is one of the bearers of the light in this direction.

Woman has a right to be anxious for the ballot. There are many things in the way of reform that are drawing her attention, and it is well that the people of this age give her the rights that the terrible stain may be lifted from a so-called free government.

Yes, she is advancing. She is no longer the type of the woman that Paul would have her be when he said: "Let woman be silent. If she wishes to know anything, let her ask it of her husband." What did that old bachelor know about woman anyway? What experience had he had that he should stand as judge over womanhood and dare to dictate as to what they should do, or what they should not do?

There was a time, more than seven thousand years ago, when woman had more rights than she has to-day. Yes, Greece honored woman, acknowledging her powers. Oh! for the golden days of ancient antiquity. Let us draw the picture of old Isis and Isis the queen, and let us place woman where she belongs. Why should we not have woman goddesses, to whom her devotees can come and kneel and pray? Would she not recognize the sympathetic touch, and feel it greater than man? Would she not feel the needs and wants of her sister better than man? Has she not suffered as they have suffered? Could she not see deeper into the recesses of their hearts, and with her healing palm cause the wounds to disappear? Oh! for a Mother-God instead of so many Father-Gods; then we could pray to our Mother instead of our Father in heaven.

Yes we feel as though the passing out of a person like Susan B. Anthony will be an incentive to every woman to live for the cause of truth so that when they, too, have said farewell to the trials of earth plane, they can be looked upon as she has been—a noble, grand woman!

What is more beautiful than womanhood? What is grander than motherhood?

Let us work hand in hand, heart in heart, so that there will be better conditions for true womanhood, and that the motherhood of the future will be the highest possible type of motherhood, nearing on to divinity. The cause of truth is with us. The day of progress is the day in which we live. We cannot go backward; we must go forward. Then let us have a religion that brings equality into the world a religion that is an altar of human hearts; a religion whose creed is science, whose text is love, and whose cause is rationalism. Let us realize that to-day we are one people, one family, but let us not create false Gods, but let us try to have our Gods as human as at least we would desire to have a mother or a father human. We want no God that would have us born into the world surrounded with sin and ignorance, and then punish us because of our wickedness, but a God that would instill into the hearts of every child upon the earth plane the thought to realize perfection through working for it.

Old orthodoxy and old theology have been the means of much of our ignorance because they have gone hand in hand with the power of enslavement. They have told women she must listen, but she must not speak. She must help support the churches, but she must not grow. But to-day we have the different movements of a progressive nature that are breaking the shackles of superstition and bigotry, and woman with man is coming to the front. She is capable of holding her own with her brother man, and should be his partner in all the affairs of life, for the spirit of co-operation should prevail where there are man and woman.

But some may say that woman is not capable. She has shown that she is capable, and while her privileges have not been as vast as man's, she has shown on all occasions that she is equal to the demands, for to-day we have women in the schools of medicine; we have them in the schools of science; we have them everywhere, and as for brains, they have shown that they have as much gray matter as their brother man. Their pen echoes the sentiment of the heart and brain, and gives to us the shadow of the soul that we know is aglow with life, force and energy.

THUS, IN CONCLUSION LET US SAY, LOOK UP, FOR, WOMAN, THIS IS YOUR DAY. MOVE ONWARD FOR THE PATH AHEAD LEADS OUT INTO BROADER FIELDS: BY YOUR SIDE, STANDS YOUR HELPMATE, YOUR COMPANION, BROTHER MAN. GOD OF NATURE HAS ORDAINED THAT YOU SHALL WALK SIDE BY SIDE, SHARE GRIEF, PAIN AND JOY, SUCCESS AND FAILURE TOGETHER, NOT ONE MASTER AND THE OTHER A SLAVE, BUT ALL TO BREATHE THE BREATH OF FREEDOM, FOR IT IS A GOD OF LOVE WHO GAVE THE POWER OF LIFE, WHO GAVE THE POWER TO BREATHE, AND ASK FOR INDEPENDENCE, THEN ONWARD GO! YOU CANNOT FAIL. THE GOAL IS JUST AHEAD. THE POWER OF WOMAN IS ALIVE, IT NEVER CAN BE CALLED DEAD.

opened at 1 o'clock on Sunday afternoon, the exhibit buildings also being opened, but no machinery running, and the amusement enterprises were not permitted to open at all on Sundays. Sunday observers everywhere are highly pleased with the Jamestown plan, which means absolute closing of the gates every Sunday.

This arrangement will afford exhibition visitors opportunity to visit points of historic interest in the vicinity of Norfolk on Sunday, spend a portion of the Sabbath day in attendance at worship in one or more of the several historic church buildings in that city and the neighboring towns. Several of these edifices date back to the early colonial times. Most famous of

all is the old St. Paul's Protestant Episcopal Church in Norfolk, erected in 1739. The bricks in its walls were imported from England, long before America had a brick-yard. The original church of 167 years still stands, on Church Street, Norfolk, a monument to the religious fervor of those early days. Lofty oaks tower over it with thick interlacing boughs, and in the graveyard attached to the building the early settlers slumber under an emerald blanket of intertwined vines and grass. The church itself is thickly covered with ivy and the brilliant colored windows admit to the interior of the church a soft light, subdued by the shadow of the overhanging boughs. High up under the eaves

at the corner next Church Street a cannon ball is imbedded in the wall. The ivy has been cut away in a neat square around the ball and an inscription below recites the fact that the shot was fired by Lord Dunmore's ships on January 1, 1776. Services are held in this church morning and evening on Sundays.

At Hampton, across Hampton Roads from Norfolk and the Exposition grounds, is another ancient place of worship. This is the old St. John's church, said to be the third oldest church in the United States. Near this church is the famous Pembroke burying ground, noted for the curious monuments of black marble that stand therein.

AN IMPORTANT QUESTION.

Why Do Spiritualists Dabble In Religion?

To the Editor:—I have taken your paper for several years, and am well pleased with it, and especially the noble stand you have taken against frauds and frauds under the name of Spiritualism. I see no reason, however, why such frauds in Spiritualism are any worse than the ministers of the Gospel of Christ, as they are preaching a false doctrine to deceive the people by keeping all evidence from them. They are like the Dutch judge who decided to have all cases in court argued only on one side, as though his mind was clear; when he heard the other side he was in doubt.

As I read in The Progressive Thinker what is said and done by the various mediums and correspondents, my attention has been called to the title of this article.

I realize that every one has a right to believe or think as he pleases.

I feel it is my duty to do what I can to urge people to seek for truth, and drop their unscientific beliefs as soon as possible.

There are two classes in this world. One class does its own thinking; the other class lets others do it for them. The religious people are willing to have others do it for them.

I prefer to do my own thinking, and what I cannot demonstrate scientifically I await for further information before I decide. I commenced to doubt many things about religion when I was about fifteen years of age, and now I am nearly eighty; and from that time to the present I have sought for truth without fear or favor until I have been emancipated from all the religions of the world.

I have been a Spiritualist about fifty years. I do not believe it. I accept it not as a religion, but as a scientific fact.

It seems to me to be a self-evident fact that whatever there is in Spiritualism that is not in harmony with nature's laws, is a delusion or a fraud.

I see no reason why religion has any more to do with Spiritualism than it has with electricity or the telephone as each is in harmony with nature's laws, and no religion is, as there is a matter of belief, and is not the result of scientific investigation. Is it wise for Spiritualists to believe without thought in any one of the thousands of religions of the world, or any one of the twenty-seven bibles, or to accept any one of the sixteen crucified redeemers?

What respect would anyone have for a book that had one contradiction in it? The Bible that is in general use among Protestants contains ONE HUNDRED AND FORTY-FOUR plain contradictions in it. Nevertheless there are in the Bible many wise and beautiful sayings, and also many very wicked and vulgar statements, so much so that certain quotations from it, if sent through the mails, would render the sender liable to arrest for sending obscene literature through the mails; therefore let us take it for what it is worth, the same as any other book.

Let us consider as to what religion is. The dictionary says, "Religion is a certain system of faith, and the worship of God."

Why should anyone worship any one of the many Gods that no one knows anything about? It is just as much idolatry to worship an unseen God that we know nothing about, as it is to worship a wooden God that we do not know about. It is only a little higher grade to conform to a higher civilization, but in a little higher civilization, which develops more advanced ideas, no one will worship any of the numerous Gods.

One who knows anything about an unseen God, please tell us what it is, as I am willing to hear. So far as I know no spirit or mortal can give any information on the subject.

The use of prayer at Spiritualist meetings is to be deplored as a relic of an age of superstition and ignorance, and in proportion as people become enlightened in relation to nature's laws that surround them, they leave the forms of vocal prayer as addressed to a Supreme Being, and as we have no substantial evidence from any source of any Supreme Individual Governor of the universe, therefore is it not our duty as reformers and seekers for more light to discourage the practice of vocal prayer at our meetings as having a tendency to leave a false impression on the minds of those not familiar with the spiritual philosophy.

Now, what is Spiritualism? As I understand it, it is simply this: A demonstrated fact that mortals exist, passing through the change called death, and under favorable conditions they can communicate with mortals in this life. Is this religion? or is it any more religion than it would be for one person in New York to talk through the telephone with another person in Boston? Therefore any Spiritualist who wants to tack a religion to Spiritualism, shows his mental condition as being far from progressive, and in satisfaction with past ignorance and superstition of humanity.

In conclusion I would say, let us seek for knowledge instead of belief, and realize that all the religions of the world are relics of the past, and are founded on ignorance, superstition and fear, and for spiritualists to try to adopt any part of any religion is like putting new wine into old bottles.

EDWARD PAGE, M. D. Roxbury, Mass.

At Smithfield, near by stands another church, which is remarkable not only for the fact that it was built in the middle of the Seventeenth century, but also because many of the combatants in Bacon's rebellion are buried there, either in the church itself or in its old graveyard. Smithfield is at the end of a short ride from Norfolk, and the church will well repay a visit. It is a plain buttressed structure with a square, which gives it the appearance of some old English church.

More famous than any of these, however, the remnant of the old church at Jamestown Island, the remains of the second church to be built in the New World. The first was a wooden structure built on the same site but within a few months of its erection it was burned by the Indians. It was then rebuilt with brick imported from England. Little by little the structure has succumbed to the ravages of time and now the tower alone is left. Efforts have been made recently to arrest the decay that is slowly overwhelming the whole place. The grounds about the ancient tower have been cleared, the brick walling strengthened, and a fine brick building of unpretentious character erected behind the tower. This church was the refuge of the early colonists when threatened by Indians. Behind its stout walls the early settlers had defended themselves until the redskins retired.

A. L. SUTTON, Manager Gen. Press Bureau, Norfolk, Va.

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Emily Knapp, 1023 Adams Street, Milwaukee, Wis., writes: "The 'Active' I purchased from you a year ago saved my eyes from blindness. My brother was near-sighted, and his eyes were almost blind. He was now he can go to school and do all his work and study without glasses."

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes: "The 'Active' has cured my eyes of cataracts, and I can do without glasses. I very seldom have headache now, and can stand up to eleven o'clock after a hard day's work at the office. 'Active' can be used by old and young with perfect safety, as it is impossible to do harm with it. Every family should have a bottle of the 'Active' for a form of insurance. It will be sent on trial postpaid."

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A New Line of Thought.

The Venerable Dr. R. Greer Presents His Spicy Views in Reference to Christ, His Life and Career.

To the Editor:—Why do some Spiritualists believe or profess to believe in the alleged tragedy of death of Christ upon the Cross? Or why do they, with Christians, believe or profess to believe in the alleged physical resurrection, as from the dead, and calling his re-appearing a spiritual materialization, when, according to the New Testament, the preponderance of testimony is all against it?

True, Christ was nailed to the cross, was apparently dead and buried; nevertheless, he, on that cruel cross, did not die. His apparent death was only a death-like trance, when taken from the cross he was taken down alive, but in a swoon. He was not dead, but just asleep, for the friends the third day after his crucifixion, kneeling and looking into the sepulchre, saw with amazement the rock rolled away, the grave clothes scattered in every confusion, some lying in a corner; saw also two bright angels purposely awaiting there to meet the friends to announce to them, "He is not here, but risen."

Soon, then, he appeared to Mary, and when she saw him she supposed him to be the gardener, which shows he had disguised himself as a gardener.

Such disguises would not have been necessary had he been a spirit risen from the dead.

When, too, the tomb was seen, the stone had been removed, and which would not, had there been a supernatural resurrection.

When, too, he came at the closed door where his disciples in secret were convened in session, he gave the secret signal, the bolt fell and he entered, exclaiming, "It is I, be not afraid."

"A spirit hath not flesh and bones as ye see me have. Handle me and see." Thus doubting Thomas was convinced.

Like as Jonah escaped from the whale's belly, so Jesus escaped from the tomb, so declares the New Testament, and just, too, as Jesus himself had predicted,—"a natural return of animation and nothing more."

Mortal like, too, and unlike spirit, he hungered and asked for food, and before a bright and cheerful campfire in the open, he dined with his disciples on bread, broiled fish and honeycomb.

This was immediately after his crucifixion, and at the sea of Tiberium, and no doubt, too, on his way on foot from Jerusalem back to India.

Soon, because of numerous reports in circulation of his having been resuscitated, he and his friends became uneasy, and to elude pursuit and prevent recapture, friends had him spirited out of harm's way to India, and while on the way he gave out reports that angels had carried him bodily to heaven.

As to his alleged ascension, you have not a single eyewitness recording it. Mark and Luke only barely refer to it. Matthew and John never mention it.

How Spiritualists can, like Christians, believe in a bodily resurrection or bodily ascension is past my comprehension.

Not Christ did not die on the cross. The Jews did not kill him, and Christians should not, as in Russia, kill Jews. But 'tis only savages—untutored—who will kill or envy in the name of religion.

Christian savages and Christian fanatics, in order to champion their religion, have, in the dark and middle ages, killed millions of heretics—so it is said—and some say that if Kings permitted it now, as in days of yore, there are Christian fanatics and Christian savages in Christian Europe who would kill fifty millions more.

Here, too, in our own United States of America, we are confronted with disciples of the same Emporium or seat of learning, the same foreign religious element decked in broadcloth, of suave manners, and surrounded with a glamour of worldly success, who, unlike other people, do not have to strive to make money, but only to ask for it, who will get all and even more than wanted or asked for, and who, too, claim not only the key to heaven, but who with stony hearts and cheeks of brass, with tongues of blasphemy and galls of impudence, declare that all marriages and births outside of their priestly arrangement are illegals of Mother Church.

Brave, pious sons of Mother Church, to boldly face and make, without flinching, such grave and uncanny charges against five-sixths of the world's people, since the reign of Constantine, when the Mother Church first began!

Such brave, pious sons must indeed, like brave, pious coal mine gentlemen, be Christians, men, to whom God in His infinite wisdom has entrusted the religious interests of the world.

Nevertheless, it seems something should be done to silence such assaults of disrespect from an audacious priesthood, whose object has ever been to frighten and deceive the uneducated people, to have them follow blindly their erroneous teachings and doctrines, doctrines repulsive and revolting to the senses, the alleged crucifixion of one man, for instance, which to believe, will save eternally all other men, but which to disbelieve, will damn eternally all other men.

There are other equally immoral doctrines, such as the "eating of God," etc.

Such doctrines, the invention of ancient priests, should by law be suppressed, being a libel on God, and a sort of a blasphemy.

Christian clergy must surely know that Christian Church members are distinguishing rapidly between the dim false lights of the Christian pulpits and the brilliant lime-lights of the spiritualistic rostrums, and who ultimately will not accept for divine truths Christian fables or popular delusions. Hence the great present unrest in Christian Church circles.

Of course Christian ecclesiastics, not unconsciously aware of the enormity of their false position, but who in their own exaggerated self-importance, imagine they are in the right, are not responsible. They are simply following in the wake of a long line of commercial predecessors, encouraged by a deep-seated superstition in human nature, since the age of Monks, or since the world began—"preaching for hire and divining for money," threatening out century after century the same old straw, harping on the same old string, "Jesus Christ and Him crucified." All the subject has been said, making people dread, longing for some never cult or divine revelation.

But to return to our subject, Christ, too, did not die in Palestine; on the contrary, tradition—ancient and modern tradition—backed by spirit, declares his earthly demise took place in

India, to which he, for wider fields of usefulness, had journeyed a second time from Palestine.

It was in India, too, he was loved, honored and revered as a Messiah more than in his own native Palestine.

Influenced by a spirit of altruism there, he taught the doctrines of human love and human kindness, the science of life and good will to all; and where, also, he ever responded to the walls of suffering to allay their distress, till he died, not, however, as a God, but as a man—a divinely spiritual man, and where, too, upon his staph it was written—"HE WAS THE GREAT PHYSICIAN," and where, too, his tomb is known to this day in the town of Stranagar, Cashmere, India.

Literature corroborating this fact has (recently) come to me from India.

While this contribution of information, the result of modern investigation, may be news, and a surprise to some, and while, too, the same might have been known to the Christian religion, nevertheless such is not our object, our object being simply the edification of Spiritualists, to enable them to combat error and forward the cause of truth, as they certainly can by careful, regular reading of The Progressive Thinker.

DR. R. GREER, Maywood, Illinois.

A GENUINE HAUNTED HOUSE.
Haunted Abode in Which No One Can Dwell—Some of the Uncanny Things That Occur.

Dickson, Tenn.—Dickson's haunted house mystery has again sprung its periodical excitement, though the fact of Dickson's having within its limits a haunted abode is as familiar to some of the town's inhabitants as is the town itself.

For years it has been known that a certain house in the city limits was inhabited (or maybe visited) would be a better expression) by spooks. It is surmised by those entitled to do so that once upon a time a murder, foul and atrocious, was committed within the walls of the old mansion though no positive proof of the act has ever been brought to the surface.

It may be the house here to show for itself, and what has taken place within its visionless walls to cause it to become the abode of ghostly forms and the recess of weird and unearthly sounds, may never be known, for of a truth, dead people tell no tales. Let us go at once to the facts, and then the public can draw its own conclusions.

Years ago the property passed from the hands of its owner, and became the home of renters. One followed another all declaring the house was haunted, but some silent as to what had been seen and heard. The curious, however, have been secretly busy with their investigations, and some hideous facts, it is asserted, have been revealed by the cinema. Some strange occurrences, too, have confronted the eyes of the dauntless observer. Those who have inhabited the house say that at times, usually after daylight, the doors are flung suddenly and violently open, and the windows are locked and barred. One individual, whose word is not to be doubted, claims that while asleep in the house recently every door in the building went violently ajar, and when he attempted to close one of them he was thrown by the shutter across the room and killed almost instantly. As great was the force, it is further related that at times a great light, vivid and blinding, has been seen to suddenly illuminate the building after night, and to as suddenly disappear.

A gentleman who once occupied the place says that one night his attention was attracted to what he took to be a hog squealing in the barn. Upon investigation he found the noise apparently coming from his horse, which exhibited no signs of pain or unusual conduct, but kept up the squealing periodically for a month or more.

Many are the times it is said, that the lights in the building have been extinguished, and a breath from the grave had blown them out, and was as often repeated as they were re-lit.

Frequently in the dusk of the evening the dim figure of a woman is seen approaching the front entrance. It may be that she will enter like the specter of a cloud chased by a moonbeam, or it may be that she will linger on her way for several minutes and vanish. If she enters however, the worst is to be expected. The building trembles, the windows rattle, thunders roll and mingle their mutterings with a piteous sob and wail, then for a time all will be quiet until in a few moments the visitation is again manifest.

The past week was one of unusual activity and it is said that many pranks were played, and that some observations were made that may prove interesting in the future.

A strange feature of the affair is that no dog, however attached to his master will of late years remain long on the premises.—Nashville American.

PRAYED FOR OLD HOME.
Maine Woman Dreamed West Salem Would Be Destroyed—Tornado Did Strike It.

LaCrosse, Wis.—Awakened out of a sleep with a presentiment of danger and imbued with the feeling that the Almighty had directed her to pray for the deliverance of LaCrosse and West Salem from a fearful catastrophe, Mrs. C. Davis of Vienna, Mo., prayed for two days.

Mrs. Davis was a former resident of LaCrosse county, but for the last thirty-eight years has lived in Maine.

In a letter Mrs. Davis tells of her strange experience. A peculiar coincidence of her vision was the fact that it occurred at exactly the same time this section was visited by the tornado which caused the loss of a number of lives and the destruction of many homes within a few miles of LaCrosse—Beaver Dam (Wis.) Citizen.

"After Her Death." The Story of a Summer. By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and nobler phases of Spiritualism, leading the mind onward into the pure atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, \$1.00.

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Under the Presidency of Mr. W. F. Peck, Who Has Occupied the Position for Eight Years, the Camp Has Assumed a Most Prosperous Condition.

To the Editor:—As everybody at Mt. Pleasant Park seems to have been too much occupied with business or pleasure to report its doings to the press during the camp-meeting season, it may be that a brief account of the twenty-fourth annual session of the M. V. S. A. may be of interest even at this time.

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