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

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THE PILGRIM HOME.

Dr. J. M. Peabody, the Veteran Spiritualist, Has Returned to Battle Creek, Mich., Hale and Henry in His Fifth Trip Around the World.

So much interest has been manifested in the travels of Dr. J. M. Peabody during his absence from Battle Creek throughout the past year, that we have induced the doctor to give us a more complete account than his letters mailed en route could furnish, his time being then too fully occupied to permit of his writing at as great length as his interesting experiences would have warranted.

In interview, the doctor said that travel was wonderfully educational. It lengthened the chains of friendship, enlarged human nature and tended to promote the brotherhood of humanity.

"The three great teachers of this age are the press, the pulpit and foreign travel," said the doctor. "The press, appealing directly to human nature, directs public opinion, and is one of the mightiest agencies of this age. The newspaper has become a bedside and table companion the wide world over."

"It may surprise the reader to know that Calcutta, India, prints four daily papers in English, three dailies in Bengalee and one in Hindustani. In the principal cities of India and Ceylon there are printed dailies, weeklies, and monthly magazines. Being in close connection with the English press, they are posted in regard to the political and religious doings of America."

"The Hindus are a very religious people, and think Americans very irreligious. They at once refer you to our holding for many years 4,000,000 slaves. They refer you to lynching and burning colored people at the stake; they refer to the slums in cities right under the shadow of church steeples, and so say in trumpet tones that they do not want these Christian influences of America brought to their country."

"In this they show only a partial knowledge of Christianity—that is, the Christianity of Christ rather than that of creeds. They claim Jesus Christ as one of their prophets. He was an Asiatic, they say, and not a westerner, and they regard him more than any other man. Jesus had not where to lay his head and that John's meat was locust and wild honey, Rockefeller was a billicaire and the lands were mostly owned by rich landholders. They have gathered these things largely from the English press which is reflected largely in oriental countries."

"Speaking of lands reminds me of two of the passengers on the Manuka from New Zealand who had the cabin next to mine. These were Mormon Elders who had been on three years' missionary tour in New Zealand. With some prejudice against Mormons, I found these elders not only gentlemanly but scholarly and broad minded. They informed me that they had solved the rent business, for per cent of Western Mormons own their own homes."

"They send out each year 1,000 missionaries to all parts of the world. These elders have no stipulated salary and they seemed so enthusiastic in their religious convictions, and had been so self-sacrificing—a proof, by the way, of their sincerity—that I greatly enjoyed their companionship."

"We all know that polygamy does not now exist, at least legally, among the people. But taking with them about what they term plural marriages, or celestial marriages, they at once referred me to Abraham, Jacob, the patriarchs and David who were biblical polygamists, and they were very careful to add that while they personally did not approve of the plurality of wives, they thought it more honorable than for merchants and wealthy men of America to secretly keep their paramours."

"The Mohammedans number in India 40,000,000 and are noted for their bigotry and superstitions. There are more than a dozen sects among the Mohammedans. The Ameer of Afghanistan is a rigid Mohammedan, and when he came into India with his court the Mohammedans, he once proposed to marry a Hindu girl, 100 cows. This the Hindu sternly opposed, the cow being a sacred animal. The matter being laid before the king, the Ameer, he said frankly, 'I will not permit the sacrifice of cows, that might so offend their religious feelings. If you choose to sacrifice goats you can do so, but you would do me greater honor by being good, industrious people?'"

"I was deeply interested in seeing the Ameer, and hearing his address in English. He is a tall, straight as a pine, has a roman nose, sloping forehead, deep set eyes, and in his movements really has a kindly bearing."

"The Afghans and many of the Hindus regard Americans as savages or semi-barbarians, reminding us of the mobs, hold-ups on railways, assassins of presidents, etc.—Battle Creek Enquirer."

Unkind Advice.

Two Irishmen were eating their lunch, when one asked the other: "Pat, an' what be you thinkin' about?"

"Shure, Mike, I was a thinkin' how I would be gettin' me clothes over me wings when I would get to heaven."

"You would better be thinkin' how you would be gettin' yer hat over yer horns when you get to the other place," answered Mike.—Ally Sloper.

When any one of the provider passion is hurt, it is much better philosophy to let a man slip into a good temper than to attack him in a bad one.—Thomas Paine, in Crisis.

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is.—Montaigne.

Identity, or the True Self in Man.

A Philosophical Discussion of an Interesting and Important Subject, by Charles Dawbarn.

When a babe is born we recognize that, like everything else, he is a child of our mother Earth. His bones, his muscles, his nerves, his blood, are each and all manufactured out of planet raw material. Every molecule in his organism is the planetary compound of intelligence, substance and energy. Even if he is an idiot, every organ has to work intelligently or he would soon die. His heart must beat, his lungs inhale and exhale air, his kidneys secrete, his stomach digest and his blood flow. He has a complete system of nerves—a regular telephone system, enabling his organs to communicate and work together. If he is a normal child he will have SOMETHING MORE, and that something is not LIFE, for, as we have seen, even an idiot is full of intelligence in activity, which is "life." That SOMETHING is the object of our present study.

If we take the new-born child to pieces, we will not discover even a trace of this "something," although it may have been there from the moment of conception. We find, however, an "energy" present which will help us in our search. This energy, by which intelligence controls the little form and its organs, is so interwoven with every molecule in the organism that it does its work imperceptibly, and without fatigue. The organs do their work, and hard work, too, sometimes for a century, yet the child passes into manhood and old age without sensation of weariness from the work of those organs. When those organs do, at last, stop work, and the blood ceases to flow, the human form dies, and presently goes to pieces. So we have to look further for that SOMETHING we seek, which is in the body and yet distinct from the body.

The first question is, how shall we know it when we find it? It cannot be a normal part of the form because of a remarkable distinction in the way it works. That difference tells us the secret. Its every-day name is SELF, for it is selfhood which distinguishes one being from another. The use of this "self individuality" makes the body very tired. It is always making certain parts of the body so tired that they must go to sleep and rest. It compels certain organs to work, when of themselves they would be quiet, or only move to seek sustenance. So we have found the SOMETHING we are seeking, which is in the body but not of it, and which can only use the body part of the time, yet is the real man, the guide and director of the personality we know, and sometimes love.

Having made this discovery that the man and his will, or SELF, are not one, but two distinct individuals with very different powers in one body, we are ready to discuss the difference between personality and identity, which difference puzzles so many students of the mystery of manhood.

We are all aware that the person we know and admire has not only the human form with its organs and nerves, but also what we speak of as a will or selfhood of its own, which we now perceive is quite distinct from the rest of the form. It is also true that we always include this mysterious SELF in our conception of "personality," or, if absent, as in the case of the idiot, we count him as an imperfect personality.

In sleep we have an expression of manhood. Everything is present and active save SELF. There is even a simulation of that in the sleep-walker, but in every dream the intelligence becomes grotesque and distorted because the SELF has withdrawn. SELF comes and goes. It sometimes happens that the form dies while SELF is absent, but as SELF has been in the habit of coming and going, all that has really happened—that is to say, the death process—merely keeps SELF from coming back again. Since he was always independent of the body, it is absurd to suppose that death could kill him.

In order to mark the power and the limitation of this higher and only real SELFHOOD, we will now trace a little of his manifestation, beginning with the new-born babe. If we knew enough we might go further back, perhaps beyond conception, and even into the asserted realm of reincarnation, but in this inquiry we must confine ourselves to the provable, and so learn our lesson. We acknowledge we do not know whence SELF comes, or whether he goes. Our little real knowledge is comprised in the fact that sometimes after the body is dead, SELF can once again manifest, though always in a very imperfect manner. So far as we know he is linked to but one body in earth-life. Of course he must have a form of his own. He could not come and go without form, but what that form is we do not know. We are told by some of these SELFS which return, and by our own clairvoyants, that a copy of the mortal form, but of finer material, continues as a sort of duplicate of the old personality. We presume that SELF uses that new form as he used the earth body, but, under universal law he will still come and go, because he is just what his name implies—an independent SELFHOOD, and necessarily with a form of his own. So, confessing our total ignorance as to the nature of SELF, we will watch him attempting to get control of a new-born babe.

See the babe lie on its nurse's knee—just a molecule of planet life. Its own form intelligence is already there. Its little organs are assuming their several duties in adaptation to planet life and atmosphere. For a while that is all you see. Sometimes such a babe dies, and then the student discovers a brain with plenty of convolutions, but never a scratch on them. Let us remember that, like the disc of a phonograph, once scratched with a tune or a word it can repeat itself indefinitely. That repetition is memory. The remarkable fact is that the infant, or the man, has almost no power existing within his mortal organism which can thus create its own memories. When the heart beats, or the brain palpitates, there is no memory of that life expression. Memory is thus almost entirely the work of SELF, even in that new-born babe.

Professor Elmer Gates divided a litter of puppies,

and some he proceeded to train, while the rest were left to their normal activity. The interesting result was that presently the brains of those he had taught had evolved cells that were not there in the beginning, because the untrained puppies did not have them. The interesting fact in this experiment is the alteration of brain structure as the result of outside influence.

In the case of the babe we call the influence "outside" because it comes and goes, but it does its work from the inside, and is always limited by the development of its mortal instrument. So the infant, with almost no control of its eyes or ears, makes little movements of its hands by reaching for what it wants. That is a feeble effort of SELF. It can do little before the hand will drop fatigued, but the tiny effort has made its mark on the brain, which is presently repeated and deepened into a memory. It is not long before the babe exhibits SELFHOOD at work on its eyes, ears and vocal organs, but requiring frequent periods of rest.

We now come to a most convincing fact, proving the distinction between that infant form and its SELFHOOD. It is a fact we cannot explain, for it shows a startling limitation in the power of SELF. If that child is born right-handed, every impress recorded by SELF will be on the left lobe of that child's brain. And if he is to be a left-handed mortal, it will be his right lobe that will bear that impress. But still more astonishing, there are certain localities in the lobe used by SELF for his impressions or scratch which are so differentiated by the skilled scientist of to-day that a troubled patient can often be relieved by a surgical operation. For instance, the utterance of words is memorized at one spot on the brain lobe called "Broca's convolution," because Dr. Broca first proved that articulated speech was impossible if this convolution were diseased. This discovery led to many others where the passing events of life were each impressed on a definite spot on the lobe. If a patient has become suddenly affected with "word blindness," as word failure is now called, the surgeon knows the exact spot which is diseased.

This is not an anatomical essay. It is enough for the reader to recognize that self is limited to the use of one brain lobe to record his own experiences as memories, and to certain localities on that lobe. The young may sometimes make a use of the other lobe if a previous center is destroyed, but once manhood is developed such partial recovery is difficult and rare.

Now let us see what we have so far discovered. Here is the infant mortal with no apparent power of memory in his little organism until it is evolved and developed by an outsider we have called SELF, who comes and goes, and always tires that organism when he uses it. When we think of that babe as a personality, we always include both his form and organs, and also this wondrous SELFHOOD. And in that total we have evolved the personality of our mortal friend or loved one. But in our ignorance of these facts we have demanded that the form, with all its organs, and also its SELFHOOD, shall be present in the next life for instant recognition. We know the mortal form has gone to pieces, but we have been taught that a duplicate form will be all ready to give us greeting on the other side.

In a recent article on "personality" we noted the impossibility of the new form being duplicated in its organic details; but we now see that so far as that form exists, SELF must always be the foreigner here is here. When that new form is in its turn discarded, SELF will still be the real man—the ego, as distinct from the personality. He will be the IDENTITY, which, in its essence, is as near to our conception of Godhead as anything finite and a distinct entity can be. Personality after personality may be evolved, each form from finer and finer planetary material till, at last, cosmic substance must be used. It is then that the new form, freed from every earth attraction, will be guided by SELF into experiences we cannot even imagine.

At every step we see SELF at work, and sometimes he loses his hold. The infant dies before he has placed his seal upon it. SELF is not infallible. He can gain experience, but he can also fail to get the experience he seeks. The form may overwhelm him, and experiences may horribly degrade the personality. In fact it seems quite probable that the personality may sink to its own destruction, lower and lower till annihilation is achieved. SELF cannot die, but the effect upon him we cannot even guess. All suffering of which we can conceive is an organic expression through form. So, if form vanishes, and personality ceases, SELF would ultimately be freed from that which had dragged him down.

We have now reached a point where the distinction between Personality and Identity should be clear to the student. He should now see that personality will be ever changing, by either progress or retrogression. On the other hand, SELF or Identity has always a limited relation to form, for it fatigues it by use, and it comes and it goes. Comes from we know not where, and goes back to that unknown where the form is compelled to rest.

The spirit-seeker chases "personality," and when found it may or may not include the SELFHOOD of Identity. In fact, the "return" seems to often act as if Identity were absent, and the form with its organic intelligence was played upon by surrounding forces. Brain impressions are apparently carried over into the new form, but if SELF is not present to control, they exhibit a jumble of intellectual confusion. At the best the visitor soon makes complaint that the "power" is gone, with little said that can give proof of Identity. The entire personality, including its SELFHOOD, which was the individual we knew in earth life, is not present. Something is absent, and that SOMETHING we now see is SELF, or the EGO of the mortal.

Here is a thought we must follow for a moment.

What Spiritualists Demand.

A Fair Trial for All Violators of the Law, from Rockefeller Down to the Worst Case of Human Depravity.

South Carolina's "pitchfork" senator, when he was in this city the other day, said to a reporter of The Journal, "As long as there are rapists, there will be lynchings."

He might have added, that while lynchings continue there will be rapists. One crime cannot be stamped out by another crime. Neither seduction, adultery, nor rape can be stopped by a murder committed in revenge of these crimes. Murders by mobs will not put an end to crimes by individuals. Scenes of mob lawlessness will not strengthen the law-abiding disposition of individuals. On the contrary, the more lynchings there are, the more crimes will be committed. These serve only to arouse the ferocious feelings, the savage instincts of man and make the crimes committed more brutal, as well as more numerous.

Senator Tillman, we do not doubt, is a courageous and honest, and says fearlessly just what he thinks. We admire him for that quality, which has been shown in conspicuous contrast to the trimming, temporizing course of some of his colleagues in the senate. But a bulldog, and even "yaller" dogs are courageous, while something more than honesty is necessary in dealing with public questions. There are many dogs who are perfectly honest. With wrong views, and in power a man's honesty may make him the more mischievous. The founders of the Spanish Inquisition and their successors were men of unshaken honesty, and yet by selecting for death or imprisonment the best men of their country during a period of 800 years, they contributed very largely to the decline and decay of the once great Spanish nation. James the Second, of England, was a useful, honest, morally, that was Charles the Second. Yet the very conscientiousness of the former, with his religious ideas, made him a persecutor, while opposite traits in the latter saved the country from many horrors. An honest, wrong-headed fanatic, unchecked, may bring great calamities upon a country. Intellectual error may be more dangerous than moral error. "Hell," it is said, "is paved with good intentions." One may have good intentions and very bad inclinations, as well as harmful principles and policies.

Now, Senator Tillman, while morally honest, is intellectually erratic, prejudiced, fanatical, and explosive, and his views are as distorted as his reasonings are often illogical, and his expressions often extravagant. He does not view the subject in the unimpaired light of the intellect. His prejudices and his bigotry, deep and ineradicable, impair his intellectual integrity and often vitiate his conclusions. Tillman's defense of lynchings when the times are negroes, (he thinks that lynching is the right kind of punishment for assaults upon white women by colored men. In other words, when the offender is a negro he should not be given the benefit of a trial or the chance of defense, but should be strung up by the neck. Angry, infuriated men should take the law into their own hands and be, at the same time, judge, jury and executioner. The courts in such cases should not be opened to the accused, and there should be no legal procedure, no observance of the forms of law. As soon as caught, the man identified as a criminal should be rushed to the nearest lamp post or tree and hanged, if not shot to death on the spot where he was captured.

The liability of a mistake by a mob, or by an excited victim of assault, as to the identity of the assailant, and the possibility of lynching a man innocent of the crime, without a trial in court, with the safeguards to the prisoner, as well as the opportunity for rigid examination of the charges against him, do not enter into Tillman's consideration. He does not see that the object of the law is to prevent individuals or mobs taking the punishment of offenders into their own hands. He does not see that courts are established to prevent rash acts against the law, and to protect the innocent, falsely charged, as well as to convict the guilty who are deserving of punishment. He does not realize that disregard of law in special instances fosters lawlessness in general. He does not appreciate the fact that for men to live together there must be some tribunal to which all members of society can appeal when their rights are infringed, or when they are charged with criminal acts, and that every time an individual or a collection of individuals

grasp. Presently his instrument becomes fatigued, and he retires. Another SELF may try to take control, but it is no longer the Identity we seek.

So, our lesson becomes plain. Personality is for us a mortal form with a SELF in it. Identity is the SELF, that may be in that form one hour and absent the next. Identity comes and goes so long as the mortal form lasts, and if that mortal form has a spirit successor, then SELF will continue to come and go, subject to the new conditions. Personality evidently must sometime cease, but so far as we can grasp the thought, Identity may have an eternity of experience before it.

Such is the distinction and difference, in the writer's judgment, between PERSONALITY and IDENTITY. CHARLES DAWBARN.

San Leandro, Cal.

Quincy, Ill.

B. F. UNDERWOOD.

to recall a past that in many details he cannot now.

TRUE CHRISTIANITY.

Jesus Not an Ideal Personage—His Teachings Will Not Bear the Light of Modern Criticism.

In The Progressive Thinker of July 13 is an article by C. E. Ingram, under the heading "A New Evangelism." While I do not doubt the sincerity of Mr. Ingram, I think he is much mistaken in regard to the teachings of Christ and "true Christianity."

Mr. Ingram says: "The teachings of Christ, as handed down to us through the Scriptures, were grand and beautiful in their sweet simplicity, as were all the teachings of this nature before this time; but what a vast difference there is between his teachings and the teachings of that religion that was built up for him in his name. The sweet, loving precepts of the lowly Nazarene have nothing in common with the latter. His teachings are heavenly in their pure conceptions, and are soul-purifying and uplifting in their sweet grandeur—full of love and hope, faith and good works, no vain boasting, doing good at all times when and where possible; while the latter is debasing to the human soul that is touched with its influence, and while it has carried civilization to many nations, yet it has also carried to them the torch of destruction, torture, murder, rapine, and, in fact, all the known evils of so-called civilization."

As for "the teachings of Christ as handed down to us through the Scriptures" being "grand and beautiful in their sweet simplicity," we would be pleased to know what particular teaching Mr. Ingram had in mind. His "Sermon on the Mount" is impractical, absurd and immoral. He taught "Take no thought for the morrow [the future], etc."

Every seed planted for a future crop, every house built, and every other thing for the good of mankind has been done contrary to that teaching.

Even a dog will bury a bone, that he may have it to-morrow. No animal so foolish as to feed such a precept.

He taught, "Resist not evil." I, being an Atheist, believe we should resist even the temptation to do evil ourselves, and also resist others who would do us evil, otherwise we encourage them in evil doings.

"But I say unto you, that ye resist not evil, but whosoever smite thee on thy right cheek, turn to him the other also."

In this we are forbidden to protect ourselves from bodily assault or injury. A woman would not be allowed to protect her virtue if assaulted. "Resist not evil," one "sweet, loving precept of the lowly Nazarene."

He that believeth and is baptized shall be saved (regardless of his sins), but he that believeth not shall be damned (regardless of his virtues); that is another of his "sweet, heavenly teachings," that is "soul-purifying and uplifting in its sweet grandeur."

He is made to say, "A new commandment I give unto you, that ye love one another," and in contradiction of the same bit of heavenly, love-inspiring, soul-uplifting sweetness he says: "If a man come unto me and hate not his father and mother, and brother and sister, and wife and children, yea, and his own life (self), he cannot be my disciple." Again: "Think not that I come to bring peace. I come not to bring peace, but a sword. To set the son against the father and the father against the son, and the mother against the daughter."

This meek and lowly Nazarene was the most arrogant character that we ever heard of. He claimed to be the very God. "He that hath seen me hath seen the Father." He claimed Deity, and he claimed to be God, and to delegate that power to others. So why not the priesthood sell indulgences? Why not forgive sin as well before as after committed? He was lord and master of his disciples. His teaching of believe or be damned is responsible for the inquisition, with all its horrors. Most, if not all, of the crimes, bloodshed and cruelties laid at the door of the modern church had their inception in the false teachings of Christ; and it is a well known fact that the farther the church and the people stray from the teachings of primitive Christianity, and that mythical personage, the better they are.

Compare the church and the people of to-day with those of a hundred years ago. Christ claimed to be greater than Solomon. Very many more such sayings and teachings might be cited, but those will suffice. It is claimed he taught universal brotherhood, but on one occasion he said: "I proceed forth and come from God, but you [his audience] are the children of your father, the devil, and his works you will do."

Strange brotherhood that, but quite meek and lowly! But I must bring this to a close by saying it is nauseating to hear and read of such a character being lauded as a worthy ideal.

H. H. UTCHERSON.
6823 Philadelphia Avenue,
Los Angeles, Cal.

Seeking to Improve Conditions

Stirring Words from the President of the Missouri State Spiritualist Association.

Sophia B. Seip and Brother Francis hit the ball several times on the head, in *The Progressive Thinker*, number 924. The causes leading up to the arrest and prosecution of Sister Noyes and others lie deeper than the mere desire on the part of some petty officials to prosecute Spiritualists or Spiritualism. We are not reaping what we have sown. The result was inevitable. We have been so busy denouncing and endeavoring to reform the orthodox, the Christian scientist, the Theosophist, that we have neglected to keep our own house clean, and now for the protection of the community our neighbor is doing it for us, and we don't like it a bit.

We have been so busy locating the weak points of our neighbor that we have entirely neglected to locate and remedy our own. And we have a few.

1. Confusion as to what Spiritualism really is.
2. Lack of co-operation.
3. Lack of proper regulation.
4. Fraud and commercialism.
5. Selfishness, and a lack of love for humanity.
6. Ignorance and undeveloped mediumship on one platform.

In the first place, what is Spiritualism? Is it a religion? Is it a philosophy? Is it a science? Is it a religion, a philosophy, or a commercial enterprise? I imagine I can see some of you smile, but I am perfectly serious I assure you.

I am well aware of the fact that we are incorporated as a religious body, but I know also that many of our brightest philosophers and thinkers dispute the religious side and contend that Spiritualism, per se, is a scientific philosophy, and should be studied and investigated as such. The religious side, however, contend that while Spiritualism, per se, can be scientifically demonstrated and its philosophy is in accord with science, yet it is first of all a religion; in fact, the religion of all religions. As for the commercialists, they adapt their position to the company they are in and use both sides to the fullest extent of the law; and the press, public, city officials that we so often say, do not know what Spiritualism is, give us up in despair, often in disgust.

One of the first questions asked for city authorities when protesting for our rights, **DEFINITION OF SPIRITUALISM** AND **THE FORTUNE TELLER**. That should be easy to say. I admit it should be, but under existing conditions is it, if you are truthful? For my part, I frankly confess that the only difference I can see between the religious medium, head of a religious society, who passes out cards with fous words, "Business Medium" printed thereon, has a large sign on the door of his or her home, and advertises in the papers, is not favorable to the medium. The one pays the city for a license to conduct, either honestly or dishonestly (as the case may be), a commercial enterprise, and the other is perfectly frank—nothing at least hypocritical about them; they are out for the almighty dollar, and don't care who knows it. The other under a religious cloak has the same object in view, the almighty dollar, but in order to cheat the city out of the price of a professional license, in order to more easily reach the public and in order to ride on half fare on the railroads, they hypocritically assume a religious guise.

Mind you, I do not here question the genuineness of their mediumship; but the fact remains that business cards given out at a religious meeting, a charge at the door, are not business methods, or IV kind of methods, of conducting a business enterprise, and no stretch of the most vivid imagination can make it otherwise; and when we as an incorporated religious body not only permit this, but even endeavor to defend them in it, by making the false statement that they are practicing their mediumship as part of their religion, and should as religious workers be exempt from the payment of a city license, we are placing ourselves in a very peculiar (to put it as mildly as possible) position.

If we are to be known as a religious body, in the sacred name of real religion, let us eliminate from among us such grifters. Let us check with a firm hand, the sensational psychological side-run at ten, fifteen and twenty-five cents per, in the name of Spiritualism, or let us not complain when the intelligent public, the press and city officials, refuse to take us seriously as a religious body. But you say: "Brother McArthur, you're unjust. There's nothing wrong with mediums resorting to such methods." Thank God, that's true. But there are just enough to damn the innocent and place the consistent conscientious medium in the position Sister Noyes is in Los Angeles, Cal.

In the name of those dear self-sacrificing souls who have trampled self under foot and are giving up the best years of their lives in order that organized Spiritualism may be built up, and the world be cheered and uplifted through a knowledge of spirit return; in the name of those societies who scorn to use such methods but are damned with the bad just the same, and in the name of our beloved Cause, which has been under a blight so long on account of such things being done in its name, I earnestly urge that steps be taken to regulate these crying evils; that we define plainly, fairly and squarely for the press, public and different city authorities, **WHAT IS CONCEPT OF SPIRITUALISM REALLY?** IS, and what we as an organized body stand for. The time has come when organized Spiritualism for the sake of its future standing and prosperity **SHOULD DEFINE ITS POSITION ON THESE VITAL QUESTIONS.**

Can we expect the public and government to draw the line between our workers and the fortune teller, when we do not? Just recently a bill was defeated by a sister State Association that was aimed largely at the bogus medium and fortune teller, but on account of this lack of proper regulation, it was necessary in order to defend the legitimate worker to fight against the illegitimate commercial grifter. Do not believe from conversations

held with the city officials and lawmakers that they have any desire or disposition to infringe upon the religious rights of the Spiritualists, or interfere with, or prevent the genuine psychic from honestly exercising his or her powers as a religious demonstrator, but as long as we cannot ourselves honestly explain the difference and have no rules rigidly defining and drawing the line, just that long we shall be classed with and fought against as traffickers in the affection of the masses for his or her departed, endeavoring under the guise of religion to cheat the government out of the price of a commercial license.

For us to deny that these things are true, and MUST be remedied, preferably by ourselves, if not, of necessity by the authorities, is to close our eyes tightly to the sun. Let us face this fact soberly and earnestly. I know that the temptation to add another society to the organization, with its per capita dues, etc., is great. I know that the inducement to a poor, struggling society to resort to sensational methods in order to draw a crowd, and must be fed by that brand of Spiritualism (?). They are totally ignorant of our beautiful philosophy, and could not give an intelligent definition of what Spiritualism is, outside of a blind faith in the phenomena. When their faith in some particular medium is destroyed by an exposure, or they become surfeited with that kind of amusement, they throw over the whole thing, and tell inquiring friends with an evil eye, "Yes, I investigated Spiritualism thoroughly for over two years, and there's nothing in it!" And for once they are right, for such, there is nothing in Spiritualism, they are not ready.

Some of us complain that the press and public are prejudiced against a belief in spirit return, so much so that everything pertaining to Spiritualism is barred from the press, whereas there never was a time when the public were more generally interested in phenomena and psychic research. Societies for the purpose of investigating and teaching it, and students and thinkers are joining by the score. Here in St. Louis there are three or four classes conducted by college professors, and more forming; but they steer clear of the brand labeled Spiritualism. WHY? Again the most powerful reason is occurring at the homes and through the organs of people who know nothing of Spiritualism or mediumship, indicating plainly that the angel world is not depending on or even using the Spiritualists to the extent they could. WHY?

Understand, I am not blaming the National Board for the failure of the State Associations and Spiritualists at large to do their duty. Year after year that fearless leader, Harrison D. Barrett, in able articles and his annual messages has called the attention of the delegates to these evils and urged that they be remedied, only to have the petition denounced and the matter laid over for some future time. WHY?

Are we afraid to face it? Are we fearful, some of us, that if we express our honest opinion, some of our lecture engagements will be cancelled? Can anyone give a logical reason why a medium, because he or she is one, should be excused or defended in wrong doing? I know the old question will be asked, "Don't you want the medium to live? Yes, but not as a religious hypocrite. If she is practicing her mediumship in order to make a living, her place is among the fortune tellers. It is true that the speaker and medium should and must be supported, but that should not have been the cause of their entering the work. The true worker is the one who gives out without a thought of self or gain because of their love for humanity.

I know that almost all of our leading speakers and mediums have gone on record as being opposed to questionable methods, but how many of them have done anything to check the rising tide of fraud, greed and ignorance? How many when the opportunity presents itself to ACT avail themselves of the opportunity? Why do so many (and I could name them) accept engagements to occupy jointly the platform with those who they know to be tricksters? ARE THEY CONSISTENT? Is that not an endorsement by them of the fraud? Oh, for a little courage, a little self-sacrifice. These are the things that are causing the intelligent self-respecting Spiritualists many of them, to quit the ranks in shame and disgust. These are the things that make the public view us and our profession of righteousness with a suspicious eye.

I know these statements will not be relished; truth seldom is. I know that my policy will be misunderstood and even misrepresented; be it so. I want to say that I pen this article in no spirit of fault-finding, but with a sincere desire to assist (as much as in me lies) in placing our beloved Cause in its proper position. I am not fighting the wrong-doer. I have earnestly striven for success in personal mediums (although I have the ammunition). I am fighting the conditions that make these things possible.

But it has often been argued, radical action will destroy the movement. If Spiritualism can only be built up through fraud, falsehood, greed and selfishness, then it is unfit to live. But that argument is as false as hell itself. I think one of the best answers I can make is to cite you to the unflinching fight made by *The Progressive Thinker* against fraud and all questionable methods, and its attitude towards a result. Dr. Albert Bushnell of Kansas (Continued on page 3.)

Four Girls in One.

The Saint, the Shadow, the Devil, the Woman—The Wonderful Multiple Personality of Christine Beauchamp That Puzzles Medical Science—A Study for Occult Students.

The saint, the shadow, the devil, and the woman [as set forth in the Chicago Tribune] all dwelt together in the capacious bosom of one Christine L. Beauchamp, who was none of the four, a composite of them all, and as yet an undiscovered lady when the physician was called to find her.

Otherwise put, Miss Beauchamp was a young woman of multiple personalities happily discovered and put together by Dr. Morton Prince of Tufts College Medical School and the Boston City Hospital and thus saved from the unhappy fate of the salpeters in Paris, where the multiple personalities people live together hopelessly entangled. The saint, the shadow, the devil, and the woman come and go in kaleidoscopic succession, many changes often being made in the course of twenty-four hours.

With each change her character becomes transformed and her memories are transformed, and she is the real original or normal self, the self that she was born and intended by nature to be, she may be any one of the three different persons, different in train of thought, different in views, beliefs, ideals, habits, temperaments, different in acquisitions, tastes, habits, experience, memories; Miss Beauchamp the saint, the shadow, the devil, the woman, or B I, B II, B III, B IV, who was Miss Beauchamp the saint in the hypnotic state; B II, the devil or Sally, an impish romp, who developed books and had little culture, and was thought to be a second or hypnotic state, but later proved to be a distinct personality, a subconscious self, and lastly, B IV, the woman, or as Sally said, the saint, self-willed and high-tempered, inclined to learning, but no religion. B I, whom the world knew as Miss Beauchamp, the student at a New England college, knew nothing of the other personalities; B IV apparently knew something but really nothing directly beyond isolated impressions of B I, and nothing of B III, Sally. B III or Sally knew all about the acts of the other two, but the thoughts of B I alone.

Nervous Shock Scatters Her Parts.

In childhood the girl had lived alone in a dream world, unloved by the mother whom she worshiped from afar. At 13 her mother died, producing a profound shock upon her nervous system. Then she rubbed her head in the victim of an accident, and by that time the mischief of disintegrating her personality was high achieved.

In 1898 Dr. Prince found her. Miss Beauchamp generally was known to be a semi-invalid, liable to periodical breakdowns. That is all that was known at first. Then she was found to be a victim of an accident, and by that time the mischief of disintegrating her personality was high achieved.

The home life was particularly trying. There were apt to be two or more baths, for IV would never believe there had been one unless she took it herself. A trivial matter, but what answer was she to make to the other inmates of the house when told she just had taken one bath? After the bath came dressing. Suppose it was B I who began and suppose Sally had not hidden some of the most important articles. When nearly dressed B IV as likely as not would arrive and then off would come everything, to be replaced by clothes to the last inch. The hair would be done all over in another way. Lucky it was if B I did not come again before finishing and all did not have to be done once more.

Different Personalities Cannot Agree.

Then came the family breakfast. Involving difficulties. Next the family papers, exercises and letters. Where were they? Had Sally destroyed them, or IV, or B I?—somebody always objected to something—and so on. Before the day began there was three hours hard work, requiring unending patience and much strength.

B I and B IV both had learned to write shorthand and used the typewriter. Sally could do neither. During the instruction B I and B IV often would change with each other, and of course, had to be oblivious to what had gone before. If they managed to get a memorandum, it was the knowledge of shorthand enabled B I and B IV to keep notes of engagements and duties so that when a change took place the one coming could keep or perform them. A memorandum was made of every task; this enabled either with the help of a shorthand book, or by the use of a little "fishing" to go on with what she found herself doing. If a letter it was not difficult with what already had been written and the memorandum to finish it. If the clew was insufficient a note in shorthand to herself would avoid the change of personality. In the end, however, such expedients sometimes no amount of inferences or guessing would suffice.

Social Life a Maze of Complications.

Social life with the infirmity successfully disguised was difficult but possible. B I and B IV were unusually reticent about themselves and Sally was only too anxious to be thought of as her own existence. While the varying moods made Miss Beauchamp a "strange, incomprehensible" character to one suspected that they represented alterations of personality.

The chief difficulty lay in the hostilities between personalities. B IV's determination to manage her life in her own way, even to the arrangement of the furniture and her mode of dress, was one of the great troubles and came next to Sally's interference. When her health was bad, and insomnia and anxiety had done their work, the successive transformations might be a dozen a day. The wrangling lay almost entirely between IV and Sally. Poor Miss Beauchamp no longer was a factor. Sally disregarded her as insignificant and said she was "no fun." She would not battle, but patiently, religiously sought to do penance for her sins—the sins of her other selves.

Lays Plot to Conquer.

Finally IV became determined to down Sally—to "conquer this thing," to continue the sole personality and obtain her freedom. Sally would call IV all kinds of names, saying that she had no sense of honor, no moral sense, or anything else. IV declared Sally to be untrustworthy, a child without sense. They showered each other with criticism. If IV criticized and affected only Sally and B IV it would have been comical enough, for neither of the two possessed feelings to be hurt, but poor Miss Beauchamp, B I often caught a blow intended for one of the others. One night Sally piled all the furniture, everything movable, on the bed and then left in favor of IV. But IV folded her. She rolled herself up in a steamer rug and slept on the floor. The joke and the misery came to Miss Beauchamp, for instead of waking in the morning as IV she awoke as Miss Beauchamp, to whose lot it fell to put all the furniture back to place.

War Leads to Delivery of Ultimatum.

Finally IV issued an ultimatum to Sally. It ran as follows: "No interference with mail. No letters to Dr. Prince or myself. If you do not, or have not, then they may be absolutely necessary to give information. No more snakes, toads, spiders, and such absurdities. No more hallucinations whether of sight, touch, or hearing. No more nonsense concerning Dr. Prince. Also she must not receive or spend any more beyond a fixed week of allowance which shall be given her—and to keep it separately and spend it as she may choose. She must not destroy any notes or interfere in any way with the work to be done. She must allow free choice of friends, and determination of food, drink, and wear as well as place of abode."

Hostilities opened at once. Sally now confiscated all the papers belonging to B IV which she could lay her hands on, including many pages of lecture notes difficult if not impossible to replace, and dogged her steps with hallucinations. As B IV walked the streets she found herself with black moving draperies, an endless procession of black-robed figures, most of them with countenances that changed horribly from moment to moment.

The climax came when Sally took to physical torture. After scratching the arms full length with a sharp pointed instrument Sally bathed the arms with a solution of mercuric iodine. Then she rubbed her head in lemon juice, saying it was good treatment.

"Sally" Resents Refusal of Recognition.

One of Sally's grievances against IV was that, the latter refused to recognize her as a real person and regarded her only as delirium. Then IV's air of superiority was more than Sally could bear and stung her to the quick.

With sagacity IV now proposed to Sally to recognize her as a real person and to make various other concessions provided Sally in return would do certain things. IV would also concede to Sally I, Hall, and family funds to spend as she pleased: 2. Half the time. 3. The right to employ her time in her own way and after her own tastes. In return for this Sally was to: 1. Keep IV fully informed of everything that took place while Sally and B I were on the streets. 2. Help IV to get rid of the sensation of awkward sitting, which she was ignorant—such as when suddenly coming to herself she would be ignorant of what had occurred a moment before when she was Sally. 3. Prevent B II from giving Dr. Prince any information which IV did not wish him to have. 4. Complain with IV to get rid of Miss Beauchamp by suppressing her letters, preventing personal interviews between her and the doctor, and generally terrorizing her by misinformation, threatening letters, and a dozen other ways. 5. Conceal all from Dr. Prince.

Coalition Formed by Two.

All this agreed with Sally's wishes. A coalition was formed between Sally and B IV against B I and Dr. Prince. They planned a trip to Europe. Poor Miss Beauchamp was in despair. The sensation of awkward sitting, which she was ignorant—such as when suddenly coming to herself she would be ignorant of what had occurred a moment before when she was Sally. 3. Prevent B II from giving Dr. Prince any information which IV did not wish him to have. 4. Complain with IV to get rid of Miss Beauchamp by suppressing her letters, preventing personal interviews between her and the doctor, and generally terrorizing her by misinformation, threatening letters, and a dozen other ways. 5. Conceal all from Dr. Prince.

Elimination Process Decided On.

To dispose of Sally in this way after our long friendship seemed cold blooded, and I confess to certain qualms. The choice had to be made, and the late of psychology condemned Sally. Sufficient of this plan was told B IV to obtain her co-operation. More than this she did not dare disclose, for if Sally got wind of the whole scheme, as she certainly would if I revealed it all, for she heard whatever was said, she would do everything in her power to thwart my endeavor to get rid of her."

Accordingly, B IV or B I, as the case might be, was hypnotized daily and the proper suggestions given to B II. As a result, a personality was obtained and kept in existence which seemed to be a subconsciousness like IV. She remembered her life as I and as IV. She had lost the bad temper and willful self-determination of the real IV and the emotional idealism of I. She was just a normal, healthy minded person, and when she was in existence Sally sank out of sight, squeezed and crushed out, helpless, without the "handle" of her healthy mind, and unable to get out. The

IMPORTANT LESSONS.

As Given Me by My Spirit Teachers Thirty-seven Years Ago.

The spirit of universal inquiry is abroad to obtain definite knowledge on all lines of mental, exercise past and present. All that is now received by the world through its numberless avenues, as higher truths, also that which pertains to the lower branches of study in man's school-course, is criticized and investigated, as the direct result of the force brought to bear upon the minds of humanity by said spirit of inquiry.

So-called Holy Writ is being questioned and carefully the records are retraced, to learn whence originated existing errors, and to what motives were or are due the interpretations which changed the original true meaning into error.

It is well to ask: Is Truth Persian, Egyptian or any of the older cults? Or is that truth which bears the Jewish, Greek or Christian label? We would say there is truth in all and error in all. All the world's bibles, like all the world's people from the remotest past to the present, are related, linked together. From age to age, as the world moves on, men have borrowed from what was produced by those before them, as mankind is also thus perpetuated; but it is a marvelous truism that none of the earth races knew exactly their places in their relation to God, Nature, and so on, or have not thus far rightly interpreted their in-born devotional or religious nature. Even these moderns, mentally in rapport with their elder brothers and sisters, in the immortal worlds, do not know where they are, and have failed, and will fail, to give adequate accounts of their ethical and religious platform until they cast out of themselves and out of their movement the selfish spirit, or rather all selfish motives. Then will they become all illuminated to see wherein they err and come together and reason upon all points of difference that arise, to the fact that all are in different degrees of development, and the deficient must be shown by comparison the superiority of truth over error, also that truth is known only by its beneficent effects and by its power to create harmony and maintain order in the progressive march of adding new thought and truth, or rather gaining a clearer view and understanding of truths as they have been, are and ever will be. As long as mental limitations forbid a clear grasp of truth by the majority of mortals, just so long will these controversies continue to affirm and deny beliefs and ethical knowledge, and especially does this hold good in a doctrinal or religious sense.

The question of immortality is not in dispute, nor has it ever been by even the savage races. All ancient and modern nations long before the Christian era believed in man's conscious existence beyond the grave. Then why do modern Spiritualists say such stress on that one fact, as if it were entirely new and they its only custodians? Dive deeper, friends, and grasp the full truth of this latter day spirit outpouring which is for all people, wherever its thought, its spirit and purpose does infiltrate into all minds and systems of thought and religions.

Man, the thinker, impelled by the spirit of universal inquiry, discovers the missing link as well as the weak ones in the ethical systems in use, and slowly, but surely, one set of errors after another is discarded, or term like that, because they have not proved and conscience declares true. Up to date humanity has largely been alien to God, in spite of its ceremonial worship, and thus at enmity with itself, in blind zeal becoming the adversary of God's moral order and good citizenship, creating for itself a temple of its own making, or condition through which it was compelled to pass by a conspiracy of crude forces. Now, however, a change is in progress and no matter how it seems, the progressive march is onward in steady steps along the true lines now.

MRS. M. KLEIN.

Van Wert, Ohio.

real Miss Beauchamp clearly distinguished the various periods when she was B I and B IV and recognized her different characteristics in each.

Combination Checked by Every Strain.

It seemed to her that when she was B I she was simply distressed and tired, while when she was IV she was comparative well and buoyant. Physically she was well. The neurasthenia had vanished in the twinkling of an eye. In place of pains, fatigue, and insomnia the hosts of a joyous feeling of well being, of freedom from every discomfort, of peaceful nights and freedom from disturbing dreams. She was free from impulses and obsessions; she exhibited no abnormal suggestibility.

The real Miss Beauchamp at first was not permanent. She had the same emotional and physical makeup which was permanent in I and IV. After continuous exposure to mental and physical strain of a sudden emotional shock her personality at first tended once again to disintegrate into separate selves. And all the old friends appeared with multiple mental aids. But after experimenting a period of years—six or seven in all—Dr. Prince solidified the real self to such a degree of mental cohesiveness that she has remained unchanged for six months and promises to remain as long as she is guarded from strain.

Six Months Without Disintegration.

And Sally? "With the resurrection of the real self she goes back to where she came from, imprisoned, unable either to come at will or be brought by command." Automatic writing, speech, and such phenomena cease, and it has not been possible, as yet to communicate with her and determine what part if any she plays in Miss Beauchamp's subconsciousness, or whether as a personality she exists at all. When, however, as a result of some mental catastrophe, she appeared again as alternating personality, her language implied a persistent existence as a subconsciousness like that of her early youth and as described in the autobiography. Nevertheless the resurrection of the real Miss Beauchamp is through the death of Sally."

Of Sally, her life and her doings, the real Miss Beauchamp knows nothing, according to the spirit. Of this part of her mental life she has no more memory than has I or IV.

CRITICAL ANALYSIS

It is Coming on in the Realm of Physics, as well as in the Realm of the Psychic and Occult.

To the Editor:—The scientists are advancing along the line of material research by exceedingly careful analytical investigations. Along the spiritual and occult equally as painstaking investigations are being made. The following, as set forth by John O'Laughlin, will be read with great interest:

[Special.]—The weather man is working industriously nowadays to make himself infallible. Not only is he studying meteorological conditions close to the earth, but he has started an investigation of the air at an altitude of ten miles. In addition, he is seeking to discover a secret which nature thus far has zealously guarded—the mechanism of the weather.

The Smithsonian Institution has just made an additional grant to Dr. A. Lawrence Rotch, director of the Blue Hill meteorological observatory, just outside of Boston, for continuance of his work in collecting records of temperature, pressure and air currents ten miles above the earth. Dr. Rotch has flown kites as high as 15,000 feet with instruments attached, but through the use of rubber balloons of various sizes to which are attached small parachutes with baskets carrying self-recording instruments it has been possible to get records at much greater heights.

Experience has shown that the balloons ascend and atmospheric pressure lessens, the bag expands until, reaching the limit of its tension, the rubber breaks and releases the parachute with its burden. This floats gradually to the ground, to be picked up and returned for a nominal reward.

The thermometers have registered in some cases 85 degrees below zero Fahrenheit eight miles above earth. At about seven miles relatively warm stratum was entered, which was found to be at higher level in summer and autumn.

May Solve Mystery of Storms.

Prof. Willis L. Moore, chief of the weather bureau, who has been making similar experiments at Mount Weather research observatory in the Allegheny Mountains, has found that at an altitude of 3,000 feet above Mount Weather it is just as warm at midnight as it is at midday in July in the hottest weather. It is the intention of Prof. Moore to scatter observation balloons made of rubber and paper throughout the West, then to pick out a given storm or a given cold wave and explore it. Prof. Moore thus describes his proposed experiment:

"We will say there is a storm extending from the Mississippi river to Denver and from Duluth to northern Texas. By telegraphic orders I will direct three of the stations in each quadrant of the storm to liberate a balloon, say at 9 o'clock. They will shoot straight up through that storm and the instrument carried in the parachute will record pressure, temperature and humidity. When the balloons get up to an altitude of ten miles they will explode. We can explode them at ten or even fifteen miles.

"Then the instruments will descend slowly to the earth with the records. They will be sent to Mount Weather, where, for the first time, we will be able to study the mechanics of the storm itself. No other government in the world could plan a system like that, because they have not stations under one central authority, and, with the exception of Russia, have not sufficient territory.

Effect of Dust Motes in Air.

The Mount Weather station promises to provide meteorological data of highest importance. It is intended there to measure the earth's atmosphere to find out exactly the quantity of solar energy that reaches the earth and the quantity absorbed by the air.

The air is full of dust, and it is intended to count the number of dust motes. As many as 80,000,000 of these motes have been counted in a cubic centimeter—about one-third of an inch. In theaters, hospitals, etc., there are about 5,000,000 motes in the same space. These dust atoms are nearly all vegetable and are separate and distinct from germs, but Prof. Moore asserts that germs attach themselves to dust motes.

"We have learned one important function," he continued. "It is this: if you were to eliminate dust motes from a room—if there were no dust in the air there—every person in it would be like a star stuck in a black firmament. On a perfectly moonless night if you look at the stars they are like bright, glittering objects stuck into a black background.

No Light Without Motes.

"If there were no dust motes in the room, each person would be visible, but the interval between would be inkly black. You would see walls, but the space between the walls would be inkly black. You could not illuminate the room without dust motes.

"The motes refract light. They take up light and scatter it and in fact, it is thus illuminated the whole space. You say, 'What has that to do with meteorology?' We have gone further, and we find that without this same atom you could not produce rain. The presence of dust motes in the atmosphere is such that probably every little rain droplet has a little atom for a nucleus. You could not get a fog without dust motes at the center of each little minute droplet.

"We want to study in the physical laboratory, and count up these motes. We want to take samples from here, from the Panhandles, from New York, and so forth, and analyze them. We want to count them every day and determine their number. We want to count them before rain falls and even during the falling of rain. That is only one of probably, I might say, 100 problems that we want to investigate at experimental stations."

The scientists, too, are extending their investigations into the realms of Psychic Phenomena. Spirit Return, in its kaleidoscopic characteristics, is being investigated as never before. The various manifestations are being examined with great care, and a superstructure established as an enduring monument to sustain the truth that the spirit does live after the death of the physical body.

DIVINE WRIGHT.

RHEUMATISM

CURED Through the Feet

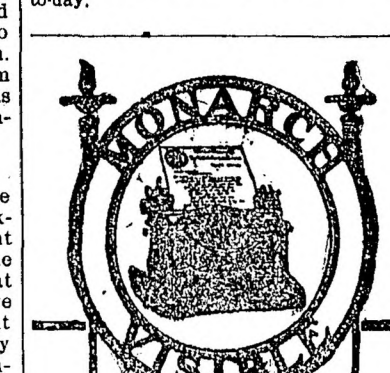
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Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, from old settlers whose graves were moss-grown in the old yards. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and the mother."

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

Securely packed, and sent postage paid from the manufacturer, for \$1.00. Address: HUDSON TUTTLE, Berlin Heights, Ohio.

Spirit Edgar A. Poe

Gives an Interesting Narrative of His Experience in Obsession, through Justin Hulburd, a Noted Medium.

He said, "Oh, mother, mother, why did you not come to me before and tell me this? I have been such a wretched man."

She said, "My dear son, I have tried so hard, and was not successful in finding an instrument to convey my thoughts to you until today. It was I, dear boy, that brought that happy feeling to your condition. They would not permit me on any occasion to talk to you only the present one. His hand clasp it takes too much of his strength and shows the fatigue of which is debilitating to his physical organization."

"Now, I am going to reveal a secret to you. The surprise of it no doubt will mystify you for a time. You have been observed, and shown by the spirit of your grandfather who was a wicked man when he lived in a physical body, and still retains part of that wicked influence. Your father and myself, with the assistance of other loved ones have broken in to you today. Now, my son, prepare for the Power of Wisdom, to enter your soul and build up a strong wall between you and that influence; that wall must consist of truth, inspired by a life of morality; its foundation must be chastity in its highest element, and the great strength of that which is placed over your mental ability must have in it the love of God working out through every lineament and aspiration of your life. One of the parties present knows the pangs of hunger sometimes brought on by a sensibility and pain of pride, when otherwise he might ask and it would be given unto him. On this occasion, dear son, it is my desire that you assist him by a present of money. When you present him with the money also permit your blessing to go with it."

"Now, Mr. Forrest, I ask you to perform a kind act; it will not go unrewarded. To-day in your room I heard you say to Mr. Poe you were going into the country with the little boy to try and break up the condition of my son following a request to different hotels. That condition is broken up. The favor I ask is to take my son with you also; the powerful influence which you possess, with the soothing influence of the little boy, my son can and will become a different man. Do not refuse to grant me and your power to break up the influence of his grandfather, Abraham Winchester."

Mr. Forrest granted her that request, saying, "Madam, with the power of God and the holy angels I will exert myself to my utmost ability to save your son and the love I bear the children of God."

We returned to the hotel. I was presented with a check drawn to my order for three hundred dollars. I had them all good afternoon and learned afterwards the three took a nap on the Forest bed. After Mr. Forrest's engagement was finished, Mr. Winchester accompanied Mr. Forrest and Little Puss to a hotel near the Delaware. He became a respectable citizen, loved his wife and children with the love of a moral man released from that accursed bondage called "obsession." He became a power to many of the reading public as a temperance man, also in other lines.

One day while standing on the deck of a ferry boat crossing the East river from New York to Brooklyn, William Cullen Bryant approached me and said, "Poe, you are just the very man I want to see. I am on my way to visit a family by the name of Watson; they have a daughter who is quite a freak. I want you to go with me to see that young woman. She is either a freak in nature or under a powerful influence that perhaps you would designate as obsession. Mr. Sawton says 'It is a case of obsession.' He thinks she is influenced by an evil spirit to speak in the manner that she does."

I said, "Perhaps her parents would not like to have me call."

He said, "Most assuredly think they would. When I introduce you, you will find they are glad to have the pleasure of meeting Edgar Allen Poe."

I said, "If you think so, I will accompany you."

He said, "By all means, do."

When we had reached Mr. Watson's home we were ushered into the parlor by a colored maid. I discovered after being introduced to the family, an old lady with white hair, a person that I would call a handsome grandmother. There were several others present on that occasion. I was personally attracted to this lady; her voice to me was in a high degree. She said, "Mr. Poe, I am glad you came to see my unfortunate granddaughter. Allow me to inform you: At certain times she is rational and reads beautifully; it makes me so happy to have her read to me. There is a great love existing between her and me."

While the grandmother and other members of the family spoke at different times, I noticed the said young lady whose name was Elizabeth, did not take any part in the conversation. While we were conversing her eyes seemed to roll in her head and at times looked very fierce. The grandmother made request, saying, "Mr. Bryant, will you please recite one of your compositions for us."

He did so. After he had finished and resumed his seat, the girl laughed in an idiotic manner and said, "I am sorry for you, poor fool. Why did you not stay out on the sidewalk and speak your part? You would collect more pennies there than you will here. We are all so poor and can't pay the rent. There is a man that calls himself Wilson comes around every day to collect his rent. I am afraid grandma and I will have to go to the poor-house. You know I am sing and you will be the monkey; grandma can turn the crank of the organ, and I think we'll get rich; don't you think so, grandma?"

Just then Mr. Watson entered the room. I was introduced by William Cullen Bryant, and Mr. Watson gave us a cordial greeting. After that he placed a chair close to his daughter. When she held both his daughter's

hands in his, saying at the same time, "How is my pet to-day?"

She said, "I am happy, Mr. Watson. My husband, Jesus, will pay you the rent."

Just then the beautiful granddaughter said, "Mr. Poe, will you do us a favor by reciting one of your poems? If you do we will look upon it as a great kindness."

I rose and recited a poem; after which the girl laid her head on her father's shoulder and laughed in a hysterical manner. She said, "John, I knew you would leave the wilderness and come here to-day. Tell these people I am God's sister and the bride of Jesus Christ. I am only here for awhile, grandma, and I am going to make our ascension to-morrow morning; they will all be there to witness our grand triumph; the chariot will descend to earth accompanied by a host of angels. And then she commenced to laugh again in a hysterical manner."

I made the discovery I was looking on a strange personage; that personage was a beautiful young lady obsessed by a religious fanatic. Her father said, "When she laughs in that hysterical way she generally returns to her normal condition. Let us pray, friends, 'We all kneel, and prayed, repeating the Lord's prayer after Mr. Watson. When seated again we sang a hymn. The grandmother said, 'See, my son; my granddaughter is returning to her normal condition. Look no one question, but on what they have seen and heard.'"

She looked at us with a beautiful smile, and said, "Isn't this a happy gathering? I am so glad I got here in time to meet you all."

The grandmother said, "Sweetheart, Mr. Cullen Bryant, who is always so kind, had Mr. Poe accompany him here to-day to meet you, dear, won't you read for us?"

She went to a table, taking up a volume of Shakespeare, handed it to her granddaughter. The young lady arose, opened the book and read several passages in a beautiful manner, showing the power of elocution. "The black maid came to the door and said, 'Lunch is waiting, Mr. Watson.' Through the invitation of Mr. Watson we all adjourned to the dining room. When seated at the table I was surprised to find such high cultivation in this young lady's conversation. The sociability there that day was one of beauty and refinement. The love for each individual of the family was apparent on all occasions. During the afternoon that evil influence had full control, and talked in a ridiculous manner. Its conversation was so silly, and I felt it must have been disgusting to the family."

During this time condition the door bell rang. A Quaker lady and gentleman were ushered in. They were introduced to the family in a friendly manner, as Mr. and Mrs. Peck, I saw they were both lovely characters. Their conversation was elevating to all who heard it. Mr. Peck addressed me, saying, "Brother Poe, does this not think it would be good for me to go back to the city and change, to avoid the influence of some other part of the country? I can see that affirm what I say. Thy confirmation speaks out of thine eyes. Thou feelest as well as I, friend, the change will be Bryant."

Bryant and myself on that question acquiesced with the Quaker gentleman. Mr. Watson kindly consented that his daughter should accompany Mr. and Mrs. Peck back to their home at Newark, New Jersey, where they had a beautiful place at the suburbs of the town. Afterward the changing of circumstances and surroundings was of great benefit to Elizabeth Watson. They held their home prayer-meetings, and when the spirit moved any individual they went direct to Miss Watson and gave her a magnetic treatment. In time she was restored to her normal condition and perfect health reigned supreme throughout her physical body; her mental condition was restored to a sane equilibrium where by she became a beautiful character to her family and friends, and also to the reading public.

The discovery was made she was obsessed by a female cousin who was a religious fanatic; her spirit passed from her body in that condition. She found her cousin Elizabeth was a sensitive, though that obsession power was a wicked thing she would get relief from her unbalanced condition. She not only suffered through that religious influence, it was her desire to compel her cousin to suffer also. When finally she was restored to a proper spiritual condition she saw the influence had committed through the error in compelling her cousin to suffer as well as she. When realizing fully what she had done, she made confession to the spirit who assisted her to throw off that condition, whereby she was released and once more became a sane spirit. In Mr. Peck's home there was a strong spiritual power that brought about that condition. The relief was a joyful one to all present and prayers went up from all the guests.

On one occasion while riding in a Broadway stage I noticed one of the inmates was a very fine looking man and acted in a peculiar manner. He seemed to know me and addressed me, saying, "Edgar Poe, I always thought you lacked reasoning power, and I am glad the moment has come for me to tell you so."

I noticed the other passengers commenced to smile and that smile broadened out into a laugh. I left the stage at the corner of Bleeker St., and Broadway. I had only proceeded a little way when I heard footsteps walking behind me; my new-found friend then I had met in the stage came up and took my arm, saying, "Poe, your last poem was diabolical, and now I want you to reform and become a decent man. I will assist you in giving beautiful stanzas to the world."

I asked, "What is your name, friend? I have no place in my memory of your acquaintance before."

"My name is Robert Litchfield. I am a good-fellow to become acquainted with. Don't you remember I sang at the Apollo Club, and you ad-

mitted my singing? When you saw me in that stage I was on my way to visit my wife and children. I have been boarding at Trenton, N. J. I did not like my boarding house, so I came to New York to make my family a visit. I say, old man, I was attracted to you and thought I would help to make the day pleasant for you."

I told him I was going to visit a friend and it was utterly impossible to take a stranger there; we have some private business to transact—that is the friend and myself—and must be alone, thinking I'd get rid of him in this manner. I found I'd made a mistake. He said, "That's all right, I can sit on the steps and wait for you."

I looked to me as if I was in a dilemma, and did not know how to get out of it. Then he said, "Poe, let's go and get something to eat and something to drink? I am chilled than all."

It struck me that would be a good way to get rid of my friend as he called himself. When we reached the Bowery he discovered a German Beer Saloon. It was then the noon hour and they were serving up hot lunch. We gave our order. After doing so I said to my friend "I will step out for a few moments, and then return for the moment. I went my way in one of the many ways the business I had in my mind. I dined with the family and left their home about eight o'clock in the evening. As I was walking down Broadway I discovered my new friend walking between two men. As soon as I had made the discovery I broke into a profuse perspiration just before this second sight or clairvoyance, or whatever you wish to term it, was demonstrated."

No Reasonable Hypothesis for It.

"The sub-conscious is the most mysterious and inexplicable condition of the human mental machine. The most profound students are unable to present anything like a reasonable hypothesis to account for it."

In the case of a physical injury to the brain there are numerous instances of the subject losing his primary identity and becoming what is to all intents and purposes a new being under a new direction, but that is due entirely to some form of brain lesion; when corrected in time by absorption, brings the subject back to his original mental equilibrium. This condition is not to be confused with the control of the sub-conscious over the conscious b. a. n. If I may so differentiate between the thinking faculty which is voluntary, and that which is involuntary.

"In all highly-developed and sensitive mental organisms like those possessed by poets and painters, the idealistic generalization, the sentimental, or mental process which is not, or does not appear to be controlled by the directive power of the mind, is existent. I have been been fortunate enough to have discovered a score or more perfect examples right here in New York, and it is my hope that I may induce the majority of the idealistic generalization, or mental process which is not, or does not appear to be controlled by the directive power of the mind, is existent. I have been been fortunate enough to have discovered a score or more perfect examples right here in New York, and it is my hope that I may induce the majority of the idealistic generalization, or mental process which is not, or does not appear to be controlled by the directive power of the mind, is existent. 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THE PROGRESSIVE THINKER

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J. R. FRANCIS, Editor and Proprietor

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The price of The Progressive Thinker

per year to foreign countries is \$2.

SATURDAY, AUGUST 24, 1907.

WORDS OF CAUTION.

You should not send money in a let-

ter. 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.

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been

increased to all the British posses-

sions on this continent. On a single

paper we are compelled to pay ONE

CENT each week, amounting to 52

cents a year, whereas previously we

only paid the pound rates—a mere

trifle. Hence, to all the British pos-

sessions on this continent the paper

hereafter will be \$1.50 per year.

TAKE NOTICE.

All books advertised in The Pro-

gressive Thinker can be obtained at

this office. Express charges or postage

prepaid at the price named unless oth-

erwise stated.

THE N. S. A. CONVENTION.

Full reports of the proceedings of

the late N. S. A. convention in Chicago

can be obtained by addressing, Mrs.

Mary T. Longley, 600 Pennsylvania

avenue S. W., Washington, D. C.

Clairvoyance.

The following is a cablegram, sent

out August 6 by the Associated Press,

all the way from Christiania, Norway.

A sub-head says: "Scientists discover

a lad who possesses sixth sense."

Read:

"A 14-year-old boy, John Flottum,

who is alleged to possess a sixth sense,

is a subject of discussion throughout

the whole of Norway. On several oc-

casions he has shown where-missing

persons and horses, and articles lost

for years, could be found. At present

he is trying to find a little girl in

Christiania, supposed to have been

kidnapped by gypsies. He does not

advertise himself in any way, but his

fame has spread far beyond his home

parish. The Christiania papers pub-

lish full accounts by reliable eye-

witnesses of his feats.

Physicians and scientists are unable

to explain his phenomenal accom-

plishments. At first they were very

skeptical, but they no longer refuse

to believe that he possesses an un-

usual gift. The boy draws maps of

localities in which he has never been

and by these maps people are able

to find lost articles and persons. One

dead body was found with his aid

after hundreds had searched for it

several days."

It would be supposed the collector

for the world's news, in Norway, had

just heard for the first time of the

marvels of clairvoyance, which is as

well an established fact as any other

scientific truth. It is those only who

have had no practical experience in

A Wave Mountain High of Crime.

Reports from all parts of the coun-

try, and more particularly from the

great cities, represent a wave of crime

is rolling over us unparalleled in pre-

vious history. Why is this? and what

measures are necessary to arrest it?

These are subjects of earnest thought

by every lover of his race.

The politicians represent we are

living in a period of universal pros-

perity. They point with pride to our

mammoth industries, giving employ-

ment to multitudes of laborers. From

every quarter the toll is in demand,

and harvests are calling for help and

offering large reward for labor, and

yet the great wave rolls on unchecked.

Not petty crimes alone, but millions

are frequently involved. Suicides

follow—the wrecked and the wreck-

ers meet in a common grave, and still

every offense known to our laws goes

on. The courts use their powerful

arm in vain. The prisons are over-

flowing with convicts, and the wall

of starving families comes to our ears

from every quarter.

Crime is not confined to the lowly.

Every walk of life furnishes offenders.

He who occupies confidential relations

in government circles; the bank presi-

dent and the cashier; the priest in his

sacred robes; the churchman, glori-

fying as a lover of the cross; and pro-

fessedly imitating the master, whilst

lovely woman, whom all adore, fall

victims to this overwhelming tide of

wrongdoing.

Religion seems no barrier. The

principal victims brought to justice, 95

per cent of them, say official reports,

have been taught in Sunday schools,

and nearly all subscribe to the dom-

inant creed.

Whilst it is true the uncultured

masses contribute more largely to fill

our prisons, yet, sorrowful to relate,

the scholars are there, as are even

former professors in our colleges and

universities.

One terrible fact stares us in the

face, which we cannot overlook if we

would: The foreigners, and the most

criminal element of all, come from

southern Europe. They are coming

to our shores in unprecedented num-

bers. They do not come to cast their

destiny for life with us. They do not

affiliate with our people, and most of

them make no effort to acquire our

language. Their purpose is to gain a

few hundred dollars, return to their

place of nativity, and live in affluence

on their quickly acquired gains. De-

praved in morals, and crafty, they

aid each other in concealing crime

and preventing punishment in our

courts.

Until we know the direction the

moral world is drifting, it is impos-

sible to successfully set on foot meth-

ods for reformation. While look-

ing to any system of religion as the

savior of the race, at the same time

shutting our eyes to the encroach-

ments crime is making in the world,

uprooting the social fabric, we are

guilty of a wrong which must be

remedied. Crime has prevailed in

every age of the world. Accepting

Bible narration as authentic, the

patriarchs and the wise men who are

presented as our exemplars, every one

of them, were criminals. Noah and

Lot were drunken; Jacob was a

fraud and liar; Moses a murderer;

Joshua a land pirate and a whole-

sale assassin; and the Lord, who, it

is claimed, directed Moses, Joshua

and Gideon in their marauding ex-

peditions, was as vile as they. He

who is hailed as a man after God's

own heart, had criminal blood on his

hands. And "the wisest of men,"

Solomon, with his vast riches, justly

punished would have been stoned to

death. Under our laws he would have

died in a penitentiary. There is not

a Bible character who could be imi-

tated in these modern times without

imprisonment or death on the gallows.

Accepted as "The Word of God,"

and the lives of those ancient times

REVOLUTION.

By the late Wm. Denton.

Truth is shining; earth's awaking;

Freedom rising, chains are breaking;

Tyrants on their thrones are quaking;

For their reign is nearly done.

Knowledge coming, error leaving;

Pen and press their past retrieving;

Swiftly fly their shuttles, weaving

All the nations into one.

Priests and creeds are retreating;

Men the guide within are heading;

Every one his garden weeding;

Headlong bigotry is hurled;

Love upspringing, hate is dying;

Men rejoicing, knaves are sighing;

Deadly curses fast are flying

From a renovated world.

Postal Cards.

The Postmaster General has issued

an order allowing the first third of

the direction side of postal cards to

be used by the sender, the other two-

thirds to be used for the address only.

A very thin sheet of paper may be

pasted to the card, which may contain

either writing, or printing, or both.

Had the government succeeded in

preventing its officials from oblitter-

ing the writing on postal cards, and

compelled them to limit their defac-

ing marks to the address side of the

card, it would have done the public

real service. We have frequently re-

ceived communication on postal

cards which were impossible to decy-

pher because of the needless deface-

ments on the side reserved to the

writer.

Just Think of It!

Rev. Madison C. Peters, late pastor

of one of the leading Baptist churches

of New York, is reported as saying

that with an investment of five mil-

lions of dollars, to which was added

\$400,000, the seventy Baptist church-

es in New York, had a net increase

last year of only NINE MEMBERS.

He is also represented as saying the

other churches of the great metro-

politan city of the new world did lit-

tle better during the same period.

The churches must build on a bet-

ter foundation, else go to the wall.

A New Disease.

"Psychic Epilepsy" has succeeded

brain storm as a medical term. A

New York physician has just been

cleared of the charge of brutally as-

saulting a man and woman on the

street on the plea that he had been

subject to attack of psychic epilepsy

from childhood, and that on recov-

ery he had no knowledge of what had

occurred. Just how the ailment dif-

fers from ordinary epilepsy is not

made clear, but it will undoubtedly

prove to be a convenient malady in

criminal procedure.—News Item.

Fun Alive.

From half a dozen to a dozen chil-

dren, all clothed in holiday attire,

with ages ranging from three to five

years, in the center of a very dusty

street, each kid trying to see which

can raise the largest cloud, may be

set down as fun alive. The merriment

seen on every face tells of real

enjoyment, and dwindles to insignif-

icance the joy of the politician who has

just triumphed over a rival in the

acquisition of an office to which both

aspired.

CHARLES E. BROCKWAY.

He is at Last in the Coils of the Law.

A late number of the Los Angeles

Times says: "At least four Angelenos

and probably many more, have been

lured to financial losses by the ol-

ly tongue of Charles E. Brockway, alias

Edward K. Earle, alias Edward Fay,

alleged clairvoyant and astral seer,

whom the police arrested Friday on

a charge of grand larceny from J. D.

Brown, 78 years old, of Fargo, N. D.

"Captain Auble, in deference to the

personal feelings of the wronged in-

dividuals, withheld the names from

publication, but he said last evening

that four complaints had been made

to him. One man is said to have

parted with \$300, another with

\$350, and a woman gave the seer

\$200. An inmate of the Soldiers

Plain Words from Lily Dale.

Dr. Geo. B. Warner writes from Lily

Dale:

"Will Spiritualists of the United

States help to build up periodicals

wholly in sympathy with New

Thought, whose founders are playing

for our subscriptions, but going from

camp to camp misrepresenting the

workers at previous centers visited?

Have not individuals a right to re-

fuse to subscribe without being af-

terward subjected to vilification and a

cowardly species of blackmail because

they will not stand and deliver up

one dollar each?

One such ambitious person visited

Lily Dale, pestered our workers by

importunate solicitations, appealed for

God, and the Efficacy of Prayer.

The Attributes of God and the Efficacy of Prayer Carefully Considered by Wm. Van Waters in a Lecture Before the First Spiritualist Society of Walla, Walla, Wash.

"We must learn to appreciate that God's blessings are always ready to be bestowed, and if we do not benefit thereby, it is because of our ignorance or non-receptivity. Man tightly closes the shutters, then loudly prays for sunlight; he shuts himself in a hermetically sealed compartment and then sounds a tearful petition for fresh air. The entrance of the sun's rays awaits only the opening of the blinds; the life-giving ozone will push its way in and fill his apartments if given opportunity."

Among the masses to-day there are but few athletes in proportion to the number to be met with forty or fifty years ago. This is owing to the levelling of the philosophy and movement of Modern Spiritualism, which had its birth in 1848, and which has clearly demonstrated the fact of soul existence and the continuity of life.

The man or woman who does not believe in a great Over-soul, or Supreme Intelligence is now but rarely encountered.

Yet as humanity continues to grow into a more general recognition of God, it also grows more skeptical regarding the characteristics imputed to Deity by the heresies of Bible expositors and religious enthusiasts, whose manners and speech would imply that they are on the most familiar terms with their creator—in fact, shaking hands with that being night and morning.

These zealots assume that Deity is masculine. That "He" makes careful record of every earthly occurrence, no matter how trivial—even noting every sparrow's fall.

That "He" can be moved by earnest prayer to grant a special dispensation to the supplicant, even though the concession may necessitate the temporary suspension of the law of cause and effect.

That God is an expression of all good, of loving mercy, of exact justice.

By "good" is meant those acts, qualities or conditions that contribute to happiness or development. By "merciful" is meant that condition of mind that would mitigate suffering, even though perchance deserved.

By "justice" is understood that quality of mind which seeks to reward or punish in exact accord with merit or demerit.

Does this character of Deity, as seen through finite eyes, square with these qualities? Let us see: For every blessing accorded humanity, God apparently has an injury at hand. The life-inspiring sunlight that vouchsafes the world's harvest is, at the very time when scattering its blessings, hatching up a storm or tempest that will leave desolation, famine, wreck and death in its path.

The earthquake that, in the endless past, helped to pulverize the rocks and form a soil in which vegetation might germinate, to-day wrecks an entire country, turning fertile plains into deserts, killing thousands of people, the good and the bad, the young and the old, the innocent child, the saintly parent, the dumb brutes in the fields and beasts of the forests. The volcano spares nothing within its malevolent reach.

With rare exceptions, might has triumphed over right throughout the centuries. Surely every good deed seems to have its antithesis.

It is generally accepted that God is the author of all force, all life, all action—in fact, the author of all that was, is, and is to be; that God is all and all is God. Hence it follows that Deity is responsible for the so-called bad as well as the so-called good in this universe.

Is God merciful?

Nature, in the manifestation of her laws, knows no mercy. The falling tree will crush an infant as readily as it will a ferocious beast. The penalty for transgression of natural law is always exacted to the remotest extreme; there is no escape. A sleeping child is, by some incident, transformed into a misshapen cripple, beyond all human skill to correct. Nature exacts the penalty in a life of suffering and misery, exhibiting an indifference equal to that of the soulless rock. As Nature is God and God is Nature, wherein does anyone discern any mercy in Deity? Man frequently forgives; Nature, i. e., God, never. Every debt against Nature must be paid to the uttermost farthing.

Is it an exhibition of mercy when God overwhelms a beautiful, populous island with volcanic hell, blotting out, without even a moment's notice, thousands of innocent lives?

Is it justice for God to visit the sins of the parents upon the innocent, irresponsible offspring? Is it justice for God to create a class of virtuous, loving, industrious people and, at the same time, create another class to prey upon them, torture, and even to slay them?

Man terms such acts as bad, as merciless, as rankly unjust when committed by his own kind. Why should he invert all his opinions of right and wrong when judging of the acts of Deity? Can it be that in so doing he is hypocritically trying to propitiate God's favors in this stultifying his intelligence and reason by calling black white and white black? Is it not a point of wisdom to conclude with the immortal Humboldt, that the "Universe is governed by law," by laws that are co-eval with God; laws that never have, never can deviate "in the estimation of a hair," that effect must continue, as in the eternal past, to follow cause, though the lives, happiness and well-being of all humanity be jeopardized; that whatever opposes—by accident or design—the operation of natural law, will be ground beneath God's juggernaut, whether insect, man or angel?

From centuries of experience and study man has learned how he may avoid many of the evils and catastrophes with which Nature (God) has surrounded him, while at the same time appropriating Nature's blessings. But man's immunity from such evils comes wholly from his own exertions, no aid ever having been vouchsafed from "On High"—the assertions of miracle-believers to the contrary, notwithstanding.

Even admitting, as claimed by many, that God is omniscient, foreseeing at creation the ultimate development, throughout countless centuries, of a race of beings even vastly superior to the humanity of to-day, it is the height of folly to assume that Deity had in mind "at the beginning" the trivial incidents of existence, such as the fall of a sparrow, a leaf whirled by the breeze or a mole on my lady's neck. Such assumptions are nauseating to common

sense, and I revert to them here only because the "religious" atmosphere is saturated with rot of this character.

Why should it always appear necessary, when discoursing upon spiritual, moral or religious topics, to assume to tell your listeners what God thinks, what God wants and what God will do? Is it not a mark of wisdom to conclude that as infinite duration and infinite space are wholly without the pale of human conception, whether of man or archangel, so is the Infinite mind incomprehensible in every respect to the finite?

This trend of thought naturally leads us to inquire into the efficacy of prayer. Prayerful supplications to Deity have never been known to arrest or subvert the laws of nature in the remotest degree, notwithstanding the unreasonable assertions of superstition and ignorance. Prayer often aids the supplicant, but not through any outward manifestation. The answer must always be strictly within the pale of the natural law. Prayer may inspire courage in the faint-hearted by causing a belief that God is going to extend divine assistance. Prayer often operates to divert the petitioner from his evil ways, in that he believes that he must make a showing of virtue in order to obtain God's favors.

Pervent prayer for health and strength is sometimes followed by seemingly miraculous recovery from disease and weakness; but the change is through the operation of ever-present law, and not because of any special divine dispensation.

All about us are helpless, unfortunate beings, misshapen dwarfs, the maimed, the blind, the crippled, and the toiling victims of man's greed, whose very existence is a more powerful prayer for help than any lip or tongue could ever utter. Is it not presumptuous, yea, sacrilegious, to assume that the heavenly Father will pass all of these by to bestow a blessing upon some pious petitioner, simply because the latter pleads vociferously for divine assistance, while the other remains silent?

We must learn to appreciate that God's blessings are always ready to be bestowed, and if we do not benefit thereby, it is because of our ignorance or non-receptivity. Man tightly closes the shutters, then loudly prays for sunlight; he shuts himself in a hermetically sealed compartment and then sends up a tearful petition for fresh air. The entrance of the sun's rays awaits only the opening of the blinds; the life-giving ozone will push its way in and fill his apartments if given opportunity.

Science was forced into assuming space to be filled with a subtle atmosphere, which man designated as "ether," in order to account for the transmission of light vibrations and other phenomena. In the same manner the metaphysician has been led to account for certain spiritual phenomena by the assumption that we are immersed in an ocean of magnetic ether, which vibrates with an intensity unknown to anything outside of the higher spiritual forces. The existence of this ether is postulated wholly upon the recurrence of certain phenomena (effects) for which there is no apparent logical cause, outside of this theory.

Students of psychic law are aware of the existence of an emanation from all living organisms, which has been designated as the "spirit aura." This aura corresponds in purity, color and vibratory potency to the spirit from whence it emanates.

Whenever we can, by any means, raise the tension of our spirit aura to a degree corresponding with the ever-present magnetic etheric atmosphere, there will be an immediate influx of these potent, health-giving, etheric vibrations, that will continue so long as the harmony is maintained. It is common knowledge that any wire or string on a harp, piano or other stringed instrument, will vibrate in response to a tone corresponding in pitch to the tone which that particular string gives forth. Only that string will vibrate which is in harmony with the given tone. This explains why that particular spirit aura with a tension corresponding to that of the magnetic ether will vibrate in response thereto while other spirit auras of a lower tension remain insensible to such influence.

As certain destructive germs are rendered immune in the presence of fresh air and sunlight, so are disease and despondency changed to health and cheerfulness by these all-potent vibrations. Like the air and sunshine, this palpitating ocean of magnetic ether ever surrounds us, ready to invigorate our beings as opportunity offers.

Any benefit to be derived from the presence of this magnetic ether depends upon one's own self; upon one's receptivity and spiritual condition. Whenever these health-imparting vibrations do electrify our entire organism with their presence it is not a "Special Providence" or a special dispensation of Deity, for God is not partial in the bestowal of favors.

How we may make ourselves amenable to this potent influence is a problem fraught with great import. Pervent prayer is often conducive to high aural vibrations, especially if several join together in earnest supplication. Hence the prayer-meeting may have the same result as the Spiritualist seance.

Inspiring music momentarily raises the aural vibrations to a high pitch; enthusiasm has a like effect. All beings feel at times, when inspired by some deep emotion of love, or admiration for a noble deed, the influx of this magnetic current, as it thrills and electrifies the whole being. This is the effect of a momentary high tension of the spirit-aura, permitting the influence of etheric vibrations.

Arsen spirits give forth vibrations corresponding with those of the magnetic ether; hence, whenever we become in harmony with the one we are in touch with the other. The best mediums are those whose aural vibrations are readily raised to a high potency. Whenever the mortal succeeds in bringing about this "superior condition," as Andrew Jackson Davis terms it, the spirit friends are able to manifest their presence in some manner.

But there must be some scientific method by which humanity, as a whole, may be able to render itself amenable, or receptive to this higher vibratory force. It is now definitely known that right living, pure thoughts, loving, earnest endeavors to help others, abstinence from intemperate language, intemperate habits, and critical attitude of mind—these, coupled with a desire for spiritual knowledge and spiritual gifts, long continued in, will bring one into a spiritual condition where he or she is in tune with the higher spiritual forces, or as Trine puts it, "In tune with the Infinite." Eventually, by persistent observance of this line of thought and action, the aural vibrations will become a second nature, so to speak, when health, strength, confidence, love for all will possess the physical and spiritual man.

WM. VAN WATERS.

P. O. Box 167, Walla Walla, Wash.

REINCARCINATION.

The Theory Philosophically Considered from the Standpoint of a Spiritualist.

Reincarnation, or pre-existence, has been the subject for innumerable discussions, essays and lectures; yet, after all, it is still but a fanciful theory, has no philosophical basis to rest upon; neither is it required as a working hypothesis to explain any phenomena of "Nature or mind. But why it is believed by admirers of a philosophical explanation.

There is no doubt that many teachers and writers, both ancient and modern, have believed it to be a reasonable doctrine, furnishing a solution for many life mysteries that could not otherwise be so easily explained.

Pythagoras, the heathen philosopher, believed in pre-existence. He claimed to have been reincarnated on various occasions, and in one reincarnation he was Euphorbus and killed at the siege of Troy. Many learned French Spiritualists, led by the teachings of Allan Kardec, believed in it, and it is claimed that to-day the majority of French Spiritualists are reincarnationists. Quite a few noted American Spiritualists believe it to be true. W. J. Corliss, who translated Allan Kardec's book "Genesis" into the English language, believes in it, and teaches it in his lectures; so does Mrs. Cora L. V. Richmond, and many others who are prominent in the ranks of Spiritualists. Noted writers of all ages have referred to it vaguely. Wordsworth, in his "Ode on Intimations of Immortality," alludes to it thus:

"Our birth is but a sleep and a forgetting:
The soul that rises with us,
Our life's star,
Hath had elsewhere its setting,
And cometh from afar," etc.

Tennyson writes about it in this fashion:

"Moreover, something is or seems
That teaches me with mystic gleams,
Like glimpses of forgotten dreams,
Of something felt, like something
here;

Such as no language may declare." In Lockhart's "Life of Scott" is published an extract from Sir Walter Scott's diary, showing that the great Scotsman was "much influenced by the philosophy of pre-existence. It is as follows:

"I cannot tell, I am sure, if it is worth marking down, that yesterday, at dinner time I was strongly haunted by what I would call pre-existence, in a confirmed idea that nothing which passed was said for the first time; that the same topics had been discussed and the same persons had stated the same opinions on them. The sensation was so strong as to resemble mirage in the desert. . . . It was very distressing yesterday, and brought to my mind the fancies of the clasp between a man and an ideal world. There was a sense of loss of reality in all I did and said."

There is an innate power in the human mind, which pictures to itself scenes and events of the future. Many intuitive natures in their day-dreams, or at night in the blue hours, see panoramic scenes of the future through which years hence they are destined to pass. Such experiences are so real to many that they cannot separate them from experiences received through their five senses when in contact with the outer world. There is also a phase of mediumship known as the "mediumship of the future," in which the information is conveyed to the medium in pictures impressed upon his brain. All external objects may be used for this purpose, and ingeniously grouped together in scenes and events resembling the experiences of everyday life, to convey the information to the spirit and to impart. Many persons have this power of mediumship, possessing an art gallery in their inner consciousness, hung with pictures innumerable deposited by spirit friends. Such pictures, though they fade with time, are never wholly blotted out from memory. Swedenborg, and Judges below, both possessed this form of mediumship; there are many instances of it recorded in the Judge's book.

This vague consciousness some persons feel of having seen and heard things before, when they view and hear them for the first time, which they cannot think of as scenes of former existence, awakening in the memory, is in reality but the picturing power alluded to above—either gathered by the intuition of the individual or impressed by the agency of spirits. The same power will also explain the vision some have on the "astral plane."

There are other reasons advanced, however, by Theosophists, to prove reincarnation. They say: "If God be just to all his creatures, he must of necessity give them equal opportunity and development. What justice give idiots, fools, or children who die young?" they ask. "But what reward is there to be given to those who die young? If each individual has an opportunity to return to earth until he has received all that there is coming to him according to the law of divine justice."

It is plain enough that there are many differences among the individuals who "make up" the human race. They are as many and as varied as the causes which operated to bring each individual into being. But this ought not to convey a sense of injustice to our mind, but the reverse. Each individual at birth has all there is coming to him and no more, according to the law of justice. If he be poor and deficient in makeup, and several grades below the ordinary, he represents a certain state of progress of the human race. But there is no injustice done him by God or by man. The deity has ordained that no one shall gather figs from thistles any more than the shall get a perfect organization from imperfect parents and a social position without Nature's blessings.

Reincarnation, if true, furnishes no key to the solution! Those who are unfortunate and unhappy in one incarnation may be so in every other incarnation. In this world of effects none are safe from the hand of disaster or misfortune. We are, at best, but creatures of circumstance, and often at the mercy of the elements. Choice and free will we have in a small degree, but, generally speaking, conditions over which we have no control shape our ends. The most perfectly organized and happily situated are not safe from the hand of affliction. Disasters and accidents innumerable stalk about like a thief in

the night, and enter homes unexpectedly, blighting their happiness and prospect in this life forever.

Theosophists, in trying to solve some of life's mysteries, have accepted theories "woefully" opposed to Nature and reason. Reincarnation is a myth-theory—as old, I suppose, as history, and remains to this day but a fancy of the mind. Yet Theosophists hold on to it and make it prominent in their teachings. There is an awful weariness in the thought of having to return to earth again and again, and to learn the primary lessons of life each time—such as learning to walk and talk decently, not to mention the first lessons at school. But it never happens. Every time a child is born a new soul comes into being. The body and the mind of the child grow and mature together. The child has nothing at birth but a few common instincts; it has to learn all that it knows from experience. This fact ought to be plain to every Theosophist, and practically disproves their theory that an intelligent and matured ego has entered the body of the child.

The mysteries of providence and the decree of destiny work strangely in the lives of some. We have to learn our lessons and bear our crosses, though we weep. What but our spiritual philosophy can console the unfortunate and unhappy—those who are unhappy in appearance, or mentally afflicted through no fault of their own, will some time, if not in this life, then in the other world where there are no accidents, be beautiful and realize their fondest hopes and longings. P. A. JENSEN.
1265 West Temple Street,
Los Angeles, Cal.

THE POSSIBILITY OF MEDIUMSHIP.

Selected From the Writings of Prof. J. S. Loveland.

The comparative anatomist, from a fossil bone, will reconstruct the animal that held it, though it is extinct thousands of years ago. So the psychometrist will hold in his hand a piece of broken stone from some buried city, and read from its pictured page of history, character, and customs of its inhabitants. Or he will grasp a piece of paper whereon some one has traced a word, and describe the writer with perfect accuracy. Or he may go into a room and see pictures of those who have left no material objects behind. He knows that "all houses where men have lived and died are haunted, not by their ghosts, but by the impressions made while they lived therein."

Can we conceive any limit to the possible action of man through this force? Why can we not come into communication with spirits and also inhabitants of other worlds? It might require the aid of spirits to institute a system of telepathy with other worlds. It is substantially demonstrated that we are influenced by other worlds, not only in a general sense, but in the special one that we are personally affected. Many laugh at the claims of the astrologist, but are we quite sure that the planets do not affect us? Even so careful a philosopher as Reichenbach is constrained to say, in reference to his discoveries in crystallography, that "we stand in a connection of mutual influence; so that, in fact, the stars are not altogether devoid of action on our sublunary, perhaps even on our practical world, and on the mental processes of some heads."

Even a late Christian writer, after considering these principles, exclaimed:

"What a center of influence does man occupy. It is just as if the universe were a tremendous mass of jelly which every movement of his made to vibrate from center to circumference. It is as if the universe was one vast picture gallery, in some part of which the entire history of this world, and of each individual, is shown on canvas, sketched by countless artists, with unerring skill. It is as if each man had his foot upon the point where 10,000 telegraphic wires met from every part of the universe, and he were able, with each volition, to send abroad an influence along these wires, so as to reach every created being in heaven and earth. It is as if we were linked to every created being by a golden chain, and every pulsation of our own heart or movement of our own mind, modified the pulsation of every other heart, and the movement of every other individual. And yet, wonderful is the position man occupies in the part he acts! And yet, it is not a dream, but a deliberate conclusion of true science."

When a distinguished Christian, Prof. Hitchcock, of Amherst College, could write such words as these forty years ago, (now fifty years) is it not time "when spirit friends have confirmed the 'conclusions of true science'?"

We have the very agent by which all these manifestations are made, revealed as a universal principle. The deep, underlying principle of spirit phenomena is made manifest. The "mystery of ages" is solved. The "miracles" of all supposed miracles is demonstrated. The hitherto inscrutable phenomena of the spiritual nature are brought within the scope of scientific research as really as physiology. Indeed we say that spirit manifestations constitute one branch of the physiology of the mind-body. And this, in connection with the universality of the relationship demonstrated, puts a new aspect upon all life. The influence of present action upon the eternal future is no longer an affirmation of faith, but a demonstration as positive as any of the deductions of science.

Mediums are the great pathologists who lay bare "the hidden things of darkness by the clear shining of spiritual light." There are those who will stand and look at the human stomach, rotten with alcoholic ulcers, and turn round and pour deadly words into their own ears. There are those who would not be convinced of a future life of the risen dead should they meet them at every corner. The way of hell will be taken by some, even though its flames scorch and burn at every step. There are others who, seeing and hearing, will pause and learn the way of wisdom.

Again: Mediums are the keys to the grand organ of universal being. Wisely fingered, the anthem of harmony shall sound its echoing notes through the depths of immensity, while folly must cause the jarring sound of discord. The held of effort, a vista of infinite possibilities, opens

THERE IS NO DEATH.

Science Proves the Immortality of the Soul.

The beautiful and enduring philosophy of Spiritualism is proved by scientific truth. All the thinkers of the world have arrived at the conclusion that there can be no such thing as the destruction of either energy or matter. While they have all been compelled to concede that it is impossible to obtain any knowledge of the essence of mind or matter, yet their indestructibility has been demonstrated.

Prof. W. Stanley Jovons, in his Elementary Lessons in Logic, over a quarter of a century ago wrote that "it is now believed by all scientific men that force cannot be created or destroyed by any of the processes of nature." Mind must certainly be accepted as one of the elements of universal energy or force; while the individualized soul is one of the molecules of universal spirituality. Nothing is better established in science than that nothing can be destroyed.

read from Ribot's Heredity that "Nothing is lost; nothing that exists can ever cease to be. In physics this is admitted readily enough; the principle is well established, and confirmed by so many facts, that doubt is impossible. In morals the case is different; we are commonly so accustomed to regard all occurrences as the results of chance, and as subject to no laws, that many at least implicitly admit the annihilation of that which was once a state of consciousness to be possible. Yet annihilation is as inadmissible in the moral as it is in the physical world; and but little reflection is needed to see that in all orders of phenomena it is alike impossible for something to become nothing, or for nothing to become something. Such a miracle is neither conceived by reason nor justified by experience. We may, indeed, state such a proposition verbally; but as soon as we pass from words to things, from vagueness to precision, from the imaginary to the real, we cannot form an idea of any such annihilation in external or internal existence."

And from "Future Life," by the learned Elbe, we read, "We know that we are impotent to create or to destroy the minutest material atom, and we can induce no new manifestation of energy without at once causing an equal quantity under another form to disappear. We remarked that the law of indestructibility applied not only to matter and energy, but also to all events of the past, which also become indestructible when once they have been recorded in the vibrations of ether, and we have every reason to suppose that the law holds good of phenomena purely immaterial in appearance, such as thought, seeing that the ideas which we conceive appear also to be inscribed in the unending vibrations of the invisible ether. We recognize, in fine, that nothing whatsoever in the universe can die, and that the most insignificant acts and yet be unwilling to preserve the being who is their author."

The above extracts are given to show what is the consensus of scientific judgment as to the indestructibility of both energy and matter. The experience which the individual soul gets in its journey through this incarnate life is a part of it, and like all else in the glorious Universe of God, is indestructible. The individual soul is as immortal as Infinite Power itself. Truly did Longfellow write "There is no death, what seems so is transition."

From the foregoing scientific truths it follows that the claim that the blood of the Savior will cleanse the world from sin, is a mere myth. As remarked, the individual soul is perfected by its earthly experience, and when it makes the change which we have learned to call death, it enters upon the journey beyond, and as it left its carnate existence, if we would wear a crown of glory or any other crown in the "sweet by and by" we must earn it; if we would be happy over there, we must fit ourselves for it here. In this life we cannot learn the secrets of the life to come, and it is well that it is so. It is time to solve the problems of the after life when we get there.

But as long as we can know that our soul life is immortal, we can bear up under the trials of our earthly lives; and accept such trials as the means by which we will be fitted for a higher and broader state of existence over yonder. CARL C. POPE.

up and stretches away in the unmeasured distance of unrecorded time, until lost in the mellow, palpitating light of deathless bliss.

Will Spiritualism die out? Yes, if some dread spell shall change the tides of human life, and turn back the onward flow. Yes, if the constitution of human nature can be altered so that reason and love shall abdicate, and man be something else than man. If the voices of the immortals can be hushed in eternal silence, if human ears no longer list thereto, if human love respond no longer in harmony to their most kindly greeting, then may, then will it cease to be. When Spiritualism dies, man will die. Philosophy and science will be buried in the same grave, and the pall of eternal night will fall upon the realm of life. The songs of eternity will cease, its music be hushed in eternal silence. All things will cease to shine, and worlds will wander darkling in the abysses of endless night. Spiritualism is at once the pedestal and apex of human progress. It permeates all law, all force, all substance. It supports and bounds human hopes, and fills the cup of life with "hills of gold." E. T. DICKINSON.
Palmetto Pl., Limona, Fla.

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

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The Song Cards for sale at this office at \$4 per hundred, by mail \$4.50; are the help you need in society work.

J. Q. Adams of 344 Pennsylvania avenue, Wichita, Kan., wishes to correspond with mediums, or those gifted with the power of manifesting the genuine phenomena, as public slate manifestations; materialization under test conditions; trumpet and fire test phases.

Geo. A. Letford of Florida, is visiting at the Camp this week. Mr. Letford is better known as the Drummer Medium, assisted by messages of love from friends "across the river" are beautiful. He will assist in the message work during his stay.—Vicksburg, Mich., Herald.

Mr. Kirchner writes: "Mrs. C. Kirchner has returned to her home after being absent a week in Philadelphia, where she had gone to bury her only child, who was called to the spirit world on August 11. While we regret the loss from this place of our loved one, we have the assurance that she still lives, and will no doubt manifest herself to all with whom she can come in rapport. We tender our thanks to the Spiritualists of Chicago and elsewhere for their sympathy and kind thought."

Minnie E. Harvey writes: "The Golden Rule Spiritualist Society held services last Sunday night at its hall, 378 So. Western avenue, in Star Lodge Hall. Mrs. Nellie Kussner was the speaker. The message bearers were Professor Banks, late from England, and Mrs. Golden, a German lady. Sunday night, August 25, Mrs. Nora Hill, pastor of The Golden Rule society, will speak at 8 o'clock. Her friends will be glad to have her with them again. She has been visiting her sister, Mrs. Satter of Muir, Mich., and is at present in Clinton, Iowa. A mass meeting will be held in Star Lodge Hall, 378 So. Western avenue, beginning Saturday night, August 31, and will be continued the next day, Sunday, September 1. Services in the afternoon and evening. The speaker of the first night of the mass meeting, August 31, will be Mrs. Maud Lord Drake. She will give messages, assisted by home talent. Sunday afternoon, September 1, the speaker will be Prof. W. F. Peck of St. Louis. He will also speak in the evening."

Ford C. Snrhr writes: "At the conclusion of Miss Elizabeth Harlow's address before the Fraternal Order of Spiritualists on Wednesday evening, August 28, in Hygieia Hall, an informal reception will be tendered the first night of the fraternal daughters. Refreshments will be served and all who wish to remain may do so. At a recent special meeting of the trustees of the Fraternal Order it was decided to engage Mrs. Cora V. Richey for the first three Sundays in October. The first Sunday evening will be devoted to an account of the Peace Conference at The Hague, from which she has just returned. It was also decided to have with us in November, Mrs. Lillie, the well known worker in spiritualistic ranks. F. O. S. at Chesterfield, Anderson, Indiana, August 11. The attendance at Camp Chesterfield to-day was the largest of the season. Special care over the interurban lines brought large numbers of people from the surrounding cities. In the afternoon Harrison D. Barrett, President of the N. S. A., and member of the F. O. S., addressed a congregation that filled the large building. The management invited the F. O. S. officers to demonstrate their work and kindly offered the auditorium for the purpose, which was gladly accepted. Services commenced at 7:30 with Dr. Alex. Caird in the chair. After the usual opening services, Mrs. Mamie Helvett of Boston, was initiated. Those taking part in the ceremony were Dr. Alex. Caird, H. D. Barrett, Mr. and Mrs. A. W. Bloom, Mrs. Henrietta Lichtig and Dr. Webb. The work was highly appreciated by the large audience, who felt that "Things seen are mightier than things heard," and we trust the seed will bear fruit. For the next hour F. O. S. mediums, Mrs. Caird, Mrs. A. W. Bloom, Mrs. H. Lichtig and Mrs. M. Helvett demonstrated their ability to read from sealed letters, a novelty at this camp. We are pleased to note the absence of sensationalism at the camp, and it is appreciated by residents and visitors. The mediums report liberal patronage, and a more searching investigation for truth than in previous years."

MARRIED—A pretty home wedding was celebrated August 10, at the home of Mr. and Mrs. William Macdonald of Muncie, Ind., when their daughter, Miss Beatrice, was united in marriage to Mr. John V. Fulk, the ceremony being solemnized by Sam A. Crossfield. The bride was beautifully gowned in cream silk, and carried bride's roses. After the wedding a four-course supper was served in the dining room, which was decorated with ferns and roses. Many beautiful presents were received. Mr. and Mrs. Fulk will make their home in Union City, Ind.

W. J. Colville, having completed highly successful engagements at Lily Dale can now be addressed in care of Spiritualist Book Concern, 37 Washington street, Chicago, where he is now giving lectures and lessons in Spiritual Science.

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not agree with their respective views.

Emma A. Ellis writes: "The final social of the Band of Harmony was held at the home of Mr. and Mrs. Drivler on Thursday, August 15. Quite a large number were present, and the afternoon was given over to 'tea cup' readings, music and social converse. In the evening we were entertained by the host and hostess, accompanied on the piano, by Miss Trencress. Progressive ecumenism with handsome prizes concluded a very charming day."

Georgia Gladys Cooley passed through the city Saturday, August 24, enroute to Clinton, Iowa, Camp meeting. Her husband, Mr. H. Cooley, she managed to pull loose from her loving friends at the Dale deponent said that she was retained by the people of Lily Dale several days over her contract with the management, as a telling indication of the way her work was appreciated there.

A. P. Courtney writes from Minneapolis, Minn.: "There has recently been organized here an independent Spiritualist society to be known as the Minneapolis Psychic Society. It has engaged the First Unitarian Church, corner of 8th street and Mary Place, for its Sunday evening services, commencing September 1st. It has been very fortunate in securing the services of Mrs. Carrie Willard as spiritual message bearer, which in connection with lecture services, is an assurance of successful meetings as well as the uplifting of our philosophy. Known fakers and humoral representatives of Spiritualism will not be tolerated on our platform. We leave them in the hands of those who have proven themselves adepts in fostering such characters upon the citizens of our city as teachers and exemplars of Spiritualism."

Mrs. Helen Stuart-Richings has been engaged to lecture at Grand Rapids, Mich., for January, February and March. Her present address is Eden, Pa.

The Illinois Sunflower Club will hold a Tea Party on the afternoon of August 27, at the Adams street address. A reading by one of the mediums will be given with each Cup of Tea. Come and bring your friends.

Mrs. Susie L. Thompson, No. 348 Oakley Blvd., a well known medium, will hold a circle at her home on the evening of August 27. The proceeds will go to the support of the young medium who has had a severe illness. Mrs. Thompson and also the afflicted medium, are both workers in the Sunflower Club and members, and their friends are urgently requested to give their aid.

Mr. and Mrs. E. W. Sprague are at Haslett Park Camp meeting in Michigan, this week.

Haslett Park Camp. To the Editor:—It is with pleasure I write you a few more, after a period of several months—months in which I have been deprived of and hungry for spiritual things, to report once more the proceedings of our camp at Haslett Park, and also a visit I paid to the camp at Vicksburg, Mich.

Again this year, as last, I preside at the camp from which I write. It was also my privilege to preside at the Vicksburg camp while there. It is a pleasure to again look into the faces of our friends and clasp their hands after these intervening months since last camp season; to also sit again and listen to the inspired teachers of the day.

At Vicksburg, Will J. Erwood in his own masterly way, pointed us not to the heaven afar off, but to the duty of each one to assist in establishing the kingdom of heaven here and now. He impressed his listeners with the fact that "Life is real, life is earnest, and the grave is not the goal," but that the goal was to be found in the development of all that is high and noble in human character, by the constantly progressive movement of the soul toward better things. Mr. Erwood touches the very soul of things, and his listeners and their finer, better qualities coming forth and taking possession of themselves.

Sunday, August 4, was the opening of the camp at Haslett Park. The sun shone upon us as it only can shine after a rainy day, and a goodly audience gathered to hear the speaker of the day, W. J. Wattles, of Elwood, Ill., to help defray the expenses of the camp.

Mr. Abbott E. Sheets, of Grand Ledge, Mich., is our present speaker, and we are enjoying her work very much. With her inspired words she brings to her audience a feeling of upliftment and power. She points them to the cause of things, and to the laws of being. Sunday, August 13, completes her work here, and we are looking forward to the coming of Mr. and Mrs. E. W. Sprague this week. They will be with us until the close of the camp, August 25.

Among the visitors at our camp we would note Dr. A. B. Spinney of Beloit, Wis., and Dr. A. Letford, well known as the "drummer medium." Mr. Letford never goes visiting but what he takes his work with him, and undoubtedly has made many converts to the truth of Spiritualism. He followed Mr. Wattles' lecture with messages while here.

Dr. Spinney gave us a fine address while here. He does not view the world through a narrow crack in a wall, behind which he has hid for safety, but his vision is broad and universal, and he has no fear of Mother Nature. One can hardly afford to be narrow after hearing him.

Each of the above speakers are do-

TAKE NOTICE—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

ing their work in their characteristic way, but through it all, and above it all, Truth rings out its clarion notes, calling men away from sordid materialism to look into the soul's truth, to seek for the cause, to study underlying principles, and to promote the brotherhood of the race. We are proud to stand with Sam Walter Foss: "Let me live in a house by the side of the road."

Where the race of men go by—The men who are good, and the men who are bad, As good and as bad as I. I would not sit in the corner's seat, Or hurl the cynic's barbs; Let me live in a house by the side of the road, And be a friend to man.

EMMA GIBBS, Grand Rapids, Mich.

ORTHODOX SUNDAY SCHOOLS.

A Spiritualist Lady Has an Experience, and Offers Remarks.

To the Editor:—Having read, from time to time, articles concerning sending our children to orthodox Sunday schools, I have had some experience with one of these earnest Sunday school workers. This afternoon, who was taking the Sunday school census, and I wish to send a few thoughts in regard to same.

Quite an argument arose as to my belief in sending my child to the orthodox Sunday school, and to my belief in the occult, although the lady admitted she knew nothing, only had heard that such people received messages by table tipping and chairs dancing around the room; also that unless I accepted the gift of Christ as my Savior and salvation, and believed the entire Bible and all its mysterious teachings, I would be eternally lost. It was not until I read the WORKS and RIGHT CHRISTIAN LIVING that I would be saved, but by simply taking Christ, as his blood was shed for the atonement of my sins. "For without blood there is no remission of sins;" and that if I tried to live right, and by good works try to enter heaven, I was the same as a THIEF and a ROBBER.

Friends, this was getting pretty strong, to be classed among such a class of people, but my spiritual guide boldly came to my rescue and explained a few things for me, wherein the lady arose to go, saying, "Dear sister, you may have your own ground, and will sink into the bottomless pit that burneth with fire and brimstone" (for living right).

When, oh when, will the true Spiritualists band themselves together for the rights of their beliefs and establish societies and children's lyceums all over the country, where the young may be taught TRUTH and REASON? My baby boy is not quite three years old, yet, when he hears the church bells ring and has been told its meaning, and is also asked to come and join the cradle roll in the Sunday school, his little mind is already at Haslett Park Camp meeting in Michigan, this week.

I am sure a city the size of Danville ought to have an established church for its children, for SURELY THERE MUST BE SPIRITUALISTS IN DANVILLE, yet through these summer months I read the orthodox announcements for service and Sunday school in the daily press, but no Spiritualists.

While I may be branded a "thief and robber" in trying to enter pearly gates by my firm belief in Spiritualism and its teachings, I feel that it is my duty to read the orthodox TRUTH, as it has been shown me, and hope soon to remove to a place where we will not be in the field comparatively alone, but where he will grow up in PURE SPIRITUAL ATMOSPHERE, and his little mind never tainted with such superstition as the Sunday school teaches.

May Nature's choicest blessings be yours, dear readers, and may our editor long live to proclaim the truths of spirit return through The Progressive Thinker.

Yours for the truth, MRS. EDNA UTTER WARD, Georgetown, Ill.

THE DIVORCE QUESTION.

A Lady Gives Her View of the Causes and Cures.

A current magazine contains an able article on "The Evil of Divorce," from a churchman's point of view, by Cardinal Gibbons. As the newspaper agitation stimulates thought, having a tendency to solve the problems of life, we venture to submit our own opinion.

Let us deal with conditions of our own country, for to members of a republic, monarchical forms of government are wrong.

The settlers of America were induced to come here for fame (by discovery), gold, religious liberty, by During and after the Revolution, history relates little concerning divorce; homes, lands and occupations were all-important. The desire for gold promoted the slave-trade, and a civil war resulted. When peace reigned once more, gold again became the incentive. Husbands and wives worked hard for this object, and their wants being simple, the acquired fortunes were bequeathed to their children.

Through inventions and manufactures living became complex; more gold must be gotten to maintain modern comforts and luxury. Consequently husbands devote less time to the family. Wives spend extravagantly to gratify vanity in the adornment of themselves and children. Husbands look for enjoyment of clubs; wives and children also seek for pleasure away from home. Children are left to the care of not always intelligent, intellectual servants. What sort of moral training does that imply? Men and women of refinement are demanded for our households because their worth, apparently, is not known. Cheap help is considered good enough.

The so-called pleasures which draw parents from home in many cases, lead fathers and mothers apart, causing numerous divorces.

If parents will devote more time in study for the home, and less for gold and what it buys, the children of the next generation will make nobler men and women and parents will not separate so frequently. The future offspring, when united will emulate their childhood's memories of happy homes, and divorces will be fewer.

But as long as selfishness is fostered in our children by the gratification of every desire money can procure, and gold, instead of good will, is king in our minds, divorce courts will flourish. E. K. EAGER, New London, Conn.

Letter from Helen Stuart-Richings. Some of my correspondents seem to have lost track of me lately, so that their letters, as related to my movements, remind me of a game of "hide and seek."

Well, here I am, my friends, at Parkland, Pa., the four-year-old home of the Parkland Spiritualist Camp Association. I was fortunate this summer in being able to secure for a few weeks just the quiet retreat my dramatic and literary work requires for its preparation, and came to Parkland toward the end of July. This gave me an opportunity that I seldom offers, of hearing some of the speakers on the Spiritualist platform.

Mr. and Mrs. Kates appeared here on July 28 before pleased audiences, Mrs. Kates tests seeming to give special satisfaction. Various local mediums, and the platform on the two following Sundays, and the writer is to lecture on the 18th and 25th, when camp closes for this season.

A bazaar, under the auspices of the Ladies' Aid, was held for four days last week and brought the Association nearly \$200.00.

There is a feature of some of the Spiritualists, and fair held by Spiritualists, against which I feel that protest—earnest protest—should be made, namely, the selling of chances. The other churches are awakening to a realization of the principle involved, and many voices are being heard in protest against this method of raising money that may inflame the minds of our young people the false love of gambling. Surely Spiritualists should not be among the last to put upon it the stamp of their disapproval.

One lady here, the very efficient secretary of the Camp Association, stood out at first, although she was a practicing Spiritualist, and she has the support of others whose attention has been called to the matter, and together they controlled a table in the recent bazaar, of which it was announced that from it no cigars would be sold.

My article, "The Evil of Divorce," as demonstrating the power of the spiritual law, when obeyed, to care for its servants, it may be noted that the receipts at this table exceeded those of any other.

This statement may give offence to some of my Parkland friends, but we have no article, and I am not a wrong we fail to condemn it least we offend. Love of truth should be above fear of man. This talking of chances and selling things, the use of which we condemn, is not an uncommon practice among our societies, and the writer believes that all that is needful is to set our people thinking on this question, to bring about a much-needed reform.

If I were able to attend the coming convention I should bring up this subject for discussion. As it is, I hope someone else will do so.

I am in the same home that gave me shelter while I was in Parkland last summer. You may recall my telling you of the pretty little home set in the midst of clinging, climbing vines, hedges of privet and hydrangea, and beds and banks of flowers innumerable.

A fine grove shelters the house on the shelter, and here the rains, thunders, and many other things I know only by their song, give us early morning and evening concerts. "Floral Heights," as this delightful spot is called, is on the highest ground hereabouts, its wide lawn sloping down to the privet hedge that separates it from the house, and a separate airy chamber with four windows (next to all-out-of-doors—I love windows), one to the east, two to the south, and one to the west. Every thing about it, and about the whole place, is clean, sweet and wholesome.

My host is a fine old Quaker gentleman, "next to nothing," as his daughter calls him, in the simple Quaker fashion. He is 83 years of age, but, although not very strong, still able to work about the place, cutting down weeds here, using the lawn mower there, trimming the hedges, gathering peaches from the orchard west of the house, or bringing in garden truck, and always in the same even, placid way. We have grand chats on spiritual matters, and his gentle "thee" and "thou" are like a benediction.

Elizabeth, his daughter, is a fine woman—worthy daughter of such a father. She decorates the camp place with green vines, and fills jars and vases with her choicest blooms. The sick are remembered. She has a lyceum that meets in her home every Saturday. It has over thirty members, but not one sees a birthday pass without a lovely basket of flowers, religiously arranged, from their "dear Miss Fish."

And Elizabeth's flowers bloom all the more luxuriantly because of her generous spirit, and "Elizabeth's Garden" is the most beautiful spot in Parkland.

HELEN STUART-RICHINGS, Eden, Pa., Aug. 23, 1907.

CONCENTRATION.

A Valuable Work. Concentration, Meditation and Inspiration. How to develop these desirable qualities, the most approved methods of ancient and modern teachers, together with a set of six symbols comprising six months' study. By Laura G. Fiken.

A course of practical experimental lessons of special value and assistance to those who desire to be benefited by the development of powers of concentration of thought, clear meditation and superior inspiration. Best complete for 50 cents.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Warner. A special interest and value. Price \$1.

MADISON SPIRITUAL ASSOCIATION

Madison Spiritual Association commences Friday, September 6, and closes Sunday, September 15. For full particulars address Mrs. Lona E. Strickland, Secretary, R. F. D. 2; Madison, Mo.

TENTH ANNUAL CONVENTION.

Of the State Spiritualists' Association of Minnesota.

The Tenth Annual Convention of the State Spiritualists' Association of Minnesota, will be held in the First Unitarian Church, Eighth street and Mayfair place, Minneapolis, September 6, 7 and 8, 1907.

The following excellent talent has been engaged for the convention: Miss Elizabeth Harlow of Columbus, O., who delivered such splendid lectures at the convention last year; Prof. W. M. Lockwood of Buffalo, N. Y.; Mrs. J. P. Whitwell of St. Paul; Mrs. Carrie Tryon of Minneapolis, and others.

Message bearers, Mrs. Emma A. Sauer, Mrs. Paul Beuhler, Mrs. Frances D. Wheeler, Mrs. Emma Peake, Mrs. Ann Talcott, and Mrs. H. F. Courtney.

Prof. Lockwood, in his lectures, employs philosophical and scientific apparatus to analyze the principles, and demonstrate the facts underlying the Spiritualist philosophy, and the spiritualist's duty to the world, and the mortal association with other spheres of existence.

Business sessions and addresses from fraternal delegates of New Thought and Occult societies, during the day.

Evening meetings will be devoted to lectures, spirit messages, music and song.

It is the aim of the officers of the association to make the tenth convention the best ever held.

Annual reception and entertainment to delegates and visitors will be held Thursday evening, September 5, at 8 o'clock, at McElroy Hall, corner of Nicollet avenue and 8th street.

The secretary, 904 Hastings avenue, St. Paul, will mail programs to persons sending their names and addresses. Come and bring your friends and help make the tenth convention a grand success.

FRANK E. IRVINE, Secretary State Spiritualists' Association of Minnesota.

Texas Spiritualists, Attention!

The next annual convention of the Texas State National Association of Spiritualists is hereby called to meet in the city of Houston, Texas, on Friday, Sept. 20, 1907, at 10 o'clock, A. M. It is earnestly hoped that every society in the State will send delegates to this convention, with a per capita tax of 10 cents per member, and that some plan may be devised at this meeting to advance the cause of Spiritualism in Texas.

CARRIE E. HINSDALE, President Texas State National Association of Spiritualists, R. R. 5, Box 61, Fort Worth, Texas.

PASSED TO SPIRIT LIFE.

[Optimaries to the extent of ten lines only will be inserted free. The excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

Passed to the higher life, August 4, 1907, Mrs. Sarah Ann Best, wife of the late John A. Best of Hevelton, Mo. She was seventy-two years of age, and for many years an enthusiastic supporter of Spiritualism. Her departure was rendered the more touching because of her blindness, which for thirty-eight years she had borne with such exemplary patience and cheerfulness. Her many friends join in sincere sorrow with the three children (Elmer E. and Mary J. Best of West Potsdam, and Mrs. Monroe Ritter of Hevelton), who deeply mourn the loss of the true friend and mother.

HARLEIGH HAMMOND.

The angel of Death came to us and robbed us of our beloved daughter and Sister Laura. She suffered greatly. We take this opportunity of extending to the flower girls of the Lyceum and for the beautiful orations delivered, which were carried out by her friends. Last, but not least, our sincere thanks are due to Mrs. Rev. Dr. E. B. Peck for the beautiful orations delivered, which crept to the depth of everyone's heart, and which in time to come will be long remembered. Again we extend our sincere thanks for condolence and sympathy offered.

CHAS. H. GROOSE, and Family, St. Louis, Mo.

Geo. W. Biehlberger passed to spirit life on August 14, after a prolonged illness. He was an old and highly respected Spiritualist, and for the past twelve years has been prominently connected with the movement in Chicago, and a staunch supporter of The Progressive Thinker. His funeral services were held at the home, 836 E. 80th street, and were conducted by the writer, assisted by the Rev. Libby. His devoted wife will sadly miss his spiritual presence. A good and faithful soul has been born into the higher life.

JULIUS H. SEVERANCE, M. D.

Columbus M. Law of New Philadelphia, Ohio, passed to spirit life August 12, aged 65 years. Brother Law was converted to our great philosophy of life from the Lutheran Church, a few years ago, of which he was a devout adherent, but which did not satisfy his soul. Recently he became a subscriber to The Progressive Thinker, and an earnest investigator as your correspondents are well aware, and now has a whole eternity to explore the great future, of which he has the initiatory. We deeply regret to lose him so early in life from our city.

C. H. MATTHEWS.

THE N. S. A.

The Fifteenth Annual Convention of the National Spiritualists' Association will be held in Masonic Temple, F and Ninth Streets, N. W., Washington, D. C., October 14, 15, 16, 17, and 18, 1907.

Day sessions, at 10 a. m. and 2 p. m., will be devoted to business only. A cordial invitation is extended to the public to attend these business meetings, to which no admission fee is charged. Evening exercises will consist of grand programs of varied and entertaining numbers, including vocal and instrumental selections by talented artists; Lectures and Spirit messages at each meeting by many of the most noted and gifted platform workers of the country.

Among those who have been invited and who expect to be present and participate in the evening services are W. J. Colville, Mrs. H. P. Ruesegge, Mesdames Clara Watson, R. S. Little, Sadie B. Kates, Elizabeth Harlow, Elizabeth Lowe Watson, Messrs. Dr. Geo. A. Fuller, J. Clegg Wright, Oscar A. Edgerly, Albert P. Blinn, speakers.

Mediums, Mrs. C. D. Pruden, Katie Ham, Georgia Gladys Cooley, E. W. Sprague, Alice Semsmith, M. T. Longley, and others.

Come One and All to This Great Convention of 5 Days.

Certificate tickets will not be arranged for this year, but special excursion rates at lower value can be secured from all points by visitors and delegates purchasing tickets for Jamestown Exposition with stop-over privileges of ten days at Washington. All stations at your railroad offices and stations.

The Elbitt House of Washington, 14th and F Streets N. W., will be the hotel for our people. The Elbitt is well located within walking distance of Masonic Temple, and a handsome hotel; its rates, American plan, are from \$4.00 a day up; our special rates there are \$2.50 per day, two persons in a room. Write to the Manager and secure your rooms.

THE ANNUAL RECEPTION will be omitted this year, owing to five days' Convention. The sessions will begin Monday, October 14, at 10 a. m. All are invited.

HARRISON D. BARRETT, President.

MARY T. LONGLEY, Secretary.

TAKE NOTICE!

Spiritualists Everywhere Be On the Alert.

Spiritualists of the United States, do you want Spiritualism properly represented in the report of the Director of the Census? If so, urge the officers of your local and State association to fill and return the card sent them long ago, by the Department. Every opportunity has been given us to prove by figures how many we are, and it will be our own fault if we are incorrectly reported. Spiritualists, have you the courage to stand up and be counted? If so, send in the reports of your local societies.

HARRISON D. BARRETT, 600 Pennsylvania Ave., S. E., Washington, D. C.

Pamphlets by J. M. Peebles, M. D.

A Critical Review of Rev. Dr. P. E. Kipp's Five Sunday Night Sermons against Spiritualism. Price 15 cts. A Plea for Justice to Mediums. Price 10 cts.

Did Jesus Christ Exist? Is Christ the Corner-stone of Spiritualism. Price 10 cts.

Immortality. Its naturalness, its possibilities and proofs. Price 10 cts.

The General Teachings of Spiritualism. Price 5 cts.

The Fifty Anniversary of Modern Spiritualism at Hydesville, N. Y. Price 15 cts.

Spiritualism Commended by God, and the Crowning Truth of the Bible. A reply to the Seventh Day Adventists' attack on Spiritualism. Price 10 cts.

Spiritualism in All Lands and Times. Price 10 cts.

The Pro and Con of Spiritualism, by H. A. Hart, M. D., versus J. M. Peebles, M. D. Price 15 cts.

The Eightieth Birthday Anniversary of Dr. J. M. Peebles. Price 25 cts.

The First Epistle of Dr. J. M. Peebles to His Seventh Day Adventist Critics. Price 5 cts.

The Pentecost, or the New Heaven and the New Earth. Price 10 cts.

The Jubilee Lectures for the Celebration of Fiftieth Anniversary of Modern Spiritualism. Price 35 cts.

HAECKEL'S LAST Great Work. Just Published.

EVOLUTION BY ERNST HAECKEL. PROGRESSIVE THINKER, Publishers, 40 Leomin Street, Chicago, Ill.

Practical Methods to Secure Success. A valuable little work, full of practical instruction in matters pertaining to physical, mental, and spiritual health. Worth many times its cost. Price 10 cts.

IMPORTANT NOTICE.

To Spiritualists of New York State.

Dates are now being arranged for State Association Meetings, and the work of our State organizer and missionary for the fall and winter campaign, commencing September 1.

We shall be glad to hear from Spiritualists from all parts of the State, especially in localities where there are no organized societies, with the view to making arrangements for the holding of State Association meetings.

We urge each Spiritualist to co-operate with the State Board in this matter, and request that you let us hear from you soon with information as to conditions in your locality. Write either to Mrs. T. U. Reynolds of Troy, N. Y., or to the president of the State Association.

H. W. RICHARDSON, Pres't, East Aurora, New York.

"The Kingdom of Self-Control." By George Jordan, a study of the crime of the tongue, the Red Tape duty, the supreme charity of the world. Price, 25 cents.

PUBLICATIONS

OF HUDSON TUTTLE.

THE ARCANUM OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy.

QUESTIONS AND ANSWERS

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

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

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

HUDSON TUTTLE.

A. E. F. and others:—Q. Can you surely promise us the Golden Sheaf?
A.—The Golden Sheaf is surely to be published this autumn. Already the number of subscribers assures its issue, and that in a manner that will be pleasing to those who have given their names. The MS. will be given to the printers in two weeks, and it is very desirable that those who desire the book at once send their names, that the size of the edition may be determined. We have arranged to make an Edition de Luxe, silk cover, gilt top, gold embossed, and fine paper. The generous response of our friends has warranted doing this, and making the book an elegant example of the printer's and bookbinder's skill.

We thank the friends who have so confidently subscribed. Many have ordered five and even twenty-five copies, looking ahead, they write, to use them for gifts the coming holidays.

Mrs. L. A. writes:—"Do they have bells ringing for religious purposes in Turkey?"

A.—The call of the Muezzin takes the place of the bell in Mohammedan countries.

Bells have been in use, as some form of changing instrument from remote times. How significant they were in a religious sense is difficult to determine. The Buddhists and Chinese make much of bells and gongs in their religious ceremonies, and have more significance with Christians, yet it is not an easy matter to find the source of the superstition attached to their use. Probably the primitive idea of the Christians was the same as that of the pagans, that its clamor scared away the evil spirits ever lurking around to ensnare the believers.

This ringing of church bells is eminently Christian and altogether healthful in origin and significance.

Lyceum—Q. Why is it that the Lyceum movement flourishes so vigorously in England and languishes in this country?

A.—Although the Progressive Lyceum had its advent here, and for a time seemed destined to become an important movement, its English branch has become strong and vigorous while in this country the organization languishes. The cause of this is plain. The Lyceum depends on the efforts of individuals, and is not backed by an organization, as are the Sunday schools. For a time our Lyceums had strong men and women as leaders. These grew old or wearied and none took their places. The Spiritual societies have, as a rule, looked with jealousy on the Lyceums, quite different from the fostering care of the churches toward their Sunday schools.

In England there has been almost directly opposite conditions. Mr. and Mrs. Morse published the Lyceum Banner almost at their own cost, and rallied around the movement unselfish and devoted people. Alfred Kitson, with remarkable ability as an author, furnished books of songs and music and was head and front of the movement, devoting all his energies to making it successful. It is not to be wondered at that he stands at the head of over two hundred societies.

It has not been by passively waiting the "dear spirits" to do something, but by earnest, persistent effort that this splendid result has been gained.

Mr. Kitson says: "Oh! that the American Spiritualists would wake up to the fact that Spiritualism is something more than test and phenomena, hunting—that it is educational and reformatory in the fullest and grandest sense of the word. The truest and best reformation is that which is laid in the hearts and minds of the children. Oh! what a glorious opportunity they are missing in neglecting to train and educate the children. May they awake to a realization of its importance before it be too late, is my fervent prayer."

These are golden words of one

who has devoted his energies to emphasizing this truth. The Lyceum is the one vital movement expressive of the new methods of thought and culture, and it seems to me that its neglect is treason to the cause of right.

ONSET CAMP MEETING.

Abstract of Report Sent Too Late for Last Week's Issue.

Thursday, August 1st, Rev. F. A. Wiggin was the speaker of the day. After singing by Mr. A. J. Maxham and invocation by Mr. Wiggin, he spoke at length upon the Conditions and Concerns of Life. He elaborated extensively upon this theme, and his lecture was much appreciated.

Friday was conference day, and a very enjoyable one was held. Saturday, August 3, was Massachusetts State Association day. The vice-president, Mr. Hatch, decorated the auditorium beautifully with yellow and white, and red, white and blue, and Old Glory, and Dr. Prentiss gathered flowers for the platform, and everything was made beautiful for the occasion. The meeting was presided over by the President, Dr. G. A. Fuller and he welcomed all the friends to the meeting. Mr. A. J. Maxham then sang and F. A. Wiggin gave the invocation. Miss Sade C. Clark, one of the directors, made the response to the call of the president, and was followed by Carrie P. Pratt, Rev. F. A. Wiggin, Dr. Fuller, and others.

Kate Ham then gave messages, which were all recognized. Mrs. Hattie C. Mason then spoke earnestly of the work of the M. S. A., and said that all mediums and workers should join and co-operate with the State Association. A vote of thanks was extended to all who so kindly helped in making the day a success—to Dr. Prentiss for flowers, and to the Onset Bay Grove Association for the use of the Auditorium. The meeting closed with singing.

Mr. Terry of Washington, D. C., sang a solo; Mr. A. J. Maxham sang several selections during the meeting. Notwithstanding the downpour of rain the largest morning audience of the season was in attendance.

The New Bedford Band preceded the lecture with a fine concert.

The speaker for the morning was Mrs. Mary T. Longley, secretary of the N. S. A., and she received a fine reception on being introduced by chairman Fuller.

At 2 o'clock the Temple was crowded and the large audience was well paid for coming out in the storm.

The speaker was the Rev. Wilson Fritch of Attleboro, Mass. Mr. Fritch is a good speaker, and is always sure of a large audience. After singing by Mr. Maxham, Mrs. Longley gave a soulful invocation, after which Mr. Fritch took for his subject "Wireless Superseded." Only a verbatim report could do justice to such a lecture.

Monday another large audience was in attendance. Mr. Fritch was the speaker, delivering an instructive lecture on "Religion."

Tuesday, August 11, Juliet Yeaw was the speaker of the afternoon; she is one of our pioneer workers, yet she is still a power of strength to our cause.

Wednesday was Equal Rights day, and Mrs. J. Willis gave a fine violin solo. Mrs. A. J. Pettengill spoke of the subject of prayer, which Mrs. Eager gave some statistics and Henry Blackwell, the veteran suffragist gave a remarkable address for a man of his years, giving very interesting statistics.

Thursday the speaker of the day was Dr. Wm. A. Hale, and he spoke on the subject of practical Spiritualism, and handled the subject well.

The Opera, "Charter Oak" was a very great success in every way and everyone here is enjoying the fine weather and we are sending out the best thoughts to all friends of the West. Kate Ham gave a test séance on Wednesday evening, one very fine instance noticed by the writer was of a gentleman in the audience after receiving a message from his mother, said in a deep-toned voice with such a note of reverence, "Thank you, mother, I am resting." It was such a pleasure to see some one recognizing the presence of the spirit mother instead of the medium—this was a refreshing incident.

Sunday, August 11, was a most beautiful day and a big crowd. The New Bedford Band opened the exercises with a fine concert before a large audience. At the close of concert Chairman Fuller introduced Mr. Albert P. Binn, secretary, New England Camp Meeting Association, as the speaker for the morning. Mr. Binn received a good reception and opened the meeting with an invocation. He took for his subject "The Divine in Nature, the Mysteries of God," delivering an exceptionally able lecture.

He claimed that we should live so we can show the world that Spiritualism is worth living for as well as dying for.

After another concert at 1 o'clock, Mrs. Cora L. V. Richmond spoke before the largest audience of the season. Mr. Maxham opened the meeting with singing, after which Mrs. Richmond was introduced and received an ovation. The speaker preceded her address with a soulful invocation, and then took for her subject, "Peace and Arbitration," and gave a very interesting address, and pleased her listeners. A verbatim report was taken of this lecture, and it will probably appear in The Progressive Thinker later.

Mrs. Kate M. Ham of Haverhill, followed the lecture with communications, and gave a great many, and all were recognized by those receiving them. She was one of the most popular mediums that we have at present, and is always sure of a large audience. She held a large séance in the Arcade this evening, giving a great many messages.

Monday, Mr. Wilson Fritch was the speaker and after an invocation and singing by Mr. A. J. Maxham, Mr. Fritch took for his subject, "God;

Not In Favor of Reincarnation.

An Earnest Woman's Views on the Reincarnation Theory, and Kindred Subjects.

Man is ever seeking to gain more knowledge. He would solve the mysteries of the heavens and the earth.

He is studying, investigating, experimenting, inventing.

As a result marvelous advancement has been made in the arts and sciences, in discovery, and in the literary and industrial world.

Men are devoting their whole lives to subjects both profound and insignificant. But of man himself very little is really known. Physiology tells us all about the physical man; but what of the mental, the thinking, active powers that have given to the world so much knowledge; that have set the wheels of progress moving at such a rapid pace? Who can tell us all about this strange force: the human mind? Who can say as to whom or what is responsible for the multifarious degrees of intelligence, of goodness and sinfulness that are made manifest among the children of men? Why some should possess such wonderful brain power, such spirituality of mind, while others are unteachable idiots or occupants of a prison cell?

We have reached a place in our history when we should have some scientific knowledge on this subject. It should be determined beyond a doubt if a man makes or chooses his own mentality; if he can at will elect to be a Roosevelt, a Rockefeller or a rag-picker, a Lincoln or a Booth? Or if some outside influences are helping to shape the minds of men—are fashioning the mind of the criminal as well as to form the mind of the gifted musician or poet. Or if the human mind is a plastic force or substance, and can, like an old garment, be made over at any time.

Individual opinion or any present method of reasoning cannot settle the question.

People are yet to learn the fallacy of human reason, that this so-called reason is as liable to lead people into error as it is to guide them into the right way of thinking and doing.

When the human reason can lead people, and intelligent people at that, into believing all manner of absurd and ridiculous things, can teach one person that a certain creed or question is true and tell another that it is absolutely false, which it has been doing since history began, it would seem about time the world was guided by knowledge instead of the oracles and speculation.

Justice will continue to be almost a meaningless term, and as no work of reform can be lasting until the world learns more about the natural laws governing human life, governing the human mind.

Now I do not pretend to know all about the mysterious mental formations, or all about the different influences that are working to make up human character, but I have, after some experience and years of study of the human mind, learned something about heredity and prenatal influences, and I know that these influences can as easily produce a sinner as a saint; that they can as easily deform the human mind as they can disfigure the human body; and that some persons born under these influences are as helpless as though hypnotized.

Ellis Wheeler Wilcox touches the key-note of this truth. When speaking of prenatal influence, she says: "It is the suppressed state of the mother's mind that does the work." That works for weal or woe.

Others have and are coming to know of these influences. Science has made some discoveries along these lines, and some writers for The Progressive Thinker, The Arena, and other publications, are adding their testimony. The benefit such knowledge will yet be to the world—to humanity—must be determined by intelligent and progressive minds.

For years I have been trying to possess my soul in patience, waiting and believing that higher intelligence and abler minds would come forward to guide the world into the light of a new day; a time when it would be considered as important to educate parents as it now is to educate children; a time when mothers would be tenderly guarded, and protected from brutal and drunken husbands; a time when little children would not be pushed into the world with nerves shattered and minds distorted; a time when many wrongs would be righted and when reformers would be seeking to remove the causes instead of trying to remedy the effects.

And, too, I have been believing that my mission was only to wait; but I can no longer remain silent and continue to read The Progressive Thinker, for there is inspiration in every number. I have been a reader of this interesting paper for nearly two years. It was the name of the paper that first attracted my attention, and it seemed to me that a happier or more auspicious title could not have been chosen for any progressive publication, for progressive thinking leads away from creeds, bigotry, and all limitations into the broader fields of liberty, investigation and advancement.

I had read only a few numbers of this interesting paper when I felt impressed that here were the people I had so long been seeking; that here were the soul-inspired who were to help redeem the world. And, although the Spiritualists as an organization had never engaged in any works of charity, and of late so much fraud among mediums had come to light, I continued to read and enjoy The Progressive Thinker, and to still believe that here were some of the great minds that were to take an active part in the next step of human progression.

Then all at once that ancient and hideous doctrine of reincarnation looms upon the Spiritualistic

horizon—a doctrine that, if accepted by the civilized world, would soon block the pathway of human progression, crush out all sympathy for suffering humanity, smother every kindly impulse, and make mankind but little above the brute creation.

Personally I know nothing about the people who are believers in Theosophy, and have never felt any particular interest in their teachings more than to believe; but I learn that Spiritualists are believing this awful thing quickens my mind to action. Now I cannot rest until I know why Spiritualists have chosen to enwrap the beautiful truth of immortality in a garb so repulsive.

I will admit that my mind was not fashioned in a way to believe, without evidence, any and all sorts of doctrines; so the first and most important part to me would be the proof that reincarnation was a truth; and then, if true, or even believed to be a reality, how would it benefit mankind? Would it make people better or happier? Would the star of hope shine brighter for each soul if they could know that sometime they would not know anything; then after centuries of oblivion they might again come forth—might blossom out into a bird, or worm, or some other interesting expression of life?

Now let us view well this hope-destroying doctrine, and so make sure of its advantages to humanity. If I am correctly informed on the subject, Theosophy teaches that Karma—a supposed natural law of progression—sends people back to earth for an experience they require, for their spiritual growth; that they must return to earth hundreds, or perhaps thousands, of times, or until they have experienced every agony and every happiness and have committed every crime in the calendar.

Now this being true, any work of charity would be nothing less than a sin. To help the widows and orphans, the blind and helpless, would be only to cheat them out of their wretched but necessary experience, and thus drive them back to earth.

So the greatest kindness we could possibly show the unfortunate would be to teach them the importance of making haste in their career of misery or iniquity, that they might the sooner reach the worm or insane period, for to believe all this jargon would be enough to unbalance the mind of anyone.

And then this "brotherhood of man" doctrine is far-reaching in its ties of consanguinity. It puts the human family into such a tangle of relationship that we could never know as to whom we might be, or as to whom we might belong. Think of the thousands of brothers and sisters we must have had, and the numerous fathers and mothers; and some of these same parents might now be reincarnated as our own children, and then those children could occupy the unique distinction of being their own grandparents and grandchildren at the same time. There is hardly a limit to the amazing muddle of this double-and-twisted brotherhood.

But the crowning picture of hideousness is what it would make of mother and babyhood. It would make of these a nightmare. For any refined and sensitive mother to believe that disembodied spirits were so lost to all sense of decency and respect for others that they would dare invade the privacy of her home, watching over and contending for the possession of her body, would be enough to drive her wildly insane. Race suicide might well become popular. Then, when she held her little one in her arms she could not look upon it as a little bud of humanity—it would be only some dried-up old mullen stalk of creation. And a mother could never know if she were singing her lullaby to some Fiji Islander, Hottentot, or murderer, or rocking to sleep a Shakespeare, Columbus or a cannibal.

What an indignity upon motherhood, and despair for the world!

If all this were true, we have no parents or children. Progression would be at a standstill. Everything is as it should be and everybody are just where they belong.

For picturesque hideousness and hopelessness the doctrines of reincarnation certainly stand alone.

Now, in all sincerity, I would ask if this is the teaching of pure Spiritualism? If so, its mission on earth is ended, for the world is in need of help, hope and encouragement, and this kind of teaching can give none of these.

Now I cannot say that I repudiate Spiritualism, for I know that spirit return is a truth. This knowledge of immortality came to me without the aid of any personal medium. It was one of the truths I gleaned when in search of something to satisfy an inquiring mind, and reincarnation was never any part of this truth as given to me. How I became a Spiritualist while living among an orthodox people, and some of my studies and investigations while progressing away from orthodoxy into infidelity, Spiritualism, through different cults, and back to the beautiful truth of life immortal, makes a story I would like to tell to the readers of The Progressive Thinker.

And there is more I wish to say regarding the teachings of Theosophy, though first I would like to tell our friends something about the peculiarities—the freaks—of human reason, which make it seem so important that we now have knowledge to guide us along life's pathway. And then there is another story about the contradictory, and so, perhaps, unreliable statements of the unseen intelligences. Now I wish it to be remembered that whatever I may say is for a purpose, all in the interests of humanity; that never in my mind has there been a desire to bring about a discussion merely to antagonize another's thought.

Yours for humanity and truth,
Rome, N. Y. G. CURTIS GARDNER.

What is God, and How We Can Know God, and the Best Method of How to Reach God. His discourse was a masterpiece, and a large audience came to hear him. Tuesday Mrs. Cora L. V. Richmond was the speaker. She answered several questions, briefly and then took for her subject "Conditions in Spirit Life." She told of the wonderful mechanism that were used to operate the mediums. She said all forms of spirit life are results of conditions within us. You possess that which you create. She told of the work of the spirits, and how they employed themselves; the missions they were engaged in and what powerful things they were able to do by projecting their thoughts upon the human mind.

She closed her lecture with an impromptu poem—"Spirit Child, Mother and Love."

Wednesday was Library Day and many speakers were present to add

their voices for the opening of the Library during the winter for the benefit of those who reside here during the year. This is an important matter, and some money and pledges were made to assist this worthy cause. Onset is still dressed in her gayest and best; and extends her hands to all to come and join us at this most delightful spot.

J. B. HATCH.

THE DARKER SIDE.

Beside a winding path there is a pool Where often when the stars are all aglow And when the evening breeze is sweet And cool I watch the silent ripples come and go.

There I may see the jewels of the sky Reflected where the fairy shadows cease; And feel the touch of zephyrs flitting by.

And hear the whispered messages of peace.

I never seek the silent pool by day, For if I found it dark and foul with slime The joy it gives me would be swept away. Its mirrored worlds would cease to be sublime.

We do not view the canvas from behind To see the picture which is made to please; Why should we look beneath our joys to find Unlovely truths or hidden miseries? S. E. KISSEL.

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By Edward C. Smith.

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ROBERT G. INGERSOLL was a great and brilliant man, he was the greatest genius of his age. His place is beside Shakespeare, Voltaire, Goethe and Shelley. He was a great Lawyer, Politician, Reformer, Orator, Critic and Philosopher. His wonderful gift of language touched with the spirit and charm of poetry aided by his powerful gift of wit and humor, made him the most formidable foe the church has ever had.

He was great because he was honest. He shook the world with his eloquence and reasoning. His arguments were never answered. As a Lawyer his arguments were always so convincing that he won his case.

He knew many things by learning and more by intuition.

He was an intellectual Giant, and it is very probable that the wonderful combinations he possessed, the world will never see again.

The author who was a close friend and great admirer of Colonel Robert G. Ingersoll, was assisted by near relatives who collected a great amount of valuable data, and in no other way could this information be obtained. The writing of the "Life and Reminiscences" was purely a labor of love; and it is useless to say has been written in the fairest and kindest spirit, every detail having been carefully recorded. Much of this data was collected and revised before the Colonel's death, and great care was taken in only recording after careful research.

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