

# THE PROGRESSIVE THINKER.

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

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## OPINIONS AND CRITICISMS.

### Sargis' Views Concerning Various Subjects, Persons, and Matters of Interest.

To the Editor:—People who get out of the habit of writing are liable to lose both the ambition and knack of composition. And this attempt is more to prevent collapse than because of thoughts struggling for utterance. Then again, The Progressive Thinker has been so filled with good things, as a rule well written, that there has been no incentive to take up its space with the common-places of gossip.

An excuse, or a text, as you may choose it, is found in the April 19 number in the editorial, "Do Not Worry." It seems a sort of protest on the part of the Editor against the critics who think all articles should be such as they could agree with. The editorial is timely and it harmonizes with what has been often referred to in these columns.

Spiritualists come from all creeds and all sorts of people—orthodox, heterodox, Catholic, Protestant, agnostics, materialists, nothingarians, and even from the preachers and priests. And these, by early education, influences, instilled with certain preconceptions about gods, no gods, creeds, etc., and not one of them having even a conception of spirit, spirits, after-death life, or anything akin to what Spiritualism has disclosed as to these things.

Of course these people when they talk or write as naturally think along old educated lines as they breathe. They are on our platform, in our books, in the newspaper press, everywhere. And they find somebody to agree with them. A newspaper must give consideration to all—if it is to be such in the proper sense. The Progressive Thinker numbers its readers by the thousands. Now, Sargis has a very good opinion of himself and flatters his self-consciousness that the world would be better off if it allowed him to run it—but your subscription list would be very small if no one subscribed save those who wanted to hear what he had to say.

Take one number, at random, the one from which the text is taken for example: Its interesting features are a discourse from Mrs. Richmond, Hudson Tuttle's column—either worth a year's subscription—a letter from the "dead" Prof. Denton; one of those evangelistic "Home Circle" articles; Dawbarn, on the "Aural Self"; the current marvel of the "General Survey," to say nothing of the editorial and miscellaneous contents. Why should anybody complain? Does a guest find fault with the menu of a Palmer House dinner and give up his room and take to the street because there are dishes on it he doesn't like, or because he can't eat it all? No, he orders what appeals to his appetite or tickles his palate, and leaves the other dishes to the other guests who fill the dining-room. So it is with the sensible reader of a newspaper published for everybody. The Palmer hostelry doesn't pay expenses with your order only, but with those of the aggregate patrons. This is not an original idea but is only given for the benefit of the original fool dyspeptic.

Some people, for example, object to Professor Dawbarn's ideas, and Prof. Dawbarn consults himself with the conviction that only ignorance is the barrier between them, while the objector calls it not the ego, but egotism. Shall The Progressive Thinker stop the amusement of the rest of us because of this difference between author and critic?

Again, Brother Moses Hill is taken up with debating the merits of the classes, and instead of "Prof." he proffers "Rev." to his "ads," and announces as a part of his curriculum, "Bible exegesis." Now, this is because "Our Moses" was born and bred to the priesthood and discussion. Debate is his native air, and without a Jamieson, life would be monotonous. And by the way, was ever, since that change of base on the road to Damascus, such a conversion as that one where these two mutually converted each other? If Dawbarn's vibrations and aural tentacles can explain this mutual and marvelous manifestation of intellectual power, he is richly entitled to a place in the academy of immortals.

The Progressive Thinker contains many gems as well as some things not so gemmy, and if you have no objection to a somewhat gossip criticism of some of its current contents you can print this. If it in any way grates on the harmony of the editorial sphere, the waste-basket, like the omnibus, is never full.

And first: The article in the number of April 23, by Mrs. Richmond, is more correct in sense than in tones of learned discourse about vibrations, the sub-conscious and the sub-jjective. It is, in made a living idea, worth more to Spiritualists and Spiritualists than colleges top-heavy with professors before there is a student or scholar. From the Nicene council down to Luther, Calvin, Joseph Smith and Alexander Dowrie, poor humanity has been afflicted with "Bible exegesis," yet there is more practical wisdom in the files of Poor Richard's Almanac than in all the rosary of its pronouncements and proverbs. Is it not time to get from under the wisdom of parchment and papyrus, written by men far inferior in real knowledge to our common-school graduate, and allow the popular mind to come in contact with facts?

It is very funny to hear the wise ones discourse about the uneducated mediums and then pray to a father who has never got beyond a "which"—but what the use?—takes all sorts of people to make a newspaper pay.

People may talk as they please, may philosophize as they will, the one effect, the way to educate the mind is to hit it with a fact and a demonstration. And the day is gone by when people can be won by abusing them or their ways. True, there are Spiritualists who to ridicule scholars or scholastics, but to rid-

icule them and apply deprecativ epi- thems to them is not the way to inspire them or any other class of people to come to school.

You will see mediums whose life has been one of toil and labor, who have worked for what they have, and given of their earnings to help educate those who never work—yet they have common sense and common hearts. And if they have sensitive gifts, they will not talk nonsense even if their grammar or text-book smattering may not be of the strutting degree. No, no, there need be no fear of the platform being taken from the learned by their vulgarities. They are neither numerous nor cheeky—but will be found glad listeners if those on the platform give them something to think of.

What a comment in this regard is the list of over thirty of the platform people of the Spiritualist movement so far, as given by J. S. Loveland in The Progressive Thinker of May 17. Beginning with himself the first regular lecturer in all the list up to thirty, there was not one but was an educated man or woman. No equal number of names in any church or profession in the last half century can surpass them for ability and intellectual brilliance. And it goes without saying that if the uneducated—A. J. Davis, Mrs. Richmond and Mrs. Watson, their equals in literary style and culture are without peers in any of the learned professions. And Hudson Tuttle, a farmer's boy and still a farmer has no superior as a writer on the most profound topics, and in learning overtops the college professor. Any or all these are too far advanced to be caught in such shallow work as Psychological Research has given to the world.

But, who has ever advocated ignorant and uneducated mediocrity? who talks about the rank and file of Spiritualists? It is a new fact that has come up as an annex to "organization."

One of your correspondents puts an inquiry that pricks the bubble: "What shall we do with the graduates?" The whole thing is illustrated by that question. The writer has been listening to lectures for many years and has escaped being afflicted with these illiterate people. True, people and mediums have been met whose speech was faulty in its idiomatic euphony, but such are everywhere. One of the most accomplished men ever met with—a Harvard man at that—even in his public speech would persist in saying "because he can't eat it all." The whole so-called argument sounds as if forced.

No one need object to a school, a college, or a dozen of them. This is a free country and people do as they please—or can—whether it pleases you or me, or not. But no one is justified in decrying his fellow, because he may not agree in all things. This everlasting scolding about people who do not do as some want them to do, is in worse taste and more in form than any I have seen in grammar or geography by a medium. It is there that criticism is in order. For one of the high privates in the rear ranks of Spiritualists, the title "medium" is dignified enough—Rev. Prof. P. D., or even M. D., has no credential over us privates as teachers, mentors, dictators, or as authorized to scold us as being ignorant, stingy or otherwise. It is on this line legitimate protest arises.

Again, some of our leaders lapse into dogmatism and want of good temper that weakens their influence. A case in point in which this "scribe" is put outside the pale is found in a very able "essay" of Prof. Lockwood in your issue of April 24. It is here mentioned because it is in line with the text. Here is the record: In an address by Mrs. Richmond reviewing the Mrs. Piper incident and the courage of the scientific gentlemen of the Psychic Research Society, published in The Progressive Thinker of Nov. 30, 1901, she among other things said:

"If there is that which is beyond science, and there is the great realm of superconsciousness in human existence, that realm can take possession of science, can make science its handmaiden."

Now, Brother Lockwood, after five months' interval with many epithets to give it emphasis, calls this "ignorance," and adds that it is more like making "a mop" than a handmaiden—if anybody can see a scientific point in such a parallel. But it is not for this defense of Mrs. Richmond that this allusion is made—she needs no champion—but it is because of the hit personal to the undersigned that follows the "ignorance."

In commenting on this Piper address of Mrs. Richmond in The Progressive Thinker of March 1, 1902, "Sargis," quoting the above paragraph said: "Here in a sentence is the whole matter as to scientific Spiritualism. Science is the knowledge of Nature, its laws or functions. Spirit is nature manifesting in these laws or functions. To test the higher by the lesser is effort misapplied—the reverse of cause and effect. Science can be enlightened and instructed by spirit, but spirit can never be compared by science. And our talks about the scientific demonstration of Spiritualism are simply talking up a vacuum."

And as an illustration of this position a further quotation from Mrs. Richmond's address was made as follows: "So when any medium developed by the unseen life is taken possession of by any set of men or society in order that the facts may be investigated, not from the standpoint of the great human mind, but as a butterfly or a bug or any other thing would be investigated. It ceases to fulfill the object for which it was intended."

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society, and in commenting on it this writer refers to "the Hodgsons, Hyslops," etc., "that have so interminably of late darkened opinion by want of knowledge—or candor."

Where does Brother Lockwood find any place here for his interference—which he characterizes as "emanating from a vacuum?" In the same article the writer, referring to Prof. Lock and his discovery, puts this question, "What is this but Prof. Lockwood's molecular hypothesis, that receives only half-concealed opposition from our leaders? And then this: 'Next we will be benighted for stillness in not pouring out money to endow professors, to teach what Prof. Lock has discovered, after having kept Lockwood on half-rations for years, teaching the same thing.' Is Brother Lockwood prepared to say that these appreciative words are also 'from a vacuum?' If they are, then his science achieved a great feat—filled a vacuum with his science. More than this—as these occasional contributions in The Progressive Thinker will bear out the statement—there has never an occasion offered that admiration for his teaching has not been manifested.

No apology is made for this admiration, nor does this overflow of epithets criticism lessen it, and why make Mrs. Richmond and Mrs. Watson, their equals in literary style and culture are without peers in any of the learned professions. And Hudson Tuttle, a farmer's boy and still a farmer has no superior as a writer on the most profound topics, and in learning overtops the college professor. Any or all these are too far advanced to be caught in such shallow work as Psychological Research has given to the world.

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Prof. Dawbarn is so given over to vibrations that he has come to the conclusion that spirit intercourse cannot be had with either in a normal condition. Or in his own words: "Both mortal and spirit are in an abnormal condition." Like Thomson J. Hudson, whose subjective mind makes the spirit world an eternal lunatic asylum, Dawbarn makes spirit communion non-quos, mentis. Though vibrations is a tuning-fork concept intensely material in essence, yet it seems to catch a "class" of mentality that the spiritual concept cannot reach. Can a mind be normal that reaches such a non sequitur. It is a piece with a terminology that has crept into the literature of a class of self-elected leaders that is overshadowing the idiom of the early spiritual movement—such as vibrations, objective and subjective mind, thought transference, telepathy, and so on ad nauseum—all taken from the enemies of Spiritualism.

And Prof. Lockwood—a pioneer in his field of thought and demonstration. There is a large class of mind-of-the-year what may be called the "poker, cold reasoners, who realize the universal prevalence of law in nature—scientific in habit and by profession. To those Prof. Lockwood has been a very discoverer in the realm of the spiritual philosophy, because his methods of exposition and demonstration are in harmony with their own. He has done and is doing a great work—as far above the Hodgsons as the common law is superior to mystical idealism. But it is neither scientific nor philosophical to apply epithets to equally earnest workers who appeal to other phases of intelligence.

If Mrs. Richmond, J. Elegg Wright, Hudson Tuttle, Lyman C. Howe, and their like are not included in this reference, it is because they have a special equipment that takes them out of the turn of the world. It is strange, while dwelling on this unsightly picture, there comes a wonder if to angel eyes our physical conditions resemble the sweltering back to dissolution of dead carcasses, fermenting vitalized organisms, knowing just enough to move squirmingly.

We congratulate ourselves on our acquirements and attainments. We boast of our wealth; of our business ability and of our wisdom. Have we ever stopped to think how it was we are the possessors of such vast wealth? Mother Earth had it all for us, hidden away about the ample folds of her dress. Our soils were fertile, our herds abundant. Beast, fowl and fish swarmed about us, beyond the farthest limit of our needs or desires. The whole range of minerals, noble and common, abounded. We were able to prove our claim of pre-emption with comparatively little cost of money or life.

The difference between a savage and a civilized nation is in what they have to sell. We have sold to all the world, without stint from the earth's surface—the waters and the fields; and from below the surface. Not only was this the raw material; but we had the gumption to invent and manufacture, saving all profits but the transportation, and often a large share of that. It is not wonderful that we have become a wealthy nation. It would have been far more strange if we had not. We do not say of an heir to millions: "It is queer that he should be rich." We expect one who has thus been favored of fortune to be well-fixed. As a nation, we have amassed nothing, it was a legacy. We have squandered much, but amidst all the scolding tumult of these latter days, we are learning to make the most of the opportunities offered us, on every hand. This is exemplified in the working of our gold mines, where the use of the cyanide process saves almost all the metal for which this coast is famous. At last gold mining and milling is likely to become a careful, intelligent process of manufacture, in which even the economic processes of the immense paper-packing industries may be outdone. We are waiting the next number in the program.

During the last weeks, Oakland, our neighbor city, over the bay, has been indulging in a street fair carnival, for a charitable purpose, under the auspices of the Midway Plaisance of the World's Fair, spread out so that the congestion of the latter was relieved. In no other climate could one of these out-of-door affairs be held. It is understood that the financial success has surpassed expectations. The charity to be benefited thereby is not to be left empty-handed.

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Can it be true, as is so constantly affirmed, that there is no sex in souls? I doubt it exceedingly.—Coleridge.  
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### DR. PHELOM'S LETTER.

Brief Notes on Various Subjects.

What a most peculiar point of climate that we are now passing through. To one who is enough interested to take a bird's-eye view of the weaving of the great loom of events, it is a marvelous web of curious intricacies.

The predictions of the astrologers are in a partial way being fulfilled, so far, indeed, as to cause a creepy feeling of wonder as to what next, and how close it will strike to the place where we are. Will all or even a greater part of these enlightened ones' prophecies come to pass? Can they tell? Can anybody tell?

And the almost absolute promises of bountiful harvests, we have all the obstructive forces intensifying themselves until the plagues of Ancient Egypt grow insignificant in comparison. The year of the world, so to speak, is increasing ratio comes the letting loose of whatever the malign planets hold in store for us.

Not satisfied with Nature's diseased condition, her children are doing their best to increase their own discomfort by disturbances of various sorts. On every hand there are strikes and lock-outs, with all their attendant commotion.

Never was the world at large in so perturbed a condition as now. The day is set when the authority of Church and State is to place the crown of the English empire on Edward's brow. In the gambling centers, the workshops of the blind, fickle goddess are betting 100 to 1 there never will be a crowned Edward Seventh. What a commentary on the whole of the affairs—the seething turmoil of the world—is it strange, while dwelling on this unsightly picture, there comes a wonder if to angel eyes our physical conditions resemble the sweltering back to dissolution of dead carcasses, fermenting vitalized organisms, knowing just enough to move squirmingly.

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### THE ORIGIN OF LIFE.

#### Can Not Drive God Out of Modern Thought.

From whence came life?

From whence came intelligence?

These questions have never been answered with final and satisfactory exactness. Life and intelligence are here in a thousand forms and degrees of development. We see them in the lowly insect, feeble and rudimentary, and in an ascending scale of being we behold their greater manifestation until in man, who is the acme of creation, we see the supreme exhibition of life and intelligence upon earth. But how came they here? What produced them?

One class of thinkers holds that life and intelligence could only have arisen out of antecedent life and intelligence. "Ex nihilo nihil fit" they quote with absolute conviction. And this is so evidently true that no one tries to controvert it. It is as certain as that two and two make four. "Out of nothing nothing comes." Any possible theory or hypothesis which men may put forth is foredoomed to certain destruction the moment it comes into conflict with this axiomatic truth. You cannot get water out of that which is destitute of all moisture. No more can you get life out of that which contains no life, or intelligence out of that which does not possess intelligence. The slightest of hand expert may create some artificial organism, but to think he took a lot of articles out of a hat which he never put in it, but a thoughtful observer knows he did first place them there at all events. And just so we are sure that the cunning fingers of Nature never produce anything from the depths of her capacious and mysterious pockets that was not stored there against the time.

The doctrine of the spontaneous generation of life does not commend the attention of thoughtful persons. The living does not arise out of the non-living now or ever. Back of all living creatures were generations of other living creatures, each of its own species and type particularly. Before the bird another bird from which it derived its being. Before the ox a prior ox. Before the man an antecedent man, and before him another man who also had an ancestor, and so on until we get back to the first man.

Aye, there's the rub! We can account for everything but the first. That First Cause—what is it? God, force, matter, mind, chance, chemical affinity? If only there was no first man, tree or beast to consider, how it would simplify things. We could then say that there was no first cause, either great or small; that all things as they are now, by the simple law of reproduction, had been going on forever. But we cannot so affirm. While a few affirm the absurdity of creation, none dares deny a beginning.

"In the beginning" is not only a Bible word but a scientific statement as well. There was a beginning of things as they now exist. There was a time in the past when no life-forms were on the earth. Not only was there beginning, but ending also. Fossil remains of extinct species of animals abound. They arose out of apparent nothingness and have perished into utter extinction. Whence their origin?

There are two ways of trying to account for the appearance of organic and intelligent life-forms on the earth. The first is the Bible method or creation theory. "In the beginning," and as the cause of all things, God created the fountain of all life and intelligence, created all things out of nothing or, according to the latest interpretation, formed them out of material already and eternally existing. This view assumes that mind and matter are separate, that matter is dead, and that mind is not the product of matter. Mind was before matter, or at least superior to it, and controls, orders and energizes all. So a great First Cause, a God of infinite power, reason and benevolence is postulated, a Spirit, wholly unlike and superior to matter, who existed eternally, having neither beginning nor ending. "Pneuma ho Theos," said Jesus Spirit is God. And this is the origin of life and intelligence on earth.

The Creator, Spirit, Infinite Intelligence, formed matter into the various shapes and conditions that organized matter has ever presented, and "breathed" or infused them with life and differing degrees of intelligence. This is the easy way to account for the existence of all things. More than that it is reasonable. True, no man can prove there is a God. It is only a hypothesis. Rousseau said, "If there was no God men would have to invent one."

A noted physicist said: "It is easier to believe in a God than to disbelieve." Without a doubt it is the easy, natural and logical method to account for the existence of every form of life and intelligence on the globe by asserting the prior, or antecedent, existence of a powerful, living, personal and intelligent Agent, or Being, from whom they derived the endowment of life and intellect. But this fact, if it is a fact, cannot be demonstrated. It is simply a logical conclusion. It is a necessary inference within the domain of abstract reasoning. It is a metaphysical certainty.

But if the existence of God can never be demonstrated neither can his non-existence be proven, or even made probable. Denials can be offered, an almost endless number of more or less ingenious criticisms upon the methods of this supposed God can be paraded, pointing out alleged mistakes, brutalities and shortcomings. But what can? They have not taken God, or the necessity for Him, away. Grant every indictment against the management of nature, as charged against God by the atheist, to be true, yet the cardinal demand of the reason for a God remains insistent and unanswered.

We demand a cause for things: If not a Great Cause, at least a cause great enough to account for the effects we behold all around us. We refuse to put the cause of things in the hands of a common sense in leath and stuffy reason by saying that life and intelligence are effects, the cause of which was nothing. A machine may not be perfect by any means, but that does not prove that it had no maker. And herein lies the mistake of the average atheist. He points out the imperfections of nature, such as cyclones, volcanic disasters, poisonous reptiles, famine, pestilence and the like, and then says: "Behold how imperfect is this great machine! Therefore it had no maker. Ergo; there is no God." As a matter of fact he does not answer the call of reason for a cause for things, but causes his soul of sundry and various objections to the existing order of things. And it is a matter of absolutely no importance whatever whether his objections are well taken or not. We are not considering the perfection or imperfection of things, but the origin, beginning or cause of them. Not whether the machine is perfect but if it had a maker. Let athletes cease pointing out real or apparent imperfections and tragedies of nature, and grapple the main issue. Consider the origin, not the perfection, of organized existence.

Prof. J. S. Loveland's essay in The Progressive Thinker No. 654 was the best thing in its line published in many a day. He demolished that mathematical argument which was not an argument) completely. But for reasons already given, he did not touch the real problem at all. No man can prove there is a God. But, also, no amount of walling over the hardness of Nature can render His existence improbable or drive Him out of modern thought.

R. H. W. B. MYRICK.  
Gentryville, Mo.

THE INNER LIFE IS THE REAL.

There's a life within which is ever new,  
And a love which can never die!  
A hope and a faith ever strong and true,  
Pointing up to a home on high;  
Where the sorrowful scenes of earth  
Are no more,  
And the soul is enraptured with bliss—  
Where the glories of life on that yonder shore,  
Far excel all the grandeur of this.







# ESOTERIC MAGAZINE

## OGGULT MYSTERIES.

### CAN MAN READ THE FUTURE?

Maurice Maeterlinck Writes of His Psychological Experiments.

Maurice Maeterlinck, the great Belgian philosopher-poet, has just taken advanced ground as a believer in man's ability to read the future with the same certainty that he views the past.

In a series of remarkable investigations recently made in Paris he has proven, to his own satisfaction at least, that there is no scientific reason why the gift of prophecy should be denied to man. A twist to a brain cell, a bunch of additional nerves, the mastery of some neglected faculty of reason, and the miracle is accomplished.

Appended is Maeterlinck's own story of his researches.

Why not look into the future?

By MAURICE MAETERLINCK.

It is but a natural impulse which for centuries has prompted man to turn the waves of light into the future.

There have always been prophets, seers, and visionaries who claimed the gift, and frauds or not, normal or abnormal, many of them left their impress. History records their sayings to this day.

Nowadays, fortune-telling is practiced only by the vulgar and despised; it appeals only to the ignorant and easily led. Childish or ridiculous means are employed to attain problematic ends, yet it is not without merit, as my own experience shows.

I started on my tour of discoveries at a time when a project, that had got beyond my control, was in suspense. While unable to influence its outcome in any manner or form, I felt that its failure or success would forever decide my fortunes. Hence, I had some pointed questions to ask.

I began by calling on those miserable astrologers and stylists, who imagine that they can read your future in a set of dirty playing cards, at the bottom of an unwhisked coffee pot, or in the white of an egg dissolved in water. When I got through with these charlatans I went to the most famous somnambulist Paris boasts.

This woman claims to become, under hypnotic influence, the incarnation of a certain little white-robed angel.

We sat opposite each other, a broad table between us, and she asked me to talk to Julia, "a child of 7 or 8." Then her countenance changed; her eyes and hands, her whole body went into convulsions, her hair came down, and she was another, and this happened in a flash.

No screams, false lights, or other hocus-pocus. During the period of reincarnation, lasting several seconds, Madame was not pleasant to look upon; when it was over her face had the naive and innocent aspect of early girlhood. And now a sharp, clear, girlish voice, emanating from that 250 pounds of avoirdupois, asked in a hesitating, stammering way:

"What do you want? Are you in trouble? Did you come on your own account or for a friend?"

After answering these questions, I concentrated my thoughts on the matter in hand, on the different actors in the drama that meant so much to me. And after some preliminary remarks, I actually entered into the scene, my thoughts, read them, not without apparent difficulty, though—as one reads the pages of a book covered over by a layer of tissue paper. She gave the scene of action and mentioned the principal parties, characterizing each in a few words, that, while naive, hit the mark—all this without assistance, and my part, without a hint even by word of mouth or sign.

"Very well, Julia," I said, "you seem to be as usual in the case as I, but I desire to know more. Please tell me, if you can, how it will end?"

"That's hard to say, Monsieur." "Shall I wait?" I insisted.

Julia waited a while. You will be satisfied with this, she said, after a pause. "Don't be afraid of the ultimate results."

"But my principal enemy—will he give up?"

"He won't stand much longer in your way. He is ill and his days are numbered."

"You are mistaken, Julia; he is sound as a fish. I saw him day before yesterday, the picture of health."

Julia (insisting): I can't help what you say; that gentleman is doomed. He won't live long."

"How do you account for that, Julia?" "I see blood all around him; he is marked, I assure you."

"You don't mean to say that he will die in a duel?"

"No, there will be no duel." "He will die of accident, then, or by the hand of one of his victims; vengeance will cut him down."

Julia: "Nothing of the kind. He will die, I say—that's all. Now, don't ask me further, please. Let me go. I'm so tired."

"Not until you have moved uneasily in her chair. I can't say more. Pray let me go. I told all I know."

Convulsions again shook the sly, and his childish face ceased to speak the countenance of the "fat, fair and forty" gradually reappeared before my puzzled eyes, while Madame seemed to awaken from a deep sleep. It's hardly necessary for me to say that this was our first meeting, that the medium knew me neither by name or reputation, and, likewise, knew nothing of my difficulties or of the parties in the case she analyzed.

Next I sent to Julia two persons whom I have every reason to esteem for their good sense and honesty. Both, too, were like myself, anxious to look into their future, and only fate seemed capable of answering the questions that agitated their minds.

My friend Smith asked Julia about the illness of a man relative. She foretold his early death and, like me, thought at the moment when the prophecy was made the person's illness had taken a turn for the better.

Miller asked her about a case before the court. He got a rather undecided answer, but the prophetess gave him, unasked, a piece of information that helped him immensely in his legal troubles. She told him where a certain document, needed in the case, could be found. Miller had put it there himself, but had forgotten about it.

As to my own affair, Julia's prophecy came true in part, and in part not. The matter was settled to my entire satisfaction. However, though a very sick man, my opponent is still alive. May fate spare him.

Julia undoubtedly read in my soul, and in those of the friends I sent her.

She read their thoughts and sentiments, old and new, among them some forgotten ones.

It would seem to the shallow that Julia knew more about my affairs than I. That is a mistake. Her prophecy, indeed, in reality, is more than my own hopes and aspirations. And who knows but that she gauged my innermost wishes correctly in predicting the death of my enemy? Doubtless the desire for his undoing was one of those contemptible thoughts which man is loath to express or own up to, but it was there, and she read it off.

If this death had occurred, if my enemy had passed away without apparent reason, for no outward cause—illness, accident or crime—then I would believe in prophecy. But I, not Julia, would have been the prophet, for Julia was but the medium. It would have been my instinct that foresaw the event so intimately connected with my fate; the slyly merely interpreted my own particular intuition.

Now, to the other cases. Smith, who was told that his relative would die, probably knew in his heart of hearts that the man was doomed; knew it despite the encouraging words of the physician.

This conviction, be it natural or otherwise, he tried to down because he wished his relative to live, but the somnambulist discovered it in a bunch of false hopes held out for her inspection.

Miller, by Julia's aid, recovered a precious document. Second-sight, or memory, that is the question. My friend scouts the memory idea. He thought of having had been violent and secretly had blamed one of his employees for the theft.

Yet it is possible that same brain cell made a note of it, when he put the document in a certain place, while his memory, busy with other things, did not. The somnambulist discovered this hidden writing and drew it forth, to the utmost astonishment of his human depository—Philadelphia American.

As Beautifully Portrayed by Nellie Steadman Cox.

"Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us."

This wise son of David had knowledge of the influence of music over the conscious and subconscious souls. He knew the power of music, the power of the pathetic sympathy connecting kindred minds, feeling and putting into use his sixth sense—the unseen force or energy called in the science of to-day, auto-suggestion, or the hypnotic influence. That such an influence permeates space is indisputable. That certain individuals alone possess attractiveness susceptible to this intuition is a question as yet unsolved, but it is now a fact of life, authenticated that whether it be a gift of God, or an acquired power, the possessor is well qualified to use the thesis in therapeutics and by its aid to restore health to suffering humanity.

As a child I was set apart from the kingdom of little people, a dreamer of strange dreams and stranger visions. As a girl I was far removed from the pleasant paths of life, and now as a woman, I walk in the flesh amid the things of earth, but in the spirit live far beyond its ken.

The shadows early fell across my way with storm and tempest. Those who were nearest and dearest to me were cut off by poverty and death, which left me stranded, wrecked upon the shore of time. Broken in spirit; crushed by loss of physical health, but with that determined uncertainty which clings to those dying of consumption, I held on to the one thought of conscious personality as did Job who reasoned with God believing that sickness is a creature of reality, that man is not a creature of fancy, and that if one but possess the power and the courage to attempt the feat. The physician came to my rescue and saved me from the asylum. He said that I was tired, which was true, and yet my nerves were on such a tension that the thought reflux had never once centered in the brain cell. He suggested that I needed sleep and immediately I yawned, folding my arms and longing to rest in sleep. I bade me close my eyes and in obeying I entered a chamber of companionate slumber, feeling an entity of purpose in every nerve-fibre as one can feel the snow crisping under foot upon a winter's day.

A veil of exquisite texture was as smooth as tangible to the touch enveloped me completely, while a sensation of supreme rest fell upon my vision as a garment of soft and beautiful light. Something held me back by foot and hand, which alone I drew from the tree of life growing in Paradise, when I could have reached out my hands and plucked the fruit, so near it seemed, and yet I was not desirous. When my eyes were again opened to scenes of earth my whole being was renewed physically, the nerve sensibility had disappeared, and I was mentally as fresh, Rest and Peace, blessed words, when we fully understand their dual meaning—Words and Works.

Some Reflections.

How strange it all seems, this diversity of opinions among investigators. No end to quibbling and theorizing! Many who were well informed and highly educated soon lose their hold, doubt and quibble on the best of demonstrations from the other side. Some want to see the thing, and some want to see a Spiritual Bible, and some cling to the old orthodox ways and its Bible. Some speculate, theorize, and imagine that when we go hence we will eternally float around in space like little red rubber balloons, spirit portraits and the like, notwithstanding, if they must have a new Bible, why not adopt "The Wanderer in the Spirit Lands?" That book, if carefully read and studied would be of more real benefit to the human family than all the orthodox Bibles in existence. There might be added to this new Bible, with good effect, the letters of Spirit Peter and Paul, and those of Spirit William Denton. With this new Bible in hand, every one can make their own selection as to their future condition, and then work at that end. We are thinking that if more of our people were reading and studying this new Bible, there would not be so much diversity, bickering, and backbiting in our ranks as we see now.

WM. SCHETT.

Stirling, Kans.

## RELIGION'S ADVANCEMENT

Straws Which Indicate the Direction of the Wind That Is Blowing Christianity Forward.

Here are a few clippings from a Monday morning daily which will give the readers of The Progressive Thinker, who are not also readers of the Chicago Herald, some idea of the present trend of the pulpit to-day.

The first from a sermon by Prof. Pearson, who resigned from the M. B. Church because he outgrew it. This sermon was delivered in a Universalist church, and from the text, The Coming Reformation.

"Ours is a mechanical age. It produces wealth so rapidly that all previous ages seem poor. We have grown rich faster than we have learned the proper use of our riches. We are making money but we do not know yet how to distribute it. Many men are too rich for their own good. Many are too poor for comfort, for health, for nobility, for decent, progressive, civilized life. Everything is subordinated to the desire to make money."

"A moneyed aristocracy—an aristocracy of financiers, of manufacturers and merchants, and railway and steamship kings—now rules the civilized world. The working classes are discredited and threatened. Women and children freeze to death because rich men make coal scarce and prices high in order to make larger profits. Women gasp and shiver in summer and winter because some men want to make abnormal profits by cornering ice. Men and women are underfed and children die of inanition because food is rendered artificially dear."

PABULOUS WEALTH FOR A FEW.

"Men, women and children sit in darkness because kerosene oil, stored in the earth by God for the use of all his children, is made under inequitable laws to yield fabulous wealth to a few persons."

"Men, women and children are crowded into small, dark, comfortless, unsanitary tenements, and puny, diseased children are born and die there because lumber, brick, glass, iron and lead are made artificially dear in the present cruel eagerness for wealth."

"I do not see how any intelligent man can escape the existing order of things to continue much longer, or how any humane man can desire that it should. Nor does it require very much prophetic foresight to see that it will not."

RELIGIOUS REFORMATION.

"Now I dare say that some of you are wondering what all this has to do with liberal opinions in religion. If religious belief were a mere abstract proposition, if theology was mere metaphysical opinion, if the Bible was nothing but ancient history, I for one would not spend my time discussing them. It is because religion is the basis and mainspring of all moral and noble living that religious reformation is necessary."

"Religion is the life of the soul, and the current exposition of it no longer appeals or can appeal to the intellect of men."

"Historical theories weaken religion. With the advance of knowledge, religion must be true before people will think it important."

"The four great orthodox superstitions that now impede progress are the fall, the atonement, miracles and the deity of Jesus. The whole scientific world has accepted the doctrine of evolution."

"We are told that when we reach the stature of Christ we too shall be able to perform his miracles. People of the same power can do the same things. Suppose, everywhere, millions of doves and fishes at his pleasure, changed water into wine, walked upon the sea as upon dry land, withered a tree or healed a man at a word, what kind of a world should we have? The theory seems to me silly and shocking."

LATIT NOW WIDE AWAKE.

"The Bible is the literature of a nation, and represents all the varieties of opinion of that nation. It was easy to maintain that Jesus was God in the middle ages, when the Bible was inaccessible and the laity too ignorant to read. But now that the book is open and the people are wide awake, it is a very different thing."

"Could an American fifty years of age and of sound mind make a summer trip to Europe and, by crossing the Atlantic, forget his name and that he ever lived in the United States? If you can believe that by an effort of will a man can dip himself in Letho and make waters of oblivion flow over all his past, then you begin to understand the delusion of the Church of Christ, and the theory that Jesus was God and did not always know it."

"THE MERCY OF GOD"

was the theme of a farewell sermon delivered by the Rev. M. Edward Favett, rector of the Church of St. Bartholomew, New York.

"There has been a popular and general revolt against the harsh and gloomy theology which described God as a tyrant and strove to move men through their fears. The God of Calvinism is almost dead. He was pictured as vindictive, arbitrary and cruel. The horrible beings with whom Hindu imagination peopled the heavens were more terrible than he."

"He predestined men to hell; damned them before they were born; consigned them by millions to endless torment amid the material flames of an unquenchable hell. He forbade human beings to have any pleasures save in reading the decalogue and in meditating upon the fearful punishment which would overtake any one who, however innocently, whistled on the Sabbath."

"Before the Reformation, the Church written our church described God with one word—love. That was and is the truly catholic theology: 'God is love.' This great truth that was obscured by medieval purgatory, and hidden under the frantic theology of Protestant reformers, is being rediscovered. Men revolt against any 'confession' that would seem to consign helpless infants to eternal wrath."

"Old formulas remain in some cases, but the hearts of the people are better than their formulas, which were begotten of men in the heat of intemperate debate. The age is reaching out to grasp the old and the better ideals of the Godhead."

"FREE THOUGHT"

was the subject of a sermon delivered by the Rev. W. Hanson Puleford, of the Church of the Messiah, in Memorial Chapel, Woodlawn avenue and Fifty-seventh street. He said:

"We cannot afford a type of religion to which free thought is an enemy. For so long as thought is bound to the imperfect vision of the past, so long as we try to wrest it into accord with something other than the facts which inquiry discloses, it may be prejudicial to dogma or credulity; but it is not free and it is not thought."

"Free thought and infidelity are the enemies of that ever active and most potent deity, the devil, only when blind acceptance of dogmatic statement is our ideal in religion."

"But unbiased investigation has transformed our relation to the universe and is making it our servant. Mastery is born of free inquiry. Not dogma, but thought, leads to knowledge, and knowledge is power. So little by little trust in reasoned appeal to facts begins to prevail even in religion. Men are becoming willing to bring even the sacred articles into accord with the results of patient investigation. The time draws when thought, wholly loosed at last from prejudice and passion and fear, shall be supreme also in the highest realms of life."

"Free thought is the inevitable condition of religion if religion is to order the enlarging life of men."

"VISION OF POSSIBILITIES"

was the subject taken by Rev. M. W. Haynes, pastor of the Belden Avenue Baptist Church, and in part he said:

"The church is here to save men, not to maintain certain fixed policies and support effete institutions. I would be glad if we might have the good old-fashioned revival meetings once a year and bring hundreds into the church. That worked well fifty years ago."

"A few carom boards, a ping pong table and a piano are worth more in reaching young men than any revivalist you may employ."

"It is the entering wedge for a man's soul, before he can be brought to-day as a Christian man whose duty is to-day to this church was at a carom board. Why has it taken so long for the church to awaken to this?"

"It has been under the spell of anaesthetics or it would have gotten into this work long ago."

"And what about young women? There is hardly a church that has thought of little white to say any attention to young women. Why should not the church pay special attention to them? Why should it not surround them with its maternal care?"

"I shall never be satisfied until the church is a blaze of glory each night in the week. Let the church be open as long as the doors of vice are open. If they keep open till midnight let the church be open."

"Give the belated traveler a place where he may get a drink of water or rest for a moment his weary limbs. Let us meet the charms and attractions of vice with virtue more charming and attractive."

"There are great possibilities for the church here. These young men and women are the church of the future. Wise is the man who becomes the pastor of the church of the future."

"And so it goes, and so it is bound to go. The fact is, the people are fast beginning to know they are free to think for themselves and the sermons that were all exhortation and without common sense in past days will not do today."

The world is awake. This is an age of machinery and electricity, an age of energy, ambition and unfoldment. The man who outgrows an orthodox church to-day and comes up out of it, becomes at once popular. Newspapers comment on the occurrence, the readers talk about him and the more he is criticized the more apt he is to be lionized by the public."

Whenever Prof. Pearson is announced to lecture the house is hardly large enough to hold the audience of anxious friends.

The minister of almost any orthodox church to-day who preaches the most liberal, the most scientific thought, is the man who has a full home. All this is but the manifestation of appreciation of talent, intelligence, noble manhood and freedom."

Every man or woman who is able to give the world some food for thought reaches the mass of humanity and leads them a little higher, a little farther from the ashes of a dead and buried past."

Spiritualism has been no small factor in this great wave of liberation, with its medium and speakers teaching the elevating ideas of spirit return and communion, teaching the fallacy of the old religions, and unlocking the door of an imprisoned world intellect. Let us not be discouraged, but keep the philosophy before the people."

When we see an occasional Spiritualist attending church somewhere and giving there liberally of his time and energy, let us ask ourselves why this is so? Let us not be content with the meetings he would usually have to attend in our own ranks and see if he is not in advance of most of them; see if there is any food for thought for the more intellectual seekers after the real, unadulterated Spiritualism; see if he has not tried until disgusted to find something that would lead him higher. Let us not be deterred by the fact that we do not convince the world that we have found those they long thought dead and established communion with them; but knowing we have aided in the good work of raising the old Hell and bringing Heaven down to earth, let us purify ourselves the best we can under the circumstances and move along arm in arm with the best of the world, trying to do good in life, and some day the world will see that we are not so bad after all. When purged of the baser elements that has drifted in from the outside, from the sea of greed and avarice, the churches are making great progress toward the true religion, "the brotherhood of man," and there let us meet them and unite for the upliftment of all humanity."

DR. T. WILKINS.

A CHANCE TO MAKE MONEY

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Calceos. Do not heat or seal the fruit, just put it up cold. Perfectly fresh, last year's nothing can put up a bushel in ten minutes. Last year I sold a dozen for \$1.00 for directions when they see the beautiful man in a week. I consider it my duty to give you a chance to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for \$1.00 (two cents stamp) which I only the actual price. Price, cloth \$1.00. FRANCIS CASEY, St. Louis, Mo.

"After Her Death. The Story of a Summer's Day." A mind that lives spiritual thought can fall to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office.

Origin of Life, or Where Man Comes From. "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

Just How to Cook Meats Without Meat. By Elizabeth Towne. Excellent. Price 25 cents.

## A Message from Thomas Paine.

To the Editor:—From Wm. W. Abernethy, "Reading the Vail," page 307, I extract the following, from Thomas Paine:

"God evening, friends. I am glad to meet you here in this way."

"Our glorious world is moving on, and I am truly glad that it is progressing with such rapid strides throughout the world. No discovery in the domain of science ever yet made greater progress among the people in a single half-century than the great scientific fact of a demonstrable future for man has since its enunciation, less than fifty years ago."

"Yet strange is it that so great a boon to the race must fight its way everywhere."

"Fathers, mothers, husbands, wives, children, brothers and sisters every where mourning, sorrowing, weeping, wailing, as they look into the desolate grave or behold the empty chair! Will not hear the good news, will not look as the angels draw the veil aside."

"And when the white-robed kindred 'lover again the old home refrain, they are driven away; the gentle caressing of an angel mother is denounced as the scheming of some diabolical fiend."

"Oh, friends, when I look upon the floods of tears that must be dried away, when I behold the millions of sorrowing hearts that must be comforted, for the intervention of a designing priesthood who live fat upon the sorrows of desolate hearts, my soul sickens and determines me to go with the warfare of breaking the fetters that bind so many millions of precious souls to a mercenary sacerdotalism founded on the fables of an imaginary God."

"This God, through the priesthood as his medium, has in all ages fought with fire and sword, shot and shell, gibbet and guillotine, prison and proscription, slang and slander; the advocates of the advent into your earth among the children of men of anything calculated to lessen the iron grip that the priest has had upon men and women."

"They would murder a Bruno for daring to think for himself."

"They would lead upon the scaffold an innocent Quaker woman because it was reported that an angry God had said: 'Suffer not a witch to live.'"

"In the history of astronomy its advocates must recent or burn at the stake because this imaginary leader of the priesthood had been reported as saying something about the four corners of the earth."

"The great science of phrenology was tabooed because it was at variance with the supposed teaching of their supposed God; and geology, too, must be scoffed because it teaches that, instead of the six days of creation, millions of ages were consumed."

"Thus, step by step, science has shown that the theological ideas of God are false, and that what the theologians have heretofore taught to be the true God have not been and are not God at all, but merely false or ignorant conceptions of the true God."

"Oh, if my orthodox friends were here to-night, I would search them to the very quick; only desiring, however, to have them exchange their remaining ignorance for eternal truth."

"I do not order the priest of the church to advocate theories here for nothing, nor to advance theories; but to tell you what I know."

C. H. MATTHEWS.

New Philadelphia, Ohio.

FROM ONE LONG DEAD.

What! You here in the moonlight and thinking of me?

Is it you, O my comrade, who laughed at my jest?

But you were when I told you I longed to be free?

And you mourned for a while when they laid me at rest.

I've been dead all these years; and to-night in your heart

There's a stir of emotion, a vision that slips—

It's my face in the moonlight that gives you a start,

It's my name that in joy rushes up to your lips!

Yes, I'm young, oh, so young, and so little I know

A mere child that is learning to walk and to run;

While I grasp at the shadows that flit and the lightest and fro.

I am dazzled a bit by the light of the sun.

I am learning the lesson. I try to grow wise,

But at night I am baffled and worn by the strife;

I am humbled, and then there's an impulse to rise,

And a voice whispers, "Onward and win! This is life!"

And the Force that is drawing me up to the height,

That inspires me and thrills me—each day a new birth,

Is the Force that to Chaos said, "Let there be Light!"

And it gave us sweet glimpses of heaven and earth.

It is Love! and you know it and feel it, my soul!

For you love me in spite of the grave and its bars.

And it moves the whole Universe on to its goal,

And it draws frail Humanity up to the stars.

—Egbert Bridges.

SAILING ON.

I stood on the shore of the ocean

And far o'er the water gazed,

That seemed in expanse and communion

Eternity paraphrased.

I watched a great ship go a-sailing

And gradually sinking from sight,

Till the top yard alone was left trailing

Where the heavens and waters unite.



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SATURDAY, JULY 12, 1902.

The Arnold-Dickson Mediums, Los Angeles, Cal.

In California at the present time a great deal of bitter discussion, accompanied with denunciations, is going on in relation to the materialization circles of Messrs. Arnold and Dickson, located at Los Angeles. The Record of that city asserts in more emphatic language than we would care to use, that the phenomena given in their presence are not what they are claimed to be—genuine manifestations of spirit power—but that they are produced altogether by mortal means and instrumentalities. The mediums are threatening a libel suit, while the Record reporters are heartily wishing for their utmost souls that it will be commenced at an early date, and promising some rich and startling revelations when the trial comes off.

We do indeed hope that the "Arnold-Dickson Outfit," as the Record slurringly calls these mediums, will commence a libel suit at once against that paper, putting the damages at \$25,000 at least, and then let the law take its course. If the Record clan have lied, they should be put behind the bars; on the other hand, if they have told the truth, the whole truth, and nothing but the truth in reference to these mediums, then the matter stands forth in a different light, and Spiritualism has to suffer therefor, and the mediums are ruined.

We do earnestly hope these mediums will seek vindication in court. The charges against them made in the Record have been circulated far and wide, and wherever they may go in the future they will be confronted with them, greatly to their injury. \$25,000 will hardly compensate them for their loss of prestige. The Record should be taught a severe lesson—a lesson that it will long remember, for libeling innocent parties—if innocent they be!

On the other hand, the mediums should before going into court fully realize that they are innocent of the charges made. If they have been guilty of trickery, the Record will undoubtedly prove the same, and the result will be disastrous. Here is a case in point. Mabel Aber Jackson commenced a libel suit, with a great flourish of words and gesticulations, against this paper, claiming \$25,000 damages. We cheerfully prepared for the trial, and piled up evidence mountain high, and when the case was called up by the Judge, she did not dare to face the vast amount we had accumulated, and hurriedly and cowardly retreated, tacitly acknowledging the charges made by us to be true, and injuring herself greatly thereby.

Assuming, then, that Arnold and Dickson are genuine mediums, that their character is irreproachable, and that they have been badly defamed, they owe it to themselves, to good morals, to Spiritualists, to common decency and the public, to seek vindication in court. But we would first advise them to be sure that they are right and then go ahead.

The attitude of the secular press towards Spiritualism has never been friendly, and we would like to see every one who libels a medium compelled to pay heavy damages; but up to date no paper has been compelled to do it. That Los Angeles is the home of a great deal of debauchery in mediumship, is no doubt true. Some time ago we received from a thinking person the details of remarkable spirit manifestations—remarkable if true—in a public hall of that city. The names of the mediums were not familiar to us, so we sent the communication to a friend in Los Angeles for investigation. The first place he went to was the place of the place where the writer claimed to reside; he was not there, and was not even known. It was a sharp, unscrupulous, dare-devil method to get a fulsome endorsement of tricksters—such tricksters as at present are flooding all our large cities, much to the injury of our cause.

Independence.

Independence Day has come and gone again, with its irrepressible and multitudinous small boy, with all sorts of ingenious devices to make noise, smoke, foul odors, and discomfort generally.

When one sits down and takes a square look at the matter, it seems a most unseemly way of celebrating the anniversary of a nation's Independence. But there is a moral that may well be considered, with Independence Day as a text. It is well to proclaim Independence from thralldom a foreign power, and to establish civil and religious liberty. Still better were it to establish in the hearts and minds of the people a thorough emancipation from religious or other intolerance that militates against freedom of thought and opinion. The genuine independence confirms one's faith in the right, and gives judgment as truth, without being made a victim to social ostracism, or to legal persecutions because of one's beliefs; such as are inflicted even to-day upon Spiritualists, Adventists, etc., in some parts of our country where medievalism still rules in courts of law and municipal legislatures. But the spirit of freedom is growing, and intelligence will gain the day for right.

HOW TO SPIRITUALIZE ONE'S NATURE

I have discovered that bad and unpleasant feelings create harmful chemical products in the body, which are physically injurious. Good, pleasant, benevolent and cheerful feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis, in the perspiration and secretion of the individual. I have detected more than forty of the bad, and as many of the good.

Suppose half a dozen men in a room. One feels depressed, another remorseful, another ill tempered, another jealous, another cheerful, another benevolent. It is a warm day; they perspire. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all those emotional conditions distinctly and unmistakably.

To sum it up, it is found that for each bad emotion there is a corresponding chemical change in the tissues of the body, which is life-depressing and poisonous. Contrariwise every good emotion makes a life-promoting change. A noble and generous action blesses the doer as well as the beneficiary. Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change more or less permanent.

Anybody may go into the business of building his own mind. The thinking organ undergoes perpetual changes in cell structure and is never finished.

Even in old age it is not too late. Let the esoteric mind-builder systematically devote an hour each day to calling up pleasant ideas and memories. Let him summon those finer feelings of benevolence and unselfishness, which are called up in ordinary life only now and then. Let him make this a regular exercise, like swinging dumb bells. Let him gradually increase the time devoted to these physical gymnastics giving them sixty or ninety minutes per diem.

At the end of a month he will find the change in himself surprising. The alteration will be apparent in his actions and thoughts.

It will have been registered in the cell structure of his brain. Cells useful for good thinking will have been developed, while others productive of evil will have shrunk. Morally speaking, the man will be a great improvement on his former self.—Prof. Elmer Gates.

EFFECTS OF ANGER.

An English journal thus comments on the injurious effects of anger: "Anger serves the unhappy mortal who indulges in it much the same as intoxicants constantly taken do the inebriate. It grows into a sort of disease which has various and terrible results. Sir Richard Quin said not long ago: 'He is a man very rich indeed in physical power

who can afford to be angry.' This is true. Every time a man becomes white or red with anger he is in danger of his life. The heart and brain are the organs mostly affected when fits of passion are indulged in. Not only does anger cause partial paralysis of the small blood vessels, but the heart's action becomes intermittent—that is, every now and then it drops a beat—much the same thing as is experienced by excessive smokers."

IMMORTAL YOUTH.

We read continually of well attested instances where sight and hearing are recovered at a very advanced age, and occasionally where new teeth are grown, and other signs of renewed youth are manifested. These instances point to a law which may be set in operation not only to rejuvenate the aged but to keep the youthful ever young.

Many interesting theories have been offered by those who are interested in the discovery and application of this law. Efforts have been made to adjust the waste to the repair in the physical economy. Elixirs and serums have been experimented with, but to no purpose. Nature in her occult fashion has not bestowed the desired renewal of youth upon those who have resorted to material means, but has here and there sought out some quiet little Quaker lady or some venerable patriarch on whom to work, without visible agency, her work of rejuvenation. To them the world has rushed all eager to learn the secret, but there seemed nothing to reveal beyond a few facts as to diet and regimen which had possibly been very regular and temperate.

"The individuals so rejuvenated had by no means discovered the law of rejuvenation. They were simply acted upon by forces of which they understood nothing. Hence the renewal of life was of short duration and merely served the purpose of indicating the existence of a law which if discovered and set intelligently in operation would restore to age the lost condition of youth."

The law is not to be found in physical science. It is purely metaphysical in nature and operation. It is for this reason that in spite of all physical evidence to the contrary the world still holds to its hope in the face of all discouragement. Still it believes Immortal Youth to be a possibility and why?

Because the Understanding which is in touch with Reality knows it to be a truth, and will continue to utter its testimony to that truth until the reason is thoroughly awakened to its work of proving the ways and means for attaining the control of the law regulating the isolated occurrence and finally applying it to life in general. The homely old adage has it—straws show which way the wind blows—and the wind certainly sets in the direction of immortal youth.—Kate Boehme.

Spiritualism and Pseudo Science.

It is undoubtedly true that scientists as a class have educated themselves away from a recognition of the spiritual in the realm of Nature. They have, in the past especially, engendered and fostered a sort of class prejudice against anything like acquiescence in the facts and truths pertaining to the phenomena, and the philosophy based thereon, of Spiritualism. They have developed a class conceit that they are the wise ones, far above all others, and if they should die wisdom would die from earth and be buried with them.

Not all scientists are of such sort, and the exceptions are notably increasing during recent years. The spiritual idea is taking deep root in many minds of the freer sort, and those who investigate to learn what is truth, with minds open to accept it when found, have been bold to acknowledge their conviction of the reality of spirit phenomena.

The scientific training of the guild has had a distinctly materialistic trend, and has developed a bias against any explanation of spirit phenomena except a baldly materialistic one. It is still all too prevalent among a certain class that make great pretensions to scientific knowledge, to flout the idea that any physical manifestations purporting to be wrought by spirit force, are or can be produced by other than materialistic causes.

Of late, however, the prevalence of manifestations produced by unseen yet strikingly potent forces, claiming to be spirit entities, and which cannot be explained on any strictly materialistic hypothesis, has impelled a recourse to other methods of explanation to account for the mystery.

Among these newer explanations is that which Mr. T. Jay Hudson exploits with much positiveness and great show of demonstration in his book, "The Law of Psychic Phenomena."

He attempts to show that the so-called phenomena of "spiritism," all find their source and solution in the action of man's "subjective mind." The "subjective mind" is capable of moving heavy material objects, etc.

Why it should be any easier for a scientist to believe this theory, than to believe the manifestations are produced as they claim to be by unfeathered spirits, is not easy to understand, except that the "scientific" mind is averse, even to prejudice, to accept the spiritual hypothesis, and will take any other hypothesis in preference to that. Such seems to be the attitude of this sort of scientific mind.

There are multitudes of facts of phenomena of "spiritism," (as Hudson designates to call it), which cannot be explained on his "subjective mind" theory, even if the "subjective mind" acts without the control of the "objective mind," which "objective mind" dies when man's physical form dies, and thus leaves the poor "subjective mind," all there is left of man, eternally insane.

Is it not an insane science that leads to such conclusions?

Two Eminent Spiritualists Passed to Spirit Life.

Mrs. Carrie F. Weatherford lately passed to spirit life, at Alaska, Mich. Mrs. Weatherford was a woman of marked ability, and on the rostrum she did a most excellent work for Spiritualism. She was held in high esteem by everybody.

Dr. Dumont C. Dake, of New York, has also gone to the realm of souls. He was widely known in the West at one time, and had an extensive practice there. He, too, was prominent as a Spiritualist and reformer.

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

BENEFITS OF THE HOME CIRCLE.

My first experience was to lose two darling children, a boy five years old, and a girl two years old. After they had been dead five or six months, I heard of a good medium in Cleveland. I made arrangements with her for a sitting, and during the seance my little children came and said, "Papa, we are not dead; we are still living, and you should not cry for us." They said I should sit in a circle for them.

We formed a circle around a small table. Before we had sat six months, we began to get manifestations. We could see lights in a dark room; also misty forms, and a current of electricity would run through our arms and body; then the spirit took control of one in the circle, the medium being my eldest daughter. They gave good lectures and advice. Then we got a trumpet, and held trumpet circles in a dark room. The controls, Red Rose and Dr. Thunder Cloud, come, talk to us and give good advice. My dear little children come to us and talk. My little Alice brought me a flower one night, and said it was for Papa. The children said that Bessie will make a good materializing medium, and they will materialize in my own house and talk to us face to face.

Advice to the readers of the good old Progressive Thinker is to form home circles and get communications from the higher spheres, in their homes. What a grand thing it is to converse with our dear friends that have passed beyond, in our own homes.

H. A. TUCKER, West Clarksfield, Ohio.

Two Lines of Spiritualistic Work.

It was a most wisely appropriate allusion to the work of Moses and Mattie E. Hull in Buffalo, that they should emphasize the great importance of the training of the children of Spiritualists in Progressive Lyceums.

As stated by our correspondent: "Mr. Hull's work of the morning was on behalf of the young; his discourse from first to last was an earnest appeal that parents who are Spiritualists should consider the importance of proper Sunday-School training. He emphasized the thought, that if Spiritualism was the best system for adults in the way of teaching human ethics, it was the one system, above all others, that should be taught to the children."

Had Mr. Hull said no more by way of farewell, these words of his would clearly indicate his hearty and earnest wishes for the welfare and substantial growth of the society to which he has ministered several years past, and from which he now departs to enter upon another important work—that of education as a help to workers in the Cause of Spiritualism.

The Progressive Lyceum, as an educator of the children especially, is of immense importance in the solid growth of Spiritual societies; the work of the Morris Pratt Institute under Mr. Hull's charge, will supplement all lyceum work, and carry education farther along, under the care of Spiritual educators, into higher fields of study.

The full success of both of these lines of education means much to Spiritualism, and it will be well that Spiritualists realize the fact and govern themselves accordingly.

MORRIS PRATT INSTITUTE.

Report of the Meeting of the Board of Directors.

The first regular meeting of the board of directors of the Morris Pratt Institute was held at the Morris Pratt Institute building, June 25, 1902. The officers present were H. D. Barrett, President; H. N. S. A.; Rev. Moses Hull, President of the college; J. C. Bump, Treasurer; Hon. Alonzo Thompson and C. L. Stewart.

It was decided to make necessary improvements in the building as rapidly as possible so as to be ready for the opening of the school the fourth Tuesday in September, such improvements to consist of a steam heating plant, both rooms and plumbing, and a sewer. Mr. Pratt is deeding the property to the trustees reserved for his own use several rooms in the building, but during the board meeting, realizing the advantage to the school by so doing, he relinquished them and gave a clear title to the property, thus adding to the already munificent gift his generosity had bestowed upon us.

In order to meet the expense of making the changes necessary to be made and the purchase of furniture for the building, it was thought best to make a special plea for assistance, both financial and in the way of furniture.

The cost of putting in the heating plant will be fifteen hundred dollars (\$1500). This amount could be easily raised among fifteen persons who would donate one hundred each, and we then could get the work started at once. I have the pledges of five who will give that sum; who will be one of the other ten?

There are twelve rooms that can be fitted up for students, some of them large enough to accommodate two, single beds, with commode, table, chairs, dresser or chest of drawers, these with matting on the floors will make up the furniture of the sleeping rooms, and any one furnishing rooms will have the privilege of naming the same. There are other rooms that will need carpets, easy chairs, rugs, pictures and all that goes to make up the furniture of any home, such as bedding, linen, dishes, etc. Now, Spiritualists and friends of education, it is time to make some sacrifice for the good of this work. Will you come to the front and assist us who have this work in hand and are doing all in our power to promote its welfare?

Let me hear from you at once with your subscriptions. Remember little make much, and if all will do what they can, we will be ready to open the school without any indebtedness over us. It is hoped that those who have subscribed amount will be ready to meet it the first of August, as that will enable us to know what to reckon on. Please let us hear from you all!

Sincerely and fraternally, OLARA L. STEWART, Sec. M. P. I. A. Whitewater, Wis.

"Human Culture and Cure, Marriage, Sexual Development, and Social Building." By Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"Healing Causes and Effects." By W. P. Fenton, M. D. Price 50 cents.

LIFE

Life! I know not what thou art, But know that thou and I must part; And when, or how, or where we met I own to me's a secret yet.

Life! we've been long together Through pleasant and through cloudy weather; 'Tis hard to part when friends are dear— Perhaps 't will cost a sigh, a tear; Then steal away, give little warning,

Choose thine own time; Say not "Good night," but in some brighter clime Bid me "Good morning."

—Mrs. A. L. Barbauld.

THE STAR SPANGLED BANNER.

(Dedicated to the Fourth of July.)

O! say, can you see, by the dawn's early light, What so proudly we hail'd at the twilight's gleaming? Whose broad stripes and bright stars thro' the perilous fight, O'er the ramparts we watch'd were so gallantly streaming! And the rocket's red glare, the bombs bursting in air, Gave proof thro' the night that our flag was still there; O! say, does the star spangled banner yet wave O'er the land of the free and the home of the brave?

On that shore, dimly seen thro' the mists of the deep, Where the foe's haughty host in dread silence reposes, What is that which the breeze, o'er the towering steep, As it fitfully blows, now conceals, now discloses? Now it catches the gleam of the morning's first beam, In full glory reflected, now shines on the stream; 'Tis the star spangled banner, O, long may it wave O'er the land of the free and the home of the brave!

And where is that band who so vauntingly swore That the havoc of war and the battle's confusion, A home and a country should leave us no more? Their blood has wash'd out their foul footsteps' pollution; No refuge could save the hireling and slave From the terror of flight or the gloom of the grave. And the star spangled banner in triumph doth wave O'er the land of the free and the home of the brave!

O! thus be it ever when freemen shall stand Between their loved homes and the war's desolation; Bless'd with vict'ry and peace, may the heav'n rescued land Praise the power that hath made and preserved us a nation. Then conquer we must when our cause it is just, And this be our motto, "In God is our trust." And the star spangled banner in triumph shall wave O'er the land of the free and the home of the brave.

—Francis Scott Key.

A WEIRD AND STARTLING PROPHECY.

ACHSA WALKER ARRANGED FOR HER OWN FUNERAL—CHILD ALSO MADE A WILL—SHE WOULD DIE WITH LITTLE MAUDE WALKER—PROPHECY ALL COMES TRUE.

To the Editor:—It appears from the Milwaukee Free Press, Wis., that Dr. O. W. Joslin, a dentist in the Iron Block, who returned yesterday from Kingston, Green Lake county, where he attended the funeral of his little niece, Achsa Walker, says that the village is stirred up over the tragedy which occurred Monday, Dr. Joslin's niece and Maude Moore, each 15 years old, were drowned in the mill pond, the death of both girls together having been foretold some time ago by little Miss Walker, who had made all preparations for her own funeral, including the appointment of her pallbearers and the making of a will.

DEATH IN A MILL POND.

Enjoying a half holiday on Monday, the girls went to the mill pond, and after playing about the banks for a time, stepped into the boat of Dr. Bothwell, lying outstretched on the beach, and paddled out into the pond. The children had brought books and lines with them for fishing. Suddenly in the excitement of feeling a tug on her line, Maude Moore stood up in the boat, which instantly veered to one side, throwing the girls into the water. Immediately her companion was seen to stand up in the boat also and heard to ask:

"Maude, can't you swim?" What the reply was could not be heard and whether Achsa Walker lost her balance or plunged into the water to try to save her friend, or to join her in the death which she knew her companion must meet, and thus fulfill her own prediction made months before, will never be known, but the second girl was seen to plunge into the water and disappear. The only witness to the tragedy was Romeo Volkman, a small boy, who was in a boat only a few rods away. The little fellow was so completely frightened that he could offer no assistance, and instead of notifying persons at the home of G. A. Joslin, uncle of the Walker girl, who lived on the banks of the pond only a short distance away, Volkman rowed to the town and notified a party of men. The men reached the spot, and although the body of Maude Moore was recovered within thirty minutes after the accident, all efforts of Dr. Bothwell and others to resuscitate her were without result. The body of Achsa Walker was not found until 8 o'clock.

HER PROPHECY CAME TRUE.

The death of the girls in fulfillment of the prophetic vision of Achsa Walker recalled all the young girl had said and the peculiarities characteristic of her life. She was the only daughter of Charles Walker, a farmer living at Kingston, and the niece of Frank and Dill Joslin, well known at Madison, Maude Moore was the daughter of John Moore, a miller, and was a classmate and life-long friend of Achsa, and, with her, was about to finish her studies at the graded school of Kingston. The

Some time ago little Bessie Fero, of Rhylon, was visiting at her home. Achsa was in bed and told Bessie that she was about to make a will. She dictated it without hesitation in a manner which showed she had long thought of it, the style being formal and much after the style of an ordinary will. In it she bequeathed her doll's clothes and play things to her various playmates, dictated the names of eight little boys to act as pallbearers and asked that the Rev. Mr. Babcock, of the Methodist Church, conduct the services. In the will she also referred to the idea that she and Maude Moore would die together. The document was witnessed by Bessie Fero and left in her custody. Later she told her mother that she had made her will, and after the tragedy little Bessie was sent for and the will opened. A week before the accident Achsa was helping her mother make a white dress, which was to be worn by the little girl. Suddenly, after a long reverie, the child said: "This is very pretty, mother, and you can lay me out in it when I die."

KNEW THEY WOULD DIE TOGETHER. From the first time the child spoke of death her mother and friends remonstrated with her and told her she must not think of such things. She said, however, that she knew she and Maude were to die together and seemed to be perfectly contented with the thought. At the time of the child's death and funeral, the girl's mother was sick in bed and did not see her dead child. The funeral of Maude Moore was held Wednesday morning, and that of Achsa Walker in the afternoon. Every effort was made to carry out the provisions which the little girl had made in her strange will.

A strange feature in connection with the tragic affair was the fact that at the time Dr. Bothwell was building the boat, which later carried the girls to their death, Mrs. Moore, mother of one of the girls, had told him that it was unsafe. A prophecy, doctor, said she, "that that boat will be a death trap for somebody."

The prophecy came true. The above illustrates a grand truth in the Spiritual philosophy—a prophecy equal in importance to the one that predicted the death of President McKinley, Milwaukee, Wis.

**Jenison Park Spiritualists Camp-Meeting.** OPENS SUNDAY, JUNE 29. Everything New and First Class. Good beds and good board. New tents with floors for all who come. Just across Lake Michigan from Chicago. Send for program. Address, J. E. WALKER, Jenison Park, Mich.











# QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have been carried forth since 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 brevity. Proofs have to be omitted, and the style becomes thereby terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

M. C. G. Q. (1) As a rule can one be helped by mail by "absent treatment?" (2) How can one overcome lying reports of pretended friends?

A. (1) There is a grain of truth in "absent treatment" for the mind (spirit) can be projected to indefinite distances, as has been proven by facts carefully collected. But for one mind to so project itself and be felt by another mind requires the closest sympathy, and intense desire on the part of the spirit thus manifesting at a distance. The variety of such occurrences shows the ability, and the fact that only a few minds of great stress and need is possible. For one to advertise a wholesale system of curing disease by "absent treatment," having a host of patients, so many that he cannot even hold their names in mind, is charlatanism of the most unmistakable kind and not only a fraud on those who are duped, but a blight on what is really true.

All that there is, can be, in such pretense is the belief of the patients that they will receive assistance. The "suggestion" is false, and that in ratio of the repeating faith.

The true magnetic healer can exert his genuine spiritual power only through intense desire and fraternal, unselfish love to free others from suffering. The moment he departs from this for selfish ends, he loses this power, and whatever success he may have, comes from other causes.

(2) Drop such "friends" out of your life, and remain silent. Your conduct of life alone can answer. You cannot catch a lie. It will run around the world while the truth is buckling on its shoes. After all, why should you grieve because one you thought a friend proves false? We are not living for others but ourselves. If we know our own motives are right and pure, it may be a pleasure to have others understand, but not essential to our happiness. The slanderer, the false-hearted, the child hater only themselves. They soul given to falsehood, is the foul goal to which all falsehoods come. It is an old adage that the traveler who stops to stone barking dogs never gets to the end of his journey. The captain who awaited a smooth sea, or vainly attempted to beat down the waves, would not navigate his ship over the seas. He makes the adverse wind swell his sails, and the anger of the waves drive the buoyant ship to his destined harbor. So can we make advantage of the falsehoods of pretended friends, and gain strength by the obstacles their envy or anger throw in our path.

It may cost a pang, a tear, to find faithlessness and brutality where we expected refined sympathy, but it will pass as a shadow of a cloud. There is a universe of sunshine for every cloud, and we ought to be so well balanced and sustained that we would be sufficient for ourselves, if alone in the earth's domain.

I. W.: Is Flammarion yet a Spiritist?

A. Twice this great astronomer has been heralded far and wide as having renounced Spiritualism. The first time it was a baseless falsehood. The last time was the slight occasion of his having justly condemned some spurious manifestations which he had first accepted. In a letter to the editor of the Banner of Light, he expresses his firm and unshaken belief.

He has never recalled his declaration: "I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumistic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about."

M. C. H. Q. I have in my life, like every one, many things to regret, yet my spirit friends say to me that I have nothing to answer for, as I have been controlled by fate which led me, and hence I am not responsible. Is this true?

A. The doctrines of "free agency" and fate have been the subjects of contention from immemorial time, and engaged the earnest efforts of the greatest thinkers, and yet there has been no reconciliation. The dogmatic view leads to free will, free agency, a necessary interpolation to the scheme of man's redemption. The scientific views of modern thought leads to inexorable fate.

A plain statement is that man as he stands today is an evolution from the world of beings beneath him; more, is a condensation, a concentration of them all. Thus far a creature of circumstances, a foot-ball of fate. Now thus fashioned and complete, through his mind he becomes a controller of conditions, a law unto himself, and able to avoid, to change, to make available the forces of nature. Especially is he free in the domain of spirit, and while retarded by his inheritance, he may look forward to complete emancipation from the influence of the past and present environment.

But in this state of partial thralldom, we cannot excuse ourselves by saying that such is the decree of fate. We are held responsible to the last farthing.

Isiah Williams, W. D. Allen: Q. Did Benjamin Cox become a Spiritualist, or only testify to the phenomena?

A. Those who accept the phenomena as genuine are in popular estimation Spiritualists. Benjamin Cox investigated carefully and continuously, and while

guarded in expressing his conclusions, did so unmistakably. He did not encourage in the dogmatic view of the cause, except by his connection with the Psychic Research Society, which of course worked on scientific lines.

Q. Who is Thomson J. Hudson?  
A. He is author, lecturer, government appointee, and all-around man, who gained all his notoriety by his books on "Law of Psychic Demonstration" and "A Scientific Demonstration of the Future Life." The latter is a demonstration that befalls, and of the former it may be said, that there never was a more cumulative mass of assumption resting on assumption, or a "scientific" book so absolutely devoid of the scientific spirit. As an original observer he has no claims, and his style is that of a lawyer making a plea with the delicate art of gaining his case rather than the calm, well balanced discrimination of the seeker after truth.

He was born in Windham, Ohio, 1813. Resides in Washington, D. C., 10th street, S. E.

## WAR AND PIETY.

Emperor William Speaks on Religion.

The great German Emperor William made a great speech to his people on the subject of religion at La Chapelle, Prussia. His ideas of religion are of a nature, yet in line with popular religion, and while I feel that I can give every information I am able, the ordinary courtesy of correspondence is expected.

That is, we understand, the peace of Europe depends for its existence alone upon the German army; or, in other words, the Christian nations of Europe are held to keep the peace through fear of "the mighty German army." Perhaps the other powers do not view the situation in that light and do not recognize said army as anything more than one of the factors.

"The world could get along fairly well without 'the mighty German army,' which is only an impediment to human progress. The object of an army is to fight, and Emperor William's peace is not the kind of peace the world needs. A peace imposed through fear of a powerful army is not a peace at all, but a truce with the true significance of peace. If all the armies were dissolved the world could have peace of the right sort."

"It must not be forgotten," says William, "that the empire is rooted in simplicity and the fear of God. I look to all to help me spread religion among the people in order that the German name may preserve its health and strength. This applies equally to the two creeds, Catholic and Protestant. The two creeds are not to be separated, but united in the service of God, accounts for the existence of 'the mighty German army,' which is calculated to perpetuate the memory of Jehovah, the god of wrath. We cannot say how much 'fear of God' there is in the army, but we can safely say the spirit of war is a part of Christianity, joined by the Bible and illustrated among the Christian nations. The religion Emperor William calls on his subjects to help him spread is Catholic and Protestant—two systems squarely opposed to each other and each claiming supremacy and holding the name Christian. If all restrictions and restraints were removed they would do some bad things to each other on account of their differences in creed."

For propaganda the Catholics depend on recruiting their ranks from infants, by holy baptism, soon after they are born, before the little ones can receive any objections or offer any resistance. There is no need of spreading religion in Germany—it is spread there too much already. But William wants to spread it abroad by aid of his army. The Chinese have a correct understanding of the kind and quality of religion that the Germans spread abroad. They have had painful experiences in that line.

Emperor William said: "It is with pride and joy that I am able to tell you what the Pope said to my special ambassador, who went to Rome on the occasion of the holy father's jubilee: 'That he had always held a high opinion of the piety of the Germans and the Emperor and the German army.' A word of praise from the Pope of Rome is highly prized by the rulers of Europe, and he can say anything to flatter man's vanity, when it is to his interest to say it, and the world can be so to tell a man he is good or pious. In this case the flattery had the desired effect, whether true or false, so that William with pride and joy told what the Pope said. He put it on strong. Not only the Emperor, but to the nation and the German army he gave credit for piety."

We don't understand what the soldiers of an army have to do with piety. It is out of their line of business. They are ordered and drilled in the arts of war, to fight and kill people, and hold themselves ready to march at the word of command into an enemy's country to plunder and murder the people, and devastate their land. How does all that accord with piety?

But perhaps the Pope was not far wrong, when we look at the definition of the word piety, which is "Zealous devotion to the service of God." In this sense an army of soldiers may serve God, and be pious, and offer up the arts of war; because, when we look into the Holy Bible and learn what is the character of the Christian's God and see how he figured in war, robbery and murder, we perceive that piety is attributable to the employment of an army. Perhaps the Pope had this idea in his mind in his statement to William's ambassador. Moreover, this opinion is confirmed in view of the operations of all Christian nations through the centuries, and even now. Taking all these circumstances into consideration, we are compelled to admit that the Pope of Rome is about correct in attributing piety to the German army and nation. Therefore, let it be agreed and understood that soldiers are pious.

A. H. NICHOLAS.

"Beyond the Veil." A Sequel to "Rending the Veil." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by a scientific and personal verification of "What We Shall Be," and a code of ethical laws for the highest and purest realization of the highest and purest life attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, \$1.75.

"The Priest, the Woman and the Opium." This book, by the well known Father Chinkov, reveals the degrading, impure influences and practices of the opium trade, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

"Wedding Chimes." By Delpha Pearl Hughes. A beautiful and appropriate wedding song. Contains marriage ceremony, marriage certificate, etc., with choice music in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Union.

"The Spiritualist's Guide." By Lilla White. One of Miss White's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office.

## FAREWELL MEETING.

Mr. and Mrs. Hull's Last Sunday in Buffalo.

On June 29, Mr. and Mrs. Hull concluded their four years of ministrations at the First Spiritual Church, of Buffalo, N. Y. It was a stormy day, yet the down-pour of rain did not prevent the people from gathering at the Temple.

Mr. Hull's work of the morning was on behalf of the young; his discourse from first to last, was an earnest appeal that parents who are Spiritualists, should consider the importance of proper Sunday-school training. He emphasized the thought, that if Spiritualism was the best system for adults in the way of teaching human ethics, it was the one system, above all others, that should be taught to the children.

The lyceum was called immediately on the adjournment of the morning meeting. As the last session of the lyceum for the season was held on that day, a special program had been arranged. The hour was late when Mrs. Hull took charge of the exercises, therefore the regular routine of work was abandoned. Mrs. Hull addressed every pupil separately, and at the close of her remarks, presented them with a copy of Mrs. Twigg's late work, "Jim, or Touched by an Angel Mother." She referred to the valuable lessons contained within the book, and expressed the hope that every member of the lyceum class might sometime know by actual experience, what was meant by the touch of an angel.

Four of the pupils, Marie Niehr, Walter Starr, Alice and Willie Dillon, had expressed a wish to be christened as young Spiritualists before Mrs. Hull left; accordingly an especial message was delivered to them, in which the term, to christen, was explained. She asked that they might become endowed with the power of the good spirit, that from that hour they might feel an inspiration for the love of truth, and a desire to learn of spiritual things as never before. She said: "We use no water in our little service; but the flowers, they are symbols of beauty and love, like the atmosphere of your own dear souls."

The next thing on the program was the reading of excellent selections from the "Wanderer in the Spirit Lands" by Alice Smith and Marie Niehr; their work would have done credit to older readers. The last number on the children's program was a lovely little poem, designed for a parting word and tender prayer for Mrs. Hull, their former lyceum conductor. The words were spoken with a trembling voice, and the eyes filled with tears. The little girl was unable to complete the poem; Mrs. Hull seemed so deeply affected as the little girl who had knelt at her former teacher's feet, and attempted to give it. At this point, Mr. Henry Harrison, a former trustee of the society, and for more than a year, a leader in the lyceum, arose and said he felt he had a message to give the people. He referred to the work of the lyceum during the past four years, and urged the friends to resolve to give it all the energy and power which was theirs. He opened in the fall. He referred to the teaching of the orthodox church as related to children, and drew a contrast between that and the teachings of Spiritualism. He then turned to Mrs. Hull and said he had a pleasant and yet a sad duty to perform—pleasant, because he desired her to know her work of the past four years in the lyceum was appreciated though she had given service without material recompense; he was sad when he remembered it was the last Sunday she would be with them. He then presented her a beautiful diamond ring. He said: "We engraved this to you, because we feel it is an appropriate gift—one you can always carry with you as a reminder of your friends in the lyceum and the church. You will see the words, 'B. C. P. L.' are engraved in the inside of the ring." With a few appropriate words, after making the presentation, he took his seat.

Mrs. Hull was overcome with surprise and emotion. She could not speak for a moment; when enabled to do so, she said in substance: "I cannot tell you how much I thank you for this beautiful testimonial; I do not feel worthy of so much; I accept it with the wish that we may truly live as though we know that life and love are as endless as this golden circle. May the spirit behind all our hope and love, and peace, become bright as the sun, and shine in our hearts, and enter the other world, may our souls be worthy of a setting as beautiful as the one that holds this jewel."

At night, every chair in the audience room of the Temple was filled. The platform presented a beautiful appearance, the tables were covered with choice flowers, the farewell tributes of loving friends to the departing workers.

Mr. Hull's evening discourse was prefaced by a text found in Phil. 8:18: "But this one thing I do; forgetting those things that are behind, I reach forth for the prize of my high calling." It was an instructive and impressive effort from beginning to end; the almost breathless silence on the part of the audience during the delivery, gave evidence that the words of the speaker found their way to the souls of the hearers.

Prof. William Lockwood was discovered in the audience before the opening of the evening's exercises and invited to the platform. He was warmly welcomed. At the conclusion of Mr. Hull's discourse, the Prof. was called on for remarks; he responded much to the enjoyment of those present.

The work of the day concluded with congregational singing. The selection was from Mrs. Hull's songster:

"We will not say farewell,  
For kindred lives will blend;  
And in true friendship we shall dwell  
Through parted friend from friend."

"We part, but friendship's chain  
Our souls shall firmly bind;  
In spirit we shall meet again  
And sweetest comfort find."

After the congregation broke up, Mr. and Mrs. Hull exchanged the last good byes with their friends, and left the Temple with none but pleasant memories of their four years' work among the Spiritualists of Buffalo.

## CORRESPONDENT.

"Woman, Church and State." A historical account of the status of woman through the Christian ages, with beautiful illustrations of the Matriculate. By Ethel Joslyn Gage. An important work for all women, students of history, etc. Paper, 76 cents. Cloth, gilt, \$1.50. For sale at this office.

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

"The Spiritualist's Guide." By Lilla White. One of Miss White's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office.

## WANTS TO KNOW

About Material and Spiritual Science.

To the Editor:—Doubtless there are multitudes of fairly intelligent, earnest people throughout this fair land, who have outgrown and discarded the empty and unreasoning dogmas of the churches, and are longing and thirsting for spiritual light and life.

We, the common people, are, in this life, an overwhelming majority. We want to know all that is for mortal to know of our relations to each other as spirits in mortal forms. Many of us have starved on orthodox husks, and groined in orthodox fogs, without one true ray of light on our pilgrim journey. Who is to show us the better way? Send out an army of such teachers as Mrs. Ella Wheeler Wilcox, Hudson Tuttle, our honored Editor and a few others who, when we ask for bread do not give us bones and stones of a half-splitting theory of spirit life. Give us teachers who will tell us what they know and how they learned it. We do not at all believe in the theory of the fractions thereof, or the wandering of the ownership of a poor deluged specimen of human mortality; it is too childish.

We do not for the same reason, believe that two minds occupy our poor heads, and that this animal one is the more important one of the two. We do not believe there is an unfathomable mystery about such cases as Miss Frances, the Waterbury woman, and other so-called complex personalities.

We believe that somebody, sometime will make it clear to us that such cases, also such as Dr. Enos, Miss Elliott and young Devere are only latter day demonstrations akin to those recorded in the old book so many of our latter day wise ones have such a deadly horror of.

Some of us have reasons, solid as the eternal hills, for our beliefs and disbeliefs. In the simplicity of our verdant natures we sit in negative, passive, silence, waiting and waiting for the spirits to bring to us all there was for us, and were taken at our word literally, to our great amazement and consternation. Physical nerves gave way till our inner ear—our spirit ear—was reached and we talked face to face—gave and received with some of the geniuses of the unseen realm.

The right to control was surrendered to a shrewd and polished spirit and we were entered into judgment with. The tale is too long to repeat here, but we know by a white hot experience that the story of the Wanderer in the Spirit Lands is not a fiction. By the same rule we know that evil obsession is possible and not uncommon, and that mortals attract spirits like unto themselves.

Oh, in what dire need are we, the people of wise instruction along these lines. Permit the giants, the tall sons of thunder, away up on the peaks of the Mount of All Wisdom to exalt their privilege of firing at each other their words of array of glittering generalities, but give, oh, give us, the hungering multitudes on the lower levels, the spiritual things for which we hunger. Just a word more, please.

Just a word more, please. A much quoted and lauded "scientist" in a recent essay refers in a classical way to the "flippant looseness," "mental anarchy," "pseudo science" scribbles. He lays down this unchallenged proposition: "Science is only a method by which knowledge and truth are established." He also states: "Man is not a scientist till he demonstrates truth."

He then proceeds to brand as "flippant looseness" the statement made by an obscure writer that "spiritual science differs from material science as widely as spiritual things differ from material things."

He then informs the befogged bankers after old theologian rot that: "The philosophic intellect of twenty-four hundred years ago declared the spirituality of all elements and substances of which matter is composed, and the affirmation has never been disproved."

Fellow talkers in, up and through a "medium," please take notice, this sentence from an unimpaired person has rendered a decision from which there can be no appeal.

Matter is spirit and spirit is matter. If there is a distinction matter is the more spiritual—since, in exact language, there can be no such thing as material science.

After all, Mrs. Eddy, the goddess of Christian Science, is the only true God, and the mission of Spiritualism is closely out and become a thing of the past.

Possibly a few moss-backs may continue for a time to think there is a difference between spiritual and material things.

A mortal may journey from Salem, Oregon, to New York by steamship or railroad and return. That such journeying can and has been done is a demonstrated fact. A scientific fact, if a spiritually or materially proven fact.

If hypnotism has demonstrated anything it has proven that the spirit man may be temporarily released from his mortal form, make a trip to New York or any other point and return in a few minutes.

How does the spirit man make the journey?

The proposition for scientific solution is, how did he go and come? "It is up to you, Mr. Scientist. The mode of the going and coming of the mortal man is clearly understood; the manner of the spirit's journeying is an unexplained mystery."

Possibly there is a difference between a spiritual and material things. Salem, Oregon. J. RIGDON.

LOVE. I locked the bars around him. I cried, "Ah, no, no, no!" Love would not let me go. I could not have. I bound his wings and headed. A prison of my heart. The prison broke. For freedom spoke. I felt my love depart. Oh! weary was the morning. And heavy was the night. Black was the sky and could not die. Though dead was all delight.

At last to love I wandered. "Go, darling, you are free!" He shook his wings, freed of things. Then flew straight home to me.

TO THE VANQUISHED. Though the days may not fulfill All thy hopes, have patience still; For, perchance, to-morrow's sun Sees thy happier days begun.

No endeavor is in vain. Its reward is in the doing; And the rapture of pursuing Is the prize the vanquished gain.

## SPIRIT LIFE, NOW.

Message from Frances E. Willard.

To the members of the Frances E. Willard Circle, Greeting. Dear Brothers and Sisters, you have so generously responded to a request for members of our circle, that I find it too much of a tax on the strength of my medium to write personal letters to all, therefore after responding by letter to the application of every new member, informing them of our simple conditions, we will, with the kind consent of its Editor, address you through the columns of The Progressive Thinker. We are highly pleased with the success, so far, of our present endeavor to promote home circles, in which to manifest the power of spirit communion, to promote spirituality, fraternal love, and add to the health and happiness of humanity. There are thousands of good and advanced spirits interested in this work, giving health, and development of mediumship to our members, and if you follow our directions you need not fear obsession, as each circle all the help is guarded by wise and intelligent spirits, from the ignorant and undeveloped, who love to control humanity and through its instrumentality satisfy their unnatural lusts.

Since our last meeting one sister has written as follows: "Dear Sister in Spirit, Frances E. Willard, and all the members of the F. E. W. Circle, in the material body and spiritual body, greeting. The all too short of this especially, the earth bound, peace and love. I remember the noon hour concentrations, and try to do all in my power to uplift humanity. Last night, the one set apart for our sitting, passed without anything unusual, as you know, dear, I have so many to make comfortable, and to do for, but 'all things work out well to them who love God.' By eight o'clock all the helpless ones were in bed, and everything peaceful. The first half hour I passed in thoughts of health, physical and spiritual, for each member of this circle. I could plainly sense the healing vibrations, which I sent out again on wings of love. The last half hour I devoted to developing. My guides may find me dull in that line, and think they have a hard bargain, however, I will give my best, and earnest thought, to the good work, and will strive daily and hourly to become more spiritual, so I can come 'nearer my Guide, to thee, nearer to thee.' My one desire has been for knowledge and power, for the uplifting of humanity. Oh 'hasten the day when their faith shall be sight, their creed be rolled back on a scroll.' Many the angels of light ever guide us, onward and upward."

Dear sister, you read your letter here, forgive us for publishing it, which we feel you will do. I gave us pleasure to receive it, and we will say right here to all our members of the F. E. W. Circle, anything you write for us, addressing it to our medium, we will surely receive, and your communications will receive kindly attention. As you perceive, the good sister who wrote the above letter received much benefit from her first sitting in our circle, and the good work, and will strive daily and hourly to become more spiritual, so I can come 'nearer my Guide, to thee, nearer to thee.' My one desire has been for knowledge and power, for the uplifting of humanity. Oh 'hasten the day when their faith shall be sight, their creed be rolled back on a scroll.' Many the angels of light ever guide us, onward and upward."

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