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## A CREED FOR TO-DAY.

The Twentieth Century Needs in Religion.

"No more opinions. I am done with opinions. I want work."—John Wesley.

The immortal founder of the great Methodist church cannot be said to have been deficient in sentiment or in faith.

The thing we call soul—the capacity for the ideal—was developed in Wesley to an extraordinary degree. He had opinions, opinions aplenty, but he also had a marvelous amount of common sense; and along toward the evening of his long and useful life, when experience was in full flower and reflection reigned supreme, the grand old man uttered the words which have been selected as the text of this article.

"They are words to think about. No matter what one's political or religious views may happen to be he ought to be able to find in Wesley's words food for deepest reflection."

The "opinions" of which Wesley spoke were religious opinions—views of the universe; speculations concerning God, man and destiny; guesses regarding genesis and eschatology, the beginning and the end of things. It is well to bear this fact in mind. It is potent to the whole argument. It is, in fact, the heart of the whole matter.

Religious opinions! They have filled a large page in the history of the race! They have written themselves in blood all along the way of our human story.

They have slain their millions and have done more than all other things combined to embitter human feelings and defeat the true aims of human society. And yet in these latest days we are learning that the terrible past with its mortal animosities and hates, with its thumb screws and inquisitorial fires, was wholly owing to ignorant fanatisms. If men had always been as wise and reasonable as they are to-day there would have been no page of history such as we are now compelled to read.

Had the men of the olden time known as much as men know to-day Catholic would never have persecuted Protestant, nor Protestant Catholic; Puritans would never have burned Quakers nor Anglicans tortured Dissenters.

The whole bloody business was the result of ignorance and of the fanaticism that was born of the ignorance.

To-day we know that opinion is more opinion. To-day we know that there never was a theological creed that was not purely visionary, and that in the dark days of old men hated and destroyed each other not because they had any good reason for so doing, but simply and solely because they were deluded, crazed and maddened by their superstitions.

In the light of the splendid knowledge of the new century it is given us to see that both genesis and eschatology—both the beginning and the end of things—are wrapped in inscrutable mystery!

"Whence, what, whither?" are still potent questions which in the hushed moments of our busy lives we ask over and over again, as did the men of old; but we know, as the men of old knew, that there is no answer to the questions.

We have reached the stage in our intellectual advance where we have discovered that the heart of the universe will not be plucked out, and that the great problems of the speculative reason are unsolved and, from the earthly viewpoint, unsolvable.

This does not mean that religion is a sham and that the great spiritual hopes of the ages are delusions and lies. Nothing of the kind! It simply means that so far as the great data of the speculative reason are concerned we must be content to be agnostic—not denying the data, nor affirming them, but simply holding ourselves neutral until they are either proved or disproved.

But in the meantime there are some things that we know. We may not know where we came from or whither we are going, but we know that we are here.

And we know more than that. We know that in order to live here in peace, happiness and honor we must dwell together in obedience to the laws of love, kindness and justice. We must check the selfish impulses and do what we can to strengthen the sentiment of altruism. We must curb the animal in our nature and to our utmost cultivate the human.

We must do what we can to promote the feeling of the brotherhood versus the feeling of the clan. We must labor for the spread of the intelligence which shall make us tolerant, hospitable and forgiving.

In a word it is incumbent upon us all to make this world as bright, as happy and as beautiful as we can. To conquer the material forces of nature and turn them to the service of civilization, to curb the brutal in ourselves so that we may to the greatest possible extent realize in our experience the ideals of the great and the good of all ages—this is our duty, and so far as this world is concerned, our only duty.

Not opinions about the mysteries at the bottom of eternity and infinity, but work for the good and glory of the present existence—such is the much-wanted creed.

Workers—men and women who love humanity and are prepared to labor for its advancement—that is what we need above all mere idle dreamers.—Rev. Thos. B. Gregory in Chicago American.

## LIGHT AND SHADE.

I look, O Soul, into thy face,  
And ask, but ask in vain:  
Is thy serenity the sum  
Of merriment or pain?

So sweetly now you sing and smile  
I yield the palm to mirth,  
But when anon I see thine eyes  
I cast the dream to earth.

Once more I crown the brow of care  
And count the sorrow dear  
That can so light thy features with  
The hope that conquers fear.  
—G. G. B.

## THE SOUL'S MIRROR.

A Spiritual Solvent for Internal Discontent.

"Did you ever feel oppressed, irritable or capricious without being able to assign any extraneous reason therefor? And furthermore, when in this condition of mind or spirit, fix the blame for your ill-humor on somebody else?"

If so, you have had an opportunity of studying self, with the probabilities of finding the cause at home rather than abroad.

When all is sunshine within, the reflection is in accord with the soul's polish. Our thoughts generally take shape according to our feelings. Ill-humor makes pessimistic, except where love for an object is empowered to intervene and temporarily allay the ill-humor.

But that is selfish love, though not out of order, for it leads to the universal—is an impulse toward that end.

As a whole-souled principle it dominates the self-hood and engenders good feeling enough to repel vicious attacks or others' ill-humor, and reflects all the rest favorably, sympathizing with those not so ordered rather than meeting them with unloving impulses or unkind feelings.

Love is the conscious principle of the soul—that which makes it known to itself—and does not partake of ill-humor in its natural state. If it did, man would have long ago given it cause to manifest and felt its effects. But it is absolute, unchangeable, and not a feature of the human soul in its natural state. Thus it does not belong there, and when we feel it manifesting, it needs removing—just as we would remove any other defect in our character, or physical imperfection that might occasion suffering.

It is certainly painful to be discontented or unhappy, and ill-humor is but a manifestation of that. Discontent may be the cause of ill-feeling, but is in itself the effect of a prior cause. That cause we want to eradicate, if possible.

We know that selfishness induces ill-humor in others, but do not always know the special form or feature of the evil. If in others, why not in us? Do we always know ourselves? Have we perfect self-consciousness? Not as long as ill-humor controls reason, for perfect consciousness is synonymous with perfect control of the absolute control of reason over the emotions or passions—the animal.

Selfishness is animal love, or love dominated by animalism, whether for sensual or selfish effect, and, like our lower life companions, makes us more or less savage, as it were, of course to a modified degree, though we are often impelled to use the term "brute" in connection with some people. But in circumstances comparatively considered.

A harsh reply strikes many as such. Think of a high-minded, tender soul addressing the wants of a suffering patient, being uncivilly addressed for a moment's inattention!

An unconceivable vibration pouring in upon a sympathetic soul unprepared for such an attack is like wounding a dove in its sweetest innocence of any design upon its life's enjoyment. The pang of such a shaft must be experienced to be understood. And we occasionally many such wounds unknowingly.

A worldly education alone does not prohibit such "brutality." A higher education than this is needed to refine the soul. The experience of suffering may lead to it, provided the same is not incurred by brutality, as some of our worldly methods prescribe.

Individual suffering has a more accurate aim towards a consideration for others' feelings. But deeds of genuine love or sympathy are the most absolute soul-refiners; and he who does for others, leads the way to the "gates ajar."

Nature knows no swerving from an absolute impulse of love, finds no reasons for withholding its benignity, sees no cause for being unloving because man is, finds no fault with human frailties, seeks no apology to do wrong. It does "right for right's sake," and in that, is a constant inspiration to its progeny for like effects. It could not do otherwise as an absolute unchangeable law, and the man who does not imitate her, must grovel his way through the chains of matter with insipid parading of the same hue. He cannot build a spiritual structure, either for himself or others, and must fall in the end.

The results will be as introduced in this article—the first indication being a soul discontent not accounted for in our life's program. At that period we need to begin our investigation of self—a probing to the interior for the cause. When the latter is found, a reversal of our life's actions is in order; and justice and consideration are the needed requisites toward a happier feeling.

Such is the narrative of a good little woman as she laid it out before my mental vision—one who has suffered until she was brought face to face with herself through a faithful spirit guide, but now happy in the knowledge of knowing her self, and content in being able to live the life prescribed to her as a balm for the rest of her days on earth.

ARTHUR F. MILTON.

GO RIGHT ON WORKING.

Ah, yes, the task is hard, 'tis true,  
But what's the use of sighing?  
They're soonest with their duties thro',  
Who bravely keep on trying.

There's no advantage to be found  
In sorrowing or shirking;  
They with success are soonest crowned  
Who just go right on working.

Strive patiently and with a will.  
That shall not be defeated;  
Keep singing at your task until  
You see it stand completed.

Nor let the clouds of doubt draw near,  
Your sky's glad sunshine mark;  
Be brave and gladden heart with cheer,  
And just go right on working.

—Nixon Waterman.

An able man shows his spirit by gentle words and resolute actions. He is neither hot nor timid.—Chesterfield.

## NEW CHURCH ORGANIZED.

A Copy of Its Constitution and By-Laws.

At a meeting in the Temple of the Morris Pratt Institute Building, on Thursday night, Oct. 9, 1902, a Spiritualist church was organized. As few people know just what Spiritualists believe and do, it is thought best to submit the following report of that meeting.

Mrs. Clara L. Stewart was chosen temporary chairman; Mr. H. A. Beckman, temporary secretary. Mr. Moses Hull, Mr. A. J. Weaver and Mrs. Clara L. Stewart had been selected to prepare a constitution and other necessary papers. When Mr. Hull made his report, after due deliberation, it was adopted, and the church was organized. The preamble to the constitution, and thus became a nucleus for a church. After considering and adopting the constitution, Mr. A. J. Weaver was elected president of the new church. Mrs. Emma R. Abbott was made vice-president; Mr. H. A. Beckman, secretary, and Miss Agnes Chaffee, treasurer. A board of trustees was chosen, and the church was ready to apply for its charter.

The church resolved to hold public meetings, with Rev. Moses Hull for its pastor, and free admittance to its congregation, every Sunday at 2:30 and 7:30 p. m. The following constitution and by-laws which were adopted, may be of interest to the public:

Preamble.

We, whose names are hereunto attached, in order to promulgate and strengthen by word and example, the facts and truths of Modern Spiritualism and cognate subjects, hereby agree to organize ourselves into a church to be known as the Spiritualist Church of Whitewater, Wis., and agree to abide by its constitution, and to observe the following rules.

1. To try to walk in unison with each other.

2. To assist those who are in misfortune.

3. To pity those who are in trouble.

4. To enlighten those who are in darkness.

5. To visit and administer to those who are sick.

6. To make efforts to reclaim those who are erring.

7. To make our thoughts and lives beautiful and acceptable in the sight of our ardent loved ones, and of each other.

Article 1.—Name.—This organization shall be known as The Spiritualist Church of Whitewater, Wisconsin.

Article 2.—Explanation of the Word Church.—While Spiritualism is a science, because based on demonstrated facts; and a philosophy, because it contains the knowledge of phenomena as explained by law; it is also a religion, because it is a revelation from the spirit world, which inspires feelings of reverence, and love for the highest ideals of truth, of goodness, of wisdom and of all that is divine and heavenly, and under whatever name, and in whatever clime. The word church is used in this connection as a synonym for a temple, and to try, by public meetings and otherwise, to spread the light of Spiritualism and progress among those with whom we associate.

Article 3.—Objects.—The objects of this church are:

1st. To form a more thorough acquaintance with each other, in order that we may more unitedly, more harmoniously, and more thoroughly work together for the building up of an exalted and grand Spiritualism in our lives.

2nd. To try, by public meetings and otherwise, to spread the light of Spiritualism and progress among those with whom we associate.

Article 4.—Membership.—Any person of good moral character, who is in sympathy with our work, and who will industriously and harmoniously work with us to promote the cause for which we are united, can become a member of this church by signing the constitution and complying with the terms stated in our by-laws.

Article 5.—Officers.—The officers of this church shall consist of a president, vice-president, secretary and treasurer, and board of six trustees, who shall transact all the business of the church excepting what is transacted at its regular business meetings. All business done by the officers and trustees shall be subject to ratification, amendment or change at any regular meeting of the church.

Article 6.—Duties of Officers.—Sec. 1. It shall be the duty of the president to call all meetings; to preside and maintain order at all business meetings; to sign all orders drawn on the treasury, and to have a general oversight of all the business of the church.

Sec. 2. In the absence of the president it shall be the duty of the vice-president to perform all of the duties of the president.

Sec. 3. The secretary shall conduct the correspondence of the church, keep records of all important business transactions and of all the financial matters of the church. He shall also keep the members posted as to their standing in the church; and shall with the president sign all orders drawn on the treasury.

Sec. 4. The treasurer shall take charge of all property and money belonging to the church, and shall pay out money only on orders signed by the president and secretary.

Sec. 5. The board of trustees shall, in connection with the other officers, have general charge of the business and property of the church; shall see that it is as the church, in open meeting shall direct, and shall make a report as often as once in six months.

## AN IMPORTANT QUESTION.

So Considered by the Writer of This Communication.

If spirit is life and life is spirit, then life is eternal, or non-dying. This being the case, let us investigate further. A single hair is animated and pervaded by spirit. We will suppose a single hair in a man's beard grows one-sixteenth of an inch each thirty days.

Now, if that hair is cut off in sections, which are fractions of one-sixteenth of an inch each time the man shaves, does the amputation of that material hair affect the length of the spiritual hair? If you answer no, then I would ask you for a reason to substantiate your negative answer. You would probably say: "Because spirit is eternal, or non-dying; therefore the spirit hair continues to grow regardless of the fact that its material encasement—the material hair—is lopped off." Now I want to ask you, is being true how long will the spiritual hair be at the time of the dissolution of the man's body, supposing he inhabits his body seventy years? We will leave the answer to the mathematician and pass on. What becomes of this hair? I am referring to the spiritual hair. Why is it that the boards of patriarchal spirits are not several yards in length? Do not, think this question trivial. Or its correct answer depends on the whole question of life in a future state, or beyond the change called death. The same question may be asked with regard to the growth of the finger nails. Can you answer it?

It has been my good fortune to investigate deeply into matters psychological, and I have put this question, which I have just asked you, to many who had devoted much money and many years to the study and investigation of spiritual philosophy and phenomena, but I have not as yet received a logical answer which would stand the test of applied reason.

F. M. SNARENBERGER.

Irrington-on-Hudson, New York.

officers five of its members shall constitute a quorum for the transaction of business.

Sec. 2. At business meetings of the church seven members shall constitute a quorum for the transaction of business.

Article 9.—Amendments.—Any article of this constitution can be amended by a two-thirds vote of all who are present at any regular meeting, providing the notice of such amendment shall have been read at two previous meetings, and providing that notice of such action shall have been forwarded to each member of the church.

By-Laws.

Any person desiring to become a member of this church shall, upon application to one of its officers, be furnished with a blank application for membership, which must be filled out by such person and presented to the board of trustees, or to the church at its next meeting, where a vote shall be taken. The applicant on receiving a two-thirds vote of those present shall be declared elected and notified of such election by the secretary, after which they can, if they so desire, be publicly taken into the church. After this public recognition they shall have all the rights and privileges of other members.

Article 2.—Those who are six months in arrears of payment of their dues, after having been twice notified by the secretary, shall, if the church so decides, be suspended from the church.

Article 3.—The weekly dues of each member shall be such an amount as he or she may choose and pledge to pay.

Article 4.—If for any good reason a member cannot pay his dues, the church can, if it sees fit, cancel a portion or all of such dues.

Article 5.—No member who is six months in arrears of his dues is eligible to any office in the church, or to vote on any of its business transactions.

Article 6.—No dues shall be required of any student in the Morris Pratt Institute.

Article 7.—Special meetings shall be called at any time on the written request of any five members of the church, for the transaction of any necessary business.

Article 8.—The officers and trustees of the church shall hold their regular meetings on the first Friday night of each month; and the joint meetings of the members of the church and officers shall take place on the first Friday night of each quarter.

Article 9.—The business meetings of this church shall be governed by Robert's Rules of Order.

Article 10.—The order of business at all regular meetings shall be as follows:

1. Reading of the minutes of previous meeting.

2. Reports of committees.

3. Reading of communications and bills.

4. Unfinished business.

5. New business.

6. Remarks for the good and welfare of the church.

Article 11.—Any article of these by-laws may be changed or amended on the same conditions and in the same way as is laid down in Article 9 of the constitution.

THE FOOLISH ONES.

"They do not know what pleasure is," he often said of those who, being rich, still worked away and still had worryful woes; "If I could have their wealth I'd leave all common cares behind, And ever linger happily where there was joy to find."

By working, long and striving hard, wealth came to him at last, And then he feared it might be lost unless he held it fast. And those below looked up at him and oft were heard to say: "Why should a fool who still slaves on have riches, anyway?" —S. E. Kiser.

## LYCEUM LESSONS.

Progressive Lyceum, Galveston, Texas.

Topic: Mediumship.

Gom of Thought: Ever upward, ever onward, tends the human soul, and a thousand beckoning hands lead us forward to the goal.

We note the joint growth of the mind and the body as they become accustomed to congenial association with each other, and thereby the proper expression of life. The mind of the child, while a babe in the mother's arms, chooses, but the body unaccustomed to respond to the mind does not reach, properly, with foot or hand. Now the influence of an exalted mind upon the body of a medium is very much similar to this. First we must harmonize the vibrations of the body, and when a few—never more than seven—sit to investigate, the same people should occupy the same chairs each time, and in fact the room might well be dedicated to the sacred purpose alone, of seeking communion with the dear departed. This forms a magnetic current which may of itself cause rappings on the table; the table generally used for convenience to place the hands comfortably upon, and it does to an extent become charged with magnetism. This magnetic center thus formed is as the sounding board, and the invisibles operate upon it in such manner as the sensitive will permit. They are able to direct the magnetic vibrations and make raps or move the table; they may find a mind sensitive enough to make a mental impression upon and through that channel give a thought or appear clairvoyantly in such form as will be recognized. So indeed, a thousand hands, beckoning, lead us forward to the goal.

Intermediate:—As we were talking some time ago, the spirit friends who have passed to the spiritual state are not far from us; some bound by conditions of necessary repentance and others held by the love-life which death can in no wise sever. The thoughts we have, the books we read and the places we go, each are a force to determine what element of spirit influences will surround and guide us. When we think very seriously and when we sleep, we frequently go into this psychic realm—for such it is called—and associate with individual souls like unto ourselves; you know that when you read a story of wild adventure, you dream similar experiences, and when you go to bed thinking real seriously of a dear friend, or of some one you are not quite able to tell just what occurred, but there is a feeling that you have been with that friend. So in our hours of waking, the spirit friends whom we attract by our thoughts and the places to which we go, follow us and give to our lives a certain influence.

Soon you are to be the men and women of this land; the inventions which are now but thought of, flying machines and wireless telegraphy, must be completed by you; so don't you think that it is well to keep your minds clear by reading good books and by going where beauty and goodness is certain to be found? In fact, boys and girls, don't you believe that the best time is found by living such a life?

Oh, for an eye to see the beautiful,  
An ear to hear the sweetest symphonies;  
For feet to walk the path most dutiful,  
And hands to touch life's joyous harmonies.

Oh, for a heart so full of sympathy,  
That with patience I will love and pity.

Gom of Thought:

Let our lives be of the best  
That our poor hearts know;  
Higher Powers will do the rest,  
Time will raise the low.

In concluding the month's study of mediumship it is well to again speak of the naturalness of all the demonstrations of phenomena. The mental phases of which we spoke are each of them the natural manifestations of the mind, almost all of the manifestations have been demonstrated by minds yet in the body and this again is evidence of the naturalness of the unseen, spirit world. We may enjoy all of the tranquility and peace and joy of the spirit now, for we are living a spirit life, and if it be spiritual, all of the blessings attendant will be ours. We should become satisfied of the abundant power of Creative Energy, to in a natural way, provide for the needs of all earth's children; should know that Nature's laws are sufficient, if obeyed, to bless us with both spirit and temporal requirements. The physical phases of spirit mediumship are likewise natural and through the law of levitation almost all of the manifestations have been produced. All of the phases of mediumship are gifts, in the sense that life is a gift, the life form in a grain of corn unless placed under proper conditions will never do that which it is possible for it to do, so man's possibilities of life must, by cultivation, be unfolded; and even so must his spiritual gifts be developed. The foot must not say to the hand, I have no need of thee, so we each are to be satisfied with the best that we can do with the careful use of the gift which is ours and hope that every eye else does the same.

Intermediate:—Well, boys and girls, it is not probable that many of you aspire to be spiritual mediums, but the sense of going before the public and teaching or demonstrating Spiritualism, but I trust that you will each and all carefully endeavor to be mediums in the sense that joy and sunshine may come to others through your life. You are now forming the foundation of your character, upon the ideas that you determine now, you must build your entire life; so how necessary it is to be particular as to the start. You note how well the foundation of a large building is laid, so if you would make your life a great structure of beauty and comfort, lay well the foundation. Happiness is the object of every life, and don't you think that from our lessons, the references made, and even your own experiences, the greatest happiness is found in the happiness of others? Learn as well as you can the law of life, constant progress, step by step higher, and live by it. Take care to say all of the nice things you can to your friends while their ears can hear, and do all the kind deeds that you can while they are not able to speak of them; do not wait until the body is deserted by the spirit, and then bring your flowers and your praise. We all appreciate, and we need, the encouragement which due and just praise gives, so be full of tenderness and sympathy to all.

Cheer the life of those you love,  
And the stranger, too,  
All are journeying above,  
Give to each his due.

"What I owe to myself I owe to my neighbor, and what I owe to my neighbor I owe to the whole world."

It is of the highest importance, therefore, that a man keeps himself in the most highly vitalized condition for the sake of productivity. No one can keep in this condition without the rest which comes from self-forgetfulness and the refreshment which comes from joy; one can never lose the capacity for play without some sacrifice of the capacity for work.—H. W. Mable.

## THE QUESTION.

Is Spiritualism a Belief or a Knowledge?

Yesterday I attended the conference meeting of the Seattle Spiritual Association, and was somewhat surprised at the diversion of thought given out on the topic, "Is Spiritualism a Belief, or a knowledge?" I gave a few of my thoughts and experiences on the subject, and it was suggested that I send them to The Progressive Thinker. This morning, as the iron horse is rapidly speeding me back to my work at the mines, I feel impressed to write down a few thoughts.

What is positive knowledge to one, may to another be only a belief; and to another it may be void of even a belief. That depends a great deal upon the education a person has obtained upon the subject. Education is the foundation of knowledge and truth, while ignorance is the foundation of error and disbelief. Truth travels but slowly, while error goes with a rapid pace. The reason is obvious: Those who accept error do so on mere belief, while those who accept truth do so only after long searching and deliberate examination. A bold, daring mind concentrating its energies, its purpose once fixed, marches steadily forward in its research with a courage which no defeat can daunt, and a perseverance which knows no limit but success—like the spirit of Christopher Columbus, who after years of diligent study and searching investigation, came into possession of the knowledge and reality of the spherical formation of this planet, the Earth. While he had not actually encircled the globe, the evidence and knowledge that he had obtained were to him a positive truth. The minds of almost the entire population of the world were against him, a belief that proved erroneous and fell by the wayside when knowledge gained a footing on truth and reality. In order to impart this knowledge to mankind he was willing to risk his life and the lives of many of his fellow-men. And in seeking financial aid he secured a hearing before the highest officials of Spain, who were all intelligent and educated men in the channels of thought in which their minds had been trained, but who were ignorant (through lack of education) on the subjects of astronomy and navigation, and with all his maps and charts, and all the explanations he could give, they could not grasp it. One of the members sent for a Bible, by which he proved to the satisfaction of the assembly that the world was flat and had four corners. They arose in a body and ordered Mr. Columbus to pack immediately, or they would have him put into an insane asylum, and some wanted to put him to death for assuming to know more than God.

A short time ago I heard a prominent platform speaker say that he had heard of a city called Chicago, said city being in the state of Illinois. He believed there was such a place, but had not been there himself; therefore lacked the positive knowledge of it. I have never been in Chicago, and am glad that I am not of that arbitrary nature, to lack the knowledge and truth of its existence, when the positive evidence is so easy obtainable. And like the great philosopher who had not actually traveled around the globe, I have not actually been on the other side of life, but my research and investigation have brought me the positive knowledge and truth of its reality.

O, how comforting it is to know that there is a life beyond the grave, that others have passed that ever called death and still live; and they tell me that I will be able to see them, that the gate stands ajar for one and all. And here my thoughts revert back to the time when I disbelieved. What an unsatisfied, unpleasant sensation enshrouded me. The first step toward my spiritual enlightenment was to believe. I slowly and gradually made progress, and after a time reached that stage where I said, "I am inclined to believe." It was then that I really began to grow hungry, with a longing desire for more satisfaction, continually seeking, evidence piled upon evidence, until I fearlessly said, "I believe." I did not stop at that; I threw on the searchlight, penetrated deeper and deeper into the (clairvoyance) watched that belief expand and grow into a soul-satisfying knowledge, that

"When I lay down this mortal coil  
I will reap the harvest from the seed of my earthly toil."  
I know that others live  
Without the physical breath;  
I hear a divine whisper telling  
My inner consciousness, "There is no death." C. M. CARTER.

Sultan, Wash.

sons, the references made, and even your own experiences, the greatest happiness is found in the happiness of others? Learn as well as you can the law of life, constant progress, step by step higher, and live by it. Take care to say all of the nice things you can to your friends while their ears can hear, and do all the kind deeds that you can while they are not able to speak of them; do not wait until the body is deserted by the spirit, and then bring your flowers and your praise. We all appreciate, and we need, the encouragement which due and just praise gives, so be full of tenderness and sympathy to all.

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## REMARKABLE.

The Seances at Spring Hill, Kansas

On a visit to Spring Hill, Kansas, to attend some seances being held there for the production of another work by the same spirit band that has given to the world those two remarkable books, "Rending the Veil," and "Beyond the Veil," I reached that town on Sunday, September 28, and attended a seance that evening. Those seances are held at the residence of W. W. Aber, the medium employed by this band delegated by the Star Circle in the spirit world, now engaged in a work treating on Life in the Higher Spirit Spheres.

The seance room is situated on the second floor of the house, devoted exclusively to the purpose of holding the seances. A black curtain is stretched across one corner of the room for a cabinet, enclosing a space only large enough for a chair in which the medium sits profoundly entranced during the entire time of the seance.

The room is lighted by a large candle placed high up in the corner diagonally opposite the cabinet. The light is softened by a thin red cloth. Chairs for the circle are arranged around in front of the cabinet.

The seance is opened by the appearance of a human form taller than the medium and in a dress entirely different from that of the medium, and with heavy whiskers (the medium being clean shaven). This is Dr. Reed, the chemical control. After a greeting to the circle and a brief statement of conditions, he retires and the seance begins. Another form appears and proceeds to write in a tablet, tearing out the leaves as fast as they are filled, writing at a rate of most remarkable rapidity





## A CREED FOR TO-DAY.

The Twentieth Century Needs a Religion.

"No more opinions. I am done with opinions. I want work."—John Wesley.

The immortal founder of the great Methodist church cannot be said to have been deficient in sentiment or in faith.

The thing we call soul—the capacity for the ideal—was developed in Wesley to an extraordinary degree. He had visions, opinions, plenty, but he also had a marvelous amount of common sense; and along toward the evening of his long and useful life, when experience was in full flower and reflection reigned supreme, the grand old man uttered the words which have been selected as the text of this article.

They are words to think about. No matter what one's political or religious views may happen to be he ought to be able to find in Wesley's words food for deepest reflection.

The "opinions" of which Wesley spoke were religious opinions—views of the universe; speculations concerning God, man and destiny; guesses regarding genesis and eschatology, the beginning and the end of things. It is well to bear this fact in mind. It is potent to the whole argument. It is, in fact, the heart of the whole matter.

Religious opinions! They have filled a large page in the history of the race! They have written themselves in blood all along the way of our human story! They have slain their millions and have done more than all other things combined to embitter human feelings and defeat the true aims of human society.

And lo! in these latest days we are learning that the terrible past with its mortal animosities and hates, with its thumbcrews and inquisitorial fires, was wholly owing to ignorant fanaticisms. If men had always been as wise and reasonable as they are to-day there would have been no page of history such as we are now compelled to read.

Had the men of the old time known as much as men know to-day Catholic would never have persecuted Protestant, nor Protestant Catholic; Puritans would never have burned Quakers nor Anglicans tormented Dissenters.

The whole bloody business was the result of ignorance and of the fanaticism that was born of the ignorance.

To-day we know that opinion is mere opinion. To-day we know that there never was a theological creed that was not purely visionary, and that in the dark days of old men hated and destroyed each other not because they had any good reason for so doing, but simply and solely because they were deluded, crazed and maddened by their superstitions.

In the light of the splendid knowledge of the new century it is given us to see that both genesis and eschatology—both the beginning and the end of things—are wrapped in inscrutable mystery!

"Whence, what, whither?" are still potent questions which in the hushed moments of our busy lives we ask over and over again, as did the men of old; but we know, as the men of old knew, that there is no answer to the questions.

We have reached the stage in our intellectual advance where we have discovered that the heart of the universe will not be plucked out, and that the great problems of the speculative reason are unsolved and, from the earthly viewpoint, unsolvable.

This does not mean that religion is a sham and that the great spiritual hopes of the ages are delusions and lies. Nothing of the kind! It simply means that so far as the great data of the speculative reason are concerned we must be content to be agnostic—not denying the data, nor affirming them, but simply holding ourselves neutral until they are either proved or disproved.

But in the meantime there are some things that we know. We may not know where we came from or whither we are going, but we know that we are here.

And we know more than that. We know that in order to live here in peace, happiness and honor we must dwell together in obedience to the laws of love, kindness and justice. We must check the selfish impulses and do what we can to strengthen the sentiment of altruism. We must curb the animal in our nature and to our utmost cultivate the human. We must do what we can to promote the feeling of the brotherhood versus the feeling of the clan. We must labor for the spread of the intelligence which shall make us tolerant, hospitable and forgiving.

In a word it is incumbent upon us all to make this world as bright, as happy and as beautiful as we can. To conquer the material forces of nature and turn them to the service of civilization, to curb the brutal in ourselves so that we may to the greatest possible extent realize in our experience the ideals of the great and the good of all ages—this is our duty, and so far as this world is concerned, our only duty.

Not opinions about the mysteries at the bottom of eternity and infinity, but work for the good and glory of the present existence—such is the much-wanted creed.

Workers—men and women who love humanity and are prepared to labor for its advancement—that is what we need above all mere idle dreamers.—Rev. Thos. B. Gregory in Chicago American.

## LIGHT AND SHADE.

I look, O soul, into thy face,  
And ask, but ask in vain:  
"Is thy serenity the sum  
Of merit or pain?"  
So sweetly now you sing and smile  
Yield the palm to mirth;  
But when anon I see thine eyes  
I cast the dream to earth.  
Once more I crown the brow of care  
And count the sorrow dear  
That can so light thy features with  
The hope that conquers fear.  
—G. G. B.

## THE SOUL'S MIRROR.

A Spiritual Solvent for Internal Discontent.

"Did you ever feel oppressed, irritable or capricious without being able to assign any extraneous reason therefor? And furthermore, when in this condition of mind or spirit, fix the blame for your ill-humor on somebody else?"

If so, you have had an opportunity of studying self, with the probabilities of finding the cause at home rather than abroad.

When all is sunshine within, the reflection is in accord with the soul's polish. Our thoughts generally take shape according to our feelings. Ill-humor makes pessimistic, except where love for an object is empowered to intervene and temporarily allay the ill-humor.

But that is selfish love, though not out of order, for it leads to the universal—is an impulse toward that end.

As a whole-souled principle it dominates the self-love and engenders good feeling enough to repel vicious attacks or others' ill-humor, and reflects all the rest favorably, sympathizing with those not so endowed rather than meeting them with unloving impulses or unkind feelings.

Love is the conscious principle of the soul—that which makes it known to itself—and does not partake of ill-humor in its natural state. If it did, man would have long ago given it cause to manifest and felt its effects. But it is absolute, unchangeable, and not a feature of the human soul in its natural state. Thus it does not belong there, and when we feel it manifesting it needs removing—just as we would remove any other defect in our character, or physical imperfection that might occasion suffering.

It is certainly painful to be discontented or unhappy, and ill-humor is a manifestation of that. Discontent may be the cause of ill-feeling, but is in itself the effect of a prior cause. That cause we want to eradicate, if possible.

We know that selfishness induces ill-humor in others, but do not always know the special form or feature of the evil. If in others, why not in us? Do we always know ourselves? Have we perfect self-consciousness? Not as long as ill-humor controls reason, for perfect consciousness is synonymous with perfect reasoning; the absolute control of reason over the emotions or passions—the animal.

Selfishness is animal love, or love dominated by animalism, whether for sensual or selfish effect, and, like our lower life companions, makes us more or less savage, as it were, of course to a modified degree, though we are often impelled to use the term "brute" in connection with some people. But brutal we are at times and under circumstances comparatively considered.

A harsh reply strikes many as such. Think of a high-minded, tender soul administering to the wants of a suffering patient, being uncivilly addressed for a moment's inattention!

An unconscionable vibration pouring in upon a sympathetic soul unprepared for such an attack is like wounding a dove in its sweetest innocence of any design upon its life's enjoyment. The pang of such a shaft must be experienced to be understood. And we occasionally must such wounds unknowingly.

A worldly education alone does not prohibit such "brutality." A higher education than this is needed to refine the soul. The experience of suffering may lead to it, provided the same is not inculcated by brutality, as some of our worldly methods prescribe.

Individual suffering is more accurate rate aim towards a consideration for other's feelings. But deeds of genuine love or sympathy are the most absolute self-refiner; and he who does for others, leads the way to the "gates ajar."

Nature knows no swerving from an absolute impulse of love, finds no reasons for withholding its benignity, sees no cause for being unloving because man is, finds no fault with human frailties, seeks no apology to do wrong. It does "right for right's sake," and in that is a colossal inspiration to its progeny for like effects. It could not do otherwise as an absolute unchangeable law, and the man who does not imitate her, must grovel his way through the shades of matter with inspiration partaking of the same hue. He cannot build a spiritual structure, either for himself or others, and must fall as introduced in this article—the first indication being a soul discontent not accounted for in our life's program. At that period we need to begin our investigation of self—a probing to the interior for the cause. When the latter is found, a reversal of our life's actions is in order; and justice and consideration are the needed requisites toward a happy feeling.

Such is the narrative of a good little woman as she laid it out before my mental vision—one who has suffered until she was brought face to face with herself through a faithful spirit guide, but now happy in the knowledge of knowing herself, and content in being able to live the life prescribed to her as a balm for the rest of her days on earth.

ARTHUR F. MILTON.

## GO RIGHT ON WORKING.

Ah, yes, the task is hard, 'tis true,  
But what's the use of sighing?  
Who's to be content with their duties thro',  
Who bravely keep on trying,  
There's no advantage to be found  
In sorrowing or shirking;  
They with success are soonest crowned  
Who just go right on working.  
Strive patiently and with a will,  
That shall not be defeated;  
Keep singing at your task until  
You see it stand completed.  
Nor let the clouds of doubt draw near,  
Your sky's glad sunshine morn'g;  
Be brave and fill your heart with cheer,  
And just go right on working.  
—Nixon Waterman.

An able man shows his spirit by gentle words and resolute actions. He is neither hot nor timid.—Chesterfield.

## NEW CHURCH ORGANIZED.

A Copy of Its Constitution and By-Laws.

At a meeting in the Temple of the Morris Pratt Institute Building, on Thursday night, Oct. 9, 1902, a Spiritualist church was organized. As few people know just what Spiritualists believe and do, it is thought best to submit the following report of that meeting.

Mrs. Clara L. Stewart was chosen temporary chairman; Mr. H. A. Beckman, temporary secretary. Mr. Moses Hull, Mr. A. J. Weaver and Mrs. Clara L. Stewart had been selected to prepare a constitution and other necessary papers. When Mr. Hull made his report, after due deliberation, it was adopted. Eighteen of those present signed the preamble to the constitution, and thus became a nucleus for a church. After considering and adopting the constitution, Mr. A. J. Weaver was elected president of the new church. Mrs. Emma R. Abbott was made vice-president; Mr. H. A. Beckman, secretary, and Miss Agnes Chaffee, treasurer. A board of trustees was chosen, and the church was ready to apply for its charter.

The church resolved to hold public meetings, with Rev. Moses Hull for pastor, and free admittance to its congregation, every Sunday at 2:30 and 7:30 p. m. The following constitution and by-laws which were adopted, may be of interest to the public:

### Preamble.

We, whose names are hereunto attached, in order to promulgate and strengthen by word and example, the facts and truths of Modern Spiritualism and cognate subjects, hereby agree to organize ourselves into a church to be known as the Spiritualist Church of Whitewater, Wis., and agree to abide by its constitution, and to observe the following rules:

1. To try to walk in unison with each other.

2. To assist those who are in misfortune.

3. To pity those who are in trouble.

4. To enlighten those who are in darkness.

5. To visit and administer to those who are sick.

6. To make efforts to reclaim those who are erring, and

7. To make our thoughts and lives beautiful and acceptable in the sight of our arisen loved ones, and of each other.

Article 1.—Name.—This organization shall be known as The Spiritualist Church of Whitewater, Wisconsin.

Article 2.—Explanation of the Word Church.—While Spiritualism is a science, because based on demonstrated facts; and a philosophy, because it contains the knowledge of phenomena as explained by law; it is also a religion, because it is a revelation from the spirit world, which inspires feelings of reverence, and love for the highest ideals of truth, of goodness, of wisdom and of all that is divine and heavenly, under whatever name, and in whatever clime. The word church is used in this connection, mainly to stand for and make emphatic the religious side of Spiritualism.

Article 3.—Objects.—The objects of this church are:

1st. To form a more thorough acquaintance with each other, in order that we may more unitedly, more harmoniously, and more thoroughly work together for the building up of an exalted and grand Spiritualism in our lives.

2nd. To try, by public meetings and otherwise, to spread the light of Spiritualism and progress among those with whom we associate.

Article 4.—Membership.—Any person of good moral character, who is in sympathy with our work, and who will industriously and harmoniously work with us to promote the cause for which we are united, can become a member of this church by signing this constitution and complying with the terms stated in our by-laws.

Article 5.—Officers.—The officers of this church shall consist of a president, vice-president, secretary and treasurer, and board of six trustees, who shall transact all the business of the church excepting what is transacted at its regular business meetings. All business done by the officers and trustees shall be subject to ratification, amendment or change at any regular meeting of the church.

Article 6.—Duties of Officers.—Sec. 1. It shall be the duty of the president to call all meetings, to preside and maintain order at all business meetings; to sign all orders drawn on the treasury, and to have a general oversight of all the business of the church.

Sec. 2. In the absence of the president it shall be the duty of the vice-president to perform all of the duties of the president.

Sec. 3. The secretary shall conduct the correspondence of the church, keep records of all important business transactions and of all the financial matters of the church. He shall also keep the members posted as to their financial standing in the church; and shall, with the president sign all orders drawn on the treasury.

Sec. 4. The treasurer shall take charge of all property and money belonging to the church, and shall pay out money only on orders signed by the president and secretary.

Sec. 5. The board of trustees shall, in connection with the other officers, have general charge of the business and property of the church; shall do with it as the church, in open meeting shall direct, and shall make a report as often as once in six months.

Article 7.—Elections.—The officers of this church shall be elected by ballot, on the first Friday in October, and shall hold their respective offices for one year, or until their successors are chosen; all except the board of trustees, two of whom shall, after the first year, be elected annually to serve for a term of three years. At the first election two trustees shall be elected to serve one year; two for two years, and two for three years.

Article 8.—Quorum.—In the board of

## AN IMPORTANT QUESTION.

So Considered by the Writer of This Communication.

If spirit is life and life is spirit, then life is eternal, or non-dying. This being the case, let us investigate further. A single hair is animated and pervaded by spirit. We will suppose a single hair in a man's beard grows one-sixteenth of an inch each thirty days.

Now, if that hair is cut off in sections, which are fractions of one-sixteenth of an inch each time the man shaves, does the amputation of that material hair affect the length of the spiritual hair? If you answer no, then I would ask you for a reason to substantiate your negative answer. You would probably say: "Because spirit is eternal, or non-dying, therefore the spirit hair continues to grow regardless of the fact that its material encasement—the material hair—is lopped off." Now I want to ask you, in this being true, how long will the spiritual hair be at the time of the dissolution of the man's body, supposing he inhabits his body seventy years? We will leave the answer to the mathematician and pass on. What becomes of this hair? I am referring to the beard of patriarchs, scribes, and the several yards in length. Do not, think this question trivial. On its correct answer depends the whole question of life in a future state, or beyond the change called death. The same question may be asked with regard to the growth of the finger nails. Can you answer it?

It has been my custom, for several years, to deeply into matters physical, and I have put this question, which I have just asked you, to many who have devoted much money and many years to the study and investigation of spiritual philosophy and phenomena, but I have not as yet received a logical answer which would stand the test of applied reason.

F. M. SNARENBARGER.  
Irvington-on-Hudson, New York.

Members of five of the members shall constitute a quorum for the transaction of business.

Sec. 2. At business meetings of the church seven members shall constitute a quorum for the transaction of business.

Article 3.—Amendments.—Any article of this constitution may be amended by a two-thirds vote of all who are present at any regular meeting, providing the notice of such amendment shall have been read at two previous meetings, and providing that notice of such action shall have been forwarded to each member of the church.

### By-Laws.

Any person desiring to become a member of this church, shall, upon application to one of its officers, be furnished with a blank application for membership, which must be filled out by such person and presented to the board of trustees, or to the church at its next meeting, where a vote shall be taken. The applicants on receiving a two-thirds vote of those present shall be declared elected and notified of such election by the secretary, after which they can, if they so desire, be publicly taken into the church. After this public recognition they shall have all the rights and privileges of other members.

Article 2.—Those who are six months in arrears of payment of their dues, after having been twice notified by the secretary, shall, if the church decides, be suspended from the church.

Article 3.—The weekly dues of each member shall be such an amount as he or she may choose and pledge to pay.

Article 4.—If for any good reason a member cannot pay his dues, the church can, if it sees fit, cancel a portion or all of such dues.

Article 5.—No member who is six months in arrears of his dues is eligible to any office in the church, or to vote on any of its business transactions.

Article 6.—No dues shall be required of any student in the Morris Pratt Institute.

Article 7.—Special meetings shall be called at any time on the written request of any five members of the church, for the transaction of any necessary business.

Article 8.—The officers and trustees of the church shall hold their regular meetings on the first Friday night of each month; and the joint meetings of the members of the church and officers shall take place on the first Friday night of each month.

Article 9.—The business meetings of this church shall be governed by Robert's Rules of Order.

Article 10.—The order of business at all regular meetings shall be as follows:

1. Reading of the minutes of previous meeting.

2. Reports of committees.

3. Reading of communications and bills.

4. Unfinished business.

5. New business.

6. Remarks for the good and welfare of the church.

Article 11.—Any article of these by-laws may be changed or amended on the same conditions and in the same way as is laid down in Article 8 of the constitution.

### THE FOOLISH ONES.

"They do not know what pleasure is," he often said of those

Who, being rich, still worked away and still had worldly woes.

"If I could have their wealth I'd leave all common cares behind,  
And ever linger happily where there was joy to find."

By working, long and striving hard  
wealth came to him at last,  
And then he feared it might be lost  
unless he held it fast.

And those below looked up at him  
and oft were heard to say:  
"Why should a fool who still slaves on  
have riches, anyway?"

—S. B. Kiser.

## LYCEUM LESSONS.

Progressive Lyceum, Galveston, Texas.

Topic: Mediumship.

Gem of Thought: Ever upward, ever onward, tend the human soul, and a thousand beckoning hands lead us forward to the goal.

We note the joint growth of the mind and the body as they become accustomed to congenial association with each other, and thereby the proper expression of life. The mind of the child, while a babe in the mother's arms, chooses, but the body unaccustomed to respond to the mind does not reach, properly, with foot or hand. Now the influence of an exalted mind upon the body of a medium is very much similar to this. First we must harmonize the vibrations of the body, and when a few—never more than seven—sit to investigate, the same people should occupy the same chairs each time, and in fact the room might well be dedicated to the sacred purpose alone, of seeking communion with the dear departed.

This forms a magnetic current which may of itself cause rappings on the table; the table generally used for convenience to place the hands comfortably upon, and it does to an extent, what clairvoyant spirit influences will. This magnetic center thus formed is as the sounding board, and the invisibles operate upon it in such manner as the latent mediumistic qualities of the sensitives will permit. They are able to direct the magnetic vibrations and make raps or move the table; they may find a mind sensitive enough to make a mental impression upon and through that channel give a thought or appear clairvoyantly in such form as will be recognized. So indeed, "a thousand hands, beckoning, lead us forward to the goal."

Intermediate:—As we were talking some time ago, the spirit friends who have passed to the spiritual state are not far from us; some bound by conditions of necessary repentance and others held by the love-life which death can in no wise sever. The thoughts we have, the books we read and the places we go, each are a force to determine what element of spirit influences will surround and guide us. When we think very seriously and when we sleep, we frequently go into this psychic realm—for such it is called—and associate with individual souls like unto ourselves; you know that when you read a story of "wild adventure, you dream similar experiences, and when you go to bed thinking real seriously of a dear friend, in the morning you are not quite able to tell just what occurred, but there is a feeling that you have been with that friend. So in our hours of waking, the spirit friends whom we attract by our thoughts and the places to which we go, follow us and give to our lives a certain influence.

Soon you are to be the men and women of this land; the inventions which are now but thought, of flying machines and wireless telegraphy, must be completed by you; so don't you think that it is well to keep your minds clear by reading good books and by going where beauty and goodness is certain to be found. In fact, boys and girls, don't you believe that the best time is found by living such a life?

Oh, for an eye to see the beautiful,  
An ear to hear the sweetest symphonies.

For feet to walk the path most dutiful,  
And hands to touch life's joyous harmonies.

Oh, for a heart so full of sympathy,  
That with patience I will love and pity.

Gem of Thought:

Let our lives be of the best  
That our poor hearts know;  
Higher Powers will do the rest,  
Time will raise the low.

In concluding the month's study of mediumship it is well to again speak of the naturalness of all the demonstrations of the phenomena. The mental phases of which we spoke are each of them the natural manifestations of the mind, almost all of the manifestations have been demonstrated by minds yet in the body and this again is evidence of the naturalness of the unseen, spiritual world. We may enjoy all of the tranquility and peace and joy of the spirit now, for we are living a spirit life, and if it be spiritual, all of the blessings attendant will be ours. We should be more satisfied of the abundant power of Creative Energy, in a natural way, provide for the needs of all earth's children; should know that Nature's laws are sufficient, if obeyed, to bless us with both spiritual and temporal requirements. The physical phases of spiritual mediumship are likewise natural and through the law of levitation almost all of the manifestations have been produced. All of the phases of mediumship are gifts, in the sense that life is a gift, the life germ in a grain of corn unless placed under proper conditions will never do that which it is possible for it to do, so man's possibilities of life must, by cultivation, be unfolded; and even so must his spiritual gifts be developed. The foot must not say to the hand, I have no need of thee, so we each are to be satisfied with the best that we can do with the careful use of the gift which is ours and hope that every one else does the same.

Intermediate:—Well, boys and girls, it is not probable that many of you aspire to be spiritual mediums in the sense of going before the public and teaching or demonstrating Spiritualism, but I trust that you will each and all carefully endeavor to be mediums in the sense that joy and sunshine may come to others through your life. You are now forming the foundation of your character; upon the ideas that you determine now, you must build your entire life; so how necessary it is to be true to the start. You note how well the foundation of a large building is laid, so if you would make your life a great structure of beauty and comfort, lay well the foundation. Happiness is the object of every life, and don't you think that from our les-

## THE QUESTION.

Is Spiritualism a Belief or a Knowledge?

Yesterday I attended the conference meeting of the Seattle Spiritual Association, and was somewhat surprised at the diversion of thought given out on the topic, "Is Spiritualism a Belief or a knowledge?" I gave a few of my thoughts and experiences on the subject, and it was suggested that I send them to The Progressive Thinker. This morning, as the iron horse is rapidly speeding me back to my work at the mines, I feel impressed to write down a few thoughts.

What is positive knowledge to one, may to another be only a belief; and to another it may be void of even a belief. That depends a great deal upon the education a person has obtained upon the subject. Education is the foundation of knowledge and truth, while ignorance is the foundation of error and disbelief. Truth travels but slowly, while error goes with a rapid pace. The reason is obvious: Those who accept error do so on more belief, while those who accept truth do so only after long searching and deliberate examination. A bold, daring mind concentrating its energies, its purpose once fixed, marches steadily forward in its research with a courage which no defeat can daunt, and a perseverance which knows no limit but success—like the spirit of Christopher Columbus, who after years of diligent study and searching investigation, came late of the spherical knowledge and reality of the spherical formation of this planet, the Earth. While he had not actually encircled the globe, the evidence and knowledge that he had obtained were so convincing that he was able to convince the entire population of the world were against him, a belief that proved erroneous and fell by the wayside when knowledge gained a footing on truth and reality. In order to impart this knowledge to mankind he was willing to risk his life and the lives of many of his fellow-men. And in seeking financial aid he secured a hearing before the highest officials of Spain, who were all intelligent and educated men in the channels of thought in which their minds had been trained, but who were ignorant (through lack of education) on the subjects of astronomy and navigation, and with all his maps and charts, and all the explanations he could give, they could not grasp it. One of the members sent for a Bible, by which he proved to the satisfaction of the assembly that the world was flat and had four corners. They arose in a body and ordered Mr. Columbus to depart immediately, or they would have him put into an insane asylum, and some wanted to put him to death for assuming to know more than God.

A short time ago I heard a prominent platform speaker say that he had heard of a city called Chicago, said city being in the state of Illinois. He believed there was such a place, but had not been there himself; therefore lacked the positive knowledge of it. I have never been in Chicago, and am glad that I am not of that arbitrary nature, to lack the knowledge and truth of its existence, when the positive evidence is so easily obtainable. And like the great philosopher who had not actually traveled around the globe, I have not actually been on the other side of life, but my research and investigation have brought me the positive knowledge and truth of its reality.

How comforting it is to know that there is a life beyond the grave, that others have passed that event called death and still live; and they tell me that I will be like unto them, that the gate stands ajar for one and all. And here my thoughts revert back to the time when I disbelieved. What an unsatisfied, unpleasant sensation enshrouded me. The first step toward my spiritual unfoldment was a desire to believe. I slowly and gradually made progress, and after a time reached that stage where I said, "I am inclined to believe." It was then that I really began to grow hungry, with a longing desire for more satisfaction. The happiness, evidence piled upon evidence, until I fearlessly said, "I believe." I did not stop at that; I threw on the searchlight, penetrated deeper and with the X-rays (clairvoyance) I watched that belief expand and grow into a soul-satisfying knowledge, that

"When I lay down this mortal coil  
I will reap the harvest from the seed of my earthly toil."  
I know that others live.

Without the physical breath;  
I hear a divine whisper telling  
My inner consciousness there is no death.

—C. M. CARTER.  
Sultan, Wash.

sons, the references made, and even your own experiences, the greatest happiness is found in the happiness of others? Learn as well as you can the law of life, constant progress, step by step higher, and live by it. Take care to say all of the nice things you can to your friends while their ears can hear, and do all the kind deeds that you can while they may be conscious of them; do not wait until the body is deserted by the spirit, and then bring your flowers and your praise. We all appreciate, and we need, the encouragement which due and just praise gives, so be full of tenderness and sympathy to all.

Cheer the life of those you love,  
And the stranger, too,  
All are journeying above,  
Give to each his due.

"What I owe to myself I owe to my neighbor, and what I owe to my neighbor I owe to the whole world."

It is of the highest importance, therefore, that a man keeps himself in the most highly vitalized condition for the sake of productiveness. No one can keep in this condition without the rest which comes from self-forgetfulness and the refreshment which comes from joy; one can never lose the capacity for play without some sacrifice of the capacity for work.—H. W. Mable.

## REMARKABLE.

The Seances at Spring Hill, Kansas

On a visit to Spring Hill Kansas, to attend the seances being held there for the production of another work by the same spirit band that has given to the world those two remarkable books, "Reading the Veil," and "Beyond the Veil," I reached that town on Sunday, September 28, and attended a seance that evening. Those seances are held at the residence of W. W. Aber, the medium employed by this band delegated by the Star Circle in the spirit world, now engaged in a work treating on Life in the Higher Spirit Spheres.

The seance room is situated on the second floor of the house, devoted exclusively to the purpose of holding the seances. A black curtain is stretched across one corner of the room for a cabinet, enclosing a space only large enough for a chair in which the medium sits profoundly entranced during the entire time of the seance.

The room is lighted by a large candle placed high up in the corner diagonally opposite the cabinet. The light is softened by a thin red cloth. Chairs for the circle are arranged around in front of the cabinet.

The seance is opened by the appearance of a human form taller than the medium and in a dress entirely different from that of the medium, and with heavy whiskers (the medium being clean shaven). This is Dr. Reed, the chemical control. After a greeting to the circle and a brief statement of conditions, the report of a trumpet. Another form appears and proceeds to write in a tablet, tearing out the leaves as fast as they are filled, writing at a rate of most remarkable rapidity—from 500 to 600 or more words in a minute. Sometimes a dozen or more pages are written in rapid succession. Then another form appears, opens the desk, takes out the sheets of paper prepared for the typewriter, and gives a typewritten message, some of which contains 1200 or 1500 words, and at a rate of 200 words per minute. The work is as neatly done as any typewriter in mortal form could do it.

And then appears another form and delivers an oral address which is taken down by the secretary. Sometimes the orator in female attire stands near the secretary and by means of a trumpet the secretary gathers the messages delivered by them in whispers and it is written out in full by the secretary.

Then frequently the artist appears, who is one of the old Italian painters, and in a











# NATIONAL SPIRITUALISTS ASSOCIATION.

(Continued from Page Four.)

the youth to create a greater social, intellectual, spiritual and numerical value to our organized enterprises.

All of this shows the activity and widespread influence of the missionary efforts—and should be a promise of greater work to follow. The N. S. A. officials have our sincere thanks for courtesies and generosity. This association is earnestly seeking for co-operation that shall advance the cause of Spiritualism in every locality without partiality, but the spirit of love and good will for all.

Your missionaries will ever invoke aid for the cause of humanity; and pledge their personal efforts in unceasing devotion, no matter where their field of labor may be.

Fraternally and devotedly, your earnest servants,

GEORGE W. KATES.  
ZALDA B. KATES.

## Personal Addendum.

It is but just for me to say personally, that my wife has been a devoted helper and an untiring worker.

Most of the good that has resulted is due to her. She has shared the lecture work with me, given spirit messages at each meeting, supplied the constant necessity for song and music—and patiently devoted herself to the social excursions. Thus sacrificing home and friends, and enduring many privations, this personal expression of heartfelt gratitude for a worthy companion and laborer in the spiritual vineyard, is but trivial when we realize the great personal blessing that shall be hers in spirit some day—in the glad time that awaits every true soul.

GEORGE W. KATES.

# National Spiritualists' Association.

## Secretary's Financial Report for Year Ending September 30, 1902.

Cash balance on hand October 1, 1901.	\$11,884.01
Total amount received from October 1, 1901 to October 1, 1902.	11,036.15
Total amount expended from October 1, 1901 to October 1, 1902.	\$22,920.16
Cash balance on hand October 1, 1902.	\$12,055.07
General Fund.	\$10,049.92
Mediums' Home and Relief Fund.	1,000.00
Educational Fund.	12.00
Will Defense Fund.	12.00
Mediums' Defense Fund.	640.14
Special Historical Fund.	18.50
National Lyceum.	4.01
	\$12,055.07

## ITEMIZED STATEMENT OF RECEIPTS.

Contributions.	\$1,838.80
Dues and Collections from State Associations.	830.54
Dues and Collections from Local Associations.	787.82
Charter Fees.	1,061.80
Registering Ordinances.	45.00
Convention Receipts (1901).	415.76
Sale of Books and Tracts.	1,288.70
Mr. and Mrs. E. W. Sprague, Missionaries.	1,411.53
Mr. and Mrs. G. W. Kates, Missionaries.	1,065.04
Interest on Bonds.	240.00
Will Defense Fund.	12.00
Mediums' Defense Fund.	640.14
Nat'l Lyceum (turned over to N.S.A.).	4.01
Rebate on Express.	1.85
Rebate on R. R. Ticket.	1.50
Mediums' Home and Relief Fund.	2,307.68
Total.	\$11,036.15

## ITEMIZED STATEMENT OF EXPENSES.

H. D. Barrett, President & Missionary—Salary.	\$650.00
Expenses.	498.08
Mr. and Mrs. E. W. Sprague—Missionaries—Salary.	\$1,200.00
Expenses.	587.41
Mr. and Mrs. G. W. Kates—Missionaries—Salary.	\$1,100.00
Expenses.	775.01
Contribution to Morris Pratt College (from Educational Fund).	300.00
Defense of Wills (from Babe Will Fund).	844.35
Historian of Spiritualism, Lyman C. Howe.	200.00
Fuel.	51.24
Gins.	17.20
Postage.	100.00
Property Expenses (taxes, repairs, etc.).	103.72
Convention Expenses (1901).	454.40
Traveling Expenses.	200.00
Printing and Advertising, Secretary.	158.65
Mediums' Home and Relief Fund—Rec'd City Home.	\$500.00
Care of Mediums.	242.72
Office Expenses—Secretary, Clerk Hire.	\$39.50
Office Cleaning.	25.00
Library Work.	25.00
Supplies, etc.	14.29
Miscellaneous Expenses—Appeal Bond in Law suit.	\$400.00
Defense of Wills (from Babe Will Fund).	844.35
Key's fee.	90.00
Bonds for Officers, Telegrams, Express.	46.56
Total.	\$11,036.15

## TREASURER'S ANNUAL STATEMENT.

### SUMMARY.

October 1, 1901—Balance on hand Oct. 1.	\$11,884.01
Received from October 1, 1901 to October 1, 1902.	\$6,001.19
Disbursed from October 1, 1901 to October 1, 1902.	\$6,404.24
Balance on hand October 1, 1902.	\$11,480.96

### RECAPITULATION.

General Fund.	\$10,049.92
Mediums' Defense Fund.	640.14
Educational Fund.	12.00
Babe Will Fund.	12.00
Lyceum Fund.	4.01
Mediums' Home and Relief Fund.	1,000.00
Educational Fund.	60.00
	\$12,055.07

## THE BOSTON PAPERS AND THE CONVENTION.

We here append what the Boston papers had to say of the convention. It will prove interesting to all our readers:

### FIRST DAY'S SESSION.

The National Association of Spiritualists opened their 10th annual convention in Berkeley Hall, Boston, October 21, with an attendance of about 300 delegates from 25 states. The sessions are to continue morning, afternoon and evening until Friday night.

Yesterday's sessions were devoted to addresses of welcome and to the organization of the convention in the morning, to the reading of the national officers' reports in the afternoon, and to a session in the evening which comprised music, address and spirit messages.

Berkeley hall was trimmed with bunting of yellow and white and the American flag hung on the walls and draped the speaker's platform. The hall was well filled when President Harrison D. Barrett called the meeting to order. The company joined in singing "America," and then the invocation was pronounced by Rev. Moses Hull, of White-water, Wis.

committee of arrangements, spoke the first word of welcome to the delegates. President Barrett then gave the formal address of welcome. The response was made by Dr. C. R. Fisk, of Keokuk, Ia.

The morning session was marked by some discussion of the Morris Pratt Institute at Whitewater, Wis. The institute grew out of a need long unmet among Spiritualists of a place to secure a systematic education in the phases of Spiritualism. The topic was introduced by the Rev. Moses Hull, now in charge there.

The work began there six years ago in a small way and grew slowly, making a place for itself under many difficulties, until at the last convention Morris Pratt, of Whitewater, donated a building for the use of the school, since when the course has assumed more the character of a collegiate training. There are 30 pupils now studying, and a desire everywhere evidenced, in applications, to follow the course.

Mr. Hull reviewed the various stages of this process in a very dramatic and interesting manner, predicting a great future for the institution, and pointing out that at a similar stage Tufts College was no larger nor had any greater promise of ultimate success.

Mrs. Sadie Jordan Clifford, of Water-ville, speaking for her state in the general interchange of greetings that characterized the morning session, adverted to the school in the warmest terms, adding that her state association, at its last convention, made an appropriation for the school.

Dr. George A. Fuller, president of the Massachusetts State Association, also congratulated the convention on the organization of the institute and the advent of a day when Spiritualism felt the need of a special education and was strong enough to take measures for securing it.

Mr. Sprague, of Jamestown, N. Y., spoke in much the same vein, adding that hitherto the propagation of Spiritualism had too much of a bush whipping aspect that would shortly be a systematic and more fruitful labor. Among the speakers were Mrs. Elizabeth Kurth, of New York, very briefly; Mrs. Minnie M. Soule, more at length; Mrs. Ida P. Whitlock, Providence; Miss Susie C. Clark, Cambridge; the Rev. F. A. Wiggins, who dwelt more particularly on the need of pressing the claims of Spiritualism as a religion; W. J. Colville, of New Zealand, who reported on the advances of Spiritualism in that country and recalled an occasion 20 years ago in the same hall, when he first began his work in the field.

### Committees Appointed.

The following appointments of committees were made: Credentials, H. W. Richardson of New York, J. B. Hatch, Jr., of Massachusetts and L. P. Wheeler, of Illinois; rules, Dr. C. R. Fisk, of Iowa, I. F. Symonds, of Massachusetts and Mrs. C. R. Pruden, of Minnesota.

Officers of the convention were appointed as follows: W. J. Colville, reading clerk; Dr. Warren Hatch, musical director; Dr. C. R. Fisk, secretary; James A. Foster, sergeant-at-arms; Fred J. Taylor, doorkeeper. While the committee on credentials was preparing to report there was a general conference devoted to the good of the order. Brief addresses were made by Mrs. Mary T. Longley, of Washington, D. C.; Mrs. Tillie U. Reynolds, of Troy, N. Y.; W. J. Hicks, of New York; Dr. Francis J. Keller, of Philadelphia; Mrs. Helen F. Russe-gue, of Hartford, Conn.; Dr. A. B. Spinney, of Reed City, Mich.; George W. Burman, of Connecticut; Moses Hull, of Wisconsin; Rev. F. A. Wiggins, of the First Spiritual temple in Boston; Mrs. Sadie Jordan Clifford, of Maine; Mrs. Elizabeth F. Kurth, of New York; Dr. George Fuller, of Onset; Mrs. Minnie W. Soule, of the Gospel of Spirit-ism; Mrs. Ida P. Whitlock, of Rhode Island; E. W. Sprague, of Jamestown, N. Y.; W. J. Colville, of New Zealand; Mrs. Georgia Gladys Cooley, of Chicago, and Miss Susie C. Clark, of Chicago.

President Barrett's report reviewed the entire year in Spiritualism, telling of progress, persecution, the experience in the matter of bequests to the cause of Spiritualism, the charitable and missionary work of the National Association, and of the local societies, ordination, marriage, music, lyceums, bogus phenomena, discrimination against clergy of the denomination by the eastern railroad associations, the proposed international Spiritualistic Congress at St. Louis in 1904, reform issues, finance, mass and camp meetings, fraternal defense, necrology, the Spiritualistic press, and the beneficences of Theodore J. Mayer.

An interesting incident of the afternoon programme was the reception accorded to Treasurer Theodore J. Mayer, Washington, D. C., on his arrival. He has already made a donation of \$15,000 to the Spiritualist cause, and offers \$15,000 more to this convention, with the condition that the National Association subscribe an equal amount. The ways and means of meeting this condition is one of the serious problems of the finance committee. Mr. Mayer was greeted on his entrance with a Chautauque salute that he acknowledged briefly.

The following committee appointments were made:

President's report—George A. Fuller, of Massachusetts; Mrs. Clara L. Stewart, of Wisconsin; Dr. A. B. Spinney, of Michigan; E. R. Galloway, of Maryland. Secretary's report—Samuel Wheeler, of Pennsylvania; Dr. Alexander Caird, of Massachusetts; W. W. Kelsey, of New York; Mrs. Sadie J. Clifford, of Maine and Mrs. C. D. Pruden, of Minnesota.

Auditing accounts—Mrs. Carrie L. Hatch, of Massachusetts; W. J. Hicks, of Iowa; E. R. Whitling, of Connecticut; Mrs. Ida P. Whitlock, of Rhode Island and W. E. Bradish, of Maine. Delegate's report—Mrs. M. E. Cadwallader, of Pennsylvania; J. O. Perkins, of Rhode Island; Mrs. E. J. Knowles, of Iowa; F. A. Coggeshall, of Massachusetts; Mrs. G. A. Dorn, of New Jersey.

Amendments—A. A. Kimball, of Maine; Mrs. Tillie U. Reynolds, of New York; Miss M. J. Fitzmaurice, of New York; John K. Dyer, of Massachusetts, and E. Brewer, of Connecticut.

Finance, ways and means—Mrs. Carrie E. S. Twing, of New York; Mrs. May S. Pepper, of Rhode Island; Miss A. O. Wink, of California; Miss Margaret Gaule, of Maryland; Mrs. Julia A. Locke of Pennsylvania.

Resolutions—Rev. F. A. Wiggins, of Massachusetts; Mrs. Stella A. Fisk, of Iowa; Rev. Moses Hull, of Wisconsin; Dr. Dean Clarke, of Indiana and Freeman W. Smith, of Maine.

Although an admission was charged, the evening session was attended by a gathering which completely filled the hall and balconies. President Harrison D. Barrett presided and the exercises opened with an invocation by Mrs. Tillie U. Reynolds.

After a selection by the orchestra Dr. George A. Fuller, president of the state association, made a very eloquent speech, in which he said that Spiritualism realized that man is an immortal being, and of all religions theirs is the only one able to prove this beyond a doubt.

"I have been touched time and time again," he said, "by those hands gone

out from my home to the other side, and made brighter and more cheerful by their messages of hope, love and joy and I would not be true to myself if I doubted this.

"The voice of fraternity, the voice of love has gone out from every delegate to this convention. There are no high, there are no low. All are equal to share his love and protection, and this compels us to recognize this fraternity and to help each other in the striving after better things.

"Don't make the mistake of thinking that your religion holds all the good points of all the religions; yours is but a segment of the great circle. We should come nearer together and discover in all sects and denominations the reaching after higher and better knowledge."

### Spirit Messages Received.

F. M. Davis gave a violin selection, and E. Warren Hatch sang a solo. Spirit messages were given by Mrs. Minnie M. Soule, of Somerville. She pointed out persons in the audience and asked for further help, pointing out that at a similar stage Tufts College was no larger nor had any greater promise of ultimate success.

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# Spiritualism in Its Relation to Life.

A Discourse by  
J. M. Peebles, M.D.

"Watchman, what of the night? The morning cometh."

Inspiration, from inspiro—in-breathing—is universal. It overcomes the epochs of all past ages, and is just as fresh and forceful now as in time's earliest morning. God is not dead, nor were the doors of Inspiration's temple forever closed when Malachi ceased to prophesy, Socrates to converse with his divine daimon, and John to see visions on rocky Patmos.

Athanasian sectarists may have turned their backs upon the overflowing fountain of inspired truth—upon that light which "lighteth every man that cometh into the world"—but the light still shines, and like a mighty river, widens with the soul's unfolding.

If Isaiah and Shakespeare, if Carlyle, Emerson, Longfellow, and Lincoln, were not quantitatively, they were qualitatively, all equally inspired—inspired as were the prophets of old, because God, the Divine Fountain, the Infinite Consciousness, Life and Intelligence, the Source, was and is One. Seraphs, angels and spirits of various grades of intelligence and purity have ever been the intermediaries in sympathetic touch with us.

Inspiration warms the nerve centers of the brain, and kindles into liveliest activity the fires of the higher moral nature. It feeds and nourishes the spiritual; and Spiritualism is an affirmation, the basic foundation of which is demonstration. Spiritualists, through careful, critical investigation and persistent research, have become the religious positivists of this period. They are the earnest advocates and philosophers of demonstrated facts, which facts, physical, mental, and psychical, verified by consciousness, intuition and reason, combine to give the very highest degree of certitude. The great souls of song and psalm and philosophy that made radiant the past, were spirit-inspired men. Spiritualism, as the distinguished Alfred R. Wallace writes, is a "scientifically established fact."

## PHENOMENA AS SCAFFOLDINGS.

Jesus of Nazareth, standing upon the summit of moral science and real Hebrew Spiritualism, and holding with some of his disciples a spiritual seance upon the Mount of Transfiguration, talked with the returning spirits of Moses and Elias. There is no record of any dead angels or spirits. Heaven's doors of mercy and tenderest sympathy were never shut. John, on the mountainous Isle of Patmos, saw and conversed with one of the old prophets, "a fellow-servant." God is unchangeable. Deific laws are unvarying, and like-like voices of love have vibrated out of the silence through all the agonies of ages. The Hydeville seances half a century ago or more, were not deceptions in a Methodist family; were not curious occult inventions, but the discovery—the re-discovery—of the bridge consciously connecting the world visible with the world invisible. These, or similar phenomena, were known to the ancients, as the old cuneiform writings and the remotest Akkadian inscriptions now being deciphered by Orientalists abundantly demonstrate. These spirit manifestations were needed in our time as a check to materialism. They were means to an end. They were scaffolding in constructing that magnificent temple of truth whose inspired builders, with their divine teachings, were ultimately to enlighten and transfigure the world.

## CHANGING ATTITUDES OF SCIENCE.

Social science, mental science, metaphysical science, and especially psychic science, are just as much sciences as it is university-taught science called physics, the text-books of which, though authoritative to-day, are repudiated by the next generation. There have been new discoveries, widening knowledge and deeper research, necessitating frequent alterations and amendments in the classically arranged and tabulated "natural sciences." The chemistry of my academic years is no longer chemistry. This should induce modesty, a virtue with which Haeckel and his materialistic satellites are not too familiar. Truths, as fixed principles interrelated to cause and effect, do not change. It is our conceptions of them that change, which changes demand frequent revision.

## SPIRITUAL SCIENCE SUPERIOR TO PHYSICS.

The original atoms and constituents constituting the physical sciences as booked by Humboldt, Tyndall, Muxley, Lord Kelvin, Virechow, Haeckel, and other observing experimentalists, cannot be cognized by the sense perceptions. Scientists cannot get even a glimpse of them with the thousand diameter microscope; they cannot measure them by any linear measurement, melt them in crucibles of intensest heat, nor weigh them in the most delicately-balanced scales. And further, of the origin of these hidden moulding forces they know absolutely nothing. Denying inspiration, and rejecting the spiritual as scientific helps, these intellectual giants are of necessity agnostic materialists. But why should the results of their investigation—why should the physical sciences of which the aforementioned distinguished investigators are students—be labelled "sciences" in preference to the discovered and carefully classified facts of spiritual phenomena? Is matter to take precedence over mind? Is physics superior to metaphysics? Is the hypothetical atom to be more honored than consciousness, intuition, or moral reason? Certainly, gravity does not think; electricity does not solve mathematical problems; the telegraphic wires do not originate the messages they transmit; polarization does not philosophize, nor does the mad avalanche, rushing, thundering down the mountain side, crushing alike the infant and the aged, manifest a particle of benevolence or reason. Metaphysics must necessarily precede physics and research; mind and morality should, must constitute the corner-stone of all true science and spiritual unfoldment.

## JUSTICE TO SPIRITUALISM.

Telepathy, psychometry, mental therapeutics, and these "New Thought" theories, worthy of consideration, are allied to, and factors of, psychic science, the subum of which is Spiritualism in some of its various manifestations and demonstrations. What lack of manliness and moral justice, then, is all this vociferous voicing of "mental science," and the "new-thought" darning, without the bare mention of their maternity. Acora may be pardoned for expressing no gratitude to the life-imparting oak. Incapable of reasoning, they know no better; but liberal thinkers know, or ought to know, that Spiritualism, centered in spirit—essential spirit—is the Father-Mother fountain of all these higher sciences. It is the vitalizing, fruit-laden vine, of which telepathy, psychometry, "New Thought" Mental Science, and theological speculative assertiveness, are the branches—some of which, I confess, are sadly distorted, requiring trimming, training, and very careful watching.

"Watchman, what of the night?" In this colonizing age of commercialism, this maddened rush for pelf, power and luxury, there is a reversion of thought and tendencies towards the gross materialism of ancient Greece and Rome. Epicurus, in the time of Lactantius, a Greek philosopher, denied the immortality of the soul, and taught the self-origination of life on earth through matter, or rather, the interacting affinities and forces in matter.

Democritus held similar notions. The Roman poet Lucretius (born B. C. 95, and ending his life by suicide), predicated life, not upon essential, conscious spirit, but upon the vibratory motions, attractions, repulsions, and atomic laws inhering in matter. His life is reputed to have been very unhappy. Much of the wordy theorizing to-day concerning the origin of life is as fruitless as to talk of the origin of space. Life being allied to God, the

Infinite Spirit Presence, had no origin. It is eternal. Related to time and mortality, all manifest life on this planet must be the resultant of antecedent life. Nothing can ever produce, nor become something.

## DEAD MATTER VERSUS SPIRIT.

Vital action does not belong to ordinary matter. Force cannot spring from non-force, nor life from absolute death. As there is organic and inorganic, structureless and non-structureless matter, there is also "dead matter," as scientists and such distinguished living microscopists as Professor Lionel S. Beale, F. R. S., F. R. C. P., F. R. M. S. (vice-president of the Victoria Institute), and other illustrious authorities, prove beyond cavil. Professor Dewar, in his late address before the British Association for the Advancement of Science, when treating of liquid and solid hydrogen; of helium, crypton, xenon, and neon, as recently discovered, invisible atmospheric elements—remarked that "helium when liquefied, would be as hard to see as a ghost in the sunshine." He was further reported as saying that "certain seeds frozen for a hundred hours in liquid air" caused "their protoplasm to become inert, but," said he, "on non-living matter the effects were much more marked." To contend that there is life in matter, or that life permeates matter, is a very different thing from saying that matter is alive, consciously alive. The former is true; the latter is unproven.

Standing several times in the King's Chamber of the Great Pyramid, Egypt, I saw before me a solid block of granite weighing several hundred tons. It has stood there, according to learned Egyptologists, several thousand years, stationary and cold. Is it dead or alive? The proof that it is dead and unreasoning lies in the fact that it did not cut itself out of the Syene quarries, did not transport itself across the country, did not lift itself up on the fiftieth tier of that great pyramidal pile of stones, nor did it architecturally adjust, chisel, and beautifully polish itself. It is dead and speechless, dead as atheistic spiritism.

Spirit is life—life in activity; and action implies something to act upon. This something may be denominated unseen substance, which, impelled and duly manipulated by immutable laws, becomes matter, somewhat as invisible steam becomes ice, or sunbeams become coal strata, tangible to the senses.

## UNIVERSAL BROTHERHOOD.

Conscious, regal-souled man is not an Eden-fallen display of total depravity, nor a materialistic mist floating in the immensities, not a waiting waif cast up from the non-purposeless past by fortuitous combinations of interacting atoms and conflicting forces; nor is he a "religious animal," as extreme Darwinians have taught; but he is a thinking, rational, moral being, whose first conscious thought-act is existence; the second is the perception of the existence of others, and the third relates to the acting social relations between ourselves and others, which, deepening, implies the family, the race, the nation, the international relations, a world-wide brotherhood—and still widening and rising in conception, includes in one universal brotherhood all those circling, glittering planets that dot the unfathomable spaces.

## RELATION OF THE INFINITE TO THE FINITE.

Exalted and towering as are man's aspirations, he is finite, and the finite necessitates the idea of the Infinite. No machine can shape itself. Tesla manufactured a nicely-shaped talking man, but the thing did not—could not reason.

No unthinking machine can evolve, or construct another machine; nor can any individualized finite, unaided, produce another finite. Not even a blade of grass can grow on an iceberg. No egg on a rock can, without warmth, hatch a living bird, nor can the new-born babe live, clothe itself, and grow without antecedent life, love, and intelligence; and the source of that life is the Infinite, our Father-Mother—God!

If it be said by the antagonizing carapist that the "Infinite may have had a cause behind it," the say-so suggestion is of little account. The logical reply is, if any be required, that that would render the Infinite finite, involving as pitiful a contradiction as to state that a circle was triangular-shaped, or that a sphere was tetrahedron in form.

There must necessarily exist between the Infinite and the finite some such relation as obtains between cause and effect—that is, there must invariably be something in the cause to which the effect corresponds. The process of creation, or rather manifestation, implies consciousness, purpose, adaptation, wisdom, and power, resulting in the glory of divine man—a spiritual being.

The activities seen in structural forms neither create nor constitute life. They are the effects of life acting upon and through the structures. Conscious life is the inducing, compelling power, from which functional activities emanate. The life of man, then, is not merely mental or muscular activity, but rather spiritual vitality, proceeding primarily from the higher Divine Source.

## ORIGIN OF LIFE ON EARTH.

From whence is it? It is from the inflowing Infinite Life, and is much more than mere existence. The rock and the oyster exist, but they do not really, consciously live and aspire to higher states of being. Sensations are not reasoning faculties. Tendencies do not create, they only excite; neither do functions create organs, but organs adapted to use, manifest functional activities and aims.

There are doubtless units of force, vehicles for consciousness, in numbers infinitely beyond all mathematical calculations, generated in the bosom of the Divine Life, and flowing therefrom something as crystal drops emerge from an ever-flowing fountain.

These units, atoms, monads, may be considered as infinitesimal segments of the circle of Being—as semi-detached entities, sympathetically and spiritually connected by the rarest films of vibratory ether to the Infinite Life—the energizing, infilling, over-brooding Father-Mother Spirit.

In consonance with the above, Professor Fleming, in a recent science monthly, writes of monads and invisible corpuscles as fragments chipped from a neutral atom, calling them "electrons," or "ions"; and he considers that one atom of hydrogen may contain from seven hundred to one thousand of these inconceivable, infinitesimal electrons. If this be science, it is surely getting very nearly to spirit.

These ethereal entities and ions, evidently unlike in possibilities, unlike in germinal potentialities, are naturally adapted to different planes and spheres of etheric existence—endless diversity in unity. Nature quite as much abhors monotony as a vacuum.

These units of consciousness are evidently climbing up to better conditions, and to more complex structures, towards the befitting keystone in the arch—perfected manhood! The distance they reach, and the altitude they attain, depends much, if not altogether, upon the original germinal life, or infilling potency. Aspiration is the measure of destination. The platform vaporings of pseudo-scientists extolling the properties of matter without any indwelling consciousness or intelligent purpose (though they are ever compelled to admit some self-forming adaptation of means to ends), have become tiresome. It is not strange that Haeckel's and Buchner's books are not read as they once were. Mental ideas are not inviting to the sensitive touch. It is not pleasant to read, or think that one's body, life, and conscious spirit are at death to be packed into a coffin, and all to become like grave-yard dirt!

## EFFECTS TRANSCENDING THEIR CAUSES.

Conversing once with Thomas Carlyle, at Chelsea, he characteristically pronounced America "the great boulder, that was ever hatching out desperate and pestilential things." There was something of truth in this. The last American-hatched fad to be put as a tag upon Spiritualism is that "effects transcend their causes.... We see evolution everywhere." Yes, but evolution implies something—some substratum to be evolved from; otherwise, we have the silly position of something from nothing. Evolution is but half of the circle. Evolution in time must precede evolution. The sensible old farmer said he "could not get water out of his well till there was first some in it." If effects transcend their causes, all fathers' sons should be Isaac Newtons, or Emersons. A wheelbarrow of wood and iron, as a purposed effect, should "run" the man that made it. Turtles' eggs, sand-warmed and hatched, should produce strong-winged eagles. Automobiles, being effects, should build and guide themselves. "Oxygen and hydrogen," says this new-born philosopher (?) "combine to form water.... The effect, transcending the cause, is unlike the cause." But the very word "combine" here used, indicates motion; motion necessitates a moving force, and a moving force implies life, all of which agencies combined, we are gravely told, are not equal to the effect, water. Here is logic run mad! This theory squarely dispenses with God, and is therefore rankest atheism under the guise of Spiritualism. One may be a Spiritist and at the same time an atheist; but cannot well be an atheist and a real heartfelt Spiritist, because the latter is necessarily reverential, encouraging prayer and holiness of life. In Anglo-Saxon the word "God" is used in the sense of "good," and who, morally capable of a religious emotion, does not find both peace and profound philosophy in contemplating the Infinite Good?

## THE SPIRITUAL LIFE.

Though consciously and intuitively knowing something of God (in wholeness), He is incomprehensible. The Neo-Platonian Proclus defined God as Causation, and Jesus as Spirit—pure, essential, immortal Spirit. And this sacred word constitutes the corner-stone of Spiritualism. The derivatives therefrom are spiritual, spiritualism, spiritual-mindedness, spirit-communication; and the fruits of the "spirit" as expressed by the Apostle, are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.... If we live in the spirit, let us also walk in the spirit."

The same may be said of Mr. George Spriggs' seances, both in Australia and Cardiff. His influencing spirits, as spirits always should, arranged the conditions. The photographer necessarily arranges the conditions for the picture. The farmer, with plow and spade, controls and fixes the conditions for the ripened harvest; and so spirits, dwelling on that more spiritual plane of existence, are the most competent, and should be permitted to fix the conditions for the manifestations. In Mr. Spriggs' seances the sitters were selected. They were to attend punctually. Each was to take a bath before entering the consecrated room; all were to abstain from meat-eating, intoxicating drinks, and tobacco, and were to fast from breakfast time till after the evening sitting. There was purpose, system, and moral integrity. And with these conditions, spirits proved the passage of matter through matter in both a subdued light and in broad daylight. Fruits, flowers, nuts, branches of trees, and bits of rock were brought through solid walls in profusion. The spirits, clothing themselves in substances, materialized, and in the quietness of twilight walked about in the greenhouse and garden. Later I witnessed very similar manifestations in the elegant residence of Mr. Thomas W. Stanford (Melbourne), brother of the originator and founder of the Stanford University in California, and the reputed richest one in the world. The medium was Mr. C. Bailey, and his controlling intelligences always opened the sittings with prayer. All such orderly, religious seances tend to lead the researchers from the physical up to the psychical; to impress the mind with the sublime thought of immortality; to arouse the inner conscience, to quicken the spiritual faculties, to reform vicious habits, and attune the soul to the harmonies of infinite love and perfection.

## THE SPIRITUAL AND THE CHRIST-LIFE.

As aforesaid, Spiritualism is of God, and therefore divine. It was in Jordan's waters that Jesus clairvoyantly saw the "spirit," descending like a dove, a beautiful symbol of his mission. Previous to this heavenly baptism, he was Jesus, the Galilean carpenter, traveling, according to Haeckel and Talmudian writers, in Egypt and other Oriental lands; but now he was Jesus Christ—the anointed, the divinely illumined. There was no miracle in this. It was natural to spiritual law. Every Spiritualist should be baptized from the Christ-heavens, becoming a Christ now. "As many," said the Apostle, "as have been baptized into Christ, have put on Christ." Let "Christ be formed in you." And again, the Apostle said, "Christ liveth in me." Christ should live in every one.

Afre with the Christ-spirit, Jesus declared that "believers in Him" should do the works that He did, and "even greater works." He chose the apostles, not because of their scholarship, but because of their susceptibility to spirit influences. Paul never saw Jesus Christ in the flesh, and yet he was more the founder of this now-a-day Christianity than Christ. A Jew by birth, a Pharisee by education, he was to transcend more of a spiritist than a Christ-illumined Spiritualist. Though stricken down by spirit power on his way to Damascus, and though caught in vision up to the "third heaven," he confessed in his writings that he was the "chief of sinners," and had not yet "attained." His real name, as traced in the Talmud by the late learned Dr. Wise, president of the Hebrew College of Cincinnati, Ohio, was Acher. Afterwards he was called Saul, and still later Paul. Changing the name when traveling was common in that period. Plato's real name was Aristokles. Paul preached Christ as the loftiest spiritual attitude to be in his time attained. Paul, being confessedly given to "diplomacy"—another word for duplicity—wrote of "salvation by faith" and said that "without the shedding of blood there was no remission of sins." Evolution was doing its work, however, in the apostolic period; and when more highly inspired, he exhorted the Jewish believers to leave their "first principles," their Pharisaic religious notions, and "go on unto perfection." And again he wrote: "Being reconciled, we are saved by His (Christ's) life." Mark this; it was and is the life—the life of justice and mercy, the life of purity

and love—love inspired by faith, and guided by wisdom, that saves.

The parabolic style of writing was common in the early days of Christianity. When Paul wrote that "this rock was Christ," he had no reference to a granite boulder. And when Jesus said, "Except ye eat my flesh and drink my blood there is no life in you," he did not intend to encourage cannibalism. This was the symbolism of Oriental imagery. The real meaning was, "Except ye partake of my spiritual doctrines, and drink or assimilate these spiritual teachings, there is no life in you, because it is 'the spirit that giveth life.'" The spiritual Christianity of Jesus Christ, and the spiritual illumination of Gautama Buddha, and true Spiritualism, are all in perfect accord; the essential thought being that it is not belief, not creed, but character that saves.

## KNOWLEDGE NOT THE WORLD'S SAVIOR.

It is a stock phrase among many spiritists that "Knowledge is the world's savior." Knowledge is not the world's savior, neither is ignorance. Knowledge, unless guided by a high moral motive, is dangerous. The most knowing men are the most crafty in crime. Forgers are excellent penmen. Counterfeiters are often fine mechanics. Bank defaulters may be expert accountants.

Dr. Webster, professor of Chemistry and the Natural Sciences in Harvard University, America, owing Dr. Parkman a debt that he could not cancel, murdered him in the University building, and then employed his knowledge—his chemical skill in acids and heat—to conceal the terrible crime. He was tried, convicted, and executed, and Andrew Jackson Davis clairvoyantly watched the process of his dying, and his entrance into the world of spirits—not the spiritual world, or summerland world of love and harmony, but the Tartarean world of spirits.

Death, the act of separating the material from the spiritual, settles no final destiny. Jesus preached to Hades-imprisoned spirits, which preaching implied repentance and reformation. When in Palestine a number of years ago, I plucked and ate delicious grapes in hell, the Valley of Hinnom, Gehenna, that "hell-fire" (St. Mark ix:47) where the "worm was never to die, nor the fire to be quenched." Progression spans all worlds, visible and invisible. Returning spirits confirm and exemplify this gospel—a gospel, not so much of hope, as of knowledge.

But the future out of mind, it is infinitely better to reform to-day—better to do right and live right now. Duty was the keystone to the moral philosophy of the great German philosopher, Fichte. To his students he said: "Duty is the foundation of a successful life." In all mental equipments, moral qualities should be put forward as guiding principles. There are not two worlds, only two aspects of the one world, visible and invisible. It is but a filmy mist that separates them. The clairvoyant eye can pierce it, and the clairaudient ear, like John's on Patmos, can hear the vibratory voices of the other-world intelligences. We may and should live the spiritual—the heavenly—life now, as a foretaste of those evergreen shores and temples of truth, that over there, await the truly good.

## THE RELIGION OF SPIRITUALISM.

Pure and undefiled religion is a divine soul emotion, inspiring reverence for God and love to man. And religious Spiritualism, in contrast to materialism, or atheistic side-show spiritism, is a life, emphatically a life of love, guided by wisdom, a life of consecrated self-sacrifice for that truth which makes the soul free indeed, and was never making such rapid strides as now. Its progress is co-extensive with the progress of English-speaking nations. It is not noisy and boasting. Comparatively quiet and incisive, it is leavening the great lump of priestly ecclesiasticism. And in a few centuries, as the English language will be the cultured international language of the world, so will Spiritualism be the religion of the world, chanting the triumphant anthem:

O Death, where is thy sting,  
O Grave, where is thy victory?"

## SPIRITUALISM AND THE AFTER LIFE.

Death, to the pure in heart, is but going one step higher to clasp the shining hands of the loved ones gone before; or it may be compared to the rose, that climbs up the garden wall to bloom on the other side. It is not so much the mission of Spiritualism to teach men how to die, as how to now live the strenuous, manly life of the just. As we come this way to tarry in mortality but once, it becomes us to make every day one of moral improvement and self-mastery. Our angel-teachers plead with us not to miserly live for self, for gain; nor to grovel underground like moles; but to move up out of the cerebellum along the pathway of intellect to the coronal brain region—the soul's parlors, where come angel guests to talk in tenderest tones of love.

Mr. Astor, one of New York's great multi-millionaires, influencing a sensitive, wrote thus: "I am not happy; better for me that I had been an orphan and begged for bread in the streets than to have been the hoarding, grasping man I was, treasuring up that which I could not take with me to this new state of being. Could I live my earthly life over again, I should pursue a very different course. Pray for me." Emerson wisely said in his "Conduct of Life," that "he who gathers too much of the earthly, in the very act loses an equal amount of the spiritual."

## SPIRITUALISM AND REFORMS.

The overbrooding spiritual spheres are doubtless the spheres of inspiration and impressionable causes; and Spiritualism, which so marvelously materialized to the sense-perceptions in 1848, at Hydeville, was begotten in the heavens. So considered, small matters are, in results, often the mightiest. A babe, in a Bethlehem manger, three centuries later shook imperial Rome to its foundations. A tiny apple-stem broke and showed to Newton the law that binds in the one the starry universe; a tremulous tendon in a frog's foot gave birth to galvanism; a kite revealed the lightning's powerful armament; in a bit of amber lay hidden the mighty force of electricity; tiny coral insects lifted up islands from the ocean; scattering, floating weeds told Columbus of a world afar in the West; and a few gentle tappings some fifty years ago in a midnight hour at a Hydeville farm-house, told of a peopled world unseen, and bridged the distance, hope merging into knowledge, and faith into fruition.

Soon the world felt the quickening force. Reforms were conceived in the heavens and mapped out to be materialized on earth. William Lloyd Garrison, the anti-slavery agitator, and an avowed Spiritualist, rose from pacing the floors of a Baltimore prison to see ere long slavery die and himself crowned with a nation's honor.

A few years ago Hudson Tuttle, writer and author, took me in his carriage to see the old brick Edison homestead, where young Edison, the world-famous inventor, attended his first spiritual seances. He is still impressionable and inspirational.

In 1863 the martyred Abraham Lincoln attended several spiritual seances at the house of Mr. Laurie, Washington, D. D. This gentleman, whom I well knew, was a government employe in the post office department, and Mrs. Miller, his daughter, was a superior medium, whose seances, S. P. Kase, called the "railroad king," the Rev. John Pierpont, a Unitarian preacher and poet, the Hon. D. E. Somes, ex-Congressman, General N. P. Banks, Major Chorpeneing, and Abraham Lincoln, with other distinguished personages, quietly attended.

Hudson Tuttle, writing in the Banner of Light, March

7, 1891, says: "Mrs. Nettie Colburn Maynard was constantly consulted by President Lincoln, and the communications he received through her were of the most astonishing character." The result of battles was foretold before the telegraphic dispatches, and on several occasions advice was given and accepted, which, acted on, proved of momentous consequence."

It was well known in government circles that Lincoln frequently consulted the spirits through Colchester, Foster, and other sensitives, and it was quite generally understood that it was through messages from the ascended fathers of the Republic that Lincoln was induced to sign the proclamation that struck the shackles from four millions of human beings.

The Stanford University of California, reported to be the richest (including its lands and estates) in the world, owes its origin to Spiritualism. The son of Senator Stanford, an ex-Governor of California, while touring in Europe, gathering relics and costly curios, passed away by a fever attack, while in Italy, at a highland castle, leaving only a child, sixteen and full of promise.

"The Stanford family was a Spiritualistic family," as Thomas W. Stanford remarked to me while attending one of his seances, just before I left Australia. This gentleman was for many years the American Vice-Consul in Melbourne, and his name, because of munificent contributions, is chiselled on the front of the Stanford University Library in California. These cultured, free-thought seances, in this trying affliction, finding no consolation in church dogmas, consulted trance and clairvoyant sensitives. And, while considering the subject of constructing a mausoleum to the memory of their son, he, from spirit life, suggested that the most satisfactory monument to him would be the erection of an unsectarian educational institution. This desire of their spirit-son was gratified, and the magnificent university which ready hands came two thousand students in attendance. It is the purpose, so I am credibly informed, that when these landed estates are sold and the income put into this institution, there shall be no tuition charges to students. Here, then, is that Spiritualism, which is of God, made practicable, in educating the young of both sexes on an equal footing; and non-sectarian education in the line of evolution must be the growing work of this twentieth century.

"Lo! I see long blissful ages,  
When these Mammon days are done,  
Stretching forward in the distance,  
Towards a never-ending sun."

Spiritualism not only demonstrates a future existence, not only teaches the certainty of suffering in all worlds for wrong-doing, not only encourages invention, art, science, exploration, and all sanitary enterprises, not only shows memory to be the "recording angel," and self-denial, nobleness of purpose, purity of life and sweet spirituality to be the ascending steps to heaven, but it strikes the claims from millions of slaves and builds unsectarian universities. These angel ministrations ever appeal to the silent, persuasive, and most powerful incentives to a better life. And though no subtle chemistry can impart a more delicate odor to the rose, though no lapidary can burnish the stars, nor rhetorician's art add to the moral beauty and dignity of a true altruistic life, yet everyone can cultivate that loving-kindness which disarms resentment, that patience which endures suffering, that gentleness which neutralizes acidity of temper, that forgiveness which obliterates personal animosities, that sweetness of disposition which adds lustre to all the heavenly graces, that consciousness of right which inspires justice, and that tender charity which, combined with the other virtues that angel messages inspire, make the harmonious man—heaven on earth.

"The golden age lies onward, not behind.  
The pathway through the past has led us up;  
The pathway through the future will lead on  
And higher. We are rising from the beast  
Unto Christ and human brotherhood."

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