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ANTI-HISTORICAL CRUSADE

Catholics Pitching into Appleton's Cyclopaedia.

The attack upon Appleton's Encyclopaedia is directed against Charles Kendall Adams, president of the University of Wisconsin; Rosster Johnson, Prof. George P. Fisher, Rev. Samuel M. Jackson, Prof. A. R. Marsh, Prof. John W. Burgess, Prof. McGiffert and others. Some of the sentences objected to are as follows:

"In England the revival of learning prepared the ground for ecclesiastical change. The friends of the new learning had a spirited contest with the devotees of scholasticism. More, Colet and Erasmus, during his stay in England, exerted themselves in behalf of letters and against superstition. The first source of the Reformation was the moral and religious feeling which was cultivated in favor of the Protestant movement."

"Superstitious submission to a sacerdotal order in regard to things unseen, unknown, and represented as eternal; the direct immorality and disobedience to law and order, coupled with the most exaggerated and enthusiastic religiosity; fancy and imagination without reflection; faith without reason; devotion without humanity—these are some of the contradictions which characterize the medieval spirit. Those great cathedral piles testify not only to the power of the imagination and devotion of the age, but also to the undervaluation of the human sufferings and sacrifices by which they were founded and builded."

"The sum and substance of all authority and grace were conceived as proceeding from Christ to the chief of his apostles, to whom the Pope was successor; by the latter dealt out again upon the bishops in their consecration, and then by these in turn upon the priests and laity. The power to bind and to loose, to damn and to save, became thus, according to this conception, the property of a close corporation, which by the power of excommunication from the company of the saved upon earth, with all its attendant consequences upon the social and political status of the individual, and of the threats of eternal punishment hereafter, held the souls of men in a state of spiritual subjection to a man of a grading nature. The practical result of such a system was spiritual despotism in the church."

"Being granted by the Pope the privilege of selling indulgences in his diocese, employed the Archbishop Tetzel in that service, and the shameless manner in which the latter conducted it called forth Luther's famous ninety-five theses." "The Dominican Tetzel, acting as the agent of Archbishop Albert of Mayence and Magdeburg, had been pushing the sale of indulgences at Jüterbog." "Among those who confessed to him Luther found persons who had bought indulgences." "The scandalous and open sale of indulgences, which in the hands of Tetzel and others was a source of flagrant abuses." "Seller of indulgences." "In 1502 he was appointed to preach an indulgence in Zwickau and its vicinity, and he was so successful that he made so much money for the papal treasury—that he steadily increased the sale of indulgences for fifteen years." "It is said that he sold indulgences without requiring previous confession, and that he led an immoral life." "Roman Catholic writers deny that he sold indulgences without repentance for sins not yet committed; but their argument rests solely on the words of the papal commission, which are vague and prove nothing with respect to the practice of the man as it had been reported by eye-witnesses."

NATURE'S CHARMS.

I love the birds and blossoms,
And the little laughing rills,
The grandeur of the forest,
With awe, my being thrills—
The leafy dome where songsters,
Pour forth their happy lays,
In strains of fullest freedom,
Of love and joy and praise.

The mountain heights seem holy,
The valleys most serene,
The groves, God's trustiest temples,
Adorned with living green,
The simple wild-wood flowers,
Most beautiful and sweet,
With bright and blooming bowers,
Fit place for angel feet.

I love to roam in silence,
Unseen and quite alone,
Through fragrant fields and forest,
And feel them all my own
With not a thought of duty,
Of turmoil or of fear,
But more of love and beauty,
Which tends to heaven here.

I love the haunts of nature,
Her works are fair to see,
No matter what the season,
Or the location be;
Her varied voices are charming—
Are always fresh and new,
And best of all, her freedom,
Which makes for life that is true.

Give me the glorious sunshine,
The wholesome outdoor air,
The pure and sparkling waters,
And balmy breezes rare,
With just a few companions,
Of true congenial mind,
And I can be contented—
And real enjoyment find—

Can feast my longing spirit,
On truth and love and peace,
And gladly have my wanderings,
Forevermore to cease—
And feel that I am anchored
In silent joyous rest,
With nature's charming visage—
The beauty I love best.

Storn duties need not speak sternly,
He who stood firm before the thunder
worshiped the "still, small" voice."
—Dobell.

Those who try to break the fall of orthodoxy will only make the fall heavier at last.—Goldwin Smith.

CANADA TO THE FRONT.

G. Dawson, of Montreal, Defending Spiritualism.

To the Editor:—The letter of Rev. C. Wilfrid Balfour, which appeared in the Montreal Daily Star, is one of the most remarkable communications that I have ever seen on the subject of Spiritualism. Mr. Balfour treats the subject from a High Church Christian standpoint, and endeavors to prove that true Spiritualism is to be found only within the pale of the Christian Church. This is what renders his article almost unique in the history of this interesting subject. While his letter contains much with which I heartily agree, yet there are several statements made to which I take exception, and on which I wish to offer some friendly criticism.

Mr. Balfour is quite right when he says: "Taking Spiritualism to be that system of professed communication with the unseen world we must for its history go further back than fifty-four years. We must go back to the earliest records of man; but he is not correct when he adds, 'which earliest records are undoubtedly found in the Bible.' It is now well known to all advanced students of history that the Old Testament is 'merely a fragment of an ancient Oriental literature, often fragmentary, which are being exhumed from the mounds of Egypt, Assyria and Babylonia.' If Mr. B. doubts this statement let him read 'The Higher Criticism and the Monuments,' written by Rev. Prof. A. H. Layce, of Oxford, and published by the Society for Promoting Christian Knowledge. On page 100 of this important work he will find the following statement: 'We now know that not only Babylonian beliefs, but the literature in which these beliefs were enshrined, had been brought to Palestine before the age of Moses.' Much more might be quoted to prove the existence of earlier records than those of the Bible, but the above must suffice.

Mr. Balfour draws a distinction between what he calls true Spiritualism and false or 'divorced' Spiritualism, but it is a distinction for which he does not show a corresponding difference. True Spiritualism I would define as genuine communication between men in the flesh and spiritual beings—between the seen and the unseen. The term false Spiritualism might properly be applied to real spirit communications which could be proved to be false and misleading. It goes without saying, however, that fraudulent so-called spiritual manifestations produced by charlatans or tricksters are not Spiritualism at all, but merely an imitation, and, therefore, need not be further noticed in this connection. True Spiritualism, as I understand the term, is as old as humanity. It existed thousands of years before the time Adam is said to have lived. It antedates all churches and all the religious systems of the world of which we have any historical knowledge. In fact, it can easily be shown that all the great religions of the world have had their rise and inception in some form of Spiritualism. Brahminism, Buddhism, Jainism, Judaism, Christianity, Zoroastrianism, etc., have all had their spiritual manifestations, and thus far are all akin to each other, whether their devotees know it, or whether they are willing to acknowledge it or not.

That Abraham, Isaac and Jacob, Moses and the prophets all received communications from the unseen world is well-known to modern Spiritualists will attempt to deny. Many of these ancient worthies were psychics or mediums, and received their communications direct from the spirit realms, but others were not so endowed, and consequently were obliged to consult seers and prophets when they desired to communicate with the unseen intelligences. King David belonged to the latter class; he was not a medium, and so we find that the spirit Jahveh, when he desired to communicate with David, did not do so direct, but sent the prophet Nathan to deliver the message to him. He was displeased with his conduct in the matter of Uriah. The seers and prophets of those days were what are now known as psychics or mediums.

Mr. Balfour speaks of 'Spiritual sights and sounds and messages of divine import coming to pure-minded souls in the church without the aid of mediums or seances,' but if there were a little better understanding of the philosophy of Spiritualism he would know that these pure-minded souls are themselves mediums, and that when they sit alone in the privacy of their own chambers 'seeing visions and hearing voices,' as he says they do, they are really holding seances of a very high order. There is no specific number of persons required for a seance; in some cases one is better than two or any other number. I would, however, have Mr. Balfour know that such experiences as he refers to are not confined to persons in his church or any other church. Pure-minded souls of any creed or no creed at all may have such experiences, provided they are sufficiently mediumistic, or psychically developed; and that they place themselves in the proper attitude to permit of the approach of the denizens of the spirit world.

I agree with Mr. Balfour that a great impulse was given to Spiritualism by that prince of psychics, Jesus of Nazareth, the great mediator (or medium) between man and the higher powers of the invisible world. I do not, however, believe that the Christian Church has ever acquired any monopoly of spiritual gifts, or that the truths of Spiritualism can be corrupted by any church, or become the exclusive property of any sect, party, or organization in the world—not even by the 'National Spiritualist Association of the United States and Canada.' No valid objection can be raised to the churches absorbing and adopting as much Spiritualism as they properly assimilate; they are welcome to use the light which modern Spiritualism is shedding upon the earth, but they must not 'put it under a bushel.' Too long has the church acted on the 'dog in the

Sophistries of Hudson

His Much Paraded "Hypothesis" Is Completely Demolished by Florence Huntley, the Author of "The Harmonics of Evolution."

In a recent issue of the Record-Herald, Thomson Jay Hudson, Ph. D., LL. D. (author of "The Law of Psychic Phenomena"), has written at some length on the general subject of "Spiritism."

His evident purpose is to show by the process of inductive reasoning that the phenomena (commonly known and designated as "mediumistic" or "spiritualistic"), do not constitute valid evidence that spirits of the dead communicate with the living through mediums.

Those who are already familiar with his writings will quickly observe that he bases his entire argument upon the hypothesis set forth in his work entitled "The Law of Psychic Phenomena."

This being true, it will be seen at a glance that the value of his conclusions concerning the meaning of mediumistic phenomena depends entirely upon the validity of his original hypothesis. If it should come to be known as a fact that his "working hypothesis" is so illogical and self-contradictory as to destroy wholly its scientific value, then it follows with axiomatic certainty that all his arguments based thereon fall to the ground and become utterly valueless.

Can it be possible that Mr. Hudson has made so fatal a blunder in a work of such pretensions? Let us see.

SUMMARY OF HYPOTHESIS.

Mr. Hudson's "working hypothesis," stated by himself in his work above referred to, is as follows—namely:

1. "Man has two minds—for convenience I shall designate the one as the objective mind and the other as the subjective mind." (p. 26.)

2. "The objective mind is merely the function of the physical brain, while the subjective mind is a distinct entity, possessing independent powers and functions; having a mental organization of its own, and being capable of sustaining an existence independently of the body. In other words, it is the soul." (p. 30.)

3. "The objective mind is capable of reasoning by all methods—inductive and deductive, analytic and synthetic." (p. 32.)

4. "The subjective mind is incapable of inductive reasoning." (p. 26.)

5. "The objective mind is not controllable, against reason, positive knowledge or the evidence of his senses, by the suggestion of another." (p. 30.)

6. "The subjective mind is constantly amenable to control by suggestion." (p. 26.)

7. "The subjective mind of an individual is as amenable to the control of his own objective mind as to the objective mind of another." (p. 31.)

8. "The subjective mind exercises complete control over the functions and sensations of the body." (p. 199.)

OVERTHROWS FOUNDATION.

As the foregoing hypothesis constitutes the substantial basis of all Mr. Hudson's arguments against the value of mediumistic evidence, it is of the most vital importance to all his conclusions upon that subject. Not only this, if it shall be shown that this hypothesis upon which he postulates his "Law of Psychic Phenomena" is illogical, irrational, self-contradictory and unscientific, then all that splendid argumentative development is without foundation, and his "law" is no law at all.

An examination of his working formula, or hypothesis, presents, among others, the following curious and most interesting results, viz.:

1. (a) The objective mind is a function of the body. That is, it is a function of the brain. (See proposition 2 of hypothesis.)

manner" policy in regard to this matter. She would neither use the spiritual gifts which Christ had bequeathed to her, nor allow anybody else to use them if she could help it. But, Spiritualism, as it has come to the world in these latter days—and it has come to stay—is God's gift to the whole human family, without distinction of race, color, class, creed, and cannot be confined within the limits of any society or organization which is not large enough to embrace the whole human race.

I cannot see any connection between Spiritualism and the sacramentalism which Mr. B. touches upon in his letter. The two have nothing in common. Spiritualism claims to rest upon a natural scientific basis. Its phenomena have been tested by some of the clearest scientists of the day—such men as Prof. Hare, Wallace, Crookes, Zollner, Hyslop, James, and a host of others—and proved to be real demonstrable facts in nature. On the other hand, the claims advanced regarding the sacraments are by their very nature incapable of demonstration, and can never be either proved or disproved by any means or methods known to modern science.

Mr. Balfour refers to the difficulty which sometimes arises in establishing the identity of communicating spirits, but he fails to show that people in the church are, in this respect, any better off than those outside its pale.

As to the high ethical teaching of modern Spiritualism, Mr. Balfour thinks it cannot excel the teaching which Christ gave and still continues to give to mankind. Does Mr. B. know that the teaching, given in the pulpits of the various churches to-day, excel those of Christ? If not, then they are just in the same box, so to speak, as the high ethical teaching of modern Spiritualism; and if one should be discontinued for the reason mentioned, should the other. Until Mr. Balfour has read "Spirit Teachings," by M. A. Oxon, and other works of a similar character, I claim that he is not in a position to pass an intelligent judgment on this question.

Mr. Balfour says: "In the days of St. Paul these interfering spirits with their resorting to Christ got severely punished and rebuked." Paul and his asso-

(b) The subjective mind exercises complete control over the functions of the body. It therefore controls the objective mind. (See proposition 8 of hypothesis.)

(c) The subjective mind is constantly amenable to control by suggestion of the objective mind. The objective mind therefore controls the subjective mind. (See proposition 7 of hypothesis.)

That is to say, the subjective mind exercises complete control over the objective mind (which is only a function of the body), and at the same time is constantly amenable to control by suggestions of the objective mind.

In other words, the subjective mind controls a function of the body and is controlled by that function at the same time.

Reduced to its simplest expression, this means that the subjective mind constantly controls the objective mind, and is itself at the same time constantly controlled by the objective mind.

And so, according to Mr. Hudson's logic, the subjective mind controls the objective mind, and the objective mind controls the subjective mind. And there you are. It is now in order to inquire which mind is in control. This would strongly suggest that Mr. Hudson's hypothesis upon which he based "The Law of Psychic Phenomena" is in grave need of repairs.

2. If the objective mind controls the subjective mind, and is in turn controlled by the subjective mind, then it follows that the objective mind controls itself by controlling the subjective mind which controls it.

3. Also, if the subjective mind controls the objective mind and the objective mind in turn controls the subjective mind, then it follows that the subjective mind controls itself by controlling the objective mind which controls it.

4. This only means that the objective mind controls itself, and the subjective mind controls itself.

SOME TERSE QUESTIONS.

This last proposition seems perfectly reasonable. But it is true that each of these two minds controls itself, how is it possible for each to be controlled by the other?

On the other hand, if each is controlled by the other, how is it possible for it to control itself?

It is easy to understand how a snake might swallow a frog if the snake were large enough and the frog were small enough. It is also possible to understand that a very large frog might swallow a very small snake. But human reason pauses at the proposition that a snake and a frog may swallow each other at the same time. It is just possible that a "working hypothesis" might be constructed which would compel them to do so, but if so, such a hypothesis would, in science, be thereby proved false.

It must therefore be clear that Mr. Hudson's working hypothesis, which delegates to each of the two minds complete control over the other, is false. It is therefore unscientific. It is therefore without value.

If follows that all his arguments concerning the subject of mediumship, based upon this "working hypothesis," are sophistries, pure and simple. It follows with equal certainty, that his entire work entitled "The Law of Psychic Phenomena" is without foundation or scientific value.

But this is only the beginning. There are many other equally absurd and illogical results which follow from the sophistries involved in his original "working hypothesis" which cannot be covered in this article.

FLORENCE HUNTLEY.

LONELY OLD JOE.

I've done spoken to de Master
In a prayer I jes' has said,
'Bout rollin' time round faster
Now upon dis weary head.

I doan' know as he kin heah me,
Fer he may be gittin' deaf,
But I needs some one to cheer me
An' to gib my soul relief.

I doan' go to him so often
As I used to years ago,
Fer de prayin' sets me coughin'
An' distressin' me so.

I'm a gittin' ole an' wuntin'
Fer to cast dis body off,
So dat I kin go a huntin'
Fer de manshuns up alof.

I kin hardly hol' together
Wild de anguish an' de pain
In de wet an' rainy weather,
An' my prayin' seems in vain.

An' I'm gittin' awful lonely
Sense my ole companion died,
An' jes' goin' to her, only
Will make me satisfied.

All our chilluns grown an' married,
An' has places ob der own,
An' for years now I has tarried
In dis ole hut here alone.

Sense her body has been planted
I has lingered round de place,
Kinder feelin' like 'twas haunted
By her dear ole spirit face.

I kin see her in de kitchen
When de candle's burnin' low,
An' I doan' feel much ink hitehin'
To de chariot fer to go.

My good chillun often tol' me
Dat dey sees no reason why
I still let dis ole house hol' me
When their homes is so close by.

But dey doan' hear voices risin'
When dey visit dis ole place,
Ner dey doan' see angels arisin'
Back dat dear ole cullud face.

I've done spoken to de Master
In a prayer I jes' has said,
To jes' bring de time 'bout faster
Fer de restin' ob dis head.

DR. T. WILKINS.

DR. PHELON'S LETTER.

Brief Notes on Various Matters of Interest.

The great day of leisure, noise and dissipation has appeared and disappeared. The gentle pistol, the russy, fuming, gaudy fire-cracker, so typical of its inventor, the "Heathen Chinee," the dynamite bomb, and other deadly and semi-deadly missiles have finished for this season their fatal work. The remains of their users are scattered over their track. Once more quiet reigns and the casualties are being remedied as best they may. Let us have peace! until another Glorious Fourth.

One of the landmarks of historic fame of this city is losing, by the simple process of rebuilding, the outlines by which it was known over a generation ago. As the headquarters of the Vigilantes of 1856, it recalls some of the circumstances of that period, and their influence upon the affairs of to-day.

More than any other part of the Union, this State is located in and dominated over by the influence of the Great Empire of Chance. From the first about that went up, on the discovery of the golden sands at Sutter's mill, down to the present day the residents have been devotees at Fortune's shrine. A beggar to-day might be a crowned prince of wealth to-morrow, as the miner's luck threw the lustre of its star upon him. Probabilities and possibilities were all merged into the sudden action of the incalculable. What wonder that men became reckless and regardless of the old maxims of painstaking prudence. The business of San Francisco for years was gambling. All her buildings and populace rested on that basis.

While this was true, it is also true that the trait has so far run through the Californian thought and life as to make it easier to settle a disputed point by a bet, than by any other way. But the salvation of the State was that her population has always had a balance of power, in its native American sense of justice and right. When the gambling fraternity undertook to ride rough-shod over the amenities of law and order, the people, as the source of all orderly power, made themselves felt.

The Vigilance Committee of 10,000 members represented the State with its sovereign power. It usurped nothing. It claimed only its own. It acted only as it was possible to act in an American city, under a republican form of government. Constituted authority failed to act, through inability or cowardice. The source of all power, of all potency in the physical is in orderly rule. Hon. Thomas B. Reed, in his address, given to the students and alumni of Bowdoin College, said: "We are governed in all important things, not by individual intelligence but by the sense of the community, the sentiment of the masses, the spirit of the crowd—the mob."

The Vigilance Committee, on May 17, 1856, moved its headquarters from the Turner Yarns Hall of Bush street, between Powell and Stockton streets, to the two-story brick building now being rebuilt. In these rooms the organization of the committee was carried out to a finish. On the following day, Cora and Casey, the slayers of Richardson and King, were surrendered by the officials having them in charge. The trials were held here. On the 22nd of May the condemned murderers were hung from the windows of the building. Thousands of armed Vigilantes held back twenty thousand people who thronged to see the final act of law's justice.

A little later the building was fortified with gunnybags filled with sand, against possible attack. This brought it the name of "Fort Gunnybags." It was not until the city was freed from its illicit population completely that the building ceased to be the center of a fearful and wholesome interest. The then level of the street is now four feet below the present doorsills.

The lesson then so thoroughly given has not needed a repetition, although it is something of a question in the minds of the close observers of to-day, whether Law or Gold is the Supreme Justice of the state. But in the days to come, there will be no doubt the Great Heart of the people is in the right place.

It is a question worthy of all consideration how the Presbyterian church, after teaching for two hundred years the doctrine of infant damnation, can possibly survive its repudiation. But step by step the truths and teachings of Spiritualism are taken up as denominational tenets. We are most deeply impressed by Tom Russell's latest terse aphorism: "When we declare that the eternal years of God belong to truth, and see in ecstatic vision the triumph of the future, we seldom have a truth in our thoughts that the reason why it is that she needs every one of them," to accomplish the work she was manifested to do. Of all these, none is more important and pressing than the knowledge that man is spirit and not matter.

We understand Doctor Carey, the foremost exponent of the science of "Biochemistry," is to be located in St. Louis, during the World's Fair.

A LATER LETTER.

Our backward wave of temperature is becoming more and more equated as the July sun marches triumphantly through the heavens. Its direct rays are becoming quite unbearable, and the general average temperature takes away any faint longing for a fire. But with all the varying conditions of our surroundings, pleasure-seekers in the open air may go forward with their "plans," assured that no rainy morning will greet them on a fixed date for a day's pleasure. No sudden shower will happen along just as the toothsome picnic lunch has been spread for the appetite-in-waiting, and sprinkle it after the good old Presbyterian fashion.

More than in Chicago, even, does our population, cribbed, cabined and coned during the six days of the week,

in palace or cottage, seek, on the seventh day, the holiday airs and restful conditions of our wide expanse of playgrounds for the whole people.

The escaped convict Tracy, who is holding the whole state of Oregon at bay, is the topic of the press. It really is a curious psychological study, and demonstrates the spirit power of the man Tracy, over those who are hunting him. He is certainly in alliance with the "unexpected." It would not be strange if he should escape, as the least-expected solution of the matter.

Our local matters can be grouped in a single item, "politics." The details, at the present day, are ever the same, and the sum total of it all is—bore.

There is a considerable discussion, in a quiet way, of socialism, in its various phases, but the sternest drawback is self-denial. This quality is all right, as long as the other fellow manifests it, but when the one has it to do, then the horse is not of so enchanting a color. Undoubtedly, there is a growing tendency toward the equalizing of the burdens of living. This has come down to the days of Dennis Kearney and his sand-lot yecum. Like other mortal things, wonderful changes have come over this ancient soil, on which stood the financially lame, halt and blind, while Dennis in their behalf cursed both the millionaires by accident and the monopolists by selfish desire. The world has been covered now with some of the handsomest business blocks in the town. Dennis is a memory and money is still on the throne.

From a sense of habit, our people, during the summer, leave the city, seeking the cooler breezes of the mountains, rest and change from the treadmill of life. It cannot be they are seeking a better or more agreeable climate. San Francisco is unequalled as an enjoyable city for dilettantism of all sorts. No city on the continent is more nearly related to the old world cities, in this regard, than this. It is a tourist's ideal, and will become more so as its attractions are better known.

Our great Golden Gate from the blue Pacific was not planned by the Eternal Architect for any trivial purpose. Yet, remember the loss of the ill-fated Rio Janeiro. A body, supposed to be that of its captain, has been found upon the beach, by the restless waves. No means of recognition, however, have offered themselves, save the gold watch found upon the remains. But even this does not locate the present resting-place of the wreck.

The various meetings of the Spiritualists in the city are very little influenced by summer dullness, and are all moving on under the guidance of those who but seldom put on the harness, whether the work be heavy or light. That seems to be a characteristic of the whole Spiritualistic work. If we could only feel more strongly our complete oneness, each for all, how potent and irresistible we might be. Those who are not new, but old, have seen and seen, predict that the hours of trial and persecution are approaching nearer and nearer. Is it not well, "in the peace of the summer, let us try to become skilled in the manual of offense and defense, before an enemy begins to batter down our gates?"

We talk loudly of Self. At the same time we forget there are two of us, that Janus face, one of which sees always the heavenly city and its dwellers. The other, looking down, hears and sees only the discords and tumult of the earth and feels but the jar of its constant adjustment. Do we take into consideration how our own interfering will is at fault for a large part of all this friction? As we can see but a part of the field at a time, not being gifted with omniscience, we try to content ourselves on the gridiron. Of all this we are quite certain, for the rest, it is to us the sealed book, of which no man can break the seals thereof. It is true, if it were not for the high relationship of the spirit, our conditions as earth-dwellers would be insupportable.

I must say I should feel a good deal lost, were it not for the weekly visits of the progressive "Thinker," to look first at the "General Survey," to see what has happened to everybody, and I feel acquainted with them all, if I have not yet met them, I shall be sure to have that pleasure before many years, in the sorrowful land. Then I look to the editorial page, to see what the Chief Justice has handed down from his point of view. The I look over the rest as the "General Survey," and don't forget the advertisements. I made a hundred dollars once by reading an advertisement.

W. F. PHELON, M. D.

San Francisco, Cal.

Equal Guardianship of Children.

A bill has been introduced in the Massachusetts legislature, to make fathers and mothers joint guardians of their children. In Massachusetts the advocates of equal suffrage have been asking for this just measure for fifty-five years. Last year attention was strongly called to the need of it by the case of Mrs. Naramore, a tender-hearted and hard-working young mother who killed her six children in a fit of despondency caused by her shiftless husband's determination to separate them from her. The question has been taken up by the women's clubs, and strong influence will be brought to bear on the legislature to secure equal guardianship. The only society of women to range itself definitely on the wrong side of this question, so far as known, is the Massachusetts Association Opposed to the Further Extension of Suffrage to Women." It has published over its official imprimatur a leaflet in defence of the present law, which excludes the mother from all voice in regard to the control and disposal of her children, so long as she lives with her husband.—Alice Stone Blackwell.

The passions, like heavy bodies down steep hills, once in motion, move themselves and know no ground but the bottom.—Fuller.

We never learn to know people when they come to us. We must go to them to find out how things stand with them.—Goethe.

(Continued)



OGGULT MYSTERIES.

WIRELESS TELEGRAPHY FROM BRAIN TO BRAIN.

Latest Marvel in Mental Phenomena Under Scientific Development
by the Psychical Research Society.

Communication that makes Marconi's wireless telegraphy seem crude and cumbersome in comparison is the aim of successfully conducted experiments that are making by the Society of Psychical Research in New York, Washington and elsewhere in America and in Europe. The society has its headquarters in London, with important branches all over the world. Among its members are some of the foremost scientific men of the world. For years it has devoted itself to the thorough, patient and exact investigation of mental phenomena which have puzzled mankind since the beginning of time.

It has had much to do with establishing the therapeutic value of hypnosis and to secure its recognition on a scientific basis. Now it is devoting its energies toward establishing that most important factor in the science of civilization—quick communication.

In brief, the society has proved that it is possible for one person to communicate with another instantaneously, without the use of wires or elaborate apparatus, independent of all atmospheric and material conditions.

Thus far it has been demonstrated that persons can communicate with each other at a distance of 500 miles, and there is little doubt that these wonderful messages could be sent around the world.

No electricity is required for the transmission of these messages. In its place is used concentrated mind force, and the time occupied in transmitting a message is the time occupied in thinking about it.

QUICKER THAN LIGHTNING.

The difference between that and ordinary communication is the difference between sending a cablegram from New York and Yokohama and merely thinking of those two places.

R. Osmond Mason, A. M., M. D., fellow of the New York Academy of Medicine, a member of the Society for Psychical Research, author of "Telepathy and the Subliminal Self," "Hypnotism and Suggestion," and one of the foremost authorities on these subjects in America, said yesterday to a writer for the Sunday World Magazine:

"There is not the slightest doubt that there is systematic communication between individuals by other than the generally recognized methods. Experiments have been going forward for years, and if the progress made has been slow, it is nevertheless sure."

"The time will come when certain persons will be able to communicate with each other, no matter how widely apart they may be, with the same freedom, the same fluency and the same closeness that characterize actual conversation. These fortunate individuals will have no need of mail nor of the telegraph. Simply by the exercise of their own will power they will be able to say whatever they please to the absent one with the certainty that they will be as well understood as if the recipient were within the sound of the voice."

"This privilege will not be granted to every one. More persons will be able to send mental messages than to receive them. I should say, at a rough guess, that not more than one person in fifty has a sufficiently sensitive mind to be able to understand the telepathic message."

"Whether or not this method of communication can ever have a practical commercial value I am not prepared to say. It is still in its infancy, and although it now seems improbable, he would be a rash man who would dare to say that it cannot be made of material use."

Sir William Crookes, one of the foremost British scientists, and sometimes called the prince of British chemists, inventor of the Crookes tube, which made the discovery and practical use of the X-ray possible, and of the radiometer; discoverer of thallium and former president of the Society for Psychical Research, has taken a more advanced ground. In a recent interview he prophesied that it would be possible before many years to send messages by purely mental force at the will of the thinker.

"Like everything else this wonderful power is capable of development, and there is little doubt that minds can be so trained as to make the thought transference more exact and more generally effective."

Some experimenters are able to do away with all apparatus. The important factors are the people themselves—a transmitter, or agent, who must be a person of very positive mind with unusual powers of concentration, and a receiver or percipient who has a mind that is very sensitive to all impressions, which the possessor has the power of reducing to a passive state at will. The experiments that have been made seem to show that the rule men make the best transmitters and women the best percipients, but this isn't by any means a hard and fast rule.

A black screen is placed in a dark room and on this is arranged white cardboard about a foot in diameter, on which is written or drawn the word or figure which it is designed shall be transmitted. A stereopticon lantern projects a circle of intense white light upon the disc. The transmitting agent, sitting at a convenient distance, places before his eyes a convex lens, through which he sees an enlarged magnifying glass, which shuts out from his view any objects that might be visible from the reflected rays.

These things are simply to aid the agent in concentrating his mind upon the word or drawing to be transmitted. It is stamped upon his mind, so that he should close his eyes he would still see it. The receiver is placed in another room to avoid any suggestion of an understanding or of collusion. His eyes are bandaged and care is taken that he shall not be able to see even a ray of light which might tend to distract his attention. And for this same reason quiet is essential.

As a rule the printing or drawing on the disc is made by a third person, and neither the receiver nor the agent can

have any previous idea of the message which is to be transmitted. After concentrating his gaze upon the disc for a few minutes the agent feels that his mind becomes a blank except for the object before him. It seems to make up his whole mental universe. If the agent closes his eyes and then walks into a lighted room before opening them he still sees the object at which he gazed so intently, but the black has become white and the white a smoky gray. By gazing the whole appears bluish, approaching purple, and the black a luminous yellow.

Sometimes the percipient receives the message almost instantaneously, but that privilege is enjoyed only by an experienced one with a particularly sensitive mind that he can reduce to a condition of almost absolute passivity.

IMAGE CLEARLY SEEN.

The first seen wavy clouds, faintly luminous, which are followed by a pale bluish light, with a very bright centre upon which the word or drawing appears as though by a distinctness governed by his experience and receptivity.

If it be the first attempt of the percipient, he may not see the image at all or it may appear for a second and then disappear. But if he and the agent be conversant with the image will be large and luminous. Although it may appear only for a second or two at a time it will reappear several times.

If the message transmitted is a word, of course the receiver merely calls it out, but if it be a figure, and usually a geometric one is employed, the hand is removed from the eyes of the percipient and he draws what he has seen. Sometimes he fails because he did not see the figure distinctly, sometimes because he cannot remember what he saw. Some of the figures thus reproduced are amazingly interesting, especially the part failures, which show that the percipient had a glimmering of the original figure.

Colors are transmitted with ease when the agents can succeed in visualizing them successfully. In fact, they seem to be easier to transmit than anything else, unless it be the sense of taste. The receiver seems to be more affected by the taste of salt or anything unpleasant than the agent is.

As the agent and the percipient grow more expert and experienced, mechanical aids are dispensed with altogether and distance does not particularly affect the communication, although there are some obstacles which have not been identified to the transmission of "brain waves," as Sir William Crookes calls them.

These experiments are really telepathy, or thought transference, or mind-reading, for the principle of communication is the same, no matter by what name it is called. There are hundreds and thousands of authenticated cases of the mysterious influence of one mind over another to the extent of making the subject mind understand a message.

DR. OSGOOD'S THEORIES.

In his book on telepathy, Dr. Osgood gives the latest scientific theories, including his own, as to the manner in which these messages are sent and received. He says:

"Telepathy has been the subject of careful study and experiment comparatively recently. A few years ago it was hardly at this early date expect better treatment at the hands of its critics. The theories or hypotheses that have been put forward regarding the method by which this telepathic influence or impact is conveyed may be noted as follows:

"That of a vibratory medium, always present and analogous to the atmosphere, for propagating sound or the universal ether propagating light.

"An influence of some sort emanating from the persons concerned and acting as a medium for the time being.

"A sixth sense.

"A duplex personality or subliminal self.

"As regards the vibratory hypothesis, it would demand a variety of media to convey separately something corresponding to the sense of sight, the sense of hearing, and to each of the other senses, touch, taste and smell, and all these senses have been telepathically transmitted.

"Or else there must exist one single medium capable of transmitting these many widely different methods of sensation separately. Such a medium must also possess the power of penetrating or acting through intervening obstacles. And lastly, in addition to numerous apparently insurmountable difficulties and insufficiencies, there is no proof that any such vibratory medium exists."

"Regarding a vital influence or some physical emanation or aura belonging to each individual, and by means of which communication is possible between two persons separated by too great a distance to permit of communication by ordinary channels, it is at least conceivable that such an aura or personal atmosphere exists. And by some it is claimed to be demonstrated. But, admitting its existence, that it would be capable of fulfilling the numerous functions demanded of it in the premises is doubtful."

"That the telepathic intercommunication is accomplished by means of the sixth sense—a sort of compound of all the senses, with added powers as regards distance and intervening obstacles, which the ordinary senses are urged by some, and is at least intelligible. But there is a large class of facts which utterly refuse to be explained by this hypothesis, line or by explained by this strata of persons."

"The hypothesis of second or subliminal self—the one which best fulfills the necessary condition, and also harmonizes the greatest number of facts when arranged with reference to this idea. There is also real substantial evidence that such a second personality actually exists."

"We have considered the evidence which points to the fact, or at least the theory, of a subliminal self or another personality in some manner bound up with the complicated physical mechanism which constitutes what we term the individual."

MANY INCIDENTS CITED.

"We have seen that there are weighty proofs that such a secondary or subliminal, or if you choose so to designate it, supernormal, self actually exists, and that it exhibits functions and pow-

ers far exceeding the functions and powers of the ordinary self."

"We have seen it expressing its own personal opinions, its own likes and dislikes, quite different and opposite to the likes and dislikes of the ordinary self, having its own separate series of memories, its own antecedent history, and its separate present interests, and especially performing actions altogether beyond the scope of the ordinary self."

"We have seen it going out to great distances, seeing and describing scenes and events there taking place—for example, Swedenborg at Gothenburg witnessing the conflagration of Stockholm; Dr. Gerault's clairvoyant maid-servant, Marie, in France, seeing the sad death of her neighbor's son, Linoges, the rope-maker, while serving in the Crimea; and also the serious illness of Dr. Gerault's military friend in Algiers."

STRANGE CASE OF FITZGERALD.

"Fitzgerald, of Brunswick, Me., saw and described the Fall River fire three hundred miles away, and Mrs. Porter, at Bridgeport, Conn., described the burning of the steamer Henry Clay while it was occurring on the Hudson River near the village of Yonkers."

"We have seen this same subliminal self in the case of Mr. Stead going out and acquiring desired knowledge relating to the location, occupation and needs of persons from whom he desired such information, and bringing it back and reporting it by means of automatic writing. Again, we have seen this subliminal self in the case of Mrs. Newham perceiving the silently written questions of her husband, and automatically writing the answers, and we have seen it producing hallucinations of hearing in the case of Leonore, causing Leonore to hear a voice reproving her for her flippancy."

"It will be seen, then, how wide and important is the range of phenomena in which the subliminal self appears as an active agent, impressing its own special knowledge, however acquired, its ideas, pictures and images on the primary self, and causing them to be perceived, remembered, and expressed by it."

Many other remarkable incidents are given by the Society for Psychical Research to substantiate its claims of the practical wonders of telepathy.

IN THE OCCULT.

Telegraphing with Mind Force.

Members of the Society for Psychical Research are experimenting in Washington with wireless telegraphy apparatus, giving results far more phenomenal than any obtained by Marconi and his imitators. These scientists are transmitting and receiving messages over wide areas of territory, and the percentage of error is claimed to be less than that encountered by the Italian inventor during his elementary trials.

They employ transmitting instruments wrought of metal and wood. They dispatch single letters, words, or geometric designs. A great economy in their system is realized from the utter substitution of concentrated mind force for electricity. Chimerical as this enterprise may appear to the uninitiated, it yet bears with the prediction of that hard-shelled scientist, Sir William Crookes, prince of British chemists, fellow of the Royal Society, discoverer of thallium, inventor of the radiometer and X-ray tube, and former president of the Society for Psychical Research. Sir William in a recent interview prophesied that it would soon be found practicable to telegraph without wires by simply transferring thought from mind to mind at the will of the thinker.

For TRANSMITTING THOUGHT.

The transmitting instrument used in these experiments consists of a stereopticon lantern for projecting light, an easel supporting a blackboard or screen, and a pasteboard marked with the letters, or words, or designs to be dispatched, and a conical tube to be held at the eye of the transmitting agent.

The black screen is set up in a dark room and the disks, in turn, are attached to its center. The disks are placed on a foot in diameter, on which is written or drawn the word or figure to be transmitted. The disks are placed on a foot in diameter, on which is written or drawn the word or figure to be transmitted.

The stereopticon projects a circle of intense white light, which exactly fits the round outline of the disk and brilliantly illuminates the latter, which thus becomes the only visible object in the darkened room.

The transmitting agent sits at a convenient distance from the illuminated disk and holds in his eye the conical tube, which shuts from view any environmental object or objects which may chance to receive reflected light from the white cardboard. The transmitting agent faces the disk squarely in order that the light on it will be reflected into the tubes equally from all parts of the lighted surface. All of the paraphernalia, as has already been explained, is by mechanical aid to perfect concentration, and is the best possible conductor of the message from the black screen to the brain.

The receiver comfortably sits or reclines in another dark room. His eyes are bandaged to shut out from his vision any intruding light rays which may be filtered through door or window cracks. Quietude is essential to the success of both agents. While the mind of the transmitter must be focused and concentrated upon the message to be sent, that of the receiver must be equally passive, assuming that vacuum which the hypnotist demands prior to his first operations.

Both transmitter and receiver keep conscientious record of the messages dispatched and obtained. Unless he cause distraction a second person in the room with each may more readily do this. The disks must, of course, be arranged without the receiver's knowledge of their contents.

THE AFTER IMAGE.

After concentrating his gaze upon the black and white image, then closing his eyes, walking into a lighted room, and opening them, the transmitter sees in the daylight the figures clearly defined in reverse—the black being intensely white, the white of a kind of opalescent whiteness, and the black appearing bluish, approaching purple, and the black a luminous yellow.

These are the after images of the disk. The receiver, on the other hand, while allowing his mind to remain passive, begins to see wavy clouds followed by a pale, bluish light, bright in the center. As he becomes more and more skillful the figures transmitted gradually appear in larger and larger numbers, lasting each a moment, but reappearing perhaps several times.

A simpler experiment, adapted to any drawing room, may be conducted in this way: The transmitter sits before a table, his chair back to back with that of the receiver. The latter occupies, preferably, an arm chair. He faces a dark corner of the room and blindfolds his eyes, that his mind may not be distracted by objects about him. The transmitter then, in the presence of others, perhaps, draws from a pack of playing cards, and concentrates upon

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AND
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It is neatly and substantially bound in cloth, and will be sent out for 25 cents, postage and express prepaid, to those who send in their subscription for one year for The Progressive Thinker, making it almost a gift to our subscribers. Language cannot exaggerate the appreciation that is felt by those who have already received this grand work which we are now furnishing so cheaply. No other bookseller, no firm on this globe of ours ever furnished books at so low a price (almost a gift) as The Progressive Thinker. We have been instrumental in founding the nucleus of a grand Spiritualistic and Occult library in thousands of homes. Now is the time to send in your subscription. Read the 7th paragraph of "OUR PREMIUM OFFER" on the 8th page of this paper for special offer for a short time.

LILY DALE CAMP.

The following speakers are yet to hold forth at the Lily Dale camp: July 22, Mrs. Corn L. V. Richmond; July 23, Mr. F. A. Wiggin; July 24, Miss Lizzie Harlow; July 25, Mr. E. A. Wiggin; July 26, Wm. Lockwood; July 27, Mrs. Corn L. V. Richmond; July 28, Mrs. Corn L. V. Richmond; July 29, Mr. F. A. Wiggin; July 30, Mr. F. A. Wiggin; August 1, Mr. F. A. Wiggin; August 2, Mr. F. A. Wiggin; August 3, Mr. F. A. Wiggin; August 4, Mr. F. A. Wiggin; August 5, Mr. F. A. Wiggin; August 6, Mr. F. A. Wiggin; August 7, Mr. F. A. Wiggin; August 8, Mr. F. A. Wiggin; August 9, Mr. F. A. Wiggin; August 10, Mr. F. A. Wiggin; August 11, Mr. F. A. Wiggin; August 12, Mr. F. A. Wiggin; August 13, Mr. F. A. Wiggin; August 14, Mr. F. A. Wiggin; August 15, Mr. F. A. Wiggin; August 16, Mr. F. A. Wiggin; August 17, Mr. F. A. Wiggin; August 18, Mr. F. A. Wiggin; August 19, Mr. F. A. Wiggin; August 20, Mr. F. A. Wiggin; August 21, Mr. F. A. Wiggin; August 22, Mr. F. A. Wiggin; August 23, Mr. F. A. Wiggin; August 24, Mr. F. A. Wiggin; August 25, Mr. F. A. Wiggin; August 26, Mr. F. A. Wiggin; August 27, Mr. F. A. Wiggin; August 28, Mr. F. A. Wiggin; August 29, Mr. F. A. Wiggin; August 30, Mr. F. A. Wiggin; August 31, Mr. F. A. Wiggin; September 1, Mr. F. A. Wiggin; September 2, Mr. F. A. Wiggin; September 3, Mr. F. A. Wiggin; September 4, Mr. F. A. Wiggin; September 5, Mr. F. A. Wiggin; September 6, Mr. F. A. Wiggin; September 7, Mr. F. A. Wiggin; September 8, Mr. F. A. Wiggin; September 9, Mr. F. A. Wiggin; September 10, Mr. F. A. Wiggin; September 11, Mr. F. A. Wiggin; September 12, Mr. F. A. Wiggin; September 13, Mr. F. A. Wiggin; September 14, Mr. F. A. Wiggin; September 15, Mr. F. A. Wiggin; September 16, Mr. F. A. Wiggin; September 17, Mr. F. A. Wiggin; September 18, Mr. F. A. Wiggin; September 19, Mr. F. A. Wiggin; September 20, Mr. F. A. Wiggin; September 21, Mr. F. A. Wiggin; September 22, Mr. F. A. Wiggin; September 23, Mr. F. A. Wiggin; September 24, Mr. F. A. Wiggin; September 25, Mr. F. A. Wiggin; September 26, Mr. F. A. Wiggin; September 27, Mr. F. A. Wiggin; September 28, Mr. F. A. Wiggin; September 29, Mr. F. A. Wiggin; September 30, Mr. F. A. Wiggin; October 1, Mr. F. A. Wiggin; October 2, Mr. F. A. Wiggin; October 3, Mr. F. A. Wiggin; October 4, Mr. F. A. Wiggin; October 5, Mr. F. A. Wiggin; October 6, Mr. F. A. Wiggin; October 7, Mr. F. A. Wiggin; October 8, Mr. F. A. Wiggin; October 9, Mr. F. A. Wiggin; October 10, Mr. F. A. Wiggin; October 11, Mr. F. A. Wiggin; October 12, Mr. F. A. Wiggin; October 13, Mr. F. A. Wiggin; October 14, Mr. F. A. Wiggin; October 15, Mr. F. A. Wiggin; October 16, Mr. F. A. Wiggin; October 17, Mr. F. A. Wiggin; October 18, Mr. F. A. Wiggin; October 19, Mr. F. A. Wiggin; October 20, Mr. F. A. Wiggin; October 21, Mr. F. A. Wiggin; October 22, Mr. F. A. Wiggin; October 23, Mr. F. A. Wiggin; October 24, Mr. F. A. Wiggin; October 25, Mr. F. A. Wiggin; October 26, Mr. F. A. Wiggin; October 27, Mr. F. A. Wiggin; October 28, Mr. F. A. Wiggin; October 29, Mr. F. A. Wiggin; October 30, Mr. F. A. Wiggin; October 31, Mr. F. A. Wiggin; November 1, Mr. F. A. Wiggin; November 2, Mr. F. A. Wiggin; November 3, Mr. F. A. Wiggin; November 4, Mr. F. A. Wiggin; November 5, Mr. F. A. Wiggin; November 6, Mr. F. A. Wiggin; November 7, Mr. F. A. Wiggin; November 8, Mr. F. A. Wiggin; November 9, Mr. F. A. Wiggin; November 10, Mr. F. A. Wiggin; November 11, Mr. F. A. Wiggin; November 12, Mr. F. A. Wiggin; November 13, Mr. F. A. Wiggin; November 14, Mr. F. A. Wiggin; November 15, Mr. F. A. Wiggin; November 16, Mr. F. A. Wiggin; November 17, Mr. F. A. Wiggin; November 18, Mr. F. A. Wiggin; November 19, Mr. F. A. Wiggin; November 20, Mr. F. A. Wiggin; November 21, Mr. F. A. Wiggin; November 22, Mr. F. A. Wiggin; November 23, Mr. F. A. Wiggin; November 24, Mr. F. A. Wiggin; November 25, Mr. F. A. Wiggin; November 26, Mr. F. A. Wiggin; November 27, Mr. F. A. Wiggin; November 28, Mr. F. A. Wiggin; November 29, Mr. F. A. Wiggin; November 30, Mr. F. A. Wiggin; December 1, Mr. F. A. Wiggin; December 2, Mr. F. A. Wiggin; December 3, Mr. F. A. Wiggin; December 4, Mr. F. A. Wiggin; December 5, Mr. F. A. Wiggin; December 6, Mr. F. A. Wiggin; December 7, Mr. F. A. Wiggin; December 8, Mr. F. A. Wiggin; December 9, Mr. F. A. Wiggin; December 10, Mr. F. A. Wiggin; December 11, Mr. F. A. Wiggin; December 12, Mr. F. A. Wiggin; December 13, Mr. F. A. Wiggin; December 14, Mr. F. A. Wiggin; December 15, Mr. F. A. Wiggin; December 16, Mr. F. A. Wiggin; December 17, Mr. F. A. Wiggin; December 18, Mr. F. A. Wiggin; December 19, Mr. F. A. Wiggin; December 20, Mr. F. A. Wiggin; December 21, Mr. F. A. Wiggin; December 22, Mr. F. A. Wiggin; December 23, Mr. F. A. Wiggin; December 24, Mr. F. A. Wiggin; December 25, Mr. F. A. Wiggin; December 26, Mr. F. A. Wiggin; December 27, Mr. F. A. Wiggin; December 28, Mr. F. A. Wiggin; December 29, Mr. F. A. Wiggin; December 30, Mr. F. A. Wiggin; December 31, Mr. F. A. Wiggin.

TWO LOVERS.

Two lovers by a moss grown spring,
Their joined soft cheeks together
Mingled the dark and sunny hair,
And heard the wooing thrushes sing,
O, love's best prize!

Two, wedded, from the portal step;
The bells made happy carolings,
And heard the wooing thrushes sing,
White petals on the pathway slept,
O, pure-eyed bride!
O, tender pride!

Two faces o'er a cradle bent,
Two hands above the breast were
locked;
These pressed each other while they
rocked,
Then watched a life that love had sent,
O, hidden power!

Two parents by the evening fire;
The red light fell above their knees,
On heads that rose by slow degrees,
Like buds upon the lily spine,
O, patient life!
O, tender strife!

The two still sat together there;
The red light shone above their knees,
But all the heads, by slow degrees,
Had gone and left that lonely pair,
O, vanished past!

The red light shone upon the floor
And made the space between them
wide;
They drew their chairs up side by
side;
The pale cheeks joined, and said "once
more,"
O, memories!
O, past that is!

O, memories!
O, past that is!
—George Elliot.

Lake Brady Camp.
The camp at Lake Brady opened Sunday, July 13, which marked the beginning of the season. The commodious tent was filled to overflowing. Cleveland sent a large delegation, and Akron and Alliance friends were present in full force. Mr. and Mrs. Keck entertained the speaker, and I can truly say that no more comfortable resting-place has been my fortune in all my camp work than at their pretty camp home.

Mrs. Holles, of Alliance, was presiding officer and filled the chair with dignity and grace.
The music was very good and much enjoyed by all.

The day was perfect, and general harmony made the work a labor of love, and I will say to all workers and friends who intend visiting the camp, you will find a warm welcome and a delightful season at Lake Brady.

The lectures and messages were enthusiastically received. Lake Brady is all right.
ANNA L. GILLESPIE.

Lily Dale Camp.

One week of camp nearly gone, and in passing the days have been filled with beauty, pleasure, wit and wisdom; making a pleasant melody to hang in memory's picture gallery.

Mrs. Twing and Moses Hall were the first speakers. Prof. Lockwood came next with the first of the series of class lectures to be given by himself and J. Clegg Wright again this season.

Thomas Grimshaw and Miss Harlow are next on the list for this week. Mr. Grimshaw filling a vacancy made by the non-arrival of Rev. Frank Corden.

All of these workers are too well known to allow of any doubt as to the quality of intellectual food presented. Lily Dale management will have only the best. There are many mediums already here. Of these are: F. Corden White, the Keckers, Miss Danforth, Mrs. W. Zoller, of Washington, D. C., Maggie Turner, Mrs. Barton and others whose names I have not learned, and more coming.

President Gaston is everywhere present, untiring in his efforts to make the camp complete in every feature, and assisted by his co-workers, succeeds to the satisfaction of all.

The Willing Workers (auxiliary to the association) are taking up their work under the direction of Mrs. Twing, and hope to excel even their success of last year.

The Grand Hotel is eliciting much praise under the management of the new landlord, Mr. Abbott. The restaurants and boarding houses report good patronage. There are still rooms and cottages to be had, all located in a beautiful and pleasant place.

Books and periodicals at the library can be had by reasonable rates. Many hours of profitable enjoyment.

All in all, Lily Dale is the place to come to.
MARY WEBB-BAKER.

"The Life Booklets." By Ralph Waldo Trine. Three dainty beautiful little books, finely adapted for holiday presents. The titles "Character Building by Thought Power," "Everyday Living," and "The Greatest Thing We Know." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each, or \$1.00 for the three.

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CAMP-MEETING DIRECTORY.

Chesterfield, Ind.
Chesterfield camp-meeting opens July 17 and closes August 24. For programs and other information, address Flora Hardin, secretary, Anderson, Ind.

Hastlett Park, Mich.
This camp commences July 25 and closes September 1. For programs and full particulars, address I. D. Richards, St. Johns, Mich.

Delphos, Kan.
The twenty-fourth annual camp-meeting of the Spiritualists and Liberals of Kansas, will be held at Delphos, commencing August 8, and continuing to the 24th. It will be in a beautiful grove one-fourth mile from town. One mile on all railroads. Arrangements have been made with the idea of making this the best camp ever held here. J. N. Blanchard, president; H. D. Dwight, secretary.

Mowerland Park, Mass.
Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park, Upper Swampscott, Mass.

Summerland Beach, O.
Woolley's Summerland Beach Camp Association opens July 27, and closes Aug. 17. S. J. Woolley, president, Milio, Ohio; I. Weldon, general manager.

Mantua, Ohio.
Camp session opens July 28 and closes August 25. This is a favorite camp in Ohio. For full program, address Lucy King, Box 45, Mantua Station, Ohio.

Cassadaga, N. Y.
This favorite place of resort will open its yearly session, July 11 and closes August 24. Write the secretary, A. A. Gaston, Meadville, Pa., for information regarding the camp, and for programs.

Vicksburg, Mich.
The nineteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program 25, address Jeannette Frazer, Vicksburg, Mich.

Etna, Wash.
The Spiritualists of Clarke county, Washington, will hold a grand camp-meeting in Etna, from August 9 to the 23d. This is a lovely place in the mountains; fine water; excellent trout fishing; a beautiful grove; good speakers, mediums and music. For full particulars address Henry B. Allen, manager, Etna, Clarke county, Washington.

Onset, Mass.
Opens July 13 and closes Aug.

The Progressive Thinker.

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SATURDAY, JULY 20, 1902.

The Spread of Spiritualism.

The spread of Spiritualism has been phenomenal in the extreme since the very time of its advent; due to many causes that have worked in harmony in the face of the bitterest foe that ever confronted a reform, in fact the foe that has fought every reform since time and intellectual progress began—the church.

Almost simultaneous with the inspirational writings of the Poughkeepsie seer, Andrew Jackson Davis, came the Rochester rappings, as if all doors of the spirit world were thrown open at once and the drama of life so long hidden exposed to view.

There came the philosophy and phenomena hand in hand to tell the world there is no death, and prove it. There came the page, the index and the record. There came the information and the proof. There came the announcement and the arrival of our loved ones whom we thought lying in the cold, damp clay, awaiting, as we were told, the sound of a mighty horn.

No wonder the world was amazed; no wonder the churches called it the Devil, for they had heard no horn; no wonder those ignorant old howling Christians cried out against it. The coming was so sudden and curious.

A common peddler knocked at the door and it was opened by little children, incapable of performing a great deception, incapable of concealing a scheme to deceive the whole world. It was a fact and wisely planned by those upon the other side; planned so that the world must receive it, and the more bitterly it has been fought and opposed the more phenomenal its growth and spread.

Soon came the Spiritualistic press, and the world began to read not only of these occurrences, but other and new phenomena in parts of the world, and came to find out many people had strange experiences, but took them to the priest or preacher only to be told "It is the Devil, put it down."

No doubt the dear loved ones had been trying to inform those left behind that they were not dead for a long time and were driven away from those whose eyes they sought to open and whose ears they sought to pierce.

And while a great prejudice has yet to be overcome ere we can bring all the world to a point of sensible investigation, honest research, and open-mindedness, we are making rapid strides.

A correspondent wonders "why so few Spiritualists take at least the leading Spiritual papers when the price is within easy reach."

Now this would seem a poser if we were not quite so used to philosophizing upon the same question.

In the first place the phenomena often come to those who never read any kind of literature, and can and does come to those who cannot read or write and yet have eyes and ears, and through the physical manifestations become ardent Spiritualists, but aside from attending a seance or visiting a medium and getting a message do not assist in the spread of Spiritualism, and remain in ignorance of the philosophy and the progress of the cause. Their Spiritualism is narrowed down to a visit with a loved one, and they become the easy dupes of the fakirs. This may be "none of our business," in their way of thinking, but it helps to feed and stimulate the tricksters, the element that keeps the flame of prejudice alive and thereby injure the cause they espouse.

We do not publish the names of all those reported as tricksters, because the judgment may often come of prejudice, envy, jealousy or ignorance, and the press is in no position to discriminate and might injure a genuine medium; but we do present in many ways the methods by which the genuine may be known from the false.

We cannot expect people to patronize the press who have no taste for literature, and to-day with all our boasted millions of Spiritualists it takes the closest kind of scheming to induce enough of them to subscribe to keep the papers in circulation and not lose money in the attempt.

We know whereof we speak, and when these kind and sincere Spiritualists get time, after the spasmodic enthusiasm of finding the lost friends has subsided, and they will look over our premium offers, their dusty libraries may be replenished with just the books and the paper, at a very meagre sum, that will touch a responsive chord in the souls of their children, if they themselves do not care for them.

We are glad Spiritualism can reach a class the press cannot, but for the benefit of the coming generations we hope to establish a Spiritual library in every Spiritualist's home in the course of time, for it means the perpetuation of those principles of truth that must grow and spread with time.

The tide is turning and the world is recovering from the shock of the glad tidings of great joy that came with the advent of Spiritualism sufficiently to think and reason and enquire into the cause of these phenomena, and the most popular literature to-day is that which hints and smacks of the occult. The most popular minister is the most liberal, the most sensible and the most free from sectarian bias. He is the man of the world, working for universal freedom, and with this state of affairs we have great hope for the future of Spiritualism. Literature and the ultimate success of the whole cause.

SPECTERS OF LIVING PERSONS

Mr. J. H. Pratt Relates Some More of His Marvelous Psychic Experiences at His Home in Spring Hill, Kansas.

The Rev. James Davies, a Congregationalist minister, settled in this town when I did. I lived on a farm from the fall of 1880 to 1882, three miles from Spring Hill. I bought property in the village late in the summer of 1883. In 1886 Dr. Davies was settled at Pullman, Washington Ter. At a seance in my house he appeared in materialized form and told me that "he" had written a letter to me, and that I would soon get it. The third day after, I got the letter. It took six days for a letter to come from Pullman. The fact of his ability to materialize was disclosed by his letter. This I knew.

After Mr. Aber came, I saw Jacob Hurd, O. R. Bell and Mary H. Morton. I felt convinced that he could materialize. His letter explained the difficulty in connection with facts that will be made known before this article is concluded. His letter stated that he had been very sick; so sick that he had been entranced. He stood before me in spiritual form, face to face. He saw an angel cross over the stream, and placed a cross on him, and told him he must wear it for a while.

The mind is the soul, and the soul is the image of the person. When my mind is in New York, the image of the person is there. This I have proved substantially.

The sensation of Dr. Davies' case was to be reconciled by facts and live or let the matter sink into oblivion, or let the churches be our highest and clearest expression of thought.

After seeing Dr. Davies at the cabinet window, and knowing him to be alive, two questions arise: That he lived was true, and that we saw him at the cabinet window was just as true. We were called on to prove it, and we did.

I was out gathering beans in my garden, in a deep study as to how Dr. Davies could appear at our cabinet window and be alive. When I had solved the question, Bro. J. T. Haughey came out to the place where I was working. He explained the law to him. He considered with me.

He went to his home in Paola. Over that night he lived in his mind intensely at my home in Spring Hill. Nothing was said to a single soul about the experiment. We had sixteen persons in the seance, all of whom were acquainted with Mr. Haughey. When the seance was going on, and the last one was seated before another was called, it rang around the circle, "Haughey, Haughey!" The experiment worked to a charm. It was faultless from any point of view. There was no collusion.

The third experiment was soon afterward made. I was down to Spring Hill when I saw Augustus Willis, a commercial traveler. I insisted that he should go home with me. He pleaded want of time. I insisted that he stay at the seance, and that if he would comply

The Crimes of Education.

Bishop Conaty, the rector of the Catholic University at the National Capital, has a low opinion of education dissociated from religion, says the Chicago Tribune. "The advancement of education," he says, "has been accompanied by an increase in intellectual vice." The results of our educational efforts appear to him to be "bank defalcations, Senate bribes, postal fraud, stock gambling, and literary degeneracy." The conclusion to be drawn is that for an irreligious world, reading, writing, and ciphering are a curse instead of a blessing. For the man who cannot write cannot be a forger, and he who knows nothing of figures cannot cook up fraudulent accounts.

Bishop Conaty's indictment of education which is not infused with religion is not a novelty. Protestant divines have expressed sentiments essentially the same as those of the Catholic prelate and educator. The only difference has been that they think instruction in the Protestant religion is needful to make education of real value, while he is of the opinion the religious instruction given should be that of his church. The point is one which has been argued over for some centuries and will be argued over for a long time to come.

There is an increase in what Bishop Conaty calls "the crimes of educated people," and there has been in some quarters a decrease in what may be called "the crimes of uneducated people." There is in England, according to one observer, a decrease in crimes of force and an increase in crimes of fraud. It is not to be wondered at that as the percentage of educated people increases the number of crimes such people alone can commit should increase also. Knowledge is not a preventive of crime. Whether the percentage of increase in crime is equal to the percentage of increase of educated people is another matter. No evidence has been submitted to show it is.

The "crimes of educated people" have not been unknown in the past in communities, Catholic and Protestant, where the schools have taught religion and thus, as Bishop Conaty says, have taught morality. It is a matter of opinion whether, if secular education were conducted as Bishop Conaty and those who agree with him and think it should be conducted, there would be a falling off in the number of crimes which illiterates cannot commit.

The question never can be put to a test in this country, for the secular schools will not teach religion. Instruction in it will be left to the church school, the Sunday-School, and to other powerful and efficient agencies. Therefore the men who sincerely believe the secular schools are fatally defective accomplish nothing by depicting in such black colors "the results of our educational efforts." At the most, they simply irritate some of those who do not agree with them and who are of the opinion that the world is more moral now than in the days when education was controlled exclusively by a church.

Religious education, according to the Catholic view, is education in which the faith, tenets, rites and observances of the Roman Catholic church are instilled into the minds of children and all school attendants, by Catholic teachers and priests. Such religious teachings as might be given by Protestants, Mohammedans, Confucians or Buddhists, however exalted in ethics, or strenuous in religion, would not be called religious in any accepted Catholic view

with what I suggested, he could see his mother. Finally he agreed to stay. Then I started a short message to his mother at Atchinson, Kansas. He telegraphed it to her. It was known why he stayed. At near eight o'clock p. m. he and I were called up to the apartment, to be confronted by his mother.

The fourth case was as follows. I had written a letter to the Hon. John S. Clark, of Kansas City, Mo. The evening that I got the letter he materialized at my own house, fully thirty miles away. We were not expecting it. He was not then in our minds. It was performed by the spirits.

The last case of this series was when I had Mr. Aber at Paola, Kansas, at the house of Dr. Knapp. It was on the anniversary of my birthday, Jan. 15, 1890, when my mother materialized as plainly as the moonday sun, with her cap on which she always wore. Her small and delicate hand was thrust out of the cabinet window. Undoubtedly her mind was dwelling intently on the scene that gave me an independent existence, and I the subject which excited her thought. She died June 24, 1894, aged ninety-one.

A scene with the Rev. Dr. James Davies will relate exactly as it occurred. My wife and I went to hear him preach, May 29, 1885. We were early and seated ourselves near the pulpit. After he commenced preaching, there were two others in the pulpit. They were spirits. They were invisible to all but me. The male spirit stood erect to the right and west of Dr. Davies; he was three inches taller; his hair was black and his complexion very dark; his hand passed above Dr. Davies' head to inspire him while he was preaching. He told me he was an uncle on the mother's side. He showed me a large chronometer watch and scientific instruments. The clothing he wore was made of brown twilled cotton. His coat was like the old-fashioned hunting-shirt, only it was longer and more neatly made. It was three plaited behind with a band three inches wide fastened to the center of the plait and buttoned in front. His pants fell loosely and were made ordinarily. His hat was made in the form of a sugar loaf, with rim three inches or more wide, with a band five-eighths of an inch in width, and fitting close to the head, while the hat was a little space of half an inch from his head and fastened to the band.

The female was his wife. She was about the average in height, and in form fully developed; her head large in the perceptive and high in firmness and conscientiousness. I told my wife literally what I saw and what the male spirit said, while coming from the church. The next morning Dr. Davies came to my house. It was unusual for

people. After the war with Germany it was gayety that enabled them to settle back to work and pay their immense debt without being crushed by it. Instead of worrying over it they set to work with as much life and spirit as they could and things went on happily and soon they were all right again.

"I tell you this is a good means of reform. When you can't get rid of an evil it is better to have the courage to laugh at it than to sit down and weep over it."

A Welcome Fact.

Imagine a world like ours, peopled for unknown ages with human beings, to whom, though the thought of immortality had been known, there had never been practical evidence that conscious continuous existence after death was a truth. Men wondered if it could be true, wondered if this thought and this longing after immortality could find fulfillment in that world unseen to which all are hastening, there "to be, or not be."

Would it not seem that a single sound, or one clear gleam of light flashed from the unseen world would be hailed with universal acclamations of rejoicing?

Theology has for centuries been teaching immortality, but without practical proof or demonstrative evidence to satisfy the mind beyond doubt. Its appeal has been to a past record, of doubtful authenticity, which could not carry conviction to a doubting mind. In a matter of so great moment, the soul wants demonstrative truth on which to rest.

Theology, with all its assertiveness and insistence, left the world vacillating between hope and fear, with doubt and skepticism. In the more inquiring minds, gradually prevailing over blind faith, the dream of immortality was gradually changing into the nightmare of materialistic belief, under the teachings of a science that ignored the spiritual.

Modern Spiritualism came, with its clear and practical message from the unseen world of spirits.

The man of science—so-called—flouted it as mere deception; the theologians declared it was Devilish.

But many of the common people heard it gladly; it furnished the proof for which they had long been wishing, of conscious individual existence beyond the grave.

Spiritualism has brought assurance that we shall live and progress in a spirit world; that if we live pure and aspiring lives here, we shall carry our spiritual qualities with us into the spirit life, and so go on in higher unfoldment, in a world of purity, beauty, love and harmony.

Is not Spiritualism, then, a welcome fact?

INFORMATION.

Many of our subscribers seem to be laboring under a mistake regarding our new premium book, the title of which is "RELIGION OF MAN AND ETHICS OF SPIRITUALISM." This is the title of ONE book, not two, and costs but 25 cents when ordered with the paper for one year.

"The Majesty of Oneness, or Individual Problems and Possibilities." By Geo. Jordan. Another valuable little work. Price 50 cents. For sale at this office.

Goodness goes leaves a community, goodness goes. People talk about the terrors of a French mob, but for really dreadful power give me British soldiers. A certain once you get them mad. Gayety saved the French

him to come at all on Monday morning. We had just eaten breakfast, and I had taken up Victor Hugo's Les Miserables to read, and was about to sit down, when he came. After the usual salutations were exchanged, and he was seated, I told deliberately all that I had seen and heard, and described the spirits I saw with him on the day before. While I was telling him he listened with rapt attention. He gave no indication as to whether it was true or false.

When I was through, he sat a few moments thinking over what I had said. At last he spoke: "You have seen my Uncle Robert Moffitt who was a long while in South Africa among the Zulus, and the lady whom you saw was Aunt Annie." I think that was the name that he gave me. The name I do not remember as well as the facts.

As he was dead, and the chronometer watch referred him to a strange and warm station on the globe, I called his attention to the fact that he had never mentioned them to me, to which he agreed. He said he often felt their presence around him of late; that his Uncle Moffitt had been dead eight months.

Another psychic incident he related to me. He said that it was his custom to send his family to bed and blow out the light, and meditate. "On one Sunday night in October, 1885," said he, "a parishioner of mine in Canada, appeared as I sat for some minutes. He seemed as I sat for some minutes. He was certain that he was dead. I told him that it was evidently not so; that I thought it probable that he was in great distress, and was at that time writing; that he was writing 'with his mind fixed intently on you, and he projected his astral self on you.' At the time that a letter should come, it came to Dr. Davies, recounting his great loss of all his property, and yet he was happy.

One more incident of his narrative. While he was stationed at Pullman, in 1887, he was called seventeen miles from his home to a neighborhood in which no one knew him, or had ever seen him before. He heard of an accident, and he went on the day before of a lady being thrown from her horse, and severely injured. His sensibilities were acute and quickly aroused, and he was on the way to her home as soon as he heard the story. When he got there, she rose in her bed and greeted him with "How do you do, Mr. James Davies? I saw you coming and heard your voice before you came." He said he was shocked with her some time after, and as he went through the gate, he took out his handkerchief to wipe his eyes, when suddenly there appeared a spirit in white whom he knew, at once dried his tears. The Rev. James Davies was a man of ripe intelligence, educated in Nottingham, England, and is now in South Dakota, preaching.

J. H. PRATT.

Spring Hill, Kans.

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THE HOME

GIRGLE

To the Editor:—I see by the number on my paper and also by postal receipt, that my subscription expires on the 10th of this month. I hereby renew the same, and also send you the addresses of four new subscribers, to whom please send "The Progressive Thinker" and premium book, the Religion of Man and Ethics of Science. We have only a few Spiritualists in this city, and it is hard work to get people interested.

Having noticed the articles written on experiences and benefits of the Home Circles, we came to the conclusion to start one of our own; and after about one year of patient sitting, we were rewarded by the development of one of our number, Mr. Albert Scherer, who is now a good and true medium. We also have the promise from our guides that we will have materializing, trumpet, and trance speaking among other members soon.

We have the satisfaction of positively knowing that we are not defrauded by some fake medium, and I know that before long we will be able to show the people of this creed-bound, orthodox city a few facts that they did not dream about. We are not quite ready yet to give much to the public, but I think before long you will hear from us again.

E. A. SCHIRAM.

Peru, Ind.

Adam a Chinaman—The Garden of Eden

In the Yellow Empire.

It would be inferred that the progress of the age ought to have carried the more enlightened out of the fog of theology, and away from the myths of the Bible. It is expected of those of the Rev. Jasper type that they will make assertions that cause sneers or smiles by their childish contradictions of demonstrated fact. In the walks of science, such reversions to past ages of thought are not looked for, yet there are many instances. It is often the case that men who in childhood were brought up in strict orthodoxy, become freethinkers in middle age, and then in old age revert to their early belief, and confess, with prayer, to their priests, who exalt in the funeral sermon over the saving of such lost souls. There are instances where early training, combined with heredity of belief, makes a fossil out of a living man.

This is clearly illustrated by Prof. Burton of the great liberal University of Cornell. He has been studying the Biblical account of the Garden of Eden. Of course he sets out with the firm belief that the Bible story is absolutely true, and at a time when scarcely a thinking person in the world looks on the narrative as anything more than a myth of the childhood of man, of no more value than the folk-lore of Jack of the Bean-stalk, or the Giant Killer, he has implicit faith.

He says he has weighed the Egyptian claims to the earliest civilization, and found them wanting. In comparison, those of China make them as nothing in their antiquity. The first start was made in the Celestial Empire. The Garden of Eden was certainly located in the Yellow Empire, and watered by its great rivers. Adam was a slant-eyed, pig-tailed, pigeon-toed Chinaman, and Eve a plump-bodied yellow beauty. Cain, Abel and the Adams girls, and all the other Biblical celebrities were, of course, of the same type.

The original language, the God-tongue, was Chinese klick-klack. If this be true, mankind have greatly improved in this domain. We suppose that the next step will be digging for the universal root-words in the Chinese hieroglyphs, and of course, finding what is sought for!

Granting Prof. Burton's theory, so pleasing to the unrest of the theologians, who feeling the solid ground falling, grasp at every straw, we are ready to inquire whether we owe China a debt of gratitude or a sound flogging by the "combined powers." Surely, if the parental pair were Chinese, and the garden was in the midst of that kingdom, then as dutiful children we should do our best to preserve the decayed civilization of our yellow progenitors, and organize pilgrimages to the holy shrine—birthplace of all races.

But again, if Adam and Eve were slant-eyed celestials, they are responsible by their escape with the Devil in the form of a snake, for the fall and all the following misery of mankind. It shifts the white man's burden to the yellow man, for he it is who has "ways that are dark and tricks that are vain," and as the white descendant cannot adequately punish the original pair, vengeance should be meted out to their more immediate descendants. Hence unleashing the dogs of war on the guilty race, as the Hebrews were let loose on the fertile lands of Canaan to lord, torture, and divide the kingdom. Justice and vengeance has waited ten thousand years; that is about the antiquity arrived at by the Cornell man, but they have awoke at last to their opportunity and an open door made to the Garden of Eden. They will be found by the pilgrims from the western world, stretching out in immense plains of oozy rice-fields between the sluggish rivers and the lowly reed the caricature of the tree of Life.

A Pleasant Affair.

The marriage of Mr. J. W. Pope and Mrs. Mary L. Frink, which occurred June 22, at Cleveland, O., was an exceedingly pleasant affair. Only the most immediate friends were invited to attend at the beautiful residence of the bride, and witness the ceremony. Hudson Tuttle officiated, and after brief remarks, wherein he spoke of the beauties and responsibilities of the marriage relation, and that the contracting parties had come to a full understanding, and by their mutual sympathies were already united in heart, pronounced them husband and wife.

The ceremony was performed under an arch of evergreen, fern and smilax, with Marguerite daisies. After the collation the happy pair bid their guests good-bye, taking the evening boat for the upper lakes for an extended bridal tour. They will not be "at home" until September.

Both the bride and groom are well-known Spiritualists in Cleveland. Mr. Pope is an active business man, a thorough gentleman, of marked integrity, and the bride one of the most lovely, pure and devoted of the world's happiness. The occasion was remembered by many, exceedingly beautiful gifts of china, silver, paintings and furniture.

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"I tell you this is a good means of reform. When you can't get rid of an evil it is better to have the courage to laugh at it than to sit down and weep over it."

A Song and a Truth.

A song grew out of my unfolding soul,—
A miracle of sweetness and of strength,
It held the rhythm of the universe!
I sang it to the never-failing stars;
I murmured it in leafy solitudes;
I woke the thunder of the caverned hills
With its completeness. All elate with joy,
And glad to generosity, I placed
My perfect song into the lips of men;
And lo! instead of harmony I heard
The wild notes of confusion, the harsh tones
Of discord and disorder, the fierce swell
And dissonance of Passion's hateful voice.

A sacred truth was born within my soul:
Divinely fed, it was the life of life,
And made my earthly state a paradise.
Out of my heaven into the worldly hell
I dropped that pure white truth; and it became
The father of all license,—the foul sire
Of lust, with all its heritage of lies!

And was my perfect song forever lost?
Can death or change annihilate a truth?

I can not grieve or doubt; for I have seen
By spirit-vision waiting angels bend
Above the seeming ruin I have wrought,
Their faces glorious with the smile of faith.

—Augusta Cooper Bristol.

COL. R. T. VAN HORN.

From Wedding Bells to Funeral Dirge.

On the evening of July 8, Rev. John Rusk, of the Church Militant, Chicago, at his own home, united in marriage, Mrs. Irene M. Johnson, the well-known South Side medium, and Prof. Ernest Salvo. Acquaintances had recognized forebodings of their union, while close friends had known of their existing engagement. Invited guests gathered at the home of the happy couple on the following evening to extend congratulations and wishes for their many and useful years together.

All had recognized in the bridegroom a gentleman of culture whose magnetic force, psychic powers and innate tenderness would uphold and strengthen his companion. Before the party separated, Dr. Beckwith, one of the bride's controls, announced that some one then present would be missing when they should meet together on July 4, 1903.

On July 8, Mrs. Salvo was taken with severe symptoms which her physician in the body and associate counsel diagnosed as acute appendicitis. She was reluctantly taken to the Baptist Hospital. On Sunday morning she felt so much better that she asked to be returned to her home, but three physicians in council decided that only the knife could possibly give more than fleeting respite to her excruciating sufferings. She underwent the operation on the afternoon of that day. Because of long and severe drains in by-gone years on her never robust vitality, human skill could not rally nature's forces to overcome the weakening shock, and her mortal form fell into eternal sleep a few minutes before six o'clock on the morning of Tuesday, July 15.

Notwithstanding the withering heat of the afternoon of the 17th inst., friends gathered in such numbers at the last services as to fill the rooms, hall and stairway of 3243 Wabash avenue to overflowing. There were scripture selections, and prayer by Rev. Rusk, words of tribute by the president of the Illinois State Association, appropriate selections by quartette and soloist and then members of the Eastern Star rendered the burial ritual of their sisterhood. Near the close of the last named exercise, one of the singers who had been a close friend was unwittingly controlled by the deceased to announce her name and address, and voice her thanks for the respect shown to her memory. Rev. Rusk conducted the burial commitment at Oakwood cemetery.

Besides her grief-bewildered husband, Mrs. Salvo leaves a daughter, Mrs. Jacob Wolf, to agonize for her human presence. Her departure causes a great void in our list of active workers. Her following was a large and loyal one. The attractiveness of her Sunday evening meetings was increased by the homelike atmosphere of her large parlors. They became the Mecca of thoughtful people who shunned the more public but were barred by poverty, condition or nationality.

Let not tears of selfishness or vain regrets, but a noble emulation of her modest fidelity, be the real monument to her memory reared by every loyal friend.

See bath done what she could.

GEO. B. WARNE.

POOR OLD DAD.

Ye kin see 'em pick up a paper
An' its "poets' corner" greet,
"Capt' ye'll see er purty poem
'Bout the mother, saintly, sweet;
But ye'll have a time er-savin'—
Eyes will be er-achin' bad—
Ere ye'll overtake a poem
Writ about the pore ole dad!

