

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

NO. 925

An Impressive Vision.

Hope on, hope on--gladness will come
with the day.

Deep tho' the sadness and sorrow,
Pressing the anguish and pain,
Hope paint no brighter to-morrow,
And life seem all useless and vain;

al, Yield not, yield not—never so dark
lo- be the way;
not Hope on, hope on—gladness will come

Spirit Edgar A. Poe

Gives an Interesting Narrative of His Experience in Obsession, through Justin Hulburd, a Noted Medium.

Good morning, friend, spirit of Truth and eternal friendship, I enter Searchlight Bower to-day at the urgent invitation of Charlotte Cushman, my friend and benefactress while living in a physical body. The morning is dreary—so much the better for my communication. No doubt you wonder why the medium is not permitted to cut any air, but this morning, that was my desire; the less he had in his stomach the clearer would be his comprehension of that which I had the power to convey to the reading public. Minds must be clear to give a proper understanding of their theme. The theme I shall present this morning is "Obsession," or demons dwelling in the homes of unguarded and unprotected people.

When I lived in the physical body I was known to the reading public as Edgar Allan Poe; an individual that held a dreary nature, yet at the same time I was constituted with a vivacious streak in life; that condition made me a favorite in fashionable society. My poetical art gave me the entrance into all society.

Permit me to pay that proper adoration that belongs to my adopted parents. Two grander or finer souls were never incarnated in human habitation; their souls were that of pure, love and generosity on all occasions; they committed one great error, and that error was allowing me too much pocket money. They gave it to me from the freedom of their hearts; it was a generous love that welled up for the boy they tried to make their son. It was their desire that I should become what they called of honor. In my sane thoughts I always blessed them, as I now bless James Martin Feebles, the author of a book bearing the title "Obsession, or Demons of the Ages." The blessings that come from the souls of spirits surely come day must make him a saint. The first mark of sainthood is courage; the second is nobility of mind; the third is the freedom of the soul to work out an issue whereby groveling minds can receive the light of truth, and when once in their possession it will glorify into a voluminous light, as his writings have glorified the minds of the reading public.

After I had married a beautiful angel living in a physical body I made the discovery I WAS OBSESSED BY AN EVIL INFLUENCE, one that had been dogging my footsteps through life, and finally accomplished my ruin in a physical body. By many a name was called the dreary pool and broke my wife's heart. I became a frightful wreck of my past grandeur. Many of my poems were composed and written while under the influence of liquor—the worst demon of all ages. The first being that distilled liquor brought a great curse upon the human race. It will take ages to wipe it out and abolish that sin. I doubt whether it ever can be accomplished until the human race shall become thoroughly spiritualized.

The glorious philosophy of Spiritualism is the greatest college and holds the most perfect minds of men and women generated through the laws of nature. Nature has created one great law, and that is the expansion of the human mind—a vital truth that never can be blotted out. On many occasions, while living in a physical form, I was invited to read some of my poems, as I was looked upon as a good reader.

On one occasion while reading "The Raven" at a banker's home in New York, I noticed the eyes of his lovely daughter Lucille; they would glisten and shine as if fire was in them; they seemed to hold a fascination for me. When I had finished reciting the poem—for it was more of a recitation than reading—she came forward and said to me, "You said in a rich, musical voice with a great deal of fascination behind it, 'I love you, Edgar.' It was such a surprise it frightened me. I would have left the room abruptly had it not been for her father catching hold of my arm at the same time saying, 'Come with me, Mr. Poe, and I will explain it to you.'"

When we had entered another room across the hall, pointing to a sofa he said, "Be seated," sitting down Lucille said, "I discovered there were tears in his eyes. He said, 'Mr. Poe, my daughter is obsessed by some evil influence, and is not aware of it. What she does or says while under that influence, I see to-night she is possessed by that wicked woman, whoever she may be. Do you believe, Mr. Poe, that beings living in a human body can curse other individuals by throwing a wicked spell upon them?' My daughter, who is returned to our arms, made the discovery our daughter was a physical wreck; there came with her an evil influence that swears in a dreadful manner. She abuses her mother in such a shameful way that I have to keep them apart. That strange, rawboned looking woman, who saw sitting alongside of her is her nurse and keeper. The language that she will use at some times to men, is shocking to listen to. She never attacks me; she does her mother on every occasion there is an opportunity for her to do so."

In listening to his conversation I unmaned myself. I, too, dear friend, at certain times am obsessed, at I loved my angel wife, but I broke her heart. That influence that obsesses me at times compelled me to treat her so shamefully that in my sane moments I thought I was only fit for hell or the gallows. O, dear friend, I loved her so I would have given up my life for her sake, did she but command it.

While we were conversing with each other his daughter entered the room followed by her nurse. She came and sat on my lap, and the language she used was too degrading to repeat here.

Her father said to the influence: "You promised me that your behavior would be good to-night if I would permit my daughter to be present on this occasion."

Her nurse came forward, lifted her from my lap and said, "Come, Lucille, it is time for you to retire now."

She turned on her keeper, using the most abusive language I think I ever heard come from the lips of a woman.

There came a time, dear readers,

When I was obsessed by a cursed power—aye, a damnable power—that compelled me to accomplish that girl's ruin. I robbed her of the dearest crown a woman wears—her virtue. I became her paramour until her father discovered it, then he placed her in an institution where she died insane.

The spirits of my wife and that beautiful Lucille received me after I had taken on the new birth in spirit life. I passed through that condition that you call death with all my infirmities and crimes to my spiritual condition. After I had entered into spirit life I made the discovery that the witch that had obsessed me and held that power of infamy over my physical condition was a minister of the gospel—so-called—the one that betrayed the confidence placed in him by Stephen Girard, of Philadelphia, a saintly man living in a physical body at that time. His work since speaks for itself. From the spirit side of life he loves and blesses children. After I had made the discovery who the unfortunate wretch was, all the spiritual power of nature held by my wife Lucille and myself, came to the front of our souls' desire to reform that unfortunate creature, also held under an obsessing power of spirits stronger than himself, those spirits we call the "demons of spirit life."

His reformation was accomplished and he became a repentant spirit; there lay dormant in his soul a flame of beauty that had not been kindled yet; when once it had found it was touched by the light of truth, the flame spread and was fed by harmony from other souls. That spirit became one of Little Justin's guides, the one you call "Dick," who came as a newsworthy to work out his condition through that process. In time he received the new baptism called a divinity in nature.

One day while walking up Broadway I met Edwin Forrest, the great tragic actor. I discovered as he came toward me that he held a little boy by the hand. He was pleased to meet me. He said, "Edgar, come and take dinner with me." I told him I would do so with pleasure. He did not introduce me to the little boy whose hand he held. As we stepped off to go toward the hotel the little boy kicked him on the leg, saying, "You old galleot, introduce me before I kick you on the other leg."

"Pardon me, Edgar, for not introducing my little friend Puss. Puss, this is Edgar Allen Poe, the poet."

Little Puss shook hands with me and said, "Are you the chap that was trying to read poetry the other day on the City Hall steps and got knocked down because it was so bad?"

Mr. Forrest laughed so hilariously that I thought he would get a pain in his side from laughing.

When we reached the hotel and were ascending the stairs toward Mr. Forrest's room I noticed a man who had a peculiar look in his eyes as he passed me. He said, "Hello, Forrest."

Mr. Forrest said, "I am glad to see you to-day, Mr. Winchester," and passed on, not introducing me to the man. When we were comfortably seated in Mr. Forrest's sitting-room and cigars and wine were placed on the table, Mr. Forrest said to me, "Did you observe that man that passed us on the stairs—what a peculiar look he has in his eyes? It gives the contour of his face an evil expression. I believe that man is obsessed by a devil. I wish there was some way of breaking it up. At times his conversation is elevating to anyone that is present as a listener; conversation with him is cultured and is a morose condition that seems to hold him in a spell and his gross utterances are too vile to listen to."

After we had dined in Mr. Forrest's private apartment, and the dishes were taken away by a waiter, little Puss said, while sitting on Mr. Forrest's lap, "I wish Mr. Winchester would come in now and talk to the poet. Oh, he's a daisy."

Mr. Forrest said, "Why do you wish that, Puss?"

Puss said, "Uncle Forrest can't you see his under lip is hanging down? He needs cheering up."

Mr. Forrest said, "Can't you cheer him up with one of your songs?"

I said, "Do, Puss, sing me one of your pretty songs."

He said to Mr. Forrest, "Uncle, I won't do to sing him one with love in it; they say poets are cheek full of it; the kind of stuff—which made me laugh—sing me a pretty song, ballad. He had hardly finished singing when the door opened and in walked that man that had passed us on the stairs. He said, 'Forrest, I heard your boy singing, and I came to listen. Are you angry? I don't give a damn if you sing, when he sings I want to hear him.'"

Mr. Forrest said, "That's all right, friend Winchester, he will sing for you." Then he said in a low voice, "Puss, sing something soothing."

Little Puss started in and sang that beautiful piece of music called "I Love Me To The Bones Ety," and oh, he sang it in such a plaintive voice that I commenced to cry. I also beheld the last man that had entered the room had tears coursing down his cheeks.

When little Puss had finished singing he jumped to his feet, crying out in a loud voice, "You angels in heaven and devils in hell, I want to block you out from my sight; you have been the ruin of my life and cursed her that I loved with my whole soul; give her back to me, damn you, or I will tear you out of heaven and drag the bones out of hell and pitch you into the sea. Curse you, you have taken her from me, but I will find her, no matter if you lock the gates of heaven against me or bar the doors of hell. She is mine."

I looked at him in pity and discovered the fire was coming from his mouth. He fell on the floor in a fit. It was then I saw he was under of some demon.

I said, "Mr. Forrest, what do you do for him when he gets into this condition?"

"We let him lie there," Mr. Forrest said, "until some influence controls Justin; as a general thing they sing and rub his head at the same time; after that they use little Puss's hands in making passes down over his body. Oh, I am so sorry, Edgar."

VISIONS.

The air is astral with Love's messenger
That comes o'er the vales and hills,
And the green woodland heights,
In the murmuring brooks and rills,
And soft on the air, like a maiden's prayer,
Echo the notes of a warbler clear;
Thro' the twilight dim floats a vesper-hymn,
Bidding the world good cheer.

Thro' the silent magic of the closing day,
My vision reaches the Long Ago
Of the golden days of my sweetheart May.

When my heart was all aglow;
When my buoyant spirit could taste the tang
Of the odors from sunny isles,
And the wonders and marvels that joyous sprang
To my vision for miles and miles.

Let my fancy bring, on Love's starling wing,
Glad thoughts of my spring-time days,
When my songs and laughter had a happy ring,
And my path led in dowerly ways;
Let my vision bring back those hearts that clung
To my memory's hallowed shrine,
Thro' the drifted years of joys and tears,
Those days of my childhood's time.

Let me recount the fond days of the past,
When my vision was rosy hued,
When the sky was clear and no clouds o'ercast,
My path star-jeweled strewn;
And let me read again life's mystic book
Of the meadows, vales and hills,
When I wandered in shade and forest-nook
And listened to its fluted trills.

In dreamy ways where fond memory strays
Across the mystic stream of time,
Off comes the vision of life's vanished days,
And of fabled worlds divine,
Sweet world of spring, earth, once more awing,
Breathes forth her perfume rare,
The old world warms, young arms upspring
With flowery offerings fair.

BISHOP A. BEALS,
Sumnerland, Cal.

A Significant Debate.

To the Editor:—I wish to remind your readers of a debate to take place at Hedrick, Okla., commencing August 20, between John W. Ring and Rev. J. W. Chism, Christian Evangelist of Texas. Propositions as follows:

Resolved, that the fundamental principles of modern Spiritualism are identical with the spiritual basis of the religion of Jesus Christ."

Mr. Ring affirms for three days and Rev. Chism denies.

Resolved, that the scriptures teach that the "powers of the Apostolic Age spiritual gifts" are mentioned in the Bible, closed."

Rev. Chism affirms for three days and Mr. Ring denies, making a six-days' discussion of four hours each day.

ROBERT G. LEE,
Hedrick, Okla.

for this man. His friends should properly taken care of. When in a sane condition he has such a generous heart and is lavish with his wealth. This is the third hotel that I have found him in. He seems to have a fascination for little Puss. The other night at the theater, when Puss had finished speaking his lines, this unfortunate man cried out, "He is mine; they have robbed me of him."

He was taken from the theater by his friends and conveyed to the hotel. The little one's singing has an attraction for him, and on many occasions has a soothing effect. When my engagement here in New York is finished I am going to take the one and go to some place in the country. I want to see if I can stop that man from following us around. I am afraid while he is under that influence he will do some harm."

"The power had come upon Justin; he sat down by the man and sang a soothing song in some language that I did not understand. After a while he made passes over the man's body, then he passed to Mr. Forrest and me, 'Come and hold my hands.' We did so. In about ten minutes a male voice sang through his vocal organs of speech, followed by a female voice. Mr. Forrest and myself took up the refrain."

The man came out from under the condition, looked wild for a few moments, then commenced to cry. He said, "Oh, Mr. Forrest, I have been under that cursed spell again. I am so happy now, so happy I cannot express it to you. Your kindness can never go unrewarded." He took little Puss into his arms, hugged and kissed him, saying, "You belong to another world better than this one that you live in now."

During the time that he was under that unhappy condition, Mr. Forrest put the "wine out of sight. He said, 'Gentlemen, will you ride with me in a carriage? I want to be so much in the open air, for I am a happy man.'"

Mr. Forrest said, "We will go with you, Mr. Winchester, if you think we can receive any benefit from our presence being in the carriage."

He said, "Oh, it will make me most happy."

Mr. Forrest said, "I can only give you one hour, as I must return with the little one to indulge in an afternoon nap."

We went with him in the carriage. As we reached Union Square, up Broadway, an influence took possession of little Puss, and said, "Drive up Lexington Avenue." When we had entered the avenue the control claimed to be the mother of Mr. Winchester. Her language I never forget, it had so much of the spirit of truth in it; the cultured and expressive thoughts that she conveyed to her son through the lips of Justin were something never to be forgotten.

[To be continued.]

"The Religion of Cheerfulness," by Sara A. Hubbard. An excellent book for the study of health and spirituality. None can read it without pleasure and profit. Price 50c.

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"Just How to Wake the Solar Plexus," by Elizabeth Towne. Valuable for health. Price 25 cents.

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SUGGESTIVE THOUGHTS.

The Dynamic and Spiritual Power of the Sunbeam.

While thoughtfully meditating on the sunbeams that enter my eyes as I walk upon the street, my attention was arrested by the operation of a radiometer (a jeweler's window).

To the general crowd it had no significance, as familiarity had evoked indifference, but to me it formed a basis for philosophical reflection.

This delicately constructed scientific instrument, sensitive to a degree, was vibrating in obedience to the propulsion of the solar rays. As the fleecy clouds obscured the sun, the vibrations of activity were sensibly lessened, but when the direct impulsion of energy was uninterrupted the sunbeams vibrated as to duty a discrimination of separateness.

This was a manifestation of the dynamic power of the sunbeam; and I thought if that gentle messenger from our solar luminary could but reveal the mystery of its being, we should possess the solution of life's eternal problem and thus know our true relationship to the great universe of objective activity.

If solar light in its primary pristine, essential condition is spiritual power, only materialized by virtue of atmospheric diffusion, (as I have been inspirationally assured) we may at least boldly speculate and dare to suggest the possibility of subjective research; but we are begging a proposition which we cannot at present objectively and place within the province of exact thought.

Obviously, I lay myself open to the charge of being wildly speculative, as possessing no scientific data in entering this region, yet we must not be oblivious of the fact that our wisest and best scientific men do not scruple to consult the oracle of imagination (that divine faculty and attribute of the soul) in their perplexity, with practical results that none can gainsay.

In the sunbeam is a reflection of the life-breathing of mighty human souls in the spiritual realm? Is our glorious sun a reflector or a promoter of power? Is it an electric dynamo or a shield flashing forth the magnetic rays of love from the high and mighty in the celestial world?

The greatest, grandest and most suggestive truth taught by Swedenborg, was the doctrine of correspondence. This is the most glorious pearl we can extract from the ocean of theological confusion which cramped his soul.

He maintained that everything material had its counterpart spiritual, and this magnificent idea has been beautifully elaborated through our modern mediums.

If our material atmosphere can by diffusion cause solar light to become prismatic and impart color to external nature, why not the Central Spiritual Sun, that inexhaustible, impersonal life and thought-supplying essence, impart such reflection from the orb of our earth?

There are human beings in the vast hierarchy of the spirit, possessed of attributes similar to our own, dwelling in the celestial world, who are so bright and luminous as to far exceed the brilliancy of the noonday sun. If these very golden suns in the universe are so bright and luminous as to far exceed the brilliancy of the noonday sun, and are the creators of all they desire, why should they not breathe on and reflect from stellar suns creative energy, light and power?

Their intense activity causes a dispersal of soul-substance which must be recuperated or re-supplied from an incessant flow of spiritual energy to minister to the requirements of all souls. Why are these human spiritual intelligences so brilliantly illuminated?

IT IS BECAUSE THE SPIRITUAL POWER PERCOLATES THROUGH THEIR BEING UNINTERRUPTEDLY. THERE IS NO CONGESTION OF SPIRITUAL ENERGY CORRESPONDING TO THEIR CONDITION OF UNFOLDMENT, and their happiness is proportionate to the free flow of spiritual power through their organizations. Thus they appropriate from the great, central spiritual sun fadeless beauty, intellectual energy and spiritual love.

Does not the sunbeam, that permeates all things, could allow free and unobstructed expression to our internal powers, we should be perfectly healthy, materially and spiritually, and "happiness" would characterize our daily life.

As an illustration of the validity of this position, take a common, everyday object lesson. When we violate the laws of nature, such as cold, that is, the temperature of the body is reduced too suddenly; the pores of the skin become congested, the effete matter, which has undergone a chemical change and should be eliminated by the system, is re-appropriated by the circulation, and poison saps the legitimate functions of harmonization, and we therefore immediately take remedies to relieve the congestion, and just in proportion to the free flow of vital fluid is the equilibrium re-established and harmony ensues.

As the mountain is a unit of possibilities physical, and voices by correspondence the psychological, and the diffusion of all vital energy is objective activity, and the elements of which mountain consists, and appropriates them for the promotion of civilization—spiritual and thought power are breathed from the human soul in creative expression.

G. OYSTON,
Seattle, Wash.

THE STREAMLET.

Can you tell me, little streamlet,
Flowing on so swift and fast,
Are you never tired and weary?
Do you ever sigh for rest?

And the little streamlet answered,
As she flowed toward the South,
"I am rested when to other
Larger streamlets I give strength."

Oh, ye weary ones of earth,
Learn a lesson from the streamlet,
If you would not weary grow
In this life of toilsome journey,
Strengthen others as you go,
And I wandered onward southward,
Where the little streamlet ran,
And behind me, I gave new strength,
That to earth I gave new strength.

As you journey onward heavenward,
In this school of life of ours,
Help another learn a lesson,
That will give new strength to you.

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DO YOU WANT A CAMP?

A Special Appeal to the Spiritualists of Illinois.

In response to many inquiries concerning the Illinois Spiritual Camp Association, I would state that, in view of existing circumstances, very satisfactory progress is being made. The first step, toward the successful accomplishment of any purpose or enterprise is to create an interest or demand. As soon as a sufficient number of Spiritualists can be found who feel that they want a camp in this State and are willing to lend such assistance as they feel able, steps will at once be taken towards accomplishing that much to be desired end.

The majority of Spiritualists have never thought of the matter at all, but when they are called to the attention of the subject, they are quick to see the desirability of a movement in that direction. To create the desired interest, is, owing to the lack of organization, a much more difficult matter than it at first appears.

First, we must learn who are Spiritualists and where they are located. We have communicated with a large number throughout the state and would like the address of many more, and we hope that all who read this will assist us by sending the names and addresses of any whom they think might be interested.

We want the foundation of this camp to be broad and strong. Mr. Harlow says that "Our apex can be just as high as our base will support." If we would build a structure high enough to attract the attention of the thinking public, we must be sure and start right. The foundation is the most essential part of a building; let the house, be ever so fair to look upon, if it is not founded upon a solid foundation, some day an adverse wind will cause it to fall and we have but a ruin left. The camp of the future must be entirely changed from the camp of the past.

First, it should be co-operative, conducted by the individual members of which the association is composed; we would have no stock or stockholders, no sale of lots, no opportunities for one person or for a small clique to get control. Every member should have a voice in the management of the camp.

The main feature of the camp in the past has been the phenomena, but at present they are passing through a new era. So much fraud has been practiced that intelligent Spiritualists are refusing to attend, and the attendance at nearly all the camps is smaller than in the past years. Managements are awakening to the necessity of weeding out all fakirs, and the cleansing process is going on all over the country.

A tendency to separate the Spiritualists from the spiritists. If we have Spiritualists enough to support a camp conducted on educational lines, well and good, but if our camps can not live without degenerating into a fakir's show, the sooner they die the better for the cause.

Our idea of the future camp is one that shall combine all the best features of the present Chautauquas with the best features of the summer resort. It seems almost impossible for the large majority of Spiritualists to imagine any scheme of any manner of recreation except a spiritual meeting. If we go to a picnic or excursion, the poor medium and the poor Spiritualist are the only ones to enjoy the beauties of nature and a period of relaxation from work, but are coaxed upon the platform to give some tests or to hold a circle for the enjoyment of the rest of the excursionists. We would have the phenomena and the philosophy of Spiritualism presented at all proper times and places, but we would also have a place where we can take our families, where part of the time may be devoted to rational amusements and educational entertainment, suited to the needs of children as well as adults. We want a place where we can spend the whole season, from June to September. We would like having the fishing for those who enjoy such sports, with occasional canoe rides and aquatic illuminations. The ideal camp will have all these but will not neglect the educational.

We learned last season at Lily Dale that friends of Mr. Richmond, Mr. Wright, Prof. Lockwood and others, were very wise in the plan of erecting a building to erect suitable buildings and endow them, that these gifted speakers might be employed to give their wonderful truths to the public free of charge. May the spirit world speed the day when this may be the main feature at all camps.

But we would not neglect the phenomena without which the world would be no camps. A camp should be a home for honest mediums; let none practice on the grounds but those endorsed by their home society and the camp managers, then we will have more Spiritualists and less spiritists.

These conditions are being demanded; we are ready to meet the demand. The camp of the future should have a sanatorium fitted with all the latest improvements for rational treatments, equipped with the various baths, sun, mud, water, etc., machinery for mechanical massage, paraffin baths for physical exercise and all possible appliances to help restore the sick to a normal condition, which is perfect health. There should be no better spot on earth for regaining impaired health than a rightly conducted Spiritual camp, where treatments for the physical, the mental, and the spiritual can all be given, assisted by wise and advanced healers and teachers from the spirit side.

The program to the camp published some weeks ago has been quite general, but we want to hear from many more. Will you help us? Write to us that you are willing to join a camp association; let each one help what they can, and a camp for this State will soon be an assured fact. Address all communications to:

ALEX. CAIRD, M. D.
598 W. Monroe St., Chicago, Ill.

TWO WOMEN.

Within the cottage doors and bare
A woman sees the shadows grow,
And in the silent palace of the soul
Is one whose servants come and go:
And one of them is young and fair,
And one is old and bent and low.

The lady fair whose servants haste
To do her bidding, she is young and fair,
She deems the world a barren waste,
Two teardrops tremble in her eyes:
They've sent the wrong complexion
Past—
It's not at all the kind she buys.

She in the cottage weeps for joy,
The world to her is strangely bright;
No sorrow enters to annoy,
No care may put her gloom to flight;
They've raised the wages of her boy—
Ah, sweet will be her dreams to-night.

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"International Convention of Ghosts."

We give the following to illustrate again what the Secular Press is doing in the way of calling attention to spiritualistic and occult subjects, although it often does so jocularly, and in many respects not very politely, or even decently, yet the general effect of its work is most excellent. The following from the Chicago Tribune, the great daily, illustrates the point we intend to convey. We use its own heading to the article, "International Convention of Ghosts."

London is preparing for the greatest international convention of ghosts, which is being planned to meet at South Institute, one of the great halls of London City, in September.

Not since the investigation of Spiritualism by the Select Commission has science taken such a grave interest in the question of spirits.

Psychical Research Societies all over the world, as well as learned educators and thinkers, are, according to present plans, to participate in the convention, which is expected at least to develop important knowledge of things psychical. No school of Spiritualism will be excluded. The Indian "Jaki" and the Oxford college professor will be expected to sit side by side with the American Spiritualistic medium and Tibetan recluses. The spirit doctors from the African jungles will be invited to explain their fetich worship to the great thinkers of the Italian, French, and German schools of Spiritualistic research.

Scientists to Cross-Question Spooks. A test, however, is planned to be deeper than this. Not only will Spiritualists be invited to attend, but they will be expected to subject their controls to the cross-questioning of the most eminent students of the world. Historians, writers, scholars, who have but little or no interest in Spiritualism will be invited to attend and examine the spirits to prove their authenticity. Instead of the usual medium's "fakery" of saying "I see a tall, blond woman, who asks if John is in the audience," the spirits will be examined by men who know more about their lives on earth than the mediums do.

For instance, a medium who claims to be in communication with the spirit of Napoleon will be examined by the foremost authority on the Napoleonic era, and asked questions concerning the emperor which no one could answer unless deeply versed in the life of Napoleon. The same system, according to every historic ghost, a special authority being invited to examine each medium after the same manner.

Among the famous spirits invited to attend, under the chaperonage of their favorite mediums, are the following:

Napoleon, Aristophanes, Mozart, Aristotle, David, Darius, Shakespeare, Demosthenes, Washington, King Arthur, Alexander, Cleopatra, Socrates, Caesar, Dickens, Jeanne d'Arc, Columbus, Solomon, Brigham Young, Cromwell, Sir Walter Scott, Robert Burns, Confucius, Dante, Martin Luther, Henry Ward Beecher.

Spirits of Famous Men Invited. The committee which is arranging the international convention of ghosts, in order to prove its sincerity in resorting to the greatest test of their belief in Spiritualism, has planned to invite the following authorities to cross question the mediums who claim to control the historic spirits.

David to be examined by William Robertson Smith, editor Encyclopedia Britannica, librarian Cambridge university, authority on biblical and Hebrew history.

Aristophanes to be examined by Richard Claverhouse Jebb, Litt. D., LL. D., professor of Greek, University of Glasgow.

Shakespeare to be examined by Henry R. Tedder, librarian Athenaeum, London, authority on Shakespearean history and literature, author of works on Shakespeare, the man and the author, and Alexander MacGregor, Scotch Shakespearean authority.

King Arthur to be examined by the Rev. David Bowdler, the famous Welsh scholar and author, special investigator of the life and legends of the round table and the knights.

Alexander to be examined by Archibald Henry Sayce, M. A., professor of comparative philology, University of Oxford, and writer on ancient history.

Dante to be examined by Oscar Browning, M. A., fellow of King's college, Cambridge, author of "The Life and Work of Dante."

Peter the Great to be examined by Oscar Browning.

Demosthenes to be examined by Richard Claverhouse Jebb, University of Glasgow.

David to be examined by Archibald Henry Sayce, professor of comparative philology, Oxford, author "Babylonian Literature," "The Monuments of the Hittites," "Assyrian Grammar," "Assyrian Translations," etc.

Aristotle Expected to Announce New Philosophy.

Aristotle to be examined by Paul Wilhelm Schmiedel, professor of New Testament history, University of Zurich, formerly University of Jena and Leipzig; author many historical works.

Mozart to be examined by W. S. Rickertson, author "Life and Music of Mozart."

Cleopatra to be examined by the Rev. Frederick John Foakes-Jackson, dean Jesus college, Cambridge, author "Biblical History of the Hebrews," "Christian Difficulties in the Second and Twentieth Centuries," etc.

Cesar to be examined by Oscar Browning, M. A., King's college, Cambridge.

Jeanne d'Arc to be examined by L. De Bontellier, author history of her life, etc.

Solomon to be examined by Stanley Lane-Poole, professor Arabic, Trinity college.

Brigham Young to be examined by Francis Hepwell, author "History of Mormonism."

Oliver Cromwell to be examined by Thomas McKinnon Wood, London, chairman London city council, one of

the editors Encyclopedia Britannica. Sir Walter Scott to be examined by Prof. James Brander Matthews, Columbia university, author works on American and British literature.

Robert Burns to be examined by James McBurn, LL. D., D. D., university of Edinburgh; author "Life and Character of Robert Burns," etc.

Socrates to be examined by Prof. Adolph Harnack, D. D., University of Berlin.

Henry Ward Beecher to be examined by the Rev. Isaac Kaufman Funk.

Every Ghost Will Hate Chance to Talk.

These are not all. The Psychical association, which has appointed a committee of fifteen to make arrangements, is planning to add to the list and include in the invitation all the authorities on any spirit which the mediums claim they can control. The invitation lists to famous Spiritualists now being made up by the committee are growing continually, and with them the lists of the famous students and writers who will be given the chance to talk or communicate with the spirits of the men who have written or whose lives they have studied.

One thing the convention will seek to demonstrate, and that is the wonderful changes in the attitude of science towards spirit phenomena since the days when Kate Fox, the American girl, founded what is known as the modern school of Spiritualism.

Now science, relieved of the danger of being made ridiculous, is interested in the serious investigation of the problem of Spiritualism.

THE DANGER OF BEING MADE RIDICULOUS, IS INTERESTED IN THE SERIOUS INVESTIGATION OF THE PROBLEM OF SPIRITUALISM.

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scientific men to investigate ghosts. They have shattered thousands of good stories and got many bits of the truth.

NOW THE SCIENTISTS THE WORLD OVER ACCEPT PSYCHIC PHENOMENA AS A MATTER OF COURSE AND THEY ARE DELVING DEEPER AND DEEPER. SO THEY ARE EXPECTED BY THE COMMITTEE TO WELCOME THE INTERNATIONAL CONVENTION OF GHOSTS.

Any ghost in good standing, with dues paid up, is privileged to attend the convention and make himself or herself known to any one of the Spiritualists or scientists who will be in attendance.

Besides the spirits of great historic characters, already mentioned, who are expected through their mediums to accept invitations to attend, there will be many famous spirits, some of them unknown, or at least unidentified, and some of these, the committee hopes, may be identified by the scientists or others during the congress.

Famous Family Spirit of the Rudats. Of this class is the famous Rudat spirit, which is one of the best known materializations in the world, at least among Spiritualists. This spirit, or whatever it is, has been a mystery to mediums for the last ten years and its peculiarities consist, seemingly, in the fact that the best mediums can do nothing with it while it persistently attempts to communicate with members of the Rudat family, living in and near the village of Getroz, in Switzerland, not far from the French frontier.

Not only one member of the family is a medium as far as they know, and not one understands even the simplest forms of Spiritualism, yet this spirit, so it is asserted, has made scores of attempts to communicate with different members of the family.

Instead of being pleased the Rudats were almost frightened out of their wits. Two months ago, a family claim to have seen the spirit, which appeared to them as a semi-transparent, approximately in form the human shape. Also the spirit, they claim, strove to tell them something, but failed because every member of the family approached refused to remain in the house.

Spiritualists, when they heard of this wonderfully material spirit hastened to the Rudats and expected great things in the line of discovery. The spirit, however, refuses to have anything to do with the mediums. Its business, apparently, is with the Rudats, and no one else will do. However, one of the Rudats will be brought to the convention and efforts made to get the spirit to reveal its business.

Spirit Doctors From Africa Invited. Not the least interesting of the efforts of the convention to reach the truth are the plans for the examination of certain spirit doctors from equatorial Africa. De Milie, the Parisian Spiritualist, or rather student of Spiritualism, who has spent years in the Congo and through West Africa, studying the fetich worship among the aborigines, will be asked to bring two of their famous spirit doctors to the convention for examination as to their powers of communicating with the spirits of the departed.

This is the first time that ever has been made to connect the fetichism, voodooism, and other mysterious rites of savage races with Spiritualism as it is understood in civilized countries. De Milie, however, has a theory that scientific psychologists have been misled by the aboriginal races. Indeed, he believes that at some time human beings on earth had the full power of communicating with the spirits of the departed, but that the art was lost with civilization and now is retained to a greater degree by savage races than by the educated ones.

THE FRENCHMAN DECLARES THAT THERE IS MORE IN FETICHISM THAN PEOPLE OF CIVILIZED COUNTRIES GENERALLY BELIEVE. INDEED, HE HAS SEEN THINGS IN EQUATORIAL AFRICA THAT LEAD HIM TO BELIEVE THAT THE PRIMITIVE RACES ARE PLACES OF MATERIALIZATION OF SPIRITS AND THAT THE SPIRIT DOCTORS AMONG THE TRIBES ARE NOTHING MORE NOR LESS THAN HIGHLY DEVELOPED SPIRITUALISTIC MEDIUMS.

Among the committee which is arranging the convention the question of permitting De Milie to bring his spirit doctors to the convention was at first frowned upon, but later the committee voted unanimously to include savages as well as civilized ghosts.

The effort of the convention will be to reach the truth if possible, whether or not it is made ridiculous by some of the developments. The committee says it is fully aware that certain frauds may be attempted by daring fakery who may hope to gain advantage by tricking the convention, but, nevertheless, no efforts will be spared to prevent impositions and, furthermore, that all but known tricksters may attempt to materialize their spirits. Doubters are as welcome as firm believers. The committee announces that the only object is to get nearer the truth.

Every Honest Ghost Will Have a Chance. Nevertheless, a special committee has been appointed to look into the records of Spiritualistic mediums who announce their intention of being delegates and bringing their ghosts to the convention.

EVERY HONEST PSYCHICAL RESEARCH WORKER ADMITS THAT PLEURIE FRAUDS AND CLEVER IMPOSITIONS ARE PRACTICED DAILY, AND THAT SLEIGHT OF HAND, HYPNOTISM, AND ALL SORTS OF JUGGLERY ARE USED FREQUENTLY BY THOSE WHO CLAIM TO BE MEDIUMS. SOME OF THE BEST KNOWN SPIRITUALISTIC MEDIUMS IN THE WORLD WILL BE BARRED ENTIRELY FROM THE CONVENTION, BECAUSE PROOF EXISTS THAT THEY HAVE PRACTICED FRAUDS.

It is a well known fact that one firm in Boston manufactures immense paraphernalia of all sorts for the use of tricksters who seek to make money by deceiving the public. At least one Parisian moving picture firm manufactures extremely clever "ghosts" that can be materialized instantly, even through a small hole at the rear of a room, and produced upon walls or curtains.

The committee knows, all these things, and it proposes to bar all fraudulent mediums, accepting only those who seek truth and do not resort to trickery.

The international convention committee is made up of English, French, American, Italian, and German Spiritualists, and is not backed by any clique or organization of Spiritualists, the originators of the idea planning to keep it out of the hands of any one society, and to have it represent as many as possible.

The Society of Psychical Research of America, as well as England and France, is represented on the committee; the Spiritualist Alliance of Great Britain and the Spiritualist Society of Germany also have representatives on the board but the societies themselves will not be asked to participate in the arrangements except as individuals.

Spiritualistic Societies to Demonstrate. Before the final plans are laid however it is expected that they will be asked to join forces with the international committee and assist in the work not as organizations but as part of the convention.

E. L. Saward, president of the Spiritualists' Alliance, probably will be asked to allow his name to be presented as the leader in the convention, and W. Stainton-Moses, the leading Spiritualist of Great Britain, is almost certain to be invited to take charge of the department of psychical research, which will be one of the most important features of the convention.

Not only will the leading Spiritualists be invited to attend and participate in the doings of the convention, but famous men from all over the world who have been interested in psychical research work will be pressed to assist.

America, it is probable, will be represented by Prof. Garrett P. Serviss, the distinguished scientist, who was one of the first Americans to dare public ridicule by serious study of Spiritualism, and the first in America to conduct a serious study of the subject of psychic phenomena. Prof. Serviss is not a Spiritualist, but he believes firmly in many phases of spirit phenomena. He suggested years ago the urgent necessity of a thorough investigation of the entire subject by scientific men and it is to be hoped that he would accept the invitation.

A few years ago, when the Rev. Stainton-Moses, leader of the British Spiritualists, suggested that all the Spiritualists in the world form connected "drôles" and thus strive to reach the truth, Prof. Serviss objected on the ground that such a thing would result only in a mass of disconnected, jumbled, statements from which it would be impossible to separate the true from the false.

The idea of the international convention is to do away with exactly the thing to which Prof. Serviss objected. Marconi, Believer in Ghosts, Invited. Among the others the committee expects to invite will be Guglielmo Marconi, the inventor of the wireless telegraph, who is a firm believer in spirit communication; the Rev. Minot Judson Savage, the eminent New York divine, who has made a study of Spiritualism and psychic phenomena in general, and George Stuart Fullerton of Columbia University, who was one of the first to take an interest in the investigation of Spiritualism and author of the preliminary report of the commission, which embodied its findings.

The Rev. Father C. G. Franco, S. J., the most eminent Roman Catholic authority, may be invited to attend, but with every hope that the church towards Spiritualism; the committee scarcely hopes he will participate. The church, according to Father Franco, believes many facts of Spiritualism, but condemns its claims and practices as contrary to the commands of the Bible, and likely to result in error and confusion.

Prof. James Hervey Hyslop, professor of logic and ethics at Columbia, a firm believer in spiritual manifestations, almost certainly will receive an invitation.

Isaac Kaufman Funk, author of "The Life and Work of Jesus Christ," and a prominent clergyman and publisher, and perhaps the leading investigator of Spiritualism in the United States, the committee expects to be a delegate. His work on Spiritualism published in 1904, in which he told of his meeting with the spirit of Henry Ward Beecher, was one of the sensations of the year, causing a widespread revival in Spiritualism. Mr. Funk probably will be asked to attempt to communicate with the spirit of Beecher during the convention.

Flammarion and Lombroso to Be Present. Prof. Charles Richet, the eminent French savant, who has done more than any other towards scientific investigation of spirit phenomena in France, is expected to be a candidate. Camille Flammarion, the great astronomer and writer, and Cesare Lombroso, the Italian psychologist, who, perhaps, is the deepest investigator in the world, according to present plans, will be invited to take part in certain phases of the investigation.

The first international convention of ghosts is expected by the committee to bring science nearer the truth regarding psychic phenomena, at least, and to collect the knowledge of the world on the subject for discussion.

The opening days of the convention, according to the plan now outlined by the committee, will be devoted to selection of committees and departments, and the examination of credentials of Spiritualistic mediums. Before that, however, the committee of Spiritualists will be asked to investigate the records of mediums who propose to show their ghosts.

During this preliminary stage, which may cover three days, there will be lectures and discussions, and each medium will submit to a special committee a short account of his work and his results.

Famous Ghosts Will Be Investigated. After that, however, there will be little talking. The work will be for the mediums to demonstrate and for the scientists and students to investigate, cross question, examine, and seek means to get into closer communication with spirit mediums as may manifest themselves.

Interest in the convention is growing among Spiritualists who have heard of it, and the extent of the interest which will be aroused when the committee perfects its plans may be judged from the fact that there are at least 7,000 different Spiritualist societies in England alone, many of them belonging to the Alliance, which has branches in every city and village in England, all reporting to headquarters in London.

"After Her Death, The Story of a Summer," by Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combined advanced ideas on the finer and subtler phases of Spiritualism, leading the mind onward into the purer and more exalted spiritual truth. A book for the higher life. Price, cloth, \$1.00.

SPIRIT MESSAGES.

Received by Mrs. Nellie Davis, Medium, Kewanee, Illinois.

Charles Boice.

Well, I am afraid I can't say much, for I am not used to this kind of work. It is awfully hard to live a little while on earth, to have so much attached to people and want them so much, and then have to leave them and come over here. I didn't want to die. I used to talk about it a great deal, but it wasn't because I wanted to die. I was only because I felt that it was coming. And they have some of my books at home now, that have flowers that I used to press between the leaves; they open there sometimes and say, "Poor Charlie."

I often go back to the old place. I go into the room where they have so many of my old playthings. My mamma has all my toys in a glass cupboard, and the clothes I had on when I passed away, in the bottom drawer of the bureau in her room. She has a picture of me in the sitting room that she had enlarged. It is pretty good, I think; but it does not look much like me now, for I have grown stronger and don't look as I did. I just want to say that my picture is hung on a funny picture hook, it looks like a cone off of a pine tree. I want to speak of this because I want them to know I can see things at home.

Mamma gave my bicycle to a neighbor boy, and then she took it away from him again, for she said he was so rough with it, and would make me feel badly. I want to tell her to let him have it, I don't care, and he likes it. Well, now, I thank you for the book that was passed away at Seattle, Wash., about seven years ago. I was 13 years old.

CHARLES BOICE.

Maria E. Pitts.

Now I do not want to send a long message to-day, any more than to identify myself. I find that those who are connected with me in earthly life—my boy, especially—are going through some adversities, and I want him to know that we are all helping him. It is immaterial whether anyone believes in Spiritualism or not, when a thought is sent out on the wings of love and honesty it is sure to do some good.

Now my daughter Emeline is not very well, and she feels that the time is not far distant when she too, will have to leave the body, and her anxiety is as to how she can go and leave little Frank behind. I know that if she could come more closely to us we could help her; we could help her to regain her strength, and if I could keep her from worrying she would not be so bad, because there are changes that I see in the future and are not far distant, that will be of great benefit to her. I want to say that George is with me, he was my husband.

I also have my little child, and my father, John Martin, is with me. Please say to her, we all join in sending our love and assistance, and encouragement, and all will come out well if she will only trust the angels. I know she will love me, and because she turns to the assistance of mediums in her great trouble and trials.

I want my sisters and my brothers to know that death does not separate those who love. There are many conditions in heaven the same as on earth, but where our loved ones are, and our desires are, there is the sphere in heaven in which we live. The reason I say this, I have often heard them say, "I wonder what heaven is, and where are all our friends who have died belonging to different faiths?" They are all in the sphere where we belong, and where the most beautiful conditions in spirit life are. We are not held by circumstances; we are held by our desires.

Please say that Maria E. Pitts was here, and my home, although I have been gone nearly twenty years, was in Pittsburgh. My sons are in Vermont, and I hope to open an avenue where I can assist them, for then I shall feel happier.

MARIA E. PITTS.

Alice James.

My dear ones all—I would like to send out a few words to those in earth life not yet reconciled to my passing away, and I would like to say to them that all is well. There is much I would like to say, and much I would like to give directions for, but as this is a public channel I merely want them to become interested so I can change the sad conditions of my own home, and those I love. I want to say to my family who I left, that I have been coming of great deal that has been going on since passing away, and there are many things I would like to give counsel in, but every time I try to approach the earth life I seem to feel the old conditions coming back and I can't stay long. But I find that my loved ones come to help me to overcome that feeling, and I have watched every chance, and when I found this gateway open for me I was so glad. Please say to my dear children that I am satisfied with what was done, and that there was nothing that could have been done any different. I often hear them say, "Oh, if this had been different—or if we had done that," and there are so many things I see floating through their minds that I wish I could make them understand and know that all is well, and all was done that could be done for me.

I left so many of my dear friends of life. I left my dear husband, my daughter, several sons, several sisters, and so many friends who have a warm place in my heart; and I only wish they could all know that I have come here and tried to identify myself, and I hope I can come again. I don't say any longer, but will give another chance. I send love and greetings to all. Please say that Alice James was here and my home was at Volinia, Mich.

ALICE JAMES.

Recognition.

Philadelphia, Pa., July 7, 1907.—My Dear Mother—I saw a spirit message in The Progressive Thinker, from Neddly Murry. I knew him well. He went away with my half brother. They are having trouble about the property. I will show it to them, and you will hear from them. It is all just as far as I know. I am 37 years old and can't write very well. May you love long. Your Brother, GUY J. WHITE.

New York, July 1, 1907.—My Dear Mrs. Davis:—We have just received a paper telling of a message from Effa Sargeant. I don't know what to think of it, but with all that every word is true, and her brother says that he did just what she says he did. We think it is wonderful; she passed away just as she said. We know it.

DOES THIS APPLY TO YOU?

A Very Striking and Illustrative Poem

There's an artist named A. Liar, Who, all characters must fire In a way he deems is best to do; Who is ever painting red Both the living and the dead; My brother, does this apply to you?

There's an artist named A. Greed, Who makes other people need, By withholding from them what is due; You will meet him any day; He is always out for pay; My brother, does this apply to you?

There's an artist named A. Grouch, Who is ever in a crouch, To spring upon his prey when in view; He will snatch at people's heads While by law he grinds and steals; My brother, does this apply to you?

There's an artist named A. Bore, Who will meet you at your door, And insist upon explaining something new; When you wish to catch a train, And you smile and frown in vain; My brother, does this apply to you?

There's an artist named A. Snoop, Who to anything will stoop, That will keep the patient neighbors in a stew, And is always first to "knock," On the finest of the flock; My sister, does this apply to you?

There's an artist named A. Beat, Who is master of the feat, Who while idle picks his folks to "do," Who is a useless piece of clay Every night and every day; My brother, does this apply to you?

There's an artist named A. Fraud, Who is never overawed; Who to all the name implies is true; Who is free to use the paint, Each one's character to paint; My brother, does this apply to you?

There's an artist named A. Hate, Who just lies around in wait, To create destruction's flame of blue; Who is content in also waiting, Some dear loving one to hurt; My sister, does this apply to you?

There's an artist named They Say, Who is ever in dismay, Of the lives that others will pursue; Who would label any saint, And put Satan in a snarl; My sister, does this apply to you?

There's an artist named Do Good, Who is seldom understood; Who not every day is heeded by but few, And whose soul will ever shine With a radiance divine; My brother, does this apply to you?

There's an artist named B. True, Who would evil things subdue; Who would make this earthly plane all new; Are those edicts would suffice To build here a Paradise; My brother, does this apply to you?

DR. BLAND'S PIONEERS OF PROGRESS.

This book will be mailed to any reader of The Progressive Thinker who by letter or postal will say they would like to see it before paying for it, and will promise to send me one dollar or return the book in good condition within thirty days. This offer is made on the belief that on seeing it you will like it so well that you will be willing to pay one dollar for it.

In a four-page review of it in the Arena, B. O. Flower says: "This book is so interesting we doubt if one reader in twenty who commences to read it will lay it down until he has finished it."

In his magazine Tom, Watson says: "In a long career of usefulness and distinction, Dr. Bland has come in personal touch with many of the most interesting characters of the past century. He is himself a pioneer of progress, and what he says about Lincoln, Grant and other great men is of far more real interest than anything that could be said by anyone who had never seen them. Unreservedly, I commend this charming book."

The Daily Star, Washington, D. C., says: "The sketches in this book show the intimate knowledge and an subtle appreciation which makes for the truest biography."

"Those who have read any of Dr. Bland's books need not be told that he is one of the most brilliant and fascinating writers of the age, as well as one of the most instructive and progressive. This, his latest and greatest work, should be in every library and every home."—To-Morrow Magazine.

"The book is rich with stirring reminiscences, and Dr. Bland relates them with a fine sense of fitness in the estimate of the character he has in hand."—Chas. Eugene Banks, in Chicago Examiner.

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must be from her. If this will help you in any way, use it as you please. We are very grateful to you. Regards to you.

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SATURDAY, AUGUST 17, 1917.

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No. No. Too Much Church Still Remains.

English ecclesiastics visiting this country are anxious American Churchmen shall plunge into politics, and give to legislation a religious character. They say the country will never be saved if the church people content themselves with making prayers while the devil makes the laws.

The fathers of the American Revolution saw the evils of a union of church and state, and wisely divorced them; and this great Republic, the most free, the most prosperous, and the most promising for the future of all the nations of the earth, is the outcome of that divorce. Palsied be the heart that shall attempt to restore the old order of things. The few relics still existing relating to the olden times will soon pass away. Slavery was one of them. Our schools were once under exclusive church control. Where are they now?

Even England is laboring to bring about what was an established fact with us more than a hundred years ago. Let prelates go back to their own country and hasten the disestablishment of the church, and join the great intellectual army of thinkers who are laboring to prevent future wars and national strife, which the founder of Christianity in so many words declared:

"Think not that I am come to send peace on earth: I came not to send peace but the sword." Mat. 10:34.

Near two thousand years of the practical application of such teaching; now let us try the opposite.

Money Wasted.

Mrs. Francis Campbell, a learned Christian tourist, writing The Westminster Gazette, an English journal, said:

"Last year, when I was in Morocco, I asked Dr. Rosen, who is, perhaps, the most familiar of all Orientalists with the Mohammedans, if any are really converted to Christianity. The Doctor replied: 'No, though' he added, 'some take pay to appear so.'

Exactly the same applies to the Jew. Not long ago a Jewish gentleman, who is like many of that race, deeply concerned for the children, said to me: 'You have missions for Jews. There are some Jews who figure in missionary reports as having been converted; but a Jew can no more change his faith than he can change his skin—he is a Jew always.' And that is my own fixed and firm belief, after many long years spent among Eastern races. I have seen the missions at work, and I say deliberately, the vast sums of money sent out of England for the conversion of Jews and Mohammedans is money wasted."

That Mrs. Campbell is correct in her statement all know who have investigated in that direction. And it is not Jews nor Mohammedans alone who are invulnerable to the arts of the missionary. It is the lower classes, the uneducated and the servile of China, Japan, Hindustan, etc., who are accessible to the missionary; and it is very evident their influence is lost so soon as the stimulus is withdrawn which connected the natives with the propagandists.

The opinion is fast gaining ground that the Oriental religions are better adapted to the needs of the people who adopt them, than is the mongrel faith of our Western civilization.

Not Guilty.

The trial of Wm. D. Haywood, at Boise, Idaho, for the murder of Gov. Steunenberg, commenced May 9, ended July 29, by the jury returning a verdict of "Not Guilty." The principal witness for the state was the self-confessed hired assassin, Harry Orchard. This was an assumed name. He was a bigamist, a wife despoiler, a multi-murderer, and all-around criminal, who for a hundred dollars—his word for it under oath—seemed ready to commit any crime.

But Orchard "got religion," and, if other unimpeached witnesses can be trusted, he then added perjury to his many other offenses.

Haywood was released from his long imprisonment, and was restored to his family, his reputation in our estimation, untarnished by the trying ordeal through which he passed.

Moyer and Pettibone, under indictment for the same offense as that charged against Haywood, with the same polluted evidence, are yet held for trial. Moyer is released on \$25,000 bail, to appear and answer. Pettibone's trial is set for October 1. But will either be brought to trial? We question it.

There is a speedy way of disposing of the matter. Arraign, try, convict and execute the confessed murderer, and save the state in costs and incidental losses one million dollars, and let real justice be done. As Orchard's guilt has been washed away in the blood of the Lamb, he is assured a joyful welcome to the pearly courts, over whose battlements he can look down eternally on his unfortunate victims, and see them writhe in unspeakable torture, world without end, because they were ushered, all unprepared, before the great Judge; whereas, had they, like Orchard, each slain a score, accepted Jesus as their redeemer, they would have been awarded seats with their assassin, and together would have shouted glory, glory, glory forever.

A Grave Question.

If some device could be brought out which would prevent critical thought, doubtless the church could gain a new lease of power. Until then they who can reason from cause to effect, if honest, are in danger of finding themselves outside of church circles.

The story of the crucifixion, death and bodily resurrection of Jesus has been a stumbling block to the learned for centuries. The more critically the gospels are examined the more obvious their inconsistencies. A cablogram from Christiania, Norway, of July 23, brings the question again to the attention of independent thinkers.

"Pastor Konow, of Berger," says the dispatch, "has caused a sensation in Norway by denying the bodily resurrection of the Savior. Konow belongs to the state or official church, and the cabinet decided to ask him to resign instead of dismissing him. The pastor refused to resign, and now there is widespread interest in the question as to what step the government will take next."

They who read the New Testament account of the resurrection, and accept it as gospel truth without thought, as is the case with the great mass of Bible readers, will be astonished to find the conflicting statements in the different Gospels. No two of them agree in presentation of facts. They are discrepant everywhere. Truthful witnesses each stating the same fact, will vary in language, but agree in ideas in every essential particular. Courts of justice suspicion perjury when several witnesses relating the same event agree in nothing. Should not the same principle prevail in religious affairs as in judicial?

Seat of the Soul.

A musician known as Professor Henry Price, of Mount Vernon, N. Y., announces, seemingly in good faith, that he has discovered the seat of the soul in man. Doctors in the dissecting room, have investigated every organ of the animal economy in search of that information, but the secret spring of life and immortality has evaded their search. The old prophets thought the heart was the fountain of the mind, but modern investigation converted that organ into a pumping apparatus, a force-pump at that, to send the blood coursing through the arteries, and back again through the veins, to the heart. The soul was not there.

Late anatomists located the seat of the soul in the pineal gland. This organ has some resemblance to the cone of pine. It is located near the base of the brain. As its purpose was unknown, it was an easy matter to credit it with those powers the investigator could not find elsewhere, hence it received the popular name of "the tree of life." Deeper research has charged it with other duties, so, until the retired musician put in his appearance all the world was groping in darkness on this interesting subject. This gentleman, as ambitious to know the truth as any of us, assures his readers that "The soul of a man is soft and gelatinous, small, practically shapeless, and situated beneath the first rib." That settles the question. It is as clear and positive that the location of the soul is found, as Rev. Zeb. Hetzel Copp is, that the infernal regions are in the sun.

Must be some sort of affinity between religious enthusiasm and blood-letting, judging from the fact that so many of those Kentucky feud-fights take place at church. Blood atonement, perhaps—Woman's National Daily.

An Honest Inquiry.

Rev. J. Lloyd Jones, of Chicago, inquired: "Why is the modern man so loath to form church-going habits?" That was a vital question, propounded to twenty ministers, eleven professors in Chicago University, and fourteen laymen. The Congregationalist says: "The first thing which impresses us in these letters, is the unconscious elimination of worship from the popular idea of church services. In all these forty-five letters the name of God appears only once, and no other definite allusion is made to him as a person. Worship is referred to only in the single sentence: 'The idea of worship has very little influence.'"

Just listen: "Nineteen of these letters were written by pastors of evangelical churches. Have men ceased to expect to meet him [God] in the midst of their fellow-worshippers? Have ministers forgot that the chief purpose of public service in the church is to bring men as worshippers consciously into the presence of God? This chief object of the church-going being eliminated, it is easy to account for the decline of church attendance."

The Progressive Thinker would suggest that since Infinite Intelligence is found to inhabit alike every atom in this boundless universe, his presence is no greater in church or cathedral than in every honest heart wherever located, so it is not necessary to gather under towering steeples or clanging bells to express adoration for his goodness to mortals.

Old Time Spirit Rappings.

In Baxter's Historical Discourse on Apparitions, written probably about 1660, occurs the following:

"There is now in London an understanding, sober, pious man, oft one of my hearers, who has an elder brother, a gentleman of considerable rank, who having formerly seemed pious, of late years does often fall into the sin of drunkenness. He often lodges long together here in his mother's house, and whenever he is drunk and has slept himself sober, something knocks at his bedhead, as if one rapped on the walnut. When they remove his bed it follows him. Besides other loud noises on other parts where he is that all the house hears, they have often watched him and tied his hands lest he should do it himself. But his mother declared she had seen his shoes under the bed taken up, and 'nothing visible to touch them. The drunken sinner refused, in spite of these solemn warnings, to abandon his evil ways.'"

Was the author of "Baxter's Saint's Rest," falsifying when he so wrote? or were there unseen intelligences demonstrating in those early years what became common two hundred years later? We incline to the opinion that the disembodied mind, whose indwelling home is all about us, has ever labored to hold converse with mortals, but the latter were slow in becoming acquainted with the true source of these communications.

A Sanitary Bible.

In some of the states witnesses sworn to give evidence in pending trials are required to kiss the Bible at the conclusion of the oath, as evidence of their sincerity. The covers of the sacred book becomes covered with filth and germs of disease, and thus transmit the foulest ailments from one user to another.

Now comes the information that a Bible bound in celluloid has been placed on the market which may be washed and disinfected at will, thus removing the disease-producing germ. But there is a new danger. The celluloid is highly inflammable, and a lighted cigar may accidentally set it on fire with the most destructive results.

Unfortunately the immoral character of the patriarchs mentioned in the holy book who are presented to us as exemplars for imitation, are not eliminated. Even Jacob, who stole his brother's birthright, and lied to his blind father by which it was gained, is still doing service for the encouragement of perjurers. The inside of the book should be cleansed as well the covers.

Legislation Implored.

We are paying too dear for the whistle. More than two thousand lives were sacrificed July 4th on the altar of mistaken patriotism! In Chicago were the usual large list of accidents. In New York 423 injured were treated in the hospitals. Crime, too, was on the rampage on the "glorious fourth."

Stringent legislation is an absolute need to prevent the discharge of firearms and explosion on the nation's natal day. And dealers should be prohibited from selling the destructive imitation of the war flend. Not one in a thousand stop to think why they celebrate. Their ambition is to make a noise, and excel their neighbor in that direction, while innocents are tortured, and thoughtless children are killed to put a little money in the till of the conscienceless dealer. It is time the nuisance was abated.

"Leaders of the People to Infidelity."

The above is the charge made by a church organ against the clergy. The editor is distressed to see so many preachers accepting advanced thought, and rejecting the barbarism of the "Word of God."

There is but one way to remedy the growing evil, it evil it is. And that to prevent candidates for the ministry learning scientific truths.

A 7x9 God, hallowing to Adam "Where art thou?" and then playing tailor in manufacturing fig leaves into aprons, is too diminutive a God for an age like this.

DANGER AHEAD!

An Alarm Signal for Spiritualists to Consider.

Last week we sounded an ALARM SIGNAL, calling the attention of Spiritualists to the serious dangers threatening our ranks. A vast number of Spiritualists would have remained in ignorance of the grave crisis now arising if it had not been for The Progressive Thinker.

The arrest and trial of Mrs. Noyes \$85.00 for practicing her mediumship in one of the cities of California, only exhibits THE TENDENCY of municipal authority all over the United States.

Next winter, no doubt many bills will be introduced into legislatures, the object being to suppress mediumship, and no end of trouble will arise in reference to our Cause. Bill after bill has been introduced into the legislature of Illinois, and it has required money, courage, skill and sharp diplomacy to defeat them.

In this impending struggle THE PROGRESSIVE THINKER will be an important factor to consider. It calls the attention of Spiritualists to the dangers to our cause constantly arising, and keeps them informed of passing events, and giving them timely warning to be on the alert. It is the only Spiritualist paper that can give all the Occult and Spiritualistic news concerning our Cause.

Read carefully what J. L. Dryden, a prominent lawyer of Los Angeles, Cal., says: "By way of suggestion, whether it may meet the approval of the readers of The Progressive Thinker."

Catholicism In Trouble.

The Poor Old Pope Is Grieving as the Anti-Clerical Movement Grows—His Power and Influence Is Declining in Europe.

ROME, Aug. 7.—Reports from various parts of the country indicate that the anti-clerical sentiment is spreading rapidly. Two churches at Florence and another church at Pisa have been set on fire by mobs. Convents and monasteries have been attacked at Terni, Venice, Leghorn and other cities.

The Pope's decision is to suspend pilgrimages on the occasion of his sacred jubilee in September. In addition his desires to avoid possible public disturbances, has a political object, namely, to afford opportunity for a protest to the powers respecting the position of the Church in Italy. Meanwhile, despite numerous anti-clerical aggressions, the Pope has not reached a situation where the whole Church can be said to be menaced.

Pope's Fourth Anniversary.

Yesterday was the fourth anniversary of the election of Pius X. It was not an occasion of rejoicing by the Church, for it is afflicted with troubles such as it has not had in more than five decades, and which are the chief cause of the Pope's ill health.

In South America the Church has been beset around within the past few months, as witnessed by the demonstration against the Jesuit order in Chile and the recent Protestant proselytizing among the Italians emigrated to Argentina and Brazil, which has proved highly successful.

Australia is now making so much progress as to have hoped so much the case when the present Cardinal Moran, Archbishop of Sydney, was promoted to the Sacred College. In fact, recent reports received from there show a great falling off in church attendance, as compared with conditions a few years ago.

The same is the case in England, where the Catholics, staunch as they always have been in their allegiance to the Church, are beginning to draw away, so that at the present moment, outside of the members of the Catholic aristocracy and the supporters of the present situation in Italy and the best means to avert any harm from ecclesiastical persons and property.

The meeting discussed the recent numerous anti-clerical insults offered even to foreign ecclesiastics visiting Rome or belonging to foreign colleges, whose cases in several instances have already been referred to the diplomatic representatives of their countries within the last few weeks. It was decided that there was no use for the Pope to make any formal protest in the matter, and that the best way to protect the clergy of Rome and Italy would be to allow them to carry revolvers and shotguns to defend themselves.

After the meeting Cardinal Respighi, as the special representative of the Pope, issued orders to all the Roman clergy to purchase firearms or other weapons. Accordingly all the parish priests and their assistants in this city, who have to be on the street often at night, now go armed. All the religious institutions in this city have now been, or are being, provided with means of defense.

Anything to Draw a Crowd.

"The way to fill the church," says a Syracuse preacher, "is to serve free soda and soft drinks."

A good warm dinner will also be a good drawing card. Either would be preferable to some of the methods churchmen have devised in the past for raising money to pay the preacher. Kissings and sales of the sisters' ankles peeping under a curtain, the owner of which to accompany the purchaser to supper, though practiced for a time fell into disfavor as not exactly the thing in these modern times. They revived the history of the early love feasts, of which the least said is the better.

or not, in my opinion, Spiritualism, as an organic religious movement, IS FACING A GRAVE CRISIS. What is commonly known as the "Police Power" of a government, or the taxing power, the power under which municipalities, counties, etc., are authorized to impose taxes upon property, franchises, professions, etc., for revenue purposes, IS PRACTICALLY AN UNLIMITED POWER; and the only reason doctors, priests, preachers, and such professions are not taxed is because the POWER BEHIND THE THRONE is the man who operates the ballot judicially. And until Spiritualists generate enough common sense to get together and secure representation in the law-making and law-executing functions, they may expect the burden of PUBLIC RESTRICTIONS TO GROW HEAVIER AND HEAVIER. It is easier and not one-half so expensive and humiliating to gain exemption from an ordinance while it is being passed, than it is to evade its provisions on the plea of religious liberty after it becomes a law.

Mr. Dryden is right in his assertion that Spiritualists are facing a VERY GRAVE CRISIS, and there can be no more efficient agent for good in any great struggle that may ensue against mediums than The Progressive Thinker. Extend its circulation among Spiritualists everywhere, and the result will be in every way beneficial. It should have at least 100,000 circulation.

The Progressive Thinker.

It Leads in Everything Pertaining to Advancement.

Hardly a week passes that I do not receive sample copies of various Occult, Psychic, Spiritualist, and New Thought publications. All of them have interesting reading matter and all have some real GOOD things in them. When I say GOOD, I mean USEFUL things, for to me a thing may be nice, it may be even beautiful, but it is not really GOOD unless it is USEFUL.

It is, indeed, refreshing to learn of the many sources from which truth and knowledge is being expressed and of the many means that are being employed to spread the same, BUT OF ALL OF THEM THERE IS NOT ONE THAT EXTENDS TO ITS PATRONS UNDER ONE COVER SUCH COMPLETE LESSONS AS ARE RECEIVED WEEKLY IN THE COLUMNS OF THE PROGRESSIVE THINKER.

I frequently hear people say that they like The Progressive Thinker well enough, but they would like it much better if the editor would not bother himself about frauds and impostors, but instead devote all of his space to lectures and topics of progression generally.

To them I want to answer that there is no better way to help you in your individual growth than by presenting to you something that will AROUSE YOU to individual thinking. If The Progressive Thinker would print only things in which you believe and with which you fully agree, you would no doubt fold your hands in blissful satisfaction and say AMEN! But what would you, as a soul, have

gained by that? Nothing at all. On the other hand when The Progressive Thinker, along with the things you like and approve, also prints some things that you do not understand or do not agree with, then YOUR MIND IS AROUSED and your brain vibrates at a higher rate of speed, and you reason things out according to the LIGHT YOU HAVE, and with each thought vibration you grow stronger in mind and richer in intellect.

The Progressive Thinker does not want to fill us with predigested food; but, on the contrary, it presents thoughts TO MAKE US THINK. It offers us nourishment in its original state, which we, by our own effort, must masticate thoroughly by independent thought if we wish to assimilate the nutritious ingredients thereof.

We cannot deal justly with any problem by hearing only the one side of the question; it is necessary at all times to know the pro and con in order to arrive at logical conclusions. If, therefore, we find anything in the columns of The Progressive Thinker that rouses us to do some real hard thinking, let us not feel that we have met an enemy, but, instead, let us recognize THE FRIEND who is waking us up, and causing us to stir about. Let us be willing to admit that every such stir makes us stronger and more independent. Let us enjoy all publications that please and entertain us, and let us, at the same time, cheerfully receive and retain our serious yet kind teacher, THE PROGRESSIVE THINKER.

ELIZABETH SCHAUSS.
 Toledo, Ohio.

OUTWARD DRIFTING.

"Come, Katharine, close to my side,
 And bend your fair head low;
 I want to whisper, Katharine,
 Good-bye, before I go.
 I want to feel the tender touch
 Of your endearing hands
 Once more before I drift, dear heart,
 To yonder star-lit strands."

"I want to hear the accent of
 Your voice so fondly sweet;
 I want it lingering in my ears
 When I the angels greet.
 'Twill sweeten e'en the music of
 The spheres where seraphs swell,
 'Twill carol in the chorus of
 The choir invisible."

"Look! look! dear heart! The pallid light
 That comes with dawning day,
 While o'er the tide a sail, dear heart,
 Is coming on its way."

'Tis coming from the borders of
 A land supremely fair,
 And with the falling of the night
 'Twill bear me, loved one, there."

"Oh, do not let the teardrops fringe
 Your lashes dark and long;
 Remember that earth's silence breaks
 Into celestial song.
 That every life that pain has wrought,
 And every anguish now
 The soothing hand of death shall
 Smooth."

Forever from my brow.

"Remember, oh, my Katharine,
 Those gilded shores beyond
 Where stand the palms so grandly
 forth."

Each with its trembling frond;
 Where seas throw up their silver spray
 Along the moon-lit shore,
 In lullabies of prayer and psalm
 Forever, ever more."

"Remember, too, my Katharine,
 When haze of twilight falls
 And o'er the world the nightingale
 Into the silence calls;

Remember, dear, the seas that break
 Upon a splashing shore,
 That oft the pallid moon brings
 The loved and lost once more."

"Then lean your head and listen, dear,
 There at the casement wide,
 And through the silence you shall hear
 The flowing of the tide;
 And you shall see the eyes unvelled
 There on the spirit main
 The bark that from the harbor sailed
 Drift back, drift back again."

"Just take my hands, dear one, I
 pray,
 And in the silence hold
 Them until I shall slip away
 Into the mists that fold
 The gray old earth from morning
 light."

Oh, let me, let me feel
 Their clinging clasp so warm and
 tight,
 Till death shall drift the keel.

"Draw closer to me, Katharine,
 And bend your fair head low;
 I want to whisper, Katharine,
 Good-bye before I go.
 I want to feel the tender touch
 Of your endearing hands
 Once more before I drift, dear heart,
 To yonder star-lit strands."

LESLIE CLARE MANCHESTER.
 Olcott, N. Y.

GENIUS.

The power that dazzles mortal eyes
 Is oft but perseverance in disguise.
 Continued effort of it impiles,
 In spite of countless falls the power
 to rise.

'Twixt failure and success, the point's
 so fine,
 Men sometimes know not when they
 touch the line,
 Just when the pearl was waiting one
 more plunge,
 How many a struggler has thrown up
 the sponge.

No real fall as long as one still tries.
 For seeming set-backs make the
 strong man rise.
 There's no defeat in truth, save from
 within,
 Unless you're beaten there, you're
 bound to win.

—Henry Austin.

The will of man is by his reason
 swayed.—Shakespeare.
 Solitude and concentration may re-
 veal a world of thought, the likeness
 of which man had never dreamed.—
 Abolt.

THE HUMAN SOUL.

Dictated by a Spirit Voice to Mrs.
 May A. Price, Medium.

From the realms of endless time,
 Into future space doth climb
 Conscious force, embodied soul,
 Seeking yet a higher goal.
 How the soul first tried to learn
 Of its powers, and how turn
 From the mineral to the man—
 Guess the riddle, you who can.

You who with great wisdom teach
 Of the sand on yonder beach,
 Of the stars that shine by night,
 Holding power o'er life so tight,
 That wherever we may stray
 God's great laws did mark the way
 For our weary feet to walk,
 And no power their sway can balk.

But an overruling love
 Shines upon us from above,
 Gives to each a conscious life.
 Evolution marks the strife
 Of the soul's unfolding growth.
 How we came, and why so loth
 To advance upon our way
 Answer this for us, we pray.

Why did man first learn to dwell
 In a magnet as a shell
 As a mineral soul confined
 'Till in the flower its chains unwined
 Why the heart in yonder dell
 Gave the flower a place to dwell?
 Why has man expressed them all
 In a great magnetic ball?

In the aura of his life
 Colored with the mingled strife
 He is seen to weave about him
 Streaks of color pale and dim;
 Also colors of sombre hue,
 Red and gold, and heaven's own blue.
 Do these rainbow colors tell
 How he in the past did dwell?

Do they tell why he must go
 To some place he does not know?
 Do the atoms of his life,
 Mingling in a ceaseless strife,
 Building for a higher growth,
 Making sorrow and joy both
 One great power of God in man?
 Tell me, tell me, you who can.

I have sought to live and grow,
 And the truth of life to know.
 I would make my life a quest
 That no secret e'er so deep,
 Hidden in great nature's breast,
 Clothed in matter and so dressed
 That the forms walk out in view,
 In the way I tell to you.

I did to the great life pray:
 "Tell me, tell me, tell the way
 Of the soul. From whence it came,
 And how much of life is flame.
 How we live and how we know
 That to higher life we go?
 Still the torture of the thought
 That our loved ones are as naught."

And the answer came so sweet,
 Came my waiting soul to greet;
 "You are one of God's great life,
 Throbbing, pulsing with the strife
 Of the endless Universe.
 Oh, the light within you see
 Tiny though that light may be,
 It will lead to wisdom's gate."

"Would you know from whence you
 came?
 Others seek to know the same,
 And the light within doth touch,
 That great light that holds so much.
 Back to nature you must go,
 Back to where the seed doth grow;
 Back of flower, of tree, of life,
 That we call this earthly strife."

"Back of all, a rainbow riseth,
 Hoop of promise for all time,
 And the magnet of our body
 Was drawn from it line on line.
 In the center of the rainbow
 Music played for nature's dance;
 Music, rhythm, soft and low,
 Nothing ever came by chance."

"To the harmony of music
 Soul fled forth in endless chain,
 Love and life was power magnetic,
 All go forth, not back again.
 But the love that holds together
 Earthly lives so sweet and dear,
 Is the universal Father,
 Is electric light so clear."

"Thought is but the conscious strug-
 gle
 To express what each soul knows;
 Knowledge gathered from the tangle
 As it in separate earth-form grows.
 Interblended are the forces,
 Bound in groups, soul linked to soul,
 Yet the law of life so blessed
 Each may hold the life of all."

—WANDA.

The Question of Spirit Identity.

A Lecture by W. J. Colville, in Which He Elucidates in a Very Interesting Manner Many Important Questions.

The vexed question of spirit identity is one which is always liable to occasion considerable discussion, chiefly by reason of the fact that what appears thoroughly conclusive to some types of mind seem inconclusive to others. It is, therefore, necessary to approach this immense and vital subject not only entirely free from prejudice, but also fortified with clear understanding of the actual worth of the various theories now submitted for popular acceptance as substitutes for what is often termed the spiritualistic hypothesis.

We are often asked whether it is possible for us to explain clearly how we discriminate between telepathic and spiritistic messages. Frankly, we admit that it is often quite beyond our present ability to discriminate completely between them, but this lack of ability always to discriminate, far from weakening the testimony favorable to simple Spiritualism, only necessitates a reconsideration of the entire problem of our human constitution before we attempt to formulate an inclusive theory to explain the entire bulk of our diversified psychic experiences. A very large number of thoughtful readers have been much impressed by Thomson Jay Hudson's five celebrated books: "The Law of Psychic Phenomena," "A Scientific Demonstration of the Future Life," "The Divine Pedigree of Man," "The Law of Mental Medicine," and "The Evolution of the Soul," in which the hypothesis known as the dual theory of the mind is very fully and forcibly expounded. Professor Hudson, in common with many other able writers, labors to some extent under a burden of preconception adverse to Spiritualism, which often mars the beauty and consistency of his otherwise excellent literary work. The evidence for telepathy which this author puts forward is very strong, and in some instances unimpeachable, but the alleged evidence against Spiritualism is rationally inadmissible, because it is of a singular negative and supposititious character. We must face our problem bravely, not attempting to disguise the fact that during the past several years much evidence has accumulated in favor of simple telepathy which some over-enthusiastic Spiritualists may have been liable to undervalue because it has been erroneously supposed that, if accepted, it would tend against the interests of the cause which is nearest of all to their hearts. A better understanding of telepathy, and a fuller comprehension of what is logically involved in Hudson's "two minds" theory, may serve to set many doubters at rest. We must not forget that the title of Hudson's second book is utterly misleading and an entire misnomer, if the evidences of telepathy prove communion between friends on earth but throw no light on the condition of those who have "crossed the border." The author persistently claims that of our two minds, which he formerly designates objective and subjective, the former perishes at the time of physical dissolution, but the latter lives on and finds a sphere for fuller and more perfect functioning than it ever enjoyed on earth. This theory accounts for telepathy as a sort of forerunner of the method of communion between friendly entities which will prevail unceasingly in the future life. The only flaw that we have been able to detect in Hudson's chain of reasoning is the poor opinion he seems to entertain of the moral integrity of the subjective mind, coupled with the utterly foundationless assertion that overwhelming evidence of unrestricted telepathy will drive Spiritualists, ere long, even out of that "last ditch" in which they are now desperately fighting (according to Hudson) to save a lost cause and rescue a forlorn hope.

Reasonable identification of telepathy with direct spirit communion, instead of introducing a new perplexity and further complicating an already complicated situation, introduces us for the first time to an orderly, harmonious, and easily comprehended interpretation of many analogous facts and parallel experiences which have long perplexed the average student of psychic phenomena, though there have always been singularly luminous exponents of mental and spiritual science and philosophy, who have gone a long distance on the road which must lead eventually to universal understanding of man as a spiritual being.

We have frequently been asked to define clearly wherein consists the difference between a message received from a friend yet on earth, and a similar communication from one who has "passed over." Spiritualistic literature has largely been encumbered with too oft-repeated phrases, "spirit return" and "spirits coming back to earth." These phrases are to a large extent misleading, for, though there are instances where such language may accurately and adequately describe the nature of certain manifestations, such expressions do not by any means correctly serve to describe the actual experiences of the great majority of seers and seeresses of ancient or modern times. "Intromission to the spiritual state" is a phrase full of deep significance, and, were it used more frequently, it would serve to elucidate many a problem of clairvoyance, clairaudience, clairsentience, and psychometry. Professors Denton and Buchanan, in their learned dissertations concerning psychometry, illustrated by numerous recitals of personal experience, have insisted that a true psychometer perceives the aura of an object, and can at times distinctly see into the spirit world and become consciously in rapport with denizens thereof. Such quickened perception may fairly be considered as in some degree an anticipation of the means of intercourse we shall enjoy one with another when we have bade farewell to our robes of flesh.

We may surely claim that if we are called upon to identify those intelligent beings with whom we are in communication, we must apply the same laws of evidence to this matter as to questions of individual identification when only mundane matters are involved. To identify a fellow-being in any world is not always easy, and indeed it often is found to be extremely difficult when we rely solely on outward tests. "The hands are the hands of Esau, but the voice is the voice of Jacob" is a vivid Scriptural instance of the extreme difficulty experienced by an ancient patriarch in deciding which of his two sons was actually in his presence. The blindness of Isaac is actually typical of the condition in which most people are found when some sort of deception is successfully practiced upon them. Evidences of two kinds are presented together. One set of evidences appeal to feeling, the other to intelligence. We judge people very often by outward appearances which we subsequently find to have been altogether deceptive, and if it be admitted in any degree that there are deceiving spirits who sometimes visit us, we are obviously placed in precisely

the same position with reference to them as with regard to persons yet on earth who play us false because we are open to deception. The difficulties attending spirit identification are not necessarily greater than those surrounding the identity of persons who are yet encased in mortal garments.

No purely external tests are always valid. Indeed, to place extreme reliance upon such alone is to encourage swindling, and play into the hands of forgers who are usually very capable of simulating perfectly the outward garb of those they seek to personate. Testimonials, references, and letters of introduction constitute no infallible criteria, as these may all be counterfeit or stolen. The only sure way to identify any one absolutely is by cultivating psychic perceptiveness, and this is more apt to be strongly developed in highly sensitive persons than in any others. Deception is, however, less likely to be practiced on the spiritual than on the material side of existence, because the motive to deceive is far less strong. Expectation of worldly gain urges most deceivers on earth to ply their nefarious vocation, and it may be safely assumed that at least ninety per cent of all deceptions would vanish from the earth if no financial or other ulterior gain could accrue from it. To palm oneself off as another would be objectless folly in which very few people would care to indulge did they not think they saw in such deception a means for self-enrichment or aggrandizement.

It may with some fairness be assumed that when communicating intelligences who display only very meager intelligence profess to be very celebrated and illustrious personages, they may be hankering for the incense of adulation, but when no great names are given and no pretentious claims are made, it is difficult to see what reason could be fairly given for simply stupid masquerading or deliberate misrepresentation of any sort. We know from experience that auto-suggestion of the part of the alleged recipient of a spiritual communication may account for some instances of falsification, especially when such self-deception tends largely to self-glorification or the gratifying of personal vanity. A great drawback to untainted spirit communion is the prejudice and vanity of many sensitives, but this very foolishness on their part sometimes serves to reveal an aspect of truth which is frequently neglected, viz., that there may be perfect sincerity and frankness on the side of the unseen communicator, while the person to whom the communication is made may be the sole suggester of the deceptive element.

A lady in one of the Southern States of America declared that she was in direct communion with George Washington, the first president of the United States; but her friends as a rule laughed at her claim, because by means of automatic writing through the lady's hand, and by means of trance speaking through her lips, "George Washington" expressed himself most ungrammatically and in negro dialect. On a notable occasion when "George Washington" was speaking through this lady's mediumship, he was distinctly seen by a fine clairvoyant who had been invited to a seance, and at the conclusion of the address this seeress described what she had witnessed during its delivery, which was the presence of a very decided African of Ethiopian tint and cast of feature, and who appeared strongly attached to the lady through whose mediumship he had been able to deliver a lengthy message. On being requested to describe all she saw, the seeress went on to give particulars of a venerable old servant who had been named "George Washington," who had been a faithful retainer of the family prior to the Emancipation Proclamation issued in 1865, and had in that year steadily refused to accept his freedom, as he dearly loved the old estate and was devotedly attached to his master and mistress, parents of the lady through whom he was then able to communicate, and whom he had often nursed during her earliest girlhood, ere he passed to spirit life, when she was not over eight years of age. That simple incident served to explain the entire problem, and it afforded a thoroughly rational explanation of a phenomenon belonging to a class, by no means uncommon in America, who have led to denunciations of fraud where none existed—theories of wicked personating spirits, and many other vagaries of unbalanced judgment—to say nothing of the would-be clever remark made by people who were more "smart" than wise, that it must be a terrible thing to die if in our post mortem condition we so quickly and sadly deteriorate. An instance like the foregoing will bear thorough sifting, and it is surely much easier to explain such an instance in the light of direct spirit communion than by straining an auto-suggestive or telepathic hypothesis to the breaking point to invent an improbable, in place of a probable, interpretation. Had the lady referred to suggested the matter to herself she would certainly have been fairly grammatical, as she was a comparatively well-educated woman, and not being a negro she would not have clothed an imaginary message from George Washington, as she conceived of him, in negro dialect. Admitting telepathy, mental telegraphy, or telephony, or aught else that is in any measure psychic, nothing can well be more likely than that a good old negro who had been for forty years a faithful servant to the family residing on that particular estate, should seek an avenue of communion with it through the agency of a member to whom he had been greatly attached just before he passed into the realm of spirit.

It is doubtless true that many spirits leave the earth and all pertaining to it, very shortly after the demise of the physical body, while others remain closely connected with the scenes of their earth existence, not because they are earth-bound in the sense of being unhappy creatures who cannot, on account of their sensual vices, rise above the mundane level, but because their affections still cling to persons and places with which they have enjoyed pleasing associations up to the latest moment of their terrestrial existence. Andrew Jackson Davis, as well as Swedenborg, and many other gifted seers, have said much concerning the many spheres in this solar system encircling the various planets, which have often been numbered from one to seven, and then again divided and subdivided into circles-within-circles, like wheels within wheels in Ezekiel's visions; and those who have become strongly attracted to such teaching—and their name is legion—have brought forward the revelations of these prophets to disavow the declaration, made from a somewhat different standpoint, that multitudes of spirits cannot return to earth as they have not yet taken their departure from this planet's immediate atmosphere, or even from the exact localities where a large portion of their earthly days

were spent in work or amusements in which they took a decided interest.

When indulging in personal reminiscences, I often narrate on instances of what seems to me clear evidence of spirit identity. When I was in Australia, in 1900-1, I frequently employed the services of a bright, enterprising young man, who was an excellent typist, and to whom I dictated portions of several books and numerous magazine articles. Before taking my last earthly farewell of this young gentleman, on the eve of his departure for New Guinea, whither he went to occupy a post of trust and influence, he said to me that he hoped when I returned to England he might accompany me on the ocean, as he much desired, though by birth an Australian, to visit the Mother Country, which, though 12,000 miles distant, is invariably called "home" by many Australasians. My reply was that though I could not definitely foresee my own plans for the near future, and could, therefore, promise nothing, I held myself in full readiness to fall in with his wishes should opportunity occur to favor the carrying out of the project. Shortly after his arrival in New Guinea, in full possession of his health, and seemingly of vigorous constitution, he caught the local fever, and in three days he had made his exit from the mortal body. I cannot say that he was very frequently in my thoughts, or that his loss would seem to me irreparable; but there was a link of sympathy between us which made it possible for him to manifest his presence to me on more than one occasion during three distinct stages of my voyage from Sydney, via New Zealand and across America, to England. The first time he attempted to make himself known to me was between Sydney and Auckland, but as I was seldom alone during the four brief days that voyage occupied I cannot remember any very definite evidence of his identity, though I was fully conscious of his presence. The second visit which I know he made me was en route to California, when I had a large cabin to myself on the "Sopoma," and not being much acquainted with any of my fellow passengers, I had many opportunities for silent and uninterrupted meditation. I well remember distinctly feeling the presence of my young friend with me, just as I had known him in Australia, and so real and tangible was the sense of that presence that it seemed exactly as though another person was sharing the cabin with me. I was quite awake, perfectly calm, and fully able to determine all he said to me, and yet I am certain I heard nothing with my external ears except the motion of the vessel passing through the water. Not only did I feel, or sense, his presence, but he gave me information concerning his situation in New Guinea, and the circumstances of his life there, which I subsequently learned, through correspondence with a mutual acquaintance, was correct in every detail. On the third occasion, when I as strongly realized his presence, I was nearing Plymouth on my voyage from New York, in February, 1902, and on that occasion he gave me information concerning his present state and occupation, and told me several things in regard to my own future, which have since been fully verified. Such definite, direct, and truthful communications certainly do not proceed from lying spirits, nor do they emanate from my own sub-self, whose reputation for veracity and sanity I am naturally interested to maintain; and when I speak a good word for my own subjective mind—which is to live hereafter when my objective mind has perished—I stand up equally for the corresponding sub-selves or subjective minds of all my neighbors. It is immeasurably more rational to maintain a reasonable, spiritualistic version of such facts as I have just related than to invent, and uphold at all hazard, a contradictory and extremely complicated theory of the mysteries of telepathy, which serves to befog far more than to enlighten rational inquirers. In seeking to reply definitely to the very natural inquiry whether there is any marked difference in appearance between the psychic, or astral, body of a person yet on earth, and of one who has parted company with earthly raiments, I venture to suggest that only when the factor of clairvoyance is added to telepathy is this clearly determinable. Usually the appearance to psychic vision of one who has left the flesh is more ethereal than that of one who is still connected with it, but when only a sense of presence is realized, and intelligence is inwardly communicated, it is often impossible to decide whether the despatch in question is being received from a friend yet on earth or from one who is more frequently designated a "spirit."

Unnecessary difficulties in the way of rational spiritual identification are created by many persons who evidently mistake identity which pertains to abiding individuality for the most external incidences of ever-fluctuating exterior personality. Such questions are often raised as, "If you see my father can you describe his appearance? does he wear a beard? how is he dressed?" and much else of the same almost ridiculous character. A little sober reflection must convince the veriest tyro that such questions, answered one way or another, cannot determine identity. We all know that fashions alter and habits change with wonderful rapidity, and it is by no means difficult for a man to remove a full beard in a few moments, or let one grow in a few weeks, thereby completely altering one aspect of his appearance. Black hair easily turns white, stout persons grow thin, and slender persons become stout, very frequently, while changes wrought by passing years and varying emotions frequently suffice to render old photographs, once speaking likenesses, no longer discernible, unless to the acutest student of physiognomy. It is, however, continually declared that clairvoyants see our spirit friends as they were when we last beheld them or as they appeared when we were most intimately associated with them. And such testimony, founded, as it often is, on actual fact, needs to be interpreted in the light of our knowledge that that obtainable by simple and often mysterious clairvoyance. Astral pictures are often beheld in the air of old houses, where certain people have lived long periods, and to which they have become greatly attached, and these psychic photographs are often mistaken for the actual presence of departed spirits by persons who rely on sight as evidence apart from feeling or manifest intelligence. A fact in my own experience may serve to illustrate two features of this portion of the subject of spirit identity.

Some years ago I was sojourning in an old country house which had been the abiding place of a single family ever since its erection. The room assigned me as a sleeping apartment had, as I afterwards learned, been for many years the special working and reading room of a maiden aunt who had been quite a second mother to the family. In that room she had spent a great part of her time during her latest years on earth, and one of her favorite occupations was knitting stockings by the fire. For four nights in succession, during my occupancy of that room, did I see that quiet elderly lady, with knitting in her hands, seated before a fire in the grate, which was at that season of the year filled with a summer ornament. At first I thought I must be actually in communion with the kindly, placid dame, and that she might have a message to convey through me to some member of the household; but, concentrate my thoughts and attention intently as I could upon the vision, I could detect no animation, nor

could I receive even the faintest intimation of intelligence. The people with whom I was residing were not at all averse to Spiritualism, and when I told them exactly what I had seen four nights in succession in that particular bedroom, they all agreed that it was an exact description of their aunt, even to the smooth bands of brown front hair, and the eap with lilac satin ribbons tied under the chin; but they, in common with myself, wondered why, if I could see their aunt so clearly, I never saw her move and could obtain no impression of her intelligence. On the fifth night of my occupancy of that apartment I experienced a totally different sensation in connection with the same apparition, which I again beheld stationary and unresponsive as before; but on this occasion, hovering over the astral picture I beheld a radiant, youthful form bearing a certain family resemblance to the abiding simulacrum, but instinct with the fire and energy of active life and operating intelligence. Contemporaneously with this new additional experience, information clearly flowed into some receptacle of my consciousness, causing me to become aware that the original of the portrait desired her nieces and nephews to find in her old writing desk certain papers she had written long ago, and which she desired should be revised, edited and published. Following the minute directions given me by this guiding intelligence, I accompanied several members of the family to a lumber room in which many discarded articles of furniture had long been stored; and there, among them stood an ancient escritoire, in which we found a completed story setting forth a romantic and highly edifying history of marvelous episodes in what the world would doubtless have looked upon as a secluded and uneventful career. After this startling confirmation of the veracity of my vision, we formed a private family circle for further investigation, and thereafter, by means of automatic writing, supplemented by clairvoyance, we verified many extraordinary statements made by this living relative of the family, who assured us that she was no longer sitting by a fire engaged in knitting, but most actively employed in spiritual occupations, which did not, however, alienate her in the least from her old associates; but, on the contrary, kept her in close vital touch with all of them, though in a subtler and more ethereal manner than before she had quitted the material frame.

An interesting experience of my own dates back to the autumn of 1899, shortly before my first visit to Australia. I had long known Mrs. Emma Hardinge Britten, but my first interview with her was in 1877, at a lecture delivered in Manchester, when she was a middle-aged woman, dressed in much the same style as she continued to adopt till she finally withdrew from the public platform. Since her passing to spirit life, this earnest worker has occasionally made herself distinctly known to me, both on and off the platform, and in November, 1899, I distinctly saw in connection with a most forceful realization of her close proximity, the likeness of a radiant maiden with light golden curls, somewhat resembling the earliest pictures of Mrs. Richmond when she was Cora Hatch, but in no way suggesting Mrs. Britten to me by the appearance. I never could have understood that vision had I not visited Mrs. Wilkinson (Mrs. Britten's sister), about a month later, and while her guest in Manchester, been shown a picture taken many years ago, representing Emma Hardinge in youthful costume as "Queen of the Fairies." This picture represents the young lady who afterwards became Mrs. Britten with the flaxen ringlets, and in every way precisely as she showed herself to me on the occasion of my vision. Had I suggested to myself a similitude of Mrs. Britten, I should certainly have conjured up from the depths of memory a likeness of her as I had known her; and when I interrogated her spiritually through the mediumship of automatic writing, subsequent to beholding the portrait at Mrs. Wilkinson's, the following message was communicated: "I knew you were going to my sister's; therefore I wished to give you a singular test of my identity, which I find I have succeeded in doing; and there is another reason why I showed myself to you thus—I wished to impress you with the knowledge that I can now show myself in various forms to my friends, and my present appearance far more closely resembles that of my youth on earth than that of my later age."

"How do we know each other here?" is quite as grave a question as "Shall we know each other there?" I remember some years ago, in New York, being asked by a mutual friend to meet a gentleman who was returning to America after ten years' residence in Germany, and who was described to me from a portrait as a slender man with jet-black hair. And such he doubtless was when he embarked for Germany, but during the decade of years he had spent in Europe, he had grown decidedly corpulent and his hair had become positively white. I nevertheless knew him by instinct, though I had never met him previously, and I accosted him by name, greatly to his surprise, directly he had left the steamer. Had I been slavishly governed by my physical senses instead of trusting to some surer and subtler faculty of discernment, I should certainly have failed to acknowledge him, so greatly did he differ in appearance from the description I had been given of him. We cannot expect that when we change in outward aspects thus rapidly on earth, we shall remain stationary in external aspect in the world of spirits. There is, however, this to be said concerning relatively fixed appearance in the life beyond. We are not there, as here, so greatly affected by outward climate, and outward appearance changes only as it indicates alterations in our interior state. Such is the unanimous and unfaltering verdict of spiritual testifiers wherever they have made their presence known.

And now, finally, concerning the weighing of evidence in the scales of reason. We may certainly maintain in the face of all opposition that every individual communication should be judged on its particular merits, and neither be accepted nor rejected on the merits or demerits of any other submitted message. We cannot believe, unless we part company with reason, that we are victims of stupid or wicked deception in cases where the teachings given are of the highest moral import, and where the information offered is proved correct in every detail as far as we can possibly verify it. The crude and intricate theories now afloat to discredit evidence of spirit intercourse are far more difficult and far less probable than the plain satisfactory conclusion long ago reached by all intelligent and dispassionate inquirers—that we do on many occasions receive convincing proof of the identity of communicating spirits. In conclusion, let us look for an instant at the mental characteristics of a few of the typical students of psychic phenomena who during recent years have become thoroughly satisfied that in many instances, though not in all, proof positive of spirit identity has been obtained. Professor Hodgson and Dr. Myers were thoroughly satisfied at length, through Mrs. Piper's mediumship and that of other sensitives; and so were Miss Lillian Whiting and Rev. Minot J. Savage, as well as many other representative and cautious investigators. These famous persons had nothing to gain and possibly something to lose, by outspoken advocacy

(Continued on page 7)

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General Survey.

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

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 NO SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR poems sent to this office, for they will not be returned if we have no space to use them.

The Song Cards for sale at this office at \$4 per hundred, by mail \$4.50, are the help you need in society work.

The Psychical Research Society of Rockford, Ill., held a picnic at Corey's Bluff, south of the city, on Sunday, July 29. There was a good attendance, and all enjoyed themselves as became Spiritualists. The object of such an assemblage is to give opportunity for members and friends to be in a common cause to become better acquainted. Another like assemblage will be held at the beautiful place of the President of the society, Daniel C. McDougall, Esq., 2520 West State street, on Sunday, August 18. Everybody, his wife and cousins, should be there with a basket full of goodies for an all-day good time. It will be the prelude to the beginning of the lecture season in September, and preparatory to it.

The First Spiritual Church of Santa Cruz held an interesting meeting last Sunday evening at Native Sons Hall. The decorations on the platform were fine. On an easel covered with the American flag was placed the charter. Festoons of flowers draped the stage and chairs, making a very pretty picture. The unveiling of the charter and the installation of officers proved, from a spiritual standpoint, one of great interest and pleasure to the many who were present. Rev. Katie Houseman-Harveston, the pastor and organizer of the church, through the higher gifts of spiritual inspiration beautifully illustrated symbolically with a bunch of different colored flowers she held in her hand, the obligation and duty of each officer toward the church as a body organized on the principle of universal and spiritual good to all mankind. After some good musical selections by C. Miller, the pastor delivered a soul-stirring lecture on the subject, "Who Are the Greatest Souls on Earth, the Contempered or the Sinners?" This discourse proving of great interest and instruction, a grand feast of light and truth to all present. The church will now work under the State and National Spiritual Association. The application for charter was accompanied by a list of 62 names, over twice as many as required to secure a charter. Let truth and light ever shine, is our motto.—Santa Cruz, Cal., Sentinel.

Mr. Harden writes from Toronto, Canada: "We are holding very successful meetings in Occident Hall, Toronto, Ont., Sunday, July 27. We were ably assisted by Mr. Hynes of New Zealand, with an address, also by Mr. Ravel of Toronto, with messages, who is well known to most Spiritualists here. Our week night meetings are also well attended."

Marletta Hammer writes from Clinton Camp: "Spiritualism is given here upon the rostrum from an advanced Spiritual plane, by those who have been upon the platform. Mr. W. F. Eck, President of the N. S. A., gave a fine discourse the 4th, upon the subject of 'A. J. Davis, The 19th Century Seer.' Mr. Thomas Grimshaw gave a fine inspirational lecture upon 'Angel Ministry,' and if we had become somewhat pessimistic in regard to the future of Spiritualism, after reading the inspiring intelligences speaking through his organism, we felt that we need not fear that our cause will triumph over all retrogressive agencies which retard the onward march of progressive truth."

T. J. McFeron writes from San Diego, Cal.: "Rev. John W. Ring has been lecturing for us since the last March, and has been a great boon to this society just at this time, as well as a very great benefit to the community at large. He gave a masterly discourse on August 28, on the subject, 'The Golden Age.'"

The San Diego, Cal., Union says: "At 3 o'clock Rev. John W. Ring gave an interesting address of 'The Tomorrow of Spiritualism.' 'Spiritualism,' said Rev. Ring, 'is the light of knowledge, the soul of love, the fullness of comfort come to bless those who seek facts, cherish human development and appreciate sympathy. Its presence in the early church (filling the apostles with the Holy Ghost) and the many later evidences, such as the manifestations in the Wesley family, leading to the foundation of the Methodist church, convince the thoughtful of its useful career. So on it moves in its matchless growth and like the sun behind the cloud but waits the passing of prejudice and superstition to bless the children of men. At night 'The Golden Age' was elaborated upon from a Spiritualistic standpoint."

Minnie Eastman Harvey writes: "The Golden Rule Society held a ten day engagement at Temple Heights, Me., Sunday, August 3, at Star Lodge Hall, 378 S. Western avenue. It was the first meeting since the consolidation of the two societies, 'The Golden Star Center' and 'The Golden Rule.' The house was filled to its utmost capacity. The speaker, Mrs. Nellie Kussner, delivered a most able and interesting discourse, which was fully appreciated by all. By special request she gave several messages; other message bearers were, Mrs. Clynbourne, Mrs. Harper, and Mr. Travis. Our pastor, Mrs. Nora E. Hill is at present attending the Spiritualistic Camp Meeting at Grand Lodge, Me., a most delightful time. Watch for notice of Mass Meeting soon to be held in Star Lodge Hall."

Rev. Alice Baker of Dallas, Texas, has been very sick, and she wishes to extend thanks to those who have been so patient over, unanswered official letters.

BEAR IN MIND that the editor of The Progressive Thinker is in no wise responsible for the views expressed by contributors. He may or may not, agree with their respective views.

Mrs. Elizabeth Schaus writes from Toledo, Ohio: "On July 28, a mass meeting of Spiritualists was held in the grove adjoining the beautiful country home of Mr. and Mrs. Davis, near Ida, Mich. Dr. J. Lyle, leader of the Order of Love, Light, and Truth, laid charge of the services. Many good readers found the expression, and the large gathering of people from the surrounding country was most appreciative. On Sunday, September 8, a like meeting will be held at the home of Mrs. Mortimer, at Samaria, Mich. Services will be held at 10:30 a. m., and 2 p. m. A goodly number from Toledo will attend. Several message mediums are expected to be present. There will also be several speakers, including myself."

Edith Smith writes from Wheaton, Ill.: "The Truth Seekers Society resumed its meetings at the home of Mr. Broolyns, on the first Saturday in June. With the efficient work of Mrs. Stainer Adams, who is with us each week, giving words of encouragement and many loving messages which are readily recognized, our members are increasing and much good is being done. We wish through the columns of your paper to thank Mrs. Adams, for the unselfish devotion she has manifested in her efforts to assist us in every way possible, coming to us whenever needed, regardless of her own pleasure. We appreciate kindness and rejoice that the Fraternal Order has such noble workers in its ranks as Mrs. Adams and Mrs. Dr. Caird, who came with sister Adams on July 6th, helping in the good work. It is a day long to be remembered by all."

Something doing in Oklahoma for Spiritualism. G. G. Lee writes: "The Ring and Chism debate at Hedrick commences August 20, for 6 days, and then a camp meeting at Mountain Park, commencing on the 27th for 3 or 4 days, and from there to Oklahoma City to the State Convention of Spiritualists commencing September 1. Everyone come."

Professor Raney writes: "I shall be at Lily Dale camp all the season. After a year of hard work in Canada I send kindly greetings to old friends westward. Mrs. Cooley is doing grand work here. I wish all true mediums could come here and learn from Clegg Wright and others. Mrs. May Price of Washington, D. C., is here, and Brother Brooks, it is a pleasure to meet him. Dr. E. W. Emerson writes from Manchester, N. H.: 'The Progressive Thinker is a weekly visitor at my home from week to week. I am more than glad it is so strenuous, and hope it will continue so to be.'"

C. J. Barnes, the trumpet medium, is now at his home in Warsaw, Ind., called there on account of the sickness of his wife. He has been at the Grand Lodge, Lake Brady and Vicksburg Camps.

Mrs. C. A. Thompson writes: "The Fraternal Daughters held their semi-monthly meeting at the home of Sister Mr. Rickert, 117 Rice st., on Wednesday, August 7. The afternoon was taken up with readings, and at 6 p. m. supper was served to a very large number of friends, and it seemed as if this supper was the best we ever furnished, and we extend a hearty vote of thanks to Mrs. Rickert for her untiring effort to make this meeting one of harmony, and for her hard work, in helping with the supper, and opening her home for the society. Slipping parts and the giving of readings by the following mediums: Mrs. Dr. Alex. Caird and Sisters Adams, Lichtig, Goldstein, Rickert, Miner Copeland, Thompson, and Brothers Warner, Traver and Thompson. Our next move was made by Brother Knapp, who saw to it that all the Progressive Thinkers who had been sold. The women have never failed to come on hand at each meeting of the Fraternal Daughters, because we feel that our efforts to advance have been greatly helped through the columns of this, the only 'fired and true' Spiritualistic paper before the public, today. Our next meeting will be held in Hygeia Hall, 408 Ogden avenue, August 28, at 8 p. m. When our beloved Sister, Miss Lizzie Harlow, will lecture for us, followed by a social, but no afternoon session or supper on the 28th. Everyone come and bring your friends and be prepared to leave your name as a new subscriber for The Progressive Thinker. That they will be on sale at the door. Mrs. Henrietta L. Lichtig writes from her home in the City: 'I returned last Monday from Unity Camp, Waukegan, Wis., where I filled a 10 day's engagement. A prettier Spiritualistic camp ground is hard to find. The attendance was uniformly good, and the management seemed to be satisfied with the results. Friday I left for the Chesterfield camp, where I intend to stay a week or so and then will return for a short stay, and then again leave the first week of September for Cleveland, O., to fill an engagement for the society there, from September 3 until October 6. Probably, if nothing interferes, I may proceed from there to Washington, D. C., to attend the N. S. A. convention. I am open for engagements for the season of 1907 and 1908. My permanent address is 4746 Calumet ave., Chicago.'"

Mrs. A. J. Pettengill has a ten day engagement at Temple Heights, Me., Sunday, August 3, at Star Lodge Hall, 378 S. Western avenue. It was the first meeting since the consolidation of the two societies, 'The Golden Star Center' and 'The Golden Rule.' The house was filled to its utmost capacity. The speaker, Mrs. Nellie Kussner, delivered a most able and interesting discourse, which was fully appreciated by all. By special request she gave several messages; other message bearers were, Mrs. Clynbourne, Mrs. Harper, and Mr. Travis. Our pastor, Mrs. Nora E. Hill is at present attending the Spiritualistic Camp Meeting at Grand Lodge, Me., a most delightful time. Watch for notice of Mass Meeting soon to be held in Star Lodge Hall."

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TAKE NOTICE—Contributors are requested to send their articles for this paper to the editor, Progressive Thinker, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity of preparing your copy for the printer. Please bear this in mind.

Rev. Jose Montoya writes from Wichita, Kan.: "The First Spiritualistic Society here seems to have taken a new lease of life under the management of President Jno. Q. Adams. For some months past things have been practically at a standstill here with us. The regular services last Sunday evening at the F. A. A. Hall, were opened by the rendering of 'Meditation' by Miss Madeline Truett. Following this came the address of the evening by Dr. H. F. Kraushaar of Topeka, which was well received by an appreciative audience. Dr. Kraushaar is a new worker in the field and is a member of the Board of Trustees of the State Association. He spoke with eloquence for forty-five minutes upon the necessity of unity with the ranks of Spiritualism, emphasizing the fact that principle must ever be kept paramount to personality if the Cause is to expand to its rightful proportions. The evening services concluded with a recitation by Miss Pearl Inman. Dr. Kraushaar goes Thursday to the Delphic (Kan.) Camp, where he will continue his labors for the next three weeks."

W. B. Allen writes from Etna, Wash.: "We are going to have a grand meeting, and would like to have everyone here to enjoy it with us. For speakers we have P. C. Mills, Mrs. Aber, Mrs. Cory and several others. W. W. Aber, the materializing medium of Kansas City, Mo., will be with us during the meeting, and other good mediums. The meeting will commence August 24, and hold over three Sundays. For particulars address H. B. Allen, Etna, Clarke Co., Washington."

Mrs. Margaret L. S. Chase writes from West Pullman: "Mrs. Barbara Hilbert of the Progressive Church of the North side, and Mrs. O. Wilcox of the Hygeia Hall, Chicago, held two meetings at Books Hall in Kensington, Monday at 2 p. m., and the evening of August 5th. There was a fair attendance and great interest was manifested. Prof. Richard and three sons of 11th street furnished the music, three violins and piano. It was very uplifting and greatly enjoyed. The organization was partly arranged for, and at the next meeting, hope to perfect. The next meeting will be at the same hall, August 18. On Sunday afternoon and evening, Mrs. G. Longstaff of Cheltenham, near South Chicago, has been the means of awakening the people to the thought of continuity of life. She held meetings in West Pullman and Roseland all winter at private houses, and will begin again as soon as cold weather begins. She will aid in the organization of this new society, which is not yet named."

Unusual interest has been aroused in spiritual matters in Berkeley, Cal., as the result of Dr. James H. Hyslop's lecture at Hearst hall. One of the results of these addresses is the plan to organize a society devoted to psychic research in the college towns. The list of those interested includes the name of Miss Mildred Burnett, whose interest in psychic questions has long been known to her intimates. Miss Burnett is the granddaughter of one of California's early governors. She was formerly an actress, but gave up the stage because of ill health a year ago. During the last year she has enjoyed unique fame as one of Berkeley's successful real operators and is adding to the list of fields in which she has shone by venturing into the realm of psychic mysteries.

"CAIAPHAS." High Priest of Judea at the time of Pilate's Governorship; Apollonius, the Man Who Talked With the Doctors in the Temple—Selected from the Panday Book. "I came to aid you in your efforts to unravel the mystery which surrounds the connection of the Christian deity with Judaism. 'During my life upon earth there were many hopes indulged in by my countrymen for the appearance of a deliverer who should rescue the nation from the Roman yoke. Those hopes were based on the belief that a righteous man, who finally culminated in the overthrow of the nation and its exile. 'Apollonius of Tyana was well known to our wise men by reputation, but not recognized by them as having the true doctrine, because of his affiliation with the Romans and other reasons. He was a man of high character, and his teachings were of the highest order. He was the founder of the stories attributed to Jesus. 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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

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

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

HUDSON TUTTLE.

"Inquirer."—Q. It is said Harry Orchard, the most brutal and unfeeling multi-murderer ever brought to public view, has experienced religion and become a Christian. Is it possible that anyone today believes this doctrine of salvation?

A.—All the Christian churches claim to believe it. The Catholic priest can pardon all sins by power bestowed on the church by God, and the Protestant churches teach the same doctrine, except the pardon is direct from God and no priest stands between. That Orchard, who according to his own confession, has sent a score of souls unprepared to the next life, and hence to eternal torment, has by conversion made his own salvation sure, and as the most vile of sinners will become the brightest of saints is the logical and inevitable conclusion to be drawn, and to deny it is to deny the entire scheme of Christian salvation. And if Orchard can be saved and taken to glory, after the law has sent him into the next life through the hangman's noose—Orchard, the most vile and despicable murderer, liar, deceiver, spy, traitor, without remorse, without feeling or human sympathy—if he can be saved, there are none who cannot be washed white in the blood of Christ! Yes, this is the creed. "This is the inevitable conclusion to be drawn from the Christian belief. The most moral man in the world has no merit in the world compared with this prince of criminals. The preachers preach these doctrines Sunday by Sunday; they defend them in magazine articles and books, and yet speaking conservatively there is not a single one of them who believes in the immoral, absurd, and indefensible doctrine."

Many of the latter may believe, as they do other absurdities, because they have given it no thought. Ministers of the gospel pretend to believe, and when any of their number rebels, hale him up for heresy, just to show that they stand by the beliefs of their fathers.

Oh, it is painfully pitiable, the sham, the pretense, the hypocrisy, the weak cowardice of it all! Yet it potentially reflects on national morality. Orchard, the deceiver, traitor, wholesale murderer is made a hero and held up by the pulpit as an example of God's grace! He will have imitators. There will be inoculation with the virus of crime, and a lowering of the standard of morality. Thaw, Orchard, etc., models, culmination, and impersonation of this money-made, money-worshipping age of sham.

Arthur T. Willmot.—Q. (1) Taking the Bible record for details, does the story of Noah's Ark mathematically disprove itself?

(2) Do scholars, as a rule, disbelieve at all in the Ark (and deluge), or do they hold a different interpretation on said contents of the Ark?

(3) Is there any disproof of the "fall of man," the "resurrection of the body," "Trinity," and the "forgiveness of sins (the Atonement)"? If so, will you please point out assertively?

(4) Is there any proof of the whereabouts and the nature of the activities of "Jesus of Nazareth" from early youth to his public ministry?

(5) How do true Spiritualists interpret the Christ—as to his power and relation to man and the infinite? Also the coming of Christ.

A.—(1) Granting the Bible account of the Ark, it was utterly incapable of carrying the cargo assigned to it. Not only had it to provide for all animals, but it had also to take the food for them, not only for forty days, but till the ark again became fruitful. The story of the flood and the Ark is a delightful folk tale, just as reliable as Jack and the bean stalk. There is not in history or science a supporting fact.

(2) "Scholars" is ambiguous in meaning. A scholar may be bigoted and superstitious, and believe the whole gamut of the old dogma. There is probably not a single well informed minister of the gospel who takes the story literally, and scientific men do not think the subject worthy of attention.

(3) The theory of evolution, which proves beyond a doubt that man came up from the lower animals through the savage and barbarous state—that he did not begin as a perfect creature, that he is ascending and not descending, completely and forever settles the dogma man's fall, and the vast scheme of Christian salvation. For, if man never fell, he

needs no savior or redeemer. He has been, nor is he now, lost from God, and hence requires no return to the fold. This is fully discussed in "The Evolution of the God and Christ Ideas."

(4) Christ comes in history without a childhood, except the vague stories furnished by writers a long time after the event is granted to have taken place. The Evangelists were content with a few myths. Outside the four gospels, there is not in profane history a single authentic mention of this individual.

(5) Spiritualists entertain almost as many shades of belief as there are individuals. Some are outspoken infidels, while many, having come up out of the churches, retain, perhaps often unconsciously, superstitions which are seemingly in flat conflict with their knowledge. Spiritualists, however, taking a consensus of the competent, if they accept the personal existence of Jesus, regard him as a man like other great reformers who appear in the vague mists of tradition. His second coming (a correlated myth), of course can only take place if the claim of divine nature made for him be true.

J. D. Schlatterback.—Q. Can you give any substantial authority where a question, the answer to which no one knows, has been correctly answered by a medium? For instance, take a large closed book and slip a knife blade between the leaves, and then the medium tell the number of the page where the blade is.

A.—It would not be difficult to fill a volume with instances where communications have been received beyond the knowledge of those present. This occurs with frequency at every seance, so much so that it is expected. I have, in my own experience, had many such facts, in one instance giving us a prophecy for three months, all of which came true.

As to the test proposed by this correspondent, I doubt if a spirit can see into a book and find the correct word any more successfully than write in the mortal body. I have asked several and they have replied that it was impossible for them. It would be just as legitimate to demand of a man this test of knowledge, as of a spirit. With the new ideas of the logical nature of spiritual beings, the old belief in their infinite knowledge and ability must be cast aside, and the limitation of their intelligence and ability be kept in mind. Spiritual beings cannot see beneath the earth crust; they cannot foretell the prices on the stock exchange or market. They may have keener perceptions, wider range of knowledge, and thus conjecture with more certainty than man, but the spirit acquires no new knowledge or perceptions. The proposed test, when the attainments and limitations of spirits are known, is absurd. The greatest share of all the objections, or discomfures, caused by messages from spirits, grow out of the old belief in their infallibility and all-prescient knowledge. The first lesson to be learned, and which is often taught with severity to over-zealous investigators, is that SPIRITUALISTS have no special perception and attainments.

REV. DR. MINOT J. SAVAGE.

Back From Europe, and Will Go to a Sanitarium.

Boston, August 2.—The Rev. Dr. Minot J. Savage, till recently pastor of the Church of the Messiah, New York, arrived here on the steamer Saxonia, from Liverpool, last night. When asked if his health had improved, Dr. Savage replied that he was no better than when he went abroad, and was obliged to return immediately to go to a sanitarium.

To the Editor:—Is it not too bad that this great liberal preacher, the successor of Theodore Parker, should have to step down and aside when in the height of his great work? I have found in an old scrap-book a creed, and the author is anonymous. Will you please reprint it in The Progressive Thinker. I think that many of the readers would like it for preservation.

J. OSBORNE LUNT.
79 W. 124th St., New York.

I love my God, yet do not care To seek him in a house of prayer. I feel his presence everywhere, And try his gracious love to share.

There is no hour in any day When inwardly I do not pray; At night when on my couch I lie, Again to him my thoughts do fly.

I do not search the Holy Book, I care not how my God may look, Enough for me that far above Dwells my Creator, whom I love.

Enough for me, to feel, to know, That where I am and where I go, His watchful eye is bent on me, I cannot sin but he will see.

I need no priest to tell me how I must before my maker bow, Or teach me how to bend my knee To him whom everywhere I see.

There is no hill, there is no dale, Which does not tell the glorious tale; There is no leaf on any tree In which God's hand I do not see.

Call me not wicked when I say That in a church I seldom pray, But rather praise him when alone, And worship silent at his throne.

And when I die, let those that weep Rejoice that in his love I sleep, And shall again awake above, And pray for all whom here I love.

Fake Mediums in England.
Some correspondents have sent us copies of a Leeds newspaper containing an account of a recent exposure of the so-called medium Chambers. We can only repeat, as we intimated after a certain occurrence at New-castle, that if sitters will be so foolish as to "induce" such a man, "by means of a substantial fee," to give "sittings," at which the medium himself appears dressed up—or rather, undressed—with a chest-protector on his head for a cap, they have no reason to complain of those who encourage such performances.—Light, London, England.

Views of One Considered a Pagan.

THE OTHER SIDE HEARD FROM.

A Chinese Nobleman's Speech to the Protestant Missionaries at Shanghai.

At the closing meeting of the Shanghai Centenary Missionary Conference, held on May 7, Taotai Tong, representing the Chinese Government, delivered an address in the course of which, as reported in the Japan Weekly Mail, Yokohama, he said:

"I think you will agree with me when I say that the general tendency of mankind is toward good, that is, toward attaining a continually progressive and higher plane of mentality than that with which we were originally endowed. The history of the world proves this. The world has progressed, however slow such progress may have appeared to be. We are progressing, perhaps, not at such a rate as some would desire, and we shall, I believe, continue to progress. In all effort there is bound to be some difference of opinion as to the suitability of the methods employed to secure a certain result. Controversy among men always has existed and always will exist as long as men are of the great family of mankind. We differ in our ideas regarding the greatest as well as the most petty concerns of life, in our religion, in our politics as well as the cut of our clothes and hair.

"But these differences—which are inevitable—should not militate against the exercise of our comprehensive charity and toleration, and although we may be convinced in our minds that our way of doing things is the best, we should always remember that others have an equal right to the same opinion about their methods.

"There is one method with which every impartial and thinking man and woman must disagree, and that is the method of force.

"To the Chinese, as well as to the non-partisan foreign observer, the fact that stands out most prominently in connection with the efforts of missionaries in the past is their too great dependence on the arm of the flesh, instead of trusting to the arm of the Lord. The gospel says: 'Behold, I send you forth as sheep in the midst of wolves. Be ye, therefore, wise as serpents and harmless as doves.'

"Without making any undue reference as to who may be considered the wolves or the sheep, I submit that this clearly shows that to suffer injustice uncomplainingly is more Christian than to exact treaty rights, to suffer injury than to claim pecuniary indemnity; to pardon the offender than to demand his chastisement.

"But what have we found in the past? I grant not attempt to give instances of the many controversies of this maxim that have occurred in the history of missionary relations with China and the Chinese authorities—they are known to everyone. Their effect is ever present with us, whether we be patriotic Chinese or sympathetic Westerners, and until the Chinese people receive convincing evidence that such methods will never again obtain, the aftermath of these lapses will exert an overwhelming negative influence on all your work and efforts.

"Other factors which will militate against the achievement of your ideals are the lack of social intercourse, the consequent absence of interchange of views, and the assumption of superiority which, although it may at times be unconscious, is still evident in the behavior and demeanor of many. One of the first duties of any person desirous of making the acquaintance of a strange of fresh community is to study the idiosyncrasies and etiquette of that community. Especially does this apply to the Westerner coming to China for purposes of propaganda. He encounters a civilization much older than

his own and of which the inhabitants of this country are justly proud. He comes in contact with a people who have existed as a concrete nationality for untold centuries.

Now there is not a person here present who does not in his heart treasure the records of his own race and family, and we in China have every reason to regard ourselves as not the least among the races of men. And yet it has often been known that a stranger, immediately on his or her arrival in our midst, has trampled on our most cherished ideals and has posed as being in a very much better position to tell us what we ought to do than we have ourselves learned by hard and long experience.

"In connection with this we all know that to be dogmatic is not always to be convincing, and that the possession of a good tool is not always a guaranty of good workmanship on the part of the owner. I would suggest to you that the aim you have in view would be furthered by more social intercourse between yourselves and the communities in which you reside, and by an abandonment of that suggestion or allegation of superiority which, however unconscious it may be, is so often evidenced in the demeanor of foreigners in this country.

"At this moment we are in a hall belonging to the 'Chinese' Y. M. C. A. Has it ever struck any one that Jesus Christ did not differentiate one jot between the races or nations? These are the headquarters of the Young Men's Christian Association; why place 'Chinese' before it?

"Again, missionaries are often deficient in their knowledge of the Confucian classics, and consequently appear illiterate to the Chinese. This lessens the respect for the missionary in a very marked degree. The mistake is made that a person can learn sufficient Chinese in two or three years to equip him, or her for work among the people, whereas it requires many years of study and practice.

"The better way would be for the learned missionary to transfer his knowledge of spiritual creeds and faith to a competent Chinese scholar, who in his turn would teach individuals able to form an opinion and choose for themselves. Thus a proper understanding, brought about by efficient study, would emphasize such facts as that neither Confucian nor ancestral worship—so called—is considered as worship in the Western sense of the term, by the Chinese. We do not bow down to or worship our ancestors. Each family has its own forebears, and our respect and admiration for them is a simple expression of filial piety.

"Similarly our expression of reverence for the great Confucius—which is wrongly termed worship—is performed more out of respect to the learned sage. We ask no favor, such as protection, either from his ancestors or from him. We do this solely to God.

"Every man is entitled to his own opinions and his own belief, and Confucianism, embodying, as it does, respect for ancestors, filial piety, and brotherly love, conduces to morality, obedience to the law, and brotherhood among the masses of the population. Consequently a proper consideration for the religious susceptibilities of the people as a whole would conduce not only to the creation and maintenance of good relationships between the missionary and the authorities of this country, but it would also enable the missionary to assist China, and China to assist the missionary. Thus, although we may be Confucianist or Christian, and although we may again be divided into sections, sects, denominations or belief, we can still do our best to pull together in that spirit of charity which is common to, yet above all creeds, and thus effect some good among the races of men."

W. J. COLVILLE'S LECTURE.

(Continued from page 5.)

of Spiritualism; and in the case of Dr. Savage it is well known that his tendency of thought was decidedly agnostic, and for many years during his popular ministry in Boston he was largely a champion and exponent of the philosophy of Herbert Spencer. It is difficult to see why people should prefer the devil to their own friends who have passed beyond the mystic portals, and it surely cannot be easier for normal intellects to believe in imaginary evil demons, of whom we know practically nothing, except on unsupported hearsay, than in the presence and activity of the very people whom we have known on earth as real personages, and who reappear with their own well-known characteristics. Telepathy

and all other demonstrable phases of psychic phenomena must be freely admitted by every student of psychic science, and it has now become the imperative duty and solemn privilege of all who have knowledge in this direction to elucidate, as far as possible, the truthful doctrine of the close resemblance and intimate relation of telepathy to Spiritualism. Stimulate telepathy throws much clear light on our present spiritual abilities, and spirit communion transcends mundane telepathic experience by carrying telepathy across the unseen border into those sympathetic realms of spiritual activity where the powers and functions of our "sub-selves" or "subjective minds" are more fully unfolded and more freely and extensively exercised than they seemingly ever can be during terrestrial embodiment. Let us be open to all classes of evidence, and construct theories to account for facts, but never seek to squeeze facts into grooves of premeditated theory.

MERRY HEART GOES ALL THE WAY.

When you come to a wearisome bit of the road,
Where the stones are thick and the path is steep,
And the back is bowed with the heft of the load,
As the narrowing way is hard to keep,
Don't stop just then for a wasteful pause,
But challenge the worst with steadfast cheer;
If nowhere else, there is help on high—
God's angels will hasten your plea.

When you stand at the sorrowful bit of the road,
And a hand you loved has loosed its clasp;
When streams are dry that in sweetness flowed,
And flowers droop from your listless grasp;
E'en then take heart, for further on
There are hope and joy and the dawn of day;
You shall find again what you thought "was gone."

'Tis the merry heart goes all the way.
MARGARET E. SANGSTER.

Equal Pay for Equal Work.
Robert L. Owen, who has been overwhelmingly endorsed at the Democratic primaries in Oklahoma, for United States Senator, is an eighth generation Welshman, was born in Virginia and educated at Washington and Lee University. As teacher, editor, banker, lawyer and statesman, his career has been brilliantly successful. He is immensely popular with all classes in Oklahoma and Indian Territory.

Mr. Owen advocated suffrage for women in the Constitutional Convention of Oklahoma in a most remarkable address. One of the strongest passages in that address was as follows: "It is perfectly well known that in

the stress of modern times, women by the thousands and hundreds of thousands and millions are obliged to work with their hands for their living, and it has been shown by actual experience that where women have, suffice their rate of wages for the same work performed as that of a man, has increased decidedly in value, so that the sweat of their faces for a given amount of labor has produced more money than the sweat of a man's. Will you, as honest men, knowing this history, deny to them an equal privilege and opportunity of life, when the momentous question of making a living is the great issue that now shakes this nation?"

If I Just Had Wings, Dear Mamma.
If I just had wings, dear mamma,
Like the fairies in the play,
And you thought that you could spare me,
For a night, or for a day,
I could fly away to Heaven, where
Dear papa is, you know!

And could love, and hug, and kiss him, as I used to long ago.
Won't you let me try, dear Mamma?
Just to see if I could fly!

'Way up in the starry heavens, to my papa in the sky?
For I would so love to see him; dear papa was so kind—
To us both when he was with us, that I always loved to mind.

He would always bring us something, you some flowers, or my book,
When he came home in the evening with that smiling tired look.
But he's gone to live in Heaven, with the angels in the sky;
And I would so love to go there, dear Mamma, let me try!
For I'm tired and so sleepy; I've been working hard all day,
Trying to be good and happy, since my papa went away.
But dear Mamma, tears won't let me; 'cause I'm always sure to cry.
When I think of dear papa, all alone up in the sky.

A. A. COOKE.
Oak City, Ind.

Animals and Children.

I agree with what Grace Cobb writes in The Progressive Thinker, 321 about animals and children—that we should feed and provide homes for the children first. However, think the "Animal Rescue League" a grand institution, and that it should be supported.

Surely the homeless and starving should be rescued, and cared for, whether human or animal. While I protest against the necessity of taking life, it seems that at present we are at times compelled, or think we are, to do so, consequently those animals that are no comfort to themselves or others, it might be well to as quickly and painlessly as possible end their earthly career.

To annihilate them, though, would be an impossibility, for all living things, even the earth on which we live and have our being, have minds, souls, which are immortal.

There is enough in the world for all, and none would be hungry, homeless, loveless and forsaken, human or animal, if selfishness was abolished.

If love, the parent of justice, reigned instead, then each and all would ever think of others' woes, pleasures, and comfort prior to their own.

SADIE A. MAGOON.
Home, Washington.

A PETITION.

These are the gifts I ask of thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load.
And for the hours of rest that come between
An inward joy in all things heard and seen.
These are the sins I faint
Would have thee take away:
Malice and cold disdain,
Hot anger, sudden hate,
Scorn of the lowly, envy of the great,
And discontent, that casts a shadow
On all brightness of the common day.

HENRY VAN DYKE.

The Warfare of Science With Theology.

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