

## SPIRITUALISM

### A Doubting Thomas Asks for Evidence.

Ella Wheeler Wilcox.

—S. M. Kiser,











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## HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

## ANNOUNCEMENT TO THE PUBLIC.

All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if directly paid to an authorized missionary, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.

MARY T. LONGLEY,  
N. S. A. Secretary,  
600 Pennsylvania Avenue S. E., Washington, D. C.

## Readers, Take Due Notice.

No one can intelligently review "A Great Psychological Crime" without first carefully reading the book, hence no criticism of the same will be admitted to our columns unless the above conditions are complied with.

## Pope Leo and Romish Tactics.

Readers of the daily newspapers have been treated to a surfeit of details long drawn out and ancient the sickness and death of Pope Leo.

With characteristic finesse Romish emissaries have exploited the matter, for all it was worth, in the interest of "the church."

They have worked upon the natural sympathetic feelings incident to humanity, to sway the minds of people into thoughts and feelings favorable to Catholicism. His death has been made to appear as a world-wide calamity—a terrible loss to mankind. One Chicago newspaper displayed a cartoon representing the globe encircled by a band of crape—the whole world mourning the death of Pope Leo.

As a man, Leo undoubtedly had good traits.

As a pope, his influence was not in harmony with human progress and the onward march of humanity in religious ideals and mental liberty.

He was a Romanist above all things else—as are all other true Romanists. To consolidate and strengthen "the church" was his constant and highest aim.

Not human rights, human liberties, human progress, human advancement and security along lines of free thought, but to fasten and clinch the bondage of slavery to medieval religious ideas, to hold the minds of men in servile obedience to "the church" and the Romish hierarchy.

The good qualities that pertain to such characters as men, make them all the more dangerous as the insidious foes of human rights and human liberty, in their capacity of rulers and exponents of systems that blind human thoughts in churchly bondage.

Rome—insidious old Rome—is making the most of her present opportunity to play upon the sympathies of humanity—and silly Protestants are selling themselves as willing assistants to help the Romish purposes.

For Leo's character as a man, we may hold deep respect; for his or any other man's assumptions as Pope having authority over the minds and consciences of men, we have only contempt.

As an astute clericopolitician and diplomatist we may regard Leo with a feeling akin to that experienced by "St. John the Divine" as noted in Rev. xlvii, when he saw in a vision a woman arrayed in purple and scarlet, having a golden cup in her hand full of abominations, "and when I saw her, I wondered with great admiration."

But when we see millions of minds fettered by superstition and ecclesiasticalism through the dominating power of papacy, admiration changes to horror and righteous hate toward papacy as the arch enemy of mankind.

## A Question of Punishment.

Henry Ward Beecher told how to make good coffee. "Go to the restaurants and learn how they make coffee, and then make it as they don't." Thousands will recognize the wisdom of his advice.

But who shall be the judge of what is good coffee?

And hence arises another question: What is the proper punishment for failure to make good coffee?

Some husbands take it out in scolding or fault-finding, etc., but recently a Chicago husband, finding his coffee not to his liking, set out to administer corrective punishment in the old-fashioned way, by spanking his wife.

She considered that she had outgrown that style of punishment since her childhood days, and had him arrested for assault and battery.

Well—we don't think much of a man who finds fault with his wife's cooking, or her coffee, anyway. It is he who does serves spanking.

## Still Goes Marching On.

Spiritualism may have its drawbacks and setbacks, but somehow it still goes marching on, like the soul of good old John Brown, and everyone else.

Pioneer Spiritualists had a pretty hard fight to push the principles of future existence and possibility of spirit return through the quagmire of ignorance and superstition and over the rocky road of science, but, after the manner of pioneers, their one aim and purpose seemed to be success, and failure could not come.

They had cool facts back of their purpose as a stimulus and they fought on and on, and some of them are still fighting. Few have gone back to old superstition and fewer to materialism, and these have hardly been noticed by the hungry souls in search of truth, and who have increased our numbers till we are now counted by the millions instead of the little handful that hung around the open doorway at Hydesville, N. Y.

This is in fifty-five years; this in the face of a bitter foe, a scheming clergy with its tenebrous, prejudiced following, and the rapidly increasing charlatans who sought to imitate our phenomena for the gain of wealth, and encouraged by the church who saw in the scheme our ultimate collapse—that never came. Still goes marching on and on, though laws have been enacted and enforced, until it became necessary in order to stand among the similar institutions of this country covered by the Constitution, that we should have a Declaration of Principles and an Infinite Intelligence swung over our progressive heads; but that has not prevented our march or even made us stumble; it is merely stepping in the tracks made by others who have passed this way before us.

We find, though Spiritually inclined, we are still upon the earth, and though bearing a lamp to our feet and a light to our pathway we are obliged to submit to many inconveniences, put up with many galling oppressions from a still ignorant and prejudiced world.

We find that with all the proof and logic we have at our command it is utterly impossible to make everybody thrown down the old and take up the new religion, throw down the Bible and take up the scientific, historical, philosophical books of to-day, so a school has sprung up where the old book that has been so sacred to past ages can be interpreted towards the proof of the spiritual philosophy, and to that extent put a damper or check-draft upon the orthodox furnace, ice in the lake of fire and a safety valve upon the old Devil.

It goes marching on and if every old present-day worker should be swallowed up in death to-morrow Spiritualism would still go marching on.

If the N. S. A. should become a thing of the past; if every newspaper that advocates her principles should fall of support and sink into oblivion Spiritualism would still go marching on.

If every camp-meeting should cease to exist and the school of biblical exegesis collapse, the truth would go marching on, for it has set the world ablaze with its glory and people have gone to thinking, pondering and weighing, instead of swallowing the allopathic doses of orthodoxy and biblical lore with any interpretation. They are made skeptical and are looking for the nails in the Master's hands and feet, and the spear-hole in his side.

They have begun studying the probabilities and possibilities of their own kindred returning from that bourne and as long as they seek they shall find and continue to find evidence of continuity of life. They can find it at home by the sacred family hearth by the asking, for the doors are ajar, not to the few, but to all who seek and make the conditions proper and inviting.

Spiritualism still goes marching on, though there is a book published that thoroughly exposes the tricks of bogus mediums and a few are sore afraid it will work hardships for the genuine mediums.

It has appeared from the first rap that there were to be to oppose the more rapidly the cause grew; the more hills there were to climb the easier they were climbed and now there is reason to believe it cannot be stopped for its mission is for the good of humanity and its strength is truth.

## FROM THE N. S. A.

Important Notices to National Association Auxiliaries.

State associations—having individual members—as well as subordinate societies—are entitled to one delegate to the N. S. A. convention on their charter, and to one delegate for every fifty individual members or major fraction thereof; also, to one additional delegate for each society in good standing with the state association, provided the sum of two dollars has been contributed to the N. S. A. by said local society.

Amendments for Convention of 1903.

Unfinished Business.—Cons. Article 10, change the word "thirty" on the fifth line to "sixty."

Amend.—That a quorum for the transaction of business shall consist of a majority vote of duly accredited delegates.

## Presidential Candidates.

As there will be several candidates for the office of N. S. A. president, societies are requested to refrain from pledging their delegates to vote for any special person, although a preference may be expressed to the delegates by their societies. The election hour may present matters that will demand the exercise of the best judgment of the delegates in casting their votes, that the business may not come to a standstill, or to worse confusion.

MARY T. LONGLEY,  
N. S. A. Secretary.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50. For sale at this office.

## An Instructive Object Lesson.

What an object lesson the bulletins of the physicians attending Pope Leo have presented to the world! Their place has made them conspicuous and has shown in more superlative light the utter helplessness of the doctors in the presence of great emergency. The doctor may come in at the death of John Doe or Bill Brown and they are not subjected to the limelight of criticism. These poor and unknown would die anyway and the fault is their own. With the Pope it is different. Such a great man ought to be kept from dying. If the doctors cannot save him, what is the good of medical science?

We have seen the same exhibition in this country on several occasions. We recall the daily bulletins from the physicians attending the dying Garfield, about "healthy pus," when it was oozing from a septic infiltration they had not dreamed of! We had bulletins proclaiming the delightful recovery of President McKinley, when he was rapidly sinking. At the supreme moment when, if ever, medical skill is demanded, it is found wanting. No art can save the dying, and the efforts of the most famous doctors and the empirical ways of the cheapest quacks, pretending and making believe with high-sounding reports, to a knowledge they do not possess, are on a common level. To read the reports of the Pope's physicians, one would be led to believe that a man is a machine and requires a doctor to attend him as a machine needs an attendant. The doctors keep watch and by this or that drug, oil and repair the machinery. All the greatly wealthy (not great) men carry a doctor as a part of their retinue, to groom them. It is not a place apparently attractive, yet is eagerly sought for. It wins dollars and gives consequence to a semblance of a man. In some instances the parvenu has added to the court doctor a court fool, which under the circumstances seems entirely called for.

And another observation may be made: The Pope has contended for the miraculous works of the bones and other relics of the saints. Why did he not send for the Holy Coat of Treves, or the Vial of Precious Blood? He relied on his physicians, thus showing his disbelief and hypocrisy.

A more pitiable spectacle was never presented before gods or man, than Leo XIII, in the decrepitude of age, holding with avaricious avidity to life and the powers that life gives him. An unusually long and by church judgment, successful reign, as the head of the dominant sect of the Christian world; to whom kings and emperors were vassals; whose supreme power as given by God is above temporal governments, makes him all the more eager to hold on to life and its emoluments. As head of the church, he is supposed to give all to the church, yet by way of gifts from the faithful, and sharp investments, he has accumulated the vast sum of five millions of dollars! He ought to be satisfied with his success, and ready to obey the will of the master he pretends to serve. But like a child surrounded by gaudy toys, he clings to his place and is intent only on earthly things.

It is a grotesque mockery, a farce too pitiable to laugh at, supremely laughable as it is, to see this senile representative of God and Christ, in helpless decrepitude, arrayed in regalia of embroidered robe, tripe crown and all the terrors of inventive priestcraft, housed in one of the most luxurious palaces on earth, surrounded by a throng of priests, cardinals and fustians, all in robes of satin, beaded and gold-embroidered, asserting to represent the wandering master who had not a place to lay his head, and whose command was not to take thought of things of this world.

The world stands aghast at the death of this old man, who with his court and the machinery of his influence, is saddled on the back of humanity, and fed with the life's blood of its toil.

Superstition and ignorance are his allies, and when he falls from the saddle will have another ready to mount. Already, for years, there has been strife between rival candidates, and the wrangling waxes hotter and the end approaches. The Pope is God-appointed, but the cardinals do the voting and make the choice. Little difference to mankind is the choice, for whoever it may be must carry this innumerable retinue with him.

This superstitious theocratic court, founded on myth and fable, pushed to power by unbounded greed, which has clutched the throne of civilization, and dragged mankind downward through all ages, and would to-day had it the power, set up its throne on the ruins of Liberty, enforcing its dogmas with the sword and torture, is outlawed by its own testimony. It stands a menace to the future, an ominous cloud of storm and disaster.

The Pope is dead. The scene is transferred to the spirit world. Will he pass from the follies and vain glories of this life? Will he be greeted by obsequious priests, and renew his court on the other side? We are assured that his rank and court will be maintained.

## TRUTH.

All conviction should be valiant;  
Tell thy truth, if truth it be,  
Never seek to stem its current,  
Though it like rivers, and the sea;  
It will at the widening circle  
Of eternal verity.

Speak thy thought if thou believ'st it,  
Let it settle when it may,  
Even though the foolish scorn it,  
Or the obstinate gainsay;  
Every seed that grows to-morrow  
Lies beneath the old to-day.  
—Truth Seeker.

"The Attainment of Womanly Beauty of Form and Feature." The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner. Of especial interest and value. For sale at this office. Price \$1.

## RADIANT ENERGY AND ITS ANALYSIS:

Its Relations to Modern Astrophysics.—By Edgar L. Larkin,  
Director, Lowe Observatory, Echo Mountain, Cal.

As a specimen of high art printing and book-making, this volume is a perfect sample. The text is worthy of the finest dress. It is refreshing to read the pages written by one having authority of knowledge, and original research, giving a fair fresh view of the wonderful field of "vibrations," which has been exploited by smatterers, and occupied by the crass theories of pretenders and quacks.

It has been mournfully repeated that the age of poetry had passed and nothing could be expected of the muses when the hard, dry facts of material science had displaced the gods and goddesses, the nymphs and fairies of fancy.

The reader of "Radiant Energy" will be undeceived and will agree that Professor Larkin is a poet and has written a series of poems which carry the imagination into boundless fields such as no poet of the past has dared to enter. In a pleasing style, he takes the reader into his confidence and introduces him to the mysteries of the observatory, where, nightly, year in and year out, he keeps patient watch of the heavens. He cannot go out over the abysses and gather samples of the stuff of which the stars are made, but he has the spectroscopic which he describes, which analyzes the light of the stars, and as certainly reveals the elements of which those bodies are composed.

The sun as the source of energy for the solar system, first claims attention. The intense heat of the surface is sufficient to convert carbon, which no heat controlled by man is able to change, into a gas which is mingled in the sun's atmosphere with the vapors of all the metals. Through the immense telescope, in the clear air of the mountains of California, he watches the terrific turmoil on the surface of the sun, and attempts to paint the scene by words. The whole surface of the sun is thrown into constant agitation, like the surface of the storm-swept ocean, by the internal conflict of contending forces. Vast jets of hydrogen are thrown up, often extending 250,000 and 300,000 miles from the surface, and continental upheavals and mountain elevations are thrown up and sink with equal rapidity. Vast spots appear, increasing until 50,000 or 80,000 miles across, surrounded by penumbra making their diameter 150,000 miles. Their surface appears intensely black, yet is several times brighter than the electric arc, the surrounding incandescent surface is so much brighter this is dark by contrast. These spots are depressions, thousands of feet in depth, caused by cyclones or the falling of partially cooled gases swept upward into the outlying space. Over the edges of these pits the incandescent tides pour in flaming Niagara, and send up glittering jets so intense the eye cannot bear them.

These spots have direct connection with the electric and magnetic condition of the earth. The wireless telegraph sends messages a few hundred miles, the central office at the sun has no difficulty in sending messages to the earth across 93,000,000 miles of space, and probably with equal facility to the outer planet Neptune, over five billions of miles away. When the spots are large the astronomer knows that magnetic disturbances will follow on the earth. Every magnetic needle will tremble and telegraph lines will be affected. Of the connection of the spots with the aurora borealis we quote a striking paragraph:

"From morning to night the solar surface was in violent agitation. Colossal centers of cyclonic activity were watched in telescope the entire day. There were 111 spots counted from 8 a. m. till sunset, the largest being 67,000 miles long and 48,000 wide."

Of the aurora which followed: "From midnight till 1 a. m. the activity was at its height, the whole northern heavens from horizon to equator, being belted and banded by streamers, while flashes were incessant."

"The light of the sun comes from the white-hot carbon envelop." The heat of the sun which falls on a square yard of the earth's surface is equal to three horse power continuously exerted.

That section entitled "Plan of the Palace of the Universe," is like a velle hymn of science. It treats of the loftiest conceptions possible to be entertained by the human mind. He tells us of the vast starcluster to which our sun belongs, where in "many directions suns, (stars) are in such colossal heaps and depths that there is scarcely room for more on the graphic plate. The distance between each, however, is as great or greater, than that separating the sun from its neighbors—twenty-five trillions of miles—except in case of binaries and close clusters."

The telescope, however increased in power, does not magnify the stars. They are so remote that the highest power is inappreciable. They appear always as points of light. After the telescope has exhausted its power, photography reveals the presence of countless others. There are innumerable bodies in space whose light is too feeble to affect the eye, yet their active waves impress the sensitive plate. In the familiar cluster of the Seven Stars or Pleiades, the photograph reveals seven thousand, and the map of the whole sky gives over seven hundred millions. And yet beyond is the faint intimation of countless others. Crowded as they apparently are, the distance between the nearest is incomprehensible. Space is the most lavish thing in nature. From the earth to Sirius, one of the nearest stars, is fifty trillions of miles. Light is eight and a half years in passing that distance. Arcturus is nine hundred and fifty trillions of miles, and to pass that space light requires 160 years, although it speeds at 186,000 miles in a second. In these vast spaces, the earth is as a grain of dust.

Most startling of all is the theory of the formation of suns and worlds by "gemination," a process resembling the multiplication of lower forms of living beings, as the amoeba. A sun divides by stricture of compression through the middle, and each part is thrown off as a distinct body, thus suns and worlds are born and the astronomer sitting in his observatory, through the telescope, can watch every stage of this evolution and development. For scattered over the sky are bodies in all stages of this process, from the nebulous cloud to the flaming sun. The birth-labors of countless millions of years is thus brought within the single sweep of the instrument.

Professor Larkin says: "The evanescent, fleeting, unstable thing or entity—life—was the last to appear in the midst of the stupendous cosmic war of matter and energy, and will be the first to vanish."

"Short as may be the duration of organic life, that of its chief product—mind—is shorter still. . . . Thus mind has the least duration of any entity whatever, for soon mental life will vanish, unconsciousness set in and oblivion succeed."

Here we pause, for the first time to differ. We cannot believe that such are the settled convictions of the author. They are no more, than a reflection on his mind in contrast with the incomprehensible grandeur and vastness of the cosmos. Vast, as it all is and mysterious, Prof. Larkin, in his mountain seclusion, solves many of the most profound problems of matter and space. He analyzes their light and thus finds the composition of the stars. By mathematics he weighs them, and computes their revolutions and distances. He comprehends the principles on which the cosmos is constructed. How is it possible for his mind to comprehend? How can he enter the arcane courts of creation, and read the innermost secrets of the force which drives all onward to perfecting evolution?

Is it not because of the mind or spirit which is outwrought in the universe? After this mighty display of mind in nature, are we to say that the duration of its chief factor, mind, is brief and unimportant? Than life, "shorter still?"

Probably the author has in mind man, in whom intelligence is manifested. Well, he is the last factor in this evolution, the condensation of all efforts, and the fruitage. It is through and by means of him that the mind in nature is "individualized," and out of the turmoil of matter an immortal spiritual entity evolved.

Not "fleeting," but the most enduring of all is mind. For in the words of the author, the universe will grow old, de-

crepit in its decay, its component stars and worlds be hurled together and reduced to original form. Then will the process be repeated!

Ah, yes, but the mind which controlled the preceding evolution will control this. All forms have vanished into nothingness, but directing mind remains unchanged and unchangeable. Out of the ruin has escaped individualized forms as spiritual beings. These are permanent, and the steps by which they gained their individualization, are the fleeing shadows.

The book is an inspiration. It lifts one to the mountain summit and lifts the mist-curtains of the horizon, and while humiliated by the infinitude of worlds of space and time, we are exalted with the conscious pride that we are peers of the realm, capable of perfect comprehension, and heirs to immortality.

Evolution has no meaning or purpose unless this be its fruitage.

HUDSON TUTTLE.

## THE CONFESSIONAL.

Extracts From Father Chiniquy's Book, "The Priest, the Woman, and the Confessional."

After twenty-five years of hearing the confessions of the common people, and of the highest classes of society, of the laymen and the priests, of the grand vicars, bishops, and nuns, I conscientiously say before the world, that the immorality of the confessional is of a more dangerous and degrading nature than that which we attribute to the social evil of our great cities. I declare that the confessor, himself encounters more terrible dangers when hearing the confessions of refined and highly educated ladies, than when listening to those of a humbler class of his female penitents. I solemnly testify that the well-educated lady, when she has once surrendered herself to the power of her confessor, becomes at least as vulnerable to the arrows of the enemy as the poorer and less educated. Nay, I must say that once on the downhill road of perdition, the high-bred lady runs headlong into the pit with more deplorable rapidity than her humbler sister.

Many would be the folio volumes which I should have to write, were I to publish all that my twenty-five years' experience in the confessional has taught me of the unspeakable secret corruption of the greatest part of the so-called respectable ladies, who have unconditionally surrendered themselves into the hands of their "holy" confessors.

I have heard the confession of more than two hundred priests, and, to say the truth, as God knows it, I must declare that only twenty-one had not to weep over the secret or public sins committed through the irresistible, corrupting influences of auricular confession. I am now more than seventy-seven years old, and, in a short time, I shall be in my grave. I shall have to give an account of what I now say. Well, in the presence of my great judge, with my tomb before my eyes, I declare to the world that very few—yes, very few—priests escape from falling into the pit of the most horrible moral depravity the world has ever known, through the confessions of females.

Not long ago a printer in England was sent to jail and severely punished for having published in English the questions put by the priest to the women in the confessional; and the sentence was equitable, for all who read those questions will conclude that no girl or woman who brings her mind into contact with the contents of that book can escape from moral death. But what are the priests of Rome doing in the confessional? Do they not pass the greatest part of their time in questioning females, old and young, and hearing their answers on those very matters? . . . What is the difference between a woman or a girl learning those things in a book or learning them from the lips of a man? . . . Let us suppose that each priest hears the confessions of only five female penitents every day (though we know the daily average is ten), it gives the awful number of five hundred thousand women whom the priests of Rome have the legal right to pollute and destroy each day of the year!

There is not a single one of the Roman Catholic authors who have written on this subject for the priests who has not deplored the innumerable and degrading sins against purity on account of the auricular confession; but those very men will be the very first to try to prove the very contrary when they write books for the people.

## SPIRITS TELL OF USING MENTAL SCIENCE.

When I was twelve years old I heard the spirit voice speak distinct words to me, while I was alone in a dark room. At that time I had never heard of spirits speaking or even being near anyone. I thought my father and mother, whom I lost before I was three years old, were in the heaven the minister told of, with pearly gates and streets of gold.

I believed God spoke to me, as He was told of speaking in a still small voice. At other times I realized a voice spoke directly to me directing my acts, and instructing me in many ways. Later I learned of Spiritualism and understood what the influence beside me was, and developed clairaudient hearing, so that at any and all times I hear the voices and talk with the father and mother, lost in my infant years, but found beside me as my spirit guides.

Their instructions have been a higher education to me. They teach me that the laws of nature in all things are the ruling element in their life as well as in my own. That mental conditions are the ruling law of spirit life, and that telepathy or wireless telephone is their usual mode of communicating. They have given me proof of this by giving me messages coming from those at a distance of hundreds of miles, and letters coming later bearing the same news.

I was told by my father a few weeks ago that he had, during the spring received several messages coming from his sister, telling of her anxiety regarding my cousin's health. This aunt is in spirit life, but is with her daughter, as my parents are with me—so I am told by the spirit voice. I had not corresponded with this cousin and had not heard from her even indirectly for years. I at once wrote to a niece in New York State directing her to inquire about my cousin's health. A week later the letter came telling that my cousin had in March fallen and was so badly injured that she had not been well since.

Last fall, a week before the G. A. R. encampment, at 11 o'clock on Wednesday, I was told by my father that he had just received a telepathic message from Wisconsin. My husband's brother was coming to the encampment, but his wife was not coming. They got the impression of a gentleman coming with him and two children, one a girl. Saturday the letter came telling the same message. The two children were a nephew and niece; the latter neither my husband nor myself had ever heard of, as it had been thirty years since this brother and other relatives went to Wisconsin, and for years had not corresponded. The letter was written on Wednesday, the day I received the spirit message, and they all came the next week. MRS. MAY A. PRICE,  
Washington, D. C.

To pretend to be human in the name or with the idea of a God means to pretend to be free in the name or with the idea of a despot.—Karl Heinzen.

The more reason is improved, the more does it destroy the seeds of religious wars. It is the spirit of philosophy that has banished this plague from the earth.—Voltaire.

Theocracy has actively assisted in throttling all republics and turned them into ecclesiastical despotisms and ultimate ruin by steering the people's aspirations after divine phantoms.—Ed A. Stevens.

The character of Moses, as stated in the Bible is the most horrible that can be imagined. If those accounts be true, he was the wretch that first began and carried on wars on the score or on the pretense of religion, and under that mask or that infatuation committed the most unexampled atrocities that are to be found in the history of any nation.—Paine.

## THE VALUE OF LIFE.

If Life Does Not End, It Is Everything.

That which perishes is of no value, save as a means to an end. That which has no end, only has true value. Amid the changing scenes of life, nothing endures except life itself; therefore, human existence alone has real, substantial value, and all things pertaining to it have value only because they are means in the support and success of life.

There is an instinct of self-preservation, a desire to enjoy and an impulse to defend and protect life that exceeds every other instinct and impulse, save in great emergencies; but its never-ending existence would be of no value, were it not for man's capacity for enjoyment, happiness. If life would perish—what then? Nothing. But it does not end; therefore, it is everything.

But to those who think it ends with the dissolution of the body, the same instinct to preserve and impulse to protect it obtains; and for what? For the fleeting joys so often mixed with woes,—the satisfaction of those, and the avoidance of these, absorb the entire energies of the life of the masses who ask for nothing more. This is the doctrine of the Epicureans. They know that physical life will end, and they think that if it does, all they hold dear is as nothing; therefore, their life has no real, substantial value; for

"This life is but a fleeting show,  
For man's illusion gives;  
The smiles of joy, the tears of woe,  
Deceitful shine, deceitful flow—  
There's nothing true but heaven."

There is as much difference between the value of the material and that of a Spiritualist, in the estimation of each respectively, as there is between the perishable and the imperishable, the finite and the infinite. To the one, life on earth is the all in all; his entire energies are expended in the pursuit of mere worldly interests and sensual enjoyments which are gone forever when satiety is reached; and their over-indulgence inevitably brings pain and misery, as only the sufferers can know.

To the other, life is the vestibule that opens up to a higher, nobler life whose enjoyments grow and intensify by their repetition and exercise, in never-ending stages of progress, ever advancing toward, yet never reaching absolute perfection.

The life of the materialist is ever deteriorating as earth life nears its end, and diminishing in such value as he himself puts upon it; while that of the Spiritualist is ever-increasing in value; being enriched by every good act, the opportunities for which through his life, life, and at its close, finds a home happy and beautiful beyond expression, built by his own earthly career.

To the materialist, however, justice must be done. His good acts are rewarded; though that incentive is incidental, and not inspired as are those of the Spiritualist; and his progress on the other side is slow and attended with many and serious difficulties.

In consequence of the limited and low estimate of life, in regard to its aims and purposes, the great mass of mankind occupy all their time, and exhaust all their energies, in the pursuit of those things (with the exception of subsistence itself), that go to impoverish, rather than to enrich life; or at least, to such results as must be over come in the future.



## Incarnation, Reincarnation and Embodiments Explained.

**Out of the Depths Into the Light.**  
By Samuel Bowles; Mrs. Carrie E. S. Twing.  
medium. This is a very interesting little book,  
and will be appreciated from start to finish by  
all who wish to gain spiritual information.  
Price, 25 cents.



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

A. H. Nicholas writes: "In The Progressive Thinker, July 4, is a message purporting to be from Henry Ward Beecher, which we have reason to think not genuine because it squarely conflicts with statements he made through the medium Petersiliea. Then and there he denied the existence of a God—said he had believed in a God and preached it in earth life, but not now; he had been changed; the new message is genuine, then his has changed again and flipped back into the old ruts of Theism. It is about as strong in recognition of the old God as

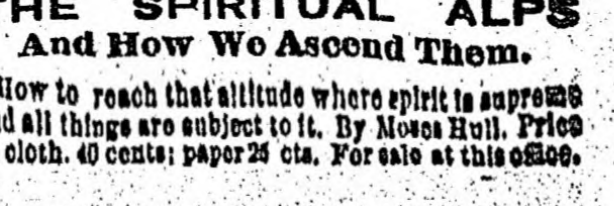
as well as the wafers and "essie." Concerning the spirits' body she said that in full form materialization the spirits gather atoms of materiality about them drawn from the audience and thus the spirit's body is formed. The location of the camp is exceptionally good and well equipped in the way of a clean dining hall and other accessories. There is an abundance of pure water. President Herriek is busy making the camp an ideal summer resort. Most of the spirits are going up beside a number of the best mediums already on the ground, others are expected to arrive."

Herman Fischer writes from Salt Lake City, Utah: "We have just closed a series of lectures by Mr. Geo. W. Kates and wife, and considering the hot weather, we had well-attended meetings. The Spiritualists are delighted with their ministrations, and especially with Mrs. Kates' descriptive tests. Here, as elsewhere, phenomenal

We have had test services and lectures daily, except Monday, and all who have visited those meetings have expressed themselves as highly pleased with the work done. Others who are on the grounds are Dr. Fred L. Mehtrens and wife, of Ripon, Wis, both of whom are mediums and workers in the cause. Our talent is of the highest order, and all should visit us and partake of the in-

**The Onset Camp.**  
**Opens July 12 and closes August 30.**

**POEMS FROM THE INNER LIFE.**  
By Lizzie Doten. These poems are truly in-  
structional and as staple as sugar. Price \$1.00.



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**And How We Ascend Them.**  
 How to reach that altitude where spirit is supreme  
 and all things are subject to it. By Moses Hull. Price  
 cloth, 40 cents; paper 25 cts. For sale at this office.



## QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

Religious Student: Q. How many religious sects or denominations in the United States?

A. Is this a religious age? It would appear that it is, from the activity in religious directions. There is a constant unrest, and new views and theories are constantly being agitated. In times past, the religious bodies, split into diverse sects, but now there is a following of the Zion of the future. Religious training prepares the mind to be led by a Mrs. Eddy or a Dowd. It prepares the mental and spiritual hot-bed in which such doctrines take root and flourish. There would be no Christian Scientists or Zions if the religious bodies had not been Sunday-schools. The instructions to prepare the mind for their reception.

There are 145 Protestant sects, bodies or denominations, in the United States. The Catholic church is not filled with such unrest. The priest who breaks off from that church, has a rough path, and there is not a desire for truth for itself among the Catholics. Every child of Catholic parents is born a Catholic and counted as a member of that church. Yet there are five Catholic bodies. This makes 150 for this country. The average increase is one for each year.

John A. Miller, M. D.: Q. Sir William Thompson is recently reported to have said that a crystal might result from a fourth dimension of space, but that a similar explanation could not be offered for the origin, existence and growth of plants and living beings, for which scientific thought was compelled to accept the idea of creative power.

The Literary Digest, June 1 and 27, 1903.

Will you kindly give your hypothesis of the formative principle (outside of chemical or vital force) that will give a reason: Why an acorn grows into an oak, or the impregnated human ovum reproduces the species whence it came? In other words, What constitutes the shaping or formative principle in organic life?

A. A crystal cannot "result from a fortuitous concourse of atoms." The growth of a crystal is controlled by the most rigid and unchanging laws. When different substances are in the same solution, there is selection and the molecules arrange themselves in definite lines and angles. The identical process is carried into the formation of living beings, as may be observed in the growth of the bones, teeth, scales and shells.

It is also seen in the regularity of the disposition of the leaves of plants and petals of the flowers. In a sense a crystal is an organized structure, and an outgrowth or expression of life-force. To fully explain why an acorn becomes an oak, or a germ grows into a being like its parents, involves the history of living beings since the beginning. The germ represents the sum of all influences brought to bear on its ancestral line since the dawn of life. It is the storehouse of heredity, which dominates the conditions of its growth, and under the conditions favorable to its maturity, the immediate formative principle will be reproduced—with constant tendency to reversion to remote ancestral forms. Evolution traces these lines of advance—called species—into the past, through the geological ages, finding they blend, become more general in type, and more simple until differentiation of organs is lost and nothing more than a digestive sac, a floating stomach remains and farther yet, a mass of protoplasmic cells, or protoplasm not yet even organized into cells. It is not a living being, but matter in a form which enables it to become organized into the structure of living beings.

This protoplasm "the physical basis of life," has never been created by artificial means. As the beginning of living beings, its origin is the beginning of the world. Evolution traces the problem for solution. Evolution traces the larger streams and these to larger still, until all are absorbed in protoplasmic material.

The conditions under which life first came on the earth are to be taken into consideration, for they were so different from the white prevails at present that they seem dreams of the imagination. The conditions prevailing on the earth at that remote period, must be carefully studied. What were they in the ocean which formed the cradle of life? A crust had formed over the cooling surface of the molten globe, and water had condensed on the higher ridges running down the boiling seas whose hissing waves gave out clouds of steam as they beat on the rocky shore. The water was saturated with saline and mineral matter, and the atmosphere dense with volatile substances. The pressure of the dense atmosphere was much greater than at present. All the carbon now held by living beings, and locked up in coal-beds and mineral compounds was then in a gaseous state.

When the waters had sufficiently cooled the carbonic acid and volatile substances were absorbed. The tremendous electrical discharges in this atmosphere generated ammonia, which, thus became abundant in the cooler waters of detached lakelets, and in these the first protoplasmic cells came into existence as the starting point of all the multitude of species which have been differentiated therefrom.

It is interesting to note that the student of this subject unravels the secret of how this matter, capable of generating living beings came. It changes not the process, whether by chance, law, or a direct creator. Science states from the postulate that such protoplasm, or bioplasm—life substance, existed at that time, and then proceeds with its analysis. It is a waste of energy to dispute over this point which is unnecessary.

There is no barrier insurmountable, to prevent the formation of bioplasm by artificial means, but it must be accomplished by following the lead of Nature, and furnishing as closely as possible the conditions of the period in which life had its advent.

It must be admitted that thus far artificial reproduction of the lowest cell, or cell-combination has not been accomplished. The most recent and notorious experiments in this direction were made by Prof. Loeb, of Chicago, have been widely heralded in the press, and have been said to have opened the inner courts of life. Really Prof. Loeb has not made the shortest step in this direction. He found that the eggs of the sea-urchin would not hatch if unfertilized. But if placed in certain solutions, they would go on in growth exactly as if fertilized. Did Prof. Loeb create life or an embryo sea-urchin? He first had to have eggs of the sea-urchin, and these had to be living eggs, for his solution had no effect on eggs which had lost their vitality. Perhaps nothing ever went before the public in a more pretentious and misleading garb, and as understood by the public the "discovery" was a fraud perpetrated under the garb of science. It did not have even the right to claim to be new, for it has been long well known that many of the lower species increased without fertilization. The queen honey-bee lays eggs that produce without the drone, and the neuter bee sometimes lays eggs which hatch and make perfect growth. The aphidæ—plant lice—increase through several successive generations, without conjunction of sex. The instances are voluminous, and put aside the originality of the "great discovery."

Is a Psychological Crime Possible. To the Editor:—"Is a Psychological Crime Possible?" was the pertinent heading of a recent article in The Progressive Thinker. The text following, which beyond the statements "It is a work of supreme importance to the scientific and spiritual world, and as understood by the public the 'discovery' was a fraud perpetrated under the garb of science. It did not have even the right to claim to be new, for it has been long well known that many of the lower species increased without fertilization. The queen honey-bee lays eggs that produce without the drone, and the neuter bee sometimes lays eggs which hatch and make perfect growth. The aphidæ—plant lice—increase through several successive generations, without conjunction of sex. The instances are voluminous, and put aside the originality of the 'great discovery.'"

There is but one question to be answered in regard to hypnism and mediumship in order to determine if the "discovery" is first of all responsible to itself to attain, achieve, and become, and "All persons who esteem the human soul, individual life and responsibility above all other values and considerations will be glad to read 'The Great Psychological Crime,' consists principally of quotations from the book and cannot be considered as a demonstration of or an answer to that question. Neither does the article contain a criticism, a discussion or an unqualified approval of the book.

The editorial in regard to the subject in the issue of June 1, 1903, points to the point and certainly points to a very disastrous possible condition of the medium or subject.

The statement, "Spirit control in its higher aspects is regarded by advanced Spiritualists as perfectly harmless and healthy and promotive of spirituality and intellectual growth, and in every way beneficial to the medium, and they will be slow to think otherwise, yet they will greet most cordially any person who presents a gateway to the spiritual world and present a better way to converse with the denizens thereof than through the present day mediumship" will meet with the endorsement of all persons whether they be Spiritualists or not.

The writer hopes that a discussion of this subject will call the efforts of the persons including the author and editor of The Great Psychological Crime, who can elucidate "the better way" to a method of intercommunication between the successive planes of individual existence and fields of progress or retrogression.

Two Rivers, Wis. S. A. MILLS.

Progressive Lyceum Work. The interest in the lyceum work has been truly gratifying to me since my appointment as National Superintendent of Lyceum Work, by the N. S. A., and I have decided to visit a few of the lyceums on my way to Washington this fall—October. I would like to hear from those lyceums in Missouri, Indiana, Illinois, Ohio, New York and Pennsylvania, that would like the services of an inspirational lecturer for one or two week-night lectures. My work will be principally for the lyceum, but generally for the cause of Spiritualism.

We must recognize the importance of the lyceum work and with the experience which I have had, and the publication of The Progressive Lyceum for the past eight months, I feel that a properly announced lecture will attract that element of people who will be pleased with the interests of the children's cause. Those places wishing to arrange for my services, will kindly address me soon, as I shall attend the Los Angeles Convention during part of August, and I wish to have all the points in view as soon as possible, to arrange the route and dates.

JOHN W. RING, National Sup't Lyceum Work, Spiritualist Temple, Galveston, Texas.

"The Life Booklets" By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for pocket presents. The titles are, "Character Building Through Thought Power," "Everyday Creature," and "The Greatest Thing Ever Known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

"How Shall I Become a Medium," Fully Answered In "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

## LESSONS IN REAL LIFE.

Parents Have Greater Need of Correction Than Their Children.

Some of the phases of the mingled darker and brighter sides of human life and experience may be coned in the pictures portrayed by Jean Cowgill, as presented in the columns of the Chicago Chronicle. In plain but very suggestive words, he writes that every parent who was up before the judge in juvenile court, on a certain specified day, is an incorrigible.

Some people, says she, fancy it is the other way about and that it is the children who are incorrigible. I can't see it that way. Not only are the parents incorrigible—they make bold confessions of the fact when they come up to the tribunal of justice, trotting after their offspring, who are supposed to be the ones at fault. I don't believe there was a boy tried yesterday who, if he had half a chance, wouldn't make a better, stronger man than his father; who wouldn't, in years of maturity, be able to teach his mother right and proper behavior.

"Bad boys; incorrigible boys," they sang out all the afternoon. "Incorrigible parents," say I. "Weak, unkind parents, one and all, unaware of their treasure's value, unthinking, uneducated parents." It matters not the quality of the clothes that garb them, whether they troop up behind their children, clad in rags or silk, one and all, it is the fault of parenthood, husbandhood, wifehood, the mysterious something we recognize as convention, ethics—what you please. They are not incorrigible, these babes of tender years, but their parents are.

No one knew the tale of the first weak parent. In December she gave up the bread and butter struggle. It was in a hospital the end came. They had moved her there from the saloon-keeper's where she worked. But for the baby that would have closed the records. No one would ever have known she had been an incorrigible.

The baby was in court, fast held in the arms of an honest German, whose love for the youngster showed in every glance.

Saloon-keeper number one, for whom the mother worked, was the first witness. "She [the mother] worked for me about four weeks before she died. After she came she said she had a boy. That's the first I knew about it. She brought him—he's 10 months old."

"How did she happen to go to work for you?"

"My wife is sick. We looked for a girl in the paper."

"You advertised?"

"Did she tell you anything about herself?"

"She said nothing—she told us she had a boy."

"Who is that holding the baby?"

"A man who wants to adopt it."

"What business is he in?"

"He is a saloon-keeper, too."

"How does he come to have the baby?"

"Oh—well, I don't know. One day he was over to my house. The mother had died. He said to me, 'That's my boy. Give it to me. I said all right, and he took it.'"

The wife of saloon-keeper No. 2 was the next witness. She is Johanna by name and ponderous in physique. For all that her childless life years for the baby.

While she sat in the witness chair the court read a letter entered as evidence by the probation officer in charge of the wife child. It was then we first knew that, like the other parents on trial, the mother had been a delinquent, too.

The letter came six days after the mother's death. It was written in Bohemian and was read translated. "My Dear—I am sorry I have been able to do nothing for you. Patience. I have gone into business here. I have opened a saloon. About March 15 will send for you. Be brave. My heart goes up to you. Soon we will find ourselves."

The signature matters little. They read the pitiful letter to the court, and all the while the clerk read the baby cooed and clung to the saloon-keeper, who wanted it for his. The secret, whatever it was, is no longer the poor dead woman's.

Mrs. Curtin, probation officer, was put in charge of the case to look after the child's welfare. The saloon-keeper and his ponderous wife Johanna walked out of the courtroom the proud and happy parents of the baby.

"I can't sit still and see my children sacrificed."

A woman's shrill voice rang out over the court proceedings. They paid no attention at first. Over and over she said it. Then Judge Tuttle called out: "Bring that woman in here."

A drag of humanity's lowest depths she came as she walked in. Her hair was unkempt, her eyes staring and expressionless.

"You will have a chance to tell all your story," said the judge. "But you must be quiet now."

"I will, judge; I beg your honor's pardon. I will."

O'Brien they were by name, father, the crazed woman who shouted and the children. As the probation officer's report told the tale, the children are kept in filth and dirt, the mother drinks and neglects them.

He called often, even kept track of them in their various movings, trying all the time to get the mother to do better. Then he brought them into court.

All these things you might have thought until you heard O'Brien's testimony. He said: "O'Brien is my name. I am in the direct line from the head general in Cromwell's army—General Brown."

"I can take care of my children. Just now I am a teamster. I earn \$12 a week. I don't have to do one kind of work. There ain't a man in Chicago with a better education than I have. I've been a soldier and a sailor. I've worn Uncle Sam's uniform."

"They say your wife is a drunkard." "She never was that way, your honor, until they persecuted her to it." Louder and louder grew O'Brien's voice. His excitement was intense. Mrs. O'Brien arose from her seat. "Yes; persecuted, your honor. That's the devil that drove me to it. He came into my house and pounds his fist down."

"The devil who drove her to it," was the probation officer who brought the children into court.

## MEDIUMSHIP DANGEROUS?

A Negative Answer to the Important Question.

I have heard considerable said within the last year or two, affirming that mediumship was dangerous. I feel impelled to say something on the other side. In the first place we know that this earth is sending to the next existence all the human conditions of life that exist here. We know that the low and degraded are just the same beings when they pass through the change called death that they are here. We know that the bigots here are the same there; the hypocrites are hypocrites still; the clown or the mirth-loving performer has not changed, nor will they until growth and expansion, evolution and progression shall have made their power felt upon them.

We know also that there is no law by which such beings are debarred from coming into the surroundings of people of higher, providing they are in perfect harmony. It is right here, playing the whole question of danger. We hear the argument that mediumship is a surrendering of the individuality of the medium to some one else, not only in spirit life, but to fellow-mortals here, by having no will of our own.

But I positively deny that it is necessary to mediumship or one of the requirements of intelligent and progressive spirits from the other life.

The true medium has no more surrendered his personality to the controlling spirit than the telegraph operator has given up his to the mind that dictates the message he transfers across the country. He, for the time being, is the instrument (or one of them) used in expressing the desire of the party of the first part, and that only. Supposing the communication was one of treason, given by a demon in human shape, and intended to make destruction of life and property its object—would the telegraph operator be obliged to transmit the message? No, a thousand times no.

But it may be affirmed that the medium is entranced, and knows nothing of the message given. We admit this, but we also affirm that "like seeks like" the world over. If the mediums are true, if they love virtue, and despise untruthfulness, if their object is to do good, and love the highest and noblest humanity, the low, wicked or ignorant intelligences can no more approach as controlling power than that they can reverse the law of attraction and gravitation.

First, because the very atmosphere around that medium is as repulsive to them as red-hot iron to the intelligent hand. Second, that medium is surrounded by a circle of intentions that make much more powerful than the debasing spirits as they are better and more intelligent. While we admit the spirit spheres are constantly being recruited with the low, ignorant and wicked spirits, yet we contend that the good, true, pure and intelligent go there as well, and they have a tremendous advantage over the former through the very nature of their advanced condition.

Again we claim that the good are in a vast majority on the other side, for though the other class are numerous here, yet we believe the honest in purpose are in the majority here, and though many may be mistaken in this life, they make rapid progress as soon as they get where they can see truth.

Third, again we know that the progression beyond the grave and the very vilest being re-embodied sometime from that condition. Consequently in the ages gone by, many millions of souls that have left this life in a deplorable condition have advanced to grand and noble lives on the other side. And they are always ready to help souls here in their sorrow and grief and no purposes, throwing around them a solid wall of protection. No demon, or evil spirit can scale that wall. But the persons must do their part, must accept the help from the elevated ones, and live so they can approach them. They must love truthfulness more than falsehood, and strive for the condition of purity and goodness. They must love the glowing beauty of the mountain-top of angelhood more than the deep canyons of selfishness, and the dense fogs of fraud and deception.

To protect mediums from danger they must: First, understand the power of those they would debar from actual control. Second, they should not be too anxious to be controlled to such an extent as to welcome any influence that may come to them, but use their own reason always and at all times, take none for infallible authority.

Third, they should place themselves, before allowing any control to approach them, into a prayerful state; not a verbal prayer to be heard of men, but an earnest, soulful aspiration for the true and elevated ones to influence that life to protect and guide every thought uttered for the good of humanity.

With this condition surrounding mediums they can challenge the whole demoniacal power of the universe. They can no more approach them for harm or danger than they can approach the most exalted spirit spheres that were ever dreamed of, and drag down its occupants. There is danger in ignorance, I care not in what department of life we apply it. We know that many mediums in the past have not been reliable, the communications through their powers were not truthful nor reasonable. Why? Not because mediumship was dangerous, but because the mediums were either untruthful themselves, or through selfish motives, had allowed themselves to become tools for deceivers and impostors. Pride and selfish ambition are at the bottom of much of this as I can show.

There is a Free Methodist camp-meeting running near here. We can hear some of their insane speeches, and yells at our home; but instead of its coming from the "power of the Holy Ghost," as they claim, it is from the control of some ignorant spirit of their own kind. They are mediums, and are controlled by those who are in the unprogressed condition in spirit life, and are in harmony with those in the same ignorant state here. There is danger of such mediumship where reason is set aside and blind ignorance rules. There is danger of insanity and ruin under such circumstances. But let the mediums be true to knowledge, reason, purity, progress and love of humanity rather than creed, and in my judgment, instead of being in danger, they are constantly and vigorously protected from danger by the very power that they may invoke.

P. C. MILLS.

Seattle, Wash.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price, 50 cents.

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Voices. Calling, calling don't you hear. Voices calling loud and clear. Midst the thunders and the showers, Midst the long day's sunny hours, Don't you see the roses blooming, And hear the angels calling?

Willow hearts and working hands, Spreading comfort through the lands, Heed ye not the rollings and, That mark the time that now commands, That each shall listen as he stands, And hear the angels—calling! MRS. S. A. VAN BLARCOM. Lily Dale, N. Y.

## LIFE BEYOND DEATH

Being a Review of

The Work of Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

8vo. Cloth, 842 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He then points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then points out the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the requirements of intelligent and progressive spirits from the other life.

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P. C. MILLS.

Seattle, Wash.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price, 50 cents.

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Voices. Calling, calling don't you hear. Voices calling loud and clear. Midst the thunders and the showers, Midst the long day's sunny hours, Don't you see the roses blooming, And hear the angels calling?

Willow hearts and working hands, Spreading comfort through the lands, Heed ye not the rollings and, That mark the time that now commands, That each shall listen as he stands, And hear the angels—calling! MRS. S. A. VAN BLARCOM. Lily Dale, N. Y.

## LIFE BEYOND DEATH

Being a Review of

The Work of Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as to Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

8vo. Cloth, 842 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He then points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then points out the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the requirements of intelligent and progressive spirits from the other life.

The true medium has no more surrendered his personality to the controlling spirit than the telegraph operator has given up his to the mind that dictates the message he transfers across the country. He, for the time being, is the instrument (or one of them) used in expressing the desire of the party of the first part, and that only. Supposing the communication was one of treason, given by a demon in human shape, and intended to make destruction of life and property its object—would the telegraph operator be obliged to transmit the message? No, a thousand times no.

But it may be affirmed that the medium is entranced, and knows nothing of the message given. We admit this, but we also affirm that "like seeks like" the world over. If the mediums are true, if they love virtue, and despise untruthfulness, if their object is to do good, and love the highest and noblest humanity, the low, wicked or ignorant intelligences can no more approach as controlling power than that they can reverse the law of attraction and gravitation.

First, because the very atmosphere around that medium is as repulsive to them as red-hot iron to the intelligent hand. Second, that medium is surrounded by a circle of intentions that make much more powerful than the debasing spirits as they are better and more intelligent. While we admit the spirit spheres are constantly being recruited with the low, ignorant and wicked spirits, yet we contend that the good, true, pure and intelligent go there as well, and they have a tremendous advantage over the former through the very nature of their advanced condition.

Again we claim that the good are in a vast majority on the other side, for though the other class are numerous here, yet we believe the honest in purpose are in the majority here, and though many may be mistaken in this life, they make rapid progress as soon as they get where they can see truth.



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**LILY DALE.**  
Notes of Interest From "The City of Light" Assembly.

To the Editor:—As it is a rainy day, and therefore, a good time for writing, I venture a few notes from Lily Dale, or "The City of Light," as it is now called, hoping they may be of interest to your readers. It is our first visit to this beautiful camp, but already we feel at home, for the atmosphere is so spiritual, and the people, who are on the grounds, are so kind and helpful, that we feel at home from the first moment.

J. Clegg Wright, W. M. Lockwood, W. J. Colville, and J. H. Hill, Mrs. Carrie T. Wright, and Mrs. J. H. Hill, have given forth spiritual food, each in their own particular lines of truth.

Mrs. Pettigall, the new president, has thus early endeared herself in the hearts of the people by her pleasing and ever-dignified personality that loses itself in the effort to do the very best possible for the good of the camp. The presiding officer, George H. Brooks, is too well known at Lily Dale, and elsewhere, to need any mention from my pen. He is certainly the "right man in the right place." Homer Allen, of Washington, D. C., has been the medium until Sunday, July 19, since the beginning of the season. His work has been well received, and does credit to his spirit helpers as well as to himself and the cause he represents. He has also contributed much to the enjoyment of the people, with his music, "Some Sweet Day," sung at the Sunday service, being exceptionally well rendered.

The lyceum opened with a much larger attendance than usual. It is under the capable management of Mrs. Peterson, assisted by Miss Greene. The first public meeting for the lyceum children, or rather by the children was held in the auditorium last Friday. All acquitted themselves admirably, and showed a very great interest in the work. If we, as Spiritualists, could only realize fully the benefit to the cause through the lyceum, it seems to me that workers and laymen, too, would bestir themselves for this work—the work that must be done if our children are to receive the truth of Spiritualism as it is their right.

Mrs. Carrie T. Wright gave the children some very beautiful and instructive lessons in her intimate way—a way that the children will not forget very soon. Sunday, July 19, was set apart for Buffalo Day, and excursions came from that city. It is said about 700 people came in for the day, and some remaining over for the week. J. W. Dennis, of Buffalo, presided over this meeting. Mr. Richardson and Rev. Sayles, both of East Aurora, N. Y., delivered addresses to the large audience assembled. The Rev. Sayles is pastor of the Universalist church in East Aurora, and is fast becoming "converted" to Spiritualism—as he claims to be "half a Spiritualist now." Such able, sincere and educated men should be welcomed in our ranks, for there is need of many such to carry the truth to the world.

ELLA ROYAL WILLIAMS.

Reed's Lake Camp, Michigan.  
The Reed's Lake Camp-meeting is moving along nicely and the campers are enjoying a variety of entertainment.

After the splendid work of Mrs. Able Sheets came the engagement of Mrs. Anna Gillespie, who is second to none as a platform speaker and test medium. She gave five lectures in all, and on Sunday greeted both afternoon and evening with discourses, which highly appreciated her excellent work. On Sunday evening this lady left the audience in the care of Mrs. Josie Folsom, and hurried to her train for Chicago, from where she will this week take her departure for California, followed by the good wishes of all who know her.

Mrs. Folsom has done some splendid test work at the camp, and is causing very great interest on the part of investigators.

Frank N. Foster, the spirit artist, is doing fine work here. The writer obtained the picture of his wife, E. V. Wilson and one of Mrs. Folsom's guides, all on the same plate, and all as plain and natural as life.

There are also present, Mrs. Bliss Green and husband, of Chicago, Mr. G. W. Renner, trumpet medium; Mrs. Fuller and many others representing all phases of mediumship.

Old Brother Smith is present, whom I met at Belvidere, Ill., thirty years ago. Dr. Freedman, the Australian healer, and his wife are present.

F. D. Dunnakin, of Ohio, is the present speaker for a week and begins work to-day.

We, Folsom, wife and self, expect to remain here until July 30, when we shall go to Island Lake and back to Chicago. The nice cool weather and outdoor life are doing us much good, and we hope to be able to do good work during the coming fall and winter.

C. W. STEWART.

City of Light Assembly.

Frequent rains for the past few days have somewhat interrupted the pleasure of the many visitors to this noted resort, yet very little grumbling is heard, as visitors here this year are mostly optimistic, and seem to be looking for the sunlight that shines above the mountains of the new dispensation.

W. J. Colville, that wonderful mental alchemist, who knows so well how to transmute all the baser metals of undeveloped and misapplied ideas into the gold of keener spiritual perception, and broader individual consciousness, is here and is answering questions on all lines, of interior wisdom with more seeming readiness, and a greater influx of spiritual light than ever before. He is holding classes in mental science and the development of individual consciousness. His two public lectures have been an influence of thought on all bodily functions, and "New Heavens and a New Earth in Human Consciousness."

W. J. Hill took his old place in the hearts of his hearers, and his fearless and trenchant words on individual and national reform. The entire week has been filled with wit, wisdom and progressive ideas of all kinds.

The speakers for next week, commencing August are Baba Premchand Bharati, India; Francis E. Mason, New York; Rev. Morgan Wood, Cleveland; COR.

Susan B. Anthony, Mrs. Charlotte Perkins Cushman, and Rev. Anna B. Shaw.  
Woman's Congress will be August 5. A fine line of evening entertainments are being rendered thus far and much good work for the assembly is being accomplished by the willing workers. Conferences, thought exchanges and Forest Temple meetings are well attended and much active interest taken, and questions of deep import relative to soul growth and recognition are heard on every hand. There is a large attendance of children for so early in the season, being forty-six the first day.

J. E. HYDE.

Texas State Association.

The seventh annual meeting of the Texas State National Association of Spiritualists will be held in the city of Austin, Texas, September 4, 5 and 6, 1909; S. E. 56, for the report of the present officers, report of the several chartered local societies, annual report of the mission societies and ordained ministers, the election of officers for the coming year, and such other business as may come before such an annual meeting. Each person holding Ordination Certificate shall give written report of official duties performed during the year, and the secretary shall read at least thirty days prior to each annual meeting. Each person failing to comply with above prescribed duty for any other cause than that of being absent, or a majority of the official board, after due consideration, shall have his or her name removed from the roll.

THOS. SCHIRMER, Sec.  
JOHN W. RING, Pres.  
Spiritualist Temple, Galveston, Texas.

Onset Camp Notes.

The camp meeting at Onset opened with large attendance, Sunday, July 12, and everything bids fair to this being one of the best meetings held there for a long time. About all the cottages are occupied and rooms are in demand. There are a great many mediums at the camp, and all seem to be doing a good work.

The weather has not been all that could be desired, but we are living in hopes of warmer weather.

Dr. Geo. A. Fuller was the first speaker, giving the opening address before a large audience. The Doctor is always sure of a good audience here, as he is a very popular chairman.

In the afternoon of July 12 the platform was occupied by that noble little woman, Mrs. C. Fannie Allen, and she gave one of her finest lectures.

Monday, a large conference was held, the topic being "The Onset of the Subject" was taken up again at the conference held on Tuesday and Thursday, and resulted in securing the services of Mrs. Allen and the assistance of a large number of lyceum workers. The lyceum holds its sessions Tuesday and Friday of each week. Forty children were in attendance at the first session.

Wednesday, Mrs. Kate R. Stiles was the speaker and gave a fine address.

Friday, Mrs. Carrie F. Loring, treasurer of the Mass State Association of Spiritualists, gave the address and followed with tests.

Saturday, Rev. Wm. T. Hutchins spoke for the first time at Onset, and it certainly will not be his last, as he left a good impression. He is an able speaker, and a fine orator. The West should hear him.

Sunday morning, Mrs. Sarah A. Byrne, New England's own speaker, and one of the finest, occupied the platform. It is not necessary to say that she pleased her hearers.

In the afternoon, Prof. W. F. Peck was the speaker, and the audience was given a treat as he gave one of his great scientific lectures that are always instructive. You know him too well in the West for me to give him any praise. We ought to have more such speakers. Prof. Peck was the speaker on Tuesday and Thursday. During the week he has held class meetings.

Everything looks as if this was going to be a grand season. We are to have such speakers as Carrie E. S. Twing, Thos. Cross, Dr. Carey, Mrs. M. T. Longley, W. J. Colville, F. A. Wiggin, H. D. Barrett, Rev. Frank E. Mason and Mrs. Mason, Miss Susie C. Clark and Cora L. V. Richmond.

You can subscribe for this paper at the headquarters book store; also copies for sale.

H.

PASSED TO SPIRIT LIFE.

[Obituary to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, at Muskegon, Mich., on Saturday, July 11, Mrs. S. E. Strangor, aged 50 years. Mrs. Strangor gave about fourteen years of her life to the public work of Spiritualism, and was a good, pure, sweet soul. She was stricken with paralysis three years ago, and although tenderly cared for at the home of her sister, Mrs. Dr. Hopkins, she never regained her health. The funeral services were conducted by C. W. Stewart, on Sunday afternoon, at 4:30 o'clock.

Mrs. P. K. Wright, wife of John Wright, a hardware merchant of Cripple Creek, Colo., passed to spirit life at the residence of her sister, Mrs. L. H. Koehn, after a lingering illness covering a period of four years. She came to Dolores about two months ago, hoping to secure relief from the disease that has been troubling her so long, but it could not be checked. The deceased was a member of the Rebecca Lodge, Woman's Club and G. A. R. Relief Corps of Cripple Creek.

The funeral of the late Comrade Allen W. Hahn took place last Sunday at 1 p. m., at the family residence, 931 W. Polk street. The Spiritual society of which he was a member, was represented by Mrs. Mary B. Hill, of 320 Flournoy street, who delivered an eloquent address. Then the American Lady Quartette sang two selections beautifully. The Farragut Post in charge of Adjt. Lincolin, then took charge of the services and performed over their dead comrade the beautiful services of the G. A. R. Mrs. A. V. Reed, of Garfield Circle, of which deceased's wife was a member, laid the flag on the breast of the dead comrade. Comrade Paris, of Julius White Post, sang by request, "He's Gone"; then followed an address by Col. Boynton, in which at times he grew very eloquent, and the beautiful expressions he uttered will not soon be forgotten. The home was filled with friends who came to pay their last tribute to the old veteran of the civil war.

Frederick Charles Williams passed to higher life, July 11, at his home, 1015 E. 12th street. This beautiful journey was made peacefully, after a long illness, caused by a shot received July 4. He leaves a father, mother, three little sisters and many relatives to mourn his earthly loss, with a full assurance of his gain in the higher life. Funeral services were conducted by Mrs. Alice Baker, of Cleveland, Ohio.

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**SPIRITUALIST MEETINGS.**

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We want new notices of all meetings being held here in public halls at the present time.

Church of the Spirit Communions, 4308 Cottage Grove Ave., N. E.

Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Spiritualist Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

The Spiritualist Church of the Students of Nature hold services at Nathan's Hall, 1505 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds services at Thurman and Chicago streets, at 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. Conducted by Mrs. J. H. Hill.

Unit meets at Hopkins Hall, 628 West Sixty-third street. Conference meeting at 3 p. m. sharp. Lecture and messages at 8 p. m. sharp.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue. The First Holy Bapt Church Society holds regular meetings every Sunday at Alliance Hall, 323 E. 56th street, between Monroe and Kimbark avenues. The best talent available will be secured to give interest at every meeting. To spread the truth is the object of this office. Eva L. Stewart, secretary, 543 E. 56th street, where all communications should be addressed.

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock.

Come out to the camp-meeting of the Second Church of the Soul, every Sunday in the woods, at Madison street and Desplaines river. Lectures by Mr. Schaeffer at 2 p. m. Questions answered, good music, and a day with us in the woods. Meetings will be continued during July and August.

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp, and 8 o'clock sharp at Lakeside Hall, corner Thirty-first street and Indiana avenue, where truth-seekers and investigators, as well as Spiritualists can enjoy a pleasant afternoon or evening. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Bevery, M. D., president.

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MARY JANE PEARCE.  
Perris, Riverside Co., Cal., Feb. 21, 1903.

Mrs. Dobson-Barker—Kind Friend:—As I have been ailing for thirty years, and it helped me so much, I will write to you again to see if you are still practicing, and if you are I want to send to you for another month's treatment, for I can safely say that you did more for me than all the doctors on earth, and I hope you are well and still practicing. May the good angels bless you, is my prayer. Respectfully,  
MINA M. YANG.  
Pee Dee, Ky., Oct. 20, 1902.

Stanton, Mich., Jan. 19, 1902.  
Mrs. Dr. Dobson-Barker—Dear Sister:—I take my pen in hand to let you know how I feel about you. I am now, but you and your hand have saved me, I suffered everything. I am happy to say I am a well woman. I was sick a long time; I do my own work; I would like to see the woman that cured me. I let every one know who cured me. I was sick twenty-five years. I still remain your friend,  
AMANDA R. GREEN.

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