

# The Progressive Thinker.

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

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## A Remarkable Book.

Accompanied With a Remarkable Statement.

BOOK A SPIRIT GIFT—SO SAYS THE CELEBRATED DR. VAN DYKE, A PRINCETON PROFESSOR, WHO INSISTS THAT HIS "STORY OF THE OTHER WISE MEN" IS THE WORK OF DIVINE INSPIRATION. HE SAYS ARTABAN [A SPIRIT] WENT WITH HIM WHILE HE TOLDED THROUGH A SCORE OF VOLUMES OF ANCIENT HISTORY AND TRAVEL. HE SAW HIS FIGURE WHILE HE TRAVELED ON THE MOTIONLESS SEA OF THE DESERT AND IN THE STRANGE

CITIES OF THE EAST. ALL THIS COMPREHENSIVELY ILLUSTRATES THAT OUTSIDE OF SPIRITUALISM AS A DISTINCT SECT, SPIRIT RETURN IS BEGINNING TO BE COMMON—SO COMMON THAT THE WHOLE WORLD SHOULD ACKNOWLEDGE ITS TRUTH. IT HAS BEEN PRE-FIGURED BY WISE SPIRITS THAT SPIRIT RETURN WILL BECOME SO DIFFUSIVE THAT SPIRITUALISM WILL NO LONGER BE REGARDED AS A DISTINCT SECT.

"It was sent to me, and it has seemed as if I knew the giver, though his name was not spoken." In these words (as set forth in the Chicago Tribune), in a new preface to his "Story of the Other Wise Men," Dr. Henry Van Dyke lays aside the credit for literary creation and makes a complete and definite claim to inspiration more specific than that advanced by any writer of the Bible except St. John, the divine, in his explanation of the origin of the apocryphal.

"The Story of the Other Wise Men," hitherto printed and widely circulated as an exquisite work of the imagination, has been translated into German, French, Armenian, Turkish, and other foreign tongues, to say nothing of its reproduction in a modern phonetic language.

But with its present reprinting in an edition de luxe the work attains new and startling significance because of this explanation of its origin.

Is Professor at Princeton.

Although Dr. Van Dyke is professor of belles lettres at Princeton University, he is known as a New Yorker. He was formerly pastor of the Brick Presbyterian church.

He is an enthusiastic fisherman and has written many stories of his experiences in angling for trout in Canada.

Dr. Van Dyke returned to America last June after a tour of the holy land.

I have been asked to tell where the story comes from, the preface reads. "I do not know where it came from—out of the air, probably. One thing is certain, it is not written in any other book, nor is it to be found among the ancient lore of the east. And yet I have never felt as if it were I journeyed. It was a gift. It was sent to me, and it has seemed as if I knew the giver, though his name was not spoken."

How the Story Came to Him.

"The year had been full of sickness and sorrow. Every day brought trouble. Every night was tormented with pain. They are long—those nights when one lies awake and hears the laboring heart pumping wearily at its task.

"Well, it was in one of these long, lonely nights that this story came to me. Of the Fourth Wise Man I had never heard until that night. Then I saw him distinctly, moving through the shadows in a little circle of light.

"His countenance was as clear as the memory of my father's face, and I saw it for the last time a few months before. The narrative of his journeyings and trials and disappointments ran on without a break. Even certain sentences came to me complete and unforgettable, clear-cut like a cameo.

"All that I had to do was to follow Artaban, step by step, as the tale went on, from the beginning to the end of his pilgrimage.

He lived in the city of Ecbatana, in Persia, a man named Artaban, a medium. He says Artaban had "the brow of a dreamer and the mouth of a soldier, a man of sensitive feeling, but inflexible will—one of those who, in whatever age they may live, are born for inward conflict and a life of quest."

Artaban held council with his magi, the ancient priesthood of fire worshipers, the magi, to whom he said: "We worship not the fire, but him of whom it is the chosen symbol, because it is the purest of all created things. It speaks to us of one who is Light and Truth."

Following some talk about the stars, in which the Lighrains, one of the magi, said: "The stars are the thoughts of the eternal," Artaban said: "Now again the two great planets are meeting. This night is the conjunction. My three brothers are watching at the ancient temple of the Seven Spheres at Borsippa, in Babylon, and I am watching here. If the stars shine again, they will wait on days for me at the temple, and then we will set out together for Jerusalem to see and worship the promised one, who shall be born king of Israel. I believe the sign will come. I have made ready for the journey. I have sold my house and my possessions and brought these three jewels—a sapphire, a ruby, and a pearl—to carry them as tribute to the king."

Artaban Sets Off Alone.

A new departure with each of the magi to go with him, but all made excuses, and he finally set off alone on Vagda, the swiftest of his horses. After traveling far through a rough country he came upon a poor Hebrew who seemed to be dying. He battled with himself a long time as to whether he should hurry forward to the king or succor the man.

"God of truth and purity," he prayed, "direct me in the holy path, the way of wisdom which thou only knowest."

He turned back to the sick man, gave him water and a potion of healing herbs. The Jew raised his trembling hands and blessed Artaban and added: "I can tell thee where the Messiah must be sought. For our prophets have said that he should not be born in Jerusalem, but Bethlehem, the safe place to that place, because thou hast had pity on the sick."

Artaban hurried away to the temple of the seven spheres, but the other wise men had gone. He found a piece of parchment which read: "We have waited past the midnight and the dawn has no longer. We go to find the king. Follow us across the desert."

Find Mary, Joseph and Jesus.

Bewailing the fact that his horse was spent and fearing that he would never see the king because he had tarried to show mercy, the traveler still pressed forward through the shifting hills of treacherous sand.

Artaban returned to Babylon, sold his sapphire, bought a train of camels, and resumed his journey.

He arrived at Bethlehem the third day after the three wise men had come to that place and had found Mary and Joseph, with the young child, Jesus, and had laid their gifts of gold and frankincense and myrrh at his feet.

Artaban entered a cottage and found a young mother hushing her babe to rest. She was telling him of the wise men when Herod's soldiers came and the cry went up: "They are killing our children!" He helped the mother to hide, held back the soldiers, and said to them in a low voice: "There is no one in this place but me and I am waiting to give this jewel to the prudent captain who will leave me in peace."

## A Ringing Communication.

Touching On the Modern Scientific Methods, by a Chicago Physician.

The attention of the believers in the spiritual philosophy in the United States has been called to the fact that in the next few years the different State legislatures will have bills introduced restricting or entirely prohibiting the practice of mediumship, and Spiritualists are warned to be on the alert if they wish to offset this inimical legislation.

It is a well-known fact that since scientific methods have been applied and attempts made at classifying the different phases of the phenomena by scientists like Podmore, Meyer and Mrs. Sidgwick, that the modern press has become more lenient, and the public generally are therefore inclined to lay aside a great deal of their former priestly-made prejudice and are really desiring to know more of the wonderful phenomena.

It is an actual fact, however, that I, myself, have observed, over and over again, of even the better class of mediums, that they show a jealous disposition toward each other, and one may think that a certain medium has wonderful gifts, or remarkable phenomena, only to hear her condemned as fraudulent by other mediums.

It is true that environments are against many people believing even that which they see with their own eyes, and therefore they cannot even believe themselves, much less someone who is ridiculed and denounced as a fraud, even by those who should be their truest and staunchest friends. This was thoroughly understood, perhaps, by Jesus when he said: "I have yet many things to tell you; however ye cannot hear them now, but when he, the spirit of truth, will come, he will lead you to all truth."

IT IS EQUALLY TRUE, TO THE DETRIMENT OF THE CAUSE, THAT THERE ARE MANY FAKERS IN THE FIELD, AND ONE SUCH CHARLATAN BRINGS DISGRACE TO THE WHOLE, BECAUSE THE PUBLIC CANNOT SEE THE DIFFERENCE BETWEEN THE REAL AND THE GENUINE PHENOMENA, AND AFTER HAVING BEEN TAKEN IN SEVERAL TIMES, AND ESPECIALLY AFTER HAVING PUBLICLY EXPRESSED THEIR BELIEF IN CERTAIN PHENOMENA ONLY TO FIND OUT LATER ON THAT THEY WERE THE VICTIMS OF A SHARPER, IS IT ANY WONDER THAT THEY BECOME ENEMIES AND WISH TO CONDEMN IT ALL?

CAN YOU CONDEMN THE HONEST INDIVIDUAL FOR WISHING TO BE PROTECTED FROM THE HORDES OF FAKERS THAT ARE NOT ONLY PREYING UPON THE HIGHEST SENTIMENTS POSSESSED BY MAN, BUT ARE FLEEING HIM OUT OF HIS HARD-EARNED MONEY AS WELL IN THESE FRAUDULENT PRACTICES?

From reliable reports we are justified in our assertions that the whole country is overrun with fake materializing mediums, fake trumpet mediums, fake billiard readers, fake bluebook readers, and every other kind of fake that can be worked upon a sincere but ignorant public. It is not enough to fake them in these matters, but direct attempts to defraud by selling worthless mining stock, giving advice in disease where, in the majority of instances, the one who gives the advice is absolutely ignorant of even the cause of the condition, and frequently does more harm than good.

Can you really blame the honest individual for wishing to be protected from them, and as there is no way that we can know the true from the false, is it any wonder that we condemn it all?

This is exactly the state of affairs that brought it in disrepute and caused the Jews to restrict it, except among the priesthood, and it is the same cause that made the early Christians the sect everywhere spoken against, and for which, no doubt, they finally dropped this unreliable part of their religion altogether.

These fakers all call themselves Spiritualists, and the public naturally think they all belong to the same crowd, and therefore they are all under suspicion.

Modern scientists are beginning to use the same line of critical investigation to these phenomena as they are at working out problems in other sciences, and they soon become satisfied that there is much in the phenomena that merits careful and painstaking investigation, and with a little help from honest mediums they will do much to lift it out of the mire that it has been sunk in in former times.

The Christian church has always opposed science and scientific methods because it was constantly afraid that science might show some things to be worn and weary and ready to die, but still looking for the King, he had come for the last time to Jerusalem. It was the season of the Passover, and there was a tumult among the Pharisees.

"We are going," they said to Artaban, "to the place called Golgotha, outside the city walls, where the king would be a true deed of love. He took the pearl from his bosom and gave it to the men who held her. An earthquake came which shook the buildings down around them. When Artaban regained consciousness his wounded head lay on the girl's shoulder. Then there came a voice to him in the twilight, small and still. Then the old man's lips began to move as if in answer. He said, in the Parthian tongue: "Not so, my Lord! For when saw I thee and hungered and fed thee? Or thirsty and gave thee drink? Or naked and clothed thee?"

different from what its views were. Are the Spiritualists also going to follow out this line of policy, and err on the wrong side? Were it not better to let the scientists make some few mistakes?

The people to-day, however, are ignoring the church and pinning their faith to science, and everywhere there is a demand for experts along certain lines, because the specialist is taught how to properly to certain lines of work.

The crucial test is coming in the Spiritualist ranks when the honest individual will insist in some way to be distinguished from the charlatan, because the opprobrium is very hard to bear.

A better and a higher organization is needed.

AN ORGANIZATION IS NEEDED THAT WILL AID SCIENCE IN EVERY WAY POSSIBLE. AN ORGANIZATION COULD WELL AFFORD TO AID SCIENCE AND THEN APPROPRIATE EVERYTHING THAT SCIENCE WORKS OUT. IT IS A SIGNIFICANT FACT THAT THE SPIRITUALISTIC PHILOSOPHY HAS NOTHING TO LOSE BY SCIENTIFIC METHODS, AND IT CAN AND SHOULD ENCOURAGE AND THEN CLAIM AS MUCH AS POSSIBLE.

An organization is needed that will also define what the Spiritualistic philosophy stands for. President Barrett has made statements that, if carried out, would be uplifting and would do much to place this beautiful philosophy upon a higher plane in America.

By keeping close in touch and encouraging scientific methods they could well deserve to call themselves the "Spiritual Scientists," and if by some distinguishing mark they could show that they encourage and appreciate the work that scientific investigators are doing, and by some manner show that they wish to keep aloof from the faking element that now permeates it, what a growth and encouragement they would receive from those who now keep entirely out of the organized ranks.

EXPERIENCE HAS SHOWN THAT THE BEST ORGANIZATIONS ARE THOSE WHICH ADAPT THEMSELVES TO CHANGED CONDITIONS AND BY GRADUAL GROWTH BECOME STRONG AND POPULAR.

A strong organization is absolutely necessary for many reasons:

1. For protection. Honest mediums must be protected and encouraged.
2. For uplifting and aiding those who now, because of the environments, cannot stand alone, and who soon fall out of the ranks.
3. For aiding and furnishing psychological environments for scientists to work by; for it is the work of the trained mind that counts everywhere to-day.

The next step necessary in the evolution of a scientific religion will be to show the Jew, as well as the Christian, that all they ever had was Spiritualistic phenomena, and that the former personified it and called it Eloah, Yahveh, God, and that the latter called it Holy Spirit. It will be necessary to show the Jew, as well as the Christian, that this phenomena is the very best basis of their religious belief, and that it can be, and is, demonstrated to-day, as it was centuries ago. However, before this will be accepted as a fact it will be necessary for scientists to prove that the phenomena really exists, and that under similar conditions and environments the same phenomena will again occur, and perhaps even more wonderful phenomena than the Jews and Christians had will occur.

When the people once know that this is the very basis of their belief, what an impetus this will at once be to the Cause! What an uplifting of the misunderstood spiritual kingdom that Jesus tried to bring about!

There is nothing new. The old Jews possessed a Spiritualistic hygienic religion, and we are about to go over the same ground again. Medical science is gradually working out the hygienic part, and the modern hospital and dispensary are but the new edition by trained minds of the old Egyptian temple.

SCIENTISTS WILL ALSO WORK OUT THE SPIRITUAL LAWS, AND IT IS A FACT THAT IN EUROPE SPIRITUALISM IS ON A MUCH HIGHER PLANE BECAUSE IT IS ALMOST EXCLUSIVELY IN THE HANDS OF THE SCIENTISTS.

Spiritualists cannot afford to oppose science, even if it may at times require severe rules, yet in the end the truth will not suffer.

DANIEL S. HAGER, M.D.

Chicago, Ill.

PROF. ALEXANDER WILDER.

Dr. Andrew Jackson Davis Pays Him a High Tribute of Respect—Madame Eddy and Madame Blavatsky.

May I be permitted enough space in your overworked columns to express, pro bono publico, a few thoughts concerning the truly profound scholar and author, Alexander Wilder?

About the beginning of 1880, when I was addressing every Sunday a large congregation in Stock Hall, on 14th street, New York City, it came to pass that Professor Wilder called upon the writer and presented me a ticket of matriculation to attend (whenever I could spare the time) some lectures by himself and by the other professors in the United States Medical College. At this time the old school of medicine had obtained an act of the New York Legislature making all prescriptions by mediums, magnetizers, clairvoyants, etc., a crime punishable with fines and imprisonment, unless the mediums and clairvoyants aforesaid were duly graduated from some regular medical college, and the possessors of duly executed diplomas.

At this time I was not practicing nor prescriber for the sick in body and soul; but I had knowledge of magnetic and clairvoyant practitioners who, in consequence of the unjust prescriptive law, were compelled to retire from their wonderfully successful practice or be arrested and condemned as offenders and criminals under the law. Under these conditions and circumstances I was moved to investigate the opportunities for obtaining, by a regular course of study, a legal diploma in the United States Eclectic Medical College, located in the city of New York. Accordingly I matriculated and paid for the right to attend all the sessions of the college, and this without interruption for three years, and until the time for graduation and the reception of a legal diploma. And, fortunately, I was able to induce several magicians and medical mediums to matriculate, and to thus—by obtaining a certified diploma—protect themselves in practice beyond the reach of the old line of doctors.

Before I entered as a student, and by a unanimous vote of the Harmonical Association in Stock Hall, Alexander Wilder was appointed to the chair (adopted by College Board of Trustees) of "Psychological Science and Magnetic Therapeutics." At this period such a chair to a college was a new departure—an absurdity, and a cause of mirth and wonder. But I assure you that under Prof. Wilder's scientific and literary administration the teachings became attractive and highly esteemed by the entire class.

And now, full twenty years after that unpopular and little-understood branch of true medical education, behold how almost universally the facts of psychology and the laws of magnetic therapeutics are accepted and incorporated in regular schools and colleges. Even in the secular daily newspapers you read frequently of the "psychological movement," of the mental medicine cures; of the psychological subjects; of the remarkable experiments in the mysterious realms of spiritual intercourse; of tests which overthrow all theories; of materialization, and not less destructive to the (so-called) established formalities of orthodox theology.

Now please stop a moment and give yourself time enough to render an honest tribute of appreciation and just praise to the masterful teachings of Prof. Alexander Wilder, who, nearly a quarter of a century ago, educated students to understand these occult and now popular subjects.

During the past year the human origin of "Christian Science" has come openly to the plane of common intelligence. It has come to pass, legitimately in the magazines, that Dr. Quimby, of Portland, Me., taught his patient, Mrs. Eddy, substantially all the dogmas and doctrines which she subsequently embodied, with the assistance of competent literary gentlemen, in a very sacred and costly volume entitled "Science of Health."

In like manner, and with the learned literary editorial revision of Prof. Alexander Wilder, the readers of Madame Blavatsky can behold the origin of much of the profound knowledge of oriental religions and occult mysteries with which her great volumes are wonderfully freighted. She was the writer in the premises, but who was it that corrected her errors in oriental knowledge? Who rendered her book correct in facts and in her literary excellence? The well-known modesty as a scholar and editor would save Prof. Wilder from ever making any claim of his part in revision and correction, etc., but it seems to me that he is entitled to as much credit in the Blavatsky literature as the departed Dr. Quimby is deserving of credit in launching Mrs. Eddy's Christian Science.

In this connection, in order to do justice to both Madame Eddy and Madame Blavatsky, it should be admitted that both were, and are, mediums of an impressionable and an impressionable character. Notwithstanding all extraneous helps in their book-making accomplishments, yet there remains ample evidence that, at special intervals, both these women openly manifested the possession of spiritual gifts of a high order. Hence comes the true explanation and testimony of their "several wonderful works."

In my estimation, Dr. A. Wilder is an intellectually strong man—too independent spiritually to be made subordinate to the disclosures of Swedenborg—too learned and skeptical to be led away by any of the occult mysteries, in which he is ever loyal to the dictates of common sense. He is, like myself, approaching the shores of the Summerland; but he, like myself, is enough faithful to the rules and conditions of physical and mental health to continue at work in this rudimentary world of winters. I

THE HOME CIRCLE.

Excellent Results That Flow Therefrom—A Materialist Who Found the Light.

To the Editor:—I have been thinking. A necessary thing to do, if we would enter the highway of progress. I have been sitting behind the intellectual flash-lights photographed upon the pages of The Progressive Thinker for many months past, and have found much enjoyment in the glimpses portrayed by your contributors, and have concluded to offer your readers a bit of my experience.

Only a short time ago I was a Materialist, but through reading your great paper and the little pamphlet published by your social editor, Hudson Tittler, I became a seeker after the great truths you are scattering for. We have service in our own home each Sunday morning. While I do not pretend to give public tests, we have gotten for ourselves many tests, some very startling ones! I go under contrived and talk upon many and varied subjects pertaining to this life and the great beyond. I am just beginning to write. I seem to be almost normal when I work, yet I am possessed of a strange vague feeling of only partial consciousness, but when I talk I realize I am far from normal, yet I am exclaiming of the words spoken. How it will end I cannot say.

When I think how short has been the time since I began getting these inspirations, and how plain and unassuming my life has always been, I feel hopeful of wonderful unfoldment along these lines.

It is strange how unsatisfied we all are with what we can do; but I suppose it is the incentive that helps us to move on.

There are but few in our beautiful little city of Carthage, who are avowed Spiritualists, but few mediums come here.

We have just had two great mental wonders with us for a week—Dr. Alexander Melvor Tyndall, and Miss Ruth Grey. I feel like an atom compared to this truly sublime man. He is editor of the Swedish Magazine. You have but to read it to realize his true worth to the thinking world.

Coming into the light of this new day, I scarcely can tell of the joy. I trace the lines of beauty out beyond time and death, or what to some is death, but by the messages I receive I know it is filled with life, the real true life. Even the distorted leaf on the plant beside me, whose beauty was destroyed by a worm, as I remove the withered leaf, I know that its strength is not lost, but adapted to another use, whose life is gone, but lend beauty and understanding to our lives when we come into our own.

Each passing moment brings to us a note of harmony or discord; each tangled web is a measure of beauty when we learn to understand, and each joy that comes to us, whether our lives in it—to the fullest, is ours by right. Do not shut it out by misundstanding.

As I look out upon the great Ocean of life, filled with beautiful vibrations, I catch the reflection of those voices in that joy-song which is loved with notes of real life and light from that true world; and as yet I know I am only touching the hem of the garment.

What science teaches us can best be understood by those in the church by turning to the life line of the lone one who wanders among the shores of the river of Jordan. He went into the true silence, and there learned the true lessons of life.

MRS. GEO. W. KOONTZ.  
Carthage, Mo.

BEYOND THE GRAVE.

I stood to-day beside the grave Where we laid my darling, so noble and brave. And I cried to God to send relief, For my heart was breaking with its burden of grief.

As I knelt and prayed for sweet release, My heart grew light with a strange new peace. As a bird in the pine-trees overhead Sang softly to me, "He is not dead!"

Oh! was it my fancy, or did I hear The voice of the one to me so dear? 'Tis not fancy! Once more the accents fall—

Once more I hear his loving call.

I hear these words with bated breath: There is no grave, and no death; Look up, dear one, beyond the skies; For the soul is immortal, it never dies."

Through tears I catch a glimpse of the land Where we shall wander, hand in hand, And where at last, by God's own grace I shall meet and see him "face to face."

MRS. NELLIE M. SEVERNS.  
Stockton, Cal.

think he deserves a superior slice of appreciation and prosperity, and here's hoping that what he deserves he will receive in this world, for in the next world everyone is sure of receiving all that he or she justly entitles to. DAVIS.

63 Warren Ave., Boston, Mass.

If you want to know the opinion of your neighbor, you want his honest opinion. You do not want to be deceived. You do not want to talk with a hypocrite—Ingersoll.



# Spirit Spheres: Their Forms of Government, and Religious Observances

A Lecture Delivered by Spirit John Pierpont, through the Mediumship of Mrs. M. T. Longley, at Onset, Mass., August 9, 1907.

Subject Given by Dr. George A. Fuller, Chairman.

Stenographically Reported for The Progressive Thinker, by Mr. Fred. Baker of Brooklyn, N. Y.

Dear friends, it is always a pleasure and privilege for us to be with you at this beautiful camp, and to extend to you the greetings and benedictions of souls arisen; to voice to you that which we trust will be helpful in your search for light. On Sunday morning last your good chairman presented for our discourse the subject of life in the spirit of those who have gone on from earth, and to-day we are requested to continue on that line in the theme presented from this platform, namely, "Spirit Spheres: Their Forms of Government and Religious Observances."

It is a pleasure to speak to you of spirit world conditions and employments, and of the varying forms of living that are expressed upon these planes of human consciousness. You have had, from time to time, from the teachers upon your platform and in your classes, pleasant and instructive discourses upon the various subjects that lead human thought from the mortal plane; you have had those who gave you pleasing thoughts concerning various schools and cults on metaphysical, theosophical and other lines of present-day research, and if it is reserved for ourselves to speak to you from the spirit world concerning that spirit world, its conditions and people, we are very glad to respond to the request and to bring to you a breath of life from those worlds in space that are peopled by human intelligences who once lived on earth like yourselves, and who, through struggle, have passed onward over that experience which they gained from the tribulations of mortal life, and who have thus been enabled to understand and sympathize with every experience of pain and sorrow, joy and peace, which you all meet here along the roadway of life.

Oh! those worlds in space, how grand they are;  
So filled with wondrous light!  
They bear the soul in thought away  
To yonder mansion bright.  
Their people are the souls of love  
Who once dwelt here below,  
Who gained their happiness above  
Through discipline and woe.  
They marched along the heights of Time,  
And felt the chastening rod,  
But now, from yonder heights sublime,  
Beneath the smile of God,  
They send their benedictions down  
On you, dear friends, to-day;  
To you they bring the noblest crown  
And it shall last for aye—  
A crown beset with jewels fair,  
The gems of endless youth,  
With pearls of love so rich and rare,  
And jewels of blest Truth.  
Go on, and on, and never fail  
To do your duty well;  
Remember this: TRUTH SHALL PREVAIL.  
Far more than tongue can tell,  
For endless love that's given you  
From angel friends above  
Shall lead you all your journey through,  
For GOD, HIMSELF, IS LOVE!

Our theme, then, to-day shall be of spirit spheres, and concern forms of government and religious observances "over there." It is a vast theme, nor can it be exhausted in an hour's discourse; what could be given on such a subject would fill many a volume and be educational in its force and revelations. We will, however, do the best we can in the time allotted to us.

**SPIRIT WORLDS—OR "SPHERES," IF YOU PREFER THE WORD—ARE MANY. WE CANNOT BEGIN TO DEAL WITH THEM ALL; THEY ARE INNUMERABLE, STRETCHING OUT AND OUT AS GLORIOUS ORBS IN THE GREAT SPACES OF SPLENDOR IN THE UNIVERSE. WORLDS UPON WORLDS OF LIVING ENTITIES, FILLED WITH THE POWER AND MAJESTY OF CONSCIOUSNESS OF HUMAN EXPRESSION.**

Think for a moment, friends, of all the people that this one little earth has held during its ages of human habitation, and you will realize that not a tithe of that vast number could find even a foothold here in the present day. There would be no room for that immense army; but they are all out in the great spaces of the universe; in those grand worlds of splendor there is ample room for all souls, and none are lost. Not one is quenched, nor consumed, nor taken from the embrace of Infinity—all are cared for, led onward, gathered into the glorious, living, palpitating atmosphere of spiritual life.

These worlds that are nearest the planet earth, or that spirit world most vitally connected with your world, will be that in which probably you will be most interested. Your friends have gone thither; others whom you have admired from the records of their early lives and struggles, historic careers of the centuries that have appealed to you, those of whom you have read and heard, learning of their wonderful productions of intellect, artistic genius and beautiful moral attributes; these you hope to meet sometime when you have sloughed off the body of clay and have entered that imperial world. And Spiritualism teaches of the reality of that world.

Now, friends, if there have come up schools and cults of learning, if you will—claim that there is no reality, no probability of human life after it slips from mortality, and that human consciousness is merely an abstract term, without form and parts for individual expression, we beg to take issue with them, for we are speaking from experience, from personal observation and from our contact with other advanced human beings who have had experiences like our own. This is the method by which man on earth gains his information by experience,

his powers of observation and study, and by coming in contact with other minds; and we have the same way of gaining knowledge in the spirit world, as well as many other means of adding to our information.

Therefore while we simply present our own opinion on many philosophic questions that are brought to us, and leave our readers and listeners to retain that which appeals to them, and to cast aside whatever they are not ready to accept, yet, especially in these matters pertaining to the spirit world we can speak from absolute knowledge, and tell you, friends, positively, you will find a natural world when you pass from the mortal form.

It is, however, possible that if you desire and prefer to hover around this earth to remain in its physical atmosphere, and live the life that is neither of earth nor of the real spiritual world, you may do so; there will be no law against it. You may live a very vague and intangible existence in a form made up from the elements which you have sent out from yourself while you have been on earth; that can be but a very unsatisfactory state. But if you desire and elect to pass at will into a spiritual world for which you are fitted and adapted—a world with natural scenery, beautiful conditions, uplifting associations, where powers are gained for the advancement and growth of your interior qualities, you can do that; because the aspiration, the desire and tone of mind and of heart-life will lead you on. Many of your dear friends who have gone onward are living in those worlds of light. Their spheres of attraction may be such as correspond with your aspirations and the attributes within you. Perchance they are enabled to tell you of their homes, their employments and conditions of being, because of some magnetic attachment which will make it possible to bring down their line of vibration and thus transmit to you their thoughts and communications that will inform you concerning these things.

Sometimes your friends are enabled to communicate these matters through your own agency, or through some medium whom you have met, and they are happy to do so, for life to them is beautiful; but more so if they can acquaint you with its affairs and cause you to understand something of that life which you may reach by and by.

**FORMS OF GOVERNMENT IN THAT SPIRIT WORLD OF WHICH WE SPEAK ARE VERY SIMPLE AND VERY NATURAL; THEY ARE NOT AT THE DICTATION OF ANY MAN OR BODY OF MEN WHO ASSUME TO BE RULERS, AND WHO USURP PRIVILEGES THAT THE MASSES CANNOT HAVE.**

The forms of government are for and by the people, in the very nicety of that expression. They are for the good of all, and very simple. There are no emoluments to be gained by any office-holder, because in the spirit world office or position in government, or any line of industry, or of active thought, neither depends upon ancestral glory, nor is it confined to any expression or achievement of one class above another. There is perfect equality between man and man, between woman and woman, and between man and woman, on the spirit side.

You will understand that we are not now speaking of any lower form of spirit life, such as is peopled by those undeveloped beings who have been spiritually warped and misshapened by earth conditions, and who must outgrow those conditions before they can rise to higher states. But we are speaking of those worlds and conditions where happy, peaceful, harmonized and fraternal spirits dwell, and we assume that you are of that character. We assume that if you are not absolutely happy at the present time, you are at least harmonious with yourselves and your fellows, and are trying to do your duty daily as it appeals to you, and that you are at peace with your fellow men, and love to come in contact with them for kindly purpose and social exchange of thought.

Assuming all this, we will say that you are endowed with the qualities that will enable you, when you pass from earth to rise into an atmosphere of light and beauty on the spirit side, and to immediately pass onward into this country of souls of which we are talking to-day.

Then you will be able to comprehend that the powers of government there are very simple, nevertheless its people can, if they choose, select one who will be a sort of leader, but unlike the sense in which the word is often understood and employed on earth.

Spiritual leaders are the souls who may be considered to be the centers of great circles and courses of intelligences; they are chosen by the people to interest themselves as leaders, in the welfare of the general whole. These are chosen by acclaim, by the intelligent wish and expression; not by any electoral vote, nor by any form of choice employed by the nations of earth; not because of pedigree, or prowess, or of worldly station. Our form of government is the fulness and beauty of the best features of government of your American Republic, and of all that are advanced upon this globe. Our officials are chosen for their qualities—I will not say for uprightness, because all who dwell there must be upright, else they would not have been attracted to those planes; they would not have gravitated there were they not filled with the spirit of integrity, honor and peace. We will not say officers are chosen for their intelligence, because all people there are intelligent—some, perhaps, are more advanced in mental development and achievement than others, but all are on the line of intellectual growth and expression or they would not be there.

Again, we will not say their officials are chosen because more loving, more tender and beneficent in their thought and compassion for their human

brothers and sisters, because all are loving in those worlds, all are tender-hearted and have the desire to serve their fellowmen when opportunity permits, and therefore they are in accord with those who comprise what we may call the Spiritual Congress, and who occupy its halls of thought and expression.

Perhaps we had better pause here and let it go at that; for the difficulty of awakening in your minds a true conception of life, its methods, motives, purpose, and achievements in spiritual worlds, appeals to us. There are no adequate forms of simile and metaphor, no mode of comparison in your world and affairs that we can employ for your comprehension, so we will say those higher-world officers are chosen because they are very wise and understand perhaps a little more fully than their constituents, what will be for the blessing and educational advantage of the many. The central figure, whom you may liken to your president of the United States, is chosen wholly for his fitness for the office and for his adaptability in every essential to the needs of the people—for they have needs according to their line of life, as you have needs and demands here.

This executive officer is chosen, then, for his superior fitness in every respect—he is a wise soul, progressive, and is not swayed by prejudice or by minor considerations upon any question that may be brought before him. The same with his conferees and associates—they are wise men of lofty thought. There is no private emolument pertaining to their office, no gift, no "graft"—nothing at all that can appeal to selfishness, if selfishness could exist in those Councils of State. Consequently there goes out from those temples of government an influence of beauty and outflow that reaches the souls of their people to benefit and bless.

We do not say there is no prejudice in the minds of any people there—we will not claim there are no self-opinions there, no selfishness in the lives of individuals, for perfection has not been gained by any in that clime; they are still progressing onward, but their aspirations are high and their intentions are good. They desire to know more, to be better guided, to learn more and to rise to grander heights than they have yet attained. They are all open to conviction and amenable to teaching, and these minds of wisdom are selected to advise them how to act for the betterment of the whole, rather than for the blessing of a few.

These advisers have been chosen to be the helpers of the people—the common people, if you like the term; we do, for we love the common people and belong to them—are at any time admitted to the councils of their advisors, and those who hold the affairs of State in hand. Any thought, measure or question the people wish considered can be presented; it may seem at first to touch the welfare of but a few, but it may hold elements of beneficence, when brought to proper expression, for the good of all.

It is therefore very fitting that we should have counsellors, especially as those chosen are not only wise and of liberal views, but are also intuitive and sensitive to the influx of wisdom and knowledge from still higher worlds of thought and human consciousness.

**THEREFORE WE HAVE SIMPLE FORMS OF GOVERNMENT, A LAW OF ALL FOR ALL AND EACH FOR EACH, LIVING IN HARMONY TOGETHER; NONE SEEM POOR, NONE ARE NEGLECTED, NO ONE HAS TO REACH OUT AND ASK FOR AID TO KEEP WANT AND PAIN AWAY. ALL THINGS ARE FREE FOR HUMAN INTELLIGENCES IN THESE WORLDS OF BEAUTIFUL POSSESSIONS AND GRAND ENVIRONMENTS.**

Picture to yourself a country of earth, of fine, equable climate and natural scenery; picture to your minds the most beautiful parks, symmetrical structures erected upon the glowing banks and slopes of streams and lakes, or in the fertile valleys and amid the groves of Nature as presented in her handiwork. Imagine all that life would be in such an Arcadia of favorable surroundings, where peace and plenty dwell, harmony abounds, where love reigns and beauty of thought and high quality of expression are the rule. Try to realize a life where no fear of pain, of sorrow, poverty and want, no hint or taint of crime would ever come. Were you, now, friends, in such an Arcadia, you would not care to ever leave it for a higher world or more spiritual realm.

Yet, this is but a faint intimation of what such life is of which we have been talking, in the spiritual realms of activities and realities that are natural and belong to the human souls that have won such possessions, in their journey through this life—and perhaps through other spheres of spirit life.

The counsellors and advisers are not continued on through the ages in any particular office—it is best for the development of human progress to have change, and other souls are expanding, growing in attributes that fit them for such offices, so that those who have been distinguished by dignity of position return to the ranks of the common people, serving as teachers and helpers to those in need of guidance and instruction, who receive educational forces thereby, while other officials come forward to fill the ranks of Statecraft.

All advance together, and all are happy. There is no harsh criticism, no denunciation to wound the sensibility of a human soul, but all is loving thought and exchange of affection. If the pupil does not understand, he goes to the teacher, not in fear and trembling, but in confidence and love, as you approach a kind earthly father; he asks his questions knowing that sweetest affection will incline the response and give him strength to understand the problems he desires to solve.

So, dear friends, having this perfect harmony of thought and attitude, there is complete oneness between all mankind of those higher spheres, and all are filled with the desire to send forth an influence of helpfulness to those who are, in the sense of advancement, beneath them, and those who are spiritually undeveloped, not having sufficiently thrown off the crudeness of earth to allow them to rise to spiritual states.

We also seek to aid beings who are groping along the mortal road with the desire to learn more of the life here as well as of the life hereafter. Such souls are sending their influence to illuminate your minds as best they can, bringing to you their sweetness and glory to encourage and comfort you, that you may grow a little stronger and happier, and to make you a little more able to bear the ills of this mortal life, with their benediction of peace, even though you may not know from whence this influence comes.

In closing this portion of our subject, permit us to add that the leaders and teachers in the departments of that good government that maintains on

high are not confined to the male sex, but are composed of male and female wisdom souls; the question of sex plays no part in the selection of officials there, nor in settling the question of their fitness to lead and inspire.

## Religious Observances.

You will observe that as these estates of being in that advanced condition of spiritual life and consciousness are realms of peace and harmony, the religious observances—if we can use that term with understanding—will be of a like character; but the idea of religion with us is simply right living. We claim for religion that it is living in peaceful association and harmony with our fellowmen, developing the sweet and beautiful attributes of spirituality, love to God—on Infinite Good—and love to man, Altruism in its fullest and highest sense. This, to our world, is religion.

Keeping oneself undefiled and unspotted from the world, visiting the widow and the fatherless with tender compassion and helpful cheer, giving unto humanity the best that is within us and receiving from humanity whatever can be absorbed for spiritual uplifting.

This is a simple religion; it calls for no creed or expression of creed, for no formulas of opinion or expressions of faith. It calls for no traditional assertions; it is simply going about doing good in the humble guise of unselfishness and not in the spirit of self-sufficiency and with Pharisaical pride.

You mortals know that as you lift your hands to the morning light, as you raise your hands to the clear, bending skies, as you uplift your eyes to behold the glory of the stars, you pay no attention to your movements; they are involuntary, for you are simply glad to be alive. As you breathe in the richness and fullness of the morning upon this beautiful bay of Onset, in the glorious summer time, you are spiritually worshipping the beautiful, the good and the true. So these spirit people are glad to be living where such glorious conditions ever exist, glad to breathe in the light and influence of such a life. In doing good they pay no prideful attention to that service; they simply emanate the goodness as you exhale your breath upon this summer air.

But, dear friends, religious observances may be conducted in any form desired or cared for by the intelligent mind. If a company desires to meet in grove or garden, or on the banks of a flowery stream, and exchange thought concerning the spiritual significance of life and the many important questions arising therefrom, they may do so. If a few, or many, wish to meet in a temple erected by thought power—for there are many such edifices on high—and express their religious sentiments and emotions, they are free to do so. If, within those beautiful walls that are permeated by magnetic aura, light and intelligent energy, souls come together to sing songs, breathe out invocations to a mightier source of light and love, express interior convictions of life and duty, calling this an expression of religious fervor, they are at perfect liberty so to do. Many do convene in such fashion in the world of light beyond. There is no interference between man and man in the exercise of the devotional nature or what you call the religious emotions and elements in man. Hence, there is no inharmonious in the atmosphere growing out of any condition of thought, enthusiasm or religious expression, any more than there is with forms of government or industrial processes and expressions on the spirit side.

**AS WE HAVE SAID, THERE IS PERFECT EQUALITY; MAN AND WOMAN STAND SIDE BY SIDE, WALKING ON TO A HIGHER UNDERSTANDING OF LIFE, UPON EQUAL PLANES IN THE HALLS OF CONGRESS, IN TEMPLES OF ART AND MUSIC, IN THE LABORATORIES OF SCIENCE AND IN THE VARIOUS LINES OF EMPLOYMENT AND ACHIEVEMENT.**

Man and woman marches on equally in the light of heaven, each doing a personal part, each complementing the other in achievement and aspiration, and both united in the realms of light and love for the benefit not only of the individual, the family, the community and the nation, but for the entire world; and in this we mean not only that world of dearmated spirits, but also this mortal world where there is greatest need of education and advancement of "society" into higher paths of understanding of its own duty toward humanity.

Society here has a duty here which it is constantly shirking. By this word "society," we mean that body of intelligent people that constitute a nation, a state, a city, or any community, and it owes a duty to its constituents that make up its life. It owes an educational force to its people, also a protecting power, and that is what it does not afford to them. Such society has its prisons for discipline, its houses of correction and its judicial courts; it has its various forms of detention and restraint, all of which are needed by its present conditions for the protection of its citizens who are law-abiding and who are upholding its institutions; but it should have more than this.

We admit that society has its schoolhouses and gives instruction to children and various individuals in a much-needed way, all of which is to be approved, but it owes much more to the world and to humanity. Society owes a system of protection—of instruction, guidance and paternalism to the waifs, the outcasts, those who are of the slums, of the criminal quarters, in order that the high tide of crime may be stayed, and that evil tendencies born in the child shall be suppressed.

When such society comes to an understanding of its plain duty and opens out its institutions of love and education—not of necessity buildings of brick and stone or iron, but of more real heart-love for humanity; and when society takes to its bosom the children of the slums and provides them with proper conditions for their unfoldment in higher attributes which will cause the pathways of humanity to open into grander forms of being and wider scenes of beauty on earth, then will the process of regeneration be most complete for individuals, so that when they pass from mortal life they will not be compelled to meet lower conditions of darkness in the spirit world; for all would be then self-centered in the atmosphere of love and peace, for they would then be so impelled forward by the principles of altruistic brotherhood as to be fitted to reach the higher scenes and states of consciousness, activity, expression, companionship, association, achievement and glory in the spiritual world, of human brotherhood.

One word more and we have done. That word is "altruism." We speak of human brotherhood, sing of it, talk of it in our earthly meetings and councils, as do some in spirit life who have not yet attained

to its grandeur. All admire and believe in it; as a theory it is beautiful, but its practice has not yet been acquired.

Once the simple practice of the fraternal spirit or brotherhood of common interests is established among men, and we regard each other as brothers and sisters in love; when we desire to see all happy and free from pain, error, sorrow and suffering of any kind, and are willing to share our advantages with each other, our share of truth, knowledge, peace and love, we shall have gained on earth something of that pure condition of things that maintains in higher spheres, and which will clear the way for those forms of altruistic government in your nations, states and communities, that will be for the protection and progress of all, and not for the aggrandizement of the few. Humanity shall then see spiritual conditions more fully in operation on the earth plane, and peace and plenty shall prevail, while the hearts of the people shall be triumphantly illuminated by the grand light and glorious love of the angel world.

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934

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# A Remarkable Case.

## The Trial of E. W. Vanderbilt—Full Particulars by a Prominent Lawyer.

Mr. Vanderbilt was a widower, and is a wealthy lumber merchant in Brooklyn, New York. He is an intelligent business man, honored and respected in the community where he lives. He is a professed Spiritualist, and has been for many years, and as such, he believes that disembodied spirits of departed mortals can, under favorable circumstances, return and communicate with men here on earth.

He had been in the habit of attending the meetings held by Mrs. Pepper, a medium who drew large audiences in Brooklyn, New York.

He finally married her and conveyed certain property to her, and it is alleged that he made a will in her favor.

### Mrs. Pepper-Vanderbilt.

Mrs. Pepper had been divorced from her former husband, Mr. Pepper.

She was a medium held in great esteem by many, gave seances, lectured, and finally organized a Spiritualistic church in Brooklyn, New York. She drew large audiences—drew largely, it is said, from the different churches, and on that account, it is claimed by many, that she incurred the ill will and enmity of Christians generally, and of the different churches in that place. She finally was married to Mr. Vanderbilt, and the finale is yet to be seen.

I never attended any of Mrs. Pepper's meetings or seances, and have no acquaintance with her or with Mr. Vanderbilt. I have never seen either of them, and know nothing of them except what I have read in the papers. So far as I know, Mrs. Pepper-Vanderbilt may be one of the biggest frauds that ever plied her vocation on earth, and the lowest in the scale of humanity, or she may be one of the best and most remarkable psychic mediums that ever lived, and one of the purest and most honorable women of the present century.

Of these matters I have no knowledge sufficient to constitute a belief. I therefore have nothing to say, either in favor of these parties or against them.

I DESIRE, HOWEVER, TO SAY A FEW WORDS IN REGARD TO THE COURT PROCEEDINGS, BY WHICH MR. E. W. VANDERBILT WAS ADJUDGED TO BE INSANE, ON ACCOUNT OF HIS BELIEF IN SPIRITUALISM.

### The Complainant.

Miss Vanderbilt, the unmarried daughter of E. W. Vanderbilt, by his first wife, was the complainant. From current reports, and from the evidence taken at the hearing of the case, it appears that the complainant, Miss Vanderbilt, has been a truant at school, a spendthrift, and an ungrateful daughter at home, squandering her father's property and despoiling his estate. She was offended because her father decided certain property—some claim all her property—to his present wife, Mrs. Pepper-Vanderbilt. It is, however, whispered in various quarters that the daughter was advised, urged ahead, and aided by the churches in Brooklyn, to prosecute her father on the charge of insanity. However that may be, she entered a complaint against her father, charging him with being INSANE and mentally INCOMPETENT to manage his own affairs, on the grounds that he is a SPIRITUALIST, and that he BELIEVES DISSEMBODIED SPIRITS can communicate with mortals.

### The Court.

A Lunacy Commission was appointed, and a Sheriff's Jury impaneled to determine by legal procedure, the question as to whether the respondent was mentally incompetent to manage his property and financial affairs. The complainant introduced a mass of testimony; little, if any, of it, was relevant or pertinent to the question at issue. Evidence was introduced and admitted on the part of the complainant to prove that Mr. Vanderbilt is a Spiritualist, and to prove that he believed that disembodied spirits could return and communicate with mortals. The complainant, however, was permitted to go still further. She placed upon the witness stand a woman, called "The Woman in Blue," who was ashamed, or afraid, to reveal her identity. She took the witness stand heavily veiled, and gave her name as Mrs. Darrell, which subsequently proved to be false. Her name was Mrs. Darrow. She gave the location of her residence, which on examination proved to be an uninhabited place.

She was permitted to testify that Mrs. Pepper-Vanderbilt was an immoral woman, that she practiced fraud in her Spiritualistic manifestations through the aid of accomplices. She was permitted to testify that Mrs. Pepper-Vanderbilt was not a virtuous woman.

This testimony was controverted by witnesses on the part of the respondent. After many days in taking testimony of this character, the Sheriff's jury brought in its verdict, as might have been expected, to the effect that Mr. E. W. Vanderbilt WAS INSANE BECAUSE HE BELIEVED DISSEMBODIED SPIRITS COULD COMMUNICATE WITH MORTALS.

And here I have no hesitancy in saying, that during a period of more than thirty-five years in active practice before State and Federal Courts, and before the highest judicial tribunals of the land, I have never seen such a travesty of justice as was enacted in the trial and conviction of E. W. Vanderbilt. In justification of this statement let me give you a few extracts from the record, as reported by the New York American:

"The Lunacy Commission called upon Mrs. Pepper-Vanderbilt to produce a Spiritualistic manifestation in Court, so that the Commission and the jury could see for themselves that Mr. Vanderbilt was not the victim of an insane delusion. . . . Over and over it was explained to her that if she demonstrated her claims, her husband's sanity would be established and he would win a complete victory in the pending suit.

"Mr. Ketchum, chairman of the Committee, said to Mrs. Pepper-Vanderbilt: 'Do you understand that Mr. Vanderbilt is said to be insane because he believes that Spiritualists have communicated through you to him?' . . . It is claimed that he is a lunatic, and that claim is based in part on

his belief in certain manifestations of communications with disembodied spirits."

These monstrous statements made to the witness and jury by the chairman of the Commission conclusively show that the Commission was prejudiced against the respondent; that it was an unfit tribunal to have jurisdiction of the case; that it had no knowledge of the laws of mentality, or of psychic phenomena; that it had no knowledge of judicial procedure, or of the weight or relevancy of evidence. It proved conclusively that the Commission had no intention of administering equal and impartial justice. Think of the preposterous attitude of the Commission! That a man's sanity, or his mental capacity to manage his own affairs depends upon the character or conduct of his wife. Think of it!

If a man's wife is virtuous he is sane; if not virtuous he is insane. If she is an honest person, her husband is sane; if dishonest or fraudulent in her practices, her husband is insane. If a man believes in the philosophy and religion of Spiritualism he is insane; if he does not so believe he is sane. If he believes that disembodied spirits can communicate with mortals he is insane; if not he is sane. With such declarations as these laid down by that august judicial tribunal (!) to the witnesses and the jury, could it be expected that a verdict or judgment could be reached other than that the RESPONDENT WAS INSANE? But think of the monstrous statements coming from the judicial tribunal having jurisdiction of the case, which outrival the judicial actions of the INFAMOUS SCROGGS and JEFFERYS. It is a menace to the life and liberty of every man and woman in the State of New York. And if the courts shall ultimately sustain the findings of the Commission, no man, woman or child will be safe under the Constitution and laws of the State. Should anyone desire to "railroad" a man to the insane asylum, or to deprive him of the custody of his property, all that he need do, under the rules laid down by this Commission, is to place his wife on trial and prove that SHE IS NOT VIRTUOUS, or prove that SHE IS NOT HONEST. All that one need do is to prove that the PERSON COMPLAINED AGAINST IS A SPIRITUALIST, or prove that he believes DISSEMBODIED SPIRITS CAN COMMUNICATE WITH MORTALS.

In view of these things one is led to exclaim:

"Oh! Justice,  
Thou art fled to brutish beasts  
And men have lost their reason."

### Questions of Law.

The Constitution of the United States and of the several States vests every man over the age of twenty-one with plenary power to dispose of his property according to his own judgment. Hence, the fact that a man conveys his property to his wife is no evidence of insanity, and cannot be legitimately used against him in evidence until evidence from other sources tending to prove him incompetent has been adduced, and not then, if conveyed for a valuable consideration, or for love and affection, which under the law is a valuable consideration. The evidence that Mr. Vanderbilt conveyed his property to his wife does not in the remotest degree tend to prove that he is mentally incompetent to manage his own affairs. On the other hand, it may prove his good judgment, prudence, and foresight. It is a presumption of law that a man is innocent until he is proved to be guilty; and that he is sane until he is proved to be insane. And under the maxim of law: *Falsus in uno, falsus in omnibus* (false in one particular, false in all), the testimony of "THE WOMAN IN BLUE" should have been disregarded by the jury if she perjured herself as to her name or residence.

It is not always necessary, however, to prove a person insane in order to establish the fact of his mental incompetency to manage his own affairs. The law presumes, and it is so enacted in the Statutes, that a male under twenty-one years of age is incompetent to manage his own affairs, or to convey his property. Now, how would you prove in Court that such a person is incompetent to convey his property? Under this ruling laid down by this Commission you would prove that he is a Spiritualist; that he believes in some kind of a religion or philosophy that the Judge presiding at the trial does not believe, or you would prove that his mother, or his sister is a prostitute. The legal process, however, would be to prove that he is under age. In case of a man over twenty-one, the fact of his incompetency to manage his own affairs may be proved, not by proving the bad character of his wife, nor by proving his religious or philosophical belief, but rather by the testimony of business men who have had dealings with him in the line of his vocation, or who have examined him in business and property affairs, in values of property, and in the varied intricacies of business and financial affairs. Let such men testify as to his business capacity. No man's mental capacity can be established by proving the bad character of his wife or relatives.

### SPIRITUALISM.

The belief that the human spirit survives the dissolution of the body, and under certain circumstances can return and communicate with men on earth, is as old as the human race, and this constitutes the distinctive belief of Spiritualists. The believers in Spiritualism are numbered by millions, and are to be found in all lands, and in every country upon the earth's surface. Within its ranks are some of the most brilliant intellects of the twentieth century of civilization. Within its ranks are presidents and professors of colleges and universities. It numbers among its adherents statesmen of the highest order, monarchs and rulers of nations. Many ministers of the Christian churches are Spiritualists, but they dare not announce it to their congregations. The churches to-day are honeycombed with Spiritualism, but the members of these churches have not the manhood or womanhood to publicly announce the fact. And where the old style Christian preaching of eternal torture is had, the congregations are depleted, and the pews are vacant. But are these men—any men—to be judged insane because of their religious or philosophical beliefs? If that be so, the next step will be to re-establish the ROMAN INQUI-

SITION, and to send men to the rack, the torture and the stake, on account of their beliefs. Was Socrates, whose name shall live with illustrious glory through all the coming ages, insane? He believed that a spirit attended him through all his life, prompting him to pursue the good and to shun the evil. Yet Socrates was condemned to death by ignorant and superstitious men 399 years before Jesus walked the shores of Galilee or stood upon the Mount of Olives, because he believed in spirits (gods) which the Athenians did not believe in. Was Homer, the glory of whose name will never die; was Homer, who wrote the never-dying songs: the Odyssey and Iliad; was Homer, who believed that disembodied spirits could communicate with mortals; was Homer, I say, insane because of these beliefs? Were Sophocles, Euripides and Aeschylus, the immortal tragic poets of Greece, insane because they believed in the intercommunication between disembodied spirits and mortals? Were Phidias and Praxiteles, the greatest artists the world has ever known, insane because they believed that spirits could communicate with mortals? Was Jesus INSANE when, on the Mount, he believed that he held converse with the disembodied spirits of Moses and Elijah? Were Peter, James and John INSANE when they believed that Jesus held converse with the disembodied spirits of those Hebrew prophets? IS IT ANY MORE EVIDENCE OF INSANITY TO

BELIEVE THAT A DISSEMBODIED SPIRIT CAN HOLD CONVERSE WITH MORTALS THAN IT IS TO BELIEVE THAT AN UNEMBODIED GOD CAN SPEAK TO MAN? On almost every page of the Bible you find it recorded: "And God said unto Moses," "And the Lord said unto Aaron," "And the Lord said unto Samuel"—and so on throughout the Old Testament "God said unto" all the prophets and priests of Israel. I therefore repeat, is it not as much evidence of insanity to believe that an unembodied God can converse with men, as it is to believe that a disembodied spirit can speak to mortals? If it be a fact that a man is insane because he believes he can converse with disembodied spirits, then all of the prophets and priests of Israel were insane—the entire Jewish race was insane.

If a man is insane because of such a belief, then Jesus and his apostles were INSANE, and all Christians are hopelessly INSANE. But away with such nonsense. The time has passed when men shall be condemned, or led to the INQUISITION or STAKE, or be adjudged INSANE because of their beliefs. We expect that the findings of the Commission which had jurisdiction of the Vanderbilt case will be reversed, and that the Commission and its chairman will be relegated to their deserved oblivion.

GEORGE W. LEWIS, A. M.

550 West 173d St., New York.

## Returned Home.

### A Glowing Tribute to the Life of Hon. Athelston Gaston.

"I sometimes hold it half a sin  
To put in words the grief I feel;  
For words, like Nature, half reveal  
And half conceal the Soul within."

It is next to impossible, to find words that will fittingly express our grief and horror over the seeming accident that has taken our beloved friend and co-worker, Hon. Athelston Gaston, from our midst. He has been a familiar figure for so many years among the Spiritualists of the Nation that it hardly seems possible that he is to be no longer with us in bodily form. He has taken his departure from this mortal coil of life when his wise counsel was most needed among his brethren. As a mortal he has fallen asleep just at a time when life's shadows were lengthening toward the west; when night's purple curtain was wrapping itself around the years to conceal them from his gaze. He had become weary of his earth's journeyings and no doubt longed for the rest that is now his.

The way he went, wrenches our hearts because of the suddenness of the shock of his vanishing from our sight. From the sunset time of life when for him to go back to the home whence he came nearly seventy years ago. He had made this earth of ours a visit of almost three-score and ten years, as we, measure time—busy years, years of hardship, of defeat, of joys and of sorrow, but the last harvest of his life was a harvest of wisdom and of peace. His eyes are clear to the eyes in his new life beyond the shadows. His daughter and his beloved wife, two brothers and all of the dear ones of his father's household were there to give him greeting, to explain to him in his bewildered state, the things he could not quite understand. Ever since he was seventeen years of age he has been a devoted Spiritualist; hence the life immortal was not a strange one to his interior being. He was bewildered, solely because of the sudden change from the mortal to the spiritual state.

Athelston Gaston has left his mark upon this earth of ours. He has shown us what a clear brain, willing hands and determined will can accomplish. He fought the battle of life bravely and won many material and spiritual victories. He was an example to all men, and his life was a lesson in the popular side in religion and politics, and his success in his many undertakings is more to his credit because of that fact. His residence city was opposed to his political views, yet he was twice elected its mayor, each time by a large majority. He was honored with other official positions that were within the gift of that municipality. In 1898 he was the democratic candidate for Congress from the 25th Pennsylvania District, and although it was usually repudiated by a 4,000 majority, he was triumphantly elected and served his constituents with conscientious fidelity in the House of Representatives in Washington.

In the business world he made right and justice his motto and endeavored to follow the old rule of "live and let live." He was a man of peace, and was willing to share with those less favored than himself, and many are there who are able to-day to bless his bounties to them, given, as they always were, in secret. He was a lover of children and always had a cheerful, pleasant word for them when he came into contact with them. He made his religion a part of his daily living, and inspired those who

associated with him to do likewise. I met him for the first time September 28, 1887; from that day to the present he has been my friend, his home was ever open to me whenever I desired to come to him as a guest, and he and his good wife never wearied in their efforts to cheer and inspire me to persevere in my undertakings in life. When trouble peculiar to school life vexed me, it was his voice who comforted and cheered me. His admonition always being, "Let your conscience be your guide!"

He hated expediency, for he believed in principle. It was through his influence that I first went to Cassadaga, where, for many years I was identified with the public work of Spiritualism.

Mr. Gaston was connected with that Camp from 1881 to 1902. During seventeen years of that period he was president of the Association. It is more than probable that he held the honors he received from his friends at Cassadaga in higher esteem than he did any of those that came to him in other departments of life. He contributed liberally to the support of the movement at that point, and was a generous giver to various public charities at other points. During the past fourteen years he has frequently attended our National Conventions, and on several occasions was a working delegate. He felt, however, that his work was with Cassadaga Camp, rather than with any other activity. He recently published a valuable work containing some of the choicest spiritual gems of thought I have ever seen in print. This book cannot fail to do those who read it a world of good.

It seems to us as his friends that he might have been spared to us ten or fifteen years longer to give us the benefit of his cheery presence and to inspire the younger workers to persevere in their endeavors to serve the cause of truth. It was not to be, however, and we must now accept the fact of his departure and learn the larger truth of reconciliation a little later. He now has the light of the soul world to guide him as he goes forward over the roadway of eternal progression. Upward and onward will he take his course. He has made this world of ours better for his brief visit to it and his return home ripe in years and rich in the treasures of the soul.

No doubt he had his failings, for all mortals make mistakes, but he had the ability to rise to great heights in his spiritual thought and made every experience a step upward. We shall meet him no more in the mortal. Athelston will now be the blessed privilege of greeting him in our inner lives in the spirit.

I shall miss my friend, helper, counselor and brother during the remainder of my own earth journey, but memory will surely hold in store all of those helpful and blessed associations of the bygone years. We are parted in the mortal, but even that is not for aye. He is simply gone before me a little time, stolen out of the night of earthly environments into the beautiful day in the Eden of God. To me he is saying: "Then steal away! give little warning; Choose thine own time; Say not Good-night, but in some fair-er clime Bid me Good-morning." In loving memory, HARRISON D. BARRETT.

### HE IS A SPIRITUALIST But Kicks Violently at Any Attempt to Force a Church or Jesus Upon Him.

To the Editor:—In No. 932 of The Progressive Thinker, third page, fourth column, is an article headed "Returned Home," written by Dr. Edward Page, of Boston, which I read with a great deal of satisfaction, as he voices my sentiments exactly.

What is a Spiritualist? To be one, a person must believe or know that man has a spiritual part as well as physical; that the spiritual survives the death of the physical; that under proper conditions the spiritual, after the death of the physical, can communicate with those still in the physical form. If a person believes these three points, he or she is a Spiritualist.

Spiritualism is either a scientific fact, based upon natural law, the same as any other science, or it is a delusion and a humbug, and in either case has no more connection with re-

ligion, morals, or any code of ethics than has chemistry, pneumatics, or any other of the sciences. It is simply a means of communication between two individuals, one in the form and the other out.

If Spiritualism is a religion, so is the telegraph, telephone, post railroad, train, mail coach, and every barefooted messenger boy.

Like the doctor, I have been a Spiritualist for fifty years and more, and have watched with shame and sorrow the changes going on in our ranks. Spiritualism don't owe Christianity a cent; it has always been our foe and persecutor, and now, "tall it not in Gath," we have a "call of our own, and a Jesus, and are crowding in with the other churches, so as to be respectable, and be called 'reverend' and get half-rate R. R. fares."

The trouble with many people is that they confound the terms "religion" and "morality," when in fact there is no connection there. Religion is faith, superstition, form and ceremony, while morality consists in doing as you would be done by, and acting up to the dictates of con-

### TRENCHANT ARTICLE.

The Writer, a Lawyer, Gives His Impressive Views of the Divorce Question.

To the Editor:—I have just been handed a copy of your paper containing an article entitled "The Divorce Evil, So-Called," with the request that I answer it from the standpoint of a lawyer.

In the first place, so far as denying its assertions are concerned, I have no answer to make. The writer, Mr. R. A. Dague is obviously correct as far as he has gone; his only error being that he is in the handling of the subject has left half the truth untold. The Roman church as a unit, and many (I thank God not all) of the Protestant clergy have so far forgotten the God they claim to represent, that upon the Sabbath day they proclaim Him from their pulpits to be the God of Love, Tenderness, Happiness and Charity, while throughout the balance of the week in innumerable channels, by act and utterance, they emphatically repudiate their pulpit philosophy.

There is a bit of advice as true as it is old. It is, "Always tell your physician and your lawyer the whole truth."

Supposing, for the sake of argument, that the women I have represented in numerous divorce actions, have suppressed, through motives of modesty, one-half the truth—even then the tales of debauchery, cruelty, torture and horror that have reached my ears from the lips of poor, frail, trembling wrecks of women, would bring tears almost to the eyes of a sphinx. If the lawyer were to advocate the enactment of a law subjecting women to a condition of slavery as understood previous to the civil war, the press and pulpit, from ocean to ocean, would hurl anathemas of righteous indignation upon his head, yet with hundreds of thousands of women existing, not living, in a condition that is a veritable hell, suffering the tortures of the damned and the agony of the doomed, the holy (?) creatures cry, HALT! to any advocated law, or the enforcement of any law that will break their chains, cure their affliction, and bestow upon them the indescribable joy of the peace and freedom that the Almighty God intended they should have.

I can and do now and here declare without a moment's fear of successful controversy, that the condition of thousands upon thousands of these poor creatures is worse than was that of the negro slave before the war. Of my own personal knowledge in the trial of divorce cases, I know whereof I speak, and were it not for the fact that common decency forbids the publication of such details in a paper of this character, I could and would offer a fund of evidence of acts, facts and conditions so damnable horrible that even the minister of Christ (erroneously so-called) would throw up his hands in horror over the revelation of truths to which he is at present a stranger, and of facts in his own backyard, of which he has lived his life in ignorance.

The eagerness of a certain portion of humanity to criticize and sit in judgment upon matters of which it is totally ignorant, is a well-known fact; but the proneness of the clergy to discuss questions, and formulate conclusions of fact, when it is woefully and conspicuously ignorant of matters in the premises, is truly painful, and yet these so-called disciples of God, who believe in subjecting women to an existence too horrible to contemplate, and in protecting the fiend who holds her captive, dares to lift his hands in prayer and supplication to God, and to send missionaries to Europe to Christianize races who can and do show the true spirit of real Christianity to a far greater extent than can be found in the homes of these reverend gentlemen.

And yet almost weekly the wall of the pulpit orators is heard with the old familiar query, "Why are we preaching to empty pews?" Ordinarily intelligence can answer this:—Because, although posing as the minister of God, you are not preaching and teaching the true, obvious, will of the Almighty Creator, nor can you so long as you stoop so low as to advocate throwing innocent women and children into a cauldron of agony and torture and putting the lid on to keep them there.

May the pews of such creatures become emptier even than they already are, and the iniquitous causes thereof relegated to a welcome and deserved oblivion. Most respectfully yours, C. A. R.

It often happens that in countries and among people where there is the most religion, there you find the least morality. DR. B. A. PALMER, 4311 N. Broad St., Philadelphia, Pa.

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SATURDAY, OCTOBER 10, 1907.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

AN ENTIRELY NEW DEAL.

The POSTAGE on papers has been increased to all the British possessions on this continent. On a single paper we are compelled to pay ONE CENT each week, amounting to \$2.00 a year, whereas previously we only paid the pound rates—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be \$1.50 per year.

MODERN SPIRITUALISM.

Modern Spirit Return upon the world like a bright morning sun upon the darkness and fog of a beclouded atmosphere. The darkness of ignorance and the fog of superstition held and enveloped the mind of the civilized world.

Spirit Return is at once the grandest and most beautiful fact known to mankind. That those who have passed from human sight, whose earthly bodies have been consigned to their kindred dust, do yet live in realms unseen by mortal eye, and can return and make their presence known in various ways, must be recognized by the thoughtful mind as a fact of wonderful interest and importance, and possessing a grandeur entirely its own.

And that the dearly loved ones who have passed out of our earthly lives, whom we can no longer hear nor see with our physical senses, can come to us and again commune with us and thus again enter into our lives, with the proved continuation of their affection, friendship and love—what thought can be more beautifully helpful and soul-inspiring than this? It cannot be otherwise than that the world will be made better by this knowledge, if it allowed its natural and proper influence in the lives and characters of people.

The influence of modern Spirit Return in dispelling the long taught unnatural and superstitious dogmas and errors of so-called orthodoxy, can hardly be over-estimated. Old-line beliefs have been toned down till scarcely a vestige of them remains except in moss-covered, outgrown creeds of churches whose members, from clergy down to laymen, are actually ashamed of the dogmas formulated in days of former ignorance and inhuman beliefs embodied in creeds to bind the minds and consciences of the people. The minister who now believes and preaches the former common belief in hell and the endless damnation of sinners, is a rare avis, and is looked upon as a "back number" by his clerical brethren.

So it is that spiritual light and truth is spreading and the joyful news brought to the world by Spirit Return is advancing in all quarters, the churches included, and the world of scientists not omitted. The poet, J. C. Underhill says:

In our haste and in our blindness oft in sadness we have said:  
"Better that we grope in darkness than be numbered with the dead."

Now a light is shining round us—  
Lo! the angel world is here!  
Death is shorn of nameless terrors—  
Spirit loved ones now appear.

Angel friends have built a ladder  
From the mortal to the skies,  
And descending and ascending, fill  
Our souls with glad surprise.

Lo! the night of gloom is ended,  
Banished by the light of day,  
And the brightness of the glory  
Melts the shadows all away.

Set the bells of heaven ringing,  
Echoing over land and sea,  
Ringing out the night of sadness,  
Ringing joy that man is free.

Please take notice what Spiritualism has accomplished under the present and past unfavorable conditions, and then with bowed heads consider how much more advanced in everything it might be to-day, if the fakes and frauds had been driven from our ranks at the start.

## A New Leaf in the History of Spiritualism

An Impressive Portraiture of the Actual Condition of Our Cause.

THIS ISSUE OF THE PROGRESSIVE THINKER ILLUSTRATES IN AN EXCEEDINGLY MARKED DEGREE THE ACTUAL CONDITION OF SPIRITUALISM WITH REFERENCE TO THE CLASS WHICH HAS INFESTED OUR RANKS FOR THE LAST FIFTY YEARS, AND WHOSE

Facts, and Facts Alone, are Outlined in the Following, Touching on the Actual Condition of Our Cause, and Thus Enlightening All Spiritualists in Reference to Its Status. It is Only by Looking Squarely at Defects, and Realizing Their Existence, that One Can Devise a Remedy Thereof.

There is nothing more important in the material universe than to thoroughly understand, so far as possible, the nature of the object you are critically examining or controlling. The engineer, in whose hands are placed the lives of many on the train which he is propelling at terrific speed, is ever vigilant, active and thoughtful in his efforts to detect defects in the engine he is controlling. In fact, whenever the engine is at rest for a few hours, skilled mechanics, with painstaking care, examine every part of it, SEARCHING FOR DEFECTS, and if found, remedying the same before human lives are entrusted to its propelling powers in moving a train.

DEFECTS must be remedied wherever they exist, or something disastrous is sure to follow.

In the electrical connections, if any DEFECT therein, how fatal to life and limb is the "live wire."

The aeronaut discovers too late the DEFECT in his balloon, and a cruel death results.

The engine was DEFECTIVE, an explosion followed, the steamboat was ruined and hundreds meet a watery grave.

In all the multitudinous walks of life, DEFECTS stalk forth like DEMONS, and are equally as dangerous.

A DEFECTIVE bridge, a DEFECTIVE bolt of iron, an IMPERFECT connection of parts in any structure, or the least little weakness of certain material, may end in a terrible catastrophe.

A single sentence may result in a terrible war, and a defective brain center blind the action of the mind.

A religion that can't DISROBE ITSELF for fear of DEFECTS being plainly discerned, is destructive in its tendencies.

To continually look for the beautiful, the perfect, the good, the refined, the soul-elevating, ignoring evil in all respects, one becomes blind to DEFECTS, dwarfed in his development, ignorant of the actual condition of the world, and cannot possibly be an effective instrument to carry on the work of reform.

He who has a knowledge of what constitutes a DEFECT in the various departments of life, is prepared to advance rapidly.

If no DEFECTS, there would be nothing to improve.

The one who constantly looks on the bright side of life, ostracizing the dark side, the imperfect side, the side of crime, poverty, degradation and misery, becomes spiritually blind in certain directions, and is only half developed.

If one grows spiritually, the defects of his nature must recede in the exact proportion as he advances.

We are led to this line of thought by the tendency of many Spiritualists to COVER UP the dark spots of what is known as Modern Spiritualism, and rising in open rebellion against those who make it their business at any time to expose its defects.

When we commenced the disagreeable task of exposing fake mediumship there was a commotion all along the line; dire distress was manifested, open rebellion in fact, fearing that we would injure the Cause beyond repair. The DEFECTS we have pointed out were startlingly impressive as well as alarming. For fifty years there had been a rotten current of fraud, deception, trickery and falsehoods bearing the cognomen of mediumship, in physical phenomena, in the exchange of tests, in the dark seance, in leading people astray, in making ruinous investments through the advice of Jesuitical spirits, etc., etc., until we resolved to thoroughly examine the DEFECTS in our system of philosophy and religion, and devise a remedy therefor. First, there was a large pamphlet published under the startling title of "THE VAMPIRES OF ONSET." It detailed most minutely the fraud and deception carried on there some twenty or more years ago. The author of the work makes the following prefatory remarks:

"The compiler of this little pamphlet is NOT an opponent of Spiritualism; on the contrary, he has for many years been interested in the study of psychical phenomena. He is proud to say that he counts among his steadfast friends many well-known Spiritualists, and has their approval of this work. He fully believes all rational, law-abiding men and women among Spiritualists and sympathetic investigators will indorse all efforts to show up the records of some of THE VILE CREATURES who, under the mask of mediumship, have been coining money from the most sacred feelings of the human heart; who, with diabolical cunning and all the artifices of the mountebank and prostitute, have piled their wiles to victimize and demoralize heart-broken mourners seeking knowledge of their beloved dead.

"The claim sometimes made that these vendors of spurious wares, these destroyers of manhood and womanhood, and wreckers of virtue, have mediumistic powers MAY WELL SEEM ABSURD to ordinary common sense, and those who admit the claim should regard them as all the more dangerous on that account. That such vermin are permitted among people claiming to be civilized and respectable is a matter of profound astonishment to a large number of Spiritualists, and to the world at large; but that THESE PESTS should be publicly recognized and treated with consideration and courtesy due only to decent people, and this by officers of the Onset Camp and leading representatives of the Spiritualists in Boston and elsewhere, is a MATTER FOR SERIOUS ALARM AND ENERGETIC PROTEST. If this brief but authentic compilation shall assist in awakening virtuous Spiritualists to the deplorable state of affairs at Onset and elsewhere, so inimical to public morals and proper study of psychical phenomena, the purpose of its publication will have been accomplished."

Boston, Mass.

At that time the frauds had great control in all the various camps. They had to be considered from every point of view. To antagonize them was dangerous, and "very injurious to the best interest of the camps and the Cause," was by many asserted. Not a single paper dared to wage an inveterate war against these vampires. The Banner of Light, under Mr. Colby, quietly and without remonstrance, let the tricksters prevail. The Religious-Philosophical Journal, after a spurt of opposition, like a sick kitten, subsided and finally died.

"THE VAMPIRES OF ONSET" was a most startling production, and should be read by every Spiritualist—too bad that it is now out of print.

IS IT WRONG TO POINT OUT THE DEFECTS OF AN ENGINE, AND THUS SAVE, PERHAPS, THE LIVES OF HUNDREDS?

IS IT WRONG TO POINT OUT THE DEFECTS OF A BOAT, OR CERTAIN CONNECTIONS IN THE MACHINERY OF AN OCEAN STEAMER AND THUS SAVE A WRECK, AND A TERRIBLE LOSS OF HUMAN LIFE?

No! a thousand times no! Can it be wrong, then, to point out the DEFECTS in Spiritualism—some of them most glaring—and thus save people from being led astray by bogus messages, or badly swindled?

No! a million times, No! "But 'The Vampires of Onset' was a timely book. It started a new vibration and set the masses to thinking as never before. But it did not complete the task of exposing the DEFECTS in our ranks, for they were MOUNTAIN HIGH. Then came the exposure of Hugh Moore, Mabel Aber Jackman, and others, at Lily Dale, showing, conclusively that their 'spirit' manifestations were entirely of earthly origin—simply the work of human beings. This exposure shook the camp from center to circumference, and shocked Spiritualists everywhere. Some of the management at the camp were timid, afraid that disastrous results might follow, but instead the camp flourished financially and spiritually, and Lily Dale gradually recuperated from the dire experience it had. Since that time scores of materializing mediums, one after another, have been exposed time

and again, and IN EVERY CASE—NOT A SINGLE EXCEPTION!—the spirit proved to be the medium or a confederate dressed in artificial toggery.

Had Lily Dale, Onset, Lake Pleasant, and other camps, this year caught the materialized spirits, in nine hundred and ninety-nine cases out of a thousand they would have proved to be human vultures imposing on the credulity of a long-suffering public.

That our camps still need a cleansing process—a purifying process—in relation to the dark seances, is evident.

Since "THE VAMPIRES OF ONSET" was published, other pamphlets and books have followed explaining the tricks of those mediums who resort to fraud.

One pamphlet, of 64 pages, is by a life-long Spiritualist, one esteemed for his sterling character and devotion to truth, and whose wife is a most excellent medium. The title of the work is "Mysteries of the Seance and Tricks and Traps of Bogus Mediums." It contains much that is valuable to every reflective mind that is investigating occult subjects. In his introduction the author says:

"There are thousands of these to-day—good, honest, liberal souls, who are gifted with fine psychical powers, and in a great measure depending upon their mediumship for a livelihood; who are dragging out a hand-to-mouth existence, because the bogus medium with his or her sensational tests and clever trickery draws away the test-hunting and phenomena-chasing element and gets the dollars. The fakes societies, too, favor the bogus one in too many instances. These societies, in their early struggles for existence, were glad enough to get their honest home mediums to give tests for them and help them out, but when the sensational fake came along with his brilliant work, he or she could pull in a crowd and fill the coffers of the society. Therefore, except in times of adversity, the societies have no use for the home medium. We can name several societies now paying big salaries to fakes, knowing them to be such. Yet they call themselves 'Spiritualists.' What a travesty upon the name!

"WHEN SPIRITUALISTS LEARN TO TAKE CARE OF THEIR TRUE AND HONEST MEDIUMS, AND KICK OUT OF THEIR ORGANIZATION ALL THE FAKES AND THEIR ASSISTANTS, THEN WILL THE CAUSE STAND SOME SHOW FOR RECOGNITION BY THE WORLD, AND THE INTELLIGENT ONES WHO KNOW ITS TRUTH WILL NOT BE ASHAMED TO BE CLASSED AMONG ITS NUMBERS."

"There are many in the Spiritualist ranks who oppose any mention of the fraudulent work of crooked mediums and resist any attempt to expose or do away with them, and all who insist upon honest work only, are denounced as 'fraud-hunters.' Most of them acknowledge, however, that there is much fraud. As there is no question in the minds of honest, intelligent people regarding the propriety of denouncing fraud in all its guises, no apology is offered for this work. The statements made herein are true and can be verified by anyone who will investigate with his eyes open, and use ordinary common sense in so doing. If all Spiritualists would but turn 'fraud-hunters' there would soon be no frauds to hunt.

"With malice toward none, and charity for all,"

This pamphlet by Mr. Lunt has been instrumental in doing a most excellent work.

The next book published detailing the rotten trickery and fraud in our ranks is by David P. Abbott, of Omaha, Neb. His gentlemanly deportment, suavity, and gentleness of manners made him at once a favorite with any faddist, genuine or otherwise; in fact, he is a typical investigator of Spiritualistic or occult phenomena. The Open Court Publishing Company of Chicago, a leading firm, sends forth this remarkable book of 350 pages. It is neatly and substantially bound in cloth. The firm sends us the following advertisement which appears in the next column, and explains itself:

## Of Stupendous Importance.

The Beauty and Grandeur of Spirit Return.

THE FACT THAT SPIRITS CAN RETURN TO EARTH AND COMMUNICATE WITH MORTALS IS ONE OF STUPENDOUS IMPORTANCE. IT TRANSCENDS IN VALUE, IN INTRINSIC MERIT, IN FAR-REACHING EFFECTS AND POTENTIAL INFLUENCE IN ALL THE AFFAIRS OF LIFE, ANY OTHER FACT EVER PRESENTED TO THIS CONSIDERATION OF MORTALS. WE HAVE, EVER SINCE A MERE BOY, BEEN BROUGHT IN CLOSE TOUCH WITH THE SPIRIT REALMS, AND HAVE

HAD A GLIMPSE OF THE BEAUTY AND GRANDEUR OF THE SAME, AND KNOW WHEREOF WE SPEAK. SPIRIT RETURN IS A SUBLINE TRUTH, TRANSCENDING IN IMPORTANCE ANY OTHER TRUTH EVER UTTERED BY MORTAL LIPS, AND THE PROGRESSIVE THINKER IS LOUDLY INSISTING THAT AN ERROR, OR A LIE, OR AN INFAMOUS TRICK, OR DECEPTION, OR A BOGUS SPIRIT, SHALL NEVER BE ALLOWED TO APPEAR DRESSED IN THE COSTUME THAT TRUTH ALONE SHOULD WEAR.

(Advertisement.)

Behind the Scenes with Mediums.

Those Claiming to Be Such.

By David P. Abbott.

Many years ago two little girls, the Fox Sisters, startled the world with their mysterious rappings. This was the beginning of Modern Spiritualism. Soon after this time a man began appearing all over the country, who could cause raps to sound on furniture, tables, etc., etc.

Next, professional mediums began traveling over the country giving exhibitions of rapping, levitation, and other manifestations. Later came the slate-writing, the billet test medium, etc., and all the various tricks following this profession for a livelihood. There are several hundreds of them in Chicago alone.

In the present day, Mr. Abbott has given the public a collection of the most VALUABLE SECRETS of fake mediums, and has exposed the tricks of many of them. He has also given the history of Spiritualism as such, and VALUABLE SECRETS have been made public.

Many secrets of the kind have from time to time appeared in books on the subject, but heretofore the trick mediums, and the dealers in secrets for the use of mediums have succeeded in keeping out of print their most valuable secrets.

Most of the secrets revealed in this book were obtained by Mr. Abbott directly from fake mediums, while he purchased a few of them from dealers at exorbitant prices. He has given his VERY BEST SECRETS in this work; and being a practical and experienced medium, although not a medium, he has included only up-to-date secrets that are thoroughly practical and practical, and such as are actually being used by many professional performers and all mediums of the present day, in mystifying an innocent public.

For the magician and performer this book is invaluable, while for the honest Spiritualist it is a boon long needed. Honest believers in Spiritualism do not desire to be misled by impostors and charlatans. In this book many tricks of such persons are so thoroughly exposed, that by reading its pages anyone may become a competent investigator of a medium's work.

That the reader may understand how the secrets are obtained, and have been placed on them by professional impostors and charlatans, in this book many tricks of such persons are so thoroughly exposed, that by reading its pages anyone may become a competent investigator of a medium's work.

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## A Potent Illustration.

Explaining How "Generals" and "Next" Have Been Utilized to Bring Disgrace Upon Our Cause.

MR. FAUROT'S AFFIDAVIT, AND THE ACCOMPANYING COMMUNICATIONS FROM HIS PEN WILL CREATE A DECIDED SENSATION IN MICHIGAN, WHERE SO MUCH DECEPTION HAS BEEN PRACTICED. POOR MAYBEE! HOW HE

DECEIVED FOR YEARS THIS GUILTY SPIRITUALISTS OF THAT STATE; BUT HIS END CAME WHEN THE "SPIRIT" WAS GRABBED AND HE WAS FOUND TO BE DRESSED IN ARTIFICIAL TOGGERY PERSONATING A SPIRIT.

Impression of the Writing of a Sitter. A Store-Room Reading where this is Used.—A Test Using a Prepared Book.—How to "Switch" a Question.—Tricks Depending on this Principle.—Tests Given by Various Chicago Mediums.—Reading a Message by Producing it on a Skull Cap Worn by Medium.—XIII. Tricks where the Sitter brings his own Slates.—Various Traps.—Psychometric Tests.—Messages on Slates Wrapped in the Original Paper in which they Were Purchased.—Other Messages.—XIV. Message on a Sitter's Slate Produced by a Rubber Stamp.—Message Produced by an Adroit Exchange of Slates.—Chemical Tricks.—Other Methods.—Means of Securing Information, etc., etc.

The Price of this Remarkable Book is \$1.50, ten cents postage. Address Dept. P. T. THE OPEN COURT PUBLISHING CO., 1822 Wabash Ave., Chicago, Ill.

The above work is most valuable, as it fully exposes the subtle tricks of the Fakes.

The next work, and the largest one, is by Hereward Carrington, a leading member of the American Psychical Research Society, at the head of which stands Dr. James H. Hyslop. In many respects he is a most wonderful man. Calm, dignified, urbane, critical, clear-minded, highly cultured, and thoroughly in earnest, he is with those qualifications a typical investigator of psychical phenomena, and his work will create a profound sensation. The following advertisement by the publishers explains more fully the character of the work, and where it can be purchased:

(Advertisement.)

"The Physical Phenomena of Spiritualism,"

Fraudulent and Genuine.

Being a Brief Account of the Most Important Historical Phenomena; a Criticism of their Evidential Value and a Complete Exposition of the Methods Employed in Fraudulently Reproducing the Same.

By HERWARD CARRINGTON.

Member of the Council of the American Society for Scientific Research; Member of the English Society for Psychical Research, etc.

One of the most valuable books ever published dealing with psychical research phenomena. The first portion of the book describes in great detail THE TRICKS AND FRAUDULENT DEVICES employed by mediums in order to DECEIVE THEIR SITTERS. The author has for many years made a study of LEGENDARY MAIN as a pastime and is a connoisseur on the subject. Slate-writing performances, materialization, rapping, sealed-letter reading, mind-reading performances, etc., are considered at great length, and the fraud fully exposed. The completeness and detail of this part of the book render it UNVALUABLE TO ANY INVESTIGATOR.

The second portion of the volume deals in a most interesting manner with the apparently genuine phenomena—raps, movements of objects without contact, trance phenomena, and the mediumship of D. D. Home, which the author considers genuine.

This massive work is elegantly bound in cloth, is illustrated, and contains 420 pages. It is an ENCYCLOPEDIA of the legendary tricks of dishonest mediums. Its references are UNVALUABLE, and its conclusions INVINCIBLE. The great object in the publication of this book is to assist each one in their investigation of psychic phenomena, and is in no wise opposed to honest mediumship where the results are wholly genuine. The price of this remarkable book is \$2.16. Address the publishers,

HERBERT B. TURNER & CO., 683 Atlantic Avenue Ave., Boston, Mass.

The above work is most remarkable in its especial line, and will well pay perusal, as it illustrates in a most comprehensive manner the rotten frauds that have been practiced in our ranks, much to the detriment of our Cause, and to the great disgust of the Angel World.

The above four books graphically explain how people all along the line of Modern Spiritualism during the last fifty years have been swindled by rotten fake mediums, palming off their tricks as genuine manifestations of spirit power.

And now comes some startling information as follows, which will shake Spiritualism from center to circumference. In Michigan, equally as bad, as when Maybree, the materializing medium, was tried, found guilty, and sentenced to prison for 90 days for masquerading as a spirit.

SPIRITUALISTS, CONSIDER!

A Sworn Statement of Experience with Phenomena, "So Called."

After sitting continuously for three years in developing classes conducted by Mrs. Belle Fuller, "Trumpet Medium" (two years), and Mr. Emmet Forbush, "Materializing Medium" (one year), I hereby set forth the results as given me by Mr. Forbush.

His first demand was a financial consideration of one hundred dollars; one-half to be paid in certain personal property and the other half in cash when earned by giving "seances."

This agreed to, the following disclosure was made to me by Mr. Forbush: THAT ALL MATERIALIZATION, TRUMPET WORK AND A LARGER PORTION OF ROSTRUM MESSAGE WORK WAS PRODUCED BY FRAUD.

Materialization is produced by covering the face with a piece of cheesecloth, the use of false beards, cheesecloth for ladies, a piece of cheesecloth or a handkerchief over the shirt front and tie, and a small piece to cover the hair for producing gray hair. The different heights are accomplished by getting on the knees for the height of children; standing in different heights, and standing erect. Extravagant forms are made by standing on tiptoes. Fat men and women are produced by bowing the body outward, but they cannot come outside the curtain. Dematerialization is done by drawing the hands down the inside of the curtain quickly. Materializing through the door is done by placing the head as near the floor as possible, then through the curtain and rising up. Luminous paint is used for illuminated forms. The singing of the audience is for the purpose of drowning the noise made by the medium in making up.

In trumpet work the "medium" or confederate does the talking. Information known as "Generals" are written out and circulated among the "mediums" (John Brown, Sister Mary, Father, Brother, Uncle George, etc.). The materializing medium carries his paraphernalia next to his body under his clothing, except when going to give a "test," when he resorts to other means of concealment. I was also informed that I was eligible to admittance to any seance anywhere free of charge. I had simply to tell the medium in charge that I was "next."

"Grand Rapids, Kent Co., Mich." "Personally appeared before me, a Notary Public in and for Kent County, Mich., Edward Faurot, and made affidavit that the above statement is true."

"E. EDWARD FAUROT." "Subscribed and sworn to before me this 17th day of September, A. D. 1907. E. GAYLORD WARNER, Notary Public, Kent County, Mich."

The foregoing statements are made for the purpose of showing the actual conditions which Spiritualists are daily fostering, and which is strongly supported by a large class of Spiritualists who are willing to be swindled and will not believe the facts when proven to them.

After several years' investigation and intimate connection with mediums of various phases, I make the broad statement that there is no materialization or trumpet work other than is set forth in the above sworn statement, and I challenge them all (Continued on page 5.)

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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 of course, the questions are not answered in full. 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 place, and all are treated with equal favor.

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

HUDSON TUTTLE.

**Oliver Proctor.**—Q. What constitutes "personality"?  
A.—In everything which is written by my pen, words are given with strictly the meaning assigned by the dictionary. The meaning given to personality is the individual, as a whole, and conscious being, distinct from a thing or animal. It is the same of everything which goes to make the distinctive character of man or woman.

What it is may be arrived at by eliminating. Take a man of fine mental and moral endowments, and possessed of large means. Strike off his fine equine, his house and lands, his bonds and stocks, everything he possesses, yet his personality remains unchanged. How much of his physical body might be spared without interrupting or modifying his personality? It is continuous, then the entire physical body may be discarded, and by that means a higher and more absolute personality attained.

The personality is the conscious self, and the word should be given no other meaning. But in the philosophical treatises the writers usually start with a stock of words to which they give new meanings, and without a full acquaintance with their vocabulary, their writings are not understandable. As each of these writers makes definitions to please himself, I have no disposition nor desire to repeat the words the merits or truthfulness of the various systems. Each must answer for himself.

I have often questioned, when attempting to read the various metaphysical treatises, whether the writers had any clearly defined and definite ideas, or were they just juggling with words, making them so before the reader that he is bowed before the fog-bank of profundity.

**Leroy Jones.**—Q. I am greatly perplexed by the conflicting and imperfect communications and answers I have received. How can they be explained?

Our correspondent is not alone in his trouble. At some time in the investigations this experience has come to nearly everyone. Yet it really has little weight when a full knowledge of spiritual law is gained. A few evenings ago an old-time friend came in and began, in half earnest, half-joking tone, to compare the belief that spirits could return and communicate. His is one of those who are by organization agnostics, and become vain of their unbelief. They "do not know," and are proud that they do not know.

"Have you studied and investigated the subject?" I asked.  
"Oh, yes, until disgusted with the contradictions and lies told me. Plainly there is nothing back of these so-called manifestations."

"I have, on the contrary, found that there is unfathomable intelligence," I replied.

"Did you ever identify this intelligence?" he asked.

"I think I have, many times."

"It is a mistake. I do not doubt your sincerity, but you are mistaken. Once a medium told me that my father was present. I asked him to give his name. He wrote 'J-o-n.' My father not being able to spell his own name correctly! And when I asked him about things he ought to know, he blundered while and then was silent. Not a word could I get! What am I to conclude? What can anyone conclude, otherwise than that the whole thing is a delusion and there is nothing beyond the so-called medium?"

"You are one of the unfortunates, and the conditions have been against you."

"Oh, ho," he laughed. "Conditions! That's a baby refuge. When you are driven to the limits and have no other excuse, the 'conditions' are evoked as cause of failure! Did you ever hear a scientist complain of conditions?—an astronomer, chemist, electrician? They are above and beyond such petty subterfuge."

"I think I have heard them make just such complaints. I have heard of astronomers going to the other side of the globe to take observations on the sun during an eclipse of that luminary, and returning with the

complaint that the conditions of the clouds made it impossible for them to catch a glimpse of the sun, to say nothing about observing the eclipse. I have heard of chemists having the most elaborate experiments fail because of some unknown impurity in the reagents employed. I have heard of electricians—Just then the telephone bell rang, and on taking the receiver, there came an indistinct muttering, with the first syllable of a name, and then silence. I endeavored to call up Central, without response. It proved afterward that the wire had broken at the very moment the message began.

I turned to my agnostic friend and said, in dictatorial tones, "This telephone is a fraud. We have been deluded into the belief that our acquaintances and neighbors talk with us over the wire; I have found many times contradictions, and received falsehoods and fake news; now there is a complete breakdown, all of which points conclusively to me that there is no one at the other end of the line, and if not now, there never has been."

He sprang to his feet in astonishment. "Have you gone daff?" he cried. "Why, some little thing is the matter with the line—a broken wire, or branch of a tree touching it. It will soon be repaired."

"Out with your broken wire!" I replied, "and the idiotic remark that the touch of a branch of a tree can prevent communication."

"Why, my dear sir," he said, in a tone as though talking to a child, "electricity is a mysteriously delicate thing to handle. We may know very little of the conditions which control it. It looks to me as though your mind is giving way when you jump to such conclusions."

"Conditions," I retorted, "that is the subterfuge of fraud. I tell you it will not go down with me. You said, not a minute ago, that 'conditions are 'baby refuge,' and that, too, when dealing with phenomena far more subtle than electrical. I did not see anyone at the other end of the line. I heard an indistinct muttering and one syllable of a name, and then came blank failure. The spirit was more successful with you, for he succeeded in giving his name, though spelled wrongly, and continuing talking, though not as you think your father would. If I am daff in my conclusions, you must be quite demented, for they have the stronger support. The medium may be only partially controlled—we will say a poor conductor—or by surroundings like a broken wire, or the spirit unversed in the methods of dictation."

"I beg your pardon," he said, "I really thought you were in earnest in condemning the telephone."

"And if you freely expressed your mind, my conclusion was very silly?"

"To be candid and outspoken—was it not?"

"It was very silly, as the conclusion that because there are conflicting communications and valid communications, there is nothing back of the manifestation, or that they are the work of evil and obsessing spirits."

### THOUGHTS BEAUTIFUL.

Beautiful thoughts, fair and bright in the morning,  
Sung by the voices of angels anear,  
Beautiful gems of the soul's pure adornment,  
Bring ye to bless, to enlighten and cheer.

Beautiful thoughts, as ye come in the evening,  
When the soft light lulls to silence and rest,  
Bring ye a message of gladness from heaven,  
Calming our spirits with balm of the best.

Beautiful thoughts in the still hours of slumber,  
Come ye in dreams or in visions of light,  
Voices of angels, in sweet tuneful number,  
Sing to our souls songs that gladden the night.

Beautiful thoughts in life's bright hours of gladness,  
Breathing the incense of sweetness and love—  
Angelic goodness dispelling our sadness,  
Tuning our hearts for the heaven above.

Beautiful thoughts, in the hour of affliction,  
Bring ye a message of peace and of love—  
Even in the hour of the soul's crucifixion,  
Angels bring help from the bright home above.

Beautiful thoughts, ye are blessings from heaven,  
Winged by the angels of mercy and peace—  
Thoughts of the angels to earth's weary given,  
Bringing to sorrow a soulful release.

Beautiful thoughts, fairest jewels of morning—  
Fairer than all that flecks night's scintillations—  
Purest of gems for the soul's pure adornment,  
Robing with beauty the beautiful soul.

Beautiful thoughts, pure and sweet inspiration,  
Moulding our souls to the good and the true—  
Ever ascending, a holy oblation,  
Ever returning our life to renew.

Come when ye will, heaven's thoughts, angels bringing  
Fullness of blessing to brighten life's sorrows,  
Ever as we listen the angels are singing  
Beautiful thoughts in the beautiful soul.

JAS. C. UNDERHILL.  
Hammond, Indiana.

## The Science of Thought Transference.

As Illustrated by the Great Scientist, Sir Oliver Lodge, in the Chicago Sunday American.

The progress of science may be likened to the ascent of a mist-covered mountain of unknown and perhaps infinite height, up the sides of which we are slowly and laboriously groping our way, making our access as secure and permanent as we can; in some parts, indeed, constructing a good broad road. The clouds are very dense ahead of us, though there are legends of their having broken at times and let a nimble-footed traveler rush on far ahead. And such a one has sometimes blazed the trees or painted the rocks as he went, hoping thereby to assist us in following him; but we feel no security as to his destination and distrust his marks. As scientific workers, we know no better nor safer path, in the long run, than to map out our own slow route, ignoring all previous tracks, and making sure of the ground we have already covered by continually crossing and recrossing it in all directions.

The slope is not always ascending—there may be level tracks occasionally; sometimes we have actually to descend, in order to cross some stream or other depression. Not every knoll, again, lies on the direct route to the summit, but the clouds are so thick that the only way to detect the character of each minor hill-top is to explore it. Some choose one route and some another, and the multifarious cries resulting on all sides as to the most advantageous path are often most perplexing.

Whenever the land in front of us seems to descend, the outcry is especially noisy; and yet such minor descents may be really an effective way of ultimately gaining the summit.

Down such a depression of skepticism we of the middle of the nineteenth century have confessedly gone, though there are not wanting signs that we have touched bottom, and that the ascent on the other side is already beginning—though some there are so pleased with the ease of the descent that they apparently hope it may last.

If this is indeed a real route to some of the higher peaks, a large number of camp-followers must similarly make the descent, and it will probably be for them a far more wholesome discipline, and lead more directly to ultimate progress than standing still on points of vantage already attained, and being therewith content.

The knolls, or minor elevations, are crowded with satisfied people, who glory in the little achievements and perceive not that to make progress they must partially descend. An era of doubt is essential.

Those who have gone groping downward, and apparently down to the already, it may be, higher than those left on the other knolls; but vision is impossible through the mist, and shouting is very misleading, so they will not believe but that the temporary descent is leading the reckless and advancing spirits into some fearful abyss. The shoutings are called a conflict of science and religion, and are given other sounding titles, but they do not amount to much on either side. The best plan is not to waste breath in shouting, but to forge on ahead, and try to make a decent road, or even a bridge, for the weaker brethren. Not that I would deny the existence of such a conflict, and the ravages, which some care is needed to avoid. The subject I have chosen is a rugged and difficult climb, with chasms lying all about its foot, strewn with the bones of explorers, and by many persons thought to lie off the track of profitable advance. By others is thought to be covered by a plateau of amazing extent and fertility, richer than anything we have yet attained, and well worth the labor and danger of ascent.

How much truth there is in either of these opinions I have no means of deciding. Every person engaged in the quest of truth must trust his instinct and ascend the elevations that come in his way.

It is unwise to turn your back on any real rise of ground, for you thereby run the risk of wilfully losing your way.

Every path must be explored in the interest of truth.

By thought-transference I mean a possible communication between mind and mind, by means other than any of the known organs of sense; what I may call a sympathetic connection between mind and mind, using the term mind in a vague and popular sense, without strict definition. Now, what do I mean by sympathetic connection? Take some examples.

A pair of iron levers, one on the ground, the other some hundred yards away on a post, are often seen to be sympathetically connected; for when a railway official hauls one of them through a certain angle, the distant lever or semaphore arm revolves through a similar angle. The disturbance has traveled from one to the other through a very obvious medium of communication, viz: an iron wire or rope.

The pulling of a knob, followed by the ringing of a bell, is a similar process, and the transmission of the impulse in either of these cases is commonly considered simple and mechanical. It is not so simple as we think, for concerning cohesion we are exceedingly ignorant; and why one end of a stick moves when the other end is touched no one at present is able clearly to tell us.

Consider, now, a couple of tuning forks, or precisely similar musical instruments, isolated from each other and from other bodies, suspended in air, let us say. Sound one of them and the other responds, i. e., begins to emit the same note. This is known in acoustics as sympathetic resonance; and again a disturbance has traveled through the medium from one to the other. The medium in this case is

intangible, but quite familiar, viz., atmospheric air.

Next, suspend a couple of magnets, alike in all respects—pivoted, let us say, on points—at some distance from each other. Touch one of the magnets and set it swinging, the other begins to swing slightly, too. Once more a disturbance has traveled from one to the other, but the medium in this case is by no means obvious: It is nothing solid, liquid, or gaseous; that much is certain. Whether it is material or not depends partly on what we mean by material—partly requires more knowledge before a satisfactory answer can be given. We do, however, know something of the medium operative in this case, and we call it the ether.

In these cases the intensity of the response varies rapidly with distance, and at sufficiently great distance the response would be imperceptible. This may be hastily set down as a natural consequence of a physical medium of communication, and a physical or mechanical disturbance; but it is not quite so.

Consider a couple of telephones connected properly by wires. They are sympathetic, and if one is tapped the other receives a shock. Speaking popularly, whatever is said to one is repeated by the other, and distance is practically unimportant; at any rate, there is no simple law or inverse square, or any such kind of law; there is a definite channel for the disturbance between the two.

The real medium of communication, I may say parenthetically, is still the ether.

Once more, take a mirror, pivoted on an axle, and capable of slight motion. At a distance let there be a suitable receiving instrument, say a drum of photographic paper and a lens. If the sun is shining on the mirror, and everything properly arranged, a line may be drawn by it on the paper miles away, and every tilt given to the mirror shall be reproduced on a kiln-dried line. At this may go on over great distances, no wire or anything else commonly called "material" connecting the two stations—nothing but a beam of sunlight, a peculiar state of the ether.

So far we have been dealing with mere physics. Now, patch a little on the ground of physiology.

Take a human being, as far as possible, say belonging to two similar animals; place them in a certain distance apart, with no known obvious means of communication, and see if there is any sympathetic link between them. Apply a stimulus to one, and observe whether the other in any way responds to it.

When the experiment is conveniently it is best to avail oneself of the entire animal, and not its brain alone. It is then easy to stimulate one of the brains through any of the creature's peripheral sense organs, and it may be possible to detect whatever effect is excited in the other brain by some motor impulse, some muscular movement of the appropriate animal.

So far as I know, the experiment has hitherto been principally tried on man. This has certain advantages and certain disadvantages. The main advantage is that, the motor result if intelligent speech is more definite and instructive than mere pawings or gropings or twitches. The main disadvantage is that the liability to conscious deception and fraud becomes serious, much more serious than it is with a less cunning animal.

Of course, if by no means follows that the experiment will succeed with a lower animal because it is cunning with man; but I am not aware of its having been tried at present except with man.

A simple mode of trying the experiment would be to pinch or hurt one animal and see if the other can feel any pain. If he does feel anything, he may become vocal with displeasure.

There are two varieties of the experiment: First, with some manifest link or possible channel, as, for instance, where two individuals hold hands through a stuffed-up hole in the wall; and, second, with no such obvious medium, as when they are at a distance from each other.

Instead of simple pain in any part of the skin, one may stimulate the brain otherwise, by exciting some special sense organ, for instance that of taste or smell. Apply nauseous or pleasant materials to the palate of one animal and watch the countenance of the other; or, if human, one may instruct the subject to describe the substance which the other is tasting.

These experiments have been tried with human subjects, and they have had a full measure of positive result. But I am not concerned with making assertions regarding facts, or expecting credence at present. A serious amount of study is necessary before a statement of fact. What I am concerned to show is, that such experiments are not, on the face of them, absurd; that they are experiments which ought to be made; and that any result actually obtained, if definite and clear, ought to be accepted and not automatically rejected, whether it be positive or negative.

It may be objected that my mode of statement involves some hypothesis. The nerves of an individual, A, are stimulated, and the muscles of another individual, B, respond. How do I know that the brain of either A or B has anything to do with it? Why may it not be an immediate connection between the peripheral sense organs themselves?

I think as we go on you will feel that this is impossible, and that we are driven by probability to ascend at least as high as brain in order to explain such facts as I have been postulating as possibly true. But I have not the slightest wish to dogmatize on the matter, and only to

save time do I make that much assumption.

So far I have supposed the stimulus to be applied to the nerves of touch, or more generally the skin nerves, and to the taste nerves; but we may apply a stimulus equally well to the nerves of hearing, or smelling, or of seeing. An experiment with a sound or smell stimulus, however, is manifestly not very crucial unless the intervening distance between A and B is excessive; but a slight stimulus can be readily confined within narrow limits of space. Thus, a picture can be held up in front of the eyes of A, and B can be asked if he sees anything; and if he does, he can be told either to describe it or to draw it.

If the picture or diagram thus shown to A is one that has only just been drawn by the responsible experimenter himself; if it is one that has no simple name that can be signalled; if A is not allowed to touch B, or to move during the course of the experiment, and has never seen the picture before; if, by precaution or screening, rays from the picture can be positively asserted never to have entered the eyes of B; and if, nevertheless, B describes himself as seeing it, however dimly, and is able to draw it, in dead silence on the part of all concerned; then, I say, the experiment would be a good one.

But not yet would it be conclusive. We must consider who A and B are. If they are a pair of persons who go about together, and make money out of the exhibition; if they are in any sense a brace of professionals accustomed to act together, I deny that anything is solidly proved by such an experiment, for nothing is by no means an improbable hypothesis.

Cunning takes such a variety of forms that it is tedious to discuss them; it is best to eliminate it altogether. That can be done by using unselected individuals in unaccustomed rooms. True, the experiment may thus become much more difficult, if not indeed quite impossible. Two entirely different tuning forks will not respond. Two strangers are not usually sympathetic, in the ordinary sense of this word; perhaps we ought not to expect a response. Nevertheless, the experiment must be made, and if B found able to respond, not only to A1, but also to A2, A3, and other complete strangers, under the conditions already briefly mentioned, then the experiment may be regarded as satisfactory. I am prepared to assert that such satisfactory experiments have been made.

SIR OLIVER LODGE.

### THESE AWFUL PARTS.

It is sad that trusting friends must sometimes go apart.

And read the very life-records of each aching, burning heart.

And yet, down in the silent psychic life there are those sacred lids of love that lighten with the tread of time and have no sad good-byes.

The forms may part, the earth roll in between, and yet, when all the harshness of the shock is past and Nature's sun has set, Down in the calm, sweet silence, 'mid the angels' voices ring

The whispering tones of love that vibrate on each tightened string.

Nor time, nor death, nor space can break the vibrant chords ingrown In hearts entwined in perfect bond; they ever grasp the other's hand, No day so bright, no night so dark that soul cannot find soul

In Life's eternal flowing, boundless fountain bowl.

No mountain peak so high that souls once linked shall break In climbing—lose each other's trail—when they from woe awake. There is no death to friendship true, though age on age roll by And friends pass on apart from view; aye! sweet friendship cannot die.

Awake oh, souls bowed down in woe! there is no place for grief, And soon in Time's embrace the busy mind will find relief.

A mother loses from her breast a babe and weeps a year, And Time, the healer, touches her and dries the burning tear.

'Tis sad to part when love enchains, for love is sacred part. Must act in time and space upon the human heart.

In crushed ambitions and dead hopes, that are but higher lights To beacon on to goals beyond, and lead to higher heights.

At times the soul may fill the eyes With floods of scalding tears, And anguish rack the form and mind, but in the coming years, When every feeling and sob has ceased to rend the peacefulness,

Our trials, woes and pains will seem like things that came to pass.

Immortal live our loves, but woe and pain we think so great, Will paint our futures clear and bright if we can only wait, And days that seem so dark and drear at noon-time or at dawn, Will be forgotten as a dream, when they are past and gone.

DR. T. WILKINS.

The Ring-Chism Debate to be Published in Book Form.

To the Editor:—Regarding the Ring-Chism debate, which took place at Headrick, Okla., commencing August 20 and lasting six days, I wish to say that in my opinion it was a victory for our cause, as the calm, gentle and cultured disposition of our good brother John W. Ring won respect for the cause of Spiritualism from day to day; while, on the other hand, the spirit of bluff, bragado and clumsy attempt to strut in the garb of the learned, as manifested by his opponent, made the more refined element feel a remorse that any religious sect should be represented by such coarseness.

This debate will be published at once in book form and advertised in all the publications of both sides, and anyone desiring a copy can secure the same. I feel that no Spiritualist should be afraid to help circulate this book, as Mr. Ring, from a standpoint of argument, oratory, and everything that makes man feel and think, was far above his opponent, so it is with the utmost confidence that I recommend John W. Ring, the man and the instrument attuned to the hosts of heaven.

ROBERT G. LEE.

Headrick, Okla.

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satellites would revolve in their orbits about the sun, the winds would blow in the storms rage, the rainbow appear in all its beautiful colors, and all the principal phenomena of the physical universe would continue just as they do to-day. All these things would continue because they are results of the motion of matter that has continued through all eternity.

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Mind exists; therefore it has always

Mind exists, therefore it has always existed, else something could come from nothing.

Mind exists, therefore it always will exist, else something can become nothing.

If matter is not mind, it cannot become mind. If it could, some new element would be introduced from nothing, which is impossible.

"There is nothing new under the sun." The universe is a vast kaleidoscope in which new forms are constantly appearing, but always made

up of the same old parts.  
HENRY HEATON.  
Belfield, N. Dak.

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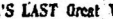
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