

THE PROGRESSIVE THINKER

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

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CRITICAL REMARKS

Pertaining to Spiritualism and Its Advancement.

In 690 Brother Montgomery says, "Our cause goes begging; many of our noble workers compelled to seek other and more profitable channels for a living." This is in one form or another has been iterated and reiterated by speaker, writer and editor. That many of our workers seek more profitable fields, and that there is a awful lack of co-operation among us, cannot be denied, but that there is deep-seated apathy manifested by Spiritualists as a class, as these lugubrious asseverations imply, I not only deny, but affirm that notwithstanding the seeming indifference Spiritualists exhibit more energy and zeal than they did prior to becoming such, as the following self-evident facts will show. In abandoning their former positions not anything was lost that could be made to subserve any useful purpose, but on the contrary gained that which may accrue to their beneficial results socially, morally, mentally, physically and financially.

But Spiritualism cannot make man grow any more than it can stop the growth of those who aspire to become more manly. It does not find people as they are, just where materialism, Christianity and paganism left them.

Spiritualists in any numbers come from all classes and conditions of life: from among the saints and sinners; from among religiousists and non-religiousists. As a consequence we have all sorts of characters and opinions, every phase of society and every degree of culture.

One of the first lessons taught by Spiritualism is that death (so-called) works no immediate mental change in our friend. This means if he was deeply interested in the rise and fall of stocks and bonds, he for a time retains such interest. If he worshipped here, he will go on worshipping over there just as he did here, because like the savage he must have something to worship until he attains the stature of independent manhood.

Nature's analogies are safe guides to other truths. Let us make the application to one becoming a Spiritualist, and we find that he brings with him his militarism or flagomania, his Republicanism or Democracy, his Methodism or Catholicism; in fact he brings his every folly, foible and frailty into his new position, and for a time they are accentuated or minimized, but finally outgrown when he no longer finds them essential to his well-being, and he is equal to the task of the new position, and he fully considers the bearings and application of the gospel he professes.

As further proof that the charge of apathy on the part of Spiritualists, as a class, is untenable, I submit the fact that, while we decry theology and denounce churchianity and profess to have discarded the crutches furnished by pope or bishop, we are every precept and example of Christianized paganism.

In all candor I ask, is it not a fact that we are willing slaves to the edicts of Father Custom, obsequious worshippers at the shrine of malevolence—ye old Madam Grundy? Has envy, jealousy, vituperation, assassination of reputation been banished from our ranks? Do we not send our children to orthodox Sunday-schools, organize as Bible Spiritualists, and Christian Spiritualists, as if ashamed to stand before the world and say Spiritualists as significant of our love for the same and our devotion to the cause that gave us the appellation?

Do we not dedicate churches and ordain ministers and sing church hymns? Do not these ministers deny the personality of God, and in their invocations use the terms Him, His, Thee and Thou as glibly as a Salvation Army captain?

Do they not quote from the Bible to support an argument or theory, as if they believed their postulates and conclusions needed the Christian's fountain of truth as a crutch to make them stand the crucial test of reason? Do they not cite as authority the represented sayings of a myth, or a man who, if a man and his biographers tell the truth, told a falsehood being as was the case for Jerusalem (John 7:10), usurped property (Matt. 21:2), called men liars and children of the devil (John 8:44), also hypocrites, fools and a generation of vipers (Matt. 23:15, 17, 33). These and many other passages prove that Jesus was not a moral philosopher.

THE MAN OF TO-MORROW.

A Study in Spirit Return, by Charles Dawbarn.

Modern Spiritualism has professed to tell us so much concerning the life of man after death that it seems to be our own fault if we remain ignorant of the details of our own future. Medium lips have been opened to teach us, and inspired pens to give us vivid pictures of our coming life "over there," till it has seemed to many as if death were but a stepping-stone across an invisible boundary between one state and another, with a slight change in climate and social conditions. The writer has in previous articles shown and proved the unreliability, in many respects, of the most genuine spirit return as a truth-bearer to weary mortals. Tales and teachings so brought will not bear analysis, although personal identity has been reasonably proved again and again. But it is one thing to give greeting to an old friend, and quite another to accept the teachings and preachings he gives us as gospel of the higher life.

His ability to sometimes talk wisely and well about this life is, of course recognized. It is his talk about himself, and the details of his present life that compel the student to pause, and, like the careful biologist, test the strength of the bridge before he accepts it as safe to trust himself upon it. It is not only that the returning spirit says, but much that he does not or cannot say, that arouses our suspicion that our friend has either changed for the worse, or else is compelled and limited by conditions he cannot control.

For instance, we all believe in progress after death, and it has seemed most reasonable that wise and learned men of earth life should become yet more wise and learned after death. If personal immortality be a fact, that implies teachings by those who know more to those who know less, and are desirous to learn. It implies gatherings, whether we call them schools or colleges, for such purposes, with libraries and museums adapted to a student's need.

Progress will surely impel the individual spirit to pass on, from time to time, into new fields with advantages of further study, but he will as surely have left footprints by which he may be followed. In other words, the wise teacher in spirit life will certainly have contributed to the stored knowledge which the new student would be equal to school and college. Libraries and museums would be certain to hold for him treasures of earth history as well as that of the higher life. No conquerors could come to destroy and bury those records. It is true the student in that spirit college might learn and pass on far away from our ken or greeting, but every man who has studied and remembered would remain.

So Spiritualism, while asserting that the man of Nippur has long passed beyond greeting from us, cannot and does not deny that he may, and in all probability has left his knowledge and traditions in the spirit college, library and museum. In other words, those hieroglyphic pages of Nippur's history would have been open secrets to the Nippur spirit. Therefore any spirit student who chose would have an eternal Rosetta Stone by which to read them.

The spirit man of the remote past may reasonably have passed far beyond our present inreach, but the spirit student of to-day holds, if human progress be a fact, all the records by which the Nippur tablets can be easily translated. The man who spent his life on earth digging and searching for the records of the dead, to the very knowledge he was seeking. Why, then, does he not come back and become our teacher?

All that we have pointed out as the unexplained in Nippur history is equally true of the civilizations, with their hieroglyphic records left in Central America. It would equally apply to the still more ancient Atlantis; only we have no written or pictured records of its remote past. So we assume, and have the right to assume there are in existence existing records of Nippur, and other ancient civilizations, written and accumulated by the actors themselves after they had left earth life. This must be so if progress be the eternal law we are taught to believe. Yet in the face of what is claimed to be a stream of spirit return all along the ages, man the mortal gets no reliable help from man the spirit that would solve such problems. As for the asserted marks made by some medium, and then claimed to be translated by another inspired medium, we pass them by as utterly unveridical. Such then is the problem before us. We demand to know why we are left helpless and ignorant, when the very knowledge we seek lies open to the seeker who has entered the life of the "Borrie."

has unveiled some of the secrets of a wonderful civilization founded upon a river's mud. Fortunately some one of the remote past of our own era, but who lived before the hieroglyphic man, entirely a lost art, bethought him of engraving it side by side with his translation into then known languages. So it has happened that the famed Rosetta Stone has proved a key that has unlocked Time's hidden secrets in Egyptian history.

But the men who could have done the same for the writings of Nippur have died, and left none of their knowledge behind them. So the question before the present writer and reader is to discover what has become of those men who knew the details of that past, and who have told it to the present. And the Spiritualist who dares to think must face the problem, as the writer of these lines is doing in these hours of his midnight studies.

We have a starting point in Nature's law or rule of eternal change. She does not seem to be particular whether it be progress or retrogression. She simply demands eternal changes of all molecular gatherings, leaving only the unchanged atom as unit, as an eternal fact. So it has pleased us, in the light of modern spirit return, to picture an era of progress as specially adapted to the life of a man after he has died away from this little planet. Even if some mortals should in the process shrivel into nothingness, others will go on evolving an ever higher manhood, with greater powers and increasing knowledge. So much has been the inspired teaching of spirit return, whether ancient or modern. Yet while it commends itself to our hopes and longings the student must be careful to demand proof of this growth into an eternal progress by the man of to-morrow.

Those men of Nippur, if human immortality be natural law, passed, as all of us must, into what we call the higher life. Not only the humble peasant, but the learned scientist and student each in his turn "slept with his fathers." But, if spirit return, tell the truth, that learned man of Nippur woke to find his brothers of the new family circle very wide awake, and eager for knowledge. If he would also learn he must study with his teachers, and material to which new students would be equal to school and college. Libraries and museums would be certain to hold for him treasures of earth history as well as that of the higher life. No conquerors could come to destroy and bury those records. It is true the student in that spirit college might learn and pass on far away from our ken or greeting, but every man who has studied and remembered would remain.

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SOME EXPERIENCES.

Of One Who Became a Spiritualist.

It is not less instructive than interesting to notice how we are received and looked upon by our former friends after we have dared to break loose from the old moorings and seek the truth on unknown seas. The writer was happy enough to count the late lamented Abby Judson among his friends, and has some knowledge of how she felt when left out in the cold by her Baptist brethren after she had publicly confessed herself a Spiritualist. She left a respected and influential position as the head of a school for girls, principally patronized by "respectable" people of good standing in the church, to cast her lot with the ridiculed and despised Spiritualists. She was honest and true, and a good worker for new faith and gained many friends among upright and decent Spiritualists.

It is now ten years since the writer of these lines left the Unitarian ministry, after having investigated Spiritualism and become convinced of its truth. Since then I have not heard from my former friends and fellow-believers, as my work has been on a very different field from the one I left. This winter, however, as I started to lecture on Spiritualism, I have had occasion to renew old associations and again to hear from old friends, and also to learn what they think of me and how they look upon my present standpoint.

Some weeks ago I met a respected and widely known Unitarian minister here in Chicago, who was kind enough to let me know that my former friends had no confidence in me any more since I left them to join the ranks of the Spiritualists. Another equally well-known and respectable Universalist minister, in whose church I offered myself to do a free lecture on Spiritualism, took pains to let me know that neither he nor his people had any use for Spiritualism, and if I lectured on that subject in his church the pews would be empty. Probably his flock belonged to those well-meaning wiseacres who know all about things they have never studied. Another highly esteemed friend, a Universalist minister and college professor, upon learning that I was lecturing upon Spiritualism, wrote me kindly, I regard you as a sincere soul, either after truth, while at the same time it appears to me that some of the details in which you have searched, contain only one or two grains of wheat laid in many bushels of chaff. Certainly there is chaff everywhere, but whether the wheat is to be found among the Spiritualists, or not rather in the pupils of many of our churches, is another question.

I do not tell the above in order to blame my old friends, for whom I still have only kind and loving feelings as I know they have for me. If they could not find the truth where I have found it, it is not so much their fault as the fault of the age, environment and temperament. I have to see that I find no pleasure in my life, even if it seeks its expression in criticism and disapproval. What else can be expected? Who could for instance feel offended over the following lines from a letter to me, written last month by a highly cultivated freethinker, a scholarly and refined gentleman, who sometimes spoke from my pulpit, when I had charge of a Unitarian church. "I have read your pamphlet, contributor to several religious, philosophical and scientific magazines. 'To-day,' he writes, 'I saw your address in the Progressive Thinker. I was surprised to see that you were progressing (?) backward. You are: the last man that I should expect to see among the Spiritualists. 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A Lecture Delivered in Chicago,
By C. W. Leadheater, London, Eng.

PSYCHE Is the invention of a ritual medium, under guidance, and is designed to develop mediumship. Many, by its use, received long 'communications' from friends, and express great satisfaction.

The Progressive Thinker.

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SATURDAY, APRIL 4, 1903.

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HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

ANNOUNCEMENT TO THE PUBLIC.

All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.

MARY T. LONGLEY,
N. S. A. Secretary.

600 Pennsylvania Avenue S. E., Washington, D. C.

A Minister's Cruelty.

Dragging behind him a heavy chain locked on his ankle, Earl Woods, the seventeen-year-old son of the Rev. J. D. Woods of Evanston, rushed into the Evanston Police Station yesterday with a remarkable tale of punishment to which his father had subjected him for chewing tobacco.

"Save me from my father," he cried to Captain Mersch. "I'm afraid of him. He treats me as though I were a dog!" He was several minutes before the lad was sufficiently calm to tell his story after the captain had filed the chain from the boy's ankle.

"Last night, while I was asleep," said the boy, "my father, the Rev. J. D. Woods of Evanston, came into my room with this chain and padlock. Before I was fully awake he had clamped one end of the chain about a water pipe which is near my bed, and the other end to my ankle.

"I was powerless to move from the bed. When my father had me secure he leisurely withdrew, but returned within a few minutes with a long strap. For several minutes after that he subjected me to a severe flogging."

The youth offered to show the police great welts the cruel strap had made on his back.

The boy said that yesterday, after his father had left the house, he succeeded in breaking one end of the chain with the leg of a chair and released himself.

According to his statement his father meted out this punishment because he used tobacco and stayed out late in the evening.

"The boy does not tell all," said the Rev. Mr. Woods yesterday. "He has done worse things than he says. Suppose I were to let him go and stay out late nights? Suppose he should break into some store and steal? Suppose I should let him go to jail? Would my neighbors hold me? He must be disciplined."

Rev. Mr. Woods would neither affirm nor deny the veracity of his son's statement. He maintained that it was his own, not the public's affair. Other members of the Woods household, 1239 Chicago Avenue, also refused to discuss the matter.

Last night young Woods declared he would not bring action against his father, but that he would never return home.

"The story I told the police is absolutely true," he said.

"But my father has treated me even more brutally than that. Once he kept me chained to the bed for two days and two nights, and the only nourishment he allowed me was bread and water."

The Rev. J. D. Woods is a graduate of Garrett Biblical Institute, Evanston, and recently resigned a pastorate of the Methodist church at Harmon, Ill.

He is said to have been one of the most prominent ministers in Kansas several years ago.—Chicago Examiner.

The Rev. Dr. Woods, D. D., is no doubt a very loving father, even as the "Father which art in heaven"—"For God did vex them with all adversity."—II Chron. xv. 7.

He had probably just finished reading Prov. 19:18, "Chasten thy son while there is hope, and let not thy soul spare for his crying."

He was evidently mad at his offspring for some slight disobedience to his iron-clad rules and concluded to "fasten him as a nail in a sure place."—Isiah 22:23.

Away back in the remote past it was thought proper to punish for disobedience with almost any kind of torture, but in this age of enlightenment, reason, kindness and education are the corrective powers used by sane people.

The philosophical point of view would not lead a man who was responsible for the discipline of his child to attempt to force a reformation with chains.

Usually if a parent is stern, resolute, arbitrary and dominating he will be the father of children with similar traits or the reverse—timid, wavering, sensitive and imaginative, and in either case the wise parent will be guided by the temperamental make-up of the child. Reason, kindness and true parental attention will work wonders towards the advancement of the child. If one has a driving, business tendency, advance

him accordingly. If he is timid and reserved and tends towards mechanics, book-keeping, writing, lead him out into some of those avenues. The form may wear chains but the mind must be free to arise.

An Object Lesson in France.

An instructive object lesson is afforded by certain events occurring in France at the present time in educational matters. Education in France has been left mostly in the hands of Romish religious orders or "congregations." For good and sufficient reasons the Government has felt impelled to annul the authority of these orders and congregations to teach.

As was to have been expected, the Romish cohorts of all the orders raised a great hue and cry against the Government, in consequence of this curtailment of the power and privileges of the church.

Some insight into the situation may be afforded by a press dispatch from Paris, bearing date of March 18, which states that on that day the chamber devoted its entire sitting to finishing the debate on the law refusing the authorization to male religious congregations required under the law of associations.

The announcement that Premier Combes would speak caused every seat on the floor and in the galleries to be occupied. The premier argued that the suppression of the congregations was not a suppression of the liberty of teaching. The state had the right to regulate public instruction, to look into its character and forbid the teaching of doctrines contrary to republican principles. This was what the state was doing. Liberty of teaching, said M. Combes, was not an imprescriptible right. It was a concession by the state.

The only question was whether this concession should be made to the religious congregations whose teachings during the past fifty years could be judged by its results.

The premier then said he had allowed the false that he had himself been a member of a congregation to pass unchallenged. He was now time to state the facts. He was the son, he explained, of poor parents and he was necessary that he should go where education was least costly. He attended a small seminary intended for poor children, and he had learned there that there was an abyss between the bourgeois class educated by the congregations and the laboring class. Instead of love, fraternity and unity among the people, the teaching of the congregations brought forth hatreds and alienated the people from the republic. It was time to take measures to end this propagandism. The congregations were doing all in their power to destroy the republican doctrine, and to show any weakness toward them would be unpardonable.

The country had encouraged the government's policy in all the recent elections which resulted in favor of a republican policy. The existence of the congregations was a contradiction in a country regulated by the principles of 1789. They were the instruments of a counter revolution and they must all be pushed aside by a single vote, which would inaugurate the entire policy of the government.

The premier retired from the tribune amid a prolonged ovation by the republican members and much hissing on the part of the conservatives and nationalists.

After a brief reply by M. Ribot the chamber voted the adoption of the commission's report by 300 to 257. This vote implied that the chamber refused to discuss the articles of the report, but adopted the conclusion of the report in favor of rejecting applications for authorization by all teaching congregations. The announcement of the result of the ballot was received with shouts of "Long live the republic!" and "Down with the congregations!" The chamber then voted that Premier Combes' speech should be printed and posted throughout France.

It was plainly declared that the teaching and influence of the "congregation" schools were subversive of republican principles, and tended to the overthrow of the republic in France.

However it and its titled supporters may disguise and dissemble with honied phrase of loyal devotion to republicanism, the fact remains palpable, that the spirit of Romanism is opposed to the principle of republican government. Romanism must dominate, must rule in everything, as by divine right. This is not consistent with genuine republican principles of government—that is, self-government by the people by the people, without the coercion of the church.

The same warfare carried on by Romanism in France, is carried on everywhere, in one way or another, to subvert, undermine, overthrow and destroy whatever does not yield to be dominated and controlled by the church, for its own aggrandizement and power.

In the United States, our public school system is attacked and sought to be weakened and subverted by Romish influences.

Rome hates what she cannot control to her own purposes.

There is deadly antagonism between Romanism and true freedom in thought and government.

Intelligent Chinamen.

Some interesting truths were recently uttered by Major General Chaffee, before the members of the District Social Union, in New York City. General Chaffee and Rev. Dr. F. E. Gamewell, one of the field missionaries in China at the time of the "Boxer" troubles, were announced as the speakers of the meeting.

Gen. Chaffee said:

"I took occasion to meet many of the most prominent Chinamen while in Pekin and I talked to many of the better class. These included officials. I must say that I did not meet a single intelligent Chinaman who expressed a desire to embrace the Christian religion. The masses are against Christianity, but the missionaries are hopeful and no doubt courageous. Forty or fifty missionaries in that great country cannot do much."

Dr. Gamewell admitted that the situation was as General Chaffee had said it was.

Still the propagandists will continue to support missions to convert the Chinese, although the principal result of the work of the zealous missionaries is to cause trouble, leading to "Boxer" demonstrations and uprisings against foreigners, who, but for the efforts to induce the Chinese to accept a religion to the detriment of their country, would be kindly received and well treated.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data, needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price paper, 50 cents. For sale at this office.

Hypnotism as a Means of Salvation.

The Rev. Van Horn, at the Congregational club, in Springfield, Mass., created a stir by his headlong plunge into the new field of thought on the outlying borders of Spiritualism. Rev. Van Horn preaches at the Old South Church, and is a "strenuous" Congregationalist, thus far held in the esteem of his brothers of the cloth as an orthodox. He took for his subject, "Psychic Power in Pulpit and Pew," and he became like the bull in the china shop to his astonished hearers, although most of them appeared to take his words with good grace, or tacitly accept. He asked in the course of his remarks:

"Why is it that the church is lacking power and in revivals? Why is it that more people are not converted and that it is difficult to get people into the church? How is it so difficult to get people to learn the laws that attend church? I hope that this talk will help to throw a little light on the subject."

Then he went on to describe some of the "great revivals," such as the "Jerking," in southern Ohio and northern Kentucky, where thousands of people, whole congregations, were under the burning words of the preachers, seized with jerking which kept up until they yielded to the Holy Ghost, and were saved by "jerking into the kingdom of heaven." He spoke of the tremendous power at the old-fashioned camp-meetings.

"It has been established that the physical, psychical, mental and spiritual are related to each other in ways past our finding out as yet. We have certain new notions. I do not ask you to believe that we have established communication with the spirits of the departed. There is telepathy, for instance. We are beginning to learn the laws that govern the mind and can act upon mind without the intervention of that which is physical."

"Then there is Christian science. By and by we will get wisdom enough to stop ridiculing Christian science and take up the platform that divesting Christian science of that which is wicked, we shall take and claim as ours because we are scientific. There is in Christian science, telepathy and faith healing, that which is good and that belongs to you and me as Christians, and so come down, we shall stop making fun of the truth."

He says of God, that he must be worshipped, not in the old-fashioned way, but "psychically." How that is to be, he fails to explain, or why it will be better than standing in the "Amen corner." But we accept it as an advance, a step somewhere, and it is delightful to see a minister move, even if he does not know where he is going.

"How shall I come before the most high God, to know him? Worship is not physical, it is spiritual. It is in the language of modern science that God is a psychical being, and they who worship Him must worship Him psychically and truthfully. God is a psychic being as we are psychic beings. Faith, belief, is the keyword which unlocks the mysteries of psychic science. It hypnotizes a person."

"I predict that the next great revival will be run along the line of this great psychic power with which God has endowed us."

"In some of our churches, it is the preacher, or the soprano in the choir or a new hat, on which interest is centered. Music is the lightest psychic power that science has ever known about."

"I have seen 3,000 people listen to Nordic song a little, simple song and then at the close hear a long, drawn-out breath, and then those people wake up as if hypnotized. They were absolutely hypnotized by a sermon. (Laughter.) You woke up after it. I am sure you are. Some man's inner conscience was hearing something while his outer being was asleep. And then some of our ministers will be labeling their sermons like that on a patent medicine, 'They work while we sleep.'"

"When a sermon is preached that you like, you say it is good, and then you are hypnotized. That minister hypnotizes power. Let people understand that there is science behind what you are doing, and things will come to pass. There was psychic phenomena at pentecost. God answers prayer along the line of psychic power."

The Rev. Van Horn has stumbled onto the cause of revivals, and all "religious awakenings," but he is not wise in reviving the methods of the world, if you want to influence a man, you do not want to tell him you will hypnotize him, do it. The "evangelists" have used this power all the time, unknowingly. When people become informed that it is the preacher's hypnotic power and not the Holy Ghost, which makes them feel so uncomfortable, the preachers will lose this power.

Are not the views of this minister a "give away" of all the claims of religious revivals? Although he closed by saying that he believed we had come to the scientific age of religion, does he help his contention? He would have it that God works by law, and his method here is through psychic laws. Very well, what then becomes of the Holy Ghost? Is not that nondescript ghost resolved into the personal hypnotic influence of the preacher?

One sympathizes with Rev. Hitchcock, who in reply plaintively asked, "What is the use of the preacher who could not hypnotize? Must we ask people to come to the church not to worship God, but to be hypnotized? Hitchcock evidently is not one of the 'emotional speakers,' and is not a hypnotic success."

A Card to the Public—Spiritual Tracts. It gives me pleasure to inform the public that we have now a good supply of spiritual tracts at this office for free distribution. We deny none who send for them, though we cannot spare thousands to any one individual, as we have to send them to applicants all over the United States. All who can send stamps for postage on the tracts they apply for, are earnestly requested to do so, as the postage bills alone for this work are large. As before stated, we have no special tract fund, and expenditure for publication and postage must come from the general fund of the N. S. A., hence we cannot do as much in this line as we desire. A few dollars have been received from friends in aid of this special work, since my last explanation, and we most sincerely thank them for their help and encouragement.

Any friend who can spare a dollar to aid in the tract distribution will be sent copies of our tracts, and a copy of either "as preferred"—"Volets," a book of poems, or "Leaves of Truth," a cloth-bound volume of spiritual thought.

MARY T. LONGLEY,
Secretary N. S. A.
600 Pennsylvania Avenue S. E., Washington, D. C.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophical lecturer and writer. Very interesting. Price 50 cents. For sale at this office.

Can Never Get to Heaven.

The Progressive Thinker, as an exponent of the philosophy and ethics—of religion—of Spiritualism, is impelled to shake hands with Prof. Dallas L. Sharpe of Boston University, who, as preacher at the First Methodist church, on a recent Sunday, probably startled some of the members of the congregation by saying:

"No woman who wears a seagull or a songbird on her hat can ever get to heaven. If you heed an Easter bonnet get it. Wear it to church, for what better place do you wear it than to church? It is an honor to God and a benediction to the soul to have and wear Easter bonnets. Get the bonnets, however, without robbing and killing. Those who rob the lives of the songbird and the bird of beautiful plumage cannot hope for heaven."

Whatever chance such persons may have to get to an orthodox heaven, by the orthodox way, we are sure they will fall short of the Spiritualist heaven.

The genius of Spiritualism is incompatible with cruelty; and cruelty is involved in the mangling and slaughter of innocent birds, of beautiful song and plumage, to cater to feminine vanity that arrays in stolen plumes at the cost of innocent lives that should of right be protected from thoughtless and needless harm.

"St. Peter at the gate" will have some searching questions to ask of the consciences of the ruthless and thoughtless wearers of the plumage of cruelly maimed and slaughtered birds. An esthetic love of the beautiful is right and spiritually ennobling in itself, but not when in the concrete it is indulged at the expense of Nature's innocent and beautiful creatures.

As a fitting sequel to these remarks, we give the following excerpt from the Chicago Record-Herald:

"Only a Bird on a Lady's Hat" is the title of a poem just written and copyrighted by W. D. Allen of Chicago. It was suggested by the recent sermon of Professor Dallas L. Sharpe of Boston University, who said 'No woman who wears bird feathers on her bonnet can hope for heaven.'"

The poet first attempts to interpret the despair of a lonely little warbler whose mate has been killed to adorn a woman's headdress. The feathered minstrel sings of the empty nest and of the hopeless vigil for the loved one that will never return. Then the poet tells how one night at a concert he heard a beautiful woman with a bird on her hat sing, touchingly, "Were I as Free as a Bird," and above the melody there seemed to strike upon his inner ear the pathetic trill of the dead bird on the vocalist's bonnet. He puts this song into words. Here is the last quatrain:

"Only a bird on a lady's hat, an ornament, bright and gay,
Yet this same bird was happy once, as he sang his tuneful lay.
By the empty nest his mate still waits, watching where his last he sat,
While her loving mate has met the fate of the bird on a lady's hat."

Is Not Fond of Missionaries.

King Menelik, of Abyssinia, has a very practical, common-sense view of things, which has been a thorn in the side of European nations that have tried to gain a foothold in his kingdom. The Abyssinians are an ancient race, and have a religion of their own, the equal in age to any other. King Menelik thinks it good enough, and will allow no other to gain a footing in his kingdom. There are Jews and pagans in his realm, and missionaries are allowed to labor with these, but they must not seek to change the faith of an orthodox native.

A Swedish missionary was recently summoned before him, when the king asked:

"What countries were you obliged to cross in order to come here?"

The missionary was obliged to admit that he had seen many Hebrews in Germany.

"Well," said Menelik, "first convert the Hebrews and pagans in Germany, and then come here and convert us."

An hour later the disappointed missionary was being conducted to the frontier by Abyssinian soldiers.

It is the conversion of souls which attracts the young preacher, so much as the glamor of distant travel and posing as a martyr. He prefers to sacrifice ease, social pleasures and life, in the vain attempt to convert a savage, than attempt reforming those who are only a block away. If missionaries have any saving influence, would it not be better to recall them all from their Quixotic scheme to preach salvation to all the world, and set them at work in reforming the savages of our own cities? Had the government of China pursued this policy, there would have been no Chinese war, and the empire would have remained at peace. Now it is obliged against its wishes to tolerate missionaries, and stand on the vortex of volcanic revolt of the people, who are angered to have their most sacred religion cast into reproach, and overshadowed by a new.

Perhaps Menelik has heard of how missionaries converted the Sandwich Islanders. When discovered by Capt. Cook, they were the finest specimens of the Pacific race, and 400,000 in number. The missionaries went there to preach the Lord Jesus Christ, and in the same ship went run and an unmentionable disease. The combination has reduced the natives to 28,000 with extinction in close view. The Kanaka people were converted—off from the earth. The Indian tribes of this continent were converted in the same manner.

Why go to Asia and Africa to convert heathen, when there are so many savages in our midst? The missionaries are the picket line of insatiable greed and superstition. They pioneer and open the way for commerce, and a civilization which civilizes by devouring. Menelik shows abundance of wisdom, and there is no question of his keeping clear of fangling allures.

The Psychic Educator, Whitewater, Wis. The postal authorities at Washington, for some reason unknown to us, have refused to transmit through the mails as second-class matter, the magazine published at Whitewater, Wis., by Rev. Moses Hull. Mr. Hull may have unintentionally violated some technical regulation of the department, and we hope that he may succeed in amicably adjusting matters at no distant day. In our intercourse with the postoffice officials here and at Washington, we have always found them courteous and accommodating. Mr. Hull says he will continue to publish the Psychic Educator and pay two cents postage on each copy.

"Death, Its Meaning and Results." By J. E. Wilson, of the Pennsylvania Bar. An abnormally interesting volume of 150 pages, and 400,000 in number. The author tells of a narrative of wonderful psychic events in the author's experience. Cloth, 500 pages, illustrated, \$1.25.

Religion by Injunction.

A political party has made a great stir over injunctions, and a government by injunction, and one would think we were to be governed by the court for bidding us to do anything. We are constantly reading of trusts forbidden to do this, and workmen forbidden to do that, but thus far the "forbid" has been in secular matters. It has remained for a judge in a way-back town to distinguish himself, and place immortal bays on his brow by entering the religious field with an injunction. Really he could not help doing so, for a church was demanding it. The church held usual meetings and was more than ordinarily "strenuous," in the language of our strenuous president, but there was one member who was "more so," in fact a great deal too much so, and he could not be stopped. He always took a seat in front, and on occasion and out of occasion, in the midst of the soft prayer of the preacher, or on the rising tide of a cumulative flight of oratory, would burst out, "Amen!" As his voice was like the roar of the "Lord out of Zion," it disconcerted the preacher, annoyed the congregation, and gave occasion for laughter to the ungodly. The preacher labored with him, the deacons exhausted their persuasion. He would promise with tears in his eyes to remain silent, and at the next meeting, hypnotized, controlled by his "sub-consciousness," or as the deacons firmly believed, instigated by the devil, he shouted louder than ever. As reported, his applauding zeal overflowed in this manner:

"There is no redemption except through Jesus Christ. (Amen-amen!) His blood washes away your sins. (Hallelujah!) If you do not listen and come to the fold, your fate is sealed in hell. (Praise God, the church, in God's hands, must be thrown against the powers of Satan. Amen, amen, amen!)"

It was unendurable. They begged him to leave the church; he would not go. He had religious convictions, and rights; he would not yield. Then the deacons thought of the much-maligned injunction and the judge granted one. The zealous shouters must not respond any more. His amens, and praise the Lords will be costly indulgences. He has the contempt of the preacher, the contempt of the church-members, but if he will be put where his amens will be heard only by the Lord.

Efficacy of Prayer.

The efficacy of prayer has recently become a positive fact, conclusively proven in the divorce courts of this city in the case of Mrs. Susie Winn against her husband. She had said to her husband that she was going to teach their little five-year-old daughter a prayer and the following testimony as taken from the daily paper tells the rest:

"Our little girl is only five years old," said Mrs. Winn, "and although she is a bright child, do not think it is right to overtax the young child's mind. One day I told my husband that I intended to teach Gladys a prayer."

"That's right," he said; "teach her the Lord's prayer."

"No, that's too long," I said. "I'll teach her 'Now I Lay Me Down to Sleep.'"

"Teach her the Lord's prayer," he said.

"I knew that the prayer was too long for the child to learn, so I taught her the shorter one. When my husband learned of it he was terribly angry and he struck me and knocked me down. He never did like Gladys anyway, because he wanted a son, not a daughter. I have sent my little girl down to my father's home in Nashville and I intend to go there, too, and try to forget the rule which that quarrel about the prayer has brought into our lives."

THE LYCEUM YELL!

Lyceum! Lyceum!
March, march ahead!
Never dead,
File ahead!
Come! Come! Come!

Emma Rood Tuttle.

A LARGE SUPPLY

Of the Paper Containing Full Particulars in Reference to the Assassination of Abraham Lincoln and the Part the Jesuits Played Therein.

We have a large supply of The Progressive Thinker containing the full account by Mr. Burr, of the assassination of President Lincoln. One or more copies sent to different addresses, one cent each. One hundred or more copies sent to one address, 75 cents per hundred.

A REMARKABLE BOOK.

The clear and very interesting account of the assassination of Abraham Lincoln, with the inciting causes of that tragedy, will serve to excite renewed interest in the great work of Father Chiquiza, entitled "Fifty years in the Church of Rome." In this book he exposes in the minutest details the corruption that exists in that church, and its iniquitous methods and aims.

It is a book of absorbing interest, and should be read by every patriotic American, and by every one who would be well informed concerning the evil works and designs of the Romish hierarchy. It is a large volume of 822 pages. Price, \$2.25.

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

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

"The Pantheism of Modern Science." By F. E. Wilson, Toronto, Canada. A most interesting investigation into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

OLDEST BOOK IN THE WORLD

A Wonderful Digest of Laws Written Almost 4,000 Years B. C.

In the Bibliotheque Nationale in Paris, a papyrus MS., unearthed in making excavations at Thebes, in Egypt, has been preserved. It is written in Hieratic characters, and has awaited a translator. The Hieratic is an abbreviation of the original hieroglyphic or picture writing. The greater part of this book was written by the prefect Ptahotep, who is supposed to have lived 3,500 years B. C. He was an officer under King Assa of the fifth dynasty, as Egyptologists reckon time. Yet it must be admitted that the students of ancient history have been constantly fettered by the received chronology, and their constant effort has been to bring the dates of Egyptian history to correspond with the Mosiac account of the creation.

Consequently the dates they give are unreliable, and when unprejudiced scholars take upon the matter the dates will reach beyond that of the Mosiac creation.

Ptahotep, a prince of the blood, at the ripe age of 110 years, sits down to the task of writing his acquired wisdom for the instruction and guidance of his son, and others of the world who might read. It is a remarkable compilation of moral, religious and political aphorisms. It is a most ethical in the race, and insists on reverence to women as punctilious politeness to inferiors as well as superiors. Indirectly it gives hints of the social life of that remote age.

The difficult work of translation has been made by the French Egyptologist, M. Philippe Virey. So far as it is possible for words to convey the thoughts of a man who wrote almost if not quite 6,000 years ago, this translation gives them to us. A good, quaint and practical morality had those old Egyptians, under the shadow of the pyramids, built before God had, according to the Mosiac account, thought of building this world, as the following extracts will prove:

The beginning of the arrangement of good words, spoken by the noble lord, the divine being beloved of God, the son of the king, the eldest of his race, the prefect, Ptahotep, as a means of instructing in the knowledge of the choice of good words. There is profit to him who will listen to this; there is loss to him who will transgress them.

He says to his son: "Be not proud because of thy knowledge; converse with the ignorant as with the scholar; for the barriers of art are never closed, no artist ever possessing that perfection to which he should aspire. But wisdom is more difficult to find than the emerald; which is found by slaves among the rocks of pegmatite."

If thou hast to do with a disputant while he is in his heat, and if he is superior to thee in ability, lower the hands, bend

..GENERAL SURVEY..

THE SPIRITUALIST'S FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.

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

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the *Progressive Thinker* is set up on a Linotype machine, and must make speed count to about our compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written in a clear, concise, and to the point, or with typewriter, and only on one side of the paper.

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

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

Keep copies of your poems sent to this office, for they will not be returned if we have no space to use them.

The messages given through Carlyle Petersilea and now appearing in the *Progressive Thinker*, were written about two years ago, and in perfect harmony with events referred to in them.

G. W. Kates and wife, N. S. A. missionaries, desire all persons to remember that mail directed to them at 600 Pennsylvania avenue, S. E., Washington, D. C., will always be forwarded by Mrs. Conley, the N. S. A. secretary. Persons constantly ask for their field address and thus delay correspondence. Write to them as above, at any time, and they will receive your letters.

Will C. Hodge writes from California: "Tourists are rapidly taking their departure for their various homes, and the next layout will be the Tent City which opens May 1. I intend to leave for the Puget Sound country, about the 10th of May."

Harry J. Moore writes: "Mrs. McCoy and I will be at liberty to conduct meetings any time during the week, between the Sundays, April 5, 12 and 19. Mrs. McCoy is an excellent message medium. Address me at Battle Creek, Mich."

We hear Mrs. India Hill, of Decatur, Ill., well spoken of as an earnest, faithful worker in the cause of Spiritualism. She was in Chicago a few days ago.

E. W. Sprague has just published, in pamphlet form, a reply to a sermon preached against Spiritualism, by Rev. T. J. Freed, pastor of the Christian (Campbellite) Church, of Remington, Ind., together with "Twenty Important Questions for the Clergy to Answer." Send ten cents (silver or stamps) to E. W. Sprague, 608 New York Ave., Jamaica town, N. Y., and you will receive a copy by return mail.

Dr. H. H. McCauley, of Chicago, died in Joliet, March 24, at St. Joseph's Hospital as the result of an operation for appendicitis. The doctor, who was prominent in Chicago as a physician and surgeon, went to Joliet about three weeks previous. During one of the social sessions he told of a dream in which he foresaw his death in much the same manner in which it came. A day or two later he was suddenly stricken with appendicitis and was removed to the hospital. The operation came too late to save his life.

The Chicago Spiritual Alliance which meets at Lakeside Hall, have gotten out an attractive card containing the program for the coming year, and the anniversary of Modern Spiritualism, on Sunday, March 29. Dr. G. B. Warner will deliver the principal address. There are many attractive features for the occasion.

Dr. Sarah M. Dudley wishes to make engagements for societies as an inspirational speaker and platform test medium. Also camp engagements. Best of references given. Address No. 11 East Ninth street, Covington, Ky.

Mrs. M. D. Coit writes: "I have before me your premium book, 'Religion of Man.' So full of truth and better to me than a gold mine, as much good as I could do had I the gold mine."

The Leader and Review, of Onarga, Ill., has the following appreciative words for Mr. and Mrs. Sprague: "Mr. and Mrs. Sprague, two Spiritualist mediums, held meetings at Town Hall, Monday and Tuesday evenings, which were so largely attended that many were compelled to stand during the discourse and the readings that followed. Mr. Sprague said he was surprised to learn that this was the first public meeting of this nature ever held in Onarga. For an hour he labored earnestly to convince his audience that Spiritualism is founded on the Bible; that he who does not believe the Bible is an infidel, and that he who does believe it is a Spiritualist. The prophets, seers and dreamers of olden times, through whom miracles are said to have been performed, the speaker asserted, were mediums carrying out the will and pleasure of spirits that represented the departed ones. After closing his address, Mrs. Sprague gave a number of spirit readings in which she described the departed friends of some of the members of the audience. The Town Hall never having been used for such a purpose as this before, the spirits were a little shy at first about making their appearance, but this was only a temporary embarrassment which was quickly overcome, and during the next twenty minutes there were innumerable demonstrations and fine points of description which were verified by those people in the audience whose departed friends were hovering about them in spirit form. The closing act was a poetical phenomenon, in which Mr. Sprague recited a number of poems prompted by the spirits in response to subjects suggested by the audience. This poetical spirit was indeed a genius, and his versatility of thought and word brought wonder and amazement to the audience. On the whole these meetings were very interesting, and the audiences appeared to be well entertained."

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Mrs. Catharine McFarlin is now lecturing at Rochester, Ind., and during March and April she can be addressed there. She writes: "This is a lovely little city. The Spiritualists have a beautiful little Temple Hall, nicely furnished; in fact it is the best equipped of any city I have visited, with the exception of the Pratt Institute. There is a lovely class of people here and I feel I will be happy to be with them."

J. L. Bordeaux writes: "I wish to tell through your estimable paper of a very remarkable medium I have had the pleasure of meeting at a private seance held in New York City. His lecture on Spiritualism, delivered so convincingly, will forever remain in my memory. He was invited to attend this seance by a friend. I was not very much interested at first, but at the close of the meeting I was so much impressed that I begged the medium to give me a private sitting, to which he consented. I heard a voice which I recognized as that of my mother, long since dead, and spoke of things known to no living soul but myself, and also satisfied my mind about several things which after her death I tried in vain to learn. I also received greetings from several other voices which I found to be chums of mine when a boy. I am now a firm believer in the truth of Spiritualism. The medium of whom I speak is Frank McKinley, of Sandusky, Ohio. He is a man of magnificent bearing, of the kind that would command the respect and attention of the most skeptical, and a great future for this young man who possesses such wonderful powers."

W. D. Noyes writes: "On account of renovating Good Templars' Hall, 268 State street, the Unitary Church of Spiritualists of Bridgeport, Ct., will conduct the fifty-fifth anniversary of Modern Spiritualism, April 5, with a fine programme of speaking, tests, literary exercises, and other features. The celebration with the national colors, plants and flowers. We extend an invitation to all Spiritualists near Bridgeport to join us, and make it a day long to be remembered. Services at 7:30 p. m."

G. W. Kates and wife held interesting meetings and attracted good attendance at Seymour, Ind., March 17-19; Christy, 20-24; Mt. Vernon, Ill., 25-27. They will take part in the anniversary exercises in St. Louis, Mo., 29-31. Will hold meetings in the American School of Osteopathy, Kirksville, Mo., April 2-4. They desire calls during April, May and June.

Mrs. C. G. Wright writes from Springfield, Mo.: "Dr. W. O. Knowles, of Grand Rapids, Mich., arrived here Saturday evening and spoke at the Spiritual Temple, on corner of Robberson avenue and Calhoun street, at 7:30 p. m., to a packed house. Then came the messages of the many loved ones, gladdening the hearts of many. Descriptions of past occupations and full names were given. He will be with us until the last Saturday in April. The Springfield Spiritual Association and the South Side Spiritual Association will join together March 29 and hold the anniversary exercises at the K. of P. hall, at 2:30 and 7:30 p. m. Dr. Knowles will deliver the address, both afternoon and evening. After next Sunday, March 29, send ten cents (silver or stamps) to E. W. Sprague, 608 New York Ave., Jamaica town, N. Y., and you will receive a copy by return mail."

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When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of the *Progressive Thinker* are for sale at this office. Bear this in mind.

second evening. On the third evening an organization was effected at the parlors of Mr. and Mrs. Steels, with Wm. Steels as president, and named the Spiritualist Investigating Society of Onarga. Mr. and Mrs. Steels have the love and confidence of the entire community. Mrs. Steels is the daughter of Julia A. Shoufer, of Blauvelt, Ohio, who was a well-known medium in the early days. Also a noted benefactress of poor orphan children. The Steels have almost alone held up the banner of Spiritualism here. Mrs. Steels is an inspirational speaker, and has very able controls, and her excellent public at Watseka and other points; at Watseka a year or more, and is a help and inspiration wherever she is."

Dr. L. H. Freedman writes from Los Angeles, Cal.: "Mr. Richmond, the healer, is still in jail. The supreme bench meets here April 6. It is not our desire to win in the supreme court, but to have an opportunity to take the legal case to the United States Supreme Court, and there kill the devil which has always stood in the way of liberty. I have worked hard to organize a society, the Mediums' Protective Association. It is my desire to help this movement wherever it is needed. A healer cannot go into St. Louis, and in many states, therefore I want liberal practitioners and healers to confer with me to form a National Board of Healers and swell the fund and join with the National Spiritualist Association at Washington, D. C., for one combined purpose—liberty for all. Will some one inform me how Dr. Proctor's case in Springfield, Mass., is getting along, and at what stage has it reached? Spiritualism teaches us that we work for one another, and help to lighten the burden of those who need enlightenment."

Franklin E. Parker writes from Boston, Mass.: "In reading the *Progressive Thinker* of March 14, I wish to express my pleasure at the efficient manner in which Rev. Axel Lundberg handled the subject of spirit return. It is clear, concise and honest. Although he does not explain the invisible chord that connects the person or medium with the spirit world that affords the power of communication, wireless telegraphy explains it. Still, to the general public who are skeptical from a lack of development, it is most excellent and any rational being seeking enlightenment should feel impressed as to its truth and logic. Mr. Lundberg is a most conscientious and my spiritual unfoldment so beautiful, I am only too responsive to acknowledge nuggets of value that assist the soul in its evolution to the celestial spheres. It is also a pleasure to watch the spiritual growth of souls at the present time and the fast-accumulating evidence put forth by the medium by progressive spirits. The mystery of spirit return by reflection is not such a mystery after you understand the spiritual chord that connects the ends to the positive and negative that complete the battery, making communication possible."

E. R. Kidd writes: "As a result of several lectures delivered in Canton, Ohio, recently by Mrs. St. Omer Briggs, I have been greatly interested and have been created a day or two prior to March 15, it was announced in our daily papers that the spirit of the mother of Mrs. Briggs would on the evening of the day lecture through her, taking for her subject, 'The Condition of the Spirit on Leaving the Body and Entering Spirit Realm.' On this occasion the seating capacity of the large hall was inadequate. Mrs. Briggs is also serving the Church of Spirit Communion of Massillon, Ohio, since the city is located eight miles west of Canton, a trolley line connecting the two cities."

R. M. Pritchett writes: "I enclose two subscriptions. Every one of your subscribers could do missionary work if they would have your valuable paper sent to some friend for six months or a year. Many who never saw The *Progressive Thinker* would be only too glad to have a chance to read its wisdom and learn the truth. What consolation to know of the realities of a future life, and that our departed friends still live. Reader, why not help the editor send along the messenger of light and make some one longing for such evidence happy?"

E. W. Sprague and wife, the N. S. A. missionaries, are again working in Michigan. Parties wishing their services in that state elsewhere, should address them at once at Sturgis, Mich.

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