

The Progressive Thinker.

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

VOL. 38

CHICAGO, ILL., AUGUST 22, 1908

NO. 978

LET US HAVE PEACE.

In Earnest Plea for Advancement Along Spiritual Lines.

Gen. U. S. Grant's advice is just the advice an old veteran now gives to the army of Spiritualists, too many of whom are warring against their own household of faith, as to the ways and means now needed to bring harmony and unity, and secure "peace on earth and good will to man."

There is a great deal more of good in the world than evil. The good people are a host compared to the few bad ones. The good, genuine and harmonious and well known mediums are many compared to the few dishonest and bold pretenders, that like tramps, prefer to wander from place to place, seeking mostly strangers who can be more easily deceived.

In proportion to the numbers, there are far less frauds claiming to be mediums, and dishonest and unworthy people who claim to believe in Spiritualism, than the unworthy people among the orthodox ministers and church members, who are bitterly opposed to all liberals, especially Spiritualists.

There is fraud masquerading as Spiritualism, and there is hypocrisy calling itself Christianity; crime carefully concealed, and called "high modern finance." There is always a counterfeit to every good thing in earth life, therefore we should not waste any more time discussing the unfortunate aspect of Spiritualism. Instead let us earnestly hold forth the banner of a glorious spiritual philosophy. It being true, let us emphatically claim that those who believe in it, and truly guide their lives by the true principles of the gospel of Spiritualism can never go wrong.

Spiritualists ought to know that within the inclosures of good and protected organizations is the only safety and success. The churches have to deal with ministers and members who go wrong, but their organized fence around the sheep-fold is so high and strong that a bad shepherd or black sheep cannot so easily get in, and are more easily found out.

In the early days the Methodists were very poorly organized, and the tramp ministers were very common and bold. The society in Rutland, Vt., was a good example of a red-hot revival. They engaged a "Praying Band" of four men for two weeks, who were to board in private families. There was great excitement and many scared converts; but the revival came to a sudden end. One of the praying band had so little moral religion that he absconded with the wife of the man with whom he boarded, and he had a wife and two children in Troy, N. Y.

Another tramp minister came to a Vermont town, and boarded in a family where there was a nice daughter. After six months he married the daughter. Soon after he deserted her, and later it became known that she was the fifth woman he had married. The churches now, as a rule, do better organized and protected. Strange men who claim to be clergymen have some credentials or letters of recommendation. The Spiritualists should have more and better organizations, such as will protect them from the humiliation that fraud and deception always brings.

The Campmeeting and society platforms should be devoted to lectures exclusively, during the regular service hours, and the séances for messages or physical phenomena should be held at different hours.

Many years ago, when Dr. Joseph Deale was President, and I was the first Vice-President of Lake Pleasant Campmeeting Association, some rules were passed to have only lectures and singing at the hours for regular service, and séances held at Association hall, or in private cottages. A committee of investigation was appointed, and all strange speakers and mediums, seeking recognition and patronage, who came into camp must procure the recommendation of the board of investigation. After the severe strife as to what faction should control the camp, the former restrictive regulations were changed, and the great crowd was the thing desired. For a time the camp was a wide-open place; strange mediums could post their bills and cards on every tree in camp. For several years last past I have had no personal knowledge of Lake Pleasant Camp, but I am sure that under the supervision of the lamented Judge Dailey, the president and energetic secretary, Rev. A. P. Blinn, many improvements must have come before the great loss by fire. There are so many liberals and Spiritualists in Orthodox audiences that the ministers now omit all offensive condemnation of Spiritualists and other liberals.

Let peace be within thy borders, oh! mortals of earth.

NEWMAN WEBER.

Lansdowne, Pa.

NUGGETS.

The Tattler.

That "wisest head keeps closest mouth."
Is true of people north or south;
The wise stop short and say, "Nuff said."
The fool won't stop 'e'en when abed.

"All Right."

If there's a God who rules with might
All things, to Him, must now be right,
But human reason it doth twist
To see 'is right that wrongs exist.

God's Will.

If up in heaven God's will is done,
Then what not here beneath the sun?
What is the bar, or what the fence
That limits His omnipotence?

"Well Done."

The one who does the best he can,
Need have no fear of God or man,
With man's approval fairly won,
A voice from heaven will say, "Well Done."

DEAN CLARKE.

For the Consideration of Spiritualists.

The Chicago and Portland Ordinances Critically Examined.

Some fears having been expressed that the Chicago and Portland ordinances regarding mediumship, etc., might be so construed by judicial tribunals as to include within their inhibitory clauses the practice of honest and genuine mediumship, I beg to offer the following analysis and explanation of those ordinances for the benefit of our Spiritualist friends and mediums.

First, it is well to bear in mind that this legislation is an absolutely new form of legislation, and deals with a subject rarely broached, and but vaguely alluded to in legal literature. It can, therefore, hardly be expected to be without flaw or blemish as an example of the ideal law upon the subject.

The fundamental idea at the basis of the ordinances seems to me to be a recognition that there are genuine and real communications from the world of spirits, and that the faculty or power to receive and impart such communications is one, the legitimate exercise of which will be protected by the law. This idea, it is true, is but negatively expressed in the positive prohibitions of fraud practiced in the name of mediumship.

The first section of the Chicago ordinance is as follows:

"Be it ordained by the City Council of the City of Chicago:

Section 1. That it shall be unlawful for any person or persons to advertise by display sign, circular, hand-bill, or in any newspaper, periodical, magazine, or other publication or publications or by any other means, to tell fortunes or reveal the future; to find or restore lost or stolen property, to locate oil wells, gold or silver or other ore or metal or natural product, to restore lost love, friendship or affection, to reunite or procure lovers, husbands, wives, lost relatives or friends, or to give advice in business affairs or advice of any other kind or nature to others for or without pay, by means of occult or psychic powers, faculties or forces, clairvoyance, psychology, psychometry, spirits, mediumship, seership, prophecy, astrology, palmistry, necromancy, or like crafty science, cards, talismans, charms, potions, magnetism or magnetized articles or substances, oriental mysteries, or magic of any kind or nature; and any person convicted thereof shall be punished by a fine of not less than twenty-five dollars nor more than one hundred dollars for each offense."

This section, paraphrased, makes it unlawful to advertise that one can, or possesses the power to, tell fortunes, find stolen or lost property, locate gold mines, etc., adjust love affairs, or is able to give advice of any kind, by occult or super-normal faculties, powers or means.

Notwithstanding this section it will be seen that mediums may advertise the fact that they are spirit mediums and are able to transmit communications from the so-called dead to the living; but not that such communications will be of the character above enumerated; the intention of the section being to forbid that kind of mediumship which assumes that the medium knows in advance what the spirits are going to say and allows him to use that information for purposes of personal gain. No genuine medium is forbidden to advertise his gift by this section; but the professional fortune teller, who has no place in Spiritualism, is prevented from harming that Cause by his false and misleading advertisement often put out in the name of Spiritualism.

The second section is as follows:

"Section 2. That any person or persons who shall obtain money or property from another by fraudulent devices and practices in the name of, or by means of spirit mediumship, palmistry, card reading, astrology, seership, or like crafty science, or fortune telling of any kind, shall be punished by a fine of not less than twenty-five dollars nor more than one hundred dollars for each offense."

In the analysis of this section we must apply the rule of construction, well known to lawyers, that a criminal statute (and this is such a statute) must be strictly construed, which means that it cannot be made to apply to any act of conduct that is not clearly defined by its terms. The important question for us as Spiritualists is, Does this section prohibit the honest practice of genuine mediumship? Those who claim that it does probably base their claim on these words of the section, "persons who shall obtain money or property from another by fraudulent devices and practices in the name of, or by means of spirit mediumship," etc.

Courts in construing statutes seek to ascertain the intent of the law-maker as such intent is expressed by the words used, taking the whole statute together; and such words are taken in their ordinary sense. The sentence last above quoted relates to the obtaining of money and the means whereby it is obtained. Such means according to the phraseology used must be fraudulent; that is, money obtained by fraudulent devices and practices employed in connection with the use of the name "spirit mediumship," or by fraudulent devices and practices in the actual use of spirit mediumship; the intent of the law maker apparently being to prevent, first, all forms of legerdemain, artifice, trickery and skillful manipulation with the pretense that it is due to spirit mediumship, and second, all forms of fraudulent practices for the purpose of obtaining money by the actual use of spirit mediumship, the latter provision being intended to cover cases where real spirit mediums may seek to use their mediumship for fraudulent purposes. The statute leaves open the question whether there is a real mediumship and legitimate use of such mediumship, and only punishes "fraudulent devices and practices in the name of or by means of spirit mediumship;" so that mediums who do not indulge in such practices in using their mediumship are not affected by the ordinance.

I would suggest, however, to lessen the chances of misconception, that this section 2, when incorporated in other ordinances, if it ever should be, be made to read as follows:

"That any person or persons who shall obtain money or property of any kind from another by means of fraudulent devices or practices in the name of or in the exercise and use of spirit mediumship, palmistry, etc."

The third and last section of the Chicago ordinance is as follows:

"Section 3. That any person or persons who shall hold or give any public or private meeting, gathering, circle or seance of any kind in the name of Spiritualism, or of any other religious body, society, cult or denomination, and therein practice or permit to be practiced fraud or deception of any kind, shall be deemed guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not less than twenty-five dollars nor more than one hundred dollars for each offense."

This section is so plain that it would seem not to need any explanation. Fraud, as a matter of law, must be proved; it cannot be presumed; and in any given case brought under this section it must be shown that the accused knew, or under the circumstances ought to have known, that he was practicing or permitting to be practiced the fraud or deception charged. So in this section I can see no harm to the honest exercise, publicly or privately, of any form or phase of mediumship.

The Portland ordinance, known as the Barrett-Cottell ordinance, is like the Chicago ordinance in its first section; but differs slightly from that ordinance in the second and third sections, which second and third sections I regard as some improvement on the Chicago ordinance. These sections of the Barrett-Cottell ordinance are as follows:

"Section 2. It shall be unlawful for any person or persons to obtain money or property from another by fraudulent devices and practices, in the name of or by means of spirits, mediumship, palmistry, card reading, astrology, seership, or like crafty science, or fortune telling

THE SUICIDE CRIME.

To Commit Suicide is a Dastardly Crime Against One's Self.

The question of suicide has been much "in the air" lately; it has been referred to in "Light," and the month now past is the one in which, according to a cynical French saying, "All the English cut their throats." The recent joint suicide of two young artists is rendered interesting to us by a letter which one wrote, in which he said:

"For the hereafter our minds are perfectly settled. What may happen after death is a secret. It is certain, however, that the blood-thirsty and revengeful demon, with his everlasting torment, which has so long masqueraded as a Christian duty is non-existent. A belief in the unity of matter, and non-persistence of individuality enables us to face our death unflinchingly. While the universe endures we shall endure; we shall be unconscious of it."

This opinion appears to be a compound of Agnosticism, monism, and rank materialism, including a not unnatural revolt against the spiritualist Christian, but really worse than pagan, conception of a Deity whose love (?) takes the form of condemnation to endless torture. What would have been the effect on these misguided yet highly intelligent people of a knowledge of Spiritualism? They would have known that we are here temporarily for a purpose, and that we are exposed to earthly trials for the strengthening of our individuality—an individuality which is progressive in its development and as indestructible as force or matter, may even more so, for it is eternal in its nature, and, therefore, not subject to the limitations, accidents, and finite duration of all temporal things.

They would have known that there is a Purpose in the Universe, and that our life and work on earth form a part of the outworking of that Purpose, though we, with our limited mental vision, cannot see or grasp the nature of this spiritual reality. They would have known that as with the individual, so with the necessary accompaniment, consciousness. We are probably never unconscious for a moment, so far as our true spiritual selves are concerned; our outer husk may sleep and die, but the Self within lives and KNOWS, to the extent of its development. They would have known that by cutting short their earthly careers they had finished their duty, abandoned their posts, and been unfaithful to their trusts. They would have known that keen regrets awaited them in the new state of conscious existence into which they would enter, and that they would then feel that they had missed an opportunity as well as committed a crime against themselves and their own higher nature, with the result that they have entered upon the new existence less prepared for its work, duties, and opportunities than if they had faithfully endured to the end. It is not only society and the law, but the innate conviction which animates mankind as an intuitive spiritual perception, that condemns suicide.

At the same time, as the Rev. R. J. Campbell pointed out in his sermon at the City Temple, on November 28, we are all, individually and collectively, to some extent responsible, by omission or commission, for the social condition which drives worthy and intelligent people to despair and suicide. He said that they would say there are people who would say more than the hell they left. Who makes that hell? I make it. You make it. We all do our little to help to make it—not willingly, but thoughtlessly.

One of Oliver Schreiner's Dreams pictures the world under the name of hell; and, our spirit friends tell us, we may be morally and spiritually in hell—or in heaven—even while living here in the body. The question for us is then, are we doing anything that may make earth less endurable for any of our fellow-beings immured in the body, or are we trying, by thought, words and act, to comfort and sustain them while here, and make earth-conditions a little more

pleasant for each other? We are like strap-hangers in a crowded railway carriage, and much may be done to ease discomfort and render trouble more bearable by a little reciprocal kindness thought and sympathy, even if we are unable to give much practical aid. We as Spiritualists ought to be the standard bearers in all movements for social and moral, as well as spiritual betterment. It is in this way that Spiritualism becomes a practical, living, powerful force for the regeneration of the world.

JOHANNES, in Light, London, Eng.

of any kind, provided, however, that nothing in this section shall be construed so as to prevent the practice of any science or art for educational purposes, and without any desire or intent to defraud.

"Section 3. That it shall be unlawful for any person or persons to hold or give any public or private meetings, gatherings, circles, or seance of any kind in the name of Spiritualism or any other religious body, society, cult or denomination, and therein practice or permit to be practiced fraud or deception of any kind, with the intent by such fraud or deception to obtain money, property, or valuables from any one."

The real difficulty about these laws, it seems to me, lies in the fact that judges and juries are prone to regard any claim to the possession of spirit mediumship as fraudulent per se; but there is nothing in these laws that justifies such an imputation unless it be the phrase, "or like crafty science," and that phrase was incorporated by the corporation counsel of Chicago and not by us; yet, that is merely a characterization which at most means cunning, subtle, and calculated to deceive the simple minded, and does not necessarily mean "false and fraudulent." It was owing to an appreciation of this difficulty that the Chicago Spiritualists' League was formed into a religious body and succeeded in establishing such relations with the authorities of the city that its certificates of mediumship would prima facie be recognized as a guarantee that the holders were genuine possessors of mediumistic gifts, and unless they were actually detected in the practice of fraud, would not be molested in the exercise of such gifts.

The federal and state constitutions guarantee freedom of religious worship, and it is the policy of the law not to interfere with or in manner undertake to regulate religious practices, beliefs and customs; and it seems to me that if Spiritualists, the real, earnest lovers of the Cause, would band themselves together as religious bodies, particularly in the large cities of the country, procure the enactment of such laws as these here considered, and give the ruling authorities to understand that all true mediums are regarded by them as sacred instruments for the transmission of the divine truths and facts of an immortal life, fraud would be practically eliminated from our ranks, honest mediums would be thoroughly protected in their genuine work, and Spiritualism would command that respect and consideration everywhere that in itself even now it so richly deserves.

A. M. GRIFFIN, LL.B.

Chicago, Ill.

GIVES A NEW THEORY OF TELEPATHY.

It Opens Up a New Chapter in Science.

Telepathy takes a new turn when investigated by a master mind like that of Sir Oliver Lodge. He says: "Intercommunication between mind and mind occurs as if one mind operated directly either on another brain or on another mind across a distance, if distance has any meaning in such a case; or as if one mind exerted its influence on another through the conscious intervention of a third mind acting as messenger; or as if mental intercourse were effected unconsciously through a general nexus of communication, a universal world mind. All these hypotheses have been suggested at different times by the phenomena of telepathy; and which of them is nearest the truth is difficult to say."

There are some who think all are true and different means are employed at different times. What the famous scientist thinks can be asserted is this; that the facts of telepathy, and in a less degree of what is called clairvoyance, must be regarded as practically established in the minds of those who have studied them. There may be, indeed, there is, still much doubt about the explanation to be attached to those facts; there is uncertainty as to their real meaning, and as to whether the idea half suggested by the word telepathy is completely correct. But the facts themselves are too numerous to be doubted, even if from the survey are excepted the directly experimental cases designed to test and bring to book this strange human faculty.

Thus for Sir Oliver Lodge telepathy opens up a new chapter in science, and is of an importance that cannot be exaggerated. Even alone it tends mightily to strengthen the argument for transcendence of mind over body, so that we may reasonably expect the one to be capable of existing independently and of surviving the other; though by itself or in a disconcerting condition it is presumably unable to achieve anything directly on the physical plane. The field of spiritualism this renowned investigator names as elusive and disappointing field of inquiry, but nevertheless offering facts that cannot be ignored and additional contributions to the demonstration of immortality.

JOHN A. HOWLAND.

EFFICACY OF MUSIC PROVED IN TREATING FEEBLE MINDED.

Boys Who Become Members of the Band Make More Rapid Progress Toward Recovery Than Others.

An illustration of the efficacy of music in the treatment of the feeble minded has occurred at the home for feeble minded youths belonging to the Metropolitan Asylums board at Witham, Essex, England, where a great change has been effected since the introduction of a brass band.

The master of the home, C. Gibbs, says that ever since the interest of the boys has been aroused in the instruments they were given to play they had advanced by leaps and bounds toward sanity, content of the home, and where a great change has been effected since the introduction of a brass band.

It had become recognized in the institution that the band boys were superior to the other patients. Several boys whose cases were regarded as hopeless are quite rational.

pleasure for each other? We are like strap-hangers in a crowded railway carriage, and much may be done to ease discomfort and render trouble more bearable by a little reciprocal kindness thought and sympathy, even if we are unable to give much practical aid. We as Spiritualists ought to be the standard bearers in all movements for social and moral, as well as spiritual betterment. It is in this way that Spiritualism becomes a practical, living, powerful force for the regeneration of the world.

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A. M. GRIFFIN, LL.B.

Chicago, Ill.

THE CONDUCT OF CIRCLES.

Advice to Inquirer by "M. A." (Oxon)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative passive temperament, and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms flat upon its upper surface. The hands of each sitter need not touch those of his neighbor, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation lags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful seance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not adding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a list may be given of the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single list for No. three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed; and if not, what order you should take. After this ask who the Intelligence purports to be, whether of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of taps. If so, use the same code of signals, and ask as the taps become clear that they be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rarely greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded discontinue the sitting. The process of developing a trance medium one that much disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well grounded conviction that there is life after death, for which a pure and good life before death is the best and wisest preparation.

OUR FLAG

By Mr. Will Pierce, and Read by Mrs. Frankie Cole, of Chicago, in Connection With an Address Delivered at Clinton Camp.

Here is red, for the love that's enshrined
In the depth of each patriot breast;
For the glory so firmly entwined
With the emblem of that best
In the struggle for freedom and right,
In the fight 'gainst oppression and wrong;

'Tis the sign of a great nation's might—
Ever fair, ever just, ever strong.

Here is white, for the purity shown
In our actions at home and abroad,
Where the world knows we're serving
Along

Our conscience, our duty, our God;
May it ever be spotless and clear,
And ne'er know the guilt of a stain
No substance or shadow of fear.

Here is blue, for the truth of our cause;

For fidelity, wisdom and power,
In upholding the strength of our law,
'Gainst the clamor of Anarchy's hour;

May our constancy, faith, never cease;
May we show that our motto is just;

That we're ready for war or for peace,
And at all times "in God is our trust."

Here are stars for the heroes who died
That their well-beloved country
Might live;
Here are stripes to be swiftly applied
To the nation presuming to give
Any cause for offense to the bird
Whose wing shields the poor and oppressed.

When would wild note of warning be heard
And danger approaches his nest,
Then hail to the flag that we love;
Fling it loose to the Heaven-sent breeze;

May the blessings of God from above
Be with it o'er land and o'er sea;
May its length or its breadth ne'er grow less
While it waves o'er the brave and the true;

And may God in His goodness still
Bless
Old Glory—the Red, White and Blue.

SPIRIT MANIFESTATIONS.

Communication from Mrs. Carrie M. Hinsdale, President of the State Spiritualists' Association of Texas. Wherein She Gives Interesting Particulars in Reference to Mediumship.

To the Editor: I have been tempted a number of times to make the following statement since reporting Mr. Hereward Carrington's report of his slate writing experience with Pierre L. O. A. Keeler:

First, let me say that I do not know Mr. Keeler. I never had a sitting with him, and I am not now and never have been a public medium; I am one who gives readings for a livelihood.

I have been a medium for sixteen years, giving readings to friends and some times to a friend of a friend. All of this I state merely to show I am not "defending" anybody, but making a plain statement of facts. When I began to try to develop mediumship, I sat one hour each day in a corner curtained off, alone in the room with doors and windows closed. I held double slates, closed, in my lap, with no scrap of pencil inside. Day after day for months I heard writing on the slates, crossing of t's and dotting the i's; so plain was it that it never ceased to astonish me, when upon hearing raps and opening the slates to find not a mark of any kind. I never succeeded in getting even a faint mark, yet day after day I heard the writing going on.

If I remember correctly, Mr. Carrington stated that Mr. Keeler made the sound of writing by scratching with his finger nail, and that by actual experience that spirit can and do make all the sounds of writing without leaving a visible sign, therefore it seems to me that Mr. Carrington has something yet to learn of mediumship. Even if Mr. Keeler had his slates prepared, the sound of writing could have been made by spirit, and it would have been unnecessary for Mr. Keeler to resort to so clumsy a trick as scratching the slate with his nail.

In this State I have a woman friend who has been a slate writing medium for a good many years, yet never was a public medium. I have not her permission, and therefore, do not give her name.

Visiting in her house after chores were done at night, she would take a single slate (no pencil) and hold it in her lap with her black skirt, or mine, or an old black shawl or coat—anything we could lay hands upon. We would talk on any subject, both being fluent talkers, but rarely, if ever, of the slate writing. Usually we continued to talk of whatever subject we had been discussing before I got the slate and handed to her with something to wrap it in. I never failed to get messages, and would carry on a conversation with spirit friends for an hour or two at a time. I persuaded her on one occasion to give a slate writing at a public meeting. We got a small table, a dark cloth over it. We called three gentlemen from the audience as a committee, none of them believing in spirit return. She rolled her sleeves to the shoulder and let the committee examine her hands and nails. She sat at some length from the table, and held the slate by one edge. One of the committee soon asked permission to hold a corner of the slate through the cloth. Taking hold he gradually untied seeming to do so, pressed the slate upward, till it finally touched the under side of table. When taken out, the writing was in the corner he held, and facing him.

As stated above, I am not now and never have been, a public medium. I am assured that a large majority of physical phenomena (so-called) is fraudulent, but in my sitting alone for the development of mediumship, and in my later experiences, I know that some things are done by spirits that would seem by the evidence of the senses to be done by mortal. Therefore, in all tests of mediumship it seems to me to be wise to declare as fraud only those things so plainly so that "he who runs may read."

The truth is, we know so little—so little of the laws and forces of mediumship. Some of us arrogate to ourselves vast knowledge of these things, but the longer I study them, all the more do I realize that all the teaching, all the rules of all the books and teachers, are only such as we may comprehend, the deeper wider knowledge must come to us after we have grown spiritually wise enough to realize it.

CARRIE M. HINSDALE,
President Texas State Association, Ft. Worth, Texas.

For fidelity, wisdom and power,
In upholding the strength of our law,
'Gainst the clamor of Anarchy's hour;
May our constancy, faith, never cease;
May we show that our motto is just;

That we're ready for war or for peace,
And at all times "in God is our trust."

Here are stars for the heroes who died
That their well-beloved country
Might live;

Here are stripes to be swiftly applied
To the nation presuming to give
Any cause for offense to the bird
Whose wing shields the poor and oppressed.

When would wild note of warning be heard
And danger approaches his nest,
Then hail to the flag that we love;
Fling it loose to the Heaven-sent breeze;

May the blessings of God from above
Be with it o'er land and o'er sea;
May its length or its breadth ne'er grow less
While it waves o'er the brave and the true;

And may God in His goodness still
Bless
Old Glory—the Red, White and Blue.

PREPARES FIFTY VOLUMES FOR FREE DISTRIBUTION AND BOOK EXPLAINING REVELATIONS.

As often said in The Progressive Thinker, Spirit Return is Kaledoscopy in its character; in fact it runs in hundreds of different channels, in many respects contradictory and confusing to one who is investigating; but whatever the method of Spirit Return, it establishes the important fact that the spirit survives the death of the body, and that is exceptionally important. In the following, from the San Francisco Examiner, "God" is supposed to communicate direct to Archie J. Inger. He hears him clairaudiently, and has extraordinary visions. Of course God DOES NOT communicate with him, but some spirit assumes the name for some special purpose, and says what he desires. That paper says:

Fifty volumes descriptive of spiritual visions and a book of 100,000 words entitled "The Revealed Translations of St. John's Revelation" will be published for free distribution as the inspirational work of Archie J. Inger, the extraordinary young Oakland man who believes that the voice of God is speaking through him to the world.

Wide comment among theologians and laymen generally was caused by the publicity given in yesterday's Examiner to the extraordinary young Oakland man who believes that the voice of God is speaking through him to the world.

Inger states he will not permit one cent of profit to any person in the publishing of his teachings. He desires to emphasize his sincerity by sending forth, without personal gain, that which he declares will prove the second coming of Christ.

Regarding his personality and the part that he is permitted to take in the redemption of mankind, Inger said:

"In the first place, I wish it to be clearly understood that this entire me, my life is consecrated to the will of God. I have absolutely nothing material to gain, nor have I anything to lose."

"The world is ready and waiting for spiritual light. With supreme passivity is of the utmost sanctity to tence Christ has delayed for nineteen centuries the fulfillment of His promise. His spiritual resurrection is at hand. He will not appear, in a literal sense, as the bodily expression of God. This was the manner of His first coming, and the memory of it has lingered to the present moment."

"Man has progressed as far as is possible without spiritual guidance. Were he not to come at this stage of the world's progress, civilization would go backward. According to man's spiritual rebirth he will advance. Material progress must henceforth depend upon spiritual knowledge."

"In accordance to divine direction I am withholding the publication of manuscripts comprising fifty volumes descriptive of wonderful visions that have come to me since I first truly recognized the voice of God, now four years ago the 23d of July. But I shall gladly receive any investigator or skeptic who comes to me in a sincere spirit and with an honest desire to know the truth."

"I am not a fanatic, nor do I seek to expound anything that is not sane and logical."

"My father, at one time, belonged to the Mormon Church, but now indorses my faith. I have never been in any way associated with the Mormon Church. The Voice has warned me against that church as it is now conducted, but has never spoken against the founder of Mormonism."

"The actual knowledge of Christ's divinity is what the world needs. For centuries it has groped in blind belief of a future existence. The churches have failed to establish the truth."

Archie J. Inger's residence in Oakland is at 767 Sixteenth street.

LIFE'S CHANGES.

The Berkshires leave their beauties,
But brief indeed they stay—
Scarcely burst upon our vision,
Ere passed from sight away.

The springtime and the summer
We barely recognize,
Ere all their charming glory
Has vanished from our eyes.

The gorgeous views of autumn,
On the mountain, hill and plain,
Are just as evanescent,
So briefly they remain.

Then comes the wintry blizzard—
The whirling winds and storm—
When lo! amid their howling,
Another year is born.

And thus, while we are musing,
Life's seasons come and go,
Till no more budding Aprils,
And blooming Junes we know.

The early years have vanished—
Have flown ere we're aware;
Old age is now upon us,
And hoary is our hair.

Earth's glories all have vanished,
The pool is now in sight,
Our life-time fast is ebbing,
And soon we'll take our flight.

To realms of the immortal,
Where fadeless bloom,
Afar from wintry tempests
And lowering clouds of gloom,

Where all is bright and sunny,
And flowery all the way,
In that fair land of promise
Where shines eternal day.

And there my heart is anchored,
In faith and hope and trust,
Where soon I'll reach that haven
Among the pure and just.

No matter for the fading,
And failures here below,
Nor yet the swiftly changing
Of seasons as they go—

No matter for the raging
Of winter's blighting storms—
Nor yet our earthly passage,
Though often paved with thorns.

Nor matters it the fading
Of youth while here in time,
For years no more are counted
In you immortal clime.

But life beams ever brighter,
Mid scenes forever new,
Where love is everlasting,
And friendships ever true!

JULIA H. JOHNSON,
West Pittsfield, Mass.

Camp Meetings Once More.

Impressive Thoughts and Valuable Statistics Confront the Spiritualists.

A recent article from my pen upon the subject of Spiritualist camp meetings has called forth numerous criticisms which, in the main, are courteous and considerate in character, and are, therefore, entitled to like treatment on my part. I did not expect that the people who read my article would accept my calculations without having studied the subject matter thereof most carefully, and determined for themselves the validity of my arguments. The history of our movement renders it imperative that people who think for themselves must needs arrive at certain conclusions, after having made a painstaking study of the facts they find on its pages. As for myself, I cannot escape from the influence these historical facts have had upon my mind. They clearly prove that our campmeetings have been a very important factor in the weakening and consequent decline of our local societies.

It was but fair that my friends, and my opponents as well, should understand that I do not mean to claim that the campmeetings have been the only cause of the overthrow of our local organizations. Perfect candor and honesty compel me to admit that three other causes have also served to hasten the decay and downfall of local work. The first of these deleterious influences is the "Free Love" element that succeeded in gaining control of our first National Association in 1872, and again in 1873. I am willing to concede that this factor was a most baleful influence in local work. I do not mean that it is so to-day, but it was the paramount issue with which we had to contend from 1872 to 1886.

The second influence that has wrought harm to our local bodies is the introduction of platform messages into our public services. From 1861 to 1861 the platform message was conspicuous by its absence from our public meetings. From 1861 to 1881, its influence was very slight. Our public meetings were most largely attended at those periods when there was no test work to follow the lectures and none asked for or desired by the people in attendance. The thousands of people who filled the Auditorium hall in Philadelphia, Dods-worth hall in New York, Music hall in Boston and in all other large cities, from 1852 to 1872, afford ample evidence of the fact that the philosophical and religious aspects of Spiritualism were the topics in which thinking minds were most deeply interested. With the introduction of platform phenomena, the character of Spiritualist audiences radically changed, and, for a long time, the attendance rapidly decreased. A reaction came, and lovers of the marvelous thronged the halls that had previously been filled by the rationalists who drifted into the liberal churches as the wonders presented to the public failed to interest or instruct them.

The third influence that has militated against us in our local work is the infamous itinerant system that has forced our speakers to be constantly on the move, sometimes twice in a single Sunday. Had the speakers been settled and sustained, with competent mediums as their aides, I am inclined to believe that our local societies would have withstood evil effects of the "Free Love" movement, public phenomena, and even the campmeetings themselves. No speaker can do his best in giving only one lecture before a particular society. As a matter of fact, where speakers are changed every Sunday, the Spiritualist societies who follow this method, have no standing whatever in the communities where they exist, and exert no moral influence upon the city or town in which they are located. The settlement of speakers would have made it possible for the societies employing them to make themselves felt in the political, educational, and reformatory efforts of public spirited citizens. The itinerant system has cost both our local societies and our speakers heavily in finances, and in physical strength. The money wasted in railroad fares alone would pay more than half of the salary of a settled speaker.

In admitting that these three influences have seriously injured our local societies, I do not by any means retract what I have said with regard to campmeetings. I have only acknowledged that the camps are not alone responsible for the many disasters that have overtaken our local organizations. Everything I said in my previous article, regarding this same important subject, holds true to-day. In a certain state, in the year 1869, there were 63 local societies, and no campmeetings. In 1890, in the same state, there were four campmeetings and 28 local societies. In 1902, there are four campmeetings, and 6 local societies, only two of which hold regular meetings throughout the year! DOES NOT THE MORAL DEDUCE ITSELF? This state does not stand alone. I have in mind another great state, in which I found that 119 local societies were in active operation 30 years ago. Two camps were established in that state, between 1882, and 1890, and today there are only 38 local societies at work, less than half of which hold regular meetings. To my mind it is very obvious that campmeetings WEAKEN, rather than STRENGTHEN, our local societies and State Associations.

I AM NOT THE ENEMY OF THE CAMPMEETING. I believe it could be made a help rather than a hindrance to our local work, if it were rightly managed. Those who oppose my views will have to admit that people waste a great deal of money upon questionable phenomena that they find at our campmeetings. They lose the spiritual and instructive influence of our thought in social pleasures, and what may be termed "psychic entertainments" to which they devote themselves while sojourning at these very pleasant resorts. If our camps were conducted as are the Chautauqua movements throughout the land, they would do us far more good than they do to-day. No one enjoys a ten days' sojourn, at a progressive camp more than I do. I like to listen to instructive lectures, and to attend seances at which I can study first hand the genuine phenomena that may be produced there. I should prefer to have those phenomena carefully recorded, analyzed and placed in orderly form by persons qualified by experience to do this important work. I make so bold as assert that our phenomena should be sought for INSTRUCTION AND SPIRITUAL ILLUMINATION, not for amusement and the "tickling of the wonder bumps" upon the heads of the curious. Some argue that this truth is ours, and that we ought to have the privilege of enjoying it. Can we not derive enjoyment from instruction, and spiritual illumination? Is not this the highest kind of enjoyment?

At this point, let me repeat my oft-stated declaration that I am not opposed to genuine phenomena of any kind, nor do I seek to rule out the platform message. I claim that all of our phenomena are too valuable, far too sacred to be used as vaudeville performances, or as objects of ridicule on the part of the unthinking. I therefore hold that they should have an honored place in the economy of thought and be presented in a dignified educational and uplifting manner to those whose privilege it is to witness their production. There are three places where our phenomenal work could be presented in a helpful manner. They are in the home circle, in the laboratory of the scientist, and in the communion service. In the home the phenomena there offered would comfort and console those who witnessed them. In the scientific laboratory, a careful analysis could be made of all of the demonstrations recorded as having taken place there, and utilized in educational work. In the communion service, the wonder mongers, and curiosity seekers, would have no place. Those who were present could enjoy the beautiful platform messages given them unto the uttermost.

It does not discredit any genuine medium to urge that she should be paid a living salary for her work, and that her demonstrations should be carefully safeguarded from the attacks of the over-credulous, and over-skeptical, who seek her. Florence Cook and Mrs. Piper are striking examples of what can be done when mediums are properly protected and cared for. No medium is protected, or even decently sustained, when she is compelled to give her demonstrations at the close of a public lecture, or in the form of a spectacular entertainment. Her phenomena are as valuable as is the lecture, when she is true to her mediumship. I am convinced that our lectures and platform messages should not be presented at one and the same service. DIGNIFY THEM BOTH BY GIVING THEM AN EQUAL OPPORTUNITY TO DO, AND TO BE AT THEIR BEST.

I admit that the campmeetings have in past years done a great deal of good. I admit that it is more than pleasant to enter into the social life that can be found at all of these resorts. I admit that many of the lectures have been reported by the secular press, and thereby carried instruction to thousands of people who never attend Spiritualist meetings. I admit further that some of our phenomena have been published to the world through the same channel. These admissions

THE PROGRESSIVE CHURCHES

Another Preacher With Brains to be Ejected from the Church.

If matters go on long as they have been going, the ranks of orthodox preachers will contain but few men of ability and education. The men of brains are pretty rapidly leaving old orthodox churches, or are being forced out as heretics by the theological mossbacks who still believe in an infallible Bible, an angry God, the "fall," total depravity of children, infant damnation, the blood atonement, an endless hell for heretics and a glorious heaven at death for every body who professes free salvation through the shed blood of Jesus, no matter how atrociously wicked his life may have been.

One of the latest "heresy" trials reported by the associated press, has been held at Hope, Arkansas. The dispatch is as follows: Hope, Ark., July 13.—The Unchurch of Christy has assembled here for the trial of Rev. F. E. Maddox, pastor of the First Presbyterian church of Texarkana, on charge of heresy. The charges are based on utterances in a series of sermons which Dr. Maddox delivered in his church, and which attracted attention throughout the south-west. The objections are based on Dr. Maddox's views in relation to salvation and the inspiration of the Scriptures.

Dr. Maddox holds that salvation is an evolution from within and not an importation from without, that is a development of a divinely implanted gift and not a new gift divinely implanted. He holds that the child is saved from sin by grace as the child is saved from ignorance by education. As to the Scriptures he holds that they are inspired, but that they are not inerrant. The authors of them were neither remissent nor infallible, and there is no proof that they were made so by inspiration. The thought of the Bible came from God, but was expressed as they understood it and in language most intelligible to them and their contemporaries. Scientific and historical errors and defective conceptions of morality are due to the defective knowledge of the writers and may be accounted for by the date the book was written and the elementary training of the authors.

The defendant is regarded as a very able and scholarly man, aged about 40 years, who has built up a large church. When objection to his sermons was brought to his attention Dr. Maddox asked for an expression from his church, which he has been told to be "in the theology." He has been told in the foregoing account that the laity of Mr. Maddox's church almost unanimously sustained him. (Have noticed in accounts of other heresy trials similar statements. This would indicate what I believe is true, that the laity are much more advanced and liberal in their theology than the clergy, and it is not strange that this is so. Preachers have been taught a great mass of fables and rubbish. Much that has been put into their heads about God, the creation, the fall, the flood, the virgin born God, salvation through blood, heaven, hell, the physical resurrection of the body, etc., etc., has been shown to be false, both historically and scientifically. The masses have not to any large extent, studied these old pagan doctrines. Their brains are less encumbered and befuddled by the rubbish of ancient times. They have more practical common sense than the clergy, and a keener intuition as to justice and fitness of things. They are older to nature, hence, nearly all the heresy trials of which I have had a knowledge, a large majority of the members stood by, and for their pastor.

The clergy of the Catholic and Protestant orthodox churches are the least progressive, most conservative, and more mentally fettered than any other class of intelligent citizens. It is a hopeful sign, however, when we see the more intelligent ones breaking away from the paganistic doctrines of orthodoxy, and giving utterance to their best thought, even at the risk of being ejected from the church as heretics.

R. A. DAGUE.

by no means invalidate my argument. I claim that the concrete influence of Spiritualism is of far greater value than its abstract influence can possibly be. Local societies, and state association, ought to do concrete work. They would do it if they were rightly managed and sustained. Campmeetings interest people abstractly in Spiritualism, and do not lead them to unite with local or state organizations. If Spiritualism is only a diffusive, differentiated, and inchoate force, having no definite purpose other than abstract work, then that is all that it needs to offer to the world. Which do Spiritualists prefer, practical results or glittering abstractions?

All movements are judged by their effects upon the lives and characters of the people who follow them. There are reforms to be established in all fields of human endeavor. The sick and the needy should receive attention. Education should be provided for those who have it not, also for those who wish to pursue the study of psychical science. Elemenary institutions are necessities as civilization is to-day. Provisions for those who are past labor, or who have been rendered helpless through seeming accidents, can be provided in no other way, unless funds are raised from which they could be pensioned. Where are the temples, or church buildings, that Spiritualist societies ought to have as their permanent homes? Where are our schools, hospitals, libraries, and other institutions that are designed to benefit the public? Where is our endowment fund from which pensions could be paid the needy, weak local societies sustained, worthy speakers and mediums paid living salaries, children's Sunday schools established, and all lines of progressive work upheld as they should be? The money that should be in this fund, has been thrown away in the payment of excessive railroad fares, in sustaining questionable phenomena, in seeking momentary amusement, in large donations to the unworthy, and in almost selfish indulgence at some of our summer assemblies.

I have tried to treat my subject fairly, and without the slightest animosity in my mind toward any man, or body of men. If my conclusions are erroneous, I want to be shown my errors, in order that I may correct them. If my facts can be controverted in a kindly, straightforward spirit, let it be done at once, so that all of the workers for our cause can meet upon a common ground and work together, as one man, for a movement that should be to us all the one great treasure of our lives. I do not expect the egotistic individualist to take any interest in reform work, in local or state organizations, or in any other movement that would help anyone else. Such a one cares only for himself, and always refuses the helping hand to every worthy sister or worthy brother. I will deal with this man at some future time in an article that will enable him to see himself as others see him. In these pages I am talking with my friends, and those who are honestly opposed to my views. I consider them also my friends, for I know they are as honest in their views as I am in mine. Let us reason together, and be led to the goal of truth by the facts we discover on our way.

Yours for Spiritualism,
Portland, Ore.

HARRISON D. BARRETT.

THE SONG OF THE SOUL VICTORIOUS.

I stand in the Great Forever.

I live in the ocean of Truth;
I bask in the golden sunshine
Of endless love and youth.
And God is within and around me,
All good is forever mine;
To all who seek, it is given,
And it comes by a law divine.

In the deathless glory of spirit,
That knows no destruction nor fall,
From the immortal fire of heaven,
To the plains of earth I call!
Who is this "I" that is speaking—
This being is wondrous in might?
'Tis a part of the primitive essence,
A spark of the Infinite Light!

Blasphemous and vain they call me,
What matters it all to me?
Side by side we are marching onward,
And in time we will all agree.
Oh! I stand in the Great Forever,
All things to me are divine;
I eat of the heavenly manna,
I drink of the heavenly wine.

In the gleam of the shining rainbow,
The Father's love I behold,
As I gaze on its radiant blending,
Of crimson and blue and gold.
In all the bright birds that are singing,
In all the fair flowers that bloom,
Whose welcome aromas are bringing
Their blessings of sweet perfume.

In the glorious tint of the morning,
In the gorgeous sheen of the night,
Oh! my soul is lost in raptures,
And my senses are lost in sight.
Come back, O, my soul, in thy straying,
Let my wandering plumes be
Furled;

O, speed through the heavenly ether,
To this prosy and sense-bound world.

They say I am only mortal;
Like others I'm born to die!
In the mighty will of the spirit
I answer, "Death I defy!"
And I feel a power uprising,
Like the power of an embryo God;
With a glorious will it surrounds me,
And lifts me up from the sod.

I am born to die! Ah, never;
This spirit is all of me;
I stand in the Great Forever—
O God, I am one with Thee!
I think of this bright immortal,
And my being expands like a rose,
As an odor of cloud of incense
Around and about me flows.

A glorious song of rejoicing,
In an innermost spirit I hear,
And it sounds like heavenly voices,
In a chorus divine and clear.
Oh, the glory and joy of living!
Oh! the inspiration I feel!
Like the halo of love they surround me,

With new-born raptures and zeal,
This spirit is all of me;
I stand in the Great Forever—
O God, I am one with Thee!
I think of this bright immortal,
And my being expands like a rose,
As an odor of cloud of incense
Around and about me flows.

Ye pilgrims of varied probation,
Ye faithful and avowed men,
To your heaven-born revelations
My spirit shall answer "Amen."
With you in the Great Forever,
With the children of earth I stand,
And this light flowing out like a river,
Shall bless and redeem the land.

Thus I stand in the Great Forever,
With Thee as eternities roll;
My spirit forsakes me never,
Thy Love is the Home of my soul.
ELIZA PITTINGER.

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EXPLAINS SPIRITUAL FORCES.

Two Interesting Lectures by Oscar A. Edgerly at Camp Chesterfield.

The increasing attendance at the Spiritualists' camp meeting at Chesterfield, Ind., says the Muncie Morning Star, has necessitated the utilizing of accommodations in the adjoining village of Chesterfield. Each car arriving at the park gate today was crowded with people from far and near. Many brought suit cases, suggesting several days' stay at the camp.

The lecture platform at both sessions today was occupied by Oscar A. Edgerly, of New York city. For two months each year Edgerly is engaged in giving test seances and demonstrations for the Psychological Research society at Washington, D. C. He has devoted the past twenty-two years to the exposition of the phenomena of spiritualism. Although having never studied the science of medicine or anatomy, Mr. Edgerly, while under the influence of his control, delivers a lecture which is said to be surprisingly accurate by members of the medical fraternity. The control at the morning lecture was said to be that of a physician named Chandler.

The Process of "Control"

The speaker stated that, in order for the spirit power to obtain control, the medium must first enter a somnambulist state very similar to the hypnotic in material life. This was caused by the blood for medicine rushing from the brain, where the spirit energy assumed control of the medium's faculties, after which the control could play upon the faculties of the medium as a skilled musician might perform on a musical instrument. The manipulating spirit stimulates the perceptive energy of the brain and the medium can receive the communicated information from all over the world as by mental telepathy, describing places, persons, and scenes in other lands, which they have never seen with the external eye.

The transmission of ideas from the brain of the spirit guide to that of the medium is accomplished by the utilization of vibrations upon the nerve energy, which are abnormally vitalized to respond to the will of the controlling spirit. The healing of physical ailments is accomplished by the focusing of this energy upon the centre of the nerve centers, from which the parts afflicted are fed, and by suggestion the disarranged tissue is repaired and the pain disappears. In the practice of the physician's art and the use of drugs, one portion of the human body that is not impaired is utilized to build up the diseased or afflicted parts, and when the vitality of the body is sufficient to stand the strain, the patient recovers, but should the vitality be sapped, the patient's body disintegrates. The ailments of humanity may be treated by drawing upon the mighty energy that surrounds the earth and the sapping of vital elements from the body be avoided. As science advances this practice will move more and more prevail until the ailments that now afflict humanity will be disappeared.

Forces of Nature.

The accomplishments of mediums, which are deemed miraculous, are but the applications of the forces of nature, he said, and the same become as commonplace and as small a mystery as the phonograph or the telephone of today. The development of Spiritualism is but the awakening of knowledge of this wonderful power and energy in nature.

All nature is being materialized and dematerialized—as an example, the piece of granite which disappears from sight through the disappearance of intense heat or the action of strong chemicals. The materializing medium utilizes these powers and overcomes the forces of gravitation, as in the moving table. In this test there are no spirit hands that move the object. The controlling spirit focuses the vital energy of the medium above the table and by force of will power overcomes the force of gravity, and the table or object is drawn away from earth.

The necessity for darkness in the materializing seance, he said, is because of light being a disintegrating force in nature.

The controlling influence in preparing the materialized body gathers material from the atmosphere and forms a nebulae which assumes the form and feature of the spirit personally desired to present. Their ethereal figure is only perceptible by the inner or spiritual eye, hence its effectiveness at the approach of light. As the intercommunication of the spirit world is developed knowledge of the mysteries of nature will be made more clear and what now are unsolved problems will become common knowledge. The subject of Spiritualism is a subtle one and requires concentration of thought and mind power to grasp its most beautiful and wonderful manifestations.

Influence of Heredity.

The afternoon address was directed to an exposition of the influence of heredity and environment on a human being. The speaker asserted that his control on this occasion was the spirit of a Presbyterian minister named Thomas Campbell and a descendant of the eminent Scotch divine, Thomas Boston, who preached in Edinburgh, Scotland, in the seventeenth century. By comparison of the lives of children of common parentage he illustrated the influence of heredity upon the human race. The pre-natal influence of a child often determined its career in the earth plane, the environments of a human being largely determined by the attitude of the being toward society in general. The unfavorable environments of a being might counteract the good tendencies received through heredity or vice versa. The power to place one self in a position of susceptibility to the influence of friend in the spirit world was of vast importance to those living in the material world. The lives of those on the earth plane can only be influenced as the will is made submissive to the controlling influence of those in the spirit world.

The lecture was succeeded by a daylight seance by Mrs. Margie Vestal and test seance by George Letford, the drummer medium from Florida. Spirit photographs were produced by the Bangs sisters.

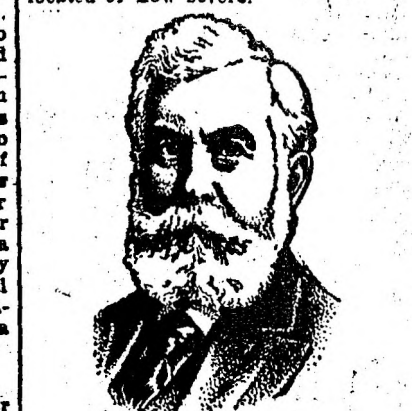
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Do you wish to develop Mediumship?
Do you desire to receive communications?

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Continuity of Life a Cosmic Truth By Prof. W. M. Lockwood.
A masterly presentation of an important subject. A powerful argument along new and original lines, culled from the most reliable sources of the continuity of personal individuality, the soul's survival after leaving the body, and the basis of a new era of human progress. With several illustrations. Cloth, 25c.

Cultivation of Personal Magnetism. A treatise on Human Culture. By Larry R. Carter, anthropologist and author. A very suggestive and instructive book. Price 50c.

General Survey.

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

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

Has anyone a "Life of Oberlin the Pastor?" If so, write to this office stating price.

Mrs. J. A. Murtha, 254 Jarvis St., Toronto, Canada, writes: "I am making up my fall and winter engagements. During December I serve the Unity Society at Milwaukee, Wis. Societies wishing my services as speaker and message bearer this coming season, write me as soon as possible. Address as above given."

Correspondent writes from Camp Clinton, Iowa: "Frank T. Ripley is down from Woonewe, and has his sign on the hotel front, and many other mediums are there. Max Hoffman and Elizabeth Jaquet, Mrs. Laura Jones, Mrs. Lichting, Mrs. Sauer, Mrs. Elizabeth Harding has a home on the grounds, and when called upon practices mediumship. But there is one who was on the ground for rest—Mrs. Mary E. Weaver, of Chicago who was put to work because she was willing, and because her fame went ahead of her. She will not, however, be asked to sign engagements with the Association for next season."

Jane Goodwin writes from Hamilton, Ontario: "The First Spiritual Society (now termed Church) has been holding one meeting on Sunday instead of two, during the hot weather. Mrs. Fannie Spaulding of Norwich, Conn., has just closed a three months' engagement with us. She has given us an excellent course of lectures, and she takes her subject from the audience. We hope to again welcome her to our platform in the near future. She has gone to Lily Dale, N. Y. We have Mrs. May Price of Washington, D. C., for August and September, so still the cause moves on."

W. R. Cooper writes: "Stater Hill, 820 Flourish street, still continues to hold her meetings through the summer, giving the light and truth of Spiritualism to all who may come. Sunday the 9th, was an occasion to attract some of her old friends, and Mrs. Hill, as usual, was at her best, giving messages to all present."

The First Church of the Soul, Laura L. Crawford, pastor, Detroit, Mich., will resume its meetings, September 6, 1938, in the new quarters—Bamford Hall, corner Griswold street and Grand River avenue. An interesting program is being arranged. On and after that date regular meetings will be held at the same place every Sunday evening at 7:30 with Rev. Laura L. Crawford as pastor, assisted by local mediums. All are welcome.

Reporter writes: "Rev. J. F. Ireland of Tampa, Fla., did some good lecturing at Clinton Camp this season. He was under engagement, but because he was upon the grounds and was invited to do so and was willing. He is a ready speaker, under spirit inspiration. His son will be one of the students of the Morris Pratt School, this season. He is an aspiring and bright young man, we are told, and will doubtless fill an important niche in the future of Spiritualism."

Correspondent writes from Hamilton, Canada: "Mrs. May A. Price gave her first lecture to the Hamilton Society, August 2nd. The hall was filled although the day was very warm and in the days of old, when the spirit moved over the face of the water, and there was light, so the spirit seemed moving in the Hamilton Spiritual Church, and at last the light of inspiration of the moment and feel that some spiritual good was coming, and that the two months that Mrs. Price is to spend here will be a revival for the society. The lecture was followed by messages and tests, which were clearly given and recognized. There was a large attendance at Mr. King's home on Monday evening, the parlors were full and all received a short reading. Mrs. Price does not let any time go to waste when she gives messages, but under the control of the little spirit who does that work with her, goes from person to person, reading each one correctly, describing spirits and giving names."

Mrs. H. L. P. Russeque of Hartford, Ct., has had camp meetings engagements at Presville, Onset, Lake Pleasant, and Queen City Park. Her lectures are always well received. Irving Jackson writes: "Mrs. Edith McCrosson, formerly of Columbus, O., but who served the Psychic Research Society of Sandusky, O., a large part of last season as lecturer and message-bearer, is now located at 423 North Clark St., Chicago. Her many friends in Ohio write in wishes for her success in her new field, and to speak for her a cordial welcome at the hands and hearts of the Spiritualists of the western metropolis."

Camps and societies desiring the services of T. W. Woodrow, can address him at 526 Jefferson St., Hobart, Okla.

Frank T. Ripley is now ready for fall and winter engagements to lecture and give spirit messages. Address him at No. 112 North Beach St., Oxford, Ohio.

W. W. Aber writes: "Having at last closed our meetings at this place, we wish to announce to all who are interested, that we are now open for engagements for the coming year, my wife as lecturer and myself for materializing seances. Can receive communications at the address below for the next ten days. 616 Santa Fe Ave., Pueblo, Colo."

J. W. Ring passed through the city last week, on his way to fill an engagement at the Clinton Camp.

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

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

Ford C. Schurer writes: "Nehrs Grove, at Lyons, is an ideal place for a picnic. About 100 members and friends of the Fraternal Order of Spiritualists so declared Saturday, August 15, when we found the spacious grounds thickly carpeted with grass, trees, and numerous fountains. Games were indulged in until here and there a group would quietly amuse one of the many tables and spread lunch, until the well-filled baskets were only a shadow of their former selves. Dr. Caird and others were called upon for remarks, but declared themselves 'too full for utterance.' When the shower came we retreated to the near-by enclosed pavilion. Songs and hymns were enjoyed in a joyful and hearty. The doing of the F. O. S. are noted for their complete harmony and oneness of purpose which is the rule rather than the exception. All were happy and voted to hold another picnic at the same place on Saturday, August 28. The Officers of the Society to the end of lines, transfer to Lyons car, and the grounds are over the bridge. The car lands you at the entrance."

Mrs. Alex. Caird writes: "The Ice Cream Social and Donkey Party given by the Illinois Sunflower Club at the residence of Mrs. Squires, was a most enjoyable affair socially, and it also brought a neat little sum for the Club. The next Tea Party will be held at the room of the Club, 70 E. Adams St., Tuesday, August 25, at 2 p. m. Mrs. Ruth Coombs will serve tea. All are cordially invited to be present, and each member should consider herself a committee of one to invite strangers to join with us. Come and spend a pleasant afternoon. Get a refreshing cup of tea, a reading, and we hope, a message from the dear ones who have gone before. Remember the place, Lincoln Hall, 70 E. Adams St."

Hattie F. R. Post, Corresponding Secretary, writes: "Those who were present at the Summer Social, of the Band of Harmony, had a very happy time at the home of Ms. M. A. Burland, on Thursday last. Our next social will be held at the home of Mrs. J. H. Rohrbach, No. 723 Chase Ave., Rogers Park, on Thursday of tomorrow and evening, August 27. Ladies bring lunch. Coffee served at 6 p. m. All are cordially invited. Tak. Evanston car and get off at Chase Ave.; second door east."

The Progressive Spiritual Church of Chicago, will participate in a Basket Meeting, at Rasch's Park, 7859 Bond avenue, Sunday, August 30, from 12 o'clock, noon, to 11 p. m. Speaking by some of the noted spiritualists in the city. There will be messages given by some of the best mediums. There will be refreshments on the grounds. The way to reach this park is, to take from Stony Island Avenue and 63rd or 64th Streets, the Red South Deering Car to 79th Street and Bond Avenue, or the Yellow Windsor Park Car to Cheltenham Place and Coles Avenue. General Admission, 25 cents. Rev. H. H. Denby, Pastor, and D. Spates, chairman Arrangement Committee.

The Spiritualist Camp Meeting at Forest Park, Ottawa, Kansas, will run from September 10 to 20; H. W. Henderson of Lawrence, President; speakers: Mrs. A. L. Lull, W. J. Erwood, Mrs. Ella Baldwin, W. P. Sailing, Prof. C. L. Livingood and D. G. Thompson.

The Fraternal Daughters' semi-monthly social of Wednesday, August 12, was a lovely success, both socially and financially. The supper, of which twenty-four partook, was a marvel. Tests, games, music and singing were heartily enjoyed. Many strangers were present. Soon the Fraternal Order's regular Sunday meetings will begin at Hygala Hall, corner of Madison and Roby streets. Also, the Daughters' weekly Wednesday afternoon and evening meetings in Atlas Hall, which is down stairs in the same building.

Mr. Letford, the well known "Drummer" medium, has been visiting the various camps. He was delighted with Lily Dale, and Grand Lodge. Last Sunday he had an engagement at the Chatterbox camp. T. R. Sunderland writes from Carlsbad, New Mexico: "Mrs. Effie Moss, the well known materializing medium, passed to spirit life at midnight of the 13th inst., of heart disease, after an illness of 19 days."

The Golden Rule Society will open its doors on the first Sunday in September with a fine program. The same has been arranged for the coming season that was last—O'Donnell Hall, Paulina street, near Park ave.

A Unique Celebration.

To the Editor:—The First Spiritual Society of San Diego celebrated the twelfth ordination anniversary of John W. Ring at their beautiful Temple, on 7th street, Saturday evening, August 1st. It was rather a unique celebration, Mr. Ring being eighteen hundred miles away. A large portrait of him, wreathed in ferns, smiled a welcome from the rostrum. The decorations were rings of ferns and flowers, suspended from the chandelier, and a series of rings woven into portieres for the windows and doorways. Four large rings screened the rostrum; in the center of each ring were the letters "F-I-N-G". The convener consisted of cleanings of the writings of Mr. Ring, printed on slips of paper, tied to rings with

white ribbon. A fine musical program was given during the evening by the best talent in our little city. The proceeds of the evening went to swell the sinking fund of our Temple. Inaugurated by Mr. Ring last winter. A very pleasing feature of the entertainment was the reading of the Souvenirs, as each beautiful sentiment was read a contribution was dropped into a floral basket. A letter was read from Mr. Ring, full of Ring-like words of cheer and truth. Refreshments were served by the Ladies Auxiliary under whose auspices the celebration was given. We hope to have Mr. Ring with us again this winter.

M. T. SCHMIDT.

Sec. Ladies Auxiliary.

San Diego, Cal.

The California Convention.

The Spiritualists of California will assemble in Convention, in Veterans Hall, 431 Duboce avenue, San Francisco, Cal., on Friday, Saturday and Sunday, September 4, 5 and 6, 1938. The economic arrangements are in the hands of a committee, of which Belle Johnson is president, Mrs. Agnes Secord secretary, and Mrs. Nettie Riley, treasurer.

This committee is composed of prominent members of the four Spiritualist Societies of San Francisco, auxiliary to the State Association, viz.: Ladies' First Spiritual Aid Society; Mediums' Protective Association; the Modern Church, and the Church of the Soul.

The financial demands have been met by the proceeds of two entertainments, under the management of Mrs. Jennie Robinson, and by contributions from various sources.

Veterans Hall is an ideal place in which to hold a convention; and no effort will be spared to make the stay of visiting delegates both pleasant and profitable.

The hall decorations will be under the personal supervision of Mrs. Anna Sexton.

A reception to delegates will be held on Friday evening, by the committee, under the personal direction of Mrs. Robinson.

The business of the convention will be held at the daylight sessions on Friday and Saturday.

Saturday evening, and all day Sunday will be devoted to conference and the presentation of the philosophy and phenomena of modern Spiritualism by competent speakers and mediums.

The spirit of fraternity and good will pervades the minds of our people, and we expect the best thought of Spiritualists, that harmony and good works may abound.

Communications are being received from all sections of the State, filled with assurances of co-operation and helpfulness, and among the delegates appointed, an interest is manifested which is prophetic of a successful gathering.

A large number of prospective delegates were entertained at the home of Mrs. Clara Moore, 595 Waller St., on Monday evening, August 10; Mrs. D. N. Place presiding.

To the Spiritualists of Minnesota, and Oregon whose conventions are held simultaneously with ours, we send greetings of the spirit.

M. S. NORTON.

DREAM VISION OF A MURDER FREES CONVICT.

Texas Man Released Through Efforts of a Total Stranger.—Evidence Not Clear.—When Wife Sued for Divorce, He Cut Off Right Hand and Sent It to Her.

Pardoned from a penitentiary life sentence because of a dream—such is the romantic circumstance surrounding the release of George W. Jones from the Texas state prison at Huntsville, where he was incarcerated 11 years ago on the charge of murdering a woman.

In many respects Jones was a remarkable man. The murder which was committed in Johnson county, a woman whose name had been handled more or less by local gossip, was found dead. Certain circumstances seemingly pointed to Jones as the murderer. He was tried and convicted. His wife showed her devotion by removing from her home to Huntsville, the penitentiary town, so that she might visit him frequently. He was well-to-do and furnished money for her support.

Jones maintained his innocence of the crime, setting forth that he was at all times devoted to his wife and never associated with other women. For about a year Mrs. Jones was a frequent caller at the prison. It was the one bright spot in Jones' prison life—those visits from his wife.

But there came a time when the visits were not so frequent. Jones, pined, but his wife explained that he feared to gain the displeasure of the prison officials. She felt that they were annoyed by her calls.

One day after the visits had slackened there came a civil officer to the prison with a divorce summons for Jones.

Tragic Answer to Divorce.

"Here is a paper for you," said the officer. Jones' heart fluttered—probably that faithful wife of his had secured him a pardon.

He glanced at it hurriedly—he realized its meaning.

Catching up the hatchet with which he had been working, he severed his right hand at the wrist, and with his left he handed the amputated member to the deputy sheriff saying: "Take this back to my wife and tell her it is my answer to her divorce petition—my good right hand; a hand that has never committed a crime, but has worked all these years for her support."

The divorce was granted and the wife soon married again—married a man whom she met in Huntsville, where she was living to be near her convict husband.

Jones' wounded arm healed after a painful stage, but he always mourned for his wife and often in the night the guards on their rounds would hear him sobbing her name.

And now for the strange part of the story.

J. H. Waldrup, who lives at Chester, Texas, and who ten years ago read newspaper accounts of how Jones had chopped his hand off, dreamed a few weeks ago of the affair. He also saw in his dream, the murder of the woman—saw the husband with the severed hand, as plainly as though he had

been an actual eye-witness. Waldrup was not acquainted with Jones—had never even seen him, but he was familiar with his description from newspaper accounts and the man who killed the woman was of entirely different appearance.

Acts of a Dream Vision.

Waldrup was so impressed with his dream that he felt called upon to study the case. He neglected his own business and delved into the records. He interviewed the prosecuting attorney in the case. He sought the trial judge, long since retired, and begged him for assistance in freeing Jones.

"The man is not guilty, I know it—I saw another man commit that murder, saw him in my dream," Waldrup declared with earnestness.

At first Waldrup's dream was looked upon as a joke. His friends feared for his sanity. But he kept persistently at his task, and at last attracted more or less of a following. Little by little, the tangled skein was unwound, and now through the dream of Waldrup, a total stranger, the governor of Texas and the pardon board have set free a convict.

Bereft of the wife for whose love he sacrificed his right hand, Jones has sought seclusion on a ranch near San Antonio, where he says he shall remain.—St. Louis Post-Dispatch.

CRIMES FORESEEN IN DREAMS.

They Were, no Doubt, Induced by Spirits.

Whatever may be the psychological explanation of the mystery, there is some authority for believing that certain crimes have been dreamed of beforehand in all their details by people wholly unconnected with their perpetration.

An eminent official of the headquarters staff of the Criminal Investigation Department owed his first chance to a premonitory dream in which the scenes of a cleverly planned robbery were foreshadowed some weeks before it was actually committed.

The dream, which came to the young detective in a manner quite unaccountable, revealed the scene, the method, and the perpetrators of the robbery which had not taken place. Keeping the details of his dream in mind, he followed the movements of the man he had recognized in his vision, a well known and skilled criminal. Some weeks afterwards the entire dream was produced in reality; the plan, the person, and the execution of the robbery corresponding exactly.

The incidents of a burglary at a neighbor's house were witnessed in a dream, some little time before it occurred, by a postal official, who was afterwards presented with a testimonial by the police for the information he was thus enabled to give. The dream of the burglary was so realistic that on awaking he went to the bedroom window, overlooking the house pictured as the scene of the crime, and there saw in reality two men breaking in. The action of the two thieves faithfully corresponded in all particulars with the dream; and they completed the burglary only to find themselves immediately afterwards trapped by the police.

Several medical writers refer to similar cases and the famous Dr. Gregory relates that a lady dreamed that her son, living many miles distant, was robbed of a £50 Bank of England note by a thief who entered his room in the night. The dream picture was so vivid that the mother went to his residence and found that he had actually been robbed by someone who must have entered his room while he slept. It was agreed that he could scarcely have found an accusation on the evidence of a dream; but the number of the note was known and publicly advertised, and stopped for payment at the bank. Some time afterwards a man was arrested for the robbery, and among his effects was found the missing note.

Dr. Abercrombie tells of a similar three-fold dream of a lady who thus saw foreshadowed an attempt at murder and robbery of her aged relative by a black man-servant. She was so impressed with her dream that she found the means to have the suspected man watched next night by a person concealed in the room. Just as she saw in her dream, the intended murderer was found to have hidden a knife in a coal-scuttle which he had with him when he entered the room, and, frustrated in his design, his manner confessed his guilt.

An innkeeper named Adam Rogers, living at Portlaur, dreamed one night that he saw two men together at a spot near his house and that one man suddenly set upon and killed the other. His dream was so realistic that he awoke in great agitation and related the circumstances to his wife, and to several neighbors next morning, afterwards pointing out the scene of the dream to them.

Next day two men exactly corresponding to those observed in the dream stopped at the inn, and, impressed with the singular coincidence, the innkeeper endeavored to prevent the two departing together, but without avail. Soon after their departure one of the two men was found murdered in the exact spot dreamed of, and the victim proved to be the man who the innkeeper had seen thus killed. His missing companion was soon after taken and tried; and the innkeeper's evidence, including the circumstances of the weird dream, mainly procured his conviction.

The remarkable premonitory dream, which occurred three times, of the murder of Mr. Percival, the Chancellor of the Exchequer, in the Lobby of the House of Commons, is well known and authenticated. On three occasions some weeks before, the tragedy in all its details was pictured forth in a dream dreamed by a man in Cornwell who knew nothing of the parties, or the scene, and who freely related the dream locally some time before the assassination.

Of dreams which have supplied clues to the discovery of crimes already committed, perhaps the one that led to the revelation of the crime and the apprehension of the criminal in the Red Barn Murder, is the most prominent among dreams of this character.—Henry C. Swift, in Light, London, Eng.

"The Spiritual Significance, or Death as an Event in Life." By Lilyan Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. The revelation of the spiritual significance of death, as clearly as plainly as though he had

been an actual eye-witness. Waldrup was not acquainted with Jones—had never even seen him, but he was familiar with his description from newspaper accounts and the man who killed the woman was of entirely different appearance.

Acts of a Dream Vision.

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"The man is not guilty, I know it—I saw another man commit that murder, saw him in my dream," Waldrup declared with earnestness.

IMPORTANT NOTICE.

Oregon Spiritualists Are Requested to Take Notice.

The regular annual convention of the Oregon State Spiritualists' Association will be held in Portland, Oregon, Sept. 5 and 6, probably in Woodcraft hall, corner Tenth and Taylor streets. It will be arranged for and conducted by John E. Trigg and Harry Yankwich as attorneys-in-fact for the N. S. A., appointed by the Executive Committee, to do this special work. Eight of the nine members of the Board of Trustees of the State Association were found to have no legal title to their respective offices, and he rules accordingly. His ruling was defied by one of the eight, who is seeking personal preference, rather than the good of Spiritualism.

All Spiritualists in Oregon are hereby notified that no call for a convention, other than the one issued by Messrs. Trigg and Yankwich is legal, and it is the only one that has the sanction of the N. S. A. All credentials, per capita dues, reports, etc., should be sent to Harry Yankwich or John E. Trigg, room 425, Worcester building, Portland, Oregon. Reports must be in their hands by Aug. 27.

Oregon brethren take due notice: Recognize the Triggs-Yankwich convention, and be on hand to help make it a success. This is the time to show your colors! Come out and sustain true Spiritualism.

HARRISON D. BARRETT,

Editor-at-Large, N. S. A.

Portland, Ore.

IMPORTANT CALL.

The Oregon State Spiritualists' Convention.

The officers and members of all Spiritualist societies and churches in the state of Oregon, are hereby notified that the regular annual convention of the Oregon State Spiritualists' Association will be held in Woodcraft hall, corner of Tenth and Taylor streets, in the city of Portland, Sept. 5 and 6, 1938. Delegates' credentials, per capita dues, society reports, etc., should be sent at once to the undersigned, room 425, Worcester building, Portland, Oregon.

JOHN E. TRIGG,

HARRY YANKWICH,

Attorneys-in-Fact, N. S. A.

Portland, Oregon.

Texas Spiritualists, Attention!

The eleventh annual convention of the Texas State National Association of Spiritualists will meet at Dallas, Sept. 25, lasting three days.

Each chartered society must send delegates, and per capita tax should be sent to the secretary, Mrs. Anna J. Quinn, 218 N. Hill avenue, Station B, Dallas, Texas. Let every Spiritualist in the state take a personal interest in this meeting, and we can accomplish miracles. Send per capita tax and notice of delegates as soon as possible. One delegate for every ten members or major fraction thereof.

CARRIE M. HINSDALE,

Pres. Texas State N. A. of S.

P. O. Box 141,

Fort Worth, Texas.

TO MINNESOTA. SPIRITUALISTS.

Eleventh Annual Convention of the State Spiritualists' Association of Minnesota.

The eleventh annual convention of the State Spiritualists' Association of Minnesota will be held in the First Unitarian church, Eighth street and May Place, Minneapolis, Sept. 4, 5 and 6, 1938.

The following excellent talent has been engaged for the convention: Miss Elizabeth Harlow, of Columbus, Ohio, has been engaged for the third time during the annual conventions. Dr. Geo. B. Waine, president of the National Spiritualists' Association, will be at the convention Sept. 5 and 6, and deliver lectures. Mrs. J. P. Whitwell, of St. Paul, Mrs. Carrie Tryon, and Mrs. S. M. Lowell, of Minneapolis and others.

Message bearers, Mrs. Clara Lee, Mrs. E. A. Sauer, Mrs. Griffin, Mrs. C. W. Leet, Mrs. Frances D. Wheeler, Mrs. Emma Blake, Mrs. Paul Buehler, Mrs. H. P. Courtney, Mrs. F. G. Gulfer and Mrs. Asa Talcott.

Social sessions will be held at the afternoons of Sept. 4 and 5, followed by addresses from fraternal delegates of Fellowship, New Thought, and Occult societies, and spirit messages from mediums present.

Spiritualists and friends will find a great deal of interest in the convention and its meetings as an educator.

Every meeting will be devoted to lectures, spirit messages and music. The officers are giving their best efforts to make this another grand convention. Come and bring your friends and help the cause along.

The secretary, 90 Hastings avenue, St. Paul, will mail programs to any one sending their name and address.

FRANK E. IRVINE,

Sec. State Spiritualists' Association of Minnesota.

LIZZIE.

How bright the winsome smile upon thy face,

'Tis like the sunshine stealing forth at morn,

Upon thy waxen features rest no trace

Of heavy burdens thy spirit hath borne

Silvery threads run through thy dark brown hair

Like rays of light amidst clouds black and gray,

Dear sister, thy sweet face freed from care,

Now glows sweet rest with friends of golden day.

'Tis but thy earthly form my eyes behold,

The dear companion of my childhood days.

Why should I mourn, thy joys are manifold

Yet must I grieve for here my spirit stays

Yet thou art near, thy presence I can feel,

Death cannot sever pure love's subtle chain;

You have left the shadow and found the real;

My love recalls thee to my side again.

H. M. EDMISTON.

SIXTEENTH ANNUAL CONVENTION.

Of the National Spiritualists' Association of the United States of America Will be Held in the City of Indianapolis, Ind., Oct. 20 to 24 Inclusive.

Two business sessions daily. Lectures and messages each evening. Noted speakers and mediums in attendance will conduct evening services.

Speakers:—Miss Elizabeth Harlow, Mrs. Helen L. P. Russeque, Dr. J. M. Peebles, Prof. William M. Lockwood, Dr. B. F. Austin, Rev. Thomas Grimshaw, Rev. Harrison D. Barrett, W. V. Neum, Will J. Erwood.

Message Mediums:—Mrs. Zaida Brown Kates, Mrs. Paul Buehler, Mrs. Laura M. Jones, Mrs. Eva McCoy, Rev. E. W. Sprague, Dr. C. A. Burgess, Rev. George C. Day.

Others are invited and will also take part. Special vocal and instrumental music will be a feature each evening.

Special hotel rates have been secured at the Hotel English.

Hotel Rates for Rooms:—One dollar per day, two in a room. With bath, \$1.50 per day. American plan, \$1 per day extra.

It Will be Best to Secure Your Rooms in Advance.

Delegates and visitors will be given a Grand Reception in the Hotel English, Monday evening, Oct. 19.

Mass meetings in union with the Indiana State Association Sunday, Oct. 25.

All Spiritualists will find much interest at this convention and its meetings.

Each Auxiliary Society of the National Spiritualists' Association should send delegates without fail.

This will be a grand convention of the National Spiritualists' Association. You cannot afford to miss it.

DR. GEORGE B. WAINE,

President.

GEORGE W. KATES,

Secretary.

OBITUARIES.

H. J. Barber, age 66, passed to spirit life suddenly of apoplexy at his home, 1098 Arkwright, St. Paul, Minn. He was a kind and loving husband and father, respected by all who knew him. He leaves a wife, two sons and three daughters. He had

