

# The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems. SPIRITUALISM

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## THE MATERIALIZATION QUESTION.

Is It All Fraud, and Can There Be No Genuine?—Some Comprehensive Reflections on the Process of Materialization, by D. W. Hull—Its Possibility Fully Established.

It is not to be wondered that many good Spiritualists question the possibility of materialization. So many materializing mediums have been detected in tricks, and some of whom have established tolerable characters for honesty, that many sincere Spiritualists, especially those who are superficially read up in early spiritual literature, naturally doubt if there is such a thing as a materializing phase in Spiritualism, or even whether such a thing is possible. Indeed I should doubt it myself, except for reasons in philosophy and fact.

The doubt as to the fact of materialization is quite prevalent in Los Angeles—simply, however, because they have failed to find a genuine medium of the kind. Every time they have scratched a medium they have found a fraud. And yet these people are honest.

I heard Brother Hale, in a lecture deny the possibility of such a thing as materialization, and he went on to make the extraordinary statement, that should a materialized spirit appear in that hall and dematerialize it would kill everybody present. I could not but make an estimate of the dematerialization then in process, in his audience, and while I was doing so the janitor was lowering the window to change the atmosphere rendered impure through the process of dematerialization of the audience then listening. The average of thirty persons in one day would be equivalent to the average change of tissue of one person; so that in a fair-sized audience we might expect the dematerialization, and rematerialization of the average human being during a not very lengthy sitting of a congregation. To illustrate, I was run down by an automobile some time ago. Calculating on the loss of time for incomplete removal of old tissue and replacement by new I stated to my daughter with whom I was staying, that I would be able to be out again in three weeks, but as the replacement of tissue would be superficial, it would be some time after before I should be completely recovered. Within three days of that time I had got so I could walk considerable distance. We thus see that for the dematerialization of the flesh of the physical body of an adult and rematerialization of the same requires about three weeks more or less, according to age.

Materialization is a process of nature. A growing field of say ten acres materializes at the rate of not less than 100 pounds per day, during the months of May and June. It may be claimed that the substance is taken from the earth. Yes, a part of it; perhaps a half of it, but how?

Why, the waters of our seas and lakes are dematerialized and taken up into the atmosphere and floated over our fields and precipitated; again these waters dematerialize the soil and carry it up imperceptibly into the stalk where it materializes, and becomes the food we eat, which forms a physical basis for the materialization of the air we breathe, and yet we know nothing of it, but also through every pore of our skin, into flesh, sinew and bone.

The snow of which our clothing is made, materialized on the sheep's back before it was converted into cloth. It may have taken several months for it to grow or materialize, but who shall say that there may not be a process in nature of which, as yet we know nothing by which that material may be produced more rapidly?

May not some of those who have gone into the higher life have discovered this process, and may they not thus have discovered the possibility of clothing themselves, outwardly at least, with physical flesh and blood? I can not tell how it may be done, but that doesn't disprove anything. It was this thought that came to me early in the seventies, that convinced me of the possibility of materialization, of which I made a public explanation to an audience in Boston. Since that, although I have seen but very few materializations, I am inclined to believe that it is possible, but I have never doubted the possibility of such a process.

It has been the reading of W. H. Burr's article in The Progressive Thinker that occasioned this article. There are a few men and women in the world in whose judgment I have the utmost confidence, and of whom I will name are Brothers Hudson Tuttle, J. S. Loveland and W. H. Burr.

There are others, but I can't call their names here. I do not mean that I surrender my judgment to them, but I have so often tried them before the bar of my own reason, that I have come to have confidence in them. In all matters I am inclined to be deferential to them. I can see, however, how easy it would be for men, if I were phlegmatic, to stop thinking and surrender my judgment to them entirely.

I mention this because I believe if Brother Burr has seen what has satisfied him as a genuine materialization, it is the best evidence to me that it is genuine. In fact, I believe that frauds would be chary of admitting him to their seances, as they are of others of us. I will not say that Brother Burr cannot be imposed upon, but think it very difficult to impose upon him, and where he would fail to detect fraud, I fear I would fail. It does me good to know of this for it satisfies me that there is one honest medium for materialization in the world, providing he is always as honest as when in Brother Burr's presence.

I also had a sitting with a young man named Kanouse, of Seattle, in whom I had confidence, but he had associated with him, a manager in whom I could put no faith. I saw this medium, when his coat sleeves were sewed to his pants so that the pants were torn in releasing him, and his pants were in the carpet and otherwise fastened. I was called up to the cabinet, and there I met a man whom I could not recognize, and he could not think me understand who he was. He shrank down to a babe, and then grew up in my presence, first a boy, then every size of the reached manhood. The man I understood it was a son who had died in infancy.

This may in a few weeks lost the gift, one of the best evidences that he was genuine, and I suspect that it was because his manager wanted to substitute fraud.

Another careful witness is the foremost scientist of the world, Professor Wm. Crookes. Certainly no one will attempt to impeach his capability of investigating any phenomena oc-

## SEEKING SOUL MATES.

As Defined and Illustrated by Carlyle Petersilea.

To the Editor:—I was particularly interested in reading an article in your paper of September 23, on "Woman's Rights as Related to Courtship and Marriage," by Amos Stecker, Bloomfield, Iowa.

I fully endorse the idea that Woman should have the right socially as well as legally to take the initiative, if she desires to, in the matter of choosing a husband.

I think it the duty of Spiritualists to help bring about this reform. So far as I have learned, it is the custom, if not the law, in the spirit world for the female to take the first step in this matter, or at least to be the first of the soul mates to know or seek the other half. To prove this statement I quote the following extract from "The Discovers Country," by Carlyle Petersilea, pages 59 and 60:

"The laws of the spiritual sphere are not like those of the earthly sphere. In the earth, the male seeks the female, or rather, he is inclined to roam after a promiscuous fashion; and the female that is fortunate enough to net him or enthrall him long enough to have a legal marriage ceremony performed, considers herself very fortunate indeed, and she does not often stop to ask whether he is fitted to make her happy or not, but if he has the money and can keep her in style!

"Now there is nothing of all this in the spirit world, and no male ever seeks his female; that law here is reversed, and there is no such thing as roaming promiscuously.

"Now the male here does not seek the female; but the female is prepared for the male; that is, his true spiritual half is taught just who her other self is."

"Mary Anne Carey," by Carlyle Petersilea, page 423:

"When souls are about to be wedded, the true one is revealed to the female first; from her to the male. He may have been very much attracted to her, may have felt the sweetness of her power, may have hoped and believed she was his by natural law, but the revelation to her soul, beyond cavil or doubt is first made."

ALFRED ANDREWS.

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## SPIRIT PICTURES.

They Are the Product of the Mediumship of Celebrated Frenchmen, and Illustrate the Wonderful Influence of Thought in Spirit Life.

La Revue Illustrée, Paris, says the Boston Transcript, publishes an article by Jules Bole, under the title "Les Esprits Peintres et Dessinateurs," which gives a curious account of the artistic doings of the spirits. The author is of the opinion of the so-called mediumistic or spirit pictures have not received the amount of attention to which they are entitled. He has devoted considerable study to the work of the mystic symbolists, and finds interesting matter for comparison. M. Bole says:

"It suffices to take in hand the brush, the pencil, the burin, and the inspiration comes in the form of an irresistible and automatic impulse. It is even useless to take any note of what is going on. The spirit, so say the believers, does all. It is the spirit that guides the hand, or rather, inspires it. And thus, executed in a few hours delicate works which would have otherwise taken several days. These subconsciously, doubtless, of these subconsciously artists in Victorian Sardou. One of his drawings are very curious. One of them represents a house on the planet Jupiter and the other the animals 'characters at Zoroaster's home. Everything was quite spontaneous and unpremeditated in the phenomenon. M. Sardou told me how he drew all of a sudden knew how to draw. Before becoming known as an author, he had written a comedy about Bernard Palissy; and the artist refused it. Hence he was called 'the artist of the spirit.' His work was automatic, 'Bernard Palissy' said he to himself, and, as it happens, one of my acquaintances. He questioned: 'Where are you?' Bernard responded, 'In Jupiter.' Sardou rubbed his hands. 'Well, well! You must tell me what is going on there!' And to the great surprise of the artist, instead of written words, as he expected to come from his pen, or from his burin (for some of his designs were engraved by himself), landscapes made their appearance."

Such is the origin of these curious works, which have so little relation to the violent and incisive style of the dramatist. They are without pomp, of support, without woe, as if woven out of a dream, out of fluid, out of sprigs of nothingness. They might be called fly-tracks of the Beyond. They are effeminate, weary, capricious, sublimed, of a structure so slender, so light, so unbalanced, that it seems quite paradoxical to the artist, who, as the author of 'Patrie' should have been able to evolve them from his powerful imagination, so little in sympathy with these linear perplexities and doubts, these feeble flora, these homesick stunts, these gates plaited of dragon-flies, these roses like crushed butterflies. And the fantastic landscapes, these islands in the midst of all this soft atmosphere, portended by an almost vaporous sheet of water, facades made out of musical notes, as in 'Mozart's House,' columns of elder with roofs of sparks, fauns playing tennies, flying storks, giants caught in spider webs, etc.

"For the future of the Prophet Eli as the imagination of the medium becomes still more fantastic."

"M. Sardou had cut the paper he was using into a certain shape. When he came to place himself under the influence his pen was twice broken."

"What is the matter?" asked Sardou. "I must have a larger kind of paper," he answered. "Go and get some." The influence directed him to a certain stationer's shop that he had never used, but before which he had a certain passed. The strange power was quick drawn from the dramatist. "Now that you are convinced," the spirit said to him, "you have better things to do." And Victorien Sardou was no longer a medium.

How did M. Sardou do it? His hand jumped here and there, everywhere, busy, but uncertain, a confused worker, which did not allow one to foresee its purpose.

"When one sees him work," states an account in the first number of "Mozart's House," he perceives at once the lack of all premeditation and purpose; his hand, impelled by occult force, follows the pencil or the burin in the most irregular and confused way, going with unexampled rapidity from place to place, and working over all parts of the drawing at the same time, without any method or system. From this there results a first 'incoherent' composition, the sense of which cannot be understood until it is quite completed. And the writer adds: "This singular proceeding is not M. Sardou's own work; we have seen all medium artists proceed in the same manner." (Spirit Review, 1858.)

M. Bole relates that the painter and engraver, Fernand Desmoulin, a friend of Emile Zola, several years ago suddenly found that he was a medium. Under an influence, which he himself persists in believing to be extraneous, he drew, painted, and engraved strange figures, unspected landscapes, and even authentic portraits of dead people—all totally different from any of his previous works.

M. Bole claims that the aesthetic character of these inspired works has no semblance of relationship with M. Desmoulin's normal productions. Moreover, M. Desmoulin uses an entirely different technique, and he says that he could not do anything consciously with the method he uses, while under the spirit's influence. In the first place, his drawings, dry-points and water colors due to the spirit influence, and which are signed by Astaire, Old Master, and Instructor, are finished with a rapidity from twenty-five to forty minutes (that M. Desmoulin could not in the same space of time cover the same space with the slightest sketch. And then his hand does not work unconsciously, for he does not know what he is doing; he works in the dark and often with his eyes blindfolded. The works produced after this odd fashion, M. Bole says: "It must be admitted that there is a disturbing and haunting beauty in these manifestations of a mystic art. It is a radiant demonstration of unknown energies of which we are the unconscious depositaries."

The power which came so suddenly and unexpectedly to M. Desmoulin has

deposited, and he is no longer capable of producing such masterpieces. He has returned to his previous condition, and is now a normal and conscious artist again. He is so thoroughly convinced, however, that the predictions of his pen will be fulfilled, that he has resolved to himself, and intends to leave them to a museum, so many psychological documents.

Far Rockaway, N. Y.

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# A SYMPOSIUM.

Suggested by Dr. Alex. Caird, of Lynn, Mass.

Massachusetts steps to the front and demands a hearing. Alex. Caird, M. D., an influential Spiritualist, suggests a Symposium on an exceedingly important subject. It will be inaugurated in his special honor as a leading and highly respected Spiritualist of the Old Bay State, one who is constantly working for the spread of the Truth as manifested in Spirit Return. It will prove especially interesting, suggestive and valuable to every reflective mind.

## The Important Question.

What Does Spiritualism Teach That Spiritualists Believe in Common?

### TEACHINGS OF SPIRITUALISM.

It is Based Upon the Solid Foundation of Natural Law.

To the Editor:—I am happy to comply with your request for an article on the subject, "What Does Spiritualism Teach That Spiritualists Believe in Common?"

The discussion of this question is timely, for everywhere, in the press and upon the rostrum, do we behold an amazing conglomeration of ideas set forth in the name of Spiritualism. It is high time some distinctions were drawn, for the benefit of the public mind, between the genuine teachings of philosophical Spiritualism and the hybrid monstrosities set forth in its name.

Are the teachings of the Bible a part of Spiritualism? Just as much as are the teachings of the Koran, the Zend Avesta, the Egyptian Book of the Dead, or any other ancient writing which contains some truth and much error.

Whatever truth the Bible contains is a part of Spiritualism, not because it is found between the lids of the so-called sacred volume, but because it is the truth. Spiritualism is not founded upon the teachings of the Bible, nor does it draw its inspiration from an ignorant and barbarous past; but rather is it based upon the solid foundation of natural law, and receives its inspiration through the loftiest minds of the present age.

The Bible, it is true, contains much of the phenomena of Spiritualism, that is, much spiritism; but the claim that the Bible teaches the philosophy of Spiritualism is untrue, for the Spiritual Philosophy, in its fulness and entirety, was not known to the world until fifty years ago. It is a product of the nineteenth century—a product of the ripest culture, the highest ethical development, and the latest and best thought of the world.

Founded upon the Bible? No! Why go to that ancient volume for proof of our theory? Why rehearse its foolish tales and recall the testimony of its unknown writers—dead and gone these centuries—men of unknown character and unscientific mind, when we call upon the stand such living witnesses as Lodge, Varley, Crookes, Wallace, and Flammarion? Prove our doctrine by the Bible? Yes, to be sure. But is there anything under the shining heavens which we cannot prove by the Bible, from Mormonism to Dowdism and Christian Science?

Let us have done with this foolish dependence upon an outgrown book of fables, with this undignified trucking to public opinion, and the ignorance and prejudice of the masses.

Let us appeal rather to reason and common sense to the enlightened understanding of thinking men and women. Let us place our philosophy where it belongs, upon the solid rock of established fact, and leave the Bible with its contradictions and errors, its hodge-podge of religious and ethical teaching, its vagaries and insane phantasies to those who prefer the dead past to the living present, faith to knowledge, and authority to up-to-date scientific truth.

In regard to organization, much can be said in its favor, and equally as much against it. Doubtless organization is a good thing, where the tendency to fossilization can be avoided. But it is a question today whether the cause of Spiritualism has been advanced or retarded by organization. Certainly the present tendency toward churchization, toward the adoption of set forms of "religious service," the ordination of "pastors" and the blind following of self-appointed leaders, cannot but be regarded as a retrograde movement and one to be deplored.

Organization is well, where independence of thought, freedom of discussion, and a democratic form of management is maintained; but where this is not, as in the case of the "church" of Spiritualism, it is a hindrance. The "church" of Spiritualism is established, it is doubtful if any great and lasting good is the result, whether growth and progress are not thereby hindered rather than aided.

In regard to the relative value of the phenomena and the philosophy of Spiritualism, it seems to me a foolish thing to attempt to foist one above the other in importance. Both are equally necessary. There is no care for the phenomena alone will never pass out of the kindergarten of Spiritualism. Those who believe in the presentation of the philosophy alone, will never reach the great mass of the people, will never touch the great hungering heart of humanity. For no matter how philosophical we are, we all demand the proof of spirit return, and the consolation which comes from spirit communion and spirit ministry.

Touching Theosophy, Spiritualism has some truths in common with that system of thought, but the doctrine of re-embodiment is no part of the teachings of Spiritualism. It is distinctly a creation of the Theosophic mind, and for my part I am quite willing it should remain under its parent roof, and never be introduced upon the rostrum as an adopted child of Spiritualism.

In regard to the existence of a creator, it seems to me that the Spiritual Philosophy neither affirms nor denies. Many of the loftiest minds and most exalted souls among us believe in the existence of a Supreme Intelligence. Others equally great in mind and beautiful in spirit see no place for any such Being or Power in a universe that is governed by immutable law. It follows, therefore, that the belief in a God is no part of Spiritualism. To the grand structure of the Spiritual Philosophy you may build if you choose, an addition, in which to house any one of

## "WAR IS HELL."

It is Vividly Depicted by One Who Had Experience as a Soldier.

To the Editor:—In reading Dr. J. M. Peebles' article on war, in No. 825 of The Progressive Thinker, I was stirred to the very depths of my soul, to reflect on that subject, on account of the long experience I had with the demon of the ages, during the Great Rebellion. When a war breaks out in a nation, or with other nations, it always causes great excitement among the people concerned, and arouses their feelings and sentiments to the highest degree. I should also, I can distinctly remember the magnetic influence that aroused the people of the loyal states of our great Union when Fort Sumpter was fired upon by the enemy.

Where are the Gods that could stop the people under such thrilling events? Every person who reads history knows the dreadful consequences of war, but it does not stop the people in their mad rush to slaughter one another. That savagery in human nature when stirred up by the leaders of the people, by eloquence of the speakers, and the agitation of the press in civilized countries, must result in the shedding of blood to satisfy the ravenous and vengeful natures of men. Among barbarians and savages war is the natural result of quarrels and disputes; and education and the so-called refinement and culture of the most enlightened society, have so far, been unable to erase that savage disposition from the human breast, when aroused by partisanship or patriotism.

I hate war, but how can it be stopped, while human nature runs mad under the least provocation? Even soldiers from what is called civilized governments, will kill men, women and children, of an enemy, when frenzied by the sight of blood and battle.

A minister said to me once in the presence of another man who had been a soldier, that he thought soldiers went into battle praying. I told him, that I had seen soldiers charging their enemies, while cursing and swearing, on account of being crowded in the ranks by their own comrades.

Hard marches, and short rations, make soldiers ill-natured, and cross as fighting dogs, when going into battle after a long march.

To read about the wars of ancient and modern times, and the destruction of lives and perishable property, fills the mind of a thoughtful person with horror, in contemplation of the awful tragedies that have transpired among the human races.

Word pictures cannot describe the suffering and cruelties, the carnage and death of human beings, the cost and expense in money, caused by the wars of the world.

War has rendered innumerable, the blood of millions of men in every generation of mankind.

The human kind is filled, at times, to overflowing with fighting elements, and their energies and force must be spent with war, before they are satisfied.

The common people furnish the soldiers for the wars, and bear the burdens of unjust taxation, to pay the vast expenses of wars.

Millions of beings are expecting Jesus to come the second time, and set up the millennial period, when nations shall learn war no more.

On the other side, multitudes of people are wondering why the great and happy period of peace and love is delayed through so many centuries.

Why does not the supreme power that controls all things in our vast universe, stop wars and impermanence, sin and wickedness everywhere, and set up the everlasting kingdom of righteousness?

Is the time not ripe for the reign of love and peace? Are not the people ready for such a kingdom? Has the bloody war between Russia and Japan set Christianity to thinking about it?

Is it possible that Japan is more Christian than the United States?

We did not read that they had any prisons, like Libya and Andersonville, in our civil war. The Japanese have proven themselves humanitarians in taking care of Russian prisoners.

Yes, Brother Peebles, I can say with you and General Sherman, "War is Hell!"

I did not miss a day's duty on that Atlantic campaign when Sherman left so many brave soldiers upon the battlefield and in the hospitals.

I have been with the veterans, when they marched to death upon the gory battlefields of that Southland, and heard the deafening roar of cannon, and the rattle of musketry until the very earth trembled with the fury of battle, and its terrible vibrations.

I have heard the groaning cries of the wounded, dying soldiers, in skirmishes and battles, and have seen thousands that were slain to death upon the battle ground, silent as the grave, who a few moments or hours before, were active and living forces of humanity.

Such is war, cutting down manhood in the prime of life. I cannot describe which of the two scenes was the most horrible, the one of the slain, or the one of the wounded, but both are terrible, and it was common to soldiers' duties.

After the battles, the dead lay upon the contested territory, and the work of burial would begin, as soon as circumstances would allow, by details of men, who escaped unhurt, the awful tragedy of battle and carnage.

Large and wide ditches were dug in which hundreds of dead bodies were piled, and covered with a few inches of earth. Sometimes soldiers were buried more humanely, when conditions would permit.

Ex-battle veterans ought to agree with Dr. Peebles that wars are a curse to the nations, and they should cease as soon as the military spirit of the rulers and lawmakers of governments, is ended.

War is impermanence, with all its woes and the cause of want and poverty to a large degree, in the nations of the earth plane. Excesses, in drinking intoxicating liquors, is a monster evil, but it will not compare with the cost and curse of wars.

The honest and moral forces of this lower sphere, need the help and mighty power, of the invisible agencies, of light and wisdom, to drive away the curse of wars, and to bring about the reign of peace, love, mercy and kindness, instead of the sword, big armies and navies.

Surely, war has been a failure in conquering peace in the nations.

W. S. FRANKLIN.  
Bedford, Iowa.

To the world. To the multitude it may become clouded and obscured by error, mixed with and adulterated by falsehood, but to the few it will continue to shine with all its original splendor, and these will carry it on from age to age.

NORA BATCHELOR HENSLY.

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# True Mediumship.

Inspirational Advice on Its Cultivation.

"Wise and advanced spirits never arbitrarily control whom they are seeking to unfold; all they do is to prepare and fit them so that they will understand how to use their own powers. Contact with the spheres by the developing psychic will always, invariably leave the psychic in a better condition physically, mentally, and spiritually."

Mediumship and its development is fast becoming a question of world-wide importance, and the minds of investigators into the realms psychical are being constantly exercised as to the practicality of its cultivation through the cultivation of mediumship. So much has already been written about the development of mediumship that one might be inclined to ask, can anything new or useful be written further on this most subtle subject?

The reply can be made with truth that so vast and complex is the problem of the psychic nature of man, that we are only now beginning to find out something substantial relative to that problem, and therefore the final dictum has not yet been given, if ever it will be.

When one moves among the people as a worker and finds the darkness existing in their souls regarding the whole question of psychic unfoldment, a longing comes over us to reveal the subject and write something which will be of such a practical nature that a clear understanding will be the result. So much that has already appeared in periodicals and Spiritualist papers is of such a hysterical and superficial type that we don't blame people for being scared and walking in darkness.

We do not question the honesty or good intentions of those who propose to enlighten the people; but we do sincerely wish that they would take pains to be better informed about what they write, as the result is anything but an edifying character. We have our highly esteemed and respected co-workers, Elsie Wheeler, Wilcox, writing in the Chicago Herald, and other psychic phenomena, and whilst she makes many good points, yet she does not sufficiently elaborate on the subject to leave on the minds of her readers a clear impression as to the utility and blessing of the gift of true mediumship.

The hysterical scare is over here, too, a good deal, and confession, control, etc., are being wisely discarded, and her and many others out of the real knowledge and experience of proper psychic unfoldment.

Fear is the dominant character of all those who deny the powers and benefits of mediumship, though still firmly convinced of the truth of what it demonstrates. The fearful people who are actually in the ranks of Spiritualism, better leave off investigating or trying to develop until they have gained full self-mastery over themselves. Having developed a strong positive will force, through the practice of pure, unselfish goodness in their lives.

To the pure and fearless soul we say, Come, learn and unfold, and control those who are seeking to unfold; all they do is to prepare and fit them so that they will understand how to use their own powers. Contact with the spheres by the developing psychic will always, invariably leave the psychic in a better condition physically, mentally and spiritually.

Remember we said co-operate with you, not control you. Wise and advanced spirits never arbitrarily control those whom they are seeking to unfold; all they do is to prepare and fit them so that they will understand how to use their own powers. Contact with the spheres by the developing psychic will always, invariably leave the psychic in a better condition physically, mentally and spiritually.

These remember this, psychics developing under the cooperation of wise spirits are not injured, made insane, or obsessed, but we must first give the primary considerations which will permit of such co-operation, and these have already been stated.

The duties of life come first, and when we neglect or despise these duties do not expect good conditions when you are in the ranks of Spiritualism. Be convinced that you can wisely and harmoniously co-operate with your present duties and responsibilities, cultivate mediumship, and when so convinced through the light from within, go forward with confidence, and faith in the unseen, for doubt shall harm you.

God and His ministering angels protect the pure and fearless soul, but the presumptuous, ignorant and foolish have no such protection, therefore get understanding, pray for wisdom and follow the pathway of the just.

Obsession which has ranked prominently in recent discussions is always the resultant of ignorance on the part of the one possessed. There is something really very strange, however, and the adjustment must come through understanding. We affirm that the possessor of an individualized will, a pure and unselfish life, will never be obsessed and has nothing to fear from the "cultivation" of mediumship. We can guarantee no others.

The question of diet is one which very often troubles the aspirant for psychic development, and whilst we do not lay down any stringent rules to follow, we might mention that drinking alcoholic liquors, smoking and chewing tobacco, and indulgence in sexual excitement of any kind, are all very bad and must be wholly stopped. The knowledge of what to eat will gradually reveal itself as we unfold, hard and fast rules, that we cannot follow, as we all differ constitutionally and temperamentally, therefore require the chemicals of different foods. Let every one discover for themselves what food is best adapted to their requirements, and when they make that discovery, learn to eat slowly, judiciously and moderately, for on these things depend the stamina and healthfulness of our whole organisms.

Do not attend promiscuous public circles, and above all, if you do join a circle it must consist of those who are like-minded with yourself, otherwise the results to yourself will be injurious. Better develop alone, even if it takes a little longer and is not so interesting; and remember, as good things come slowly, so do not be impatient for results. The chosen worker will be long in receiving results, for usually his band is already formed and it only requires the necessary receptivity of mind and surrounding conditions to permit them to come in close contact with their subject.

Be careful of the mediums you consult, and also of their predictions, unless you know a good spiritual psychic. This is the stone on which so many prospective workers and aspirants are tripped, and hard hit by namely-obsessed psychics, some of whom carry in their atmosphere enough of the lower world to injure the best intended inquirers.

Go forward prayerfully, conscientiously and slowly, at the same time and day always if possible, about half an hour to begin with, and increase as you feel the conditions grow stronger and better. Never strain or inhume yourself by sitting too long. Always go to your sitting as bright and cheerful as possible. If you are musical

## ANXIETY ANXIOUS.

SOME PERTINENT REFLECTIONS

Wherein the Writer Seeks to Promote Honesty.

What a comment on human decency was the racing situation in St. Louis, a situation that had almost reached the riot stage.

In their wisdom the lawmakers of the state of Missouri, assistants of the people, made a law prohibiting race track gambling.

Legislatures are not as a usual thing overburdened with morals. An evil has to smell pretty hard to cause them to act.

Race track gambling is an undoubted evil, harmful to a community. For a good many weak men who have had the handling of other people's money it has been the halfway house to the penitentiary.

The Missouri anti-gambling law found a quiet corner in the statute books and went to sleep.

Along came a real governor and declared that the law should be enforced to the letter.

He didn't make the law. Perhaps he doesn't approve it.

But the law is the law. Gov. Folk says that there is just one thing to do with laws and that is to enforce them. If it requires grim-faced men armed with riot guns to make the people submit to being governed, then the guns and the men will be forthcoming.

And that is his business. The race track at St. Louis is closed and gambling has been, at least temporarily, suspended.

Are the people cheering Folk?

Not a bit of it. He is being cursed and traduced by thousands of sports and their friends. These are the folks who call him "one of those reformers" and wish that he were dead.

And all he has done is his simple duty.

More power to him. This isn't a question of gambling or horse racing or of sport of any kind. It is a principle of government that in a state of right must exist.

The above is from the Chicago Daily Journal and illustrates what one has to contend with in trying to promote honesty and morality.

When D. Edson Smith of California, exposed Elsie Reynolds with his flash light, revealing her as the "spirit," he was pounced upon by the worst set of fastidious collies that ever lived. Poor things, had they the wisdom and nerve to use the "grab process," they would have exposed Elsie every time, arrayed in a dress of earthly art, made by ordinary earthly hands, and I am not sure that the same results would not follow if any other materializing medium was grabbed. Up to date (and I am up-to-date) every materializing medium grabbed has been dressed in art goods, hand-made articles, sometimes called artificial tatters. Now I, like Gov. Folk, will be cursed by some in consequence of my opinion. But see what a fine work he has done in Missouri, in promoting honesty and morality, and I propose to do as equally fine a work in the ranks of Spiritualism. In the words of Col. Ingersoll, "Let us be honest."

As I glance over the world, and see the dishonesty everywhere, do you wonder that I manifest

ANXIETY.

A SEVERE BLOW ON THE HEAD.

Which Necessitated an Operation Upon His Skull, Resulting in a Radical Change in His Disposition—A Peculiar Case, as Set Forth in the Chicago Evening Journal.

A play at one of the Chicago theaters presents in concrete form an instance of serious moral delinquency cured by purely physical means; by the setting of a bone or the reduction of a dislocation.

Before the blow which caused the physical disturbance, the young man was of good life and repute. After receiving it, he became a trader on the affections of his family, a cheap swindler, a forger, and a lying thief. When restored to his normal condition by a comparatively slight operation, his morals, too, became normal, and he saved from the criminal's fate, the tendencies and ideas. He was reformed, but by a surgeon, not a physician.

The annals of forensic medicine teem with similar instances. A young man of national reputation, reared in an adjoining city, was relieved of tendencies criminal and worse than criminal by a blow in the head which necessitated an operation upon his skull.

Before the blow he was a man of some community who had the misfortune to harbor him. Since, he has been of great usefulness to his country, to his family, and to himself. Scores of similar incidents could be brought forward.

Such facts put our previous conceptions of morality more or less upon inquiry. Are there not now in our jails and penitentiaries, in our reformatories and schools for youthful delinquents, young men alive whom the misfortune of a blow in the head has saved from the life of crime, and restored to full civic usefulness by the uses of surgery and a fine knowledge of anatomy?

Chicago has set the world an example in dealing with boys and girls that were on the point of taking steps downward, through her admirably planned juvenile court. Is there not an opportunity given to lead the world once more by demonstrating that in certain instances, the rules of the surgeon can be made the instrument of salvation?

The clergy and the courts have had a monopoly of dealing with such cases for many a century, and there is yet much to be hoped for. May not the third of the three ancient and learned professions now be called in aid?

Whatever the result, the experiment is worth the trial. It is for the mental men of Chicago, who contribute mightily to the individual welfare of its inhabitants, but comparatively little to the city's civic life—to take the necessary steps to make their knowledge serve a great public end.

and can play or sing do so, but at any rate have music in your soul, for this will create those harmonious vibrations which will permit the highest and the best to come within your aura.

All that we have given could be elaborated and more extensively dealt with, but we think enough has been given to help the aspirant, after spiritual development, and later on, if our editor will permit us, we shall be pleased to write again and give further help.

We should like to add that we will be pleased to answer any question, or help so far as it lies in our power anyone desiring further information regarding their development. Please enclose stamped and addressed envelope for reply. Those who do not fulfill our requirements or who are not seeking after the pure and the good in psychic development, kindly do not trouble us with your applications for further knowledge, as we will be forced to take no notice of your letters.

—DAVID A. LEISK.  
Alameda, Cal.

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# Spiritualism: Its Import to Mankind.

A Lecture Delivered by Mrs. H. L. P. Russegue, at  
Queen City Park, South Burlington, Vt.,

## Invocation.

Beloved angels, who are the ministers of Divine truth, we invoke your presence; we ask that you may come so near unto us, that the words of wisdom you may bring, may become the rod and staff of all who are in need. Come so near to us, that the light and warmth of your presence may be experienced, and that the glory of Divine truth may shine out over all souls, until the spiritual outreaching may become so real, and so insistent in human nature, that men and women may be looking higher, aspiring more, loving better, knowing kindness, and charity, and mercy, the attributes of a higher life.

Oh, Thou Father of all, we thank Thee for the manifold gifts Thou hast given us; we thank Thee for the bright day, for the glorious sunlight that illumines the earth, and makes glad the heart of man. We thank Thee for all the blessings that are shimmering down from on high, and those that are coming up out of human hearts. We thank Thee that the door of communication is opening more and more day by day, by which those who are out of the mortal life, and enjoying the fruits of the spiritual world, may come more closely to earth, until the world may know that Thou art the living Spirit, and that Thy children are eternal with Thee, that Thy breath, Thy heart throbbings, Thy spirit, inheres all that live, and that Thy love enshrouds all. We thank Thee, our Father, for every good and perfect gift, we thank Thee for every experience, even if it be thwarted with sorrow and pain. We thank Thee that the shadows fall across our ways, for we are brought more closely to Thy Divine love.

## Poem by Lizzie Doten, Entitled "Labor and Wait."

All green, and bitter, and hard and sour,  
The fruit on the Tree of Life is growing;  
But the genial sunshine, with quickening power,  
Will sweeten its juices like nectar flowing  
For the full, fair growth of its perfect state  
There is only needed the right condition.  
Then labor and wait, both early and late,  
Till the ripening shall bring fruition.

Far out in the harvest fields of Time,  
The grain for the reaper is standing ready,  
And they who come to the work sublime  
Must toil with a patience calm and steady  
Truth never was subject to Chance or Fate—  
Its sickle, so sharp, cuts clean and even—  
Then labor and wait, both early and late,  
For the seed-field of earth yields the harvest of heaven.

In their quiet graves, on the green hill-side,  
The sacred dust of your loved is sleeping;  
And the homes where the light of their smile has died  
Are filled with the sorrowful sounds of weeping.  
But over the gloomy clouds of Fate,  
The light of the better land is shining;  
Then labor and wait, both early and late,  
For the cloud of Death has a silver lining.

There are fair, sweet faces, and gentle eyes,  
That look through the shadows and mists above you;  
And the fond affection that never dies,  
Still speaks from the lips of the blest who love you.  
They call you up from your low estate,  
To the boundless bliss of the life supernatural.  
Then labor and wait, both early and late,  
For time is short, but Life is Eternal.

—Lizzie Doten.

I shall read a part of the second chapter of Acts:

"And when the day of Pentecost was fully come, they were all with one accord in one place.

"And suddenly there came a sound from Heaven, as of a rushing mighty wind, and it filled the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them,

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

From Genesis to Revelation, the Bible is filled with a history of visions; it is filled with a history of what men have seen, and heard; of what they have come to know through the avenues of their own spiritual sensations and senses. So from the history upon which the Christian church is based, we find that the foundation stones have been reared of the experiences of men; of what their eyes have seen; of what their ears have heard; of what their mouths, their spirits, have spoken, and the day is come when revelation is becoming more common, when we are hearing better things, we are seeing more brightly, we are casting away limitations, we are breaking down the barriers of the olden time, and we are climbing the eternal heights of God's glory. The spirit world is never idle; it has never yet reached the time that it has found nothing to do.

The angels have come to us; they have labored, and waited; they know that the future is a fruition of the present; that to-morrow is the fulfillment of the prophecy of to-day; that the eternity before us is the culmination of this great eternity of which we are a common part, and they will labor and wait, and they will teach us to labor and wait, doing our duty, living our best lives, thinking our best thoughts, aspiring to the greater heights of which we catch glimpses, reaching out into this vast universe to grasp truth wherever it may be found, from whatever source it may come, through whatever avenue it may express itself, and from whatever height it may descend to us.

There is one thing that Spiritualism has given to the world, that cannot be claimed of any other formulated religious belief, or knowledge, and that is to discern for ourselves spiritual things, that we have not to cast into the hold of the brains belonging to priestcraft the thoughts, the hopes, the aspirations, the great Divine truths that surround us, but we are to open the temples of God, and find therein enshrined His divinity, His holiness, His glory, and His righteousness. We have the key in our own lives to these temples, and they are the kingdom of desire.

If we would see spiritually we must become spiritually minded. If we would hear the voices of the angel world we must attune our souls to the realm of spirit and to the rhythm of angelic truths. If we would touch angelic beings, we must purify the temples in which we live, that we may become worthy to touch the hem of angelic garments. It is time that we were making ourselves worthy of greater spiritual gifts than have ever before come to mankind.

It is time that we divest ourselves of the narrow prejudices, the dogmas and creeds that enshroud us, and that have fettered us—to the state of human bigotry. It is time that we attain to a greater height than we have ever reached before. It is time that we should have opened our hearts to the influx of a diviner truth, and we are not to depend upon what has come to them, but we are to open our souls to what may come to man.

Spiritualism belongs to no one phase of belief, to no one era of time, to no one class of minds, to no one great intelligence, but it is the ism of human nature, of the spiritual nature of humanity. It is the ism of human nature, the longing of human souls, the uplift to human nature, end the light that guides us to a diviner inspiration.

Too long we have groped in the dark; too long we have been grappling with the impossibilities; too long we have been asking that God might vouchsafe to us gifts, and that angels should come to us, bringing to our sight things that we could not perceive, and to our hearing things that we could not understand.

It is time that we make ourselves ready for these inspirations; it is time that we prepared the soil of our intellects, that the seeds of divine truth may be sown therein; and if we lift our eyes, and behold a heavenly vision let down from on high, then it is that vision shall strike down deep into our natures, and become a part of our lives, and that what our eyes see shall only cause a broader, richer, stronger life than any we have held before.

Spiritualism has come to the world a benediction, it has not come to prepare us to die; we know nothing of death, it has only come to make life sweeter, truer, more divine. It has taught us that the rungs in the ladder which we are climbing to a broader life and a richer world belong to our spiritual natures, belong to ourselves; we are forming them by our deeds, we are creating the ladders upon which we climb to higher truths, and to greater peace, and holier happiness. We are making the world better, if we are true to its teachings. The profane man is no longer profane, the drunkard no longer becomes intoxicated by any beverage; the gourmand is no longer drunken by over-eating;

the man of passion is the man who modifies the attributes of human nature.

The world, the world everywhere, is clothed with a richer beauty, it is sweeter and holier, and nobler, and the world has in it today more charity, more brotherly kindness, more human sympathy, more God-like attributes, than at any period that is known to man.

We may build beautiful temples, we may rear handsome hospitals, we may give of our substance more generously, all these things are only a part of human nature. We have separated the spiritual from the human, we have made the spiritual world a thing to be hoped for, when it is right here, and we are in it, and of it. We have made Heaven so far away from us, that we forget even that it is, and yet it abides within, its lights shine out through the windows of our souls, its beauty comes out like sweet waters from our tongues. It is going from our hands in noble deeds, it forgets scandal, it hearkens not to slander, it only knows that "love ye one another" is the highest command, and the noblest attribute of the spiritual natures of the world.

Spiritualism is doing so much for mankind, whether we call it by that name or not. Spiritualism is only the ism of the Spirit, it is only the manifestation of the spirituality of man.

Religion along the way has only been the manifestation of the higher spiritual perceptions. If I go to Syria, and wrest from the altars there the Gods of stone, that have been molded by human hands, and bring them to you as objects before which you prostrate your bodies, and utter prayers, if I bring them to you, what are they? They are the attributes of the spiritual nature of the man who made them. They are the noblest God those men could create. They are the highest formulation of his spiritual perception. If I bring to you from the Roman Catholic Church its flaming candles, its crosses, its holy water, and its bread, what are they all? They are but the highest attributes of the conception of those men who have received them, and made them the basis of their religious belief. If I go into the Protestant church, and I bring out of it a belief in a spiritual God, who is angry, who is ready to judge man, who is ready to wield an influence over the earth to punish the unrighteous, and to save the same, then I am bringing to you the highest perception of a spiritual ideal the Protestant church contains.

If I bring you a religion that tells you of a universal spirit, of a spirit of universal love, that is symbolized, in that love for the sinner, the vilest, and lowest type of human nature, who lives, that loves enough, and is strong enough, and high enough, to lift that sinner up to greater heights, and to loftier standards of activity, then I have brought you an idol, that is a great deal stronger, and higher, and sweeter, and more divine, than any other religion that has ever been uttered to the world, and friends, this is Spiritualism. This is what Spiritualism teaches, this is what it brings to the world; it brings something that makes every word that passes through your lips one of love and kindness, one that is uplifting.

The lower the man, the stronger the effort to redeem; the more ignorant and sinful, the greater the effort to save; the worse he may act, the deeper the endeavor on your part to help him up the heights; and such is the religion of Spiritualism; such is the religion that has been brought from the angel world, to reach the angels in human nature, to come down to the angelic nature of humanity, and find there the God-like attributes of mankind, and is it not time that these were discovered by you? Is it not time that the veil was rent that has hidden you from them? Is it not time that you should have come into the open door that opens the way to the brighter Heaven that lies before you?

More than this, Spiritualism has accomplished, it has taught you that labor means growth, means enlarging, expanding. It does not imply license, when it teaches you to love one another; it does not teach you to go down into the degradation of lust, when it teaches you to help one another; it does not teach you to brand each other as evil doers, but it teaches you that there is enough of divinity in every human being that entitles every soul to salvation from sin.

Spiritualism has accomplished more than all this too; it has brought to the world the knowledge of a diviner communion; that you are not only communing with those whom you love, whom you know, with whom you walked, and talked, and thought, but it has taught you that the doors of eternal life are wide open, and that you are communing with those who can help you; that your every need is a prayer, and it is going out into this great world, and it is to be answered by those who are in harmony with you, to help you, to make for yourself the best possible results of what may be vouchsafed to you.

Spiritualism has brought to you the knowledge that the spiritual world is everywhere; that there is nothing real that is not spiritual; that there is nothing material that is not the manifestation of a spiritual law; that even though there may be imperfections, yet there is nothing in nature that has attained to perfection.

You look upon the beautiful sky, upon the gleaming waters, you look upon the glad world, with the air washed clean, and you exclaim, Perfection! whence comest thou. You are here, everywhere; and yet there is no such thing as perfection. Thank God there is nothing in divinity that has attained to perfection, and the world is opening to a diviner greatness, a diviner perfectness, a diviner divinity. Science is constantly revealing her mysteries; she is telling the glad story that you know only a tithe of the wonders that inhere the kingdom of life. It is telling you the wonderful history of the past, and it is building a glorified foundation for the future. Science is modeling the mind to receive a higher manifestation; she is unfolding the mysterious paths; she is clearing away the debris of unbelief; she is making glad the skies that overcast, that overshadow you; she is making more beautiful this wonderful universe to which you belong. Science is the hand-maiden of divinity, and she is bringing to you its wonders and beauty.

Frøthingham once said, "If Spiritualists would divest their minds of the belief in the lower order of things, and would accept the lessons taught by common sense, then their religion would be based upon eternal truth."

Tyndall said, "I believe there is enough in Spiritualism, according to its modern manifestations, to teach mankind to investigate its laws, and to find therein a wonderful truth," but it is to the world simply a phenomenon, it is not a law, and it is time Spiritualists begin to recognize the fact that there is not a single manifestation that is presented from the higher life, that is not based upon law, and is but the fulfilling of the mandate of the law, and it comes within the realm of common sense, of good judgment, of intelligent investigation, of spiritual perception, and the answer to the soul's prayer. It is to the world the answer to the question, and the solving of the problem, if man dies, shall he live? and it is not only affirms that he does live after what you call death, but it proves his identity, until faith and belief is lost in the noonday sun of eternal knowledge.

Spiritualism is to the world what food is to the hungry body; it is to the soul what the soul most needs, and I care not whether you are Roman Catholic, Episcopalian, Congregationalist, Baptist, Presbyterian, or Methodist, it makes no difference, if you are spiritually unfolded, neither one of these formulated faiths can compass your lives, and your spiritual nature is growing day by day, until creeds fall away into decay, and dogma is merging into wisdom, and you know that you have found eternal goodness.

Spiritualism is the highway upon which your souls are ascending its ladder; upon which angels are climbing to higher possibilities, and upon which they are descending to the lowest realms of nature to lift up the fallen. I would not give anything for any religion, or any ism, or any belief, that is simply housed in fine temples, and as if only belonging to respectable society. I want a religion that can go down into the mire, down into the depths of human sin, and ignorance; I want a religion so great, so holy, so divine, so good, that it can go where it is needed; that it shall be bread to the hungry, light to those in darkness; strength to those who are morally weak, and health for soul and body to the morally and physically diseased. I want Spiritualism to be this kind of a remedy for the ills of earth, and if it is not, it is good for nothing, and ought or better be cast aside.

It means something that the doors of the kingdom of Heaven have been opened unto man; it means something that has, thrown into this life a brighter illumination than you have ever before observed; it means something that angels have knocked at the doors of your souls, and you can let them in, if you will; it means something that the voice of God has sounded throughout the universe, if it has found a response in your lives; it means something when a man or woman can say in their souls, I have something better, something purer, and the house into which it shall come shall be made clean and pure to receive it; it means something when a man or woman is better because of his or her religion, more helpful, more loving, more charitable, more lovingly loving in that way, that lives to do, and be, and think, and grow, and who has not found perfection?

The vision that comes to us is the vision of more glorified day, of something that brings to the world a higher truth. Spiritualism has not performed its mission, has not accomplished its work, until capital punishment shall have died, and been consigned to its abiding resting place, when it is no longer a life for a life, but a better life for a wicked one, a richer life for a poorer one, a truer life for a false one, a holier life for a sinful one. Spiritualism has not accomplished its work until

there is a universal brotherhood, until we see in the fallen woman, and in the fallen man, the spark that makes a man our brother, and a woman our sister.

Religion has not come to seek and to save the world, until it becomes the active spirit that prevails in the land. I tell you, it has been a dead letter too long, and the man who is so much of a coward, that he will even ask to be saved through the blood of the Nazarene, and will not work out his own salvation, and wait for the ultimate, is a coward, and a sneak. I want a religion that is not afraid of work; is not afraid of sin; is not afraid of crime; is not afraid of ignorance; is not afraid of the darkness; but will carry its torch to illumine the dark places, and make the world brighter; and that is what my Spiritualism must mean, what yours must mean, when you receive it, as it is; it must mean the best of nature; the truest of love; and the divinest of Godlike humanity.

## WE SHALL LIVE AND GROW.

A Spirit Message Which is Addressed to All.

My spirit friend, George, says: "Oh, the joy of it all, Emma! No more sickness, sorrow, or death; but we are all to live and grow in God's beautiful universe."

This is a message for all, and I want all to enjoy it with me. It does not say a chosen few only, are to be saved, but all, each and every one of God's children, are to live. And how sweet it is to live, and think, and enjoy! Yes, it is a beautiful conscious life for us all, stretching out and away into the great future. Not only are we all to live, but we are to grow.

I hope this message will reach all who are sick in body or mind; those who are disappointed in life, and those who are in their high aims for culture and growth. Do not give up, do not crush those longings, but reach out higher than ever for knowledge and truth. Your chance will surely come. Every opportunity for advancement will yet be yours. Like the plant that has outgrown its tiny pot of clay, we shall be transplanted to better conditions, to richer soil and sunnier clime, and there we shall thrive and grow, and develop all our powers to perfection.

Hugo had a grand idea of the possibilities of man, when he said, "I feel the little God within me—I know I am towering above the skies."

And what a wonderful thing is development! Unfolding our spiritual powers, and developing our spiritual senses while yet in the physical body. I went as far into the spiritual life as a person can go and continue to live here. At one time the spiritual part of me was so highly developed, that I seemed to stand out above the world. I saw it all at a glance, the boundless universe—the great future for man, and Infinite Intelligence over all.

I said, "And this is for man! This is his inheritance! How grand! How glorious!" My soul was filled with awe and wonder, as I could bear no more. I felt as man did in the wild dream of the German poet, "God called man to dreams into the vestibule of heaven, saying, 'Come up hither, and I will show thee the wonders of my house.' And to his angels who stood about his throne, he said, 'Take him, strip him of his robes of flesh; cleanse his affections; put a new breath into his nostrils, but touch not his human heart—the heart that fears and hopes and trembles.' A moment and it was done, and the man stood ready for his unknown voyage. Under the guidance of a mighty angel, with sound of flying pinions, they sped away from the battlements of heaven. Some time on the mighty angel's wings they sped through the Sahara of darkness, wilderness of death. At length, from a distance not counted save in the arithmetic of heaven, light beamed upon them—a sleepy flame as seen through a hazy cloud. They sped on in their terrible speed to meet the light; the light with lesser speed came to meet them. In a moment the blazing sun came around them—a moment the wheeling of pinions; then came long eternities of twilight; then again on the right hand and the left appeared other constellations. At last the man sank down, crying, 'Angel, I can go no further; let me lie down in the gray twilight of this moment the blazing sun came around them—a moment the wheeling of pinions; then came long eternities of twilight; then again on the right hand and the left appeared other constellations. At last the man sank down, crying, 'Angel, I can go no further; let me lie down in the gray twilight of this moment the blazing sun came around them—a moment the wheeling of pinions; then came long eternities of twilight; then again on the right hand and the left appeared other constellations. 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## General Survey.

The Spiritualist Field—Its Workers, Its Work, and General Progress, the World Over.

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be entirely unappreciated by the writer, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of your article.

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

**ITEMS.**—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

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

**KEEP COPIES** of your poems sent to this office, for they will not be returned if we have not space to use them.

**THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.**

**AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.**

**THE CHICAGO SPIRITUALISTS LEAGUE.**—H. F. Arnold writes: "The next public meeting of the Chicago Spiritualists League will be held in Handel Hall, 40 East Randolph street, on Saturday evening, October 7, 1905. The speaker for the evening is Mr. John W. Ring, of Galveston, Texas, one of the most eloquent and forcible speakers in the Spiritualist platform. The message bearers will be Mrs. Isa. Cleveland, Mrs. C. Schwann, Mrs. Dr. Caird, and Dr. Burgess. An excellent musical program is being arranged. Let every Spiritualist in Chicago be present and enjoy the good things in store for them."

Mrs. Frances Wheeler writes: "I wish to notify my many friends in the states of Wisconsin and Illinois that I have changed my residence to Minneapolis. To reach them all I could think of no better way than to ask you to kindly place this notice in your paper, as we all know how extensively it is read. I wish to thank my Wisconsin friends for the many kindly expressions of their regard and the great help they have always been to me in the development of my mediumship. I hope to meet them often, and shall be glad to hear from them at any time. My present address is Harvard street S. E., Minneapolis, Minn."

Anna Thronsdon, the lecturer and test medium, has a month's engagement in Indianapolis, Ind.

F. D. Dunakin, of Coel, Ohio, passed through the civil war on his way to his home. He is president of the Ohio State Spiritualist Association. He has been lecturing for some time in Montana, and did a most excellent work there. He is an able speaker, and a most worthy representative of Spiritualism.

J. D. S. writes from Columbus, Ohio: "Barcus Testis opened his doors again for the season on Sunday evening, Sept. 17, with Mrs. Marlan Carpenter of Detroit as speaker and test medium. The large congregation that gathered was evidence that the cause is not wanting in the Buckeye capital. Beginning Sunday, Oct. 1, and for the entire season, Miss Elizabeth B. Ring will dispense the spiritualist work and a very successful season is expected."

Mrs. C. Schwann writes: "Mr. John W. Ring of Galveston, Texas, will, on October 6, at 8 p. m., lecture in the hall at 523 Belmont avenue. I am sure those who had the opportunity to hear him last year will be glad to hear him again, and will with us join in making the welcome to our dear brother in truth as sunny and harmonious as possible."

Benson Gray writes: "On Sunday, Sept. 24, Oscar Ederly concluded his engagement with the First Society of Progressive Spiritualists of Jackson, Mich. His work, both as lecturer and test medium, was most excellent, and that our people were pleased is best indicated by the fact that we have engaged his services for a second engagement in November. He will be with us for the entire month."

E. R. Fielding writes from Washington, D. C.: "Dr. J. M. Peebles of Battle Creek, Mich., spoke at the Spanish Veterans' Hall, under the auspices of the Temple League. He took for his theme, 'The People of India; Their Religion and Customs.' He will speak again the 29th of this month. From W. J. Curly we speak for the First Spiritualist Society in Masonic Temple for the month of October. He also announces a course of lectures to be held at 402 A street S. E., at Mr. F. A. Woods', and at Dr. A. H. Harvey's, 1402 L street N. W., beginning October 2."

Dr. Beverly writes: "The meetings at Arlington Hall 31st street and Indiana avenue, are crowded every Sunday afternoon and evening. Mrs. Kennedy gave us her lovely talks and in some fine tests, and was very much pleased. Our music can not be excelled, for Madame Holton has trained the

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children's choir till they sing like birds. The Child Wonder is one of the chief attractions. All trust in her for they know she is innocent. Dr. Beverly is giving a series of lectures, illustrated by the blackboard, and many come for instruction. The Doctor is very original in his work and throws the doors open to the minds of the people. We welcome all who will come and help on in this great work."

W. Hassmann writes: "The regular Sunday spiritual meeting held by the North Star Spiritual Union at its hall, 1646 Milwaukee avenue, was greeted by a large audience, nearly all strangers and investigators of the better class. The lecture, delivered by Dr. P. M. Esser, a noted speaker, demonstrating the 'Human Aura and Its Philosophical Impressions,' was very fine, and it pleased the intellectual audience, and held them spellbound through the entire discourse. Messages were given by the speaker and a singer, and a good medium, and spirit communications. The new concert organ was played by Hilda Hassmann, a gifted musical worker; her father, the president of this society, did his best to please the people. The Progressive Thinker, our only friend, was also sold at large. Please come and attend our meetings. All are welcome. Sundays, 8 p. m., sharp. Peris Hall, near Western avenue, 1546 Milwaukee avenue."

Mrs. Mary Skogland writes: "The Metaphysical Aid Society of Wellington, Ohio, has been duly organized, a Constitution and By-laws adopted, and officers elected. We are but nine in number, but our influence is reaching out to other towns, and we have occasional visitors at our semi-monthly meetings. The third Friday afternoon of each month is given to a developing circle, at which only members of the society are admitted, unless by special request of members. There are three members who are mediums, Mrs. Rosetta Gott being an automatic writer, also clairvoyant. Mrs. Gott has been giving aid to the society financially by giving clairvoyant readings. This we expect to use in the work of the society, to obtain a speaker occasionally, for literature, etc. The second meeting of the month, the third Friday, is given over to the aid department, and study of the philosophy, science and religion of Spiritualism. The Progressive Thinker is doing a good work all along the line."

Conrad Beck writes from St. Louis, Mo.: "The Advanced Spiritual Society meets at Schuetts Hall, 19th and Wright street, every Sunday evening at 8 o'clock, and Friday afternoons at 2 o'clock. On last Sunday evening a very impressive floral service was held at the reception of ten new members into the society. Mrs. Kate Price opened the service by reading an inspiring poem, followed by Mrs. Effa Danielson who gave a flower to every member of the audience, with an appropriate verse. Rev. Laura M. Jones gave a fine trance lecture on the 'Nearness of God,' followed by many beautiful messages, which were promptly recognized. The society then held a psychometric reading, only voluntary offering instead of the usual ten cents taken at the door of spiritual societies, and would advise all to try the same. Rev. Laura M. Jones is one of the speakers and mediums who proclaim to the world that 'Spiritualism is their religion.' She has been lecturing in St. Louis and will represent the society at the N. S. A. convention."

Elizabeth Harlow, the noted lecturer, is now located at 345 E. Long street, Columbus, Ohio, for the winter. She will attend funerals, conventions, and do some week evening work, at a nominal price.

Mrs. E. R. Weter writes: "I wish to say a word about the passing of a friend. He was at Dr. Spinnery's sanitarium. He was tenderly cared for and respectfully laid away—good enough for any one; nice casket, nice flowers, hearse and carriage, and a Spiritualist speaker. He gave state-writings with in a few weeks of his demise. The N. S. A. cared for him, and I have copies of his state-writings to some of my intimate friends. They are grand and true. I have heard his noble wife, Mrs. Lucinda Wilhelm Slade, lecture. I heard a minister say who heard her at that time, 'It was the best talk I ever heard.' The speaker for her husband, also unfortunately, but he has gone, and will have to right the wrongs he has done."

Hanna Wall writes from Victoria, B. C.: "We have engaged for a short time the talented Helen Sturt-Richings, an old worker in the field, yet I believe she has not spoken for some time on Spiritualism. Her subject, Sept. 17, was 'The Higher Aspects of Spiritualism.' She will give the same subject, and will read the spiritualist work and a very successful season is expected."

Notice to Indiana Spiritualists: The officers of the Indiana Spiritual Association are arranging a circuit and will send a competent worker in the field as missionary. We wish the co-operation of all societies, thereby strengthening the object in view, and assisting in the much-needed work in this state. Get in line for the winter's work. Write the secretary, Mrs. Carrie H. Mong, 415 S. Franklin street, Muncie, Ind., at once."

F. E. Irvine, secretary of the Minnesota State Spiritualist Association, has changed his address to 904 Hastings avenue, St. Paul, where he can be addressed.

Truth Seeker writes from Wichita, Kans.: "I feel it a duty I owe to the spirit world and also to Mrs. Elizabeth B. Ring for the greatest interest that this worthy and gifted instrument has created in this city. Her lectures are not only inspiring, but decidedly instructive. Her appeals to the people to come into the spiritual ranks are given with so much earnestness, that they then and there begin to study into the philosophy. Mrs. Ring is holding an independent meeting, wholly under the direction of her masterful guides, and merely takes a collection and out of this collection defrays her hall expenses, but she has won the hearts of all by so doing, and not by running a 10-cent-circuit-show-off. Again, she daily walks and talks. On the whole she is just what Wichita Spiritualists need. Long may she live to guide the way-faring traveler after truth, into spiritual paths of peace."

**When writing for this paper use a pen or typewriter.**

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

**GEORGIA GLADYS COOLEY** opens her meetings at Grand Boulevard Hall, corner Grand Boulevard and Forty-seventh street, Sunday evening, Oct. 7, 7:30 o'clock. A fine program will be arranged for the evening, and a hearty invitation is extended to all seekers after truth. Messages will be given at all meetings by Mrs. Cooley and her guides. Don't forget the hour of opening the services—7:30 o'clock. Give this lady a grand reception at her first meeting. She is well worthy of it.

Dr. Peebles is coming to Chicago to speak for the League, Saturday evening, Nov. 4, and he will speak for the Rising Sun Mission, Sunday afternoon, Nov. 5, and in the evening for the Aiken Society, 4303 Cottage Grove avenue.

John Jones writes: "Dr. J. M. Peebles' article in The Progressive Thinker, No. 825, 'War Is Hell,' should be published in pamphlet form, and a copy placed in every family throughout the land."

G. W. Roberts writes from Jacksonville, Fla.: "Mrs. Buchanan works hard to help the cause along. She is a grand medium. Our society is scattered; some are in California, but they take your paper."

D. Peast writes from Baltimore, Md.: "Dr. Peebles has been with us for four weeks and lectured to fair audiences. The First Church will present to the people of our city during the season the best talent available, and hope for good results along all lines. I am sorry that our people do not turn out better. The large class of test mediums and false in our midst has much to do with the smallness of our congregation each Sunday."

Maurice Mac writes: "On Thursday evening, Mrs. M. A. Burland held her regular monthly social in her parlors. She had a very select gathering. The other psychics present were Mrs. Marion Hunt, Davenport, and Mrs. Geo. Henry. We had a very enjoyable evening. Violet, Mrs. Burland's little Indian control, was at her best, and gave a message to each one. Then we had ice cream and cake, and an excellent cup of coffee. We hope to attend many more of such sociable gatherings."

Aggie Henry writes: "At (old 77) Spiritual Mission Chapel on Sunday evening, Sept. 24, our speaker, Prof. F. M. Stoller, read a portion of the 7th chapter of St. Matthew for the scriptural lesson, beginning with the first verse: Judge not that ye be not judged. After answering all the philosophical questions he answered, the personal questions we had psychometric readings. We had with us our regular medium, Madame Lucile Deloux. Strangers and investigators welcome at our meetings, which begin promptly at 8 o'clock."

Mrs. Kirchner writes: "At the afternoon services on Sunday, September 24, of the Rising Sun Mission, we had a rare treat. Our brother, Dr. Tisdell, gave a very fine lecture. The audience was largely composed of the 'Building' Building, between Washington Blvd and Park avenue."

**CAMP PROGRESS.** Reply to an Outside Unjust Criticism. This Association has just closed a successful season. With the exception of one or two unimpaired Sundays, the course which held up from the beginning, and packed closely about the speaker's stand, eagerly listening to the beautiful truths given forth by the many grand workers for the cause. We have had so many fine speakers and mediums that it is impossible to name them all. We have had a large amount of repairs and improvements, and many more are contemplated for another season.

In the Light of Truth for August 5, an article was published by one who confessed to being an outsider, which was full of errors and mistakes, being evidently picked up from some source, but little of the work of the association in the past. As my husband (now gone higher) and myself were the founders of the social Sunday gatherings from which the association sprang, and I had the honor of naming it, I think I can write whereof I know. The article speaks of our being about to come out about square at the end of the year. During our fourteen years we have had buildings built, roads made and a large amount of grading done, which has cost about a thousand dollars, all paid for some seven years ago. We have given money to spiritual societies amounting to some hundred dollars, for being jealous, we have ever since we became an organized body been willing to admit any whom we thought were desirable as harmonious workers.

To build these buildings it was necessary for some of the older members to dip into their pockets, and the present members have kindly done, and it was done just as willingly, I am glad to say. Useless and expensive attaches are spoken of. I do not know what is meant, as we have never had any salary or paid officers, and the employees are the result of having had no liberal wages than ever in the past. Would it not be well for any outsider to find out the facts in any case before accusing those whom they do not know of jealousy and lack of ambition?

We have paid for all repairs now, and look forward to a successful season in 1906. MRS. B. MERRILL.

**SONGS IN THE DOMAIN OF DREAMS** Do Angels or Spirits Give Their Divine Music to Composers, Artists, Etc., When They Are Asleep?

Many people have dreamed that they heard the most glorious music while they lay asleep; others have seen the angelic hosts singing. Modern spirit research proves that dreams were often not dreams, but realities. My grandmother, who lived in England, people laughed away her tears, but the old lady got it right. Again she dreamed her second son was dying far away from home. Folks tried to laugh it off again, but the old lady "dreamed" it correctly, as future letters proved. The old lady had been looking for the fact that the larger per cent of high school graduates year after year are girls.

Now these same men are in Congress, State Legislatures and city councils where they can endow all degrees of corrupt power and privilege, and why is it that they record so much ability in theory and grant so little exercise of it in the practical affairs of government? A keener perception of right and wrong brought to bear on questions of corporate as against individual interests would be of great value to many quarters, and a quicker intuition of

Carrie L. Hatch writes: "The Massachusetts State Association will hold a Mass Meeting in conjunction with the Maiden Spiritual Society, on Thursday, Oct. 12. The following talent is expected: President Geo. A. Fuller, Mrs.

**TOPIC FOR THE PROGRESSIVE LYCEUM.**

Sunday, Oct. 8, 1905, "Charity to All, Malice to None."

**Gem of Thought.**—Think of the good that you will surely see. Beneath the rubbish of your course, good; it is somewhere, in the vast ether. Shall grow the true and lasting brotherhood. For every soul is part of that Great Life. That thinks and moves through Nature everywhere; And underneath the painful calm and strife, The soul moves on, to heights that are most fair. J. W. R.

For information concerning The Progressive Lyceum, and a full lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Carrie F. Loring, Miss Susie C. Clark, Mrs. C. Fannie Allen, Mrs. N. J. Willis, Mrs. A. M. Whall, Mr. Jas. S. Scarlett, Mr. Osmond F. Stiles and others. Miss Jennie Milton, pianist. All the friends are cordially invited to be present and help to make this a banner day. It is only a five-cent ride to this hall, and therefore the place should be crowded. Louise Hall, 138 Pleasant street, Malden, Mass.; time, 2:30 and 7:45 p. m. Supper, 8 p. m. Come and interest yourselves in the work of the state association."

Mrs. Powderly writes: "The English Wood Spiritualist Union will hold its first meeting on Sunday, September 15, at the new Grand Army Hall, just north of 63rd street, on Princeton avenue, No. 6236, one block west of Wentworth avenue. The location is all that could be desired, being removed from public traffic. The hall is inspiring in its beauty. All mediums as well as others are invited to give readings on Thursday at 2:30 and 7:30. Ladies' Aid Thursday afternoon of each week. Speakers will be announced in the next issue of The Progressive Thinker."

Alice M. Sessmith writes: "On Sunday, Sept. 24, at the meeting of the Golden Rule Spiritualist Society, both afternoon and evening proved very interesting. The afternoon session was devoted to an unusual talk and messages by different ones. We were glad to have with us our sister McIntyre, who has just returned to the city after being away on account of her health. She gave some very fine messages as did also the writer. In the evening we were entertained by our Dr. J. W. McFarlane, who gave some most thoughtful for consideration. The messages given by Brother Chas. Thompson and Alice M. Sessmith seemed to awaken an interest in the hearts of those present. We are sorry to say that our sister, Mrs. Nora Hill, was not able to be with us, as she was confined to her bed by illness. Don't forget that on Sunday, Oct. 8, John W. Ring of Galveston, Texas, will be our speaker. Don't fail to attend; you will miss a great treat. On Saturday evening, Oct. 14, we will hold in our hall the first of our winter dances. Don't fail to attend. Tickets will be on sale. Everyone is invited. The dance will be held in the 'Building' Building, between Washington Blvd and Park avenue."

**MOSES AND MATTIE E. HULL GOING SOUTH AND WEST.** Circumstances over which we have little control seem to have converged to send Mrs. Hull and myself south and west in the very near future. We shall start not far from the first of November, and our route, it is supposed, will be via St. Louis, Kansas City, through Texas to Southern California, thence up the coast via San Francisco and Portland as far as Seattle, and possibly as far as Vancouver and British Columbia, and thence via some of the northern routes to Milwaukee and Whitefish Bay.

We want appointments wherever they can be made along this route. We want to be guaranteed at least our expenses, wherever we may go. Besides this the privilege of advertising the Morris Pratt School and taking subscriptions to aid it in its work.

The principal object of this journey is to acquaint the Spiritualists with whom we come in contact with the fact that they have a school all their own. This school, while it needs their own support, can render to its students greater educational advantages than can be obtained elsewhere for a like outlay of money and work.

Spiritualists south and west of Chicago, please to yourselves the institute and use the favor to afford us the opportunity to do a work in your towns and cities.

As Mrs. Hull and I will fully occupy the time of the meetings with our own discourses, songs, poems and discourses, we do not particularly desire that any so-called tests or readings shall follow our services.

Hoping that these conditions are understood, we invite correspondence from all who wish such service as will aid them in building up an integral and healthful Spiritualism.

**MOSES HULL.**

**RIGHT AND WRONG.**

A Keener Perception of the Same on the Part of Woman.

American men very generally accord womanly all the virtues of the race. They say: women are endowed with a keener perception of right and wrong, a quicker intuition of justice, greater regard for truth and honor, and the fact that the larger per cent of high school graduates year after year are girls.

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Few scholars care to dispute its accuracy. The old bible records and that of modern psychological researchers are often quite harmonious.

Now, how shall the masses develop their "hearing" to receive these "angel songs" from dreamland, or the spirit world, by their own organism? Spirits say that people who "hear" these "angel songs," "spirits," or occult "talents," "gifts," clairaudience, clairvoyance, etc. To do so, they must have pure, clear sensitive, delicate brains. Anything which injures the brain should be avoided, such as tobacco, liquor, beer, etc. Most of our "hearing" and "seeing" have injured the spiritual talents of more people than any other four vices. If people want to hear the angels they must adopt a natural vegetable diet. The ears, nerves, etc., must be clear of "animal atoms" to respond to the higher rate of psychic vibration. If Christ had been soaked in beer, liquor, meat, etc., he never would have been able to perform the "miracles" which occurred in his presence.

**THE PSYCHIC CIRCLE.**

Important Communication from Mrs. A. A. Averill.

Dear Sisters and Brothers:—Our circle is growing. Members are being added every day. Names are being received from all over the world, one having arrived recently from far-away Turkey. Requests for thought concentration are so numerous that it would be almost impossible for our kind editor to publish them all.

One sister has a dearly loved boy, who is being led astray through the influence of cheap novels; another, an old lady, wishes that strength may be given her to care for the small child of her daughter who has passed to spirit life; a young couple have two small children whom they desire to bring up with a knowledge of the spiritual philosophy; a brother in Ohio who has been married fifty years, desires that his wife may be brought to receive the truths of Spiritualism, that they may have other children; and also that a grandson, who is not walking in the path of goodness, may be led to see the error of his ways, and be started towards right living; a brother in Kansas who is fast losing his hearing, wishes relief; a sister troubled with what she thinks is an obstinate sprain, wishes very much to have help to return to the development of her psychic gifts.

If it were in our power, we would bring every request to the attention of every other member of the circle, but it is impossible. If the requests were sent direct to The Progressive Thinker, many more could be reached. Accounts of benefits received are also coming in. One very old lady in Vermont, in gratitude for the good she has received from it in causing her to sleep well, and in other ways, has sent us a very nice handkerchief, with the most delicate and beautiful drawn work border, on which she has spent many weeks of labor, which she wishes sold for the expenses of the circle. One sister who has had an almost unbearable mental trouble, has found her sufferings perceptibly lightened since joining the circle and asking the assistance of her spirit friends. Some have received marked help in their spiritual development, while others have seen the beneficent effect upon the lives of loved ones concerning whom they were anxious.

Quite a large number of circles have been formed, sitting at the same time with the larger circle. This is a line of work that can be made of great help, and we urge members to try and induce their friends to form circles and cooperate with us. Please send us word if you are a member of such a circle, with names of the others if they are not already enrolled. One brother has a family circle, himself, wife and six children, even the very smallest being brought under its influence. And so the good work goes on. Please remember that membership is absolutely free, and sit every Friday evening by the time of the place where you live. Send names to

**MRS. A. A. AVERILL.** 42 Smith street, Lynn, Mass.

**A CONTEMPLATED TRIP.** Moses and Mattie E. Hull going South and West. Circumstances over which we have little control seem to have converged to send Mrs. Hull and myself south and west in the very near future. We shall start not far from the first of November, and our route, it is supposed, will be via St. Louis, Kansas City, through Texas to Southern California, thence up the coast via San Francisco and Portland as far as Seattle, and possibly as far as Vancouver and British Columbia, and thence via some of the northern routes to Milwaukee and Whitefish Bay.

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The justice of the measure would enable legislatures to dispose of bills-looking toward humanitarian ends with a saving of time, while a greater regard for truth would materially improve almost any public or private enterprise.

There are, grave questions confronting this generation of men and women who have grown up since the war, requiring high thinking and moral courage to settle; for instance, regulation of public utilities, enforcement of present and passage of better laws relating to rights of children; the problem of controlling shiploads of immigrants to our local citizenship; the negro; the treason of Utah—to say nothing of nice points of diplomacy in the relations of foreign countries. Now if our chivalrous brothers think woman so capable and worthy, why do they refuse her assistance? Where is the consistency in attributing ability and deny any play for its exercise? Why not utilize this reserve of moral and intellectual power?

The ordinary, matter-of-fact woman fails to comprehend.

**IYA G. WOODEN.**

**IN THE FIELD.**

Notes of Wonebec and Ottawa Camp Meetings.

Since the Wonebec camp-meeting, a report of which has been given in the former issue, the writer has had some very pleasant experiences, meeting old friends, and getting acquainted with some new ones. Three very pleasant days were spent at the Minnesota State Convention in Minneapolis, Sept. 8, 9 and 10. It is always a pleasure to visit the Twin Cities—there are tender memories there for the writer, as it was in St. Paul that he made his first real successes in the work of Spiritualism, and while he had been endowed with mediumship for some years, and had used the same in the cause, it was not until he arrived at St. Paul that he found that the work took tangible shape of recent years. Consequently it is good to visit among the friends who spoke encouraging words in the time when all were strangers.

You have already had an extensive report of the convention, so it is unnecessary to add to it. I simply wish to say that our veteran speaker, Moses Hull, was there and treated the audience to some of the finest thoughts ever uttered from the Spiritualist platform. The vast audience that greeted him on the last evening of the convention, and the rapid attention accorded him, spoke for itself. The estimate of his worth by this truly great man is held by those who know him best.

In the election of officers, the convention did the right thing; many tried and true workers were kept in the harness, some new blood was infused into their ranks, and take it all in all, the Minnesota State Association has a good year ahead. Frank Irvine, of St. Paul, in former years very active in the work of the Twin Cities, has again swung into line, and is now the secretary of the State Association. I am greatly mistaken in my estimate of the man, if this fact does not put a good deal of life in the work.

After the Minnesota state convention, I answered the call that came from "Macedonia" and took my way to the Ottawa, Kansas, camp-meeting. Here I found that the elements had tried their best to put the camp out of business, but without success. Despite the slight water a goodly number of truth seekers assembled, and we had one of the most enjoyable camps I have visited this year.

For two days the building in which we were domiciled was entirely surrounded by water, but even this could not dampen the ardor of the Spiritualists and investigators who gathered there who literally "walked the plank" that they might enter the "ark" of truth, and listen to the thoughts and the messages given out. The citizens of Ottawa attended in vast numbers, and the night meetings are events to be remembered.

As you will probably get a detailed report of the meetings, it will not be necessary for me to mention the workers; they all seemed to give quite general satisfaction. As at all camp-meetings there were mediums for different phases of phenomena. I believe these mediums, Mr. Dunakin and Mr. Burroughs were quite well patronized. The writer did not have the privilege of visiting their seances, therefore cannot give a description of their work.

Mrs. Bessie Bellman, of Howard, Kansas, was present for several days and gave some soul-stirring discourses. This lady will certainly be heard from for she always has something to say when she talks. We need more Bessie Bellmans in our ranks. Then we had with us that good old-time worker, who is still active in the interest of the good cause, Mrs. A. L. Lull. Though well advanced in years, Mrs. Lull is still young in mind, and gives out thought well calculated to inspire and comfort. She good anywhere she is put, either as test medium or speaker. With all due respect to the other mediums the writer thinks Mrs. Lull gave some of the best and most soul-satisfying messages given during the camp.

Another man who did good work was Mrs. Ella Baldwin, of Kansas City. Mrs. Baldwin is deeply versed in metaphysics, and excels in class work. Sincerity and aspiration is very manifest in Mrs. Baldwin's work. She was a very welcome acquisition to the camp. I said I would not mention the workers, but as I have gone so far I will say that the others who took part were Max Hoffmann, W. P. Salling, and Judge Walser and wife of Liberal, Mo., also Rev. Collins of Kentucky. Space will not permit of a more complete report from me.

In closing this account of the Ottawa camp, I would say, Forest Park is one of the prettiest spots in the country. It is the home of the Ottawa Chautauqua Assembly, which has erected a very fine class of buildings, all of which were placed at the disposal of the camp association. This camp is a permanent thing, and bids fair to be one of the camps of the country. Mr. Tr. Henderson is president; to say that he is the right man in the right place is putting it mild. The fact that he has several times succeeded himself is evidence of the esteem in which he is held.

The writer is most pleased with the treatment accorded him; he leaves Ottawa Camp with many pleasant memories of the days spent there. After visiting several other points in the state among which are Lawrence, Burlington, Wichita and Kansas City, Kansas, as well as Kansas City, Mo., he leaves this section for the winter work in Wisconsin. A strenuous campaign has been outlined in that state, of which there will be more later.











GOLDWIN SMITH.