

Seeing that some misunderstand and others purposely misrepresent Spiritualism in its attitude regarding this most delicate and important social relation, let us further enlarge on the principle dealt with in the preceding number.

In the first place, to get at the truth we must view the question as natural, and the subject as clean, and the desire as pure, as any stirring the human mind to action. Neither false modesty nor sophistry can hide our nakedness any more than the leaves from the serpent. The desire for intimacy with the other sex is as natural and pure as the desire of a babe for milk, and of all wonders it is the greatest, that men and women have their very existence in this desire, and who honor their parents, should be ashamed of the process of coming into life. All great men who were "head and shoulders" above the common have been noted for the unblemished and tenderable calmness with which they considered this question, and we will never get the right of it in thought or action until we learn to view the question as sane and orderly.

The institution of marriage as we know it must endure on the ground that it tends to prevent a transgression of the law of love or magnetic attraction or spiritual affinity in this tender relationship from "magnetic influences" or brutal lust; or it must be abolished because under a fictitious sanctity and a spurious respectability it may degenerate into a conventional institution for setting at naught this law.

Laying bare the matter, the principle is this, that if the parties love one another, "God hath joined them together," it being a secondary consideration whether they ever saw a clergyman or a minister of the gospel in their lives. Undue or circumstances is there adultery. But if they do not love one another even if they be millionaires or princes it is nothing but adultery, no matter if all the priests and preachers and justices in the world pronounced scholastic mummery over the union. No civic or ecclesiastical ceremony can sanctify a loveless marriage, nor can any decree of social ostracism or bull of excommunication or legal punishment dishonor the union of

"Two souls with but a single thought, Two hearts that beat as one."

"All thoughts—all passions—all delights Whatever stirs this mortal frame All are but ministers of Love, And feed his sacred flame."

NUMBER TWENTY.

The Savior.

A few simple words about Jesus, in dealing with spirits it is necessary that one hold to the highest ideal of character possible in order to attract those who are modeling their own character after such an ideal. If the character of Jesus as portrayed in the Bible is the noblest concept, then nothing can recompense one for renouncing that ideal. For thousands of years the Jews looked for this deliverer, but when he came they did not recognize him. The Jewish Nazarene a personality that would from dire humiliation rise to become the most potent in tradition, history or fiction. "To-day the churches think that his second coming is at hand. Will they make the old mistake, and fail to recognize him if he does come? Will his character differ from the concept they hold, and will he act as before in a way that shocks conventional Phariseism?"

Spiritualists generally depend for "salvation" on a divine principle that makes loveable in a degree of character, rather than on a personality. The noblest by his example only lifts one up where he can behold the principle and emulate it. Jesus, in the words of Jesus regarding himself we find such an idea springing up, e. g., "I am the light which lighteth every man that cometh into the world." Again, "they shall say Lo! here is Christ or Lo! there, believe it not for as the light cometh out of the East and shineth unto the West, so also shall the coming be."

We may recognize in the general illumination of religions thought under "reason's ray" this coming, as the advent of Modern Spiritualism falls in the general diffusion of gifts that prophecy: "I will pour out of my spirit upon all flesh. Your young men shall see visions and your old men dream dreams," etc. We may also say that they who "rise to meet him in the clouds of heaven" are those humble ones who rise beyond the clouds that accompany dancing claycoyces. If the person who does return, and certain conditions may naturally attract him and render it possible, I would look for his coming first as the "control" or "guide" of some lowly medium, and I would expect his character while alive to that of the scriptural Jesus in gentleness, tenderness, magnetic strength, etc., to vary in degree of expression, and I would not look for the print of the nails in his hands. There must be a surer sign of his identity than that. If we have passed the danger point and never again will religion degenerate into idolatry, bigotry, superstition, cruelty, then I would expect instead of a "man or sorrows" to behold a glad, cheerful, jovial character.

To repeat what I have said before, the ideal man is one both strong and gentle; one in whose mind the quality of the lion and the lamb lie down together. Even in the brute world the battle of the ages has been between the fierce and gentle, between the lion and the lamb, and in the end the lamb is "victorious." Much more shall "the follower of the lamb" be the human family triumphant, and to-day the lion is less degree than formerly the opposition to a beneficent Spiritualism is rooted in the fierceness of mind we exhibit. We must cultivate the qualities of which the lamb is a fitting symbol—gentleness, meekness, etc.

In view of what is comprehensively grouped as "prenatal influences" and the effect of suggestion and mental atmosphere on the unborn babe, it is not strange at all that Jesus should manifest a superior character. The mother's mind concentrated on the idea that her child was a "son of Highest." The family and the whole nation supporting her in that conviction suggest that he should excel was only the natural result of such conditions. The only unusual effect being in the gentleness of that character, when we might expect another warlike hero if there were not unseen influences tempering the savagery of these expectations. And the way for any mother to bless her child is by a mild persistence in cherishing the idea of nobility and purity in that child. We are all children of the Highest. "Have we not all one father?" Did not Jesus teach us to say "Our Father?"

SPIRIT MESSAGES.

As they Came from Mrs. Kates, at Des Moines, Iowa.

Mrs. Kates took the platform, says the *Journal*, and for twenty minutes was occupied in delivering messages from the depths of the spirit world. Mrs. Kates first insisted on the tent being closed and on certain disturbing influences in the shape of small boys prowling around on the outside of the sanctum being suppressed. She was somewhat perturbed because of the threatened storm, but as the messages were favorable that it would not rain, she proceeded. Mrs. Kates is a large, handsome woman, quite in contrast to the fragile being one is accustomed to think of as being chosen by the spirits as the means of communication with this vale of tears. She promptly suppressed Mr. Kates when he ventured to suggest something about the arrangement of the tent, said she knew her business, and re-assured the (much) and fearful-looking by telling them that she never saw one that would injure anybody. "I tell you, it's your own selves that you need to be afraid of," declared Mrs. Kates, with emphasis.

Mrs. Kates was first visited by Maggie and John Mitchell. She described them and said their names drifted out to a man sitting in the center of the crowd, who owned up he was acquainted with John Mitchell.

"I want to describe to you the influence of a spirit," said Mrs. Kates, gazing far off into space. "He was a young man, with handsome blue eyes. I feel as if he had passed out after a short illness. (This name seems to leave me and to go down to the man sitting over there with the red pin in his tie. You, sir, did you ever know anyone of that kind?"

"No," answered the objective point of Mrs. Kates' vision, the individual who sensed the possession of the red tie-pin. "He gives the name of Otto Schlimm. That is a queer name, but he says he knew him, that you were employed in the same place he was. I think he must have had pneumonia or something of that sort. He seems to put his hand to my throat. I feel as if I should die with the pain," declared Mrs. Kates, waxing as pallid as the blushing cherry or the glowing rose. "He's of a chunkier build than you are, and, begging your pardon, not quite as irritable. And right here I want to say a word about you. You're the kind of a man that in a hurry, jumps it right out. You're a man that hates a lie, now, aren't you?"

The man with the angry-looking tie-pin acknowledged he had a horror of deception.

Mrs. Kates then discussed Mr. Schlimm some more and informed the man of the red tie-pin that it would probably be two days before he realized who had been manifesting himself, but there was no doubt he would then recognize it as it was.

Then Mrs. Kates heard the voice of a departed being, giving her name as Ned, aged 12, having wonderfully soft brown hair and eyes of darkest blue, who had gone after a short illness, probably of typhoid. Others who manifested themselves were Mary and Samuel and Harry, and grandma, and Uncle John and Joey. Then Betty, from across the water, was heard from, and her foreign address was minutely described.

"A spirit comes to me now—I see it distinctly. I want to go to the center of the room and describe him. I see the forehead. It is very handsome. The eyes are clear and the strongest I have ever seen him come to you. I want to go to you and touch your hand. Some say you are a genius. You're just as full of freaks as a young kid. I want to ask you something. Did you ever live on a farm when you were a boy? And do you remember the old spout oxen and how you used to ride one of them to water?"

Here the weather-beaten individual, who looked as if he had passed away a year in communion with the cornfield and had an intimate acquaintance with oats and hay and cattle and hogs, blushed with his imprisoned hand and confessed it was all true.

After this Mrs. Kates delivered message after message. "I'm attracted to this person here," she said, as she described a spirit hunting for an early brother, and as she drew near a large, red-faced man on the right. "Let me touch your forehead. Here, don't draw back and look scared. I won't hurt you."

One message was from an elderly lady, who let the medium know just where the green pasteboard box that contained a nightcap she left behind when she departed. In the course of delivering a message from "Sarah" to a woman in the audience, Mrs. Kates told the lady that it was long ago in 1896 that her spiritual nature began to develop. "The woman said she didn't know. 'Well, then, I'll be a little more explicit, though I don't like to do it,' said Mrs. Kates. 'There was a man in it, of course. It was along in October, 1896. Now, do you understand? Get out that old package of letters, for goodness sake, and burn it, for they're no more good than the man was.'"

One of the last visits to the medium was from a fine-looking old gentleman, who used to have a cane and who left it in the hands of a friend. A man in the audience spoke up and admitted he had the cane.

THE ARISEN MOTHER.

Dedicated to Mrs. S. W. Moffatt, mother of Mrs. J. R. Francis.

How we miss our blessed mothers When apart from them a soul Weak as words within the language To express; they cannot tell, For no other like a mother Can that loneliness dispel.

Sweet and gentle, kind and loving, Bearing ever some one's cross, When they lose her, oh, how dreadful To her children is her loss, For no other but a mother Knows the pure gold from the dross.

Little mother, blessed mother, Now upon the other shore, Earth has lost thee, but thy sweetness Will be raised overmore. For no other as a mother Has life's sacredness in store.

Farewell, mother, peaceful slumber And sweet rest be to thee; Let the spirit now in freedom roam From all earthly troubles free, For no other as a mother Merits sweet eternity.

A SPIRITUAL POSTOFFICE.

Account of a Seance with the Bangs Sisters.

I am desirous of giving your readers the details of a seance-writing seance that I recently had with the Bangs Sisters, and in doing so I wish to say that the extreme precautions taken to bar out any possibility of mortal imposition, or the manipulation of the slates by the mediums was not due to any skepticism on my part. I have no doubt of the integrity of the mediums, through whom these manifestations are produced. My purpose was to throw round the occasion every safeguard in order to procure absolutely impregnable evidence of spirit power that would stand the assaults of suspicion or the sneers of carping distrust. I give the facts absolutely as they transpired. I do not assume to explain them, but I cannot account for them on any other basis than that of intelligent action of departed spirits anxious to show that they are yet here and yet not here.

As a preliminary I procured a pair of large double slates from a stock on sale at a stationer's in this place. Cleaning these thoroughly, I placed between them two large letter sheets once folded. On one side of these sheets I pressed questions to several of my deceased friends and relatives. On the other side the sheet was left blank. The two sides of the slates were left clean, and blank. I then sealed the slates together face to face with best John's glue, placing them under pressure to dry. After they had dried they were tested by witnesses who found that they could not wrench pieces of paper to exclude any writing. Thus, in a matter of seconds, we were sealed together air tight. To remove them from any personal influence of my own—any subconscious, Hudsonian, introverted second-soul hypnotism, I locked them up securely and laid them away for a month. I then wrote to the Bangs sisters, making an appointment for a certain day. In doing this I neither divulged my locality nor my name, simply saying that I would identify myself when I came as "Double X."

When I called on them in Chicago I found I had to make my reply in an equivocal position. They were suspicious of me and suggested that I probably had some sinister purpose in view, and as they did not know me and I had no references or recommendation. At this I interrupted, saying I carried my recommendation in my face, and that my designs were wholly innocent. They were discovered by inspection of their spirit friends. Finally, one of them agreed to sit for me. I do not know which one for I never saw them before and did not learn their names apart. She inquired my name, to which I replied that it was of no consequence and I had a purpose to keep it concealed. We sat at a small table, I on one side holding my hands over my slates which were covered by a heavy piece of tapestry to exclude any possibility of intrusion. The other side of the table was a foot away but not with her hands upon it. We were all the time engaged in some general conversation and let matters take their course. She had a small tablet and pencil in her hands and after a few minutes she held up the tablet and asked, "Do you know that name?" What was my surprise to see that she had written my own name, and correctly spelled, although she had never under any circumstances heard my name.

As the seance proceeded she successfully wrote out the names of every spirit addressed in the slates, except one; and this by giving their full names and in every instance correctly spelling them. Some of these were complex, being composed of three full names, as Emma Beardsley Martindale, Mary Emma White, and Mary Beardsley. Just note these and see the infinite chances of making a mistake in some of them. When nearly through the seance she remarked without writing, "I see you have addressed a question to 'Prof. David Swing'." "Yes," I said, "his name is on the slate." In no case did I make comment on the names or give leaders that would serve to frame an answer for the persons addressed in the slates. I merely stated that they should be required to reveal themselves. It may be well to say that my visit occurred during that momentous domestic event known as spring house-cleaning, which somewhat interfered with business; but when the seance was three-fourths over the second sister was induced to come and add her force to the work. In an hour the sisters indicated that they were through with the slates. They were not opened and returned home when in the presence of witnesses and after ten minutes hard work they were cut apart without breaking. From the time they were sealed up until then they were not open within a hundred miles of the medium, nor was it a physical possibility to reach or see inside of them.

The first question on the paper before mentioned was: "To any well-disposed spirit, Greeting—If you wish to take advantage of this opportunity to write something important, or that will corroborate spirit communion with mortals, you are welcome, and I shall be interested to receive your contribution. Sincerely, C. H. Murray."

When the slates were cut apart it was found that all the surface was fully occupied in a response to the above as follows:

"Dear One of Earth—We are all here to greet you to-day, a concourse of loving spirit friends, and as we draw near you in spirit so closely, it would certainly seem and love. How glorious it is to learn that death does not end all; that we are not separated for all time through the change, but instead realize a new and higher birth; an intensity of being through which we are able to penetrate the future and realize life in its highest sense. The spirit world is not so far apart from earth; in reality but a thin veil is between us. Gradually this veil is removed, and in time you shall be able to converse freely with your loved ones on the higher side of life. We need not say to you that we are a frequent visitor in your home. We all feel you know this, and that we are silently giving you our best guidance and love always; for we feel and know you appreciate this fully. Do all you can to enlighten the mind and though you may not now see the fruits of your labor, the seed will be sown and the harvest will be given in the golden summer time of the hereafter."

"Your many loved ones All."

This communication was written in seven different colors, viz., red, green, blue, purple, pink, orange, yellow. Sometimes the color would be continuous for two lines, and sometimes change in the middle of a line. Although a piece of slate pencil was put in between the slates and also a new copper cent, the substance of these had not been utilized in producing the writing, the spirits preferring to make their own colors and apply their own material. In addition to the seven colors, the pages of the letter sheet in the slates were written over full in ink. One of these was in response to the following:

"Rev. David Swing—Dear Prof.:—What are your present views of the destiny of the soul? Your former student, C. H. Murray."

(Reply.) "My friend and Student—I am certainly most happy to greet you here to-day, and in reply to your earnest inquiry, would say: 'We've taught in years gone by when pressed a question too closely that there was a mystery in Godliness that no human mind should strive to fathom; so our eyes were blinded and reason set at naught; but the great laws of progress and evolution have carried us onward and upward until we feel more fully the divine worth within us and the close correspondence of our own soul to the great over-soul which no man can comprehend or understand. That little things confound the mighty, as this demonstration to-day points out, is testimony, the everlasting progress of the soul. Yours for all truth and progress, 'David Swing.'"

The other blank sheet in the slates was written in reply to this:

"Mr. John W. Erwin—Dear Sir—I always greatly esteemed you and your family. As a matter of satisfaction, will you kindly give me the name of your oldest daughter—the last of your own family to follow you into the spirit world? From your old friend, 'C. H. Murray.'"

(Reply.) "My Dear Old Friend—I am glad to greet you here to-day and add my testimony to continuing life and the possibility of our return in communication with each loved one and friends. My oldest daughter Mary—last to follow me into spirit life is with me, and with many other loved ones joins in love and best wishes to you. My friend, I am still interested in civil engineering, but in a much higher order than when of earth. Yours as of old, 'John W. Erwin.'"

Mr. Erwin was a civil engineer of great ability. Please note now that there was nothing asked about engineering or the reply given, and that the correct in detail and name. I add that in this case from my personal knowledge the handwriting is his own and the signature the fac simile of his signature on earth. The handwriting of his and Prof. Swing's is notably masculine, but each specific character.

After these were written, one of the mediums said: "They have no more room but they wish to write some more." So two leaves were torn from a blank tablet and these were folded and sealed up in a new envelope that I held under my hand until the spirits indicated that they were done. As I had no motive in keeping these sealed the envelope was opened and found to contain three communications in reply to other addresses in the slates. These also were of a personal character. "Emma Beardsley Martindale—Dear Relative—I always greatly esteemed you and your family. As a matter of satisfaction, I should like to have something from you that would identify you and show that you yet remember me. You are not forgotten by 'C. H. Murray.'"

(Reply.) "Dear Cousin—Greetings to you to-day that you may know and recognize your thoughts of me. I bring with me many loved ones, all of whom are glad to have you know that we still live and have found a world of youth, prosperity and happiness. From your cousin, 'Emma Beardsley Martindale.'"

I would have preferred this to have been more specific as to identification. But it may be noted that in my address there is nothing to indicate the degree of relationship, and as deep as the dresses he as cousin, which is the correct relationship. The handwriting is very feminine and characteristic. The next letter is in reply to this:

"Lida Potter Kirke—Can you identify yourself to me in some assured manner? You should be generous enough to do so; you know how you used to trouble me? You have not forgotten. 'C. H. Murray.'"

(Reply.) "My Dear Old Sweetheart—Yes, I troubled you with my love while on earth. I must still trouble you with my best thoughts, now that I am in spirit life. I am glad to greet you here, always glad to come to you in ever so slight a manner. How glad we should be that these privileges are given us; for so many friends of earth remain in darkness and doubt while their supposed loved ones hover about them anxiously waiting opportunity to give them the truth. I shall visit you again and often, my friend, and will insist upon repeating the often-told old story of love. Yours entirely and always, 'Lida Potter Kirke.'"

There is a touch of humor in the above that my great joy is not ashamed of, and that fully justifies me in giving it to the public with the assurance that it is as much fun as otherwise.

The last letter has the sadness of tragedy in it. "In evidence of my presence to-day I refer to the last sad scene of this life when I was so cruelly torn from my husband's life while on our wedding trip. I sometimes seem cruel indeed, but when you understand life as we do, we know that all things are well and wise. Your friend and well wisher, 'Mrs. P. E. Blanchard.'"

This was a very beautiful lady that married a business man of Chicago. They went East on their wedding tour, were caught in a railway collision and she died in a few hours. Her husband was unhurt. She was a woman of culture and had the consolation of Spiritualism.

Mr. Editor, these letters spread over a wide field and furnish a most serious thought for the sober-minded. They transcend all the cheap "horror" of thought, endow nature with a fresher beneficence, and charm the soul with a melody that flows into it from the depths of the infinite. Elkhart, Ind. C. H. MURRAY.

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DR. PHELON'S LETTER.

Brief Notes on Various Matters of Interest.

Nothing so exhibits the returning of the wheel of Time upon itself as the perusal of the day's record of events, in a Sunday newspaper. Forty to fifty pages of a conglomeration of letter press and illustration is a task for the most omnivorous reader, and yet many of our citizens essay the task of beginning at the headlines of the title-page and skipping nothing, make a flinch at the last line of the last page. I have often wondered at the popular, drawn looks of the faces of some of our worst citizens when on the cars, going to business, Monday mornings. But the herculean effort to master the many items of the Sunday paper would account for it.

It is true that the color and execution of the illustrations may have a bearing on the beauty of the modern generation. But present use is the motto of the moving forces now upon the stage of action; undoubtedly the inevitable will seize us, whether we are willing or unwilling. Really the people of to-day care little for the unfolding buds and blossoms. We are too busy with the deadly struggle of trying to "keep up with the procession," ourselves, to give any helping thought to coming generations, and the, to us, uncertain happenings.

Samuel Gompers, the man at the entering edge of the wedge of the Amalgamated Labor Unionism of the country, is in the city, with a few able assistants. California has always turned a willing ear, to the wooing of the bronze-visaged, muscle-hardened labor of the state. Here, in her chief city, a member of labor union and a champion of the laborer's interests, sits in the chair of the chief magistrate. There is no possible chance for Governor Gage's re-election. A popular man, or one backed by the affiliated interests of any class, may win the gubernatorial chair. Now is the time when productive activity in this direction may begin, is that what Samuel Gompers, president of the Federal Labor of the United States, is here for? Of course, he doesn't tell. Why should he? He has shown his ability hitherto. It is not at all likely he has lost it. Events move rapidly, faster in some places than in others. We shall not be obliged to wait long to find out.

Side by side with the Sunday papers on my table, lie the works of Paracelsus, complete in two volumes, handsomely bound in maroon cloth, with trimmed edges, gilt back and top. There are 800 quarto pages in the two, from the press of James Elliott & Co., of London, Eng. The translation is by W. A. Rieu, as the best thought of one of the most popular of the Ancient Hermeticists, these works are highly valued by the Hermetic Brotherhood. It may seem curious how expensive occult works of this nature happen to be in a public library. Our library's committees, as a rule, have no particular leaning toward occultism, or Spiritualism, and still less if there be an alchemical trend in the writer; but a little ticket pasted on the inside of the cover, explains; it reads:

San Francisco Free Public Library. Gift of William Emmette Coleman. Date April, 1902.

It is conceded by those who know that Mr. Coleman has the finest private library on this coast, containing many rare and valuable books of ancient and modern times.

The suggestions of occultism and its affiliated lines of thought, recall to us the growth of our perceptions and consciousness of this subject, that is as high as the highest, and as deep as the lowest. As well after veil drops from before us, continuing to question, do we not come to the point that the Supreme Essence is simply Force. Force is everywhere, so God is declared to be. Force constitutes our lives in activity. When Force ceases, we are dead.

It is an often reiterated remark by those who concern themselves with the substance and conditions of the Universe, that there is but one animating force. We can use it for the advantage or disadvantage of others as we will. That is to say, it makes no difference whether a Mental Healer starts the vibrations necessary for the restoration of health and strength in a body by the use of words of prayer or cursing. If this be true, we simply deal with the impelling force, and not the sense or meaning of the words per se. It is like the wonderful materializing of the Indian fakirs, of which the camera shows no trace.

The annual convention of the State Spiritualist Association is set for Sept. 5, 6 and 7. It is hoped that potency, harmony and earnestness will preside over all their deliberations. Dr. Frances C. Treadwell has entered into the rest of the Summerland. She was nearly fourscore years of age. She has been for many years a successful dentist in San Francisco. She was an earnest and outspoken Spiritualist. In her daily life, she was constantly in the consciousness of the ministrations of her friends, who had preceded her through the golden gate ever swinging inward, but never outward. She was cremated.

Dr. W. M. Forster, one of our prominent physicians, was recently stricken death from being run over by a railroad train a year ago, has so far recovered, that he has resumed practice, which will be joyful news to all his old patrons.

The Society of Progressive Spiritualists has adjourned for its usual summer vacation.

W. P. PHELON, M. D. San Francisco, Cal.

New Era Camp, Ore.

The annual camp-meeting recently held on the beautiful grounds of the Clackamas County Spiritualists' Association, at New Era, Oregon, was one of the most successful and harmonious of any held on the Northwest Pacific Coast. The speakers were Rev. D. W. Hull, of Kansas; Rev. Copeland, president of the Co-Operative Brotherhood of Burley, Wash.; Rev. J. E. Lucas, president of the Spiritist Society, of Portland, Ore.; Rev. Geneva, of Olympia, Wash.; Mrs. Irene Smith, of Seattle, Wash.; Rev. Lee and Mrs. Love, of the East Side (Portland) Spiritualist Society, had charge of the music, which was one of the most enjoyable features of the excellent program. Mrs. Elizabeth J. Finneaux was the test medium.

At the annual election the following officers were chosen for the ensuing year: George Lazzelle, president; F. J. McHenry, vice-president; John Bur-sell, recording secretary; John Bur-sell, corresponding secretary; George Lazzelle, secretary.

The impressive ceremony of ordaining Rev. H. L. Love as a minister of the gospel of Spiritualism, was performed on the camp grounds by Rev. D. W. Hull.

E. DEYONGH, Cor. Sec'y.



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.

Haslett Park, Mich. This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, 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 and one-third fare for distance of 100 miles 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, Millio, Ohio; I. Weldon, general manager.

Mantua, O. hio. Camp session opens July 28 and closes September 2. 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 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. 31. For full program of this delightful place, resort, address Onset Bay Camp-Meeting Co., Onset, Mass.

Freeville, N. Y. Regular camp opens July 26 and closes August 12. For programme, address A. C. Stone, secretary.

Island Lake, Mich. Camp session for 1902 begins July 27 and closes August 25. For programs address A. G. Brown, 260 Twenty-first street, Detroit, Mich.

Ottawa, Kan. Spiritualist camp-meeting, Forest Park, Ottawa, Kansas, August 22 to August 30. Send for program to H. W. Henderson, president, Lawrence, Kan., or Jacob Hey, secretary, Overbrook, Kan.

Grand Ledge, Mich. Grand Ledge Spiritualist Camp-meeting will open July 27, and close August 24. For full particulars and programs, write to Geo. H. Sheets, Grand Ledge, Mich.

Lake Brady, O. This camp will open July 13, and close August 31. Address all communications to A. G. Keck, secretary, I. O. O. F. Temple, Akron, Ohio.

Sheridan Gulch, Ill. A Spiritualist camp-meeting will open at Sheridan Gulch, July 6, under direction of Emma J. Hanson, write to her at 76 Bingham street, Chicago, until July 1. After that at Sheridan.

Waukesha Camp, Wis. The second annual camp of the Wisconsin State Spiritualist Association will be held in beautiful Waukesha, during the entire month of August. This camp offers unusual advantages to campers. Come and have a good time, and partake of the famous mineral waters. For full particulars write Will J. Erwood, secretary, 1334 Pine Street, LaCrosse, Wis.

Clinton, Ia. The camp-meeting of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa, will open July 27, continuing to and including August 24. Announcements and full information may be had by addressing the secretary, Mrs. Stella A. Plisk, 18 N. 11th street, Keokuk, Iowa.

Sunapee Lake, N. H. Sunapee Lake camp-meeting opens August 2, and closes August 31. For full programme, address with enclosed stamp, Mr. Thomas Burpee, Sutton, N. H.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

"The Life Booklets." By Ralph Waukesha. Three beautiful booklets, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of thing ever known. Price 35 cents each, or \$1.00 for the three.

"Social Uplifting, Including Co-operative Systems and the happiness and Enticement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of the Human Culture Cure. Paper cover, 15 cents. For sale at this office.

The Progressive Thinker.

Published every Saturday at 40 Loomis St.

J. H. FRANCIS, Editor and Publisher.

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THE PROGRESSIVE THINKER is furnished in the United States at \$1.00 per year, the postage thereon being paid by the publisher. It is sent to foreign countries by express, and the charge for postage is added to the subscription price. Please bear this in mind.

SATURDAY, AUGUST 2, 1902.

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 Significance of Spiritualism.

It is not well or wise to take a narrow view of the import and significance of Spiritualism. To narrow it down to a mental definition to a mere phenomenal spiritualism, embodied and expressed in raps, writings, and other physical manifestations, is to denude it of its highest and most vital significance. For while these phenomena are of grand importance in establishing the truth of spirit being and communication, and so are of inestimable value as a foundation knowledge, to confine Spiritualism to phenomenal manifestations is to circumscribe and belittle its range and grandeur, and minimize its usefulness as a factor in man's spiritual progression.

Not as a soulless science, nor yet as a mere hazy idealism, does Spiritualism stand in its relation to man.

It differs from theology, for theology utterly lacks induction, being built upon theories and dogmatic assumptions, not on the substantial basis of facts. As a result, religion derived from theology is the embodiment of superstition. Deductive reasoning is the only method allowable in the system of theology.

Science is based upon facts—and the genuine spirit of science spurns no facts, at the beak of prejudice religious or other.

Spiritualism presents facts, which genuine science cannot ignore, though "scientific prejudice" may ignore or deny them.

Spiritualism presents facts admitting demonstration and classification, it presents facts which are matters of observation and knowledge, and hence a basis for inductive as well as deductive reasoning. Hence, unlike theology, it furnishes to science the grounds and possibilities of philosophical analysis, and exhibits the elements of principle and law.

Much has been said and written about religion, pro and con. We may say, it is a perception of the universal truth, beauty and goodness, with our relationship thereto, and the resultant ethical obligations.

Spiritualism, then, comprehends not only spiritual phenomena, but, in its ultimate expression, it is a comprehensive, universal system, covering science, religion and whatever pertains to the highest growth of the human being, for time and the eternal are one.

Considered wholly in its relationship and bearings upon mortal life in its social, mental, moral, economic conditions, when properly understood, Spiritualism is laden with weighty significance, as concerns the welfare of humanity here and now, as doing away with false and unjust conditions, conditions that are inharmonious and anti-ethical.

This, on its purely human side, is rich with significance that appeals to the highest sentiments of right and truth and justice.

But all this is supplemented and reinforced with the spiritual significance of Spiritualism, as bearing upon man's spiritual nature; an influence, an effluence, inspiring high and pure ideals and aspirations, ever uplifting and ever progressive.

Such are some faint glimpses of the significance of Spiritualism.

An Object Lesson.

An instructive object lesson is presented just now, wherein Catholics turn protestants, to the extent that, in convention assembled they give voice to a vigorous protest against the teaching of Protestantism in the Philippine schools, which, they charge, is being done by American teachers sent there.

The charge is authoritatively denied, however. But it is well that these zealous Romanists put themselves on record, for the spectacle is instructive, at least.

It is a question, however, though scarcely debatable, whether these very zealous and jealous Romanists would ever protest against Romanism being taught in the schools. It is a common thing, in fact it is the rule in Catholic countries, for Romanism to be taught in the schools—such schools as there are—and that, too, by priestly instructors, and by others under their guidance and authoritative sway.

And was ever a Romanist known to protest against such a course? The very question is absurd in face of the fact.

But it demonstrates the insincerity of this Romanist protest in the case of the Philippine schools, if the matter is viewed in its relation to human equality of rights according to the American view. The Romanist view is entirely a different affair—which is that all rights belong to the Catholic church, and none else has a right to protest.

In the Romanist view, it is all right when the Protestant is gored, but all wrong when the Romanist is the one to suffer.

IS MEDIUMSHIP DEMORALIZING?

MODEL HIGH RESOLVES.

Much has been said and written of the low order of spirits that accompany phenomenal mediums; and it is often affirmed with much assurance and emphasis, that mediums of that class are of inferior mold, with sensual tendencies, and intellectual weakness. It is held by many that all physical mediumship is demoralizing in its tendencies and influence, destructive to health, and dangerous to virtue; and that both spirits and mediums gravitate to vice and debauchery. That there are many representative cases that justify these conclusions may be admitted without discussion. But is it the rule, representing a law in nature and spirit?

Can it be that a fact so tremendous in its significance as the scientific demonstration of the continuity of life, or immortality, is essentially bad and dangerous to the human agents, indispensable to the solution of this age long problem? I think not.

Ignorance is always dangerous to the best interests of society and the world; and low moral conditions are indigenous to undeveloped human nature. No great question is ever settled without a struggle with the environments of ignorance. No revelation was ever made to this world, that did not carry with it much error, confusion and misunderstanding, and wherever human nature is concerned the dark side is always represented.

No human being is without his (or her) quota of concealed tendencies, and germs of vice, folly and falsehood. These manifest variously, and often conflictingly, according to environment, and the stimuli that appeal to the impulses, passions, and germinal desires derived from antecedents and circumstances. Mediumship intensifies these appeals. It evokes the hidden tendencies and warns to active life the deep reserves of the soul; and their primitive expression is liable to be chaotic and crude; and to manifest such that the ignorant world interprets as wickedness, sin, depravity. All of this has been enacted and re-enacted in the evolution of the spiritual nature of man, countless millions of times—without ever a hint of a spiritual medium in the groping centuries that wrestled with destiny and toiled toward a higher expression.

Every religious movement has been associated with mediumship, and has evolved its quota of vice, folly and crime; but these were as inevitable as earthquakes, volcanoes, floods and cyclones in the growing life of the earth.

But spiritual mediumship of the 19th and 20th centuries has introduced a new era. It has defied all the old concepts of the two-world relations and introduced a system of experimentation, scientific study of nature, and a general philosophy of life, universal, and spiritual that has never before been represented by any cult, or system of religion in the history of nations. They have all had fragmentary hints, and some far-reaching ideals and spiritual illustrations; but Modern Spiritualism is not only a fact, or a combination of facts, but it is an inductive science, which is all-inclusive. It has undertaken the solution of all spiritual, moral and natural problems, by means of an extended area of facts which include the physical and the spiritual world in conjoint relations, and an ever widening field of supplies by means of mediumship, and intelligent testimony, supported by experience, and subject to practically limitless illustrations, confirmations, and variations by which to establish every conclusion.

Religion of Science.

Herbert Spencer [says the Chicago Inter Ocean] philosopher and sage, gave a book to the world a few months ago, with the message that it was his last. Now comes Sir Henry Thompson, surgeon, scientist, literature, and painter, with a farewell message. Like Spencer, he is nearing the end.

For nearly forty years Sir Henry Thompson has been among the most distinguished of surgeons. Astronomy has been his idol. However, he has written two novels and many books and papers on surgical and medical subjects. He also has been a frequent exhibitor at the Academy and the Salon.

Now, in his eighty-second year, he declares the result of twenty years' search for a spiritual foothold—his "attempt to seek, by careful induction from available data, some certain assurance respecting the influence which the 'Infinite and Eternal Energy' from which all things proceed' has exercised on man throughout his long career on earth."

This search has not led Sir Henry Thompson to the god of any of the revealed religions. He thinks the terms God, Jehovah, Theos, Jove, etc., should not be used in scientific writing, for the reason that they have become so "completely identified by long association of ideas with schemes of theological doctrine based on the alleged existence or personal appearance on earth of the beings thus named."

From the progress of man and the known universe, he has tried to find some hint of the tendency, disposition, and purpose of the Eternal Energy which lies behind phenomena. "One method alone," he says, "can throw light on the subject, viz., a studious observation of the facts of nature and of the inferences which may be legitimately drawn from them."

He devotes the first half of his book to a rapid survey of the assumed development of man from the anthropoid ape. His inference from this survey of the long and difficult course which man has traversed through countless ages is that man has won every step solely by his own unaided efforts. He says that many may feel a sense of regret that had it been possible, aid should not now and then have been proffered at certain turning points in man's history. Some have been unable to believe in the beneficent tendencies of The Unknown Source of all power because of this apparent neglect or indifference in regard to man's progress.

But it is next to certain, he argues, that had the human race received at any time a revelation—any, of the means of obtaining fire, or of the elements of agriculture, or of the complete relief from suffering which modern science has discovered—man would never have become the efficient creature he is. Man has passed through an educational course of the most perfect kind—self-taught, not "helped."

As this aged scientist sees complete and decisive proof of the beneficent tendency exercised by the "Source of the Infinite and Eternal Energy."

The scientific man's religion, according to Sir Henry Thompson, is one in which a priestly hierarchy has no place. To him religion, in the phrase of Huxley, ought to mean "simply reverence and love for the ethical idea, and the desire to realize that ideal in life."

He does not desire to disturb the beliefs of those who derive comfort and

strength for well-doing from the Christian faith, but he foresees a division of mankind into two classes—those who enjoy complete liberty of thought and action and practice the many virtues which are associated therewith, and those who have renounced the exercise of reason and inquiry into matters relevant to the exercise of their duties.

He himself was greatly depressed during the first part of his inquiry, but the conclusion of his work wrought a complete change. Thus he says: "And the result of my labor has at last brought me its own reward, by conferring emancipation from the fetters of all the creeds, and unshakable confidence in the Power, the Wisdom, and the Benevolence which pervade and rule the universe," in whatever light they may be considered. These thoughts are in harmony with the views expressed by many prominent Spiritualists. They have abandoned all creeds yet believe there is something—whether a he, she, it, force or principle—that controls the universe.

Wasting Time.

It may be that some of the great investigative minds have time to waste and money to throw to the sparrows, for it seems the very essence of nonsense to speculate upon the age of the world, the inhabitable or uninhabitable of this planet. Opinions are now running all the way from 20,000,000 to 500,000,000 years.

We know it is inhabited and the soil is being tilled and the inhabitants are multiplying rapidly, and the greatest and most important problem to solve by these great minds who have money to burn, is the prosperity and advancement of this rapidly increasing population.

What does the honest, hard-working man with a family of six or eight, or a dozen children depending upon him for support from a salary of \$2.00 a day, care how long the world has been inhabited, and what would it benefit him to know it?

There has come along with man's religious teachings, or rather his religious teachings, a kind of greed, or abnormal selfishness that has reached in some, downright madness and hogishness, until nothing short of owning the earth will satisfy their insatiable greed, and now they are after its pedigree, its record, its age, the genealogy of its population, a business way of taking an inventory of the personal property thereon, "taking stock," is the term now used.

As is the delight of some people regarding their age, this old world has kept the matter a dead secret, and it is of no importance to man to know it. The important feature is to know how to utilize it to the advantage of all upon its motherly old bosom, and not to the enrichment of a few and the oppression of the many.

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Thus two widely variant qualities that dominate the world of mind are met and gratified, each in its own field of thought, by the facts and the truths of Spiritualism.

Indeed it may be said with truth, that it is a cardinal excellence of Spiritualism, that, in one way or another, it furnishes strong attractions to all classes of minds, and more especially to those in earnest and honest search of truth.

But, as keeping to our text, the Duality of Spiritualism, it will be recognized by the thoughtfully observant, that there are two strongly marked tendencies or casts of mind in the world, the bias of the one is toward the material, the other toward the spiritual, the apparently supernatural, the uncanny, the marvelous in the line of spirit phenomena; the bent of the other class is philosophical, toward careful analysis and scientific research, and the application of facts as related to ethics, and the consideration of truth in its philosophical aspects.

It is matter for gratulation that Spiritualism furnishes richly abundant material to supply the demand of both orders of mind, and that which appeals to the highest in man's aspirational nature, as well as that which satisfies the cast of mind that delights in the weird and sensational.

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The duality of Spiritualism, to which we refer, consists in the fact that it furnishes strong attraction to two widely diverse orders of mind. The strangeness and mystery pertaining to the phenomena appeals to the masses, and the exacting order of the truths it presents affords strong, pressing invitation to the most ardent research of the scientist and philosopher.

Thus two widely variant qualities that dominate the world of mind are met and gratified, each in its own field of thought, by the facts and the truths of Spiritualism.

Indeed it may be said with truth, that it is a cardinal excellence of Spiritualism, that, in one way or another, it furnishes strong attractions to all classes of minds, and more especially to those in earnest and honest search of truth.

But, as keeping to our text, the Duality of Spiritualism, it will be recognized by the thoughtfully observant, that there are two strongly marked tendencies or casts of mind in the world, the bias of the one is toward the material, the other toward the spiritual, the apparently supernatural, the uncanny, the marvelous in the line of spirit phenomena; the bent of the other class is philosophical, toward careful analysis and scientific research, and the application of facts as related to ethics, and the consideration of truth in its philosophical aspects.

It is matter for gratulation that Spiritualism furnishes richly abundant material to supply the demand of both orders of mind, and that which appeals to the highest in man's aspirational nature, as well as that which satisfies the cast of mind that delights in the weird and sensational.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price 31

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. A. Conger. An intensely interesting book. Bound in cloth and gilt. Only 50 cents.

'Respectability.

The Destiny of Spiritualism Is to Climb to New and Loftier Heights of Respectability.

In my band of invisible workers I

have had many helpers; I claim no high potentates as "galdes" but those who have come to me are human, kindly, intelligent and intelligent. I thank Mrs. Watson, I have had Indian helpers, although I was a trance medium for six years before I had even one visit from an Indian spirit, and during that time the spirits of white people who had necessarily used my powers had drained me of vital strength till I became fair to be an invalid. The first time I saw a spirit was in my own word circle—and I believe in and advocate the establishment of the home circle was brought to me by Spirit Mrs. J. H. Conant, the former Banner of Light medium, whose place I was, later in years, destined to fill, though then I knew it not—who stated that I must have the Indian magnetism and elements, or I would soon become of but little use to the world as a medium. Since then I have had a whole group of spirits to help me, and I have been refined, and all of them intelligent and good students, quick to learn and to mentally unfold. I love the Indians, I have every reason to, my experience has been that they are good. Lotela was brought to me when she was a child of seven, fresh from Dakota, having been in spirit life but three months, bright, active, untamed, and unable to speak a word of our language; surely we knew not what to do with her, but others of the band told us to get books and teach her from our side, and so she grew up, and the book of life, and the work went on; Luther Cobby, of the Banner of Light, taught her to write in our language, until Lotela, who has been known far and wide,

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The Eternal Power of Truth.

Luther insisted that certain ideas that he saw in the Bible writings should be heard in Germany. He taught the Bible

the Cosmos. What do "spirits," ex-
 carnate and new, die too? From the earth-

a condition where thought power is the great motive agent in action, and that



But then, sweet friends, look up and on!
Let sunshine all the clouds break
through;
And do not, for my sake forget
What for the living you should do!
Let not the shadow of my loss,
Darken the path the living tread.

Price, by mail,
this office.

"Never-Ending
ence." By Den-
strong and con-
the basis of sch-
office. Price 6

THE GOLDEN EGGS
A New Book of Inspirational Words and Music.
 For the use of meetings, lyceums and homes by A. W. Tucker. These beautiful songs have already comforted many broken hearts, and it is hoped that they may be heard in every home. Price 10c; \$1.50 per dozen.
 For sale at this office.

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QUESTIONS AND ANSWERS

This department is under the management of HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

HUDSON TUTTLE.

Oliver Cressman: Q. What of the "Priar Lands" in the Philippines, and why is it necessary for the United States government to consult the Pope about their disposal?

A. These lands belonged to the Roman Catholic church. The priests of that church had come to own about everything in the Philippines, bringing about almost complete possession as during the medieval ages in Europe. The Spanish government was able to hold the nation only through the power of the priesthood. I really received what the rapacity of the church left. When the islands came into the possession of the United States, this ill-gotten property should have been confiscated for the good of the state. The activity of the priests in stirring up vindictiveness against the government furnished sufficient cause, and the welfare of the islands demanded it. But there are other things. Two millions of Catholic voters and our officials are afraid to offend the church which can by a word turn this balance of power against them. Hence the Pope must be consulted. He should not be, any more than the Grand Lama, nor would he be, were the office holders of this country more than office seekers. That our government, before acting, consults Rome, is a disgrace which ought to cause every true American citizen to blush with shame.

M. R. H.: Q. What is the difference between Spiritualism and Spiritism?

A. Spiritism, as used by the late Kardec school, means the acceptance of the doctrine of reincarnation as a cardinal principle. The term has also been employed to designate those who demand phenomena, as tests, rather than the philosophy of Spiritism.

Spiritualism is the belief in the continuity of life after death, and its continuous progress, and the application of this belief or knowledge to the right conduct of living. Modern Spiritualism stands for the supremacy of law, in the realm of spirit, as in physical. The departed are near, and communicate with their earth-friends, not by permission, but by law. It is the science of life, and a religion in as much as it would build up moral character on the foundation of the soul, and is satisfied only with the attainment of perfect excellence, is superior to all others. From Arcana of Spiritualism.

M. and J. T. Buchanan, Queensland, Australia: Q. Recently while recovering from a severe sickness, we thought, had I passed to a higher life, what service could my friends have held? They could not, more than I tolerate the old form, and there is only one family of Spiritualists near. As the occasion may come, will you inform us if there is any form of service specially prepared, and oblige your friends under the Southern Cross?

A. The Lyceum Guide has a ritual prepared expressly for such occasions, with many appropriate songs, with the music, and selections which may be read by some friend present.

Julia H. Johnson, Home, Wash.: Q. What is the explanation of the manifestations among the Shakers in the years '37 to '47? Were they modern or ancient?

As a matter of fact, spiritual manifestations among the Shakers began with the founder of that church, Mother Ann Lee, who was a remarkable trance medium. I have often thought that it was not correct to make the rappings at Hydesville the starting point for these have been similar spiritual manifestations all along the ages. In every instance it was found that the world was not prepared for the full revelation. Perhaps no medium of modern times has been more susceptible to spirit influence than John Wesley, founder of Methodism. He started out in a full tide of inspiration, and Methodism was distinctively a spiritual movement. It might have continued to be, and been the initiative of a wonderful development, but it was overwhelmed by the conflicting forces of the world and became a Protestant sect, fast losing its distinctive character.

In a similar manner the spiritual intelligences planned to introduce a correct knowledge of spiritual life through Ann Lee. Their motives were to establish a world-religion, best and purest, but they were not wise in their choice of an instrument to accept the best at hand. Socially she was not in a position to command respect, and intellectually capable of a perfect understanding of the thoughts she received. The habits and customs of the Shakers conducive to spiritual impressibility, and the power which she possessed, but it has not been as conspicuous as in the mother founder, unless we accept the period from '37, when a great variety and of wonderful force were common occurrences. Had the community brought these phenomena before the world instead of holding them under the bushel of their narrow membership, Hydesville would have been inconsequential. But they chose to retain the movement for themselves. The intelligences advocated the doctrines of Shakerism, and after a time became conscious of the error they had made and withdrew. It is pertinent to remark that their revelations became colored by Shakerism.

But lowly as was the social status of the family at Hydesville, from the first there was no coloring of the commun-

cautions. There was a new philosophy of spirit taught from the beginning. The conduct of life and the triumph over death were not matters of religion or faith, but of law, of knowledge. There has been no recession, but constant divergence, a stronger and more complete statement that law rules supreme as over spirit and the spirit world.

As far as the manifestations received by the Shakers taught this doctrine, they are modern; so far as they supported the old religious dogmas, they belong to the past.

John Morrissey: Q. (1) Are there any mediums who give their services to the poor? If not, how are these people to be gratified in their great desire to hear from their spirit friends?

(2) Does Spiritualism favor the doctrine of reincarnation?

A. (1) There are no professional mediums to my knowledge, who make a practice of giving their services to the poor. But mediumship is not a monopoly of the wealthy. The greatest mediums were reared in poverty. The advent of Modern Spiritualism was in the cottage of toilers for bread. The way is open to the poor as well as the rich if they but take the opportunity and favor of the spirit world.

(2) Spiritualism does not endorse reincarnation. On the contrary its fundamental principles are in direct opposition.

H. Augur: Q. Were the ancient Egyptians a black people?

A. The Egyptians were of two distinct types, neither of which belonged to the black race. The common people or peasantry were like the modern Egyptians, who at present inhabit that country. As depicted in the mural paintings they appear to have been identical, and for all these thousands of years to have remained unchanged. These were the original inhabitants, not negroes, but with some admixture of the white. They were overpowered by a superior Semitic tribe, who afterward forced them to the desert. The sculptures and mummies show that this higher class were of the white race, presenting purest specimens of its highest type.

The Arabic, Assyrian, Phœnician and even Greek features are represented. The "Negro" is depicted as of purest type of the white race.

Irene Dobson-Salvator.

As the morning star paled, before the rising sun on Tuesday, July 15, 1902, the spirit of Irene Dobson-Salvator winged its way to another world, and was lovingly received in the arms of the spiritual forces through whose instrumentality this medium has been for a long time, able to give comfort and happiness to so many people on the earth plane.

Born forty-six years ago, of distinguished Southern parentage, the child grew to womanhood, married and was given in marriage, lost husband, home and happiness, passed through trials and tribulations of almost every nature, until the forces were revealed to her some ten years ago, by Dr. Charles Beckwith, formerly practicing physician of Cleveland, Ohio, and who, in the world of spirits, has since been one of her principal guides, particularly so in the healing of the diseases of earth. Subsequently there came into her vibrations an English clergyman, Dr. Henry Church, and others, among them being the well-known and truly-beloved little Indian boy, Mahawik.

To the thousands of the earth's inhabitants who have laughed and wept, and wept and laughed again, who have been consoled, encouraged and made happy by the messages brought and given by this ever cheerful, ready-witted lad, the thought that never again can he communicate through his dear medium, will bring sorrow untold.

Of sweet personal appearance, possessed of more than ordinary intelligence in everything pertaining to mature womanhood, Irene Dobson-Salvator was one of the most lovable of God's creatures.

On the 15th of this year she was married to Ernest Salvator, a true and constant friend of several years' standing, and who is heart-broken over his great loss.

Taken ill on July 8, she was, by direction of a physician, taken to a hospital and on the 13th inst. operated upon for supposed appendicitis. Her frame, always frail and delicate, was unable to stand the surgical shock, and all that was left of her existence in the early morning of July 15.

Her inanimate remains were tenderly cared for, and loving hands deposited them in Oakwood Cemetery, Chicago, on the afternoon of Thursday, July 17, 1902.

The floral tributes to her memory were numerous, and the tributes of tears of the lonely ones left behind was the most precious offering that could have been bestowed.

That this dear spirit may at some time return to whisper her own words of loving kindness, is the heartfelt prayer of all friends and true believers in God "who doeth all things well."

COR.

THE PROGRESSIVE LYCEUM

To the readers of The Progressive Thinker:—Calling your attention to "The Progressive Lyceum" paper to be published for Lyceum work and to contain "Life Studies" of our good faithful workers, not a few letters of encouragement and promise of support have been received. Not a sufficient number of subscriptions, however, are guaranteed to justify the publication, so I come to you, the readers of our valuable Progressive Thinker, asking for the names of all who will subscribe, especially do I want to hear from Lyceum conductors over the country, as to how many copies they are in a position to be ready for publication and we hope for the guarantee subscription list by September 1. No money is wanted until the first issue is delivered, only the promise of subscription or a number of copies for your Lyceum.

Remember that the Reward of Merit Cards bearing the photo and seal of the Lyceum are ready at a price of one cent each. Please let us hear from you in regard to this all-important subject; the Lyceum movement must not be neglected any longer. Reliable publishers have this matter in charge, and when it comes to start, there will be no doubt as to its continuance. Calls have come from almost every State in the Union since the notice made just a few weeks since, and the movement is certain to fill the long felt want of a suitable supply of matter for the Lyceum work.

Do not delay but send in your name to the names of several in your community at once. JOHN W. RING, Spiritual Temple, Galveston, Texas.

"Longley's Beautiful Songs," Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"Lisbeth, A Story of Two Worlds." By Carrie E. S. Tving. Highly imbued with the philosophy of Spiritualism. Price \$1. For sale at this office.

AN OPTICIAN

Relates His Peculiar Experience.

To the Editor:—A few evenings ago while the writer and several friends were discussing different subjects, Spiritualism and its phenomena came up, and a number of questions were asked, and exchanged, and the so-called mysteries discussed. Among the experiences mentioned, some of those of Mr. L. Benedict, an optician of Cleveland, Ohio, were very interesting to us and I believe worthy of publication.

Said he: "To have them fully understood I will have to go back some years. My profession is called me to Pontiac, Mich., a town in which I usually stopped a week or ten days. I had nearly finished my business there, and the next town on my route and to which I made periodical trips, was Grand Rapids. I had also, as it was my custom, advertised my coming in two papers in that city, and had just finished my business at Pontiac, and was about to start for Grand Rapids, when I had two days to spare. On the morning of my first leisure day two ladies, strangers to me, came to my office in the hotel and had their eyes fitted. The ladies told me they were from Saranac, a small town located between Pontiac and Grand Rapids, and before leaving insisted on my visiting Saranac, and promised me that if I would do so they were quite sure several of their friends would have their eyes fitted. Having the two days of leisure, I concluded to do so, leaving Pontiac on an evening train and arriving at Saranac about 10 p. m. I went at once to the hotel, then to my room to bed.

"The next morning after dispatching my breakfast I went out of the office and took a seat on the porch, and after sitting there a few moments a boy came across the street and spoke to the hotel proprietor, asking him if there was an optician stopping with him. To which the hotel man said he did not know unless the stranger on the porch was an optician. Remember, please, that up to that time I had not told any one my occupation, and was somewhat surprised at the boy's question, since even the two ladies I met at Pontiac did not know that I was there. I then said to the boy that I was an optician. He then said to me that the gentleman living in the large house across the street wished to see me. I at once crossed the street, and was met by a very fine old gentleman who courteously received me, invited me in, asking me if I was not an optician stopping with him. To which the hotel man said he did not know unless the stranger on the porch was an optician. 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