



WHERE AM I? IN HEAVEN OR IN HELL?

By the Spirit of Robert G. Ingersoll. Through the Lips of Gora L. V. Richmond, at Cassadaga Camp, Aug. 5, 1900.

Mr. Chairman, Ladies and Gentlemen:—I have no human form of my own; I have no lips of earthly life with which to address you.

I did not know when I last stood in your midst that I would be a living spirit to-day.

When the change came that set my soul free from the thralldom of earth, I had no knowledge of that which was to come. I say, I had no knowledge. Within every human mind there is born the impulse of hope; in every human mind the aspirations to futurity. I had received no evidence, even in your sylvan retreat here, of that which would convince me beyond all doubt of a future individual existence.

You will bear me testimony, Mr. Chairman and friends, that I never doubted your honesty. I believed that you thought that you had evidence. But a mind used to much careful analysis; a mind conscious of the fallibility of the human senses and human judgment, could but think that much of that which was supposed to be evidence of a future life was in reality but the happy conception of faith. But I am here to confess my mistakes as a spirit who is now aware of living, who is not willing to be considered dead, who does not wish to be mentioned in the past tense, and who, with your permission, will describe to you where he is.

I am a conscious, living intelligence, a thinking, active being, no longer bound by the narrow limitations of time and sense, and only tethered by my own lack of knowledge.

None of my theological friends have ventured to send me to the theological heaven, and I am not in the theological heaven. No angels, as far as I know, of the theological kind, received me when I passed from earth; no one ushered me into a kingdom of transcendent beauty and greatness which was separated from all the rest of the realms of space; no walls rose up; no gates opened to receive me guarded by the ancient benefactor of those who are saved; Saint Peter has not welcomed me, that I am aware of. If he did, he stood among those multitudes of spirits that I have seen, and he wears no label, and he has not refused to admit me into the place over which he has (it is said) guardianship. No harp has been presented and no crown. I saw no walls that shut out the majority of the human race; no alabaster throne, on which a fearful, judging God is enthroned, have I seen. I have passed through no vast spaces. I have not entered into the theological heaven that shuts you out and the majority of my friends. I have not smiled down from parapets and towers made of precious stones, nor from those streets of gold, nor from the midst of those fountains flowing with milk and honey, upon souls in torment and torture. I have not been glad that I was one of the saints to be saved and that most of my friends were to be lost. No such heaven has received me.

Notwithstanding a few of the utterances of my theological friends, that have been wafted to my consciousness in spirit life, I have seen no hell. No yawning abyss opens to receive my spirit; no flames of torture dart up from an abyss still more terrible to engulf and enfold me. No personal Satan, whether described in Milton's "Paradise Lost" or in the figurative language of the Bible, has come to mock and torment me, nor one among the general throng of spirits to remind me of my sorrow, my condition, and ready to torment me further on. I entered no shadowy, cloudy region of flame and torture. I did not see demons lurking everywhere for those who are disenthralled for earth, to swallow them up in the shadows of eternal torment.

Ah, my friends! I have passed the boundary of death, and I have tested all that death can do. I was not afraid, because the mind becomes prepared by inward retrospection for the change that must inevitably come. I did not have much hope, but I was most intensely anxious until the last moment of my mortal life to study the change that was coming to me. I felt that it was coming, though I did not tell my family and friends. So when it finally came I wished to watch every emotion, every pulsation, every throbbing thought before the mind sunk away into that forgetfulness, which I thought might be the Lethæan stream from which I would never awaken.

To my great surprise, with the shock that carried me off I felt the gateways of my being unloosen, and I felt as I have sometimes felt when watching the dawn, when Aurora, with her attendant beams, glides up the heavens and one by one unbars the gateways of the dawn for Phoebus, the god of day. You have seen with what splendor these gateways swing open and the rays of light, first reluctantly, then more consciously and more aware, rush in through all the avenues of existence. You have seen the leaves tremble, you have seen the lake grow silvery gray, and golden, and crimson beneath the flush of dawn, and you have almost heard the sliding of the bars of light that swing the gates open to receive the day-god. I felt innumerable beings, throngs of messengers, sliding back the bolts and bars of my material consciousness, and opening up avenues of which I was unaware. Almost

instantly it seemed to me millions of fairy fingers touched my recollections and my consciousness in ways that had been well nigh forgotten; great and wonderful depths and promontories of thoughts and feelings came throbbing through my brain and heart like the tides that well up when the ocean yields up its mighty treasures. I felt myself growing more and more conscious, more and more aware; more and more there were all the recollections and memories that had long perished: the imaginations of early youth and later manhood. Those wonderful imaginings with which our lives are crowded, and that make up in reality the immortal things that we are.

Oh, you remember I believed in imagination! I thought it lent wings and power to every human faculty. I believed that it should be cultivated in the minds of children until poetry and philosophy should go hand in hand. But I never dreamed that that wonderful gift of Imagination lies close to Intuition; that it really opens the gateways of immortality to your poets, seers and philosophers.

I can understand now how the immortal Shakespeare learned the wisdom of life and his hints of that which is to come. I can understand now how the poets of antiquity reveled in this knowledge of the higher life, through that heaven-born gift of imagination. Then and there, in that supreme moment of the mighty change, I was glad that my imagination had not been sealed. Glad, Mr. Chairman, that in the midst of the treadmill of time, of the dull realities of human existence, of human law and law-making that there was a realm in my nature that had drawn close to the immortal realm and through which I had passed with fairies and blessed beings, creatures of those thoughts that are set free from the trammels of time and of the senses.

Now when the great hand of this added life, with all its messengers, had set free the thoughts that were teeming and pulsing in my brain, when every attribute seemed to kindle a resplendent glow, when near and far trooping messengers came born of the higher life, I found that I had fashioned them, and instead of being creatures of the imagination, poetic images that I had conjured up in my flights of fancy, they were living realities; they were born of the affections of the past, they were those affections that had been folded away in the chambers of the spirit, whose memories, laden with lavender and with sweetest gifts, had been placed among the things that were. All these came, as if summoned by the mighty presence of this wonderful change, to bid me welcome to myself; welcome to every avenue of my being, that until then had been closed and fettered; welcome to the great store-house of thought and aspiration, that had sometimes been neglected; welcome to the hopes and prophecies that—some of them—had been abortive on the earth, or fallen, like the blossoms, or like seeds, on unfruitful soil.

Oh! I could stand at this hour for many days of mortal time and tell you of the infinite rapture of death; of that which you and I and all human beings have dreaded and feared the most of all things. I could stand here for hours, and days, and weeks, and declare to you that, not human birth, when the babe gazes for the first time into the mother's eyes when she bends with all absorbing and grateful love above that little form, when the babe realizes for the first time the infinity of the love that is in the mother's eyes, not that compares with the great rapture of death; not human love when the heart hath found its chosen mate and life opens with all its beauty like a newborn bower of paradise; not human love when two lives are linked together in perfect happiness and labor and suffer together, can compare with the great rapture of being caught into the arms of this eternal mother Death.

Oh! I have stood (as you all have stood) when in human life over the remains of the dearest and the best; I have seen their silent lips close in the last sleep, their faces and forms chiseled and white, as if by some enchanted sculptor, and I have yearned; as you have yearned, and I have asked; as you have asked, and I have thought; as you have thought, and I have sobbed; as you have sobbed over the great relentlessness of this seeming foe of human life; but I have lately stood in spirit where my own loved ones were weeping, where the silence, and the gloom, and the stillness shut out all possible communion, where they could not follow, where they did not understand, where the dear hearts were clutched in the awful agony of this separation, and yet in the midst of that I have never experienced so great a rapture as that which came to me because of death, the surpassing freedom of the consciousness that thought is eternal; that not one of these fairy children of the brain would be lost; that not one of these hopes and imaginings for human life would be destroyed; that not one of all those whom I had loved was missing in this goodly company that gathered to receive me.

Was I dreaming? Was it a delirium that would soon pass? Was this a great ecstasy that preceded the final dissolution and end? Nay. For there was my body clothed for sepulture, for such disposition as had been my wish and theirs who loved me. It was there. But oh!

what was that compared to this? The eyes could not see; the lips could not speak; the hands could not move in response to all the endearing words that were uttered. But I was there; and after the great first flash of the awakening, after the great first consciousness of being free, of this which had come to me, of a new birth, and a new awareness of what that birth meant, there came a change. Then I, too, was immersed for a time in grief. A sudden change came over me, a sudden recollection that they did not know me, a sudden consciousness that those whom I had loved could not see me, nor hear me, nor speak to me, nor be aware of my existence. I moved among them a being unknown. The awful barrier of the great human grief, the one inevitable sequence of human blindness to spiritual presences, had separated me from them and them from me. For the instant I would have gone back into that habitation of clay; for the instant I would have taken up the breath and burden of 'human life again. Oh! there have been those who have come back from the border land of the spirit realm and told the story of their experiences to their friends, and physicians, and men of science, and men of learning have heard them. Then I said: "Oh! it is but the imaginings of a poor, weak and sickly brain." I uttered that sentence, and bestowed it upon others, as others have bestowed it upon you.

At this hour I take upon myself all the blame that I deserve for laughing at such as had knowledge of the future life; for disputing the evidence that came to minds as capable of judging as myself; for helping to seal the doorways between human consciousness and that which shall come after death. I take back the boasted sentence of my proud agnostic mind, "One world at a time is enough for me."

I ask you to forgive me; for there is nothing that can come into human life, there is no knowledge of love, of poesy or science, nothing that can uplift and strengthen the infirm, the weak, the down-trodden, and those who are prone to error, like the consciousness of this continued life. I may repeat that sentence by and by: "one world at a time is enough for me," but it must mean all the world, not a part of it; the entirety of existence, not its mere primary department; it must be all of that which is within, around, beneath and above as well as that which is in the conscious human sentient being and frame that you now possess. I would give all the possibilities of many, many years and ages of my spirit's existence if I could unsway any words that have influenced any in human life to disbelieve in the evidence of the future existence.

Take my message for what it is worth, for it comes from the great heart-throbs of that recollection that finds itself in possession of its life, of its weaknesses, of whatever strength it had, of all its faculties, of its great possibilities. So if at this hour I could wipe away the doubts and substitute the distinct inquiry that leads to knowledge, I would do it. I would not substitute faith, blind faith, any more than when I stood here four years ago; I would not substitute credulity, blind credulity, any more than I would then. But I would substitute that attitude of mind that is willing to receive evidence.

I was offered evidence while here. I would not take it. I was met with a fraternal spirit that proposed to lead me to a line of investigation that would give me evidence. I did not accept it. Let no one say that I stultified my convictions; for I did not. But I was afraid to have convictions. If I had convictions, would I not be obliged to speak them? If they came to me as they have come to you, and you, and you, where would be the citadel of that boasted reason and intelligence which I had set up to distinguish between dark, false superstition, and the reasoning faculties of the human mind? But, oh! without knowing it I did shut out the evidence, I did close my mind to the receiving of testimony. I wished to stand free and untrammelled before the gateways of human life that I might help to destroy error and superstition. I saw those master-minds who had aided in destroying superstition, and I did wish to continue the onslaught against the theological errors which I believed held the world enthralled.

But oh! I saw not that which had opened to you, that vast plain of thought into which I did not enter. With all the possibilities of this grand truth, the light, the knowledge of life that has come to you (much that you accept or that is offered to you is not true). But rather than that your knowledge should be destroyed, I would leave it that the healthful growth may take the place of that which is unhealthy. I will not tear away the sacred vine and the precious fruitage of immortal life, if I must do so in order to take away the tares. You are intelligent, you understand, you know that there is the shadow as well as the light in all human life. But preserve this truth as Christians would the Bible; hold high, as they would, the sacred truth of Olivet, for such it is evermore; except the allegorical language of that which comes to you as manifesting the knowledge of spirit existence.

Now where am I? In a realm so vast that I have seen, as yet, no boundary lines; a realm that stretches far and far away in all directions, peopled with lives, some of whom I have known on earth, some of whom I have known in dreams and visions, some of whom are the heroes of my imaginings, some of whom have been my familiar companions in the works of poets, authors and dreamers of mankind. Where am I? No limited space enchains me, no walls encompass me around about, no dim labyrinths of terror mock me, no limit appears before my vision. I feed upon the nectar and ambrosia of the gods. But they are not gods of the heathen, or of Christian theologies; they are the dear ones of my household, the loved companions of my thoughts; those who, like me, have passed from the trammels of time and sense; and, like unto me, are seeking to tell you and teach you of their existence.

Have I visited other worlds? I know not. For the present I am here; I bask in the sunshine of that light that comes from within and above. I see around me on earth and in spirit thousands of spiritual beings who, like myself, are seeking to solve the problems of life. I offer you my congratulations that here is an open gateway, where there are no powers of fear, superstition and prejudice to separate you from that realm unseen. See to it that there are no barriers erected; see to it that this investigation is pursued in a clear and honorable manner; see to it that the pathway which the investigator would travel is made clear and plain; and, above all things, friends, at this hour, in this moment of my great secondary joy, when the first sadness and sorrow for the separation because of those I loved has been passed, let me enjoin upon you not to build these walls of sorrow between you and your loved ones. Think of it! Out in the world they say, "he has gone from human speech." Often prompted by human errors of speech, you say, "he was with us four years ago." How many days, and hours, and moments, through how many messages and impressions he has been with you since, you take little note of. Alas! too often the dear ones fold the memory away as carefully and sacredly as a lock of hair, or a keepsake, a sacred treasure-trove at the altar of love, and say, "how good he was." There is no "was." It is: life is eternal, it is now, it is endless, it is indestructible, it is continuing to unfold, it will be the bearing of the message unto all eternity. I that spoke to you then, I that am speaking to you now, I that will speak many more times through as many human lives as I can inspire, and approach as many brains as are amenable to my influence. I will speak and think thoughts as the product of this realm of intelligence forever.

What is the motive power I employ? I have no need for the torturous steam engine, or for the swift lightning stroke to bear my message. "Thought itself is my message-bearer. I have built my mansions or palaces of thought. I have made them of such of my deeds as were worthy to be preserved in the kingdom of life. I make no boast of this. They are mine. If they are shadowed I am permitted to wipe out the shadow. If I have unwittingly pained any one I can remedy that by aiding that one. If I have done injustice to my fellow-man through ignorance, I can gain knowledge and aid him.

In the great interests of human life I take part still; but it is the interest that leads thoughtward and soulward, not mammon-ward, not even nation-ward. I have no nation, I am a spirit, I live with all souls that are like unto me, I am fraternal with them. The boundaries or limits of human habitations, human races and human conditions affect me not, excepting as my loved ones are there. I believe in Humanity, in the great dominant, living, absorbing purpose of human life. I believe in the spirit of humanity. I have done with earth and earthly measures and devices. I know nothing about finance or war. I see nothing but shadow in the direction where the war clouds tend. I plead with you for the higher and nobler condition, I plead with you for the light that comes from poetry and philosophy and the living message of absolute life. Teach the people how to live, teach them the great knowledge of life.

May I bear my torch as one of the humble instruments in this great truth; as one who has seen no God face to face, no Satan starting out from any terrible region of bondage; but has seen the godlike human souls and those who have passed onward and upward into higher and more divine beatitudes. These I have seen and I must follow, and you must follow.

Oh, the great, surging, incoming tide of life! It bears you upon mighty billows; it woos and beckons you by its crested arms and shining waves; it is the one eternal light and truth that must sanctify human love, must uphold human aspiration, that must crown human hopes, that must set mankind free from the thralldom of error, and from the thralldom of the dust!

Knowledge and truth are offered to me. I stretch out my mental pinions for flights. If I falter it is from lack of knowledge. I stretch out my heart to include the world; if I falter it is from lack of loving kindness.

Oh, ye friends! unto whom this knowledge is given at this hour, I pray you turn with me to these immortal heights of light and promise, and thought. No heaven of glory, no fair region of pictured saints, no delightful paradise appealing to the senses can compare with this realm of supernal and perfect thought and truth. We are borne on its mighty pinions; we are not afraid of its great intuition; we are plumed for the flight into its eternal azure spaces of thought and truth. Every word that drops from the messengers of spirit life healing the broken-hearted, giving balm to the afflicted mind and breathing unto the mother and father, the husband and child the knowledge of this life, is a word that is sanctified and sacred from the altar of heaven.

Talk about sacred altars; there are none, excepting the altars of love; human love which uplifts humanity from the dull bondage of the senses and makes human lives worthy to be lived. Divine love, which cometh from the human soul when crowned with immortality, and bathed in the living splendor of that morning which shall never be shadowed, which shall never go down to the evening tide of sorrow, but shall forever and forever bear you on and on until the gateways of eternity open more and more and on and on and on and on and on forevermore!

ous spiritual movements, but if a belief in all these monsters becomes general, mediums developing under that faith all over the land will begin to see them. If we add reason so far as to acknowledge the dream of the delirious from rum or opium (generally) we open the gates to every delusion, and mediumship is worth less.

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"The Book of the New Moral World." (Continued from No. 561.)

"That all facts yet known to man, indicate that there is an external or an internal cause of all existences, by the fact of their existence; that this all-pervading cause of motion and change in the Universe, is that incomprehensible Power which the nations of the world have called God, Jehovah, Lord, etc., etc.; but that the facts are yet unknown to man which define what that hitherto Incomprehensible Power is."

"From facts which no experienced and unprejudiced mind will deny, it appears to our senses, that there is an unceasing composition, decomposition, and recombination, always in progress upon the earth; and we naturally infer, without, however, having more than plausible conjecture to guide our supposition, that a similar process obtains throughout the universe."

"This knowledge, limited as it is, has been derived by very slow degrees, through ages of very wild imaginations, and most random conjectures. Upon causes, effects and operations, the human faculties have been hitherto unable to acquire such knowledge of facts as can give any satisfactory results to their most extended investigations. The wisest course, therefore, for man to adopt, is at once to admit the extent of his ignorance as to the cause of all things, and its qualities or motives, or intentions; if, indeed, motives and intentions, as they are found to exist in human nature, exist in such cause. By admitting our ignorance, the ground is cleared from the wild and random imagination of our poor deluded ancestors, before they had been trained to observe and carefully to investigate facts. And if we are now to make any progress in real knowledge, we must abandon all imaginations unsupported by facts, and especially all those which are opposed to facts unknown to change during the past history of our race."

"When the wild conjectures and now evident prejudices, derived from the false education of our more remote as well as immediate ancestors, can be abandoned, and the mind left free to make the most of the best authenticated facts, obtained through the past period of human existence, the probability, even amounting to the approach of certainty, appears to be:

"1st. That the Universe, the material it contains, and the Power, whence proceed motion, life, and knowledge—composition, decomposition, and recombination, with all the action within the Universe (if the term within can be applied to that which can have no bounds) are Eternal, or could not have had a commencement, and can have no termination.

"2d. That the Universe, these materials, this Power, how these actions arise, are continued, and their future results, are all alike hidden from the human faculties; and that, until new facts shall be discovered, it is no more than an amusing exercise of those faculties to imagine or conjecture, or to predicate anything respecting either the one or the other.

SOMETHING

Concerning Animals in Spirit Visions.

It is of great significance that we cannot agree regarding the persistence of animal life other than human in the spiritual realms. One declares there are none there; another affirms that all kinds survive. Pure truth is often found between extremes and we are not compelled to accept either statement. I am going to try walking on eggs without breaking any, that is discuss the question without committing myself.

One says if the horse survives, then snakes and tigers, lice and bed-bugs must also torment the saints. The satirical or the reductio ad absurdum argument is useless in such a case. The assumption that if a horse lives the louse must also be saved, is idle. Even in this sphere the tendency to eliminate

the ugly and vicious without killing off the gentle and beautiful is certain. In some communities we find no bed-bugs nor lice, and hardly enough fleas to allow one for each inhabitant, while the more worthy animals increase. To be a little funny on the other side of the question, one might say if St. Patrick alone drove the "snakes and frogs out of the bogs," as we read in the book of the Chronicles of Ireland, surely with the help of a few more saints he could drive the bed-bugs out of Paradise without disturbing the nightingales, seeing that he spared the goats and meadow-larks to our "ancestors."

Again, one tells of Mother Nature loving all forms and bestowing as much care on the fever germ as on the human baby. Speaking for myself and the few like me, I would say that if Mother Nature loves me she will not insist upon tormenting me with noxious insects, but will extract their stings and evolve them into more beautiful forms, or give them a reservation of their own. But this talk about Mother Nature, while

very beautiful in its place, like Santa Claus, is in the way regarding the scientific solution of any problem, and recalls the rhyme,

"The waddy bird sat on the jingo tree,
A dyling bird, ah pe! ah me!
"Ah me! ah me! it's so absurd,
There's no such thing as the waddy bird."
"It's so absurd, ah me! ah me!
There's no such thing as the jingo tree."

Neither is there any such person as Mother Nature, and on this plane man by virtue of his superior intelligence holds the balance of power and decides what forms of animal life shall exist with him, and there is no sign of approach from nature when he determines that the bear and the tiger, so well equipped to fight for life, shall be eliminated, and the defenseless lamb shall survive.

It cannot be ridiculous to allow animal forms to exist, if we allow vegetable forms to do so, and if there be any

thing substantial at all in spiritual realms we may be permitted to assume that it will manifest in various forms. But in any case we cannot admit the testimony of the delirious. We are told that the vision of the drunkard is real, and that he does in fact see the reptiles he describes. He also sees with equal vividness devils with hoofs and horns dance gleefully as they pitchfork babies into the brimstone furnace, and I submit that his evidence is excluded. It has been customary for seers to behold visions comparable to those of the drunkard, as dragons with seven heads and ten horns, but the competent seer knew them to be symbolical pictures and at his best would "ask the angel what these things meant." For some time the dream of a snake biting me when in a magnetic sleep indicates sickness, yet I never suppose that a snake from the spirit world comes here to bite me.

The important feature in connection, and what distinguishes this kind—prophetic—from the dream of an uncon-

ROBERT OWEN.

"Book of the New Moral World."

(Continued from No. 561.)

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"When the wild conjectures and now evident prejudices, derived from the false education of our more remote as well as immediate ancestors, can be abandoned, and the mind left free to make the most of the best authenticated facts, obtained through the past period of human existence, the probability, even amounting to the approach of certainty, appears to be:

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"2d. That the Universe, these materials, this Power, how these actions arise, are continued, and their future results, are all alike hidden from the human faculties; and that, until new facts shall be discovered, it is no more than an amusing exercise of those faculties to imagine or conjecture, or to predicate anything respecting either the one or the other.

"3d. That for any human being to pretend to know, correctly, anything respecting the Universe, the materials it contains, the Power that directs and controls them, the will, intention, motives, objects, or qualities of that Power, or why this apparent eternal composition, decomposition, and recombination, proceed, is a proof of their utter ignorance of these matters, respecting which they have been made to become insane or hypocrites."

"4th. That this insanity and hypocrisy have created miseries to the past generations of men, beyond all human calculation and conception, and that at this day they are the only obstacles to the progress of knowledge, to the advance of all the superior qualities of humanity, to the attainment by all individuals of high virtues, and to the progressive happiness of the human race."

"5th. That this gross insanity and hypocrisy, which our ancestors have unwittingly transmitted to the present generation, must, by some means or other, be stayed and overcome, or there will be no chance for improvement and happiness to man."

"Especially, this misery, and now plainly perceiving the immediate cause of it, the question for the consideration of all the nations of the world now is: How is this gross insanity and hypocrisy to be stayed and overcome with the least evil to those poor creatures thus made insane or hypocrites? Or, how can the change from insanity and hypocrisy, which have been made so general, be effected in the shortest period, with the least evil to all nations and people?"

"Surely, by stating in clear and distinct, yet in mild terms, the whole truth, as far as it is known, upon these matters; and by avoiding all personal blame to the poor deluded individuals who have been, by the laws of their nations, compelled to become insane or hypocrites upon these subjects—subjects so far beyond their capacity to comprehend."

"It is with this view that we give the simple statement which appears at the head of this chapter: 'That all facts yet known to man indicate that there is an external or an internal cause for all existences, by the fact of their existence; that this all-pervading cause of motion and change in the universe, is that incomprehensible Power which the nations of the world call by some name which they hold in reverence, and to which all the actions of the universe are referred.'"

(To be continued.)
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SATURDAY, SEPTEMBER 8, 1900.

The Fountain of Error.

Is there any devility or crime in Christendom, perpetrated by any wretch however vile, that has not a parallel in the Bible, which lawbreakers cite as authority for their damnable acts? If so we have yet to find it. It shocks churchmen to make such an inquiry; but observation justifies it. Here is a late case, clipped from the Kansas City Star, and sent by some patron, with a request to notice. Woman is very generally the sufferer. The shameful wretch thought wife beating a duty, and the poor deluded victim, gathering inspiration from the "sacred" book, supposed he was right, but he had overdone the task.

Trenton, Mo., Aug. 7.—In a justice court here Edward Spencer was charged with whipping his wife, and it was brought out on the trial that he thought it was his religious duty to correct her in matters temporal as well as spiritual, and that when she disobeyed him he should chastise her. He had several Bible passages selected, which he read to her in defense of his conduct. "She was a timid witness, and admitted she believed according to the Bible her husband was in duty bound to whip her when she needed it, but she felt he had whipped her sometimes without cause. One instance she gave was when he whipped her because she could not see a squirrel nest in a tree, her low chiming was so severely rebuked. At another time he whipped her because she would not drop her baking and wash a buggy so they might go to church the next day. He was to sing in the choir at a church dedication, and sold it was a shame to go in such a buggy. There were several similar cases told about in court.

The jury brought in a verdict of guilty, and assessed the punishment at a \$75 fine and six months in jail. The prosecution was forced by the neighbors, who assembled in a nearby court, and decided that if the law did not take a hand they would. The court room was packed, and two or three times the justice had to threaten to clear the room because of the applause. Spencer said he might have been a little severe in his punishment of his wife on a few occasions, but that it was a matter outside of the jurisdiction of the courts.

Barbarous as it may seem, the whipping post is a deserved penalty in every case of wife whipping, however numerous the Bible texts favoring such infernal acts.

An Authoritative Statement.

A special Commissioner of Russia, en route to China, to negotiate terms of peace with the Celestial Empire, arrived in New York on the 20th ult., making his trip from St. Petersburg across the continent by rail to San Francisco, and the Pacific to Hong Kong. If the interview with the Commissioner, as reported by the Associated Press, can be trusted, Russia occupies a very different position than that heretofore represented. He says his government is not warring on China, but against the rebels who are alone responsible for the pending troubles. The czar is opposed to any division of the empire. He claims the German ambition and influence are prejudicial to the interests of the Western powers, and that its unwise action will make a peaceful solution of the question extremely difficult.

Russia does not seek to annex even a small bit of Chinese territory, because it would be a burden to her. The Chinese are a very good people, and I think the danger with them is more economic than military. The questions at issue cannot be easily settled. There are too many powers in it. Why, even Austria and Italy are sending a few dozens of men over there. The struggle will be of endless duration. The Envoy did not say in so many words that the missionary business is the difficult thing to encounter; but all know if that disturbing element was eliminated from it the whole matter could be disposed of quickly.

The Fate of Creeds.

Said the humorist, Mark Twain, on one occasion:
"The altar cloths of one age are the door mats of the next."

Christian Civilization and Barbarism Contrasted.

Prof. Judson, of the University of Chicago, says:

"Life and property will be as safe in China as in the United States after the powers have straightened things."

That staid old paper, the Journal, the oldest of the Chicago dailies, in a recent issue told how very safe "life and property" is in this Christian city, where churches, Sunday-schools, and missionary societies greatly abound, and education is almost universal. Read it, you who are so anxious to spread Western civilization over the Orient:

"We nail things down in the United States. The Chicago man's house, after the inmates have gone to bed, is locked. Doors are locked and chained, windows barred and connected with burglar alarms. A revolver is kept handy for the persistent gentry that sneak through bolts and bars. After midnight it is dangerous to be abroad. Related ones glance over the shoulder every few paces."

We cited last week the experience of the Methodist bishop, Rev. Niande, who traveled all over China a few years ago, "travelling about her cities at night with a lantern," and his commendation of the morals and good behavior of that barbaric people. Contrast the condition of things found there "in a disturbed condition of the country" with a period of general tranquillity in Christian Chicago, then call the missionaries home, and set them at work in the purlieus and resorts of crime in this great city, provided their labors are reformatory, as they allege; but let us place on record alongside of the Chicago Journal's statement, and along with Bishop Niande's, that of Sir Rutherford Alcock, formerly a minister of the British government to China. The paper was read before the Society of Arts in London, and was published some years ago in the "Nineteenth Century" magazine. In the course of that article Sir Rutherford said:

"I have lived for the last twelve years in this great city of beer and spirit drinking people, after more than twenty years passed in the midst of a dense population of opium smokers, and I can conscientiously aver that I saw more degradation and brutality in a single day in the streets of London—more of violence and misery, with danger to all who come in contact with it—than I ever saw in twenty years of life in China. And I would rather live, so far as personal safety and freedom from outraged feelings for humanity is concerned, in a heathen population of opium smokers, than in a Christian community where drunkenness from alcoholic drinks is the prevailing vice among the mass, and the working class."

Yet Christian civilization does not seem to civilize worth a cent, therefore even if extended to China the country will be in a more deplorable condition than at present. Bishop Cranston, of Seattle, for two years superintendent of Methodist missions in China, says: "It is my belief it will take 100 years, or two or three generations at least, to bring the Chinese people to a status of what we call 'spiritual Christianity.'" It is hoped it will take a much longer period than that to bring it up to that "spiritual status" Sir Rutherford complained of.

An Earnest Inquiry.

In 1884, 24,000 Christians were murdered by the Chinese at Kuang Tsi, in Annam, and 22,000 were slaughtered in Cochin China. The large number slaughtered in former years on missionary account there must now be added the multitude who have lately fallen, native and foreign. And to the list must be further added the thousands of all nationalities, Chinese and allied foreigners, who fell in deadly strife at Taku, Tien Tsin, Peking, and elsewhere incidental to those massacres.

May not the inquiry be justly made: For whose good this waste of life? How is the world bettered, or civilization advanced by the blood and treasure wasted, the root of which was an effort to crush out the religion of China, built upon the teachings of Buddha and Confucius, and substitute that of Christianity, whose whole pathway from its founder down to the present is traced in blood? Is a single person made better or more humanely than, in consequence of this barbaric record?

Look again and see the reflex action growing out of this conflict: Morals are depraved; vices are engendered; and crimes innumerable follow in the trail of war. This demoralization extends to every country participating in this strife, the end of which is still invisible. The foolish attempt to Christianize China is responsible for every life wasted, every dollar expended, every crime the outrage, and they who ignore this to the credit, contribute of their resources to send the missionaries abroad, or gave means for their support, are really guilty of a positive wrong, for which there is no justification or excuse.

When the ruler of a great nation like Germany, in addressing his troops about leaving for China, as the Volks Zeitung, of Berlin, reported the Kaiser only a few days ago as saying, slightly amended from a former charge, "Spare the population, but do not spare those who oppose you in arms. Show the Chinese that there is one power which means to punish the crimes they have committed irrespective of more distant and more practical aims." The press dispatch in transmitting that brief speech adds: "His majesty is represented as saying he feared the troubles in China might develop a war between the Orient and the West."

That danger the Kaiser apprehended will very possibly be turned aside by the really wise action of our own government, in so far withdrawing from all alliance as to refuse to continue the war after securing the release of the legations. Of course it will require "indemnity for the past, and security for the future," but it is believed these can be attained without further effusion of blood. Let the meddlesome missionaries retire from China and other matters can be quickly adjusted.

The Chinaman's Statement.

The Chinese minister to Russia, Yang Yu, lately made the following assertion: "The majority of the Chinese Christians are dishonest persons, who, under the pretext of the church, rob and otherwise damage their fellow-countrymen." The minister maintains, in explanation of this assertion, that no self-respecting Chinaman would renounce his ancestral faith for the religion of foreign missionaries. The Chinese welcome trade, but they abhor proselytism, he declares, and until foreign nations have learned not to interfere in religious matters disturbances must continue.

A Bright Outlook, as Viewed by the Editor of the New York Herald.

For to be carnally minded is death; but to be spiritually minded is life and peace.—Romans, viii: 6.

The mind of man is the sentinel on guard at headquarters, and its business is to allow no thought to pass which can prove injurious to body or soul. It is as much our duty to see that this sentinel prevents any ill feeling from entering the heart as it is for the picket on his station to sound the alarm on the approach of an enemy. An evil thought is often worse than the thrust of a bayonet, and should be challenged as soon as its foothold is heard. That challenge should be peremptory, and a halt called the moment its presence is felt. There is not a man in the world who can afford to compromise with a bad habit, even though it promises a thousand innocent pleasures, for if allowed to enter the soul it will weaken the will and corrupt the better nature. It is necessary to keep a careful watch over one's self, and to be a loyal soldier when envy or avarice or unprincipled greed attempts to cajole us into surrender. For that matter, it is more imperative to resist and repel such encroachments than it is for the picket to keep ears and eyes open when danger lurks in the darkness.

It is a mistake to suppose that we cannot control our thoughts. That is the assertion of an obsolete psychology. It is one of the old-fashioned beliefs which we ought to have long since outgrown. It has no place in the new philosophy of life, which in this better age is coming closer and closer to the life of Christ. It is not only possible to control our thoughts, but it is the prime condition of spiritual success. Your mind—that is to say, your outlook—decides the health of your body and the use you make of experience, and you, the immortal man, can issue instructions to your mind just as a general issues an order to his staff; and as the staff considers such orders final, so the mind will obey when you give your command with imperative emphasis. You yourself are independent, you yourself are commander in chief, and your thoughts are your army.

Until you realize that fact you are not even on the threshold of the divine life. So long as you believe your thoughts can run riot, that you cannot restrain their excesses and are not responsible for them, so long the spiritual victory is jeopardized, just as the issue of a battle is jeopardized when the general loses control of his troops. But when you are master and know how to enforce discipline your troops swing into line, face the foe and win the day.

Your prime duty, therefore, is to be optimistic; to feel that heaven is on your side, that earth can do you no harm, and that both life and death are a ladder up which to climb to the stars. That was the attitude of the Christ. He trod His sufferings under foot as one who seeks the mountain top (reads the story path that leads to it). He was rich in the thought of God's presence, and throughout the weary day, in spite of the temptations of the world, he was sunshine in His heart. It is this possible for Him it is equally possible for us. His power is our power when we are like minded with Him.

Grumbling at fate results in discontent and inability to make the best of circumstance. To look on the dark side of an event is to grope in a starless night, perhaps to lose one's way utterly, and to invite the very disaster which you dread. To feel that you cannot be insecure so long as you and God go together is to lighten your load, to broaden your shoulders, and to tread a possible good from the grasp of a seeming evil. There is more strength and more virtue in a smile than in a frown, and a heart with the good cheer of faith in it is better than a heart of lead. There can be no religion unless that kind of faith is laid as its chief cornerstone. No matter what happens, then, never lose either your courage or your belief in it, and you will come from the fight with your shield, and not on it.

The New Testament doctrine consists of courage, to-day, to-morrow and always. With a high thought as your viewpoint you can see over the petty troubles to which you give so much importance; you are above the fog, with the clear blue over your head. Even if sickness is your present lot the health of the soul is not impaired. And though death be not far away and its so-called shadows are on your path God is there, Christ is there, and a better world is there in full sight. Courage, therefore; the courage that is founded on an unflinching faith in the omnipotent hand which is leading you through the night into the eternal day. GEORGE H. HEPWORTH.

No Claim on Heaven.

How is it possible to be a Christian and disregard the words of the Master? We repeat this inquiry, to make it more emphatic. Does change of time, location or customs change a requirement that was the very essence of the faith nineteen hundred years ago? "Sell all that you have and give it to the poor," not a part but the whole, was demanded as an indispensable requisite of a disciple. Other virtues and qualifications were of no account without observance of this, the most important of them all. Waive the poison test, with the ability to cast out devils, speak with new tongues, and cure the sick by the laying on of hands, Mark 16:17-18; and waiving belief in baptism as requisites, as given in verse 16, yet, unless the neophyte sold all his possessions and gave the entire proceeds to the destitute, Luke 18: 22, he had no claim on the treasures of heaven.

Will somebody well versed in the Christian faith here so kind as to inform an honest inquirer how he can disregard all the essentials of that faith, as promulgated by its reputed founder, and still be a faithful Christian, and entitled to Christian rewards? Either belief, and baptism, and ability to drink unadulterated deadly poisons, accumulation of wealth, and neglect to give all to the poor, are not essential Christian graces, else there are mighty few genuine, Simon-pure, first-class A-No. 1, 4-X Christians in this age when all these requirements are purposely ignored by the professed Christian.

These thoughts took this present form after reading a news item in one of our dailies, stating that the late Vicar-General of the Roman Catholic arch diocese of Chicago, Rev. Dowling, left an estate in municipal bonds and realty, valued by the Probate court at \$75,000. What claim has he, or any other person defying the will of the Master, on the rewards of heaven?

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An Important Query.

What Shall We Do with the Fraud and Fake?

MOSES HULL SOUNDS THE ALARM AGAINST A DIRTY GANG THAT INFESTS OUR RANKS, SWINDLING PEOPLE RIGHT AND LEFT.

The impostor, the fraud and the fake, like the poor, is always with us. There is no age nor nation, no church nor society where he is not; it is as impossible to bar against him as it would be to fence against the Kansas grasshoppers. The churches and other close organizations with all their watchful care are troubled with them. However, it must be admitted that they have been able to bar against many of them. This is bad for us, when scoundrels find themselves shut out of other societies they flock in greater numbers to us.

Spiritualism has usually given a carte blanche to every charlatan or swindler who has sought admittance in our ranks. In fact, in the past we have bid high for them and it has not been our fault if he has not been our guest. I have more than once been reproved for exposing frauds and conscienceless pretenders, because in so doing I was injuring Spiritualism and mediumship.

One of these individuals not long since went to a city and exhibited a certificate with my name to it, recommending him as a wonderful medium. I had never seen him, much less had I signed his certificate. This man made some of the younger and more verdant Spiritualists believe that if they would pay him certain sums of money, from \$5 up, in advance, he could in a very few sittings develop them—in short he could fit them to go before the world as the expositors, par excellence, of the spiritual philosophy; and as for the phenomena, why there was no phase of them but were wrapped up in these victims; all they needed was for this particular medium to bring it out. Some pawned their watches, jewelry, or whatever they could spare to raise the money with which to "purchase these gifts of the holy ghost." In a few weeks each and all of these dupes were to astonish the world.

After the money was all paid in, this wonderful developer mysteriously dematerialized; so did all the money they had handed over to him. He had gone to some other fields of labor to, under another name, "hold up" another batch of fools. The "professor" had hardly got out of sight, when another, a lady—a perfect lady—came along. She felt terribly when she heard of how these good people had been swindled out of their money, not only did she pity them, but it was injuring her business; she was a genuine developing medium—no mistake this time. In as much as the people had been so awfully deceived she would develop them for less than half her regular price; and she did. Some of them would not bite; but those least able to afford it did, and a telegram called her away so suddenly that she had no time to tell her friends, but she would surely return as soon as she buried her mother. The old lady will perhaps never die. Fools and their money were again parted.

After people have been thus fooled a few times, some of them measure our religion and our characters by such parties, and renounce the whole system as a swindle and a fraud. I have letters now in my possession from people who have been deceived in the way herein set forth, and who want to know what they can do about it. I can give no advice but to go to work and earn more money to hand over to the next brace of frauds who may chance to come along.

One who wanted to attend our school, but was persuaded to try these "developers" instead, writes: "Dear Mr. Hull, can you give me any advice?" Yes, I could, but the advice would only last until the next swindler came near enough to get her money. Now if we will guarantee to make of her such a medium as — or such a speaker as — she will pawn something to attend our school next year, even though the tuition costs her the tremendous amount of \$6.50, or could I develop her quicker and as cheap by mail? My answer was, that if this individual wanted to come

A Frank and Truthful Confession.

A London paper reports a discourse lately given to men in that city, by Rev. Mark Guy Pearse, entitled "The Spiritual Wants of Man." During its delivery the preacher said: "We must make the churches more like the public house, without the drink—more cheerful, better lighted, less formal, and altogether more free and easy, so the working man will voluntarily come in and enjoy himself, as he does at present at the public house. "It is often thrown in my face that no great reform was ever started, or even aided by the church. Unfortunately it is only too true. The education movement owes nothing to the church. The emancipation movement owes nothing to the church. The temperance movement owes nothing to the church. Indeed, in the early days of that movement, if a man wanted to sign a pledge, he was obliged to go to an infidel hall to do so, so much was the church opposed to the movement.

"I am anxious the church shall do something to alter the present social evils and inequalities, and so prove it is really of some use in the world. I am confident the needed reforms will come—in fact the air is full of them; but I am dreadfully afraid they will come from agencies outside the church, and the church will be left high and dry. "The church has grown selfish, without any vitality, and each member thinks only of saving his own paltry soul, oblivious to all the misery and suffering around him. A revolution is only a Reformation delayed. If the churches do not bestir themselves they will be overwhelmed by a gigantic avalanche which will sweep them away."

The warning comes too late. A new order of religious ideas and forces are in embryo, and only wait time for development. The Grand March Goes On. The Pope at Rome is in deep distress. He has lately written a letter to the Cardinal Vicar, pointing out the danger of free propaganda of Protestantism in Italy. He urgently requests his holiness to strengthen the faith, and exhort Roman Catholics, to unite in lessening the danger caused by sectarianism. Paul represents the Lord as saying: "It is hard to kick against the pricks," but the Pope does not seem to have taken counsel from "the Lord."

The truth is, the thinking world is ripe for a change from ancient modes of thought and worship. Ancient Roman paganism was well enough when all the world was barbaric. As knowledge advanced superstition recedes. Protestantism, which the Pope so seriously deprecates, is an advance towards the right. It is the lesser of a great evil. But both must give way while the grand march goes on towards universal mental emancipation. Didn't Want the Ponies. The Argonaut tells this story of Capt. Jack, chief of the Modocs, who treacherously shot a United States military officer, whom he invited to visit his camp. Sentenced to death, a sky pilot tendered him the consolation of the gospel on the eve of his execution, and assured him that by repentance, even at that late hour, there was a chance for salvation. Receiving assurance from the priest that his own salvation was a fixed fact, the Modoc chief then proposed to give him forty ponies if he would take the culprit's place in the little affair to come off in the morning. But this, as might be expected, the preacher declined.

Encourages Criticism.

Said Bishop Fallows in a baccalaureate address before the graduating class at the University of Wisconsin a while ago: "The Bible ought to be thrown into the fire of criticism heated seven times hotter than for any other book." Of course it should. If written, or even inspired, by a God, it ought to be faultless in every word and expression. It should be above criticism. And they who object to that criticism only display zeal for the church, and ignorance of the book they wish to hold sacred. If a God cannot write a book without errors, then that God is entitled to no more respect than erring man. We form our estimate of the ability and honesty of an author by the books he writes. If God has written or dictated a book we can get a very good idea of his character by the perusal of his pages.

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THE GOLDEN GATE.

Notes and Comments on Affairs.

To the Editor:—Singular indeed, it seems, that Chicago, that has so often and so truly boasted of its completeness as a summer resort, should find its thermometer climbing into a condition of unmeted plus, with men and animals drooping by scores, under the blaze of unmitigated heat.

Still more strange, I find myself agreeably disappointed in what I had always considered, at least, a semi-tropical climate. The thermometer has held itself at a normal temperature, and often below, during the whole season. The early hours of the day are still, and often Old Sol brags of what he is about to do, but doesn't. At 10 o'clock the trade winds of the Pacific begin to toy gently with the foliage of our irrigated lands, and at times sweep the dust in light clouds through our streets, growing more demonstrative as the day wears on.

Sometimes the early day comes up from the east, wearing a dark gray (up of fog, thick and heavy enough to be worn. Whoever trusts to its warmth, however, will be woefully misled, for it dampens the flesh and chills to the bone. This is the peculiar lot of weather, which the master and clerk have arranged for San Francisco this season. But I understand it is exceptional. The mountains and valleys, however, hold in some places concentric notes of heat, measuring as much as 110 degrees in the shade. But these are always accompanied by cool mornings, and sleepable nights.

Really, I must say the weather of the current season has been most charming, and I could hardly realize that I was outside the usual weather limits of Chicago. But this is 1900, the year of prophecy and fulfillment. Many changes and odd conditions were expected, and our expectations are to be largely realized. Either I am out of the world, or this is an exceedingly odd year in politics. There is no sense of the usual exciting stir of classish partisanship of "our side is all right, and everybody else is all wrong." Those whose business it is to manipulate the political cauldron, stir up an angry volcano, however, hold in some places concentric notes of heat, measuring as much as 110 degrees in the shade. But these are always accompanied by cool mornings, and sleepable nights.

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Ego Beyond Death = = By Chas. Dawbarn.

The success of the explorer depends upon his proper equipment for the task before him. It is well that the student reader should now examine to see what he has gathered as equipment for his proposed investigation of Ego in spirit life.

We have asserted and proved that intelligence and energy are associated with the most minute speck of matter of which we can conceive. Its selection of certain companions and rejection of others would, alone, satisfy every independent thinker that intelligence is necessarily active in that little speck, just so far as conditions will permit. And as intelligence, matter and energy are all there is to God, atom or man, we recognize Ego as personified in every atom. So much is clear and without possibility of dispute. But when we have left the single atom far behind, and have found it grouped into a one-cell life, there is a yet more marvelous exhibition of this truth. Each cell contains "protoplasm," or "first form" as it is called. It also contains a nucleus, with marvelous properties of its own, marking it as the home of a powerful intelligence. That is to say, it exhibits in full force the combined intelligence of the atoms of which it is composed. The scientist tells us a tale of this cell life more interesting than the most popular novel, which always uses love as its key note to attract the reader. One of these cells is a young gentleman. Here is another cell which—by nature if not by art—is posing as a young lady. Each cell contains protoplasm and a nucleus. It is a case of legal matrimony without any church blessing on the ceremony. In 1875 Oscar Hertwig watched the honeymoon, and his observations are now confirmed and accepted as facts. His experiments were made on the egg of a sea urchin. He perceived that a single cell from the father (spermatozoon) unites with the single cell (the egg) derived from the mother, whereupon the male nucleus blends with that of the female. The necessary protoplasm is then supplied from the egg mother, and we now have a single cell endowed with the marvelous property of producing another cell. This it does by division, and in 1887 Van Beneden made a most remarkable discovery, also abundantly confirmed by subsequent observers. When the male and female nuclei are approaching each other they resolve themselves into a number of little rods, called "chromosomes," of exactly the same number and shape in each. At first there are thus two independent groups of these chromosomes. Presently each chromosome splits lengthwise down its middle into two equal halves, which separate and each mates with one of the other sex. They then divide equally into two new cells. There are no odd numbers. It is always ten, or twelve, or twenty, or some even number of these blended chromosomes, so that each of the cells gets its exact quantity and quality for its own coming process of reproduction.

These who want to trace these wondrous and family commences yet further are referred to a most interesting article in the International Monthly for July, 1900, by Prof. B. Wilson, of Columbia University. My object in introducing this illustration of microscopic life in its beginnings is to enforce my assertion of the dominance of individual and collective intelligence at every step of Nature's process. And, yet further, I claim that intelligence cannot be active without consciousness, although, of course, the particular form of consciousness manifested through brain may not be present. But the one who KNOWS without brain is, we may be sure, conscious of what he knows, also without brain.

Having thus marked the presence of intelligence and consciousness at every step of life's process we discover a most serious fact which must now be taken into consideration. We said in "The Size of Man" that Ego's powers necessarily reach from limit to limit of his possible vibrations. And in our last article we watched him at work in life below that of man, with an energy and intelligence born of his divine origin. He is the same Ego everywhere within his limits, but in this life below that of humanity he is gathering experiences amid vibrations which Homo cannot consciously wield or direct. There is evidently no possibility of free mental communication between lower forms of life and humanity. We discover that this lower life divides into distinct personalities, each personality consisting of experiences unshared by others save as united in Ego himself. This is a most important fact to be held in remembrance, since if Homo cannot exchange thought with those below him, by what natural process may we expect him to intelligently communicate with a higher life manifesting amid such different vibrations to his own that it has become a new personality? This is a serious and important question which the student reader must meet and answer.

We have accepted Creation as composed of intelligent Egos, blending into the numberless forms that together constitute the universe, with its infinite material phenomena. We find Homo claiming to be the most ad-

vanced and important unit in this Creation, and we recognize that no other form has evolved or is manifesting his powers. He has become master of his surroundings to a greater extent than any of the other units in earth life. His reason, however imperfect, is vastly superior to that of any other form; and in these later years he has been persistently questioning nature, and discovering forms of energy by which he could still further ennoble his manhood. From the beginning of history Homo has been seeking to know something of his own past, and what awaits him in the future. At every era such questions have been answered by Ignorance, and the answers then formulated as theology. This was inevitable. His ignorance was itself the embodied knowledge of the era in which he lived, and therefore, to him, it always appeared to be truth. Every step he gained had to be founded on his discovery of facts, which could be verified as truths. And at last some of his discoveries actually contradicted his old beliefs, and threatened his theology. For a time the priesthood always fought the new discoveries, but invariably ended by embodying them in the old teachings. In this manner theology has been gradually advancing to a higher level, as fast as Homo himself grew more manly. Theology was, so to speak, a science of man's unknown past, and equally unknown future. It presented facts that it claimed to verify. Creation, it declared, was the act of a personal God. All nature proved it. That death was the gateway to heaven or hell must be true because the same personal God said so. The strength of this theological science has always consisted in its claim that it was the only reasonable explanation of life's mysteries. If the man who doubted came to grief, that was, of course, the act of the same personal God. After ages of religious quarrels, of persistent questionings of theology, and anxious search for an absolutely true religion a cloud appeared upon the horizon. Men were born who did not trouble their heads about any form of theology, but commenced to search the sky, the land, the ocean, and write down anything new they discovered. Almost the first discovery of these men was that the earth was only a planet, and a very small one; in fact hardly a noticeable speck in the great universe. So small in fact, that only a personal creator with a microscope could be sure it was actually in existence. This threw a most serious doubt on the claim that the Creator had actually spent thirty-three years on this speck of a planet, trying to save its inhabitants from hell, and, for the most part, without appreciable success. But the sky searcher was only seeking truth, and not at all intending to attack theology. It was the discovered fact which made the priest uncomfortable. And at every step of modern progress it has been discovering facts which have exploded old beliefs.

We have already noted a few of such discoveries relating to life below man, and the proved presence of universal but individual intelligence grouping itself into form. That such facts do not fit into the creative assertions of the old theology is not the fault of the facts, but the misfortune of the inspired revelation which had denied them. There are no intelligent men and women of today whose religious belief is as narrow and limited as that of their ancestors. The very churches are to-day altering or suppressing their old creeds or expressions of belief, to harmonize themselves with the newly discovered facts. Such has been the result of discoveries that could be verified again and again till it was absurd to deny them. So man's original enquiry as to his own past is at last in a fair way of receiving something of an intelligent answer. We must remember it is only ignorance which falls back upon so-called "revelation." That which a man knows he does not need revealed. Man has been asking questions, and by his own discoveries has been answering them for himself, therefore he is ceasing to seek, or to ask for revealed truth.

So much has science done towards answering man's question concerning his own past, but the spirit of enquiry which seeks information concerning the future of the human race is not so easily answered. The telescope, the microscope, even the spectroscope and the X-ray cannot follow a man after he is dead. Science can tell us much of manhood before it is born, but after a funeral the most learned student can only return to his laboratory and his chased microbes, without a word of comfort for the mourners. Months or years before birth, and during mortal life science could more or less shape and ennoble manhood, but its knowledge and power was exhausted at the crematory. The learned brotherhood accepted this as a fact without dispute, and therefore roared with derision when a whisper ran around the world that the buried man was not as dead as he had been supposed to be. The scientist was not disinclined to investigate but he could not find an instrument such as he was accustomed to. When he has himself made a discovery he has called in his neighbors and shown them that with a similar instru-

ment, and in another laboratory, they could each repeat the experiment. But the only instrument by which this asserted new discovery could be authenticated was a human sensitive, who, by nature, utterly incapable of satisfying conditions demanded by the man who was seeking truth in the old approved way. These sensitives were themselves untrained in any scientific school, so naturally mistook phenomena that belonged to the abnormal side of the mortal for intercourse with spirits. Clairvoyance, telepathy, and the psychometric sense were offered as certain proofs of spirit return, and so accepted by enthusiastic but equally ignorant crowds. Another great obstacle to scientific investigation was that it was almost impossible to get absolute verification and identification of any returning spirit. Even granting that it might be a case of genuine spirit return, the intelligence would make contradictory statements through different sensitives, and could rarely exhibit a satisfactory control of the human instrument he was using.

In a word, the evidence that satisfied the untrained investigator that his loved one had returned was rejected by these adepts in evidence as unsatisfactory. They did not necessarily impute fraud to the sensitive but invented a new word which left that question open. Evidence was said to be "veridical" if it could be proved true, and "unveridical" when open to serious doubt. At last certain students combined. They formed themselves into a society which should receive, gather, and weigh all asserted cases of the abnormal immortal life. Through their efforts the Society for Psychical Research has done a work worthy of Science, and has already proved that the normal mortal has powers and faculties practically unknown and unclaimed before. The officers of this society have taught their fellow members to distinguish real evidence, and to reject every reported phenomena that was not carefully substantiated, and if possible by several witnesses. This society has been well served and aided by men and women of great intellectual gifts, but determined to take nothing for granted, nor permit an assumption not really warranted by the evidence. When facts are reported and found worthy of belief the society has done its part, and leaves its members to believe or reject inferences and conclusions.

So the explorer finds a great work already done in the realm he would explore. Just as the sun is now proved to be hurling his coronal flashes out into space, so is every mortal outstretching his form limit, and wielding faculties unknown on earth and exchange. These faculties are such as have been rarely recognized as ever belonging to mortal man, and have been viewed with suspicion all along human history, unless credited to the gods. It has been a real advance when the Society for Psychical Research has thus, to a great extent, reduced these faculties to the law and order which dominate the common-place experiences of every-day life.

The first result to the intelligent believer in spirit return has usually been to share his belief, and make him doubtful of the evidence which had converted him. Or realizing that the return of his loved ones was doubted by others as intelligent and more experienced than himself, he has kept silence, and deemed his communion too sacred for public discussion.

All this should be of great interest to the student reader. The very extension of mortal faculty so demonstrated invites him to explore and see if it extends upward and outward to vibrations amid which immortal man may dwell and manifest.

It is obvious that the intelligent student reader will not be satisfied with phenomena which cannot be discussed and investigated, because sacred to himself alone. It is useless for explorers to collect striking but solitary cases of phenomena which, not having been verified by experts in evidence, will be viewed with suspicion by every trained mind. So, for our present purpose, it will be quite sufficient to examine and analyze the experiences recorded in Proceedings of the Society for Psychical Research, of February, 1898, and succeeding numbers, in which certain phenomena are accepted as veridical by its numerous and influential members.

We are there introduced to a sensitive who has, for many years, been guarded, protected, and supported by officers of the Society, who have satisfied themselves that she has never attempted or practiced any deceit. Her powers have been exercised under the most favorable conditions, but always subjected to every possible scientific test. Certain intelligences, speaking or writing through this sensitive (Mrs. Piper) have welcomed these conditions, and have apparently endeavored to satisfy the scientific requirements by acceding to every reasonable request. For the purpose of the present explorer it matters not what effect has been produced on the minds of officers or members of the P. R. S., either as denial or belief

in the supra mundano source of the phenomena under investigation. Mrs. Piper's chief control purported to be a Frenchman, who had practiced as a physician in his native country during his earth life. I may say, in passing, that Dr. Phinuit, as he calls himself, has failed to give any satisfactory evidence that he is really a deceased human being. Much less has he established his claim that he was a French physician, unless the first qualification of a French doctor be almost total ignorance of the French language. He cannot even offer proof that he has ever studied anatomy, physiology, or therapeutics. He has, however, apparently satisfied the officers of the Society that he is an intelligence apart from that of Mrs. Piper, but all else remains woefully uncertain. Still for several years he has often astonished visitors by giving them remarkable tests in the name of some deceased friend.

In 1892 a young man, who had been interested in these investigations, suddenly passed out by an accident, and four weeks later became prominent as an invisible visitor at the seances of Mrs. Piper. The sensitive, however, continued to be dominated by Phinuit, as a sort of commander-in-chief, who still did most of the talking. It was not long before Phinuit was startled by discovering that the hand of his medium had been writing while he himself was using her vocal organs, and talking with his customary unlearned pospositivity. The writer was, or purported to be this young man, now known as George Pelham, who it seems had promised Dr. Hodgson, the master of ceremonies at these seances, that if he died first, and found himself still alive he would "make things lively" in proof of that interesting fact.

There are herein two most important points to be noted by the student reader. The first is that Phinuit did not at first know that the hand of the sensitive was writing while he himself was talking. The second, and yet more startling assertion is that George Pelham did not himself know he was writing. The exact words of the careful and experienced Dr. Hodgson are these: "It would seem, moreover, that until instructed in some way, the quasi-personality that guides the writing is unaware that it is writing." The apparent explanation in the mind of the doctor is that the intelligence merely THINKS his thoughts through the hand of the sensitive.

Messages from others than George Pelham were presently written through this hand; and it was not long before the other hand was also used. There were thus three independent intelligences expressing themselves at one time through the one mortal organism. There certainly seems no reason, from the standpoint of these experiments, why each finger and toe, and down, if you please, to each hair on the head, might not thus embody the thought of the visitor, however imperfectly it might be able to express it.

It is such facts as these, never recorded, and rarely observed by the unscientific investigator, that are all important to the equipment of the intelligent explorer, as we shall presently discover. But we are not going to ramble all over the ground thus chartered by the Society, and call ourselves explorers. Those who wish to examine the record of the experiences which have gradually convinced the skeptical Dr. Hodgson, the clear-headed F. W. Myers, the society's president, and many other members, that "spirit return" is the most rational explanation of their experiences, can study the published "Proceedings" for themselves.

We must remember there are two very distinct questions to which these investigators were seeking replies. One was "have we any proof of spirit return?" The second concerned the identity of the returning spirit visitor. To our scientific friends the question of identity seemed all-important, as involving a direct answer to their previous doubt of human immortality. Yet to us, as explorers, this question of identity will demand our investigation from quite another standpoint. Herein is involved the whole question of the existence and permanence of spirit memory.

As a most interesting illustration, throwing light on this subject, which has aroused so much comment and fierce opposition from certain of my critics, the student should note the apology by George Pelham as made to a sister. It seems that a gentleman present claimed acquaintance with spirit George, but was not recognized. He then recalled himself to recollection by some mutual experiences. It was then that Mr. Pelham apologized for his forgetfulness, giving as his explanation that he would have remembered such incidents when he first passed over, but was "further away now."

I will here, for the present, leave the student reader to ponder over that apology and explanation that he may realize its importance to the explorer. San Leandro, Cal.

OUR STANDING! OUR STATE! WHICH IS IT?

To the Editor:—The Progressive Thinker, like the herald of light, life, and liberty, is so fraught with valuable instruction, and basic principles, intended for the development of human character and the unfolding of the latent powers of the soul, that this article, though written with good intent, may to many of your readers seem superfluous, not only in the same way as a rush-light when compared with the brilliant sheen from the mental fires which glow and burn upon its pages. Yet we hope, by the exchange of views, to advance a step along the line of spiritual progress.

All do not view life and its responsibilities from the same standpoint. All are not impressed with the same thoughts, but we are all in the same race, and all hope to arrive at the same goal—peace and happiness in the second sphere of existence.

To acknowledge our "standing" or "relation" to the spirit world as taught by spiritual philosophy, and thus attract the attention of those who oppose our views, and fail to use the means for molding our lives into harmonious condition with the spirit forces, places us in a false position. The results will be moral weakness and spiritual poverty. There are two factors or agents in the system of modern Spiritualism, when united under the standard of spiritual progression, or soul development, are a unit of powers exerted by the ministering agencies who are present with mankind to elevate and establish the mental and spiritual constitution of man upon a basis as firm and enduring as eternal truth.

The first for consideration is physical phenomena, or the "kindergarten" of spiritual knowledge. Doubtless the range or scope of such manifestations begins with the light and gentle "rap," and passes through all intervening marvels of astounding manifestations, reaching the climax of power in materializing the full forms of our so-called dead friends.

To deny these facts would be folly in the extreme, seeing that the most illustrious scholars and thinkers of the present age declare them to be demonstrated through the natural laws of the universe.

With the vast majority of people physical phenomena are the pole-star of their hope of immortality.

Now, it is evident that the physical manifestations during the past fifty-two

years have laid the foundation of a system of philosophy which will shed its light upon this and all succeeding generations of men. Still it is and will remain the "foundation." It is not the beautiful "spiritual building." It is not the temple of souls, in which burns the unquenchable shekinah of spiritual truth. While modern science declares these manifestations to be probable, possible, even certain, still in all their varied complex operations present one general fact, that is, they reveal to us our "standing" or "relation" to immortality.

While it is a truth of great value, that many begin to build up spiritual manhood and womanhood upon this sure foundation, still the superstructure is always in accord with the philosophy, race, and age, and the facts embodied in the manifestations.

Physical phenomena to the mortal, is the mental seed, the germ of a new life, so to speak, while spiritual philosophy is the slower and the sunshine, which produces the flower and the fruit of spiritual truth—soul power.

The sublime and lofty themes of spiritual truth which has moved the world of thought to determined action, did not flow through the channels of physical mediumship, and the experience of fifty-two years ought to convince the thinking individual that we need not now look for the event.

Physical manifestations are of great value. Our senses are brought into immediate touch with that which our souls long to realize, viz.: That those who have passed into the unseen world are still alive and in a "state" of progression to higher planes of thought and activity, and that unspendable possibilities lie in their onward and upward pathway.

The ever-increasing light of spiritual knowledge which illumines the brain and inspires the souls of our wisest teachers and authors, has its origin in the exalted intelligences of the realms of light and life, whose thoughts are impressed, or projected, not upon the mentality of the physical medium, but the brain, heart and soul of the inspired worker is aglow with the quenchless fires of life-giving truth.

As a verification of the spiritual science we so highly prize, we cannot dispense with physical phenomena. Yet it is a sad fact, and a sad hindrance to the spiritual growth of our people, that many persons of marked attainment in

their field of labor as physical mediums, are engaged with the desire to get the dollar, that they have little, if any, regard as to the means employed to obtain it.

While many, very many, are definite in their work relative to our "standing" or "relation" to the realm of spirit—but are sadly deficient in their instructions as to our "state" or spiritual condition. And not only so, it does not seem to be within the power of returning spirits, through physical mediumship as a rule, to be exact in conveying the required information that will develop the soul and elevate it in strength and vigor, and lift it into the mental and moral atmosphere which our spiritual "state" requires.

This true our friends bring messages of love and consolation to many despairing souls. Their words are always seasoned with admonitions for our improvement, but the absence of any definite line of character and conduct by the whole volume of such communications.

What seems most prominent in all who anxiously seek the service of the physical medium is, to establish, year-re-establish in the mind the fact of their "standing" or "relation" to immortality.

When doubts assail those who depend upon their senses of sight and hearing, the readiest means to allay their fears seems to be in an appeal to physical manifestations.

It is rare that such anxious doubting ones turn to the clear and definite principles as are set forth by our broadest and deepest teachers and thinkers, and thus learn the cause and cure of their doubts and fears.

There is now a vast ocean of spiritual literature, with broad and deep streams of spiritual truth flowing into its basins, whose waters are intended by the spirit forces, who have unsealed the crystal fountain, for the healing of the peoples, and preparing them to enter more fully into the blessings of their true spiritual "state" as candidates for citizenship in the realm of exalted immortality.

The near future may reveal the fact that physical phenomena will be partially if not altogether withdrawn.

This great boon to humanity has not been used, that the sacredness of it may have become too commonplace. It is received too lightly by thousands who seek after it, a desire to gain knowledge relative to "stock jobbing" or "options" on the Board of Trade, or how and when to buy goods cheap and sell them at great profit, what horse will win the Derby? Anything and everything

which contributes to the depraved appetites and sensual desires of cringing humanity are sought at the private seance with the physical medium.

Will not such prodigality in the use and waste of spiritual gifts bring darkness, poverty and a death in true physical manifestations?

Not that physical phenomena will cease—but that which is reliable will become rare, as the unreliable is encouraged.

There are millions of undeveloped, and hence untruthful spirits who will continue to communicate with mortals through selfish and untruthful mediums. We do not think that those two classes will withdraw from the field.

To the Spiritualist who can claim the experience of years in spiritual truth, the well attested fact of spirit return should be sufficient to induce the individual to move along a line of higher aspiration in search of truth upon a loftier plane from whence alone flows the light required by each and all to ascend in safety the rugged steps of the "Spiritual Alps," whose clear and bracing atmosphere brings to the soul harmonious conditions, and a healthy spiritual "state."

While words of recognition, messages of love and consolation, with the endorsement of the spiritual philosophy, yet it has not been that light now—and hence untruthful spirits who will continue to communicate with mortals through selfish and untruthful mediums. We do not think that those two classes will withdraw from the field.

The entire family of mankind stand in the same plane of "relation" to immortality—but all do not move in the same plane of moral and spiritual action. So let us endeavor to distinguish between "standing" or "relation," and "state" or condition.

One state or condition depends altogether upon the quality of the mental impressions received, and acted upon, because every mental, moral and spiritual impulse will either mar or beautify the soul—our future spirit body.

There is no condition or circumstance between the cradle and the grave which can in the least particular affect our "standing" or "relation" to immortality. The true meaning of the term "Spiritualism" pertains to any individual who is in pursuit of truth which exalts the soul and spirit into the atmosphere of spiritual thought and harmony with spirit intelligences who develop and strengthen the forces of the soul.

This does not imply "living in the clouds," as some assert, or "one world at a time," as many say.

Now, if we think correctly, from what

has been demonstrated, we will find that there is but one way in which the compass of our thoughts or "relation," and it is governed by spiritual law, enforces by spiritual agencies.

We cannot in the nature of our "relation" to immortality receive any other life than that we now possess! It is true that life can be developed upon a higher plane of action, and the crudities of mental and moral environments, which often dwarf and defile the latent forces of that life, can be removed by the light and power of spiritual truth. The life thus purified is strengthened and beautified, but it is one and the same life, acting in harmony with the laws of the one spirit world.

The second factor or agent of power in modern Spiritualism is worthy of careful and earnest consideration, and lies within the mental grasp of all, both rich and poor. It is the "Philosophy of Salvation."

Its source lies at the fount of man's life. A knowledge of its simple yet potent principles opens the rich mines of spiritual treasure. To follow its lead turns the human soul from the darkness of ignorance, and its light delivers mankind from the power of sin, and translates them into the light and liberty of eternal truth.

Its searching energies penetrates all barriers, which anatomy and bind the soul in superstitious fears, and mental and moral slavery. It is the emancipator, the savior of mankind. It is the spiritual "sun of righteousness" with healing for body and soul upon its white wings. There is nothing mysterious or superstitious within its vast compass, nothing which causes doubt to darken the receptive soul; but if we expect to reap the benefit of this thoroughly reforming and purifying agency, we must look well to the interior selfhood, to our "state" or spiritual condition.

This peerless philosophy has its deep and eternal foundation in demonstrated facts. It does not rest upon the dicta of councils, manuscripts, nor ancient traditions. It treats upon facts pertaining to the development of body, soul and spirit—and not only so, but it opens the way from the lowest stratum of human society, in its sufferings and failures in earth life, even to the peaceful homes, and exalts centers of spiritual wisdom, love and power in the realm of immortality. The brilliant fires of inspiration, which burn and glow in the brain and soul of our worthy and talented teachers and writers, is to-day reflected in the lives

of millions of men, women and children, who have been illumined, renovated and beautified, thus bringing them into the atmosphere which pulsates in harmony with the exalted intelligences who project their thoughts upon them, and aiding them in making conditions to improve the spiritual "state."

As Spiritualists, the question of immortality, or our "standing" or "relation" to the spirit realm should have no place in our faith or hope—because it is a veritable fact.

But the vital question which enters every human soul should be deeply pondered, and the house wherein dwells the immortal selfhood should be "set in order," not that "thou shalt die and not live," but because we shall live and not die.

We are moving rapidly onward to a country densely populated by billions of human souls, who once lived and suffered here, and are now waiting for their friends. They are awaiting our arrival. Are we in a spiritual "state" in which we would feel at home there?

Have we studied the ethics of spirit society sufficient to make us presentable? Has the aura emanating from the interior selfhood been sufficiently purified from the dark bands of selfishness, and the red lines of depraved passion, to attract the pure, the wise and the good who now stand upon the plane of spiritual progression?

It will not be a question as to how much we know of the complex laws which produce physical phenomena. But what are we in moral and spiritual manhood and womanhood?

Have we, so far as we had opportunity, sought the truth in its proper channel? Have we laid aside the "weights" and "besetting sins," and dug as deeply into the rich mines of spiritual truth which lies open and inviting in the pages of spiritual books and papers?

Or, are we "beating along with the tide of liberal thought, exulting in the fact of our "standing" and neglecting our duties and obligations which pertain to our present moral and spiritual "state"?

O. F. COLLE, Dovaigiac, Mich.

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The above is the number of the present issue of The Progressive Thinker, printed at the top of the first page, right hand corner. If this number corresponds with the figure on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep a record of the number on the tag of your wrapper.

GENERAL SURVEY.

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor will not do to any contributor or correspondent what he has written, but he will be glad to publish anything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

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

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

The Spiritualistic Church of the Students of Nature holds services every Sunday evening at Nathan's hall, 1505 Milwaukee avenue, corner Western avenue, at 7.30. Mrs. M. Summers, pastor.

Rev. J. O. M. Hewitt, quite widely known as a Unitarian minister, an able speaker and cultured gentleman, is open for engagements by Spiritual societies, or for funeral or other services. He may be addressed at 498 West Madison street, Chicago, Ill.

Mr. and Mrs. John Lindsey, of Grand Rapids, Mich., write: "We will be at 51 Olga street, Chicago, next Friday. We have just finished our week here and in view, returning here from Waukesha last Monday. Our appointments were so interfered with on account of the rainy weather that much anticipated work for our cause had to be cancelled, but taking it all together we can safely call our efforts a success."

The Omaha Daily Bee of August 27 has the following: "West Point, Neb., August 26.—Miss Mattie Hayes of Wisner, has been under examination by the Board of Insanity this week. Her malady seems to be hallucinations on the subject of Spiritualism. She is an unmarried woman, a school teacher and the owner of a valuable farm. She has predicted various fires and other calamities, which have taken place precisely as she has foretold. Insanity is hereditary in the family. She is 44 years old. She was adjudged insane and will be sent to Norfolk on Monday." It will be in order for the Spiritualists of Nebraska to investigate this case. If actually insane she would not be able to make such wonderful prophecies.

Will C. Hodge reports a successful season and a splendid camp at Delphos, Kans. He is visiting friends in Rockford for a short season, when he will return to Chicago. Can be addressed for engagements at 40 Loomis street.

H. J. More can be addressed at 2970 Walnut street, Chicago, for engagements, during October, November and December. He and Mr. Hillies will travel together.

Peter Anderson, of Tacoma, Wash., sends us a club of subscribers from that city, and is thus doing a good work for Spiritualism.

Mrs. Amanda Coffman's engagements are as follows: Lake Brady, Aug. 29 to Sept. 2; the last four Sundays of Sept., Toledo, Ohio; November and December, Toledo, Ohio; the first and third of September, 603 Nebraska avenue, Toledo, Ohio; permanent address, 173 N. Union street, Grand Rapids, Mich. Will answer calls to officiate at funerals.

H. L. Chapman writes: "It seems strange to me that so few of the Spiritualists take any Spiritual papers. I find well-to-do people calling themselves Spiritualists who do not take any Spiritual papers, and I cannot understand their interest themselves everywhere in securing subscribers. It will surely assist the cause and educate the people." Not one Spiritualist out of a dozen pays attention towards supporting a Spiritual paper. Even many mediums themselves do not even subscribe for a Spiritual paper. Hundreds of them in Boston, New York, St. Louis, Cincinnati, and other large cities, do not pay a single cent to support the Spiritualistic press, although they are extremely anxious to have their names mentioned in the same.

Elen Wilmans appropriates the whole of "Size of Man," for her paper, "Freedom," without giving the author, Charles Dawbar, any credit. No doubt it was an oversight.

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

Here is a story from Buffalo that seems to be difficult to duplicate for healthful business: An organist in a certain Buffalo church is said to have had a contract with the church trust whereby he gave the congregation the benefit of his services for a certain term. When his year was up they owed him \$37.50. Being unable to collect it in any other way he brought suit for the amount. The church was defended by a lawyer who, among other defenses, set up the fact that the alleged work was performed on Sunday, that it was a violation of the law, and that consequently under the State law the plaintiff could not ask for a judgment. It would be well for the shepherd of that estimable flock to collect his modest stipend strictly in advance.

B. W. Sprague and wife, speakers, platform, message and test mediums, are open for engagements for the last two Sundays in September and the Sundays of October and November. Address them at Lloyd, Ohio, care of Beechwood, until September 9; after that time, and until September 16, at Middlefield, Ohio. Their home address is 618 Newland avenue, Jamestown, N.Y., from which point mail will always be forwarded to them.

T. S. Russell writes: "The meetings of the Englewood Spiritual Union, 420 West Sixty-third street, have continued to grow in interest with each succeeding meeting, and while many of our people have visited the different camps the rest of the force at home have pushed ahead in the work. Since the writing you will have had excellent platform work done by Harry J. More, S. P. Cady, H. C. Andrews and other earnest speakers. We are highly pleased to note the recent development of one of our own sister members, Mrs. Riley. Her tests from the platform are equaled by few, and the Thursday meetings of the Ladies' Auxiliary under her and Mrs. Harrington are the best weekly meetings we have ever attended. We take this opportunity to advise with all earnestness every society to start a weekly meeting. You will find that people that go to some church on Sunday will be glad to attend these meetings. Many women whose husbands are too creed-bound to go to hear the truth can find this weekly opportunity a blessing to them while their narrow-minded husbands are down town. Try it, and you will be surprised at the result. Mrs. L. Glanman begins a series of services with us again September 2. A lawn social will be given at 625 Wabash avenue, Saturday evening, September 8. Admission free. Good music, entertainment, refreshments, readings, tests, etc. Come and have a good time."

The Chicago Times-Herald says: "Dr. Hoffman, who has been constantly in attendance since yesterday morning, says that Edward E. Balch, assistant cashier of the Omaha National Bank, who was so mysteriously assassinated and robbed of \$25,000, and who died for a like amount while sleeping in a Pullman car en route over the North-western from Chicago to Omaha early yesterday morning, will live. The mystery surrounding the case has not been dispelled. Balch has not been able to tell a coherent story of the assault. The attending physician will not permit him to talk. A remarkable phase of the case was disclosed today. At the moment when the train was passing Grand Junction, a station east of Boone, Mrs. Balch awakened with a start from a hideous nightmare, in which she had dreamed that she saw her husband struggling desperately in the grasp of armed men. She heard the cries for help, but was unable to assist him. She rubbed her eyes and looked fearfully about. The dream had been horribly realistic. She saw the train and the caught the sound of a groan coming from the berth opposite. The frightened woman caught the curtains back, and the next moment a shrill scream of terror rang through the car, arousing the passengers from their slumbers and bringing the porter and the conductor from the smoking apartment. Miss Redington, a passenger, said she was awakened by a man thrusting a dark lantern into her face as she lay in the berth."

Mrs. Juliet H. Severance, M. D., who is the old worker in the spiritual cause will remember as a brilliant speaker and hard worker for humanity, has been confined to her bed for the last two months. She wishes to thank the friends who have given her help and sympathy at this critical time. Her daughter was obliged to give up her business in New York to attend her. She can be addressed at 6118 Drexel avenue, Chicago.

Mary Burton writes from Detroit, Mich.: "I corrected list of the coming dates for the balance of the union course of summer lectures at Occult Temple, is as follows: September 4 and 5, Carrie E. S. Twing; September 9, W. V. Nicum; September 23 and 25, Georgia Glady's Cooley; October 21, Dr. A. B. Spinyne."

J. W. Kenyon writes: "Mrs. J. W. Kenyon lectured and gave tests at Hopkinton, Mass., in Claffin's grove, July 24. She was greeted by large audiences and gave many tests. The audience was mostly composed of Christians who had never before been to a spiritualistic meeting, and to them the tests were given so that a deep impression was created. The management re-engaged her and Mr. Kenyon for August 10, on which occasion there was a very large increase in the numbers present. Mr. Kenyon lectured for an hour on 'What Immortality Implies' in the forenoon, and 'What Good in Spiritualism' in the afternoon. Following each lecture Mrs. Kenyon gave tests at a private meeting. In the evening Dr. Monroe's parlors were crowded, in Milford, Mass., and for two hours tests and messages were given that filled all hearts with great happiness. Mr. and Mrs. Kenyon serve the same society September 2. They have had large meetings every evening in Phyllis Hall, and many have been convinced of the truth of Spiritualism. The number of circles held here nightly have been legion, but the work of mediums of most of these have not been convincing, but puzzling to the seeker after spiritual truth. If only good mediums came before the people in public our cause would spread more rapidly and greater happiness result therefrom; but there seems to be way to control the work. Spiritualism is so grand a truth that it seems able to maintain itself without the aid of any other help. Address Mrs. J. W. Kenyon, a public test medium and lecturer, at Onset, Mass., Box 166."

We keep a standing notice on this page that every item sent here for publication must contain the full name and address of the writer, otherwise it will not appear. That accounts for "your" item not appearing this week.

May P. Ayres, of Lansing, Mich., writes: "The eighth annual convention of the Michigan State Spiritualistic Association convened at Briggs Park Camp, August 14, continuing over the following Sunday with a mass convention. The prominent speakers present who assisted: Dr. A. B. Spinyne, Lyman C. Howe, Mrs. M. C. Lincoln and Mrs. Lee Norie Claman taking charge N. S. A. day. Mrs. Jessie Stockton, of Lansing, a talented eclectician, gave a fine entertainment. Compliments were given to two hundred veteran soldiers from the Soldiers' Home. Officers elected for the ensuing year: President, John Hutchingson, Jackson; vice-president, Martha E. Root, Bay City; secretary, May P. Ayres, Lansing; treasurer, C. A. Clement, Lansing; Trustees, W. R. Alger, Flint; A. E. Steygall, Owosso; and Nellie S. Bunde, Detroit. Delegates: N. S. A., Dr. J. H. Howell, Payson, Mich.; Lansing."

The Democrat, of Muncie, Ind., says: "There is no new State Spiritualist Association organized, regardless of the newspaper stories to the contrary. According to reports that have been filling the air, Captain Dave Kilgore was to be the head and shoulders of the new association and his grounds to be located in a grove on his farm. Captain Kilgore is in Anderson to-day and was questioned about the matter. He had not heard of the proposed organization, and only to a sort of general way. Captain Kilgore said he is a member of the present association and expects to remain with it. He told some people who were talking about the needs of a new association that he had a splendid grove that could be utilized for camp grounds. That is as far as the transaction has had ever advanced."

W. M. Smith writes from Toledo, Ohio: "The Independent Association of Spiritualists, having procured a charter as a religious body from the Secretary of State, will open the season on the 9th of September, with Mrs. Amanda Coffman, of Grand Rapids, Mich., for September, to be followed by Mrs. Julia Steelman Nichols for October. Since my last communication two of our old Spiritualists and workers have passed to spirit life, Sisters Eschenroder and Jonson, both of whom will be greatly missed by the Spiritualists of Toledo. We hope to duplicate the success of last season, both financially and spiritually."

The Grand Rapids (Mich.) Press says: "The closing exercises of the Spiritualists' camp-meeting were held with an audience of about 250 persons present. The summer meeting was not successful from a financial point of view and the management is out something in the neighborhood of \$900, it is said. The main reason assigned for this loss is that the meeting lasted too long to hold the interest of the paying public. The exercise yesterday morning and afternoon consisted of lectures by Lyman C. Howe, of Fredonia, N. Y., and Mrs. Cecil Lincoln, of Buffalo. In the evening all the mediums in camp united in a grand test seance. The management states that another camp will be held at Briggs Park next year despite the poor financial outcome of the camp just ended."

J. E. Dura writes from Michigan: "The program books arrived safe and in good condition. I feel very proud of them, and consider them very valuable to any one who is seeking knowledge of a future life. They cover the ground completely, and are quite easily understood by any one. Spiritualists who do not take advantage of securing these very valuable books at so low a price, are making a great mistake."

Fred L. Hayden writes from Washington: "A few days ago I received the three volumes of the Encyclopedia of Death all right and in first-class condition. I want to thank you, but my vocabulary is too limited to express in words my appreciation of the work done at through physical eyes and from a financial standpoint, there is nothing in it for you, and it seems to me you must be losing money by it. I am deep in the first volume. I expect a spiritual and intellectual treat in those books. The spiritual philosophy is comparatively new to me, but I think it a natural, reasonable and beautiful philosophy."

Wm. Dornon writes from Caldwell, Idaho: "Hon. A. B. Richmond's lecture was a good one and sent me to my friends. I am a regular reader of the Progressive Thinker and has the sympathy and co-operation of the town. A new apartment house is planned and \$600 were pledged to build it when I left. It is to have sixteen family apartments, where the occupants can keep house, and a whole family be made happy during the camp season."

The week preceding August 20 was said to be the most prosperous in the history of the camp. At Island Lake also a new deal and new awakening are in evidence. Hon. J. H. White is now president, and he has done much to establish the camp on an enduring basis. Cottages increase and are of a creditable character. Prof. Hudson's music is a great attraction. He was a pupil of James G. Clark, and a companion with any other I care to mention. I read with much interest the article by Lucretius in the last Progressive Thinker and may have something to say of the ideas advanced later. Lillian Whiting's letter is full of interest and suggestions. Some themes she sets forth strikes me as open to doubt. But facts are obstinate. Of course she and others who have been so favored by the 'Psychic' Research Society should be reliable mediums. But we have had scores of others as good, since Spiritualism dawned. The 'Psychic' Research Society has done much good, and I am in full sympathy with its exact methods. Truth has nothing to fear from critical examination and thorough sifting. I have attended Sunday evening with a rousing love's feast. Many got their first lesson there this year, and went away rejoicing. I am open to calls for society work this fall and winter. LYMAN C. HOWE, Fredonia, N. Y.

Dr. B. O'Dell writes: "They had a very successful camp at Grand Rapids, Mich., with good attendance, with assurance that they will have a better array of talent and a larger attendance next year." The Boston Herald says: "The National Spiritualists' Association held its annual meeting at Onset Camp, and it was largely devoted to raising cash subscriptions for the Mayer fund for a national home. The methods of Dr. Simpson, of Old Orchard Beach, were illustrated in part by H. D. Barrett, the president of the National Association. There was a large audience, as the camp ground is full of people, and enthusiasm over the object to be attained was high. Mr. Barrett explained that Mr. Mayer had offered to devote a \$12,000 lot and building for the proposed national home for decrepit Spiritualists, with the proviso that \$10,000 should be raised by the Spiritualists of America for the maintenance of the home. He described how \$9,000 had been raised of the necessary \$10,000 during the past year, and said that it is necessary to raise the balance between now and October 1. President Barrett announced that the necessary \$671 was undoubtedly being raised, the next week, as he expects to visit several camps, and after that Onset Camp, and he has great expectations of success among the Spiritualists of Maine, whence he will go from here."

B. B. Hill, a prominent Spiritualist of Philadelphia, was in the city during the recent G. A. R. encampment.

Mrs. M. E. Cadwallader, whose influence and personality have been so marked in every convention of the National Spiritualists' Association, was in the city last week enjoying the wonderful sights of a crowded city that was under the control of the G. A. R. Emma M. Nutt-Moore, trance speaker and medium, is open for engagements for the fall and winter months. Address her at Chesterfield, Ind.

The Bangs Sisters have returned home from their summer trip and will be pleased to see their friends and patrons at their home, 654 West Adams street.

John W. Wray, a prominent lawyer and Spiritualist, of Fort Worth, Texas, has been in the city on business. He is one of the leading lights of our cause in Texas.

Mrs. Lilly LeSueur writes: "The entire party given by the Band of Harmony, Thursday evening, August 30, at their rooms, 608 Handel Hall Building, was well attended, but owing to the hot weather, our party was not as large as usual, but sufficient for eight tables. Our next Band of Harmony, Thursday, September 6. We have an interesting programme, besides a letter from Ouida that will be read. Richmond will be with the following, and on September 20, the third Thursday of the month."

There have been thousands of prophecies from mediums and others that President McKinley will be re-elected. There has also been the same number of prophecies from a like source that Mr. Bryan will be elected. Astrologists have predicted the election of both. None of these prophecies are worthy of mention from whatever source they originate.

Kate Wheeler writes: "I wish to call attention to Barton, Mich., a good field for the good medium or lecturer. I am the only one here who takes a Spiritualist paper. A year ago a man came here, claiming to be a materializing medium, but he wanted each one to pay a dollar before he would do anything. He did not give any satisfaction to the people."

Mrs. and Mrs. M. Buchanan sent to this office under date of September 1, the following dispatch from Marshalltown, Iowa, a good opening materializing medium. Can do well. None at camp. Deliver this message to Mrs. Tripp. Would like her to come at once. We do not know where Mrs. Tripp is located, hence could not deliver the message. Will some good materializing medium respond?

Mr. and Mrs. G. F. Perkins write: "The friends and general public will notice that we have changed our location to 884 West Madison street, cor. Leavitt street, where we have ample accommodations for private readings, developing, etc. Test circles Friday evenings. We desire to organize a developing class for Tuesday evenings, also Thursday afternoons. Our regular Wednesday evening meetings, Larrabee and Gardfield avenue, will continue. Our Sunday evening meetings will be during September at our residence. Let us hear from every one desiring our services, at once."

The indefatigable worker, Will C. Hodge, sent us a large list of subscribers from the Delphos camp.

Mrs. Emmiliss Blake writes from 309 S. Division street, Grand Rapids, Mich.: "I am open for engagements for the fall and winter months for all platform tests. I have just closed a successful engagement at Briggs Park camp."

Mrs. M. A. McChattan writes from Texas: "With much pleasure I acknowledge the receipt of the three volumes of the Encyclopedia of Death, and Life in the Spirit World, you so kindly sent."

Letter from Lyman C. Howe.

Camps are closed in these parts, and those I have served, six in all, have seemed in a healthy, growing condition. The Briggs Park meeting can hardly be called a success. It was a disappointment, and the people are not permanent institutions. Even death does not change the great reality. The people may select new ground and establish a camp that will live and grow.

Dr. Spinyne made a splendid speech the day I arrived, and the mediums usually did well. Grand Lodge is a model of good work, good as a good one of its own, and a testimonial for all that I believe in Spiritualism, and has the sympathy and co-operation of the town. A new apartment house is planned and \$600 were pledged to build it when I left. It is to have sixteen family apartments, where the occupants can keep house, and a whole family be made happy during the camp season.

The week preceding August 20 was said to be the most prosperous in the history of the camp. At Island Lake also a new deal and new awakening are in evidence. Hon. J. H. White is now president, and he has done much to establish the camp on an enduring basis. Cottages increase and are of a creditable character. Prof. Hudson's music is a great attraction. He was a pupil of James G. Clark, and a companion with any other I care to mention. I read with much interest the article by Lucretius in the last Progressive Thinker and may have something to say of the ideas advanced later. Lillian Whiting's letter is full of interest and suggestions. Some themes she sets forth strikes me as open to doubt. But facts are obstinate. Of course she and others who have been so favored by the 'Psychic' Research Society should be reliable mediums. But we have had scores of others as good, since Spiritualism dawned. The 'Psychic' Research Society has done much good, and I am in full sympathy with its exact methods. Truth has nothing to fear from critical examination and thorough sifting. I have attended Sunday evening with a rousing love's feast. Many got their first lesson there this year, and went away rejoicing. I am open to calls for society work this fall and winter.

Summerland, California.

The Spiritual Association of this place commenced its yearly assembly meetings at Liberty Hill, Sunday, Aug. 26, and closed Sunday, Sept. 2. The program was well arranged and carried out and gave general satisfaction from first to last. Mrs. Spring, chairwoman of the association, presided at each of the sessions with her usual good judgment and grace, and harmony and good feeling were everywhere.

The opening discourse was delivered by Prof. J. S. Loveland, and his lecture was a masterly effort. His lecture treated of the present condition of the times, and the crisis pending politically and religiously, closing with a grand peroration, eloquent and sublime. Prof. Loveland has no peer in the spiritual ranks as a speaker or writer, as his published works show, and the societies which employ him have reason to congratulate themselves as having an able advocate for scientific and philosophical Spiritualism. Los Angeles camp-meeting has secured him for its coming camp-meeting next September, the first Sunday in that month, and this shows the good results of his work done there last summer, notwithstanding the cry from the pseudo Spiritualists there that his lectures were too materialistic in tone and treatment.

THE N. S. A.

Amendments and Other Important Matters.

To the Editor:—Fraternal greetings to you and your constituents from the N. S. A. We thank you for your continued courtesy to this association, and trust that the utmost of recognition of your service to humanity in every way will be accorded to you at all times.

The forthcoming convention at Cleveland in October, promises to be a great meeting for the Spiritual cause, and we assert that all who attend will be thankful that they did not remain away. I call the attention of those who intend to be present to the importance of securing railroad tickets on the certificate plan, and urge all to do so, that we may satisfy the special agent who will be at the convention the 19th, to sign the certificates. I also request the friends to apply to the stations in their localities, in time to give the agents opportunity to procure the certificates for them, if they are not kept on hand.

The headquarters of the convention will be at the Forest City House, a handsome, and well-kept hotel, where every attention will be given the guests. The special rates of two dollars per day, each person, is a concession well appreciated.

The money fund is slowly increasing; we trust that all who have pledged to it, will send in the amounts as soon as possible; we also raise about a thousand dollars to fill the fund, and it is desirable that this be done by Oct. 1. All donations thankfully received. We have on sale several hundred copies of "Violents," the pretty booklet of poems; they are well worth the price of 25 cents per copy. We also have a few copies of a photograph—cabinet size—of Katie Foy, and her two little sons. The mother and one son have passed from earth, the other son still lives; he, too, is a fine medium, inheriting the powers of his mother and her family. We will sell these pictures at 50 cents each.

The letters we receive on the Mayer fund are cheering and encouraging. One from Governor, Tex., containing a second generous donation, has the following: "I am going to try and contribute as much as ten dollars a year to the National Association. It strikes me that if we as Spiritualists expect to accomplish anything, we must have organization. We must begin at the beginning and work systematically and persistently. The N. S. A. is certainly a move in the right direction; it meets my hearty support-approval. We want to sustain it, and as our cause grows, and gains strength and momentum we can organize and sustain State and camp-meeting associations, send out literature and missionaries. Our Spiritualist papers, I regard as very important factors, they deserve much better patronage than they get."

Before closing, Mr. Editor, kindly allow me to emphatically state that the N. S. A. is the true friend of mediums that it recognizes mediums as the open doorway between the two worlds; and mediumship as the base of Spiritualism. It denounces fraud, of course, but upholds true mediumship, and respects every honest worker in the world. The N. S. A. does not claim that nine-nine per cent of so-called mediumship is false, nor does it presume to say that the medium who does not meet the spiritual need of one or more of its officers, is unable to do honest work for others and for the cause. While it will not shield fraud, neither will it dictate to the public what medium is to be considered worthy and which is to be condemned. We are careful not to recommend tricksters who come to the ranks for selfish purposes, but we also stand by true mediumship at all times.

MARY T. LONGLEY, 600 Penna. Ave. S.E., Washington, D. C.

Proposed amendments to the Constitution and By-laws of the National Spiritualists' Association, to be acted upon at the eighth annual convention, in Cleveland, Ohio, October 16-19, inclusive.

Article IX, by substituting "biennial" in place of "annual conventions," thus making the convention meet every two years instead of annually.

"Amend Constitution by adding: 'Any member of the Association paying one hundred dollars into the treasury of the National Spiritualists' Association shall be entitled to a life membership in the association, with a right to vote in all of its business transactions.'

Amend Constitution: "To allow honorary or lay members the privilege of donating, also that donations be made for five members, with convention privileges, for the sum of twenty-five dollars."

Article XI, Section 2, of the By-Laws, by inserting after "local associations" the words "holding State charters."

WE WILL MEET AGAIN.

Happy thought! again of greeting Loved ones of the long ago, Who so sad and lonely left me, In this darksome vale below.

Happy thought! that we together Soon will be united there, In the bright and blest forever, Free from earthly ills and care.

I am weary with the trials And the tolls of mortal life; Weary with its ceaseless struggle— With its turmoil and its strife.

And my soul is sorely hungry, For the food of angel love— Sore aching for living waters, From the holy fount above.

And I'm happy in the dreaming, Of that upper world so fair— Of the bright and blissful beauty, Of the mansions "over there."

I am happy that the ending Of the valley now is near; And am watching for "the boatman," Who I know will soon be here.

And will pilot me safe over, To the green immortal shore, Where all sorrows and affliction, Will have ceased forevermore.

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The money fund is slowly increasing; we trust that all who have pledged to it, will send in the amounts as soon as possible; we also raise about a thousand dollars to fill the fund, and it is desirable that this be done by Oct. 1. All donations thankfully received. We have on sale several hundred copies of "Violents," the pretty booklet of poems; they are well worth the price of 25 cents per copy. We also have a few copies of a photograph—cabinet size—of Katie Foy, and her two little sons. The mother and one son have passed from earth, the other son still lives; he, too, is a fine medium, inheriting the powers of his mother and her family. We will sell these pictures at 50 cents each.

The letters we receive on the Mayer fund are cheering and encouraging. One from Governor, Tex., containing a second generous donation, has the following: "I am going to try and contribute as much as ten dollars a year to the National Association. It strikes me that if we as Spiritualists expect to accomplish anything, we must have organization. We must begin at the beginning and work systematically and persistently. The N. S. A. is certainly a move in the right direction; it meets my hearty support-approval. We want to sustain it, and as our cause grows, and gains strength and momentum we can organize and sustain State and camp-meeting associations, send out literature and missionaries. Our Spiritualist papers, I regard as very important factors, they deserve much better patronage than they get."

Before closing, Mr. Editor, kindly allow me to emphatically state that the N. S. A. is the true friend of mediums that it recognizes mediums as the open doorway between the two worlds; and mediumship as the base of Spiritualism. It denounces fraud, of course, but upholds true mediumship, and respects every honest worker in the world. The N. S. A. does not claim that nine-nine per cent of so-called mediumship is false, nor does it presume to say that the medium who does not meet the spiritual need of one or more of its officers, is unable to do honest work for others and for the cause. While it will not shield fraud, neither will it dictate to the public what medium is to be considered worthy and which is to be condemned. We are careful not to recommend tricksters who come to the ranks for selfish purposes, but we also stand by true mediumship at all times.

MARY T. LONGLEY, 600 Penna. Ave. S.E., Washington, D. C.

Proposed amendments to the Constitution and By-laws of the National Spiritualists' Association, to be acted upon at the eighth annual convention, in Cleveland, Ohio, October 16-19, inclusive.

Article IX, by substituting "biennial" in place of "annual conventions," thus making the convention meet every two years instead of annually.

"Amend Constitution by adding: 'Any member of the Association paying one hundred dollars into the treasury of the National Spiritualists' Association shall be entitled to a life membership in the association, with a right to vote in all of its business transactions.'

Amend Constitution: "To allow honorary or lay members the privilege of donating, also that donations be made for five members, with convention privileges, for the sum of twenty-five dollars."

Article XI, Section 2, of the By-Laws, by inserting after "local associations" the words "holding State charters."

WE WILL MEET AGAIN.

Happy thought! again of greeting Loved ones of the long ago, Who so sad and lonely left me, In this darksome vale below.

Happy thought! that we together Soon will be united there, In the bright and blest forever, Free from earthly ills and care.

I am weary with the trials And the tolls of mortal life; Weary with its ceaseless struggle— With its turmoil and its strife.

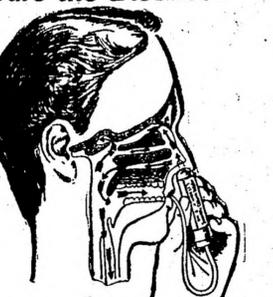
And my soul is sorely hungry, For the food of angel love— Sore aching for living waters, From the holy fount above.

And I'm happy in the dreaming, Of that upper world so fair— Of the bright and blissful beauty, Of the mansions "over there."

I am happy that the ending Of the valley now is near; And am watching for "the boatman," Who I know will soon be here.

And will pilot me safe over, To the green immortal shore, Where all sorrows and affliction, Will have ceased forevermore.

Destroy the Germs; Cure the Disease!



The above illustration shows how the E. J. Worst's Catarrh Inhaler sends the medicated vapor into every air passage of the head. Nothing but air can generate these fine air cells and reach the homes of the living germs that cause the disease.

No snuff, powder, douche or spray can possibly reach them—don't be deceived—no medicine—apply common sense, and you will find that

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is the only instrument that will give you quick relief for a small outlay, and perfect satisfaction as a cure for Catarrh, Colds, Painful Swelling in the Head, Bronchitis, Sore Throat, Headache, Partial Deafness, and all Diseases of the Air Passages.

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For a short time I will mail to any reader, naming this paper, one of my new Scientific Catarrh Inhalers, with medicine for one year on 30 days' trial, free. If it gives satisfaction, send me \$1.00; if not, return it after three days' trial. Could any proposition be fairer?

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Do you wish to investigate Spiritualism? Do you wish to develop Mediumship? Do you desire to receive Communications?

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

QUESTIONS AND ANSWERS

This department is under the management of Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth a host of respondents...

NOTE—No attention will be given anonymous letters. Full name and address must be given...

A Parent, Brockton, Q. How should a child like the five-year-old James Clayton...

A. Parents who in their ignorance believe that the world is a vast arena of material things...

Peter Keller, Q. What is the population of China?

A. There is nothing more accurate than the estimates which have been made by various statisticians...

Wm. Chippendale, Q. If spirit communication be a fact...

A. The foundations of the spiritual philosophy are so firmly laid that no seemingly conflicting fact can shake its solid walls...

Why do our friends constantly come to us? Sir John Franklin was no deader to his wife...

This question was answered in a past number of The Progressive Thinker...

IF DEATH ENDS ALL. If death ends all, my doubting friend, to our rainbow dreams are vain...

came to you and again I was surprised and disappointed. I expected to come at once into your sphere...

H. G. Purinton, Q. Webster defines spirit as the soul of man...

Nebraska State Camp. The second annual camp of the Nebraska State Association...

Mr. Pethold, of Beatrice, a well-known trance speaker, also gave one good lecture...

Mr. Stahl gave a few hypnotic experiments on the auditorium platform...

A pleasant feature of the meeting was the regular morning circle which brought out some very beautiful messages...

Mr. Bonney is rapidly developing as a test medium and gave many convincing proofs of a continued existence...

Dear hands close folded down in death are free from toll and pain...

Why should weary souls disdain that slumber-laden air?

After Her Death. THE STORY OF A SUMMER. BY LILIAN WHITING.

DELPHOS CAMP, KAN.

Will C. Hodge Gives His Impressions.

This camp situated in the Solomon Valley, two hundred miles west of Kansas City...

Special days were assigned as Woman's, Young People's and Temperance days on which occasional special programs were arranged.

The discussion on temperance was a lively one, as it embraced temperance in every relation of life...

One funeral was held during the camp. Grandma Bishop, who tented on the ground last season...

Independent sate-writing was well represented by Mrs. Ed. Knight-Combs, of Kansas City...

The complete harmony of the camp socially and among the workers as a whole was notable...

Summerland Beach Camp, O. Summerland Beach Camp opened very promising on Sunday, August 26...

Longley's Beautiful Songs. Fourteen beautiful, soul-inspiring songs, with music by O. Payson Longley...

Haslett Park Camp, Mich.

Monday evening the campers assembled at the hall for the purpose of a fact meeting...

Tuesday morning, conference with a good house and we discussed "Obsession" after noon memorial services...

Wednesday morning, conference as usual. The people are quite warmed up over them and take an active part...

Thursday was Pioneer Day, and at 10:30 a. m. gathered at the hall, which we found beautifully decorated...

Friday morning, at 10:30 a. m. gathered at the hall, which we found beautifully decorated...

Saturday evening Mrs. Claman gave one of her lectures, with stereopticon views, which was a fine piece of work...

Vicksburg Camp, Mich. The camp-meeting held at Fraser's Grove, Vicksburg, Mich., after a four weeks' session...

Maple Dell Camp, O. Jennie Egan Brown, of Fort Worth, Texas, was the chief speaker for Sunday, August 28...

VICKSBURG CAMP, MICH.

W. F. Jamieson Makes It a Visit.

On Sunday, August 26, daughter Agnes, her husband William Campbell, their children, Miss Abby and Master Hugh...

Mr. Ederly, of Boston, was discoursing to a packed pavilion when we arrived, on Evolution, Heredity, and cognate themes...

The lecturer took an "occultist" view of the universe and things, and by a delicately turned period she impressed many of her hearers...

It was all done so captivantly that I was charmed. True, my materialism was badly hurt—it often is—but the Spiritualism of fifty years was so much worse stabled in the "house of its friends"...

True, Mr. Tisdale has a right to his opinion, but not to express it anywhere or everywhere, in season and out of season...

Wayside Jottings. Gathered from the highways, by-ways and hedge-rows of life...

The Priest, the Woman and the Confessional. BY FATHER CHINQUY.

AFTER HER DEATH.

THE STORY OF A SUMMER. BY LILIAN WHITING.

Permeated with pure and beautiful spiritualism of the highest order...

MAHOMET, His Birth, Character and Doctrine. BY EDWARD GIBBON.

MOLLIE FANGHER, The Brooklyn Enigma. An Authentic Statement of Facts in the Life of Mary J. Fangher.

APOLLONIUS OF TYANA. Identified as the Christian Jesus. A wonderful communication, explaining how his life teachings were utilized to form a new Christianity...

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What All the World's Seeking. RALPH WALDO TRINE.

THE PRIEST, THE WOMAN AND THE CONFESSIONAL. BY FATHER CHINQUY.

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OLD AND NEW PSYCHOLOGY. BY W. J. COLVILLE.

RELIGION OF THE STARS. BY O. H. RICHMOND.

