



A REMONSTRANCE

Against Unjust Medical Legislation.

Members of the New York State Senate and Assembly:
Honorable Sirs:—I trust you will permit a momentary encroachment upon your time for a brief explanation of some features of, and results which will probably follow, the enactment of certain proposed legislation.

We refer particularly to Assembly Bill 107, introduced by Assemblyman Bell, and Senate Bill 230, introduced by Senator Wagner.

These bills have both been amended in Committee, and in just what form they will come up for final action is problematical.

As introduced, they would make unlawful and penalize the exercise of those natural gifts and faculties bestowed on mankind by the Creator, which like other gifts and faculties, when properly exercised, have brought in the past, and will continue to bring blessings.

We reiterate against those features of these bills which make unlawful the practice of clairvoyance and kindred powers of healing the sick, because they tend to the abridgment of religious rights and personal freedom.

Clairvoyance is the spiritual sense of sight, with which some persons are endowed from birth. It is one of those occult faculties which have been slow to grapple, but which the scientific world is to-day beginning to recognize as a principle in nature, in the future of which are wonderful possibilities for the human race.

Of the learned and scientific minds who recognize clairvoyance and other occult powers, we might name Prof. James, of Harvard; Prof. Hyslop, of Columbia; the late Prof. Elliott Coues, of Smithsonian Institute; Prof. Chas. W. Emerson, of Emerson School of Oratory; Prof. Flammarion, that most eminent French Astronomer; Sir William Crookes, the world's greatest chemist; Alfred Russell Wallace, of England, the greatest natural scientist of the world; Joseph Jefferson, the actor; Rev. Minot J. Savage, and others.

You cannot by legislation prevent those so gifted from seeing clairvoyantly. You may, however, make it so unpleasant for them that they will not tell what they see—but such legislation would tend to stop the scientific study of these occult forces, and would be a sad blow to science and to the progress of civilization. Hence, these proposed measures are especially objectionable from a scientific standpoint.

It has been proposed that spiritual healing be permitted, provided it be done without compensation.

This clergy are compensated in order that they may devote their whole time and thus be better qualified to minister to the spiritual needs of the people.

Shall we say that the Ministers of Spiritualism who minister not only to the spiritual needs, but who, like Jesus and his disciples, heal the sick, are less entitled to compensation?

What would the regular physicians say to a law prohibiting them from receiving compensation?

Jesus sent out his apostles, commanding them: "Heal the sick, cleanse the lepers, raise the dead, and cast out devils. Freely ye have received, freely give. Provide neither gold nor silver nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat."—Matt. 10:8-10.

Wherein is the workman less worthy of his hire to-day than 2000 years ago? Shall we say to the clergy and to the regular M. Ds., "You may receive compensation," but deny it to spiritual healers and healers who devote their time and life energy to healing the sick?

We most respectfully protest against such unjust discrimination.

Any factor in relieving the sick and suffering. Neither distance nor material substance seems to be any bar to clairvoyance vision.

In the practice of healing, the clairvoyant seems to see and describe diseased physical organs and prescribe remedies regardless of the distance between the clairvoyant and the patient. This gift enables those so endowed to accurately describe things, transpiring miles away; and such a power can, we believe, accurately diagnose disease and search out proper remedies.

A large number of people are fully satisfied that clairvoyant diagnosing and prescribing is reliable and efficient; especially so in difficult and complicated cases, and such claim the right to be permitted, without let or hindrance, to avail themselves of this and kindred powers of healing.

It has been suggested that the Bell bill be so amended as to permit the practice of spiritual gifts of healing without the use of material remedies. From what we have shown, it will be apparent that the material remedy clause would practically prohibit medical clairvoyance.

We desire that this be understood, for we cannot believe our legislators will knowingly sanction an injustice to be fastened upon the people. The field of clairvoyant practice is a legitimate and important one, and in so far as it relates to the general public, encroaches very little upon the practice of school physicians, except to correct their mistakes and to assist them in diagnosing difficult cases, of which assistance many physicians gladly avail themselves, and others, will, as science brings its merits more clearly to the front.

Who asks for this legislation? Is it the people themselves, or is it those who might profit by a medical monopoly which this legislation would likely establish?

The members of this Honorable Body, kindly can easily discover, who are behind these measures.

We would say no word derogatory to the medical profession, most of whom we believe to be noble, conscientious men. But that medical practice is still

LAKE HELEN CAMP.

Notes of the Doings at the Southern Cassadaga.

The week just passed has been a very busy one, and the weather with the exception of one day has been ideal. After the conference on Monday a birthday reception was given to Mrs. M. J. Stephens, of Washington, D. C. It was a perfect surprise to her. There were speeches, music, and spirit influences made it a most enjoyable occasion.

Tuesday afternoon, Mrs. Clara Field Conant occupied the platform and gave a most interesting as well as a spiritual lecture. Mrs. Conant was here with her husband spending a few days. Their home is now in Florida, about one hundred miles south of here, and I understand, a very beautiful home. She intends to be with the camp more on other season.

Tuesday evening's very fine entertainment was given under the auspices of Mr. Budington. It consisted in songs and recitations—was in reality an old folks' concert. It netted the Ladies' Aid a neat sum.

Wednesday was fast day, and those days are among the most interesting of all, and one listening to the varied experiences must be impressed with the truth of Spiritualism.

Thursday afternoon the Ladies' Aid gave a chicken pie supper, and fed a good many people.

Too much praise cannot be given to Mrs. Twing for her untiring labor in behalf of the Aid and the camp. She is ever busy, and ever at work. The day being too cool for the lecture to be given in the auditorium, and the ladies had the pavilion, so no lecture was given. A reception in honor of Mrs. C. P. Pratt's birthday was given in the afternoon, and very largely attended. There were no special speeches given, but the time was spent in social intercourse. Mrs. Stephens is stopping with Mrs. C. P. Pratt, and it was most interesting to have their birthdays in the same week.

After the conference Friday we all went over to the home of Mrs. A. Stevens, who has done so much for the camp and dedicated her beautiful home. It is named Sunny Side, and rightly named.

Saturday Mrs. Twing lectured, and gave a most interesting address, and was given a great many new arrivals, among them Dr. J. M. Peebles, also Mrs. Dr. Mary G. Gannear, of Jacksonville.

Sunday morning our humble servant spoke. Dr. Peebles was on the platform, and was introduced to the friends, and received a royal welcome. In the afternoon Mr. J. C. Wright gave another of his masterly addresses such as stir the hearts of the people. Mrs. Twing gave public readings after the lecture. The attendance was good, and it is growing all of the time, not only from people on the outside, but by people from a distance, and what is more, by a fine class of minds. The camp is doing a spiritual work here that cannot be expressed. The interest in the meetings keeps up. The attendance at the meetings during the week is fine; there has not been a poor conference meeting. I have conducted a great many conference meetings, but there have been no finer than those held here. The many friends as well as the officers of the camp are very thankful to you, Mr. Editor for your kindness in publishing the letters sent, and granting us the exposure you have. May I take your paper, and you are truly thanked for your kindness.

The day has been intensely hot, more like a day in July, yet we all enjoy it, for it means good camp weather. Dr. Peebles is to lecture on Tuesday afternoon, and next Sunday morning. In the afternoon there will be a symposium, which will close the camp.

We return home about the last of this month or the first of April.

G. H. BROOKS.

CLEM.

A Realistic Story, by Hudson Tuttle.

Clem was a cheery lad, and now he had grown tall and strong, had become my support. I had need of him, for his father dying when he was a child, I had all I could do to care for him and his younger sister Mabel, and I had become worn and weary, and glad that he could ease my burden which grew heavy with the years. I never told him what sacrifices I had made to keep him at school, or how it pained me to have him absent. He could not understand how hungry I was for his home-coming at vacation, for no one can understand a mother's love except a mother.

Clem was now twenty-one years old, six feet in height, broad-shouldered and solidly in bearing, acquired by his military drill while at college. As for that drill and its cadet uniform, for it familiarized the mind with war and encouraged its spirit. He was proud of his soldierly style far more than of his scholarship, good as that was, for he stood first in his class, and when he placed the diploma in my hands, tears came to my eyes, which he kissed away. I felt that I had not misplaced my trust in him and if I had had a heavy task, he had brought me my reward.

"Now, dear mother," he said, with such a brave look in his eyes, "now, dear mother, you shall have a rest, you and Mabel. I have already a position as engineer to make the survey for the new railroad line with promotion ahead and that means you, dear mother, shall have no care nor trouble any more."

And that was little more than a year ago! A happy year passed like a spring day, and then I awoke to a dreadful reality. There was war! The long-delayed retribution for centuries of wrong had come. "The blood of tortured slaves and a tortured people for centuries appealing to high heaven at last had found response. The heart of a great people had been touched and they vowed before the Altar of Justice, such injustice should no longer reign.

That meant war, and the war spirit went abroad and shrieked its awful cry in the market places, from the seats of high office and even the pulpits given to the voice of peace on earth.

Clem went to his work. I did not expect him and my heart gave a leap of joy as it always did when he came, and then suddenly it fell on me like a shadow that he had to tell me he was going to war.

He took me in his arms, just as he always had, and kissed me, but stammered and hesitated.

"Oh, Clem, you need not tell me!" I cried. "You have come for my blessing are you going to the war?"

I had hoped faintly against hope, that he would say no, with a laugh at my fears, but he looked more grave and said faintly, "Yes, dear mother; you will not care much, will you?"

Care much? Would I care if my heart were to be torn from my breast and every quivering nerve dissected by the hand of pain?

"Oh, Clem!" was all I could reply, and we sat on the sofa where I had cradled him when he was an infant, and not a word said we, the silence broken only by the hurried ticking of the clock.

He spoke softly: "The government, mother, has given me a captain's commission. I have a helper, record, and to-morrow I join my company."

"To go where?" I asked slowly.

"Direct to the front. There is to be no dilly-dallying; but a swift blow, strongly given, to settle the matter at once."

"And then you will come home?"

"Yes, my mother, I shall feel that my duty to my country has been met, and I know you will be proud of me. You would not think as well of me, if I were a coward and at this hour of need, although fully qualified, shrank from the high call of honor and duty."

"No, dear heart, a mother must needs wish, above all things, for such a son, and yet, oh, yet, to have such a son may bring her to abject grief."

There were four of us to part, for at supper I had sent for Leone, the sweet girl whom I was glad to know had won a place above all others with my son, and there was Mabel and I. We all tried to be cheerful, but it was a sorry attempt, and when the meal was over, it was almost time for the train which was to bear him away. All I care to say of that parting is that we all tried to bear up bravely, and of the hour we three spent together after he was gone, it was unspeakably sad.

It was one o'clock at night. I knew the hour for the clock had just struck the one deep sound. I had been awake since twelve, for my restless thoughts would not allow of sleep. The moon high in the heavens, filled the room with brightness and the window gave a square of light on the floor. In that light a mist arose, curling, twisting, rising and growing into forms. There was a hill, and there were flames, and smoke came, and beneath, ranks of armed men. I saw them rush up the ascent and many fall, or stagger on. One more distinct, drew my attention. It was Clem. There he was—waving his sword, and leading up his struggling men. A moment, and then he fell and lay there on the ground motionless, while the others went on up the heights.

Oh, I knew my boy was mortally hurt, and when the telegram came I felt no shock for it did not make the event more certain.

Leone came to me, and gave us strength, for sympathy has that rare quality that when we share our grief with others we lighten its burden. We three sat together in the gloaming of that evening, silently, for our feelings were too strong for the weakness of words. The rifle which sent its ball to strike down my son had sped past him a thousand miles and stricken three hearts! Such is the terrible background against which are displayed the heroic scenes of war! Such is the cost woman

A RELIGIOUS BODY.

Mediums Should Be De-fended.

To the Editor:—Concerning your remarks written under the heading of "From the N. S. A." in your edition of February 9, I wish to state that, as we know, the Spiritualists are organized as a religious body, it must be looked upon as a faith or a belief, believing in the intelligence of the spirit world parallels the belief in God among the Christians.

Further, charging for your time alone without advertisement, exonerates you from all taxation, but advertising services or readings lays you open to the laws of the United States.

As we might we offer to tax the trained nurse as she goes on her mission to the sick—she is paid, and paid without taxation because she charges simply for her time. The Doctor receives his diploma and being under the medical association is not further taxed for his professional work. We are under the National Spiritualist Association and have received our ordination papers. Why does not this prevent our being taxed? This N. S. A. is organized for just such purposes as the protection of mediums. All organized labor associations prevent impositions upon their members. The managers of the gospel yearly demand their salaries as coming from their parishioners and being under an organization are not unimpelled to pay. We are ministers of our religion—why are we not upon equal terms? In the business world we receive the same recognition as the ministers—receiving regular ministers' half rates.

This is as much a religious belief as the church, both believing in a Supreme Being, and both holding the same manner of worship. The motto of our belief is "To do right unto our fellow-man."

To be a medium is not a profession—it is a gift from "the Giver of all Good," and no physical power can lay hands upon it. It might prove just as profitable to attempt thus sordidly to shake the immortal spirit of the poet.

Altogether it seems extremely unjust that the spiritual organization of to-day is so totally disregarded by the public. Owing to the prevalence of malpractice and trumped-up "fortune-telling" among the majority of so-called mediums, we can scarcely be surprised at this negligence on the part of the public at large, and as there are many good, honest mediums, it is to be deplored that the association cannot effect the unworthy.

REV. MARY KIRCHGESSNER.
Kansas City, Mo.

THE N. S. A.

Missionary Work and Mass Meetings.

The National Association appointed President Harrison D. Barrett a missionary-at-large to hold mass-meetings wherever possible. This he has been doing for some time with much efficiency. He has given what may be called heroic efforts to the performance of his duties.

It is a great tax upon nerve and brain to hold two or three meetings almost daily for several weeks, and that is just what Brother Barrett has been doing. Having been associated with him from February 8 to March 10, Mrs. Kates and self can speak from experience relative to this work.

It requires a person of good sound brain and body to hold up under the strain imposed by the constant meetings and traveling that Brother Barrett endures. He is not strong physically, and suffers from nervousness; but with brain keen and alert, overcomes effects and preserves enthusiasm. No one can appreciate the service that Brother Barrett renders unless they could be with him for a month. He usually presides at each meeting, lesson upon lesson, and manages the business part of the meetings, replies to a large number of letters each day, writes for the Banner and often for local papers where he may be, is interviewed by reporters, questioned by many people and is dragged into social visits. All this means work-hours day and night, with shortened time of rest. Not many persons properly estimate the tax of an ordinary public speaker on the mind, and the tax of a missionary-at-large is an extraordinary effort to accomplish.

Mrs. Kates and self have shared this with him for a month, and we can truly say it will not be possible for Brother Barrett to continue it for a term of consecutive months. He must have respites of a day or week occasionally, and we trust he will hold his seat a little in obedient regard for his health.

Let me epitomize our trip: At Sturgis, Mich., we had three days of three meetings per day, and a more harmonious and spiritual meeting could not have been held anywhere. Good help was given by Michigan talent, and the meetings were an inspiration to all. From there Brother Barrett traveled to West Superior, Wis., a ride of an afternoon and night, where three days of meetings were held by the Wisconsin State Association. He then joined us again at St. Paul, Minn., and passed through three days of three meetings each, with the enthusiasm of an inspired devotee. Then a long ride by night to St. Louis, Mo., going from the train at 2 p. m., the next day to the meeting, appearing before the audience travel-stained and weary, holding two glorious meetings per day here for three days. The St. Louis mass-meeting never has been excelled by Spiritualists. It is a landmark of one great accomplishment of what organized effort can do. Here we had splendid talent culled from the rostrum whose names other reports will justly mention.

From there Brothers Barrett and Grimshaw, Mrs. Kates and self went to the legislature at Jefferson City, as a committee to work one day against the Medical Bill, and we used our best influence against it, but saw the measure pass the house and heard confessions of dishonest influence in favor of this legislation against our liberties. The Spiritualists must be more wide-awake and not enjoy so much innocuous desuetude, if they expect to thrive and be of use to the world.

Thence we journeyed to Kansas City and held three meetings daily for three days. Here we had grand meetings, with no other lecture or medial talent to help us. The real work of the mass-meetings then commenced, and Brother Barrett, with ourselves, realized how necessary and helpful are additions to the missionary and his assistants, although we were a trinity. But good cheer and happy minds sustained us. Brother Barrett constantly giving the earnest of his soul and wealth of his mind. Then at St. Joseph, Mo., we had an outpouring of people for three days—six meetings—and organized a strong local society. Here the meetings attracted wide-spread attention and were given the associated press reports.

Our last series was at Topeka, Kans., for three days of the usual three sessions daily. Here we had bad weather and local excitement against us, but the meetings were successful and full of earnestness. The Sunday night meeting showed the good effect by a large audience and also proves that we can enthrall any place if we go the right way about it.

Brother Barrett left us here for a long journey to Philadelphia, Pa., for a mass-meeting, at which he would appear direct from the train on arrival. All that is taxing and shows devotion.

To Brother Barrett I pay tribute of praise for his energy and enthusiasm. And for general company, carefulness of our interests, kind consideration in all ways, and for generous sharing of labor, Mrs. Kates and self pay him tribute, trusting he may long be spared to our cause and that we may often be associated with him in the work.

A committee was appointed at our Topeka meetings to call a state convention the last of May, to organize a Kansas State Association of Spiritualists, and as I write the preliminaries are being made for a convention to organize an Iowa State Association, in April. Thus the organized work is moving forward to usefulness.

G. W. KATES.

PHENOMENAL.

A Leaf from the Journal of a Medium.

If you should find a silver dollar on the highway the natural conclusion in your mind would be that some wayfarer had lost it where you found it, yet this conclusion would not exclude the possibility of its being there from some other means; and by the same rule, if something strange occurs in your natural life that you cannot explain from natural causes, you are likely to attribute it to celestial causes; but this would not exclude an explanation of the circumstance from a scientific standpoint of reasoning.

I had a daughter who was developed as a trance medium at the age of fourteen years, and some of her strange and unaccountable mediumistic work I will give you at a future time. Her health failed from overwork in circles. Idiotic doctors pronounced her sickness to be epileptic. She finally lost her reason at times. I took her to an asylum for treatment. She was only out of her right mind at times, and promised to write to me and her husband, and keep us advised of any strange change that occurred in her feelings while she was at the asylum.

On a day in January, 1900, I received a telegram from the superintendent, telling me of her death by suicide at the asylum. After the most searching investigation, I was unable to find any letter or word of any kind that she had left for me or her husband, with anyone or among her papers in her trunk. I hoped and prayed to receive a message from her in the life beyond, but all was blank until September 1899, after her death, at which time while I was entranced, an old friend whom I had forgotten, but did not know had died, appeared to me in the spirit, and informed me that it was a suicide, and that no one at the asylum was to blame in the matter, and my daughter would in due time appear to me and explain the manner of her death.

On the night of March 1, 1901, I was in a trance condition, with for the information of those that do not understand what I mean, I will explain:

I have seldom experienced this condition in daytime while awake and in my normal mind, but it comes to me in awakening from an undisturbed and refreshing sleep, and is a half-way condition between being asleep and awake. When I come out of it I feel like I am floating on a gentle wave of water, or the ocean to the shore, and when I reach my normal condition I find it like stepping from the boat to dry land.

After entering this state I appeared to be in semi-darkness, groping my way along a wall, and passing openings like the deliveries in a large postoffice. At one of these I heard the voice of a young man in conversation with an old man and his two daughters. Not being interested in their conversation, I prayed to God to bestow the grace of my own way. Quit using profane language and tobacco, if you can.

"When I left earth, I was on a hillside, confined in a large building. I had a sharp knife, and my bed was left for me to make up, as I was considered able to do it. I wanted to go to a new world; I cut my bed sheet and made a rope from it, and tied to the bars of the window and one for me. I jerked myself out of bed with it. I suffered but a very little, only a little stinging feeling in my throat and all was over, and I found myself in a new world, and in my own way.

"You are surprised at me leaving no word or letter for you. I left a letter for you and one for me. 'Dear Mother' in the small grip that you gave me to keep my papers in, that you told me cost thirty-five cents, and put it in my trunk, and the superintendent searched them out and destroyed them. 'Do not trouble your mind about your remaining children; they will live a long time after you have passed away from earth. Your time is not long on earth; I can't tell just how long, but not over three months, perhaps. Prepare yourself for the change, Pa. When I come to you again you will return with me, but I must leave you now; your feet are getting cold.'"

In conclusion I will say that I never knew of my girl having a knife at the asylum, and had forgotten about ever having given her the small hand grip, until she spoke of it to me, and I will say that messages should never be asked for through mediums under test conditions. If I was to send a message to a friend at a distance, by another friend, I would describe the first friend, so that the second one would know him if he found him. If I had been asked to report a message from some one in spirit life, under test conditions, with out knowing name, sex or age, perhaps I would have reported the fact that I heard at the first place of delivery, and which might have been entirely wrong. When I awoke my feet were cold, and I suffered from headache for some time. Davenport, Mo. R. A. C. MACK.

A GRAND TEMPLE.

Open Letter to Mr. Carnegie.

My Dear Mr. Carnegie:—It gives one a thrill of pleasure merely to read of your generous benefactions. How great must be your delight in being able to dispense with liberal hand sums intended to bless the lives of others.

Every cause has its champion, every charity has its promoter. You have chosen to found and support libraries, to establish banks of intellectual deposit, wherefrom thousands may draw deep riches of learning, and yet have the principal intact. You have built wisely and well, for "laws die, books never."

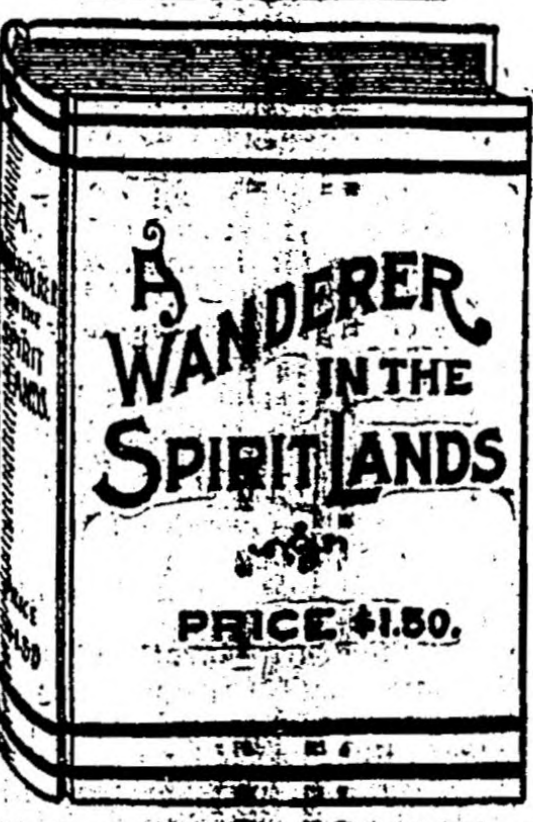
Your benefactions will stimulate self-culture, and through the enlightenment of individuals raise communities, cities and commonwealths to a higher order of living. In this way you have done much to perpetuate the cause of liberty, which must, after all, rest with the people, in the best form of republican government the world has ever known. Doubtless you are already reaping a reward for these disinterested efforts, in the consciousness that the whole country makes grateful mention of your name, as well as in the fact that heaven itself must smile approvingly upon a course so likely to enrich the minds and beautify the hearts of mankind.

Will you allow me to indicate another direction in which some of your wealth might be put to excellent service, with the certain result of an uplift to humanity? Suppose you were to donate a fund and thus encourage the generous response that would be sure to follow, for what might be named Carnegie Temple of Free Thought. By this I mean the erection of a House Beautiful for the assembling of those who are not affiliated with any of the orthodox denominations, a gathering place for thousands who deem the churches too fine for their attendance, and their own clothing too plain to be put in contrast with the raiment of the rich. This Temple of Free Thought might be centrally located, at or near Chicago, where it could be made available for the use of a constant throng of students and seekers after light and truth. Here, too, the pulsating wave of travel that comes from East to West, and from West to East, could land its pilgrims for a season of restful communion with others who, like themselves, were trying to fathom the spiritual significance of things in this life—which is only a fitting school for the life that is to come.

This Carnegie Temple would need to be of ample proportions, and would demand spacious assembly rooms, large parlors, study rooms, and art, music and reading halls, making it the open door for scientific research and the means to an all-round culture that would be a help and an inspiration. There are thousands of spiritually minded people in the United States who are not yet banded together in any permanent form of organization, who would be willing to travel the long way of Temple of Thought, would go out in quest of influence for the upbuilding of humanity, and in time other shrines of like character would rise throughout the land. Yours respectfully,
Mendota, Mo. W. B. KETCHAM.

THE RICH MAN'S WARNING.

"Tis a scene I would sketch, of one called rich,
As he sat in his easy chair,
Enjoying an after-dinner cigar,
With a mind free from business and care,
Filled with the good things that wealth can procure.
Watching smoke like waves on the sea.
Soon while slumbering this dream came to him,
As I tell you 'twas told to me.
He thought he was dead and saw with surprise,
His body lie there by his side;
Then a voice spoke like the chiming of bells:
"You're going a journey—you're dead."
He thought of his wealth, so dear to his heart,
And he gathered it up with great care,
Then traveled through lands so strange to his sight—
His burden seemed heavy to bear.
Soon at the gate where Saint Peter presides,
He was asked what credentials he had;
Then he showed his great-wealth, with pomp and pride.
Peter said, "Now, that is too bad. I fear my friend you are at the wrong place."
A smile you could plainly discern—"Such wealth as this passes current below."
I see you have money to burn."
Then he woke, and this dream taught a lesson to him:
"Great wealth is a curse, not a gain;
He opened his purse to those here in want,
Helped many in sorrow and pain.
He is changing his wealth so it will pass."
When called to the regions above,
From earthly gold to spiritual coin,
Which results from goodness and love.
BYRON D. STILLMAN,
Chicago, Ill.



Read our announcement of this remarkable book on p. 2nd and 4th pages.

For the glory of his country, she bears her sons at the hazard of her life, to weep over their untimely graves and go on alone with her burden to life's weary end. Unconsulted! She who gives her sons to the nation has no voice in the sacrifice. If the mothers of the nation would be ruled the nation's affairs would be wiser.

Hudson Tuttle.

Nothing except a battle lost can be half so humiliating as a battle won—Wellington.

ULTIMATE IDEAS OF THE NEW THOUGHT

The ultimate conceptions of the philosophic and scientific worlds need to be brought to the minds of our people, that they may share the Good—the "Good News"—the adequate knowledge of their day: The higher vision of our time.

It is one of our "audacious" hopes and aspirations, as modern Rationalists, to show that nature is nowhere supernatural; that the universe is not dislocated, and that the higher, introspective vision, or the perceptions of the Spiritual being in nature, or the created Spiritual element in nature, is true and natural, and consequent upon the development of the inner nature or light in man.

The old ideas which were called supernatural can be understood and apprehended by the inner life of man to-day more perfectly than ever before.

The trained thought of to-day does not deny many things to place them in a rational order, to understand or at least to apprehend them, instead of merely gazing in an open-mouthed wonder at them.

The reasonable explication of these ideas is in truth the business of the modern teacher. It will help us to attain the proper point of view to ponder a paragraph or two from Prof. S. P. Langley's book, "The New Astronomy." He is an admitted "up-to-date" authority. He says:

"When we see a rose-leaf, we see it with what we call a color, and we are apt to think it is in the rose. But the color is in us, not in the rose, for it is a sensation which something coming from the rose excites in the eye; so that if the rose-leaf were still there, there would be no color unless there was an eye to receive and a brain to interpret the sensation."

"Color and light then, are not, properly speaking, external things, but names given to the sensations caused by an uncomprehended something." In other words the genius of our life as we have it from God.

If what the physical scientist calls, "The very same something falls on our face, it produces another kind of sensation, which is called heat, or if it falls on a thermometer it makes it rise by expanding the mercury; while if it rests on the skin it will produce not a heating effect, 'chemical action,' but it will tan the cheek, producing a chemical change there, or it will do a like work more promptly if it meet a photographic plate.

If we bear in mind that it is the identical same thing—(whatever that is) which produces all these diverse effects, we see, some of us perhaps for the first time, the color, light, heat, heat, actinism, etc., etc., are all of them simply names given to the diverse effects of something—not things themselves; so that for instance, all the splendor of color in the visible world exists to-day in the eye that sees it—or more correctly and exactly, in the intelligent spirit which looks out through the eye that "sees it."

We call it the spirit, or life as organized through the mind into the body or physical, ultimate expression of the man. Of course we hold that the seen is not the real, but only the manifestation of the unseen (the spiritually-perceived) which is the real.

The unseen, but all-seeing life, in each man is what constitutes the great reality.

Professor Langley continues: "How it crosses the void space we cannot properly say to know, but all the phenomena lead us to think it is in the form of motion in some medium—something like the transmission through the air of the vibrations which will cause sound when they reach the ear. This at any rate is certain, that there is an action of some sort incessantly going on between us and the sun—which enables us to experience the effects of light and heat."

"We assume that the sun sends out a mode of vibration, but whatever it is, it is repeated with incomprehensible rapidity. Experiments recently made show that the slower heat vibrations which reach us from the sun succeed each other nearly 100 trillion times in a single second, while those which make us see, have long been known to be more rapid still. They pass outward from the sun in every direction in ever widening spheres, and are received by us (scientists) know, the potency of life for the planet upon whose surface they fall."

This is the notion of the scientific man. Good so far. But the sun and all of its varied phenomena are material—for they are seen by the senses, the outward, sensuous eye.

The whole planetary system of worlds is really moving round a more interior spiritual center, or sun. The Inner Sphere of Spirit Life, the Eternal Light—the "Father" whose vibrations become the souls of conscious creatures. "The Controller of Immensity," The Central Attraction.

The material universe is a sort of outer shell or outer sphere of darkness, which enshrouds the living spheres of light within, as the clothing covers the man.

But what is it that constitutes matter or substance? Sensuously it is only known by qualities; spiritually perceived, it is darkness.

"Qualities," says the materialist. "Destroy a man's organism, put him in the furnace, and where is he? What then are these things that you call soul? Immortality? They are qualities. Don't you see that when you destroy the qualities, the man, too, is gone, and gone forever?"

I accept the position, that, to the physical sense, "qualities" constitute "things." Mind and matter, both, are inferential to sense, for they are spiritually apprehended.

The qualities of a material thing constitute or characterize a material thing. "Knowledge is of things we see," and in order to be seen it must be conditioned so that their qualities are discernible. But if the qualities of a material thing constitute a material thing, the qualities of an immaterial thing constitute an immaterial thing. And there's the end of it.

Take the principle and follow it up and where does it lead you? To spiritual organization, as Plato said, "All things have a spiritual origin."

How is that? In this way. The qualities of a stone constitute a stone, of a chair, a chair. Suppose you take away the qualities of a chair, put it in the fire. The chair and its qualities have gone. There is a residue of dust and gas of course that have their own qualities, but the point is that the chair, as a chair, is gone.

The question is as to the destruction of the qualities of a body, being the destruction of the thing itself.

Reason is logic and sensible fact—fact as it is. Now in man there are two forms of substance besides the inner

divine life. The materialist says, "No! I deny that." Well, let us look at the facts. Abstractly speaking, the immaterial properties of qualities, if these, such as material qualities constitute material things.

But are there any such qualities as immaterial qualities? Is thought material in quality? Is feeling? Is pity for a dumb brute in pain? Is sympathy? The Ideas, the Principles, the aims which transcend lifelines, are all immaterial, as immaterial or non-material as pleasure or pain, as resignation or despair. They are not subject to the laws of gravitation, or cohesion, or chemical affinity. They cannot be weighed or measured. They do not admit of being seen, tasted, smelled, heard or felt. They are therefore immaterial, no matter whence they exist as the origin of all material qualities must constitute material substances.

Mental and material qualities are side by side in man. But man is not simply a compound of mind and matter. But he has a central spark or "vibration" of Real Life—Divine life in essence and in possible potentiality. It is fed by impulses from the central divine life.

Spiritual life itself is the center from which and by which organization by its various laws and processes must emanate; spirit is the intelligent basis of all organization and development. Unintelligence does not, by elaboration, produce intelligence, any more than elaborated stupidity produces genius.

Ignorance added to ignorance does not produce knowledge. Evil added to evil does not produce good. Matter added to matter does not produce mind.

Modern astronomy shows that the entire solar system moves round another centre. That centre may be only relative—relative, that is to say, to the absolute controlling centre, which does not revolve. "In whom there is no darkness, no variableness nor shadow of turning." Who "pulses, vibrates, breathes in His own eternal Light. His rays blending together from within and without, together and apart. Where His own angel children, his highest, holiest, speaking, and glowing, the face of His Father, The Eternal, spirit, spirit light. This is seen in the superior, spiritual or magnetic condition. A. J. Davis well says, in his "Summer Land":

"Observe a universal and unerring law of the 'Supernal Administration': The Central Positive Power repels the physical, and at the same moment attracts the spiritual; therefore the circulation of matter is from the centre outward, and the circulation of spirit is from the outside toward the center. These two reciprocal processes, or opposite currents, are incessantly flowing. The inconceivable oceans of world-building materials expand and swell, and pour outwardly from the eternally flowing and inexhaustible Fountain at the center; at the same time the innumerable multitudes of individualized spiritual beings, from the innermost spheres, from all the human-bearing planets in space, are progressively and irresistibly marching inwardly toward the great positive attractive Center, and constantly approaching nearer and nearer the eternal sun-sphere of Father and Mother!"

We observe that the universe may be studied in two ways and by two opposite methods. From the Central Living Light, outward to the material universe of nature, or from the material "end" up to the Central Unity.

We apprehend that God is the "subjective" or soul to the natural cosmos—though objective (spiritually speaking) to us. As we progress toward eternity, the Divine Center, we make that Living Light our goal, our inner life developing and yielding to that spiritual attraction. In the higher, more spiritual, we manifest first through the material organism or body, and seeks through self-development, that is spiritual growth, to return through the darkness of materiality to that central sphere of the living light. The human spirit developing its god-consciousness as it finds and appropriates the inner life of the spirit. This is the living light which all mystics are constantly emphasizing. Some say it is the light of the inner eye, the Kosmos. The absolute inner life. The human spirit cannot succeed without it, any more than vegetables succeed without the sun's rays.

We will now proceed to show through some familiar illustrations, how the various forms of force manifest, until we arrive at this basic force which we call spirit, or absolute intelligence.

In the progress of the world we proceed to do so, we force, or time by inventions or progressive discoveries.

In the days of our grandfathers the stage coach took a week to go to New York from Boston. The steam cars now make it in five or six hours.

In that degree time and space are measurably annihilated—relatively so. Electricity does what steam failed to do, and a message may now be transmitted in a few seconds, instead of a letter sent by the railroad which takes a few hours. The telephone enables you to talk with your friend in Chicago, it may be. Now these progressive changes are annihilating space and time by subtle substances—or forces.

Now suppose a substance more rapid than electricity and swifter than light in its traversing—that substance to be called spirit, which again annihilates time and space, and is every attribute of matter, and you have spirit. You can think "the sun" quicker than the sunlight—vibrations—can travel.

You will of course, readily perceive, that it is only a series of gradations from the rapidity of lightning or the magnetic telegraph to that of thought itself, and yet it has been supposed to be a whole, and a complete, and a chain. You will perceive that when once you admit the possibility of a change of centre in scientific calculations, the whole subject becomes open to a vast system of analogous laws that do not in any way interfere with established science but open up another realm of super science, which has been supposed not to belong to human existence. Priestcraft has had its influence and purpose in this.

Now is well for us to know and to admit that the senses of man are far more deceptive than the mind.

The old philosophies of India taught that the senses were the great deceivers. Buddha said, "Cut off the five," meaning suspect the five senses. The senses are, of course, very useful. But they do not compose the courts of Truth or of Reason.

What the eye sees is only an approximate vision; you are not certain of your sight. The focus may be wrong, a slight change in an optical instrument or in your visual organs may invert the whole system of the universe.

If I whirl a lighted stick before you, to what is it? A wheel, a wheel. There is no wheel there, but you would declare upon the evidence of your senses, that there is a wheel of light. The vibrations are more rapid than will make separate impressions upon the visual organs, and therefore there seems to be a circular light. Remember the Fourth of July "spin wheels" of our childhood.

"Sound is equally deceptive, and the sense of touch can be perhaps more easily deceived than any other."

When, therefore, you consider that physical science has such an imperfect basis as external observation, that space between atoms and worlds has been bridged over by mental science, alone; that by positive mathematical prophecy planets have been discovered long before they could be revealed to sight; that the great mathematician Kepler—who was the prophet of astronomy, discovered a system of philosophy that lay beyond vision, and that Herschel perceived the distant sun revolved, not by natural vision but by the aid of the senses, but by that subtle law of mathematical analogy which interpreters and suffices all science—you will then be prepared for any change in the basis of scientific approximations that will bring you nearer and nearer to a correct understanding of the laws of the Universe. Time and space are practically annihilated by the Thought powers of man.

Some of us are blessed with vision and behold the confirmations and wish to bring to your minds and hearts the joy of this wondrous Faith. The soul of this "New Thought."

If the contemplation of these wondrous facts of the height and depth of life does not lead us to feel our dependence upon that Light and Love of the spirit, then it is because not the lofty, the learned, the proud; but only the "pure in heart" see God.

J. P. COOKE.

THE SOUL OF MAN.

It Is Part of the Infinite Life.

To the Editor:—How inspiring the thought to know that the soul of man is immortal. The great life is the tomb in which is buried all that belongs to human consciousness. That our hopes, desires and aspirations do not end in utter oblivion. That the world so bright and beautiful, teeming with organic life, will ever be retained in conscious memory. That all our efforts to uplift humanity, and thus better its condition, will reap corresponding results. That all our achievements in harmony with the divine forces in nature will bring us nearer to the all good, and open up a field where the soul will reveal in exquisite delight.

The home of the soul is in the realm of universal harmony. Its demands can never be satisfied until it is freed from environments that would retard its progress in its full development. All obstacles to the soul's growth will, sooner or later, be eliminated. It must have free access to universal forces and abilities. It demands and will receive what belongs to it as its natural inheritance. This demand is a primary law in nature; and is in harmony with eternal justice. All the divine forces in the universe are pledged to secure this result. The principle of rectitude is the basis upon which the ego is constructed, and this principle is primordial. It never was, and it never will be, a spiritual force in the domain of nature.

Soul always was, and is, self-conscious; soul always will be and is, per se, deathless. It is part of the infinite life. There is no power that can destroy or annihilate life. It is the all-encompassing force in the infinite realms of space. Its demands are authoritative and all things are under its control. Its field of activity encompasses whatever lies in the domain of nature. All divine forces are correlated, and act in harmony with each other; and all life is a unit. So the loss of a soul is, from the very nature of things, impossible. The very principle in the universe is permanent and deathless. It always existed and always will exist.

It may not be able to define or describe the soul, or its eternal existence, can only comprehend to the extent of our spiritual unfoldment. It eludes mortal vision. Its home is in the realm of the unseen; we can only catch glimpses of its manifestations, yet intuitively we are conscious of its existence. Its presence is felt in the depths of human consciousness.

We feel that it is the seat of real life—the animating principle, inherent in man. Its voice is the voice of the quickening of lofty aspirations and holy desires for a true, noble and manly life—for the upbuilding of whatever makes for righteousness in every department of human activity. It is the sum and substance, the pith and essence of all that is good and permanent in the cosmos.

To listen to its voice and yield obedience to its demands, is the part of wisdom, in so doing we force, or time by inventions or progressive discoveries.

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In that degree time and space are measurably annihilated—relatively so. Electricity does what steam failed to do, and a message may now be transmitted in a few seconds, instead of a letter sent by the railroad which takes a few hours. The telephone enables you to talk with your friend in Chicago, it may be. Now these progressive changes are annihilating space and time by subtle substances—or forces.

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NEW LINES OF THOUGHT

The Evolution of Immortality.

The continually changing forms of things give rise in the mind to ideas of a beginning, and in speculating on nature's activities, a beginning is always predicated for her work.

The existence of energy is self-evident, and its duration is eternal, "from everlasting to everlasting," for in its fullness it is the great God himself. It is complete, and contains within itself all qualities, powers, parts, and attributes of things—aye, even the whole of things.

Time was forever. It has no beginning, and no end; and while it may divide into past, present and future, it still remains the present one and now. The present has no beginning nor end; the past is not lost, and the future is never here, although continually beginning. The eternal now is always here for contemplation and criticism.

The formless and apparently lifeless space in which we move, like atoms in a vacuum, which surrounds all worlds and all atoms, holding them tenderly but firmly in place, is an infinite womb, in which the power of energy are divided into the opposing elements of life and death, day and night, body and mind, male and female, and all opposites. Between them, enthroned in unapproachable mystery and glory of conscious living fire, sits the "Energy" which says, "I am that I am."

Out of the bosom of energy comes the spirit which moves on the face of the waters, as the breath of life, foreshadowed in the story of creation. All known forms of life gestate in water, and the waters referred to in Genesis on the face of which the spirit moved are that incomprehensible energy out of which all life emanated, a magnetic current in which all worlds and all atoms, holding them tenderly but firmly in place, is an infinite womb, in which the power of energy are divided into the opposing elements of life and death, day and night, body and mind, male and female, and all opposites. Between them, enthroned in unapproachable mystery and glory of conscious living fire, sits the "Energy" which says, "I am that I am."

The soul is but a bubble on the ocean of energy, "the waters" of Genesis, and out of this bubble the spirit, heat, (love), issues and moves upon the waters, but this heat does not immediately evolve fire, or the light of mind. Love and the involuntary powers precede the evolution of intellect and the voluntary powers. Thus man is by nature a feeling being, and though writing primarily, in this and other books filled with beautiful and noble thoughts, he is not a feeling being, but a feeling being, and though writing primarily, in this and other books filled with beautiful and noble thoughts, he is not a feeling being, but a feeling being.

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FOREIGN COUNTRIES.

The Progressive Thinker is furnished in the United States at \$1.00 per year, the postage thereon being included. But when it is sent to foreign countries we are compelled to charge 25 cents extra, making the yearly subscription \$1.25. Please bear this in mind.

SATURDAY, MARCH 23, 1901.

Theology the Bane.

An ex-clergyman of England, who voluntarily vacated his pulpit because he could no longer indorse its barbarous creed—there are many such—wrote us only a few days ago:

"I am persuaded that theology has been and is the bane of a large number of the most conscientious men in the Christian ministry. They are striving to make a show for something in which they have ceased to believe, in any genuine sense. 'It is killing them,' so an accomplished friend, an M. D., said to me some time ago.

"By the way, it will not surprise any one when I write, that I find more liberality, and less confidence in the dogmas of the church among the medical profession than among any other class of people."

Woman.

Says an English exchange:

"In his recently published book on the Babylonians and Assyrians, Professor Sayce tells us that at least fifty to sixty centuries ago Babylonian culture had elevated woman to a position equal to that of man. In the poetry she always takes precedence—female and male, not male and female. Even if married she had legal powers quite independent of her husband. She could buy and sell, lend and borrow, and even bequeath her property as she wished. Her dowry was her charter of freedom, and it was tied to her by custom as securely as any modern marriage settlement. As priestess or prophetess she often exercised an almost despotic influence. As governor of a town she was sometimes responsible for the administration of public affairs of a considerable community."

This was woman under Pagan influence before Christianity existed; before Abraham emigrated to Palestine, indeed it antedates the deluge by near 800 years, taking Bible chronology for authority on the one hand, and the shortest of the Professor's estimate of time on the other. Taking the longest of his estimates and woman was a personage of considerable importance a hundred years before creation.

Our civilization is an inheritance from the Romans, as is the Christian religion. Woman takes the place with us as she occupied in Rome when Christianity was founded, whether that period was 1800 years ago, or but 1,000 years, as some suspect. She is just beginning to emerge from her long enslavement. If prudent in her action long before the new century closes, notwithstanding the retarding influences of the church, she will regain the position her sex occupied when Babylon was in its glory.

A Righteous Act.

The managers of the Forest, Fish and Game show, at the Coliseum, in this city, responding to the urgent requests of the people, have opened the doors to their exhibit on Sundays from 1 o'clock p. m. till the closing hour at 10. This is as it should be, save an earlier hour in the day would be more acceptable to the laboring classes. If there is anything pernicious in an exhibit it should be closed on all days; if an educator it should be always open. It is the clergy only, who want our ears, who object to this. If their salary was not contingent on their Sunday service no hostility would come from them.

A man must either imitate the vicious or hate them.—Montaigne.

Thus Saith the Lord.

"Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem with drunkenness. And I will dash them one against another, even the fathers and the sons together," saith the Lord. "I will not pity, nor spare, nor have mercy, but destroy them."—Jeremiah 13:13, 14.

This is the same Lord that said to Moses, Ex. 7:1—

"I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet." Then he hoodooed the Egyptians with all manner of plagues because Pharaoh would not let his people go. And why would Pharaoh let the people go? Because, "I [the Lord] will harden Pharaoh's heart, and multiply my signs and wonders in the land of Egypt."—Ex. 7:3.

Then follow the turning of all the rivers into blood; filling the whole land with frogs; converting the dust into lice; letting loose swarms of flies; torturing the cattle, the horses, the asses, the camels, the oxen and the sheep with a grievous murrain; filling man and beast with boils; pelting man and beast and herb with hail; covering all the face of the earth with locusts; and thus on and on, concluding each act of vengeance with "And the Lord hardened Pharaoh's heart that he would not let them go," not ending his direful calamities, however, until he had converted the whole people of Israel into a body of thieves, by instructing them—see Ex. 11:2—

"Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold."

Then "the Lord gave the people favor in the sight of the Egyptians," so he smote all the first born, that his "wonders may be multiplied in the land of Egypt."

But Israel escaped with the "borrowed" jewels, which the Lord had "convinced" at the taking.

Do we wonder after learning of this "Lord's" acts there in Egypt, when he became displeased with his people, many years later, he made them drunk and quarrelsome?

We merely want to say in closing: Our "Infinite Intelligence" is no way related to this Lord, who we greatly fear some profane man will pronounce a trickster.

Count Leo Tolstoy Is Excommunicated.

St. Petersburg, March 9.—The official organ of the Holy Synod today publishes the formal excommunication of Count Tolstoy, the Russian novelist and social reformer, which was announced early in the year, as follows:

"In his solicitude for the children of the orthodox church to guard them from being led into corruption, and in order to save those who have gone astray the Holy Synod has deliberated upon the anti-Christian and anti-ecumenical teachings of Count Leo Tolstoy, and has deemed it expedient, in order to preserve the peace of the church, to issue a circular dealing with the heresies of Count Leo Tolstoy. The circular is as follows:

"Count Leo Tolstoy, to the grief and horror of the whole orthodox world, has, by speech and writing, unceasingly striven to separate himself from all communion with the orthodox church, and this not only clandestinely, but openly and in the knowledge of all persons. All attempts to dissuade him from this conduct have proved without avail. Consequently the orthodox church no longer considers him to be one of its members, and cannot regard him as such as long as he does not repent and does not become reconciled to the church. We, therefore, place on record his apostasy from the church, and pray the Lord to restore him to a comprehension of the truth. We pray, therefore, O merciful God, who does not desire the death of a sinner, to hear us, have mercy on him, and restore him to thy holy church. Amen."

Error Never Sleeps.

The Chicago Journal says a meeting of sixty Catholic priests was lately held in this city to devise means for heading off pending bills in the Legislature providing for taxation of church property, the State supervision of all schools both parochial and public, the supplying of free text books, and similar educational measures. The organization seems designed for permanency as they appointed a committee to draft a constitution, and plan for future action. Zealous as they may be, the day is not a distant one when church property will share in the cost of protection like other property; when schools, where children are educated for citizenship, shall be under the special supervision of the State; and more. Convents will be subject to visitation, and persons held there in restraint of liberty will be emancipated. When free, and the inmates tell the true story of their enslavement, and of the vices of those institutions, Convents will be legislated out of existence, and the celibate priests will find their occupation gone.

Saint Carnegie.

Andrew Carnegie has announced his determination to give twelve millions of dollars annually, one million a month, during the current year, in aid of public libraries. Lately asked to contribute the necessary means to pay off a church debt, he replied he could not conscientiously help any creed.

If Mr. Carnegie is neither an Agnostic, nor a Spiritualist he certainly sympathizes with their views in trying to make persons worthy of this life. So long as he continues to distribute his wealth so generously it is not probable he will be maligned; but should he pass away the pen of the libeller would be busy in depicting him as a Christian of rare merit, and we are not sure but some future pope, ambitious to have a multimillionaire enrolled among his saints, will take measures to canonize him.

A Lesson for the Sanctified.

A terrible accident occurred on the morning of March 11, in which, by the explosion of a steam boiler in a laundry, some eight persons were killed outright, others fatally injured, and thirty or more, mostly young ladies and girls, were more or less severely hurt. The scenes were harrowing and heart-rending, of the maimed and bloody wounded, and the mangled corpses of the dead.

We suppose that even the "sanctified" evangelists who so glibly picture the horrors of hell and the torments of the damned, will give vent to expressions of horror over this terrible accident. There will arise in their hearts hot sentiments of condemnation for the person or persons who may be worthy of blame for this destruction of property and life. They will declare that severe punishment should be dealt out to the one or ones by whose intent or neglect this horrible accident was brought about. And in this decision, the result of their own natural impulses of justice, they are right.

And here is where the lesson comes in. Let them study it.

According to their belief, founded as they claim on the teachings of the Bible, a horrible accident is happening constantly, and will continue without end, to all eternity, to millions upon millions of human beings, men, women, and children, brought into being without their own choice or consent, placed amid temptations to sin, surrounded with environments of evil, and endowed with a depraved moral nature, "prone to evil as the sparks to fly upward," by nature the "children of the devil," and with all these odds against them, and against their ever being saved, against their ever becoming "sanctified" in this life, they will not only die a mortal death, but will be thrust down into hell, there to wall in unexpressed anguish amid the raging fires of untold remediless torments forever.

Now, if these things be true, who is to blame for it?

Is not the evangelist's God—who, being all-wise and all-powerful as they claim, could have done a much better job if he had tried or wanted to do so—really the guilty one at the bottom of the whole sad and terrible "accident," by which these untold millions of human beings are, as the evangelists say, "dumped into hell?"

But because their "God" does it, and the Bible teaches it, is it all right? If a mortal man carelessly or wilfully causes a comparatively petty accident, it is all wrong!

What does pure reason and unbiased justice say?

If the "sanctified" are just toward "God," they are unjust to man. If they are just in their condemnation of the man, they are unjust and partial to "God."

A Righteous Ruling.

It should go upon record that Judge Hazen, of the District Court of Kansas, at Topeka, on the trial of Raife Stark for malicious mischief, in aiding Mrs. Carrie Nation in smashing a joint in that city, was convicted. The Judge ruled against the defendant on every point of law. In his instruction to the jury Judge H. said:

"When an offense is committed all persons present, aiding, abetting, assisting, advising, or encouraging the commission of such offense, are equally guilty, and the fact, if you find it fact, that the building described in the information was a place where intoxicating liquors were sold in violation of law, would not excuse the defendant to break or injure the doors or windows of said building."

Some foolish Justice, ignorant of the first principles of law, in Topeka, before whom some of the first offenders were brought, encouraged rioting and disorder, by declaring anyone a public nuisance which any citizen could abate at will; but such ruling in effect would abrogate all law, and make each person the arbiter of his own will, subject to no legal restraint.

They Deserve Our Thanks.

We feel like stepping aside from our usual habit, and complimenting Gov. Yates of this State, and Gov. Durban of Indiana, for their prompt action in heading off the intention of recent mobs in their respective States, in wreaking vengeance on wretches accused of terrible crimes. If guilty the offenders deserve the severest penalty of the law; and should not be tried or sentenced by a mob of law makers, courts, witnesses, jurors and executioners, all in the same breath.

The action of Mrs. Nation, her clerical advisers and fanatical backers, were opposed by us for the same reason. They should have been arrested by the authorities and taught that law breakers are not to be suppressed by act of other law breakers. Public security rests on the enforcement of law by legal means, not by the action of mobs.

Seething Obscenity.

An English paper tells us this way: "A Toronto firm advertised that for five shillings they would send 'securely sealed, a beautiful bound book full of good things which every sporting man should read.' The detective department, suspecting the possible circulation of improper literature, sent five shillings, for which they received a shilling Bible. The editor concluded his mention of the incident by adding: 'Perhaps, after all, there was not much false pretence in the advertisement, so far as regards obscenity. There may be a point, who knows?'

A Truthful Report on the Chinese Missionaries.

As reported in the New York Sun, at a society event in New York, an English lady on her way home from China, among other accusations of the foreigners in China, said of the missionaries: "They were looted and as anyone. They commissioned soldiers to bring them in things, and I have seen missionaries stand and bribe soldiers to hunt up certain curios and valuables that they specially wanted." She added: "There will be desperate bitterness among the Chinese long after the peace is settled and the war is over."

Truly the Chinese have cause for bitterness. They did not want the missionaries, and in practice their religion has proved superior to that that attempted to force on them. When peace is established, these missionaries are holding themselves in readiness to return and resume their occupation of saving souls! The heathen they have looted may like them or not, if they do not the soldiers of the "allied powers" will shoot them down, and demand a certain tribute of heads, and the work of the Lord will go on. The Sunday-school children will cast their spare pennies to send these missionaries to the heathen, where they are able to support establishments and live in a style, only the pampered children of luxury support at home. They have servants and menials, who profess conversion, that they may hold their places, and make glowing reports of their labors. The fact remains that the missionaries have been a curse to the countries into which they have forced their way.

Christianity Versus War.

Erasmus, whose words have echoed through three centuries, has this to say of the antagonism between Christianity and War:

"Let us imagine we hear a soldier among these fighting Christians saying the Lord's prayer just before battle. Our Father! says he, O hardened wretch! Can you call God Father, when you are just going out to cut your brother's throat? Hallowed by thy name. How can the name of God be more impudently unhallowed than by mutual bloody murder among his sons? Thy kingdom come. Do you pray for the coming of his kingdom while you are endeavoring to establish an earthly despotism by spilling the blood of God's sons and subjects? Thy will be done on earth as it is in heaven. His will in heaven is for peace; but you are now meditating war. Give us this day our daily bread. How dare you say this to your Father in heaven at the moment you are going to burn your brother's corn fields and would rather lose the benefit of them yourself than suffer him to enjoy them unmolested? Forgive us our trespasses as we forgive those who trespass against us. With what face can you pray thus, when you are from forgiving your brother, you are going with all the haste you can, to murder him in cold blood for an alleged trespass, which, after all, is but imaginary? Lead us not into temptation. And do you presume to deprecate temptation or danger—who are not only rushing into it yourself, but doing all you can to force your brother into it? Deliver us from evil. You pray to be delivered from evil, that is, from the evil being Satan, to whose impulses you are now submitting yourself, and by whose spirit you are guided in contriving the greatest plot of evil to your brother? The sentiments, so forth and commented upon in the Peace Manual, are respectfully commended to those votaries of the Nazarene, who so proudly strain to be bloodshed and who imagine that they see God's hand directing a war waged for conquest and the extension of trade."

No Contest Here.

There is no contest with the Society of Progressive Thinkers, of which this journal is the recognized organ, as to who is who. Each member is fully advised as to the rights of his fellow, and always respects that right. They may differ at times as to the provisions in a creed, or the propriety of having one, as on other minor issues, but they have managed thus far to keep out of the courts, and hope to do so to the end. A score or more of good persons may organize and call themselves a State Society of Spiritualists, and another score of equally good people may assume the same name, and may ask legal authority to decide between them; but we beg each party not to usurp the title of our Society, of which The Progressive Thinker is the organ, without paying yearly into its treasury \$1, and receive a gold "pro quo" therefor in 52 numbers of the best Spiritual paper in the world, and the consequence that they will never be dragged into courts to explain their relationship therewith.

As a Historian Saw It.

Proudhon, the well-known historian, whose books are everywhere read as authority, wrote:

"Theologians the longer speak with authority. They are content to suggest and deprecate hasty contradiction. Those who believed on trust have passed into uncertainty. Those who uphold orthodox dogmas agree on what ground to defend. The doctrines once fixed as a rock are now fluid as water. Truth is what men want. Things are what men think. What is generally believed."

Learn War No More.

Reports from every quarter where war is pending tell of the savagery of the contestants. Down there in Colombia, S. A., a civil war is now raging. "The federals," says an Associated Press dispatch, "slaughter every person who falls into their hands, a few women alone excepted."

From South Africa, from the Philippines, from China, we have somewhat similar reports. The most cruel and unrelenting of these warriors seem to be the Christians warring on Christians. They seem to be "learning war no more" with a vengeance.

AN ANGEL IN EARTH LIFE

MRS HELEN SEVANT SOLVES THE PROBLEM OF HELPING DESTITUTE WHO ARE TOO SENSITIVE TO ASK CHARITY.

There are angels still wearing the habiliments of earth-life, as well as those on the other side of the veil between the seen and the unseen stage of existence. At least it will not be denied that there are living examples of those doing angelic work among the suffering and destitute of earth.

A fine example of an earthly angel of this kind is afforded by the Chicago American in an account of the work of a Chicago woman. There is no one who, whether Spiritualist or not, after reading the narrative of this woman's beautiful work, will not agree that there are angels, messengers and missionaries of good, on this side as well as on the other side of the veil of mortal life.

The problem presented to the attention of those who would assist the more sensitive and refined people who would prefer starvation to assistance rendered in any but the most delicate manner is far more difficult of solution.

But there is one woman in Chicago who has apparently solved this question successfully. This woman is Mrs. Helen Sevant, of 6158 Ingleside avenue. She has devoted her entire time for more than fifteen years to the helping of the temporarily embarrassed and the refined and sensitive poor.

This work was undertaken originally in the hope of solving a great grief. When Henry Sevant, Mrs. Sevant's husband, died, his heart-broken widow felt that little was left to her but the comforting of other sorrowers. She was fifteen years ago, and ever since that time she has been busy with her work. She is a woman of fine physique, and her life is a quiet, unobtrusive life. She is a woman of fine physique, and her life is a quiet, unobtrusive life.

Constant heart-wringing needs and demands, however, have drawn upon her income, until more and more, as time progressed, she felt thankful for the financial and other assistance quietly rendered by numbers of wealthy and generous people who gave alms through her.

One Chicago business man, who seldom gives money publicly, for many years has allowed her to draw upon him for as much coal as her urgent cases call for annually. Others have from time to time supplied her with food, clothing, groceries and all kind of necessities of life. The crying need of her heart at present is to have a sort of meat and groceries fund or depot established upon which she may draw at need, just as she now draws upon the generosity of the man who supplies her with coal.

AID PLENTIFUL IN HOLIDAYS.

At holiday seasons she is likely to receive lots of donations for her people. She sends out large numbers of Christmas dinners every year. There are many things, however, when it is more difficult to provide the food and clothing so urgently needed.

Mrs. Sevant's plan of operations is as simple as it is effective. All sorts and conditions of people apply to her for aid—aid of all possible kinds. Churches, small charitable societies, city missionaries, charitably inclined people of almost every order send or go to her for assistance and relief for their proteges. Each and every one of these requests Mrs. Sevant personally investigates, unless the applicant is known to her, or the credentials of such a kind as to be indubitable.

The investigations are conducted swiftly, however, and with as small an allowance of red tape as possible, and in all urgent cases relief is remarkably prompt. The long period of experience which lies back of Mrs. Sevant's present work has taught her judgment to be practically unerring. The one thing which it has not taught her, according to her friends and admirers, is to say "no" without real suffering. A negative answer is never returned to any request for assistance, when the means of any personal sacrifice or effort, Mrs. Sevant may say "yes" instead.

Mrs. Sevant has this to say of her methods:

"An ounce of prevention is worth a pound of cure. It has always seemed better to me to give help before desperation renders it unnecessary or of comparatively little value. It is for this reason that I so often give from my own pocket when previous consideration had told me that personal giving had better cease for a time."

TELLS OF HER FIRST CASE.

"A man came to me, for instance, just at dark of a bitter, snowy day. He has a sick wife, he tells me, little child, perhaps ill; no work and no food or money. Can I refrain from giving him part of all I have? It was in this way that my first case. I must use this term, came to me. The man has been sent to me by a friend who knew of necessities, and my own daily order of groceries had just been delivered. I divided them with him, of course."

"Can I do less with the dollar in my pocket-book when one of my suffering visitors has not even car fare to return to a distant home or to go in search of the work which I suggest to him? And nobody knows until work of this kind is personally done just how many people there are in a large city like Chicago who suffer actual penury, actual starvation almost, before they will ask for aid. The organized charities are not quick enough for these people, they cannot be, from the very nature of them. And then, too, there are the people to whom the thought of open charity is as bitter as death."

"Oh, no, Mrs. Sevant! I'd rather starve than ask for aid in such a manner," they tell me.

"Go into their houses. The floors are carpeted; perhaps, the furniture decent, the clothing fairly good and up-to-date. But what can they do, in spite of this? If they sell the furniture and clothing they will get practically nothing for it, and all must be bought back again, for higher prices, when the temporary embarrassment is over; if a home is to be kept, small-salaried people who are out of work are so helpless. But let employment be once more found or furnished and the tangled affairs will right themselves. A little timely assistance to such people is of incalculable aid."

QUICKNESS FACTOR IN CHARITY.

"It is for this reason that I work

quickly. I am told that a certain family is in need of food and fuel. I do not even wait to fill out an order for the coal. I telephone the company which supplies me to send over some coal quickly, on an emergency call. They know me, and when I ask this they are quick to comply. When I get downtown with the order the coal has often been delivered."

"The same with food and clothing. The latter can wait better, although this, for instance, is poor weather in which to be insufficiently clothed. But food! Isn't it dreadful to be hungry? And with little children, perhaps, fairly crying for bread! And oftentimes I find that the people who ask assistance have turned every stone possible for themselves, have reached the last gasp of endurance and suffering before they come."

"There is no time for red tape in such instances. Help is needed, and immediately. Investigating every case personally, as I do, unless indisputable authorities have vouched for it, I am enabled to work very quickly. With the refined poor, the people who suffer cruelly at the mere idea of needing outside assistance, speed is a very important element in the work of coming to their aid."

Of Scotch parentage, Mrs. Sevant is shrewd and keen in her judgment of people and her reading of character. Big-hearted, generous and deeply sympathetic she can help without wounding. Widely known and with friends in every kind of society she can secure aid where others fail. She laughingly declares that she "works everybody for the benefit of everybody else."

The needy people who visit or write to the quiet little South Side flat where she lives are of every possible kind and order. Letters containing requests for assistance reach her from nearly all

every, represents but a small part of the self-devoted work which Mrs. Sevant has faithfully carried. She gets work for many people, secures admission to hospitals for others, brings people who may be naturally benefited by personal contact together, secures justice for people too poor and unfortunately situated to secure it for themselves, administers food, cheer and comfort as often as she administers substantial cause and reasons for the same, and, in fact and in word, plays the part of a loving mother or older sister to large numbers of people every day.

Comfortably stout, rosy-faced, bright-eyed, invariably cheerful, she would appear to thrive on her self-chosen life of work of assisting others, and has no regret at present is that so many of the generous-hearted old-timers of Chicago who were wont to remember her work liberally and frequently have passed and are passing away.

"They gave me so much for my poor people, and there is need of so very much continually," says the woman who has devoted fifteen years to acquiring this knowledge.

Certainly this is an example beautiful to contemplate, that should excite not only admiration but emulation, and lead to worthy resolves and achievements of helpfulness to humanity, in the exercise of that religion which consists in being good and doing good, according to our powers and opportunities.

Whether Catholic, Protestant or free-thinker, this lady is an angel, for she is doing angels' work, and a company of angels unseen must be her helpers and inspirers in the good work she is doing. They go with her, smile upon her, and strengthen and cheer her in her efforts to bless humanity.

Such a life is well worth living, for the happiness given and received, for the reward wrought in the spiritual texture of our lives and now, and the glorious consummation in the bright Beyond.

X-RAY.

FIRST RALLY

of the Twentieth Century

AND

FOURTH ANNUAL MASS CONVENTION

of the Spiritualists of Illinois, under the joint auspices of the National and State Spiritualists' Associations,

Handel Hall, 40 Randolph St., Chicago,

Tuesday, Wednesday, Thursday, March 26, 27,

28, 1901. Widely known workers. Interesting programme. Mark the dates. Tell your friends. Watch for particulars.

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Hull, Geo. F. Perkins, Will C. Hodge, Mrs. M.

Summers, Prof. J. McLane and others will assist

in making this meeting one of the most success-

ful and brilliant ever held in Chicago. Musical

Programme under the direction of Madame

Bourgeois.

Rich and Poor.

Under the head of "Revivalists Sign Articles," in the Chicago Journal of the 6th inst., appeared the following:

"During the two weeks beginning March 11, the Sheffield Avenue Methodist church will be turned over to Blake M. Farson and he and his evangelists will save 15 souls, or the banker will forfeit \$1,000 to the church."

Then the editor goes on to say:

"The articles of agreement have been signed and the revival certainly will take place. Three reputable Christians will decide whether the 15 have been really converted."

The meetings were held in the Sheffield Avenue Methodist church. Whether the contest was a complete success, and the souls were really saved we have not information as we write.

KINGDOM OF HEAVEN.

Spiritualists to the Front in Colony Life.

If Spiritualism stands for anything, it must stand for progress. Eternal life must be eternal progress. And are we not spiritualists now? And is not progress found by following our highest light both here and hereafter? Is there any limit to the progress that a man may attain? And is not man's true happiness depending upon receiving the truth and living it?

The Family or Colony life has much to do in this social state. We cannot live to ourselves, nor even die to ourselves. We are social beings; and hence we are just as much bound to find what shall constitute a perfect social state or relation between ourselves, as we are to find out what is the highest and best life to live individually.

In our present social state we see slavery and injustice on every hand. As a result we see selfishness and crime, drunkenness and prostitution. In short, we see what the ancients called hell. Now we create our present hell, what is to hinder us from creating here and now, what the ancients termed heaven, or harmony? The trouble with the churches has been, that they have been preaching about an hell that is hell and heaven, that is to be found only at the gates of so-called death, and have entirely overlooked the real hell and the real heaven that is ever at hand, such as the apostles were taught to go preach, that "the kingdom of heaven is at hand."

As a result of that preaching and teaching the strong Christians saw the injustice of the strong appropriating the earth and its fullness for self, while the other, weaker ones, starved. So they said, let the strong not live for self alone, but for others. Come bring all things together, and let every man have as he has need. This is the kingdom and spirit of God within you.

Just so long as you strive after the will, just so long will you have hell. So the kingdom of heaven or harmony comes from ceasing to make the will of this world the aim and aim of life. Man must remember that this world was made for all men, and that he was put here to till the earth and not to own it. That when he uses his talent and power to bring forth the riches of nature, they are for all and not for self alone.

So it was said that Satan took Jesus upon a very high mountain and showed him all the world and asked him to worship him, and he would give him riches and power. But Jesus could not be prevailed upon when you understand that Satan is simply the self in man prompting the higher self to get down and scramble for the sensual or material things of life. So he said, get behind me, Satan. The earth and its fullness was made for all mankind, and I have no right to appropriate to self alone, even if I am smart and cunning enough to get away from my brother man. So I will serve only the Father, and do good to the rich and poor man, for hereby the road to true happiness, not only for me but for all mankind. This is the kingdom of heaven which the Father hath sent me unto the world to establish. Therefore self-seeking, for self's sake, regardless of others, I will not follow; but I will seek to establish God the Father's kingdom among men, who teach men to love one another, and so long as they make self and the world an object to live for, they cannot love each other; for strife breeds hate; riches breed poverty, and poverty breeds crime. So love ye one another, if you would be saved from Satan and his kingdom. God's kingdom is the all for all. Satan's kingdom is every self against every other self.

The early Christians found the kingdom of heaven, by abandoning the selfish life and the selfishness of riches and power. So it is not to be wondered at, that the angels sang, when Jesus was born, "Peace on earth, and good will among men."

So, in stead of following Jesus to heaven in the life beyond, would it not be well for Spiritualists to follow the same light he followed, and find the kingdom of God as he found it? Follow your highest light, and so long as you follow lowest, selfish and sensual life.

Is there any better way for people to love each other, and their neighbor as themselves, than by the Communal life? So that the strong can assist the weak instead of enslaving them through rents, interest and profits?

Now if Christians, so-called, would cease worshipping an idol and go to work and follow Jesus, by finding this same Christ, the Divine Man, in their own souls, and following him, their highest light, into a life of service to the kingdom, or the kingdom of the sensual things of life, and live for the spiritual man, by cultivating love, peace and harmony, their indeed would the world be saved from all its torments that come from living in Satan's kingdom, or self-seeking for self's sake.

Now if Christians don't do this, why can't Spiritualists do it? And if they can't do it, what is the way to show in life that is any better than the pagan Christians?

Spiritualists have had the veil of darkness that has hid heaven from the Christians these many years, drawn aside, and the way to happiness pointed out, and now if they do not follow the light, will not a great responsibility rest upon them? They know that as they sow, so shall they reap, and that this is not for this world alone, but extends to the spiritual life hereafter, and what they fail to do here must be done there before they can pass on to higher states of happiness.

Then does it not behoove Spiritualists to learn how to live here and now, justly and righteously, for they know above all others that heaven, or peace and harmony, comes from the life and practice of love and righteousness in life. So, then, will not community life enable people to practice love and justice towards each other and the world, better than our present life of strife, where every man's hand is against every other man, to gain the world and to provide for self at the expense of the weak?

So let Spiritualists look within their own souls, and then ask the Father for light, and you will not ask in vain.

So that Brother Brain, who wrote in the issue of January 6 of The Progressive Thinker, is on the right road. But don't leave Satan to get his share in it if you would have success. Christ is the kingdom of the unselfish. It is a spiritual kingdom, where all live for the spirit here and now.

Satan's is the kingdom of the selfish, where all live for mine and thine, and every man's hand is against every other man.

These are the two masters—whichever you will serve.

E. K. WALBRIDGE.
Pittsburg, Kans.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Patriarchate. By Matilda Joselyn Gage. An important work for all students of history. Price 75 cents. Cloth, gilt, \$1.50. For sale at this office.

INDIVIDUALISM.

The Foundation of Human Society.

The assertion that the intense individualism of the age is an obstacle to the union of efforts in consummating the work needed on the lines of progressive development, is, we think, a misnomer. It is not individualism, however intense it may be manifested, but the way that it is directed, which causes it to be rated as a disintegrating force instead of a constructive one. It is the dynamo from which comes the power that builds and makes practical the different manifestations of associative life. It is a tremendous force that can evolve and bring into harmonious use the otherwise wasted energies of life; or it can be fearfully iconoclastic when directed by one who has largely developed his individualism, using it for destructive purposes.

History has presented to us for our edification and study types of both characters, that were born leaders of their fellow men because of their individuality, which gave them courage in the prosecution of the objects which they were seeking to accomplish; and whether they were bandit chiefs of greater or less renown, whose operations at the time of the destruction of the ancient civilizations and which left their magnificent cities a heap of shapeless ruins, down to those of modern times whose greatest ambition was to either rule or ruin; or those of the constructive type of character of which our immortal Washington is a representative; they were men who were conscious of that force and felt impelled to give it expression.

The character with which communities are endowed, whether of a national or local type, is what is received from the individual which supplies the constructive material from which is built the associative structure, and they are progressive or the opposite in the proportion with which either type of individualism predominates. Any system which seeks to fuse the different types of individual character into such a homogenous mass that causes it to lose those distinctive characteristics with which it should be endowed is radically wrong, and from such efforts made by a few whose ambition for power was greater than their comprehension of what their duty was to their fellow beings, and to desire to perform that duty, has been the cause of the explosions in human history which have ruined both the oppressor and the oppressed.

When either the centripetal or the centrifugal forces of life over-predominate the other, then confusion reigns, and whether it is in the realm of those forces that are beyond the bound of human control, or with those which are within the realm of human control, the result is the same. The truth does not lie in extremes; the tyrant produces the anarchist; both are strong types of abnormally developed individualism; and it is a law that extremes must balance each other, and if the former had not existed, the latter manifestation would not have materialized. Both are illustrations of the wrong use of forces which it rightly should be used in the promotion of life; unfolded, presenting its different phases to the human soul, work out harmoniously into a sure and steady march to a higher destiny the unfolding powers that are the inheritance of humanity.

Those hope to be reformers who are trying to reorganize the state first, leaving the individual as a secondary consideration, and then they are switched out to a line which will carry them constantly further from the objective point that they are in hopes of attaining. They are striving to perform the impossible feat of building a castle in the air without the solid foundation that is needed to sustain it; trying to solve a mathematical problem while rejecting the use of some of the different units that are needed, and which by their proper combination would produce the desired result. The problem of life is unfolded, presenting its different phases to the human soul, work out harmoniously into a sure and steady march to a higher destiny the unfolding powers that are the inheritance of humanity.

The most effective work on progressive lines has been accomplished by the recognition of the differences of individual temperament, presenting the facts of the case in a manner that each could see the truth as it appeared to him, standing as each one is at a different angle, and as they view the great central truth from their individual position, it of necessity appears different; but as unity can exist in diversity the different phases of individual thought can harmonize in the working out of any great central problem, not by the destruction of the individual, but by the foundation and source of the needful energy for its accomplishment, but by combining the dynamic force that each has developed into a central union it becomes of greater power in proportion to the number of units that are brought into harmonious combination.

It is known that localities possess characteristics that are peculiar to themselves, which is observable to the intelligent traveler, and whether it is of a national or local type, it represents the aggregate of the individual character and can only be changed by individual reorganization. We Americans feel justly proud of that associative body known as the Congress, that formulated the Declaration of Independence, and we know that only from intellects of the very highest order could such a document have emanated, and controlling that intellectual force were individual souls that possessed to such an extent that great love for their fellow beings that it transmuted the metal of cold intellectuality into that substance which is only possessed by those souls that are willing if necessary to give their life to advance the cause of human liberty. Why is that document classed as the "Declaration of Independence?" Because of the transition into its very being of that exalted type of individuality possessed by its framers, and which would have empty words that would have expired in their utterance, if that fact could have been made possible, and what now is a beacon on the mountain top to the coming generations would never have been lighted.

The ever increasing number of those minds who in political and religious life have cut loose from the shackles that formerly bound them and which prevented an honest expression of their thought, is proof that the true path of progression is on the lines of individual development, and the higher and broader that unfolds the more exalted will be the systems both religious and political which are evolved. As the stream flows, the water is higher than the source, so in the centralization of individual thought into those systems that constitute human society truth or

A GREAT DEBATE.

Between Moses Hull and W. F. Jamieson.

The debate of the twentieth century, between two of the world's champion debaters, on the two great leading systems of scientific thought—Spiritualism and Materialism. Said debate to take place at the Spiritualists' Temple, Muncie, Indiana, commencing on the second day of April next, and will continue for four consecutive days. It is not yet determined as to whether the debate will be two or only one daily session; but the probabilities are, there will be two.

These two widely known debaters and exponents of the two leading systems of modern thought, are Rev. Moses Hull, of Buffalo, N. Y., and Prof. W. F. Jamieson, of Michigan. Subjects to be discussed read as follows: Mr. Hull affirms that, "The philosophy and phenomena of Modern Spiritualism prove that departed spirits exist and commune with mankind."

Mr. Jamieson affirms that, "The phenomena and philosophy of Modern Spiritualism can be explained without admitting the agency of departed spirits."

The citizens of Muncie, including all classes of thinkers, are highly elated over the prospect of the coming debate, as they are expecting a masterly solution of the grand problem of life.

No one interested in the great question of life and its possibilities can afford to miss this opportunity of hearing the words of wisdom to be spoken through the lips of these two masterly debaters.

Remember that the Rev. Mr. Hull, with Spiritualists, is the acknowledged champion debater and advocate of a conscious personality for man beyond the grave; while Prof. Jamieson is the acknowledged debater and representative of the Materialistic class of thinkers, who tell us that, "Death ends all." So we say, "Let him who hath an ear to hear come and hear," and let us together enjoy "a feast of reason and a glow of soul." J. H. MENDENHALL, Muncie, Ind.

Inquiry From Dr. Peebles.

A late Progressive Thinker contributor, referring to the controversy between M. R. Ahmad and Sir William Muir in the "Nineteenth Century" relating to the sources of the Koran, quotes Ahmad as denying that Mohammed was a prophet, but that he was a materialist borrowed from Jews and Christians, and further adds this: "He (Ahmad) shows the Koran was the original book, and maintains his position with great vigor and a multitude of facts; in this he agrees with Prof. Johnson, whose profound scholarship and long research, aided by a multitude of his students in the higher classics in the largest library in the world, led him to the same conclusion."

"Is that" Ahmad does not agree with Prof. Johnson, who is neither a "profound scholar" nor historical authority. When last in London, and during a personal interview with Mr. Johnson, he stoutly and positively denied the very existence of Mohammed, the "Arabian Prophet." This denial he confirmed later in a letter addressed to friend W. H. Burr, of Washington, D. C., in which denial I had the privilege of reading.

Now, then, inasmuch as Prof. Johnson does not "agree" with Ahmad, but does deny—positively deny the existence of Mohammed the inquiry is—how could such a mighty Mohammedan power as we see in Asia and Africa, have originated from non-existence? Something from nothing! Will some Johnsonian worshiper inform the readers of The Progressive Thinker, how Mohammedanism was founded without any founder?

J. M. PEEBLES, M. D.
Battle Creek, Mich.

error will dominate according to the influences that controlled the forces that developed them.

Organizations are needful to concentrate the energies which otherwise would be largely lost, but the created cannot be greater than the creator; the former is only a temporary condition which, however well adapted to present needs, is constantly being outgrown, and as a result necessitating a constant reorganization of the forces that compose the secondary body. Then there is progression, otherwise it is stagnation, and the difficulty at present with many of the religious and political associations is their effort to hold life's development on the lines which marked the boundary of their former needs; not being able to realize the fact that while the truth is ever new, the old garments with which it is clothed must harmonize with the growing needs of the individual life.

All along down through the ages there have been seen looming up from out of the current of drifting humanity the stalwart forms of those who could not, because they would not, move with the changing times, but who were content that there were better things in store, were ready to suffer for the truth which they felt impelled to champion. They were the educators of the masses to something higher than that plodding, vegetative existence, that was inaptly called life; and by the transmutation of the life that they possessed humanity has been lifted up to its present standard of thought; they were the ones that reformed the state, or more properly, they were the ones that created a new state that was capable of feeling the pulsations of the higher thought. Their strong individuality compelled them to move off from the lines of the systems that then existed, and whether in the field of science or religion, Excellence is the inspiration of their lives. They are the ones who at present are holding human life steadily on the lines of progressive development, and preventing its being side-tracked by the encumbrances of outgrown systems. They are the true saviors of the race, who have made it possible for humanity to burst the shell of its primitive life, giving it a chance to broaden its horizon and more clearly see the destined life for which it is intended.

HAMILTON DEGRAU.
Shakers, N. Y.

THE MYSTERY OF DEATH.

Oh, Death! Thou mystery so deep; That lulls all mortal forms to sleep; And charms away the vital spark; And leaves the "temple" lone and dark. Which once was radiant with light; Ere it was withered by thy flight; What is the secret of thine art? That quickly stills the pulsing heart; Commands the blood to cease its flow And never more to give its glow And flush of beauty to the cheek, And while pale lips no more shall speak; And sparkling eyes whose radiant glance Did like the dew-drop, glint and dance, And make the beautiful face to shine With loving spirit, so divine? All is withdrawn by thee, O Death! When thou dost take the mortal breath And cast it forth upon the wind, Thou mystery to all mankind! A. H. R.

A STATEMENT,

Concerning Vicious Medical Legislation.

New York, March 6, 1901.
To the Chairman of Senate Committee on Codes, Albany, N. Y.:

Sir—I beg to enclose herewith a statement to which I respectfully ask the attention of your committee before they attempt to adopt any legislative measures in regard to the final passing of a bill directed against the freedom and rights of the people of this state.

I am a member and representative of the Spiritualists, who, as a religious body have existed for the past fifty-three years. Besides possessing a natural gift of healing, I am a Doctor of Suggestive and Psycho-Therapeutics, with diploma granted by an institution regularly incorporated by charter from the state of New York, and authorized to grant certificates to graduates. I also have the honor to be a lawyer and a barrister, though not now in practice, and on account of the circumstances of my knowledge of the law relating to the matters named in the accompanying paper, I respectfully ask your committee's careful consideration before they attempt to pass a bill which by virtue of the constitution of the United States of America would be null and void.

I am not a Christian scientist. I am a member of the Spiritualist church and on behalf of that church as a body and myself and other members thereof, as healers under the same faith or church, and the same power by which healing was accomplished in the days of old Christ and his apostles, I, as a citizen of the United States of America, and on behalf of my co-religionists, respectfully submit that your committee is unauthorized and powerless to interfere with our religion which embraces healing the sick, and other phases that have existed throughout the Bible times, and which are to-day in full force as of old. I speak on behalf of the honest, reputable and not for charlatans and impostors; for we as a body are ever ready to be rid of those barnacles that attach themselves to our good ship, trade upon the good name of our cause, and impose upon the credulity of the public to the detriment and injury of our order.

I have the honor to be, very respectfully, your obedient servant,
J. KNAPTON THOMPSON.

Respectfully submitted.

To the Chairman of Senate Committee on Codes, Albany, N. Y.:

1. That under the Constitution of the United States of America (article 1 of amendments) it is stated (inter alia) as follows:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

2. That in article XIV it is further stated (inter alia):

"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

3. That in the Commentaries upon American Law by the late Hon. Chancellor James Kent, of State of New York, it is set forth as follows:

"In a Government having a written constitution, the constitution controls all laws. The act with which we conform to the Federal Constitution, and then to the constitution of its particular state. If it violates either, it is so far void."

4. That said Chancellor Kent further states in his commentaries as follows:

"The free exercise and enjoyment of religious profession and worship may be considered as an absolute right recognized by our American constitutions, and secured by law. The principle is generally announced in them without limitation."

5. That Spiritualism is a religion that has existed for more than half a century, and has a very large membership in the United States of America, which the census does not disclose.

6. That the religion of Spiritualism consists of the same worship as is disclosed in the Bible and the New Testament, and particularly embraces the various gifts mentioned in St. Paul's First Epistle to Corinthians, 12th chapter, verses 1 to 11.

7. That the gifts of healing, and of prophecy (or in the language of the present day "clairvoyance") are fully disclosed in the said statement of gifts which constitute a part of the religion of Spiritualism.

8. That Spiritualists do not claim that all persons who may advertise their talents as clairvoyants or healers have such gifts.

9. That such gifts are only possible by Divine sanction, and bestowed upon those that are worthy to receive and practice same.

10. That Spiritualists as a body and those of their members who may divinely possess any of the gifts named in article 6 hereof are exempt from any duties or taxes imposed by any of articles 1, 2, 3 and 4 of this statement.

11. That Spiritualists as a body respectfully submit that your Honorable Committee, should secure the object sought to be obtained by the present bill, by making it a penal offense for any person practicing any of said gifts who has not been known as an established member of such religion for a specified period.

12. That in the case of healing in Spiritualism the object of the bill might be further secured by requiring those who have not been known as members of the Spiritualist religion to produce a certificate or diploma of efficiency in psycho-therapeutics granted by some college or institute duly incorporated by and under the laws of the state of New York.

The above presentation is a special reference to the bill of Senator Wagner, and to the bill that was introduced against Christian Scientists, et al, under the control of Chairman Henry of the Senate Committee.

J. KNAPTON THOMPSON.
Dr. of Psycho-Therapeutics.
New York, March 6, 1901.

The above letter was received and signed for by the Senator on March 7, 1901, as evidenced by the registered letter return receipt.

Subsequent to the dispatch of my letter and its receipt by Senator Malby, viz., on March 8, a case was heard in the Court of Appeals at Albany, before Justice O'Brien and others involving precisely the same principles operating against the rights of citizens of this state, and Justice O'Brien said (inter alia):

"We think the statute is void for the further reason that it is in conflict with the Federal Constitution."

Chief Judge Parker also stated (inter alia) that a statute is law which the courts must administer "unless it violates the Federal or State Constitutions, in which case it is void."

Hon. Judge C. Z. Lincoln, a member of the Statutory revision commission and co-edited the revision of the laws of the State has also confirmed my arguments and statements to the Senate Committee in one of his statements as follows:

USEFUL

Information on Cremation.

As I have made provision in my will to have my body cremated after my transition, and experienced considerable difficulty in ascertaining where and how this can be done, so that my executor would know how to proceed, it may be of interest to other Spiritualists who may select to have their bodies disposed of in this manner, to know some of the facts.

There are no crematories established except at the larger cities, and the regulations at any of them somewhat differ owing to interfering state laws. I can only definitely mention those at Pittsburg, Pa., Detroit and Chicago. I cannot say if there is any at Cincinnati or St. Louis.

The Chicago crematory is in connection with Graceland Cemetery and is directly reached by the Chicago, Milwaukee and St. Paul railroad. Over six hundred bodies have been cremated there. The charge for incineration is \$25, and this includes a receptacle in which to put the ashes of the deceased, which is turned over to the relatives if they so desire, the day after cremation. If this is not requested, the ashes are scattered under the elms of the cemetery. Or, if you are sufficiently whimsical, the urn is deposited in a vault there for which you pay five dollars per year; but this does not include a perpetual annual mass for your soul. The body can be shipped per express directly to Graceland Cemetery, if you so select, without anyone accompanying it. Certain blanks must be filled out and put on record. These can be procured by applying to the office of the cemetery. It is better to write and have them before cremation requires.

There is a very beautiful crematory at Detroit. The charge for incineration is \$30, and owing to the state laws the preliminaries to be completed with are more numerous and exacting. Proof of the identity of the body has to be furnished, and other requirements which can be ascertained by addressing the Detroit Crematory Company.

Finally, there is nothing to prevent an administrator, if so requested by the will of the deceased, from performing domestic or private cremation. Almost anywhere ten dollars worth of well seasoned wood will completely incinerate a body, and where persons live remote from cities this method of disposing of a body is far more cleanly and less abhorrent than putting it down in the mud to gradually decompose; or worse yet, poisoning it by forcing solutions of arsenic through all its arteries and keeping it like cured meat in a barrel. Cremation anywhere is less expensive than burial, and it is more sensible to apply the saved money to the wants of the living than to squander it uselessly on the dead.

C. H. MURRAY.

THE LAND WHERE OUR DREAMS COME TRUE.

To the Editor:—Please publish the following poem, and if possible, ascertain the name of the author.

MRS. EMMA VOGAN.
Richmond, Va.

Far over some mystical river,
And under a wonderful sky,
Where the rain never blows out the sunshine,
And our loves never weary nor die,
Where the flowers never fade but are in changing

Their magical sweetness renew,
Lies a land where our dreams come true,
'Tis the land where our dreams come true.

By mystical visions and tokens,
We learn of that far, far land,
But adapt to the threshold of earth life,
The frail clue slips out of our hand,
And the wild river rushes between us,
But death brings the bright portal in view,

And a haven of rest there awaits us,
In the land where our dreams come true.

We know in divested fulfillment,
That our loved ones are gathered at home;
The pearls that are mourned for are hoarded
Where the moth and the rust never come.

And oft when the sunlight is faintest,
We catch through a rift in the blue
A glimpse of those glorified mansions
In the land where our dreams come true.

We shall find the fond hopes we have cherished,
Realized in that marvelous sphere,
The shattered ambitions of earth life,
And a good that eluded us here.

The innocent faith of our childhood,
The one flawless friendship we knew,
Arrayed with our banished illusions
In the land where our dreams come true.

There are garnered the prayers of our youth,
And the love cradle songs they have sung;
Now they walk in our midst in white garments
And faces immortally young.

And out through the mists and the shadows,
Their white hands will reach us the clue
That guides through the valley of darkness
To the land where our dreams come true.

So weeping we lay down our idols,
And bury our loved ones from sight,
But we know in our hearts we shall meet them
Over there in those realms of light;

And the sad tears that fall on their ashes,
And blossom in pansy hue,
By and by shall be perfume immortal,
In the land where our dreams come true.

"The free exercise and enjoyment of religious profession and worship without discrimination, or preference shall forever be allowed in this state to all mankind."

Therefore on all the points taken in my arguments I am confirmed by the highest authority, viz., the Court of Appeals.

As these points of argument concern Spiritualists as a religious body in every state in the Union, it is desirable to publish these facts for the general welfare of Spiritualists throughout the United States, so that they may thereby have their rights forever protected against malicious interference by any political or other organizations.

J. KNAPTON THOMPSON.

"Human Culture and Cure. (Part First. The Philosophy of Cure. (Including Methods and Instruments). By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it fulfills the promise of its title. For sale at this office. Price 75 cents.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

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THE HOME CIRCLE.

A Chapter of Interesting Experience.

Born and reared in orthodoxy, I lived almost entirely under its influence until six years ago. I think (if I remember aright) my first real initiation into the divine mysteries of her creedal system, was at the early age of two years, when I became a member of the Sunday-school, the nursery of the church, where the infantile brain is steeped with the unreal, with that which appeals unto the emotions, instead of unfolding the reasoning powers; and directed by the narrow, contracted teachings of those who pretended to be filled with the power of the "holy spirit," I became at an early age a fit subject for hypnotism, that is so prevalent, so persistently and inconsequently used during "revivals."

How well I remember with what tenacious "stickability" the services would be continued night after night, sometimes with no apparent success, until the baptismal wave of "grace and dying love" would be entirely expended. Oh! why will parents turn over their helpless, innocent ones, into incompetent hands, have their pure lives moulded by a system that opposes all reforms whose demonstrator is Truth. If they could only foresee the mental agony through which their offspring would pass, while suffering from "fancies" (to them a reality) regarding the future state of existence, taught as they are, that God will punish as heavily for taking a pin as he would if the offender took a million of dollars; it made no difference how well a part they played in "life's drama," if only one "little act" of omission or commission incurred the wrath of an "angry God," punishment would certainly ensue.

How hard it was to live "righteously" in those days of spiritual darkness.

Such erroneous teaching is enough to fill the eyes of any sane and sane country with all grown youths and maidens.

Of course after having my spiritual perceptions so stunted, my eyes so blinded, and my organism so saturated with "churchical" bigotry and ignorance, I was rather skeptical in regard to the Spiritual philosophy and phenomena, but it seems as if the door between earth and the "angel world" is never so thoroughly creed-sealed, as when the eyes are so blinded by the errors of the past, but that the pure unselfish heart-love of our arisen ones can break down all bars of obstruction and fill our lives with light and satisfaction undefeatable.

Two years ago last autumn we formed a circle in our own home, the angels came and joined us, and since that time the "sacred feeling" toward those old superstitious dogmas and rituals have all passed away; my eyes were unbandaged, the dear teachers from the progressive beyond have allowed beautiful scenes to pass before my vision, attuned my sense of hearing that I might catch notes of finer sound, and filled my life with the beautiful knowledge of the continuity of life.

My angel teachers have said they expect to teach the masses through my organism, but if such predictions are never realized, I feel fully compensated for the time devoted to "our circles" by the uplifting inspiration that has come into my own life, by the spiritual education given to me by those who have passed through the scenes of experiences in earth life.

Let us call forth all the latent energies within us, join in perfect harmony with the "Spiritual Intelligences" surrounding us. There are so many unaware of their fettered bands who need help. Yours for the upliftment of truth, MRS. BESSIE WOODWARD, Lloyd, Ohio.

A Handsome Gift to the N. S. A.

To the Editor:—I am very pleased to report to you and to the readers of your valuable paper, that the N. S. A. Library is now adorned with the life-size, faithful portraits, elegantly framed, of two noble and staunch reformers and Spiritualists, both of whom are still working for human progress from the spirit side of life. These noble workers, the John Pierpont and the John Pierpont, have labored for human progress and happiness. These portraits have been presented to the N. S. A., by a gentleman in Brooklyn, N. Y., who knew and loved these workers, one, the Banner editor, he was closely associated with for a long time. Mr. Colby passed from earth; the other, John Pierpont, this friend has learned to love from holding many communications with him, a worker for the upliftment of humanity below. I do not give the name of the donor of these handsome portraits, for I am not sure that he wishes to be known, but I am satisfied that both Luther Colby and "Father" Pierpont know of and appreciate the gift, and the giver as well.

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QUESTIONS AND ANSWERS.

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

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

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

Clara E. Haddock: Q. Can you give the number of states which enforce vaccination of school children? Is such a law constitutional?

A. While compulsory laws are on the statute books of nearly every state, if not all, public sentiment is so opposed that they are enforced in few, and that spasmodically. The whole secret of the efforts of the doctors in securing such legislation is revealed by a knowledge of the profits which accrue to them and the "lymph farmers," who are constantly crying of "smallpox." There are more deaths from plague, consumption, malaria fever, pneumonia, and many other diseases than from smallpox, yet to hear the reiteration of dangers from this dread disease, one would think it on the point of invading every family in the land.

The doctors who superintend and own the "lymph farms," can only sell their product through other doctors who do the vaccinating. The so-called farm may be in a stable in a city. Calves are there vaccinated, and the infected virus fountains their blood, producing fever and eruptions of the skin. When these pustules have suppurated, or in the language of the "farmers," become ripe; that is attained the last degree of rottenness, the points are dipped in the pus, or tubes filled with it, and sold to the waiting doctors, who are supported by the state to inject this blood poison into the veins of its citizens, at about three times the price they pay the "farmers" for it!

A calf yielding a good crop is a gold mine to the "farmers," and the vaccinating doctors treble their money! The people do not want such laws. In most cases their opposition is so strong the laws remain a dead letter. If there could be a "referendum" the people would sweep such laws from the statute books, and the "lymph farmers" would be one of the "smallpox" of the state.

Such laws are one and all unconstitutional, and have been so decided by the courts. One of the most conspicuous instances was the "Genesee case," in Illinois, where a father was commanded by the school board to have his daughter vaccinated or she would not be admitted to the school. He appealed to the Supreme Court, which declared the vaccination law unconstitutional.

A. L.—Q. Is Sunday the first day or last day of the week, and when and by whom was the change from Saturday to Sunday authorized? Are Sunday laws constitutional?

A. Sunday, as the day sacred to the Sun was observed by nearly all the nations of antiquity. The Jews observed Saturday for the reason that their God rested after the tremendous labor of a week created on that day and commanded them to do likewise. In that network of myths called the history of Jesus Christ, he as a sun-god must like all other sun-gods, have been resurrected on the day sacred to the sun, or Sunday. For a long time the Jewish converts held both days as sacred, but there was a tendency among pagan converts, to drop the day to them, barbarous Sabbath, and keep Sunday. When Christianity became recognized by the state, the Jewish Sabbath was ignored, and the pagan Sunday commanded to be observed. But not until A. D. 321 was the day fully safeguarded by laws, which forbade business on that day.

As to the constitutionality of Sunday laws, there can be no question that they are opposed to the spirit of the Declaration of Independence, and the Constitution of the United States, yet these laws which disgrace the statute-books of every state with the exception of Louisiana, having been enacted by bigots, have been repeatedly decided as constitutional by the highest courts. No other decision could be expected of judges either bigots themselves, or having to cater to a constituency of bigots.

Delevar Bates: Q. Give origin, history and results of the investigations of the Psychic Research Society, of the claims of Mrs. Piper?

A. The history of these investigations, beginning with those of Dr. Hodgson and ending with those of Professor Hyslop, would fill a large volume. The result of all these numerous seances, under the most rigid test conditions, has been the conversion of the scientific investigators to zealous supporters of the medium's psychic claims. In fact Prof. Hyslop has gone farther than most experienced Spiritualists would care to go. He forgets that all this ground has been repeatedly traversed for the past fifty years. He ignores all that has been done by the pioneers before him, and while he is critical, is more credulous than they.

J. T. A.—Q. A friend who lost his arms, constantly feels cramps in his fingers. Why?

A. The usual explanation of such cases is that the nerves when irritated at the point where the amputation has been made, send the impressions to the brain, which refers such sensations to the parts where those nerves were, as in the fingers. Thus a nerve fibre, which terminated in one of the fingers would convey the sensation as from that finger, when the cause was applied to the severed end in the arm.

There is another and perplexing side to this question. Volumes of facts might be gathered of the effect an amputated part has on the body from which it has been removed. It scarcely decides the matter in the negative, the

AGENTS WANTED.

Agents wanted in every town and city for the sale of "Mediumship and Its Laws." For terms, address Hudson Tuttle, Berlin Heights, Ohio.

producing of a great number of instances where no effect has been observed. This is the usual and ready method. A thousand negatives do not disprove an affirmative. There probably is a close psychic relation between the body and the spirit, but for a short time. Again some spiritual writers and lecturers have used the fact as evidence of the existence of a spirit body, which remained after the physical part had been removed. They overlook that the physical body and not the spiritual is dependent on the physical nerves, and the conditions, as itching, cramps, etc., cannot exist in that spirit form. When there are cramps, say of the fingers, it is useless to attempt to straighten the spirit fingers, where the hand ought to be, but rubbing or applying warm or cold compresses to the stump of the arm will bring relief. This shows the location of the real cause.

Ruthven Rowe, London: Q. I once read a bit of verse by Gerald Massey, challenging Materialism, which so pleased me I should like to know where I can find it?

A. The little poem alluded to is probably that entitled "Spiritism vs. Scientific Materialism," and is here given, as others may be as well pleased to read it:

You sprung the Law's rattle; you've raised the Alarm!
Men start, eyes and ears, at your fright
harum-scarum!
The spurs clanging by night start at
"Change here!"
You're right—the "Police" will not aid
you—there's Danger.
You've drawn the first blood in our
opening battle—
We score you that honor!—you've challenged
our mettle,
And never was battle yet fought worth
winning.
But Wisdom's last seemed to lose at
the beginning.
Our Cause is propelled by the spurn of
your feet;
Obstruction is food for our forces to eat.
Like a fire that shall eat up both you
and your ground;
In the turn of the Treadmill our triumph
comes round!
One word—then for battle we hold in
our breath
To fight you; by God! we shall fight to
the death;
Through Earth, Heaven, Hell, and the
range of endeavor
We fight you; by God! we will fight you
forever!

Mrs. Mary E. Livermore's Poem.

To the Editor:—In your issue of Feb. 10, Mr. John Van Denburgh, in his article entitled "Providence," refers to Mrs. Mary A. Livermore's famous poem entitled "The Slave Tragedy of Cincinnati." This poem is entirely out of print, as it was written on Sunday, Feb. 3, 1850, 45 years ago! I was very anxious to possess this poem, so I wrote Mrs. Livermore at her home in Melrose, Mass. She very kindly sent me a copy from her scrap book, and I in turn send you a copy if you desire to reprint it in The Progressive Thinker, thinking that some of those who read Mr. Van Denburgh's article would like to read the poem as he referred to it.
J. OSBORNE LUNT.

Bright the Sabbath morn'g is shining
through the clear and frosty air,
Solomon the bells are calling to the
house of praise and prayer,
And with hearts devout and holy, many
thither wend their way.
To renew to God their pledges; but I
cannot go to-day.

For my soul is sick and saddened with
that fearful tale of woe,
Which has blanched the cheeks of moth-
ers, and written of the sorrow,
And my thoughts are wandering ever
where the prison walls surround
The parents and their children, in
hopeless bondage bound.

Oh, thou mother, maddened, frenzied,
when the hunter's tolls ensnared
Thee and thy brood of nestlings, till thy
anguished spirit dared
Send a God, unaided, one darling life
To find round thee, one did twine—
Worthy of a Spartan mother was that
fearful deed of thine!

Worthy of the Roman father, who
sweathed deep his flashing knife
In the bosom of Virginia, in the current
of her life!

Who rather than his beautiful child
should live a tyrant's slave,
Opened the way to freedom through the
portals of the grave!

Well I know no stronger yearning than
a mother's love can be—
I could do and dare forever for the babe
upon my knee!
And I feel no deeper sorrow could the
light of life eclipse
Than to see death's shadows settle on
its brow and faded lips.

Yet, (Oh, God of heaven forgive me!)
baby sitting on my knee,
I could close thy blue eyes calmly, smil-
ing now so sweet on me!
Aye, my hand could open the casket, and
thy precious soul set free,
Better for the death and heaven than
a life of slavery!

And before the Judge Eternal, this
should be my anguished plea:
They would rob my child of manhood,
so, uncalled, I sent it Thee!
Hope and Love, and Joy and Knowl-
edge, and her every right they crave,
So I gave her what they left her—her
inheritance—the grave!

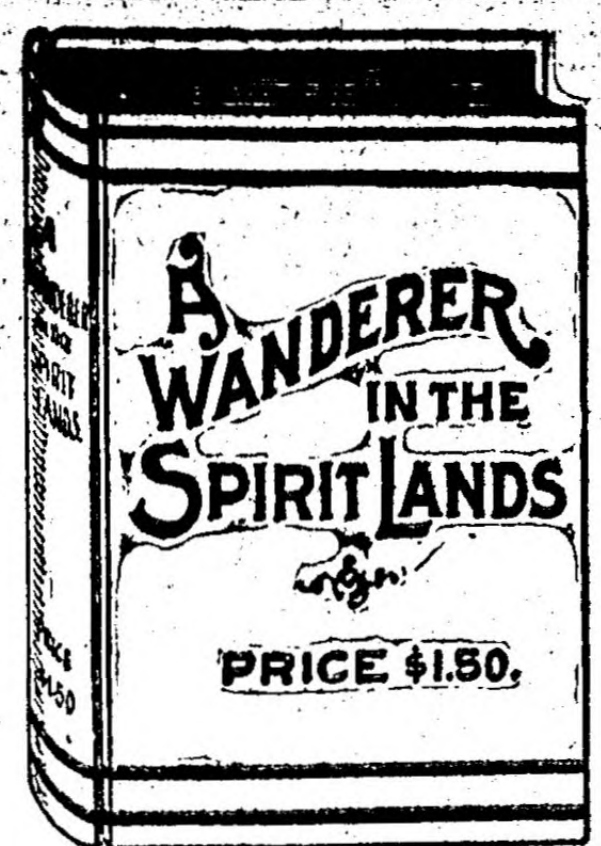
And the Lord would judge between us,
Oh, ye men of stony heart!
Ever 'gainst the strong and mighty, for
the weak He taketh part.
Think ye hunters of his children, bowed
beneath your iron rod,
With your eyes upon their heart-pulse,
this ye do unto your God!

But the day of vengeance cometh—He
will set His people free,
Though He lead them like His Israel,
through a red and bloody sea.
For the tears and gore of bondmen,
staining deep the frightened sod,
And the wailing cry of millions rise
daily up to God!

Auburn, N. Y., Sunday Feb. 3, 1886.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The patient research into the nature of light forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientific general readers and students of occult forces will find instruction of great value and interest. A large format, bound in strong, bound, and containing beautiful illustrations. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"Gleanings from the Kosmos." By A. B. French, Cloth, \$1. For sale at this office.



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A HEROIC STRUGGLE.

The Coming Debate Between Jamieson and Hull.

I will debate with the Spiritualists, or those of them who have the courage of their convictions, "until death doth us part," or until I get a "demonstration" that modern Spiritualism is true.

The first bloodless battle field will be Muncie, Indiana, April 2, 3, 4, 5, where the committee in charge were determined to bring Moses Hull and myself together. The committee pay twenty per cent of the admission fees to the Spiritualists for the use of their temple. Let it be distinctly understood that I bear the Spiritualists personally not an atom of ill-will, but I will not spare their philosophy and phenomena; no, not an iota. If I would show the least mercy to error, as I look at it, I would be unfaithful to myself and would deserve the contempt of every truth-loving Spiritualist.

I expect similar treatment of my pet notions at the hands of Spiritualists. I do not ask them to have any mercy on my errors. I feel as the old lady did when her daughter exclaimed, "O, mother, I've found a typographical error in the Bible!" "Kill it, kill it! That's the pesky thing that's been eating out the leaves," shrieked the mother.

I am a prophet, and predict that no matter how sound my arguments against Spiritualism may be, in my day the Spiritualists will conquer from their point of view, will conclude that I am "killed"—so wedded to their idols are they! But it is not for mere victory over an opponent that I debate. It is for truth's sake, whatever anybody may think, or say. I respect Moses Hull for his devotion to an idea, and here will submit what the press had to say in reference to some of the tilts between us:

"The debate between Messrs. Jamieson and Hull on the absolute truth of the cardinal doctrine of modern Spiritualism, viz. spirit communion, was continued last evening in the presence of an audience which made up its lack of numbers by its evident intelligence and close attention to the speakers. The debate was well managed on both sides, and conducted for the most part in a fair and friendly spirit. We doubt much, however, whether either gentleman will succeed in making converts from the other side to his own. Such encounters serve more to show the skill of the combatants than to enforce or establish truth."—Daily Times, Vineland, N. J.

Permit me to comment on the foregoing. When I made the arrangements with Mr. John Gage, a leading Spiritualist, I supposed that the attendance would be excellent, as Moses had lived in Vineland, and Spiritualists were numerous.

Will anyone assume that sermons or lectures should not be given merely "converts from the other side" are secured?

It has often been said that debaters never convert each other, yet I have converted by debates six clergymen, and "almost persuaded" a seventh! Squelch freedom of discussion, if that were possible, and tyranny, religious and political, would again inaugurate the "dark ages."

The Evening Journal, of Vineland, gave this account: "The Hall-Jamieson discussion at Cosmopolitan Hall is as instructive as preaching, and more amusing than a theater. They tell you what matter is, and what it is not, and where the soul resides, and that the soul is so small that 1,000 can dance the 'Highland Fling' inside of a mustard seed and not step on each other's corns. The two disputants are muscular-looking men, intellectual withal and very friendly. To see them box each other, hit from the shoulder and knock off each other's hats, and pick up with a smile, is the height of intellectual sport, on an intellectual scale."

The Hartford (Ct.) Times: "In Allyn Hall there is in progress every evening a highly interesting debate upon Spiritualism between Rev. Moses Hull and Prof. W. F. Jamieson. The disputants are courteous, but they show each other's views no mercy whatever. A better intellectual treat cannot be found."

There may be Spiritualists who would prefer to listen to bitter enemies, full of the venom of hate toward each other. If so, they may seek elsewhere for an opponent, so far as I am concerned. And there is a class of Spiritualists; I see, who are against free discussion as decidedly as orthodox Christians ever were, and who insist that Spiritualism should not be debated, just as millions of Christians said Christianity should not be debated. Then despotism ruled. Call you love of freedom what you choose, but I would rather have it than the most fascinating ism that ever smoothed a dying bed, or made it soft as downy pillows are.

One of the most distinguished Spiritualist lecturers, and one of the ablest and clearest reasoners to whom I ever listened, addressed many audiences in Boston Spiritualists' Temple, happened to be present at our debate in Linesville, Pa., and called away by one of his own lecture engagements, wrote me from Port Jervis, N. Y., thus:

"I am so sorry I could not have staid until the debate was finished. You and 'Moses' are 'boss' champions of your respective sides, or I am no judge. [This was before Moses attacked himself to the string of the N. S. A.]

"I hope you had a large attendance before you closed. I was curious to hear your explanation of the various phenomena to which Mr. Hull proposed to direct your attention. I'll tell you what, my friend, there is a little 'Principle Flower' that told truly that her medium was going to see 'that Jamieson man' on her trip east."

"If it wasn't 'Principle Flower,' what was it? Come, tell me now, by the way of Materialism, what was it? Was I in rapport with you, or did I take it from your mind and transform myself into an Indian prophet?"

"You offered fine arguments in de-

fense of your position; but I don't see as you explained the phenomena (or suggested the explanation, rather, because you had not yet begun upon it). Moses is real chain lightning and sparks continually, but he afforded me intense delight to see you arise with that amiable, cheerful, and with a wicked brightness in your eyes proceed to demolish his arguments.

"But, seriously, Jamieson, you made the best speech of the celebration for solid, practical liberalism. I was charmed, but said nothing, because one says least when he feels most."

"I have written friends (Wick, what I think of you, and if you don't like it, it is too late to say anything) and your assertion that you enjoyed yourself, and were free to say what you pleased. Oh, by and by, the people will be dragged up to our plane of liberalism, but we missionaries will be many times crucified ere then."

"I trust everything is promising with you now. Very sincerely your friend,"

"MRS. H. S. LAKE."

It may surprise some sectarian Spiritualists that this eloquent little lady should write to me, "a gross materialist and a rebel." If I really had any of your assertion that you enjoyed yourself, and were free to say what you pleased. Oh, by and by, the people will be dragged up to our plane of liberalism, but we missionaries will be many times crucified ere then."

Texas, Mich. W. F. JAMIESON.

OUR SPIRITUAL BELIEF.

An Effort to Enlighten an Enquirer.

To the Editor:—A few moons ago an honest man asked us about our spiritual belief, and we would like to give the same through the columns of your valuable paper.

We believe that God is Spirit, the soul of the Universe, the source of all life and being, possessing intelligence, and in the great ocean of spirit or God, we live, move and have our existence; also that man is a God-endowed, prayerful being when in harmony with the spirit of progress, and that all religions are more or less good.

We think that Jesus talked with the spirits of Moses and Elijah upon the Mount of Transfiguration, or had a spiritual communication from them, for we feel sure we have had similar experiences from our spirit friends through mediums, and it has caused us to have confidence in the record of ancient manifestations.

We credit Paul with telling the truth when he wrote that there is a natural body, and there is a spiritual body, for we know we have a natural one, and from evidences received we are confident that we have a spiritual body existing in connection with our earthly life, which is separated from it when the change, mis-called death, takes place, which is the "second" birth, and the cardinal doctrine of modern Spiritualism, viz. spirit communion, was continued last evening in the presence of an audience which made up its lack of numbers by its evident intelligence and close attention to the speakers. The debate was well managed on both sides, and conducted for the most part in a fair and friendly spirit. We doubt much, however, whether either gentleman will succeed in making converts from the other side to his own. Such encounters serve more to show the skill of the combatants than to enforce or establish truth."—Daily Times, Vineland, N. J.

Our idea is that heaven or hell, in their ineffectual stages, are happy or unhappy conditions of spirit, that we carry with us in our conscious feelings, as a result of our good or bad deeds in earth life, and that Hell-fire may be compared to an un-unpleasant progressive reform school, and that heaven is the reward of their good deeds, and that the culture of education, and necessary training, with instructions from teachers, to prepare them spiritually for more elevated or heavenly life, and that probation, or preparation, depends upon the teachableness of all who enter that spiritual school of progress.

We feel that we are daily constructing, with our desires, and deeds, a home in the soul world, for us to occupy after our earthly life, which will correspond with our life work and spiritual progress.

If our aim has been to do good and be good to our fellow men, by striving to better their moral, spiritual and material conditions, our homes in the spiritual country will be beautiful and agreeable to us, also our relatives and friends.

We think we shall be obliged to reap in spirit life the fruits of the seeds we plant here, and deeds sown in earth life, and we live a progressive, useful life here, we shall be better prepared to join the society of anointed men and women in soul life, also our spirit's happiness will correspond in a measure with the usefulness and goodness we have been to our fellow beings in earth's existence.

We believe the soul world to be a vast spiritual country, situated in ethereal space, possessing an infinite variety of scenery, improved by artistic spirits, something as our world is made to respond to the progress, a development of the human being, and that it is peopled with uncounted millions of earth's ascended inhabitants, enjoying life in harmony with their moral, religious, artistic and spiritual unfoldment, and that homes in all cases, correspond with the life and spiritual desires of the occupant.

Those who wish to have a desirable home in the world of spirits, on their entrance, must live a useful, harmonious life here; and we think eternal progress will make all spirits and homes more beautiful, in the fullness of time, and that true merit gives all their just rewards, and educational punishment, for their soul's unfoldment, for a good God could never allow or inflict suffering without divine use to the individual, hence hell is a transitional condition of progress.

We wish to be charitable to all forms of religious faiths, consequently we call our religion "spiritualism," and express more love for the truth, mixed with error, and that their followers will have a suitable place in the vast domain of the spirit world, where they can enjoy their teachers' and peculiar forms of religions, as long as they desire, or feel them necessary to their soul's happiness or growth in progress toward a more perfectly associated, harmonious heavenly life.

We think that the door is open through the death screen into the spirit world is our conscious individuality, with mental attainments, and earthly record, good or bad, and the more good we do in thought, word or deed, for others, the farther advanced will be the position we can take in the soul world, among our fellow travelers; and that the day of judgment will be in our own consciousness, and we shall be the ones to receive and weigh the evidence, also give the sentence, and our condemnation or approval, we are to be for our enjoyment, to obey the voice of God or good within us. To enjoy the better society, and environments of the soul world, we should strive earnestly to spread the light of truth among mankind, and help them to enjoy finer moral, mental, spiritual and material conditions, for ignorance and materialism are the causes of all misery in this world.

We believe when professedly Chris-

tian people put into practice the plain moral teachings of Jesus, doing by others as they would have others do by them, war, with all of its horrors, would cease among Christians by name, and the rest of mankind would follow suit and feel the brotherly love and goodness of Jesus, and the harmony of a progressive heaven would be enjoyed here on earth, where it ought to be, for an introduction to the enlarged soul life of the spirit world.

GEORGE F. BAKER.
Granville, N. Y.

A RINGING CALL

From Spiritual Life, to Spiritualists.

(Received March 11, 1901, by Ira O. Fuller, of Brookville, Pa., through a medium who stands very high for good and accurate work.)

Spiritualism has brought the grandest demonstration of the greatest proof of immortality to earth that humanity has ever known. It is the highest, broadest, purest cult of life that can be vouchsafed to man.

Spiritualism, we mean unadulterated by the vagaries and the prejudices, or worse, of weak human beings who desire to make a convenience of everything or anything they can make serve their purpose for selfish ends.

Spiritualism in its purest essence and highest ethics is taught by an army of teachers, inspired by as many wise intelligences from the fields of immortal being. Its evidence of continued personal life, with conscious intelligence and memory; yea, and of affection, are and have been given to mortals through thousands of willing instrumentalities. If ever there was a system of ethics, of philosophy, of religion, and of scientific demonstration of law, combined, it is Spiritualism; and if ever such a system was or ever can be worthy of propaganda of missionary work and influence, it is Spiritualism. Every human heart that craves out for knowledge of immortality, every soul that has received a token of love from the departed; every mind that has been fed by the bread of truth, and illuminated by the light of reason through Spiritualism, must acknowledge its worth and power.

Hence, we fail to see how any such can be indifferent to the needs of our cause—how any Spiritualist can be content to do nothing towards its propaganda. He who knows the Truth and has been blessed by it and feels to contribute towards the support of publications, societies or missionary teaching and inculcating this truth, even though he must make some personal sacrifice in the doing, is recreant to his duty, and false to his inner light. He deserves to lose the knowledge, the blessing, yea, the light which Spiritualism has given to him, and to wander forth in the darkness of doubt and terror, a prey to the evil fancies of superstition and ignorance. Ah, friends, to you who have the Truth; to you who know that your Spirit friends are waiting for you, progress and light, to you who have received evidences of immortal life from your loved ones on the spirit shore; to you who know that Spiritualism is true, but who are indifferent to its missionary spirit and to its public work, we appeal.

Yea, we appeal in the name of your dearly beloved ascended ones; in behalf of the millions on earth who are ignorant of these truths; and who need to be fed by the bread of love from heaven. We appeal to you to devote one hour each year, each month in a substantial material, as well as in a sympathetic and spiritual thought wave—to help spread the Truth, the sweetest word or gospel ever known, that Spiritualism means immortal life, and preparation in good deeds and pure thoughts for that life.

The good to be accomplished in well-directed missionary work in Spiritualism is beyond estimate; missionary work in Spiritualism, which includes leaflets, papers and other suitable reading matter upon the cardinal teachings, philosophy and phenomena of Spiritualism; in sending forth mediums and speakers of ability to preach and demonstrate Spiritualism with faithful earnestness, and with undoubted verity.

These are the needs of the hour, the needs of Spiritualism and of humanity.

Who will do this in the proper spirit and with zeal? Mediums must be clothed and fed; papers and tracts must be paid for in money, it costs to do this, but we do not ask any one person or any community to do it all; we simply ask each to do a proportionate part according to personal means and opportunity. There are some private individuals who are doing what they can in this line; some societies taxing themselves toward missionary work or support; but more, far more is needed; others should come to the work with open hands and willing hearts to do their part in the great and glorious propaganda of Spiritualism. But some urge that they cannot do this "because of the smallness of their need for personal comfort and necessity; and that there are plenty who can give liberally and not miss their contributions, others feel that they have no need to give, since there is always some one who will respond to every call.

Oh, ye Spiritualists, are you among the selfish who wait for others to be forward in well-doing and who neglect to perform a duty to humanity which is to God? Are you among the weaklings who shrink from personal denial, and hold fast to the dime or dollar, even when others cry for help and light? Have you ever tried to see how little you could subsist for a day or two, that you might give extra-cost of living to a worthy cause?

Oh, what use is benevolence that can make no sacrifice? Nay, it is only an empty name, and not the spirit of kindredness and love. We know that the trick of omission in good is as condemnatory as the sin of commission in evil; ye who have learned that retribution and compensation are one and the same law, and that "as a man soweth, shall he also reap," we appeal to you to do your part in the propaganda of Spiritualism; in the spread of Truth and Light.

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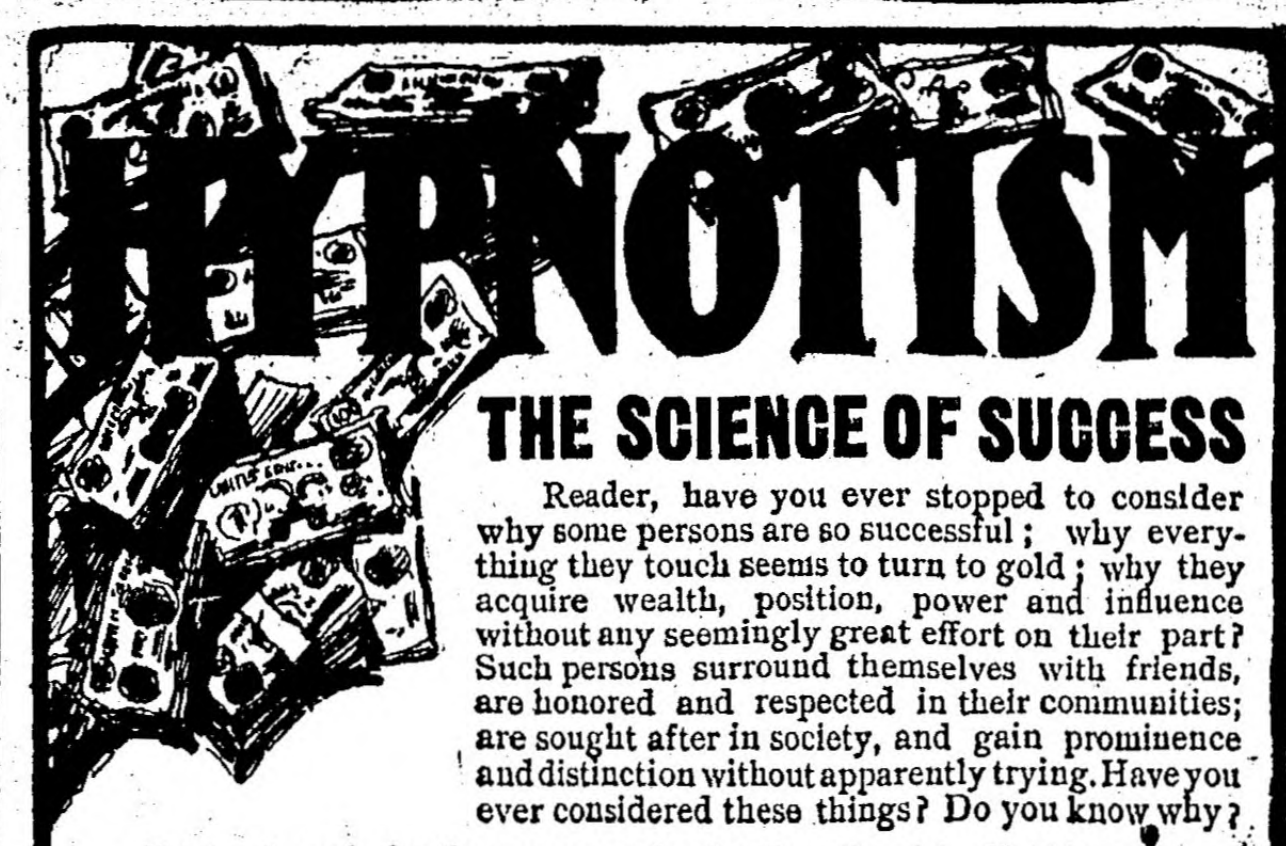
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Not hard work, for the poor worker harder than the rich. Not birth, because many of our successful men are of lowly parentage. Not luck, for many a lucky man dies penniless and poor. We will tell you why. The secret of success in life is personal influence—the ability to make others think and act as you wish. There is a secret power by which you can win all the obstacles, charm and fascinate whom you will, by which you can cure every known disease and bad habit without the aid of drugs, medicines or the surgeon's knife. It is called personal Magnetism or Hypnotism. It is the basis of success in every business and calling.

It is a God-given power that is the heritage of the poor as well as the rich. It is truly the wonder science of the age. Consider what it means to be able to convince a man that your goods are the best on the market, that your services are invaluable to him, that you are offering to him a good investment, that he needs what you have to sell, that your opinion is correct, that he should act upon your advice, and a thousand other things of this kind. Consider what an advantage such a power would give you. If you wish to secure a good paying position, obtain an increase in salary, or add to your present income in any way, a knowledge of this kind is absolutely indispensable. In hundreds of cases it has been the turning point in the lives of people who were ready to give up in despair—for whom the future seemed to have no hope.

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He has sold the copyright of his book with the understanding that Ten Thousand Copies shall be distributed to the public free of charge; and this agreement is now being complied with. Any one can get a copy absolutely free, postage prepaid, simply by addressing

